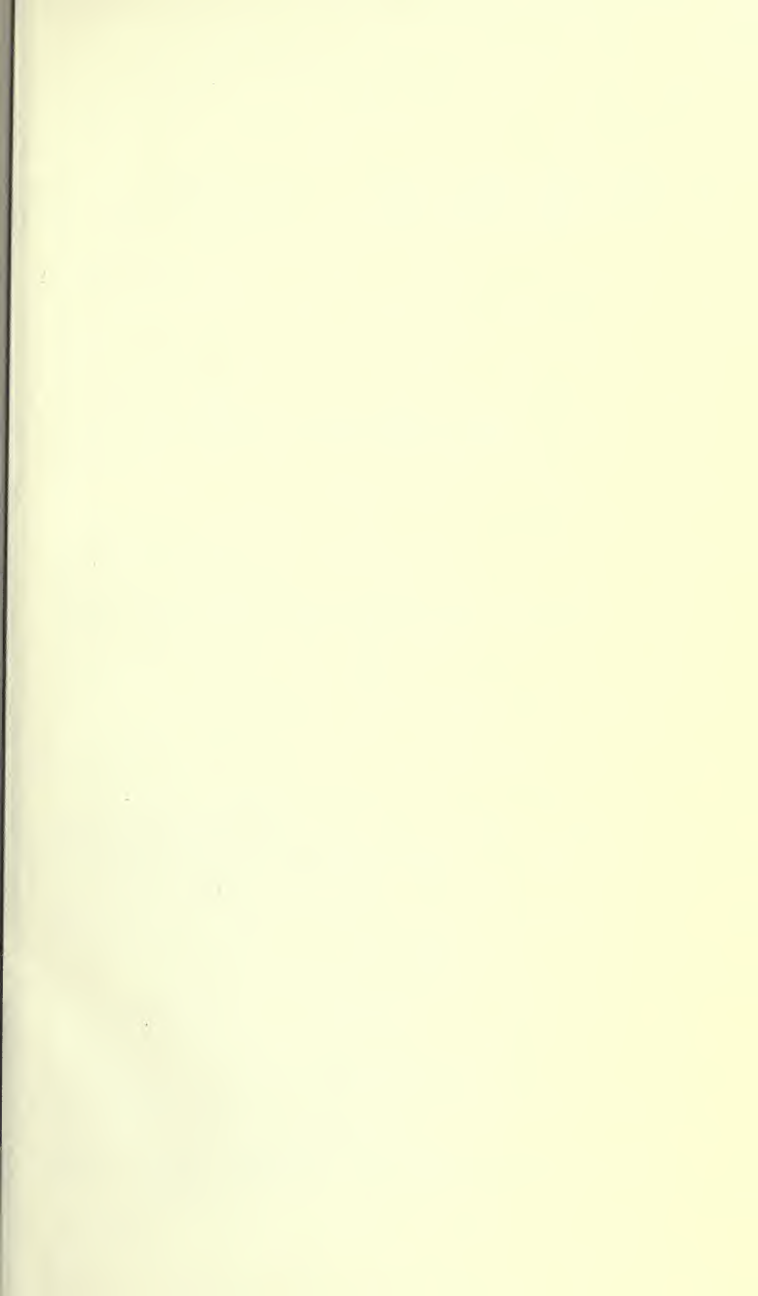


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A

RHYMED HARMONY

OF THE

GOSPELS.

BY FRANCIS BARHAM & ISAAC PITMAN.

*Printed both in Phonetic and in the customary spelling, as a Transition Book
from Phonetic Reading to the reading of books as now commonly printed.*

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JAMES DAVIES, 5 ABBEY CHURCHYARD.

1870.

THE PHONETIC ALPHABET.

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*The phonetic letters in the first column are pronounced like the italic letters in the words that follow. The last column contains the names of the letters.*

### CONSONANTS.

#### Mutes.

|   |                                  |
|---|----------------------------------|
| P | p... <i>rope, post</i> .....pi   |
| B | b... <i>robe, boast</i> .....bi  |
| T | t... <i>fate, tip</i> .....ti    |
| D | d... <i>fade, dip</i> .....di    |
| Ɔ | ç... <i>cheap, fetch</i> .....çe |
| J | j... <i>jump, bridge</i> .....je |
| K | k... <i>leek, cane</i> .....ke   |
| G | g... <i>league, gain</i> .....ge |

#### Continuants.

|   |                                    |
|---|------------------------------------|
| F | f... <i>safe, fat</i> .....ef      |
| V | v... <i>save, vat</i> .....vi      |
| H | h... <i>wreath, thigh</i> .....it  |
| Ƨ | đ... <i>wreathe, thy</i> .....đi   |
| S | s... <i>hiss, seal</i> .....es     |
| Z | z... <i>his, zeal</i> .....zi      |
| Σ | ʃ... <i>vicious, she</i> .....if   |
| Ʒ | ʒ... <i>vision, pleasure</i> ...zi |

#### Nasals.

|   |                                |
|---|--------------------------------|
| M | m... <i>seem, met</i> .....em  |
| N | n... <i>seen, net</i> .....en  |
| Ū | ŋ... <i>sing, long</i> .....ij |

#### Liquids.

|   |                                 |
|---|---------------------------------|
| L | l... <i>fall, light</i> .....el |
|---|---------------------------------|

|   |                               |
|---|-------------------------------|
| R | r... <i>more, right</i> ...ar |
|---|-------------------------------|

#### Coalescents.

|   |                               |
|---|-------------------------------|
| W | w... <i>wet, quit</i> .....we |
|---|-------------------------------|

|   |                                |
|---|--------------------------------|
| Y | y... <i>yet, young</i> .....ye |
|---|--------------------------------|

#### Aspirate.

|   |                                |
|---|--------------------------------|
| H | h... <i>hay, house</i> .....eç |
|---|--------------------------------|

### VOWELS.

#### Guttural.

|   |                                 |
|---|---------------------------------|
| A | a... <i>am, fast, far</i> ...at |
|---|---------------------------------|

|   |                               |
|---|-------------------------------|
| ʌ | ʌ... <i>alms, father</i> ...s |
|---|-------------------------------|

|   |                                 |
|---|---------------------------------|
| E | e... <i>ell, any, her</i> ...et |
|---|---------------------------------|

|   |                                  |
|---|----------------------------------|
| Ǝ | ɛ... <i>ale, fair, bear</i> ...e |
|---|----------------------------------|

|   |                                   |
|---|-----------------------------------|
| I | i... <i>ill, pity, filial</i> .it |
|---|-----------------------------------|

|   |                                 |
|---|---------------------------------|
| ɪ | ɪ... <i>eel, eat, mere</i> ...i |
|---|---------------------------------|

#### Labial.

|   |                                |
|---|--------------------------------|
| O | o... <i>on, not, nor</i> ...ot |
|---|--------------------------------|

|   |                                |
|---|--------------------------------|
| Ō | ɔ... <i>all, law, ought</i> :ɔ |
|---|--------------------------------|

|   |                                |
|---|--------------------------------|
| U | u... <i>up, son, cur</i> ...ut |
|---|--------------------------------|

|   |                                 |
|---|---------------------------------|
| Ū | ʊ... <i>ope, coat, pour</i> ..σ |
|---|---------------------------------|

|   |                                |
|---|--------------------------------|
| U | u... <i>full, foot</i> .....ut |
|---|--------------------------------|

|   |                                |
|---|--------------------------------|
| W | w... <i>do, food, tour</i> ..u |
|---|--------------------------------|

DIPHTHONGS: F j, Ɔ ç, Ū u.

as heard in by, now, new.

\*\*\* See the Note on Reading Poetry in the Appendix, page 261.

BS 2560  
B 3

## PREFACE.

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The superiority of the Bible over all other books has been fully proved. Its transcendent merits are acknowledged by all fair judges. This being premised, we proceed to the purpose of the present work.

It is generally agreed among scholars, that the original Old and New Testaments were composed, partly in prose, and partly in poetry or verse. Kennicott, Louth, Jebb, Boothroyd, Boys, and other authors, have established this fact. So curiously are these two forms of composition blended and intermingled in the Hebrew, Syriac, and Greek Bibles, that it is sometimes difficult to discover to which class certain stichs or lines (in which they were first written,) most properly belong. Even the translators of the Scriptures in ancient or modern languages, retain so much of the parallelism, or correspondence of clauses, which distinguished Oriental poetry, that the reader continually feels that they still savor of poetic composition, especially in those passages where the grandeur of the images and the beauty of the sentiments are peculiarly conspicuous.

The great majority of the translations of the Bible are very properly prose translations, which attempt to give the sense of the original literally word for word, and sometimes partially observe the correspondency of clauses. But beside these, many poetical or versicle renderings have been given of certain books of the Bible, in different ages and nations. Among these, we may notice several poetical versions, or paraphrases of Scripture, by the Oriental, Greek, and Latin Fathers, as Ephraim, Gregory, Nonnius, Cyprian, Hilary, Juvencus, and the pious poets of the mediæval ages.

At present we must confine our attention to the productions of this nature in our own land and language. Poetical versions of the Scripture were early favorites with the British and Anglo-Saxon races. Not to mention attempts of this kind among our Keltic and Saxon ancestors, on which a curious essay might be written, we may cite some of the poetic versions of more recent periods. In Queen Elizabeth's days, good old Hunnis translated *Genesis* into verse. Others attempted other books.

For instance, *Job*, *Psalms*, *Ecclesiastes*, *Canticles*, *Isaiah*, the *Lamentations*, and the *Acts of the Apostles*, have all been versified by Sandys, Sternhold, Hopkins, Tye, Blackmore, Merrick, Tate, Scott, Young, Butt, and others; while Fellowes, Samuel Wesley (the father of John Wesley), and Boys, have given poetical versions of other parts of the Old and New Testaments.

As far as I am aware, the Gospels, though the most interesting and important parts of the Bible, have not yet appeared in English verse, and I therefore set myself to supply a poetical rendering of them. In so doing, I followed throughout Townsend's Harmony of the Gospels, contained in his admirable edition of the Bible in chronological and historical arrangements. This mainly agrees with all the best Harmonies of the Gospels, and enables us to read the sacred record of our Lord's life, words, and actions, in regular unbroken order, satisfying to the intelligence.

If I am not mistaken, the Gospel record not only abounds in the Divinest Wisdom, but the most exquisite poetry; and furnishes an inexhaustible store of the purest sentiments and images.

In order to render the Gospel history more attractive, I have composed this poetic paraphrase of it in that antique ballad verse, which seems most pleasing to the majority of the English. It is in this that most of the Psalms of David have been already rendered, from Sternhold downwards. Into this verse Chapman translated the Epical ballads of Homer, with brilliant success. It appears to be less formal and wearisome than many other kinds of English verse. It possesses a certain sprightliness and vivacity of spirit, and a venerable quaintness of style, which make it a general favorite, especially with those who are fond of mediæval ballad poetry, and ancestral chant and song.

I have therefore purposely and studiously emulated the antique style of Sternhold, Chapman, and other old national balladists; because I see that the Bible, as an ancient Oriental book, can be best presented to the sympathies of the people in that sort of venerable verse in which they have been accustomed to sing their national Psalms and Hymns. I believe that if they can relish much of the Old Testament in this verse, they will still more relish much of the New Testament therein, being more interesting and important. It is now first presented in the same attire, not only sanctioned but sanctified by long usage. Many of the attempts to render Scripture in what is called classical verse, have been very unsatisfactory, as Merrick and others have proved. I have therefore steadfastly abstained from all those classical elegancies and refinements, which appear to me incongruous with the Hebrew, Syrian, and Hellenistic phraseology, and



which I have been accustomed to develop in other poems, wherein Grecian and Roman learning might be more properly exhibited.

Whatever the fate of this devotional exercise may be, I do not despair that a period may arrive when certain varieties of evangelic poetry (which in its very nature is holiest and best,) will once more become popular. True religion is so much akin to refined sentiment and natural imagery, that they ought to be conjoined in many forms of poetical composition, such as the general community can relish.

This rhymed paraphrase of the Gospels is very complete. I believe it includes almost every text in the Gospel Harmony, in the order of the Harmony, with the exception of the genealogies, and certain minute particulars that could not appropriately be introduced in verse.

In forming this poetic paraphrase, I have consulted, during several years, the best editions of the original New Testament, the best translations of it in ancient and modern languages, as well as its principal critics and commentators; and I trust it will be found a faithful and lucid interpretation of the sacred text, throwing light on many of its obscurities, and removing some of its difficulties.

This work may therefore be considered a new experiment in biblical literature. It forms a GOSPEL EPIC, in our old national ballad verse, so prized by the English for its quaint simplicity, pathos, and power. My principal aim is to impress the Divine truths of the Gospel on the minds of the lovers of poetry, and make its leading doctrines and facts familiar as household words, by the aid of rhythm and rhyme. I would do the same service to the Gospel of Christ that so many have already done to the Psalms of David. Though the Gospels are, thank God, so generally known to the people, I do not despair of interesting many hearts by this novel and poetic mode of illustrating their beauties.

The supereminent merit of the Gospel, as respects its theology, morality, history, etc., has been frequently noted. But it has not hitherto been sufficiently honored for its poetical excellences. Yet, when truly and impartially investigated, it appears to deserve no limited admiration from the lovers of poetry. A Harmony of the Gospels is the grandest Epic in the world. What Epic has ever treated of so magnificent a theme as the manifestation of God in the form of man, to redeem mankind? In tracing the history of the Messiah through its successive stages, the Gospel epic exhibits the noblest unity of design, and the noblest variety of wonderful incidents. It is indeed the Epic of epics. Its very fragments have given birth to the finest poems, which have distinguished the names of Milton, Klopstock, and other religious bards.

This poetical paraphrase may prove serviceable by supplying teachers and learners with a rhymed version of all the passages they wish to impress on the memory. It likewise furnishes a great many hymns for singing, as the ballad measure suits many of our best hymn tunes.

Though my work lays claim to fidelity rather than to brilliancy, it has cost me more prolonged labor than some will readily imagine. I trust this humble tribute to the Redeemer of Mankind will not prove vain and worthless. I have striven to make it faithful, without being pedantic; animated, without being extravagant; simple, without being puerile; and quaint, without being fantastic. May it kindle and increase the sympathy of youth and age for the Holy Scriptures! May it interest the solitary student, and the social circle, in the glorious themes of Revelation; and so enrich the memory with the Divine oracles, that the Christian life may be more manifest among us!

In order to assimilate to the Epic form this poetical paraphrase of the Gospel Harmony, it is divided into twelve books.

With one word on the orthographic dress in which it appears, I conclude, and commend the reader to the gracious words that depict the life of the Incarnate God.

I am gratified to know that my fellow-citizen Mr Isaac Pitman, who has labored more than a quarter of a century for the reformation of our *accidental* style of spelling, and in the dissemination of an admirable system of Phonetic Shorthand, has undertaken to present this work to the world, both in the old spelling and in the new, so that children who learn to read in either style may, from this book, gain a knowledge of the other. As to the merits of the two styles of spelling, I agree entirely with what that great scholar the Bishop of St David's says of the common orthography:—"I look upon the established system, if an accidental custom may be so called, as a mass of anomalies, the growth of ignorance and chance, equally repugnant to good taste and to common sense. But I am aware that the public clings to these anomalies with a tenacity proportioned to their absurdity, and is jealous of all encroachment on ground consecrated by prescription to the free play of blind caprice." As the constant dropping of water wears away stones, so, I trust, will the constant dropping of the waters of truth, as developed in phonetic and orthographic science, wear away this stone of stumbling and rock of offence that bars the way to the temple of knowledge.

P.S.—I was much assisted in preparing this work for the press by my very pious and amiable wife Gertrude Foster Barham, recently deceased, whom I hope to meet in heaven. I have also to acknowledge the kind and careful revision of the work, and the improvement of numerous lines, by my friend Mr Isaac Pitman. F. B.

*Bath, 23rd December, 1869.*

# RHYMED HARMONY OF THE GOSPELS.

## BOOK I.

The history of Jesus Christ,  
Our blessed, only Lord,  
His Gospel, or Glad Tidings, here  
We from the first record.

### SECTION 1.

*General Preface.*—Luke 1. 1-4.

As many men have heretofore  
Endeavored to relate  
The wondrous mysteries of our faith  
In Christ, the Lord, most great ;  
Delivered to eye-witnesses,  
And ministers of Him  
Who is the very Word of God,  
Worshipped by cherubim ;  
It seemèd good to me, also  
In these things well informed,  
To write them down in order, thus,  
That many hearts be warmed  
With clearer knowledge of these truths,  
Divinest, purest, best,  
Of all that man on earth can learn  
And cherish in his breast.

### SECTION 2.

*The divinity, humanity, and office of Christ.*  
—John 1. 1-18.

In the beginning was the Word,  
The *Logos*, Truth divine,  
That was with God, and that was God,  
And all good did enshrine ;  
And all things by this Word were  
made,  
Without Him nought could be,  
For He possessed the power and might  
Of sovereign Deity.

## BUK I.

Ɖe histori ov Jizds Krjst,  
sr blesed, onli Lord,  
Hiz Gospel, or Glad Tjdingz, har  
wi from Ɖe ferst rekord.

### SEKΣON 1.

*Jeneral Prefes.*—Luuk 1. 1-4.

Az meni men hav hirtufer  
endevord tu relet  
Ɖe wɔndrɔs misteriz ov sr fet  
in Krjst, Ɖe Lord, mɔst gret ;  
deliverd tu ŷ-witnesez,  
and ministerz ov Him  
hu iz Ɖe veri Wɔrd ov God,  
wɔrŷipt bj Ɖerubim ;  
it simed gud tu mi, olser  
in Ɖiz tjnz wel informd,  
tu rjt dem dɔn in order, Ɖɔs,  
Ɖat meni harts bi wormd  
wiŷ klirer nolej ov Ɖiz truŷtz,  
divjnest, purest, best,  
ov ol Ɖat man on erf kan lern  
and Ɖerif in hiz brest.

### SEKΣON 2.

*Ɖe diviniti, humaniti, and ofis ov Krjst.*  
—Jon 1. 1-18.

In Ɖe beginjnz woz Ɖe Wɔrd,  
Ɖe *Logos*, Truŷt divjn,  
Ɖat woz wiŷ God, and Ɖat woz God,  
and ol gud did enŷrjn ;  
and ol tjnz bj Ɖis Wɔrd wer  
med,  
wiŷt Him not kud bi,  
for Hi pozest Ɖe pser and mjt  
ov sovren Diiti.



In Him was that eternal life  
Which is the light of men,  
Without which light dim reason gropes  
In error's darksome den.  
And this great light then shone abroad  
To illumine the sons of earth;  
But Ah! too few acknowledged it,  
And sought celestial worth.

*John's Testimony.*

There was a man sent forth from God,  
Predicted from of old,  
And John the Baptist he was called,  
A prophet true and bold.  
He was the faithful messenger  
And witness of the Word,  
That men might recognise its light,  
And worship Christ the Lord.  
He, though a prophet, was mere man,  
And not that Light divine;  
But he was sent to tell mankind  
That Light was now to shine;  
That sole, true Light from God Him-  
Which lighteth every man [self  
That ever came into the world,  
Since first the world began.  
He came into this fallen world,  
Which He Himself had made,  
And yet the world received Him not,  
But foully Him betrayed.  
He came unto His ancient race,  
His chosen Israel,  
Yet they received him not, but did  
In word and deed rebel.  
But unto all who would receive  
His saving grace and love,  
He gave a power to become  
The sons of God above.  
For those who cherished filial faith  
In His most holy name,  
He made regenerate sons of God,  
Born of a holy flame.  
So did the Word of God become  
Incarnate in man's form,  
And tabernacled among men,  
And bore affliction's storm.  
And we beheld His glory, such  
As God in flesh alone  
Can show; so full of grace and truth,  
—The shadow of His throne.

In Him woz dat eternal lif  
hwig iz de ljt ov men,  
widst hwig ljt dim rizon greps  
in eror'z darksom den.  
And dis gret ljt den son abrød  
tu ilum de swnz ov erđ;  
bwt sh! tuu fe aknolejd it,  
and sot selestial wprt.

*Jon's Testimoni.*

Der woz a man sent fərđ from God,  
predikted from ov øld,  
and Jon de Baptist hi woz kold,  
a profet tru and bøld.  
Hi woz de fetful mesenjer  
and wtnes ov de Wprd,  
dat men mjt rekogniz its ljt,  
and wprjip Krjst de Lord.  
Hi, de a profet, woz mir man,  
and not dat Ljt divjn;  
bwt hi woz sent tu tel mankind  
dat Ljt woz nš tu sjn;  
dat sel, tru Ljt from God Himself,  
hwig ljtes eweri man  
dat ever kem intu de wrld,  
sins ferst de wrld began.  
Hi kem intu dis følen wrld,  
hwig Hi Himself had med,  
and yet de wrld resjvd Him not,  
bwt fšlli Him betred.  
Hi kem vntu Hiz ensent res,  
Hiz çøzen Izrael,  
yet de resjvd Him not, bwt did  
in wprd and did rebel.  
Bwt vntu øl hu wud resjv  
Hiz sevjng gres and lqv,  
Hi gev a pser tu bekw  
de swnz ov God abv.  
For deoz hu çerjst filial fet  
in Hiz møst høli nem,  
Hi med rejeneret swnz ov God,  
born ov a høli flem.  
Sø did de Wprd ov God bekw  
inkarnet in man'z form,  
and tabernakeld amv men,  
and ber aflikson'z storm.  
And wi beheld Hiz gløri, svç  
az God in fles aløn  
kan se; sø ful ov gres and trut,  
—de fadø ov Hiz trøn.

And John bare witness, "This is he  
Of whom I said before  
That after me shall one arise  
Whom all men shall adore :  
He was before me from of old,  
And let him be preferred .  
Before me still, for him I own  
My Savior and my Lord."  
Out of his full divinity  
May all men now receive  
Grace upon grace, till even on earth  
Like angels they may live.  
The law of rites and sacrifice  
Was once through Moses given,  
But sure, the loveliest grace of truth  
Descends with Christ from heaven.  
For though no man hath ever seen  
The Deity supreme,  
His only, well-belovèd Son,  
Doth with his glory beam.

## SECTION 3.

*The Birth of John the Baptist.—*  
Luke 1. 5-25.

In the days of Herod, Judah's king,  
Proud, pompous, cruel, vain,  
Who adorned the temple with rich  
And forty years did reign, [gifts,  
Lived Zacharias, holy priest,  
Of ancient lineage he ;  
His wife was named Elizabeth,  
Of Aaron's family.  
They both were righteous in God's  
Fulfilling his pure will ; [sight,  
But old they were, that faithful pair,  
And they were childless still.  
It was his priestly lot to burn  
Incense before the Lord,  
On golden altar, many days,  
Where he his vows outpoured ;  
While all the throng of pious Jews  
In outer court did pray,  
And when the incense rose to heaven,  
Devotions they would pay,  
And lo! the angel of the Lord  
Unto the good priest came,  
Standing upon the altar's side,  
Where flowed the censer's flame.

And Jon ber witnes, "His iz hi  
ov hum i sed befør  
dat after mi sal wpn ariz  
hum ol men sal adør :  
Hi woz befør mi from ov öld,  
and let him bi preferd  
befør mi stil, for him i on  
mj Sevier and mj Lord."  
St ov hiz ful diviniti  
me ol men n̄s resiv  
gres vpon gres, til iven on ert  
lik enjelz ðe me liv.  
Ðe lō ov rjts and sakrifz  
woz wpns tru Mezes given,  
bpt suur, ðe lōvliet gres ov truft  
desendz wid Krjst from heven.  
For ðe nō man haf ever sin  
ðe Diiiti suprim,  
Hiz onli, wel-belovèd Søn,  
dōt wid hiz glōri bim.

## SEKŒON 3.

*De Berð ov Jon de Baptist.—*  
Luuk 1. 5-25.

In ðe dez ov Herod, Juda'z kin,  
pr̄sd, pompvs, kruel, ven,  
hu adornd ðe tempel wid riç gifts,  
and forti yirz did ren,  
livd Zakarjas, hōli prist,  
ov ensent liniej hi ;  
hiz wjf woz nemd Elizabet,  
ov Èron'z famili.  
Ðe bōt wer rjtivs in God'z sjt,  
fulfiliñ hiz pur wīl ;  
bpt öld ðe wer, dát fēful per,  
and ðe wer çildles stil.  
It woz hiz pristli lot tu bōrn  
insens befør ðe Lord,  
on gōlden oltar, meni dez,  
hwer hi hiz v̄sz stpord ;  
hwjł ol ðe troy ov pjvs Juuz  
in ster kert did pr̄e,  
and hwen ðe insens r̄oz tu heven,  
devōsonz ðe wud p̄e.  
And lō! ðe enjel ov ðe Lord  
vntu ðe gud prist kem,  
standiñ vpon ðe oltar'z sjd,  
hwer flōd ðe senser'z flēm.

When Zacharias saw that form,  
 So heavenly, pure, and bright,  
 His heart was troubled, and his eyes  
 Were dazzled at the sight.  
 But gently spoke that angel blest  
 Unto the holy man,  
 And said, "Fear not, thy prayer is  
 heard,"

And thus his promise ran :—  
 "Thy wish for the Messiah's reign  
 Is granted thee by heaven,  
 And to thy wife Elizabeth  
 A son shall soon be given ;  
 A holy and prophetic child,  
 And thou shalt call him John,  
 Which signifies the grace of God  
 That unto thee is shown.  
 And joy and gladness thou shalt have,  
 And many shall be blest,  
 When this miraculous child is born,  
 By ancient seers confessed :  
 For a great Nazarite shall he be,  
 The greatest prophet known ;  
 He shall not drink the wine of earth,  
 And no defilement own.  
 He shall be filled, e'en from his birth,  
 With God's pure spirit of truth,  
 And blameless shall his childhood be,  
 And sanctified his youth.  
 And he shall turn full many minds  
 Of Israel's chosen race,  
 Unto the Lord their God, who comes  
 To show salvation's grace.  
 He shall precede Messiah's reign,  
 And shall prepare His way,  
 With all the spirit and the power  
 Elijah did display.  
 He shall convert full many a heart  
 Of parent to his child,  
 And turn the disobedient souls  
 To God's truth undefiled ;  
 And so make ready multitudes  
 Prepared to own the Lord,  
 When Christ himself shall visit earth,  
 And preach his heavenly word."

Then Zacharias spoke, and said,  
 Unto the angel fair,  
 "How can I now, so old, expect,  
 A son so blest and rare ?"

Hwen Zakarijas so dat form,  
 se hevenli, pur, and brjt,  
 hiz hart, woz tröbeld, and hiz jz  
 wer dazeld at de sjt.  
 Böt jentli spök dat enjel blest  
 vntu de holi man,  
 and sed, "Fir not, di prer iz  
 herd,"

and dws hiz promis ran :—  
 "Di wij for de Mesja'z ren  
 iz granted di bi heven,  
 and tu di wij Elizabet  
 a sön sal sun bi given ;  
 a holi and pröfetik çild,  
 and dts salt köl him Jon,  
 hwiç signifiçz de gres ov God  
 dat vntu di iz sön.  
 And joi and gladnes dts salt hav,  
 and meni sal bi blest,  
 hwen dis mirakulöbs çild iz born,  
 bi ensent sirz konfest :  
 for a gret Nazariç sal hi bi,  
 de gretest profet nön ;  
 hi sal not driñk de wijn ov ert,  
 and nø defilment ön.  
 Hi sal bi fild, i'n from hiz bert,  
 wið God'z pur spirit ov truð,  
 and blēmles sal hiz çildhud bi,  
 and sançtifið hiz üt.  
 And hi sal törn ful meni mjndz  
 ov Izrael'z çezen res,  
 vntu de Lord ðer God, hu kómz  
 tu se salveson'z gres.  
 Hi sal presid Mesja'z ren,  
 and sal preper Hiz we,  
 wið ol de spirit and de pser  
 Elija did disple.  
 Hi sal konvört ful meni a hart  
 ov perent tu hiz çild,  
 and törn de disobidient sölz  
 tu God'z truð vndefild ;  
 and se mek redi moltipitudz  
 preperd tu ön de Lord,  
 hwen Kriçt himself sal vizit ert,  
 and priç hiz hevenli wrd."

Den Zakarijas spök, and sed,  
 vntu de enjel fer,  
 "Hs kan i nø, se öld, ekspekt,  
 a sön se blest and rer ?"



And unto him the angel said,  
 "Lo, Gabriel is my name,  
 I in God's presence stand, and glow  
 With his celestial flame ;  
 And I am sent to thee to tell  
 Glad tidings in thine ear,  
 And now, behold ! thou shalt be dumb,  
 Until that day appear  
 Which shall perform my promises ;  
 Because thou hast denied  
 My heavenly message, which shall be  
 Fulfilled and glorified."

The holy angel Gabriel  
 Then vanished from his sight ;  
 And Zacharias mused awhile  
 With terror and delight.  
 Meanwhile the throng of worshippers  
 In outer court did stand,  
 And marveled that he stayed so long  
 Within that temple grand.  
 And when he issued from the veil  
 That hid him from their view,  
 He could not tell the miracle :  
 So then the people knew  
 That he had seen some vision bright  
 Within that sacred shrine,  
 For with his hand he beckoned them  
 And made a voiceless sign.  
 And when his days of priestly work  
 Accomplished were, and o'er,  
 He went to his own house, and prayed  
 Devoutly, as before.  
 And soon his wife conceived, and led  
 A pious life, retired,  
 And blessed the Lord, who had be-  
 The gift she so desired. [stowed

## SECTION 4.

*The Annunciation to the Virgin Mary.—*  
 Luke 1. 26-38.

In the sixth month after, Gabriel,  
 That angel strong and bright,  
 Whom Zacharias had beheld  
 Arrayed in heavenly light ;  
 From God was sent, commissioned  
 To execute His will, [straight  
 In Nazareth of Galilee,  
 And His command fulfil.

And vntu him de enjel sed,  
 "Lo, Gæbriel iz mj nem,  
 j in God'z prezens stand, and glø  
 wið hiz selestial flem ;  
 and j am sent tu ði tu tel  
 glad tjdinz in ðjn ir,  
 and nš, behøld ! ðš falt bi ðm,  
 vntil ðát de apir  
 hwiç sal perform mj promisez ;  
 bekøz ðš hast denjd  
 mj hevenli mesej, hwiç sal bi  
 fulfild and glørifid."

Ðe høli enjel Gæbriel  
 ðen vaništ from hiz sjt ;  
 and Zakarijas muzd ahwił  
 wið teror and deljt.  
 Minhwil ðe ðron ov wøršiperz  
 in šter kørt did stand,  
 and marveld ðat hi sted sø loŋ  
 wiðin ðát tempel grand.  
 And hwen hi iřud from ðe vel  
 ðat hid him from ðer vu,  
 hi kud not tel ðe mirakel :  
 sø ðen ðe pipel nu  
 ðat hi had sin sòm viçon břit  
 wiðin ðát sekred řjn,  
 for wið hiz hand hi bekond ðem  
 and mæd a voisles řjn.  
 And hwen hiz dez ov pristli wørk  
 akomplift wer, and ø'r,  
 hi went tu hiz øn hšs, and pred  
 devštli, az befør.  
 And sun hiz wiř konsivd, and led  
 a pijs liř, retiřd,  
 and blest ðe Lord, hu had bestød  
 ðe gift ři sø deziřd.

## SEKŒON 4.

*Ðe Anvnsiefon tu ðe Verjin Meri.—*  
 Luk 1. 26-38.

In ðe siksť mønt after, Gæbriel,  
 ðát enjel stroŋ and břit,  
 huum Zakarijas had beheld  
 ared in hevenli liř ;  
 from God woz sent, komiřond stræt  
 tu eksekřt Hiz wil,  
 in Nazareř ov Galili,  
 and Hiz komand fulfil.

He visited a virgin there,  
 And Mary was her name,  
 A virgin, holy, pure, and true,  
 Of spotless life and fame,  
 Betrothed to Joseph, a just man  
 Of David's royal seed ;  
 And unto her the angel spoke,  
 As Providence decreed,  
 " Hail Mary ! highly favored maid,  
 Jehovah is with thee ;  
 And through the ages yet to come,  
 Most blessed shalt thou be."  
 But when she saw the angel bright,  
 And heard his promise given,  
 Her mind was troubled, nor perceived  
 This mystery of heaven.  
 Then said the angel, " Fear thou not,  
 God's grace thou hast obtained ;  
 Yea, from Almighty Deity,  
 This honor thou hast gained,  
 That thou shalt both conceive and bear  
 A son, whom thou shalt name  
 JESUS, the Savior of mankind,  
 And great shall be his fame.  
 He shall be called Messiah, Christ,  
 The Son of God most high ;  
 He shall possess the ancient throne  
 Of David's royalty,  
 And reign for ever, King supreme,  
 O'er all the human race ;  
 And of his kingdom's majesty  
 No end shall mortal trace."  
 Then Mary to the angel said,  
 " How can this wonder be ?  
 That I, a virgin pure, should bear  
 A Godlike progeny ?"  
 The angel answered, " Unto thee  
 The Holy Spirit of God  
 Shall come ; the power of the Supreme  
 On thee shall be outpoured ;  
 And therefore shall that holy thing  
 Which thou shalt bring to birth,  
 Be called the Son of God, the Word  
 Incarnate upon earth.  
 Doubt not ; behold ! Elizabeth,  
 Thy cousin, though so old,  
 Shall bear a son, to be of thine  
 The Messenger foretold.  
 For nothing is impossible  
 To God, as shall unfold."

Hi vizited a verjin der,  
 and Meri woz her nem ;  
 a verjin, hœli, pur, and tru,  
 ov spotles lif and fem,  
 betroft tu Jøzef, a jst man  
 ov Devid'z roial sid ;  
 and vntu her ðe enjel spok,  
 az Providens dekrïd,  
 " Hœl Meri ! hïli fœvord med,  
 Jehøva iz wið ði ;  
 and ðru ðe ejev yet tu kœm,  
 mœst blesed salt ðs bi."  
 Bœt hwen si sœ ðe enjel brït,  
 and herd hiz promis given,  
 her mïnd woz trœbeld, nor persïvd  
 ðis misterï ov heven.  
 ðen sed ðe enjel, " Fir ðs not,  
 God'z gres ðs hast obtend ;  
 ye, from Olmïti Dïiti,  
 ðis onor ðs hast gend,  
 ðat ðs salt bœt konsïv and ber  
 a sœn, hum ðs salt nem  
 JLUZUS, ðe Sevïer ov mankjnd,  
 and gret sal bi hiz fem.  
 Hi sal bi kœld Mesja, Krïst,  
 ðe Sœn ov God mœst hï ;  
 hi sal pozés ðe ensent trœn  
 ov Devid'z roialti,  
 and rœn for ever, Kïŋ suprim,  
 ø'r œl ðe human rœs ;  
 and ov hiz kïndom'z majesti  
 nœ end sal mortal tres."  
 ðen Meri tu ðe enjel sed,  
 " Hs kan ðis wœnder bi ?  
 ðat i, a verjin pur, sud ber  
 a Godlïk projeni ?"  
 ðe enjel anserd, " Vntu ði  
 ðe Hœli Spirit ov God  
 sal kœm : ðe pœr ov ðe Suprim  
 on ði sal bi øpœrd ;  
 and ðerfœr sal ðæt hœli ðïŋ  
 hwïç ðs salt brïŋ tu bœr,  
 bi kœld ðe Sœn ov God, ðe Wœrd  
 ïnkarnet vpon eœrð.  
 Dœt not ; behœld ! Elizabeth,  
 ðï kœzïn, ðœ sœ œld,  
 sal ber a sœn, tu bi ov ðïŋ  
 ðe Mesenjer fœrtœld.  
 For nœðïŋ iz ïmposïbel  
 tu God, az sal vnfœld."

And Mary said to him, "Behold  
The handmaid of the Lord,  
And let thy promise be fulfilled  
According to thy word."  
Then Gabriel left the virgin pure,  
To praise the Lord, whose word is  
sure.

## SECTION 5.

*Interview between Mary and Elizabeth.—*  
Luke 1. 39-57.

And Mary in those days arose  
And hastened to impart  
Unto her friend Elizabeth  
The mystery of her heart.  
Unto the mountains of the South,  
To Judah's glorious land  
She came, and dwelt in Hebron, where  
Her cousin's house did stand.  
And when Elizabeth first heard  
The virgin Mary's voice,  
Her soul was glad, and e'en the babe  
Within her, did rejoice.  
And with a holy spirit pure  
Of prophecy inspired,  
Elizabeth spoke forth this Psalm,  
With heavenly rapture fired:—  
"O blest above all women thou,  
Dear Mary, ever be,  
And yet more blest shall be thy Son,  
Thy God-like progeny.  
The greatest glory of my life  
Is this, that thou art here;  
The mother of my Lord doth now  
Within my house appear.  
E'en at the sound of thy first words  
My prophet child within,  
Exulting owned her who should bear  
Messiah without sin.  
Happy are all who this believe,  
For this shall be fulfilled;  
Those things shall surely come to pass  
Which God in love has willed."

Then Mary also uttered forth  
Her Psalm, with gladsome tone,  
And said unto Elizabeth,  
"A kindred joy I own.

And Meri sed tu him, "Behold  
de handmæd ov de Lord,  
and let dî promîs bi fulfild  
akordinî tu dî wörd."  
Æen Gebriel left de verjin pur,  
tu præz de Lord, huwz wörd iz  
sûr.

## SEKSON 5.

*Intervy betwin Meri and Elizabeth.—*  
Luuk 1. 39-57.

And Meri in ðez dez aróz  
and hested tu impart  
vntu her frend Elizabeth  
de misterî ov her hart.  
Wntu de mæntenz ov de Sst,  
tu Juda'z gløriøps land  
ÿi kem, and dwelt in Hebron, hwær  
her køzin'z hæss did stand.  
And hwen Elizabeth ferst herd  
de verjin Meri'z vois,  
her sæl woz glad, and i'n de bæb  
widin her, did rejois.  
And wið a hølî spirit pur  
ov profesî inspird,  
Elizabeth spøk fært ðis Ssm,  
wið hevenli raptur ÿird:—  
"O blest abov ol wimen ðæ,  
dir Meri, ever bi,  
and yet mør blest sal bi dî Søn,  
dî God-lik projeni.  
Æe gretest gløri ov mj lif  
iz ðis, dat ðæ art hir;  
de møðer ov mj Lord døt næ  
widin mj hæss apir.  
Û'n at de sænd ov dî ferst wördz  
mj profet çild widin,  
ekzøltîg ønd her huw ÿud ber  
Mæsja wiðæt sin.  
Hapi ar ol huw ðis beliv,  
for ðis sal bi fulfild;  
ðez ðînz sal sûrli køm tu pas  
hwîg God in løv haz wîld."

Æen Meri olse vterd fært  
her Ssm, wið gladsøm tøn,  
and sed vntu Elizabeth,  
"A kindred joi î øn.



My soul doth magnify the Lord,  
 His mercy, grace, and truth ;  
 My spirit hath rejoiced in God  
 My Savior from my youth.  
 For he hath glorified the estate  
 Of me, his handmaid lowly,  
 And henceforth shall all ages call  
 My name, as blest and holy.  
 For God himself hath wrought for me  
 His mightiest miracle,  
 And hallowed be his sacred name,  
 He hath done all things well.  
 His mercy ever rests upon  
 True worshipers below,  
 As age to age, and tribe to tribe,  
 Through all the world doth show.  
 His arm exerts resistless power  
 To save or to subdue,  
 He scatters proud impiety,  
 And falsehood's endless crew.  
 But to his meek and humble saints,  
 His tender mercy flows,  
 He fills the hungry with good things,  
 And soothes the mourner's woes.  
 In memory of his promises,  
 He succor will afford  
 To his own Israel, and to all  
 Who trust his living Word."

## SECTION 6.

*Birth and Naming of John the Baptist.—*  
 Luke 1. 57-80.

The virgin Mary dwelt three months  
 In Hebron's lofty town ;  
 And then returning home once more,  
 To Nazareth went down.  
 And now Elizabeth brought forth  
 Her firstborn, only son,  
 And friends and kindred all rejoiced  
 At such a blessing won.  
 And when the child was eight days old,  
 As Moses' law did claim,  
 They circumcised him, and they called  
 Him by his father's name.  
 But good Elizabeth declared  
 Her son's name John should be,  
 But they replied, "This name is new  
 To all thy family."

Mj söl döf magnifi ðe Lord,  
 hiz mersi, gres, and truþ ;  
 mj spirit haþ rejoist in God  
 mj Sevier from mj ȳþ.  
 For hi haþ glørifid ðe estet  
 ov mi, hiz handmød løli,  
 and hensført sal ol eþez køl  
 mj nem, az blest and høli.  
 For God himself haþ røt for mi  
 hiz mjtienst mirakel,  
 and halød bi hiz sekred nem,  
 hi haþ döñ ol ðinz wel.  
 Hiz mersi ever rests vpon  
 tru wørsiperz belø,  
 az ej tu ej, and triþ tu triþ,  
 ðru ol ðe wørlð döf ðø.  
 Hiz arm ekzerts rezistles pøer  
 tu sev or tu søbdu,  
 hi skaterz prsd impjēti,  
 and følshud'z endles kruu.  
 Bøt tu hiz mik and hømbel sent  
 hiz tender mersi fløz,  
 hi filz ðe høngri wið gud ðinz,  
 and sudz ðe mørner'z wøz.  
 In memori ov hiz promisez,  
 hi sþkor wil aførd  
 tu hiz øñ Izrael, and tu ol  
 hu trøst hiz livinj Wørd."

## SEKŶON 6.

*Berð and Nemiñ ov Jon ðe Baptist.—*  
 Luuk 1. 57-80.

Ðe verjin Meri dwelt ðri mønþs  
 in Hebron'z lofti tøn ;  
 and ðen retørniñ høm wøns mør  
 tu Nazareþ went døn.  
 And nø Elizabeþ brøt førþ  
 her ferstborn, øñli søn,  
 and freñdz and kindred ol rejois  
 at sꝰg a blesinj wøn.  
 And wñen ðe çild woz et ðez øl  
 az Møzes' lø did klēm,  
 ðe serkømsjzd him, and ðe kold  
 him bi hiz fæster'z nem.  
 Bøt gud Elizabeþ deklørd  
 her søn'z nem Jon sud bi,  
 bøt ðe repljð, "Ðis nem iz nꝰ  
 tu ol ðj famili."

So of his father they inquired,  
 And begged him to decide  
 How he would have him called. He  
 By writing quick replied, [then  
 "His name is John." Amazement  
 seized

The crowd, who marveled all.  
 Then instantly his tongue was loosed,  
 And prostrate did he fall;  
 And with loud voice he praised the  
 For all his kindness shown; [Lord  
 And solemn awe fell on that crowd,  
 And not on them alone.

For all these things were noised abroad  
 Round Hebron's mountain range,  
 And those who heard them, mused  
 With admiration strange; [thereon  
 And said, "This infant John must be  
 The child of miracle."  
 And the Lord's power was with him,  
 A spiritual spell. [like

Then Zacharias was inspired,  
 His soul was glorified,  
 By the most holy Spirit of God,  
 And thus he prophesied:—  
 "Blest be the Lord our God, who still  
 Redeems his faithful band,  
 And raises up salvation's strength  
 In Israel's chosen land;  
 As by his holy seers he spoke  
 E'er since the world began;  
 Saving his saints from all their foes,  
 And every hateful man.  
 He well performs his promise kind,  
 His covenant of grace;  
 He keeps his oath to Abraham,  
 And smiles upon his race.  
 Delivered from our enemies,  
 We'll serve him without fear,  
 In holiness and righteousness,  
 Till solemn death appear.  
 And thou, mysterious child, shalt be  
 The prophet of the Lord,  
 To go before Messiah's face,  
 And make his name adored:  
 To teach salvation's mystery,  
 And guilt-forgiving love,  
 Through God's pure mercy, who shall  
 The Dayspring from above, [send

Sø ov hiz fater de inkwird,  
 and begd him tu desjd  
 hz hi wud hav him kold. Hi den  
 bj rjtij kwik repljd,  
 "Hiz nem iz Jon." Amezment  
 sizd

de krød, hu marveld ol.  
 Den instantli hiz tøj woz lust,  
 and prostræt did hi føl;  
 and wið lød vois hi præzd de Lord  
 for ol hiz kjndnes sөн;  
 and solem o fel on dát krød,  
 and not on dem aløn.

For ol ðiz tijn wer noizd abrod  
 rñd Hebron's mænnten røj,  
 and ðøz hu herd dem, mužd ðeron  
 wið admiræson strøj;  
 and sed, "ðis infant Jon mųst bi  
 de gjld ov mirakel."  
 And de Lord's pser woz wið him,  
 a spiritujal spel. [ljik

Den Zakarjas woz inspird,  
 hiz sөл woz glerifid,  
 bj de most hөli Spirit ov God,  
 and ðvs hi profesjd:—  
 "Blest bi de Lord s'r God, hu stil  
 redimz hiz fөfful band,  
 and rezez pp salveson's strengt  
 in Izrael's gөzen land;  
 az bj hiz hөli sierz hi spөk  
 er sins de wörlð began;  
 seviñ hiz sents from ol ðer fөz,  
 and everi hetful man.  
 Hi wel performz hiz promis kjnd,  
 hiz kөvenant ov gres;  
 hi kips hiz øt tu Ebrahim,  
 and smjlz vpon hiz res.  
 Deliverd from s'r enemiz,  
 wi'l serv him wiðst fir,  
 in hөlines and rjtivsnes,  
 til solem deť apir.  
 And ðs, mistirivs gjld, salt bi  
 de profet ov de Lord,  
 tu gө befөр Mesja's fes,  
 and mөk hiz nem aderd:  
 tu tиж salveson's misterì,  
 and gilt-forgiviñ lөv,  
 fruu God's pur mersi, hu sal send  
 de Desprinj from abov,

To illum the dark'ning shades of death,  
 And make their horrors cease,  
 To guide the feet of erring men  
 In heavenly paths of peace."

Thus John the Baptist from his birth  
 Was sanctified by heaven,  
 For strong in spirit he became,  
 And grace to him was given.  
 He spent his youth in praise and  
 prayer,  
 Among the mountains lone,  
 Till Israel hailed him afterwards,  
 The mightiest prophet known.

## SECTION 7.

*The Angel appears to Joseph.—  
 Matthew 1. 18-25.*

The birth of Jesus Christ our Lord,  
 The Savior of mankind,  
 Was thus : this heavenly mystery  
 We in his Gospel find.  
 When Virgin Mary was betrothed  
 (Such was his mother's name,)  
 To pious Joseph, even before  
 Their day of marriage came,  
 She, by the Holy Spirit of God  
 A Holy Child conceived,  
 As the true Church has evermore  
 Undoubtedly believed.  
 Then Joseph, her betrothed lord,  
 Himself a righteous man,  
 And loth to sacrifice her fame  
 To cruel slander's ban,  
 Intended secretly awhile  
 His wife to put away.  
 But while he thought upon these things  
 And oft to God did pray,  
 Behold the angel of the Lord  
 Came to him in a dream,  
 And said, "Fear not to take her now,  
 Nor her unworthy deem ;  
 For 'tis the Holy Spirit of God  
 Who caused this thing to be,  
 And Mary shall bring forth a child,  
 True Son of Deity.  
 And JESUS, or the Savior, thou  
 Shalt call his holy name ;

tu illum de dark'ning sedz ov  
 det,  
 and mek der hororz sis,  
 tu gjd de fit ov erij men  
 in hevenli psdz ov pis."

Ɔvs Jon de Baptist from hiz bert  
 woz sanƆtifiƆd bj heven,  
 for stroj in spirit hi bekem,  
 and gres tu him woz given.  
 Hi spent hiz Ƴt in prez and  
 prer,  
 amoj de mƆntenz len,  
 til Izrael held him afterwardz,  
 de mjtist profet nen.

## SEKƆON 7.

*De Enjel apirz tu Jozef.—  
 Matju 1. 18-25.*

Ɔe bert ov Jizvs Krijst Ɔr Lord,  
 de Sevier ov mankjnd,  
 woz Ɔvs : dis hevenli misteri  
 wi in hiz Gospel find.  
 Hwen Verjin Meri woz betrott  
 (spg woz hiz mƆder'z nem,)  
 tu pijs Jozef, iven befƆr  
 der de ov marej kem,  
 ji, bj de Heli Spirit ov God  
 a Heli Ɔjld konsivd,  
 az de tru Ɔbrg haz evermƆr  
 vndstijli belivd.  
 Ɔen Jozef, her betroted lord,  
 himself a rijtis man,  
 and leƆ tu sakrifiz her fem  
 tu kruel slander'z ban,  
 intended sikretli ahwjł  
 hiz wij tu put awe.  
 BƆt hwjł hi ƆƆt vpon Ɔiz Ɔijz  
 and oft tu God did pre,  
 behold de enjel ov de Lord  
 kem tu him in a drim,  
 and sed, "Fir not tu tek her nƆ,  
 nor her vnvvrđi dim ;  
 for 'tiz de Heli Spirit ov God  
 hu kƆzd dis Ɔij tu bi,  
 and Meri sal brij fƆrt a Ɔjld,  
 tru Sn ov Diti.  
 And JIZVS, or de Sevier, ƆƆ  
 salt kol hiz heli nem ;



For he shall save his worshipers  
 From sin and every shame."  
 All this was done, that thus might be  
 Fulfilled the prophet's word,  
 "Behold, a virgin shall conceive,  
 And bear a son, the Lord.  
 He shall be called Immanuel,  
 God dwelling with mankind."  
 Then Joseph, rising from his sleep,  
 To do God's will designèd,  
 And took her to him as his wife,  
 His heaven-appointed bride,  
 Devoted unto God, until  
 His word was ratified ;  
 Until she bore her first-born son,  
 The Savior of our race ;  
 And called him JESUS, who was Christ,  
 The Prince of peace and grace.

## SECTION 8.

*Birth of Christ at Bethlehem.—*  
 Luke 2. 1-7.

And in those days it came to pass  
 There issued a decree,  
 From Cæsar, called Augustus, that  
 In every land and sea  
 That owned his sway, the people should  
 Be enrolled in their own land,  
 And all be taxed by officers  
 Sent forth by his command.  
 And all the Jews went to be taxed,  
 Each to his proper place ;  
 And Joseph quitted Nazareth,  
 Being born of Judah's race,  
 And of King David's royal house,  
 And forth with haste he came  
 To Bethlehem, David's city, which  
 They did Ephrata name,  
 With Mary, his espousèd wife,  
 Of royal lineage known,  
 As in her genealogy  
 Is fully proved and shown.  
 And while they stayed at Bethlehem  
 Her first-born son she bore,  
 And wrapped in infant's swaddling  
 That Babe whom we adore; [clothes  
 And laid him in a manger there,  
 (Thus did his life begin,)  
 Because no room they could obtain  
 Throughout the crowded inn.

for hi sal sev hiz wõrþiperz  
 from sin and everi sem."  
 Ol ðis woz ðõn, ðat ðõs mjt bi  
 fulfild ðe profet's wõrd,  
 "Behõld, a verjin sal konsiv,  
 and ber a sõn, ðe Lord.  
 Hi sal bi kõld Imanuel,  
 God dwelinq wið mankjnd."  
 ðen Jõzef, rjzinq from hiz slip,  
 tu ðu God'z wil ðezinq,  
 and tuk her tu him az hiz wif,  
 hiz heven-apointed brjd,  
 ðevõted õntu God, õntil  
 hiz wõrd woz ratifid ;  
 õntil si bõr her ferst-born sõn,  
 ðe Sevier ov ʒr res ;  
 and kõld him JIʒUS, hu woz  
 ðe Prins ov pis and græs. [Krijst,

## SEKSON 8.

*Berð ov Krjst at Beðlehem.—*  
 Luk 2. 1-7.

And in ðõz ðez it kem tu pas  
 ðer iʒud a ðekri,  
 from Sizar, kõld Ogvõstõs, ðat  
 in everi land and si  
 ðat õnd hiz swæ, ðe pipel ʒud  
 bi enrõld in ðer õn land,  
 and õl bi takst bj õfiserz  
 sent fõrð bj hiz komand.  
 And õl ðe Juuz went tu bi takst,  
 iq tu hiz proper plæs ;  
 and Jõzef kwited Nazareð,  
 biinq born ov Juda'z res,  
 and ov Kinq Devid'z roial hõs,  
 and fõrð wið hest hi kem  
 tu Beðlehem, Devid'z siti, hwig  
 ðe ðid Efrsta nem,  
 wið Meri, hiz espõzed wif,  
 ov roial liniej nõn,  
 az in her jenialoji  
 iz fuli pruvd and sõn.  
 And hwil ðe stød at Beðlehem  
 her ferst-born sõn ʒi bõr,  
 and rapt in infant's swodlinq klõðz  
 ðåt Beb huw wi adõr ;  
 and læd him in a menjer ðer,  
 (ðõs ðid hiz lif begin,)  
 bekõz nõ rum ðe kud õbten  
 ʒrust ðe krõded in.

## SECTION 9.

*The Genealogy of Christ.—*

Maſſu 1. 1-18.

The genealogy of Christ  
 In God's own Word is given,  
 In order that it might be known  
 That He, the God of heaven,  
 In coming down to men on earth  
 To magnify the law,  
 Took flesh of Mary, like to us,  
 Yet lived without a flaw.  
 His Human was through Abraham's  
 And Judah's royal line; [seed,  
 His soul Jehovah God Himself,  
 The Spiritual Vine.  
 Through David and through Solomon,  
 And famed Zorobabel,  
 (Who rescued Judah's Church and  
 So bravely and so well,) [State,  
 Descended Heli, he the sire  
 Of Mary, virgin true,  
 Who married Joseph, Jacob's son,  
 Of David's lineage too.  
 And from that blessed virgin wife  
 Was now Christ Jesus born,  
 Who came from heaven to earth to  
 Man's guilty race forlorn. [save  
 So faithfully did God create  
 And still preserve the line,  
 Through every age, and every change,  
 That bore the Son divine.

## SECTION 10.

*Song of the Angels at the Nativity of Jesus  
 Christ.—Luke 2. 8-20.*

The shepherds in Judæan fields\*  
 Watched o'er their flocks by night,

\* Subjoined is the version of the Angels'  
 Song given in the Book of Common Prayer,  
*Luke 2. 8-14.*

While shepherds watched their flocks by  
 All seated on the ground, [night,  
 The angel of the Lord came down,  
 And glory shone around.  
 "Fear not," said he, for mighty dread  
 Had seized their troubled mind;  
 "Good tidings of great joy I bring  
 To you and all mankind.

## SEKƆON 9.

*Ɔe Jenialoji ov Kriſt.—*

Maſſu 1. 1-18.

Ɔe jenialoji ov Kriſt  
 in God'z Ɔn WƆrd iz given,  
 in order Ɔat it miſt bi nƆn  
 Ɔat Hi, Ɔe God ov heven,  
 in kƆmiſiſ dƆſn tu men on Ɔrſ  
 tu magnifiſ Ɔe lƆ,  
 tuk fleſ ov MƆri, liſk tu Ɔs,  
 yet livd wiſdƆt a flƆ.  
 Hiſ HƆman woz ſru Ɔbraham'z  
 and Judo'z roial liſn; [ſid,  
 hiſ ſƆl JƆhƆva God Hiſmelf,  
 Ɔe SpiritƆal Vjn.  
 Hru Devid and ſru Solomon,  
 and fƆmd Zorobabel,  
 (hu reſkƆd Judo'z ƆƆrƆ and StƆt,  
 ſƆ brƆvli and ſƆ wel,)  
 deſended Hiſi, hi Ɔe ſiſr  
 ov MƆri, verjin tru,  
 hu marid JƆzef, JƆkob'z ſƆn,  
 ov Devid'z liniej tu.  
 And from Ɔat bleſed verjin wiſf  
 woz nƆ Kriſt JizƆs born,  
 hu kƆm from heven tu Ɔrſ tu ſev  
 man'z gildi reſ forlorn.  
 SƆr feſfuli did God kriſt  
 and ſtil prezerv Ɔe liſn,  
 ſru Ɔveri Ɔj, and Ɔveri Ɔenſj,  
 Ɔat bƆr Ɔe SƆn diviſj.

## SEKƆON 10.

*SƆſ ov Ɔe Ɔnſjelz at Ɔe Nativiti ov JizƆs  
 Kriſt.—Luk 2. 8-20.*

Ɔe ſepherdz in Judian fildz\*  
 woſt Ɔ'r Ɔer floks bi niſt,

\* Subjoined iz Ɔe verſion ov Ɔe Ɔnſjelz'  
 SƆſ, given in Ɔe Buk ov Komon Prer,  
*Luk 2. 8-14.*

Hwiſ ſepherdz woſt Ɔer floks bi niſt,  
 Ɔl ſited on Ɔe grƆnd,  
 Ɔe Ɔnſjel ov Ɔe Lord kƆm dƆſn,  
 and gleri ſon Ɔrſnd.  
 "Ɔ'r not," ſed hi, for miſti dred  
 had ſizd Ɔer trƆbeld miſnd;  
 "gud tiſdiſj ov gret joi i briſj  
 tu Ɔ and Ɔl manſiſnd.

And lo! the angel of the Lord  
 Appeared, arrayed in light;  
 And all around them suddenly  
 Jehovah's glory blazed,  
 And they were filled with speechless  
 And they were sore amazed. [awe,  
 Then said the angel unto them,  
 "Fear not, for lo! I bring  
 Good tidings of great joy to all:  
 Welcome your heavenly King.  
 For unto you this day is born  
 In David's city blest,  
 A Savior, which is Christ the Lord,  
 And He shall give you rest.  
 And this shall be a sign to you;—  
 The Babe you soon shall see,  
 Laid in the manger of an inn,  
 In meek humility."  
 And suddenly a multitude  
 Of Heaven's bright angels came,  
 All praising God; and thus they sang,  
 With harps of golden flame;  
 "Glory to God in highest heaven;  
 He now descends again  
 To give His holy peace on earth,  
 And great good will to men."  
 When the pure angels had returned  
 To heaven their happy home,  
 The shepherds said with gladsome  
 hearts,  
 "To Bethlehem let us roam,  
 And see this mighty miracle  
 Which God to us hath told."  
 Then did they hasten on their way,  
 And there did they behold

To you, in David's town, this day,  
 Is born of David's line,  
 A Savior, who is Christ the Lord,  
 And this shall be the sign:  
 The heavenly Babe you there shall find  
 To human view displayed,  
 All meanly wrapped in swathing bands,  
 And in a manger laid."  
 Thus spoke the seraph, and forthwith  
 Appeared a shining throng  
 Of angels, praising God, and thus  
 Addressed their joyful song:  
 "All glory be to God on high,  
 And to the earth be peace,  
 Goodwill, henceforth from heaven to men,  
 Begin and never cease."

and lo! de enjel ov de Lord  
 apird, aréd in ljt;  
 and ol arənd dem sɔdenli  
 Jehova'z gləri blezd,  
 and de wer fild wið spigles o,  
 and de wer sɔr aməzd.  
 ðen sed de enjel vntu dem,  
 "Fir not, for lɔ! j brinj  
 gud tjdinz ov gret joi tu ol:  
 welkɔm ɔr hevenli Kij.  
 For vntu ɔ ðis de iz born  
 in Devid'z siti blest,  
 a Sevier, hwiç iz Krjst de Lord,  
 and Hi sal giv ɔ rest.  
 And ðis sal bi a sijn tu ɔ;—  
 de Beb ɔ sun sal si,  
 led in de mənjer ov an ín,  
 in mik hɔmiliti."  
 And sɔdenli a mɔltitɔd  
 ov Heven'z brit enjelnz kəm,  
 ol preziŋ God; and ðɔs de saŋ,  
 wið harps ov gɔlden fləm;  
 "Gləri tu God in hjest heven;  
 Hi nɔ desendz agen  
 tu giv Hiz hɔli pis on ert,  
 and gret gud wil tu men."  
 Hwen de pur enjelnz had retɔrnd  
 tu heven ðer hapi hɔm,  
 de sepherdz sed wið gladsɔm  
 harts,  
 "Tu Beðlihem let ɔs rɔm,  
 and si ðis mjti mirakel  
 hwiç God tu ɔs hað tɔld."  
 ðen did de hesen on ðer wɔ,  
 and ðer did de behɔld

Tu ɔ, in Devid'z tɔn, ðis de,  
 iz born ov Devid'z ljn,  
 a Sevier, hu iz Krjst de Lord,  
 and ðis sal bi de sijn:  
 de hevenli Beb ɔ ðer sal fjnd  
 tu hɔman vɔ displed,  
 ol mjnli rapt in swedij bandz,  
 and in a mənjer led."  
 ðɔs spɔk de seraf, and forðwið  
 apird a sijnj ðron  
 ov enjelnz, preziŋ God, and ðɔs  
 adrest ðer joiful soŋ:  
 "Ol gləri bi tu God on hj,  
 and tu de ert bi pis,  
 gudwil, hensfɔrð from heven tu men,  
 begin and never sis."



Joseph and Mary, and the Babe  
 In humble manger laid :  
 And when they saw, they soon made  
 All that the angels said. [known  
 And all that heard the shepherds' tale  
 Astonished were, in heart ;  
 But Mary treasured up these things,  
 And mused on them apart.  
 The shepherds then returned with joy,  
 And praised their God above,  
 For all that they had heard and seen  
 Of His redeeming love.

## SECTION 11.

*Christ presented in the Temple.—*  
 Luke 2. 21-24.

When eight days old, the Holy Child  
 (As Jewish law did claim)  
 Was circumcised ; and, as foretold,  
 So JESUS was his name.  
 His mother then presented him  
 Unto the God of heaven,  
 (For Scripture saith, " Each firstborn  
 Shall to the Lord be given ;") [son  
 And offered up a sacrifice,  
 Within the Temple fair,  
 Two pigeons, or, two turtle doves,  
 And many a fervent prayer.

## SECTION 12.

*Simeon and Anna in the Temple.—*  
 Luke 2. 25-40.

At that time in Jerusalem  
 Dwelt Simeon, holy man,  
 Who waited for Messiah's day,  
 And thus the promise ran :—  
 God's spirit rested on him, and  
 To him it was revealed  
 That he should see the Christ of God  
 Ere death his eyes had sealed.  
 Led by the spirit of God, he went  
 Into the Temple grand,  
 When Jesus' parents brought the  
 To keep the law's command, [child,  
 He took the Babe up in his arms,  
 And blessed God, and said,  
 " Lord, let thy servant now depart  
 (As thou hast promised,)

Jøzef and Mæri, and ðe Bæb  
 in humberl mænjer led :  
 and hwen ðe so, ðe sun med næn  
 ol ðat ðe enjælz sed.  
 And ol ðat herd ðe sepherdz' tel  
 astonist wer, in hart ;  
 bvt Mæri tregurd up ðiz tînz,  
 and muzd on ðem apart.  
 ðe sepherdz ðen retørnd wið joi,  
 and præzd ðer God abov,  
 for ol ðat ðe had herd and sîn  
 ov Hiz redimiñ løv.

## SEKŒON 11.

*Krîst præzented in ðe Tempel.—*  
 Luuk 2. 21-24.

Hwen et dez øld, ðe Høli Cjld  
 (az Juuif lø did kløm)  
 woz serkømsjzd ; and, az førtøld,  
 sø JUZUS woz hiz nem.  
 Hiz møðer ðen præzented him  
 øntu ðe God ov heven,  
 (for Skriptur sæþ, " lø ferstborn  
 sal tu ðe Lord bi given ;") [søn  
 and oferd up a sakrifiz  
 wiðin ðe Tempel fær,  
 tú pijonz, or, tú tørtel døvz,  
 and meni a fervent prer.

## SEKŒON 12.

*Simion and Ana in ðe Tempel.—*  
 Luuk 2. 25-40.

At ðát tîm in Jerusalem  
 dwelt Simion, høli man,  
 hu weted for Mesja'z dæ,  
 and ðøvs ðe promis ran :—  
 God'z spirit rested on him, and  
 tu him it woz revæld  
 ðat hi jud si ðe Krîst ov God  
 ør ðeþ hiz jz had sild.  
 Led bj ðe spirit ov God, hi went  
 intu ðe Tempel grand,  
 hwen Jizøvs' perents brøt ðe gjld,  
 tu kip ðe lø'z komand,  
 hi tuk ðe Bæb up in hiz armz,  
 and blesed God and sed,  
 " Lord, let ði servant nø depart  
 (az ðs hast promised,)

In peace, for now, behold, mine eyes  
 Thy great salvation see,  
 Which thou hast here prepared for all  
 Who put their trust in thee.  
 Unto the Gentiles a great light  
 To chase away their gloom,  
 And of thy people Israel  
 The glory to become.”  
 Joseph and Mary wondered much  
 To hear the words which broke  
 From Simeon's lips. Them, too, he  
 And unto Mary spoke, [blest,  
 And said, “Behold, this child is set to  
 The fall and rise again [be  
 Of many in Israel, and a sign  
 To all the sons of men ;  
 By him the thoughts of every heart  
 Shall be revealed to all,  
 And through thy soul shall pierce a  
 At that which shall befall. [dart

in pis, for n̄s, behøld, m̄jn iz  
 ðj gret salveſon si,  
 hwiġ ðs hast hir preperd for ol  
 huu put ðer trøst in ði.  
 Untu ðe Jentilz a gret lit  
 tu ġes awe ðer ġlum,  
 and ov ðj pipel Izrael  
 ðe ġlōri tu beġm.”  
 Jøzef and Meri wønderd m̄vġ  
 tu hir ðe wørdz hwiġ brøk  
 from Simion'z lips. ðem, tu, hi  
 and øntu Meri spøk, [blest,  
 and sed, “Behøld, ðis ġild iz set tu  
 ðe fōl and rjz agen [bi  
 ov meni in Izrael, and a sġn  
 tu ol ðe sønz ov men ;  
 bj him ðe ðøts ov everi hart  
 ſal bi revild tu ol,  
 and ðruu ðj sōl ſal pirs a dart  
 at ðåt hwiġ ſal befōl.

A prophetess was also there,  
 Of Asher's fruitful tribe ;  
 A widow she, and Anna called,  
 Her husband long had died ;  
 Both day and night she served her  
 In all his holy ways. [God,  
 And she that instant coming in,  
 Joined in the hallowed praise.  
 Thanks to the Lord she gave, and  
 Of Jesus Christ to them, [spoke  
 Who for his great redemption looked  
 Within Jerusalem.

A profetes woz olseø ðer,  
 ov Aſer'z fruitful trijb ;  
 a wiðer ſi, and Ana kōld,  
 her hōzband lōġ had ðið ;  
 bōð ðe and niġt ſi servd her God,  
 in ol hiz hōli wez.  
 And ſi ðåt instant kōmiġ in,  
 joind in ðe halød prez.  
 Hanġs tu ðe Lord ſi ġev, and spøk  
 ov Jizøvs Krjst tu ðem,  
 huu for hiz gret redemſon lukt  
 wiðin Jeruſalem.

SECTION 13.

*The Offering of the Magi.—*  
 Matġ 2. 1-12.

When Jesus was in Bethlehem born,  
 In Judah's sunny land,  
 There came wise men to worship him ;  
 (They were a holy band  
 Of Eastern sages, Magi called,  
 Who traveled from afar ;)  
 “Where is the Jewish King ?” they  
 “For we have seen his star.” [said,  
 When Herod heard, he was alarmed,  
 All Salem was dismayed,  
 The Jewish priests and scribes were  
 And unto them he said, [called,

SEKŒON 13.

*De Oferiġ ov de Meji.—*  
 Matġ 2. 1-12.

Hwen Jizøvs woz in Beðlehem born,  
 in Juða'z sōni land,  
 ðer kēm wjz men tu wørsġip him ;  
 (ðe wer a hōli band  
 ov l̄stern seġez, Meji kōld,  
 huu traveld from afar ;)  
 “Hwēr iz ðe Juif Kij ?” ðe sed,  
 “for wi hav s̄in hiz star.”  
 Hwen Herod herd, hi woz alarmd,  
 ol Selem woz dismēd,  
 ðe Juif priſts and skriġbz wer kōld,  
 and øntu ðem hi sed,

“Whence shall your great Messiah  
come?”

“From Bethlehem,” they replied,  
“For so the prophet has foretold,  
It cannot be denied,

‘Thou Bethlehem art not the least  
‘Mongst Judah’s princely band,  
A Governor shall come from thee,  
And rule o’er Israel’s land.’”

Then secretly did Herod call  
The Magi, and inquired  
What time the star to them appeared,  
Which their devotion fired.

To Bethlehem them he sent, and said,  
“Go, search the young child out,  
And bring me word, that I may come  
And worship, and not doubt.”

They heard the King, and went away,  
And lo! the star of morn

Moved on, and rested o’er the spot  
Where Jesus Christ was born.

And when they saw the meteor bright,  
Their hearts were filled with joy,  
And soon within the house they knelt  
Before the Wondrous Boy.

They saw the child and Mary too,  
And worshiped him their Lord,  
And offered gold and frankincense,  
And myrrh, their treasure stored.

Being warned by God in heavenly  
Before the dawning day, [dream,  
They went not back to Herod, but  
Went home another way.

#### SECTION 14.

*The Flight into Egypt.—*  
Matu 2. 13-15.

And when the wise men forth had  
Behold! God’s angel came [sped  
To Joseph in a dream by night,  
And called him by his name,  
And said, “Arise, and take the child,  
And with his mother flee  
To Egypt, and remain there till  
I shall return to thee.

For Herod, in his jealous hate,  
The child will seek to slay.”

Joseph obeyed, and journeyed forth  
By night, without delay.

“Hwens sal ur gret Mesja  
kvm?”

“From Beſlihem,” de replid,  
“for so de profet haz fertold,  
it kanot bi denjd,

‘Æs Beſlihem art not de list  
‘mønst Juda’z prinsli band,  
a Gøvnerer sal kvm from ði,  
and rul o’r Izrael’z land.’”

Æen sikretli did Herod køl  
de Mejj, and inkwird  
hwot tjm de star tu ðem apird  
hwiç ðer devøson fird.

Tu Beſlihem ðem hi sent, and sed,  
“Gø, serç de yvñ gild st,  
and briñ mi wørd, ðat j mæ kvm  
and wørsip, and not dst.”

Æe herd de Kiñ, and went awe,  
and læ! de star ov morn

muvd on, and rested o’r de spot  
hwer Jizps Kriřt wøz born.

And hwen de so de mitior briñ,  
ðer harts wer fild wið joi,  
and suñ wiðin de høs de nelt  
befør de Wøndrøvs Boi.

Æe so de gild and Meri tu,  
and wørsipt him ðer Lord,  
and oferd gøld and frañkinsens,  
and mer, ðer treçur størd.

Biñ wørd bi God in hevenli drim,  
befør de dønij de,  
de went not bak tu Herod, bvt  
went høm anðer wø.

#### SEKΣON 14.

*Æe Flit intu ljipt.—*  
Matu 2. 13-15.

And hwen de wjz men fert had  
behøld! God’z enjel kem [sped  
tu Jøzef in a drim bi njt,  
and køld him bi hiz nem,  
and sed, “Arjz, and tek de gild,  
and wið hiz møðer fli  
tu ljipt, and remen ðer til  
j sal retrn tu ði.

For Herod, in hiz jeløvs het,  
de gild wil sik tu sle.”

Jøzef obed, and jørnid fert  
bi njt, wiðst dele.



Mother and child with him remained  
 In Egypt till the hour  
 When Herod's death removed all fear  
 Of danger from his power.  
 Thus was fulfilled the prophet's word,  
 Given by the Lord's decree,  
 "From Egypt have I called my son,"  
 As written in Osee.

Møder and gjld wið him remend  
 in Ljipt til ðe sr  
 hwen Herod'z ðeð remuud ol fir  
 ov ðenjer from hiz pser.  
 Þus woz fulfild ðe profet's wørd,  
 given bj ðe Lord'z ðekri,  
 "From Ljipt hav i kold mi søn,"  
 az riten in Osi.

SECTION 15.

*Slaughter of the Children at Bethlehem.—*  
 Matj 2. 16-18.

When Herod saw that he was mocked,  
 His breast was filled with rage,  
 And he decreed all babes to kill  
 Within two years' full age,  
 In Bethlehem and all around,  
 According to the time  
 Which he had from the sages learned :  
 Such was his horrid crime.  
 Thus had the Scripture once foretold  
 By Jeremy the seer,  
 "A voice in Rama loud was heard  
 Of weeping and great fear,  
 Rachel her babes lamenting sore,  
 No comfort could obtain,  
 Because her children are no more,  
 Her eyes had seen them slain."

SEKŒON 15.

*Sløter ov ðe Gildren at Bøllehem.—*  
 Matj 2. 16-18.

Hwen Herod so ðat hi woz mukt,  
 hiz brest woz fild wið rej,  
 and hi ðekrid ol bebz tu kil  
 wiðin tú yirz' ful øj,  
 in Bøllihem and ol arønd,  
 akordiñ tu ðe tjm  
 hwiç hi had from ðe sejez lernd :  
 svç woz hiz horid krjm.  
 Þus had ðe Skriptur wøns førtøld  
 bj Jeremi ðe sier,  
 "A vois in Røma lsd woz herd  
 ov wipiñ and gret fir,  
 Røgel her bebz lamentiñ sør,  
 nø kømfort kud obten,  
 bekøz her çildren ar nø mør,  
 her iz had sin ðem slen."

SECTION 16.

*Joseph Returns from Egypt.—*  
 Matthew 2. 19-23. Luke 2. 40.

Herod now dead, again by night  
 The angel of the Lord  
 Appeared to Joseph in a dream,  
 And spoke with sweet accord,  
 And said, "Arise, the young child  
 And with his mother go [take,  
 To Israel's land, for he is dead  
 Who was the infant's foe."  
 So he departed, and he came  
 Unto his native land ;  
 But when he heard that Herod's son  
 Ruled with his father's hand,  
 He feared Judea's hostile coast,  
 And, by God's warning cheered,  
 He turned aside to Galilee,  
 To Nazareth endeared.

SEKŒON 16.

*Jøzef Retørnz from Ljipt.—*  
 Matj 2. 19-23. Luk 2. 40.

Herod nø ded, agen bj niç  
 ðe enjel ov ðe Lord  
 apird tu Jøzef in a drim,  
 and spok wið swit akord,  
 and sed, "Ariz, ðe yng çild tek,  
 and wið hiz møder gø  
 tu Izrael'z land, for hi iz ded  
 huu woz ðe infant's fø."  
 Sø hi departed, and hi kem  
 vøntu hiz netiv land ;  
 bøt hwen hi herd ðat Herod'z søn  
 ruuld wið hiz fæter'z hand,  
 hi fird Juudia'z hostil køst,  
 and, bj God'z worniñ çird,  
 hi tørnd asjd tu Galili,  
 tu Nazareð endird.

Thus was again fulfilled the word

Which had been long foretold,  
 "He shall be called a Nazarene,"  
 Like Samuel of old.

And there the holy Jesus grew,  
 God's grace was on him poured ;  
 Strong in the Spirit he became,  
 And was with wisdom stored.

## SECTION 17.

*History of Christ at the age of twelve years.*

—Luke 2. 41-52.

Unto Jerusalem each year

Christ's pious parents went,  
 To sacrifice unto the Lord,  
 And offerings to present.

And, as the Jewish law ordained,  
 When twelve years old was he,  
 With them unto Jerusalem

He went in company.  
 And when those festive days were o'er,  
 And the full time was come,

They turned to journey back again  
 To Nazareth their home.

But Jesus lingered there awhile,  
 Nor did his parents know ;  
 And when they missed him they  
 supposed

With kinsfolk he would go.  
 But when, after a whole day's walk,  
 Their son they could not find,  
 Back to Jerusalem they turned,  
 Seeking with anxious mind.

And on the third day as they stood  
 Within the holy place,

They saw him in the doctors' midst,  
 Beaming with heavenly grace.

And while he asked, and answered too,  
 Amazed were all who heard ;

And wondered, as they marked his  
 The wisdom of his word. [youth,

His parents marveled too ; then spoke  
 His mother tenderly,

"Son, wherefore didst thou tarry  
 here ?

Mournful we sought for thee."

"Why have ye sought me ?" he re-

"Did ye not know my aim ? [plied,

Þus woz agen fulfilled ðe word

hwig had bin loŋ færteld,  
 "Hi sal bi kold a Nazarin,"  
 lyk Samuēl ov öld.

And ðer ðe høli Jizus gruw,  
 God'z græs woz on him pærd ;  
 stroŋ in ðe Spirit hi bekæm,  
 and woz wið wizdom stærd.

## SEKŌON 17.

*Histori ov Krist at ðe eŋ ov twelw yirz.*

Luk 2. 41-52.

Untu Jerusalem iŋ yir

Krist's piŋs perents went,  
 tu sakrifz vntu ðe Lord,  
 and oferinŋ tu prezént.

And, az ðe Juuif lo ordend,  
 hwen twelw yirz öld woz hi,  
 wið ðem vntu Jerusalem

hi went in kumpani.  
 And hwen ðez festiv dez wer e'r,  
 and ðe ful tŋm woz kum,

ðe tærnd tu jurni bak agen  
 tu Nazaret ðer høm.

Bvt Jizus liggerd ðer ahwił,  
 nor did hiz parents né ;  
 and hwen ðe mist him ðe  
 sŋpæzd

wið kinføk hi wud gø.  
 Bvt hwen, after a hæl ðe'z wok,  
 ðer søn ðe kud not fŋnd,  
 bak tu Jerusalem ðe tærnd,  
 sikiŋ wið anŋksŋs mjnd.

And on ðe ðerd ðe az ðe stud  
 wiðin ðe høli ples,

ðe sò him in ðe doktorz' midst,  
 bimiŋ wið hevenli græs.

And hwił hi askt, and anserd tu,  
 amæzd wer ol hu herd ;

and wønderd, az ðe markt hiz uŋ,  
 ðe wizdom ov hiz wørd.

Hiz perents marveld tu ; ðen spøk  
 hiz mæter tenderli,

"Søn, hwærfør didst ðs tari  
 hir ?

mørnful wi sòt for ði."

"Hwił hav yi sòt mi ?" hi replið,

"did yi not né mj em ?

Within my Father's house to teach,  
 This is my highest claim."  
 These words divine, with awe they  
 heard,  
 Nor knew their mystic part,  
 But still his mother pondered well,  
 And hid them in her heart.  
 Then back to Nazareth he went,  
 That humble life to prove ;  
 Though heaven-born, he obeyed their  
 And gave them filial love. [rule,  
 As Jesus more in stature grew,  
 And wisdom all divine,  
 So o'er him still, from God and men,  
 Did gracious favor shine.

SECTION 18.

*Commencement of the Ministry of John the Baptist.*—Matthew 3. 1-12. Mark 1. 2-8. Luke 3. 1-18.

When Cæsar, called Tiberius,  
 Full fourteen years had reigned,  
 And Pontius Pilate, under him,  
 Judæa had obtained,  
 When Annas and Caiaphas  
 Were high priests of the land,  
 (Their family a long time held  
 The priesthood in their hand,)  
 The word of God was then revealed  
 To Zacharias' son  
 Named John the Baptist, who had  
 Amid the desert lone. [dwelt  
 He was a prophet of the Lord,  
 And more to be revered  
 Than all the prophets who had lived  
 Before the Lord appeared.  
 Fearless of men, his mission was  
 To preach and to baptise  
 In Judah's desert, and the land  
 That near the Jordan lies.  
 Clothed with the power of truth, he  
 preached,  
 "Repent, and be forgiven ;  
 For soon shall be revealed to all  
 The grace and peace of heaven."  
 For this is he, of whom 'twas said,  
 "My Messenger I send  
 Before thy face, who shall prepare  
 The way that thou shalt wend."

3, 4, 5

widm mj Fæder'z hæs tu tig,  
 ðis iz mj hjest klem."  
 ðiz wørdz divjn, wið o ðe  
 herd,  
 nor nu ðer mistik part,  
 bvt stil hiz møðer ponderd wel,  
 and hid ðem in her hart.  
 ðen bak tu Nazareð hi went,  
 ðát hømbel ljf tu pruv ;  
 ðø heven-born, hi øbed ðer rual,  
 and gev ðem filial løv.  
 Az Jizps mør in statyr gru,  
 and wizdom øl divjn,  
 sø ø'r him stil, from God and men,  
 did grejsps fevor sjn.

SEKSEON 18.

*Komensment ov de Ministri ov Jon de Baptist.*—Matþu 3. 1-12. Mark 1. 2-8. Luk 3. 1-18.

Hwen Sizar, kold Tjibirius,  
 ful fertin yirz had rend,  
 and Ponsps Pjlet, vnder him,  
 Judia had obtend,  
 hwen Anas and Kajafas  
 wer hj prists ov ðe land,  
 (ðer famili a loy tjm held  
 ðe pristhud in ðer hand,)  
 ðe wørd ov God woz ðen revild  
 tu Zakarijas' søn,  
 nemd Jon ðe Baptist, hu had dwelt  
 amid ðe dezert løn.  
 Hi woz a profet ov ðe Lord,  
 and mør tu bi revird  
 ðan øl ðe profets hu had livd  
 befor ðe Lord apird.  
 Firles ov men, hiz mijsøn woz  
 tu prig and tu baptiz  
 in Juda'z dezert, and ðe land  
 ðat nir ðe Jordan ljz.  
 Klødd wið ðe pser ov truð, hi  
 priet,  
 "Repent, and bi forgiven ;  
 for suun sal bi revild tu øl  
 ðe gres and pis ov heven."  
 For ðis iz hi, ov hum 'twoz sed,  
 "Mj Mesenjer j send  
 befor ðj fes, hu sal preper  
 ðe we ðat ðs salt wend."



Isaiah wrote, "The voice of one  
That in the desert cries,  
Prepare Jehovah's way, make straight  
The path of the All-wise.  
Each peaceful, fertile valley now  
Exalted high shall be;  
And every mountain, and each hill,  
Sink in humility.  
The crooked paths shall straight be—  
Rough places, ease afford, [come,  
And speedily shall all flesh see  
The glory of the Lord."  
This John in camel's hair was clad,  
With leathern girdle braced;  
His food was locust berries dry,  
And honey wild to taste.  
From Judah and Jerusalem,  
And Jordan's region too,  
Went forth vast multitudes to him,  
To ask what they should do.  
And when they had confessed their  
They stood in Jordan's flood [sins,  
And were baptised,—a sign that they  
Were consecrate to God.

*The Preaching of John.*

And when John saw the Pharisees  
Of hypocritic mind,  
And Sadducees, so sceptical,  
To listen, were inclined,  
He said, "O race of vipers, who  
Hath warned you thus to flee  
The wrath to come? If ye indeed  
Seek now the truth from me,  
Deceive no longer, but bring forth  
True fruits of penitence,  
And do not think within your hearts  
That you escape offence  
Because from holy Abraham  
Your origin you drew,  
For God can make the very stones  
As privileged as you.  
Already is the axe of truth  
Laid close against the root  
Of every tree, to hew it down,  
That brings not forth good fruit;  
It shall be felled, and in the fire  
Of judgement shall be cast."  
And when the guilty people heard  
These words, they stood aghast,

Isaia ræt, "De vois ov wρν  
dat in de dezert krijz,  
preper Jehova'z we, mek stret  
de pæt ov de Ol-wjz:  
Eg pişful, fertil vali nş  
ekzolted hı sal bi;  
and everi mşnten, and ig hil,  
siņk in hımliti.  
De kruked pşdz sal stret bekρν,  
rpf plesez, iz aford,  
and spidili sal ol fleş si  
de glori ov de Lord."  
Dis Jon in kamel'z her woz klad,  
wiđ letern gerdel brest;  
hiz fud woz lşkřst beriz dri,  
and hρνi wiłd tu test.  
From Juda and Jerusalem,  
and Jordan'z riņon tu,  
went forř vast młltitıdz tu him,  
tu ask hwot de sud du.  
And hwen de had konfest řer sinz,  
de stud in Jordan'z fld  
and wer baptızd,—a sıņ dat de  
wer konsekret tu God.

*De Priņiņ ov Jon.*

And hwen Jon sş de Farisiz  
ov hipokritik mıņd,  
and Sadısz, sş skeptikal,  
tu lisen, wer inklınd,  
hi sed, "O res ov vıperz, hu  
hař wρνd ı đřs tu fi  
de rşř tu křm? If yi indid  
sik nş de trurř from mi,  
desiv nş longer, břt briņ forř  
tru frıts ov penitens,  
and du not řiņk wiđin ıř harts  
dat ı eskep ofens  
bekřz from hşli Ebrahim  
ıř oriņin ı dru,  
for God kan mek de veri stonz  
az privilejd az ı.  
Olredi iz de aks ov trurř  
led klşs agenst de rut  
ov everi tri, tu hı it đşn,  
dat briņz not forř gud frıt;  
it sal bi feld, and in de řır  
ov jřjment sal bi kast."  
And hwen de gılti pipel herd  
điz wrđz, de stud agşř,



And, trembling, asked what they  
should do,

To escape the wrath to come ?

He said, " True works of charity  
May yet avert your doom.

Give food and raiment to the poor,  
Commiserate distress."

Then publicans, or taxers, came,  
And did for counsel press.

And unto them the prophet said,  
" Be strictly just and true,

Exact no more from any man  
Than is appointed you."

Then came the soldiers to inquire  
How they might shun offence.

He said, " Avoid, with constant care,  
All wrong and violence ;

Accuse not any wrongfully ;  
Be gentle, and content

With honest wages, which should be  
Fairly obtained and spent."

And while men mused concerning  
John,

And questioned in their heart

Whether he were the Christ or not,  
So great his prophet art,

John answered them, and said, his  
Was but preparative [work

To that of Christ, who unto men  
Would full salvation give.

" For me," said John, " my mission is,  
As I have said before,

That men repent of all their sins,  
And deeply them deplore.

But after me there cometh one,—  
Messiah, Christ, the Lord,

Far mightier than I, is he ;  
And this I here record,

That I, his Messenger, am not  
found worthy e'en to bear

The sandals of his God-like feet,  
Far less with him compare.

He shall baptise with holy love,  
Of all good things the best :

His Holy Spirit, heavenly fire,  
On his baptised shall rest.

The fan of judgment terrible  
Is held in his right hand,

To purify his threshing-floor,  
This earth whereon we stand.

and, trembling, askt hwot ðe sud  
du,

tu eskep ðe ræt tu kòm ?

Hi sed, " Tru wørks ov çariti  
mæ yet avért yr doom.

Giv fud and rement tu ðe pur,  
komizeret distres."

Ðen pbblikanz, or takserz, kem  
and did for kærnsel pres.

And ontu ðem ðe profet sed,  
" Bi striktli jøst and tru,

ekzakt nør mør from eni man  
ðan iz apointed y."

Ðen kem ðe seldierz tu inkwjr  
hæ ðe mjt spon ofens.

Hi sed, " Avoid, wið konstant kær,  
øl roj and vjolenz ;

akuz not eni rojfuli ;  
bi jentel, and kontent

wið onest wejz, hwiç sud bi  
ferli obtend and spent."

And hwjl men muçd konsernij  
Jon,

and kwestiond in ðer hart

hweder hi wer ðe Krjst or not,  
sør gret hiz profet art,

Jon anserd ðem, and sed, hiz wørk  
woz bvt preparativ

tu ðæt ov Krjst, huw ontu men  
wud ful salveson giv.

" For mi," sed Jon, " mj mijon iz,  
az j hav sed befør,

ðat men repent ov øl ðer sinz,  
and dipli ðem deplør.

Bvt after mi ðer kømest wøn,—  
Mesja, Krjst, ðe Lord,

far mjtier ðan j, iz hi ;  
and ðis j hir rekord,

ðat j, hiz Mesenjer, am not  
fænd wørði i'n tu ber

ðe sandalz ov hiz God-lik fit,  
far les wið him komper.

Hi sal baptjz wið høli løv,  
ov øl gud ðinjz ðe best :

hiz Høli Spirit, hevenli fjr,  
on hiz baptjzd sal rest.

Ðe fan ov jøjment teribel  
iz held in hiz rjt hand,

tu purifj hiz ðrefjngflør,  
ðis erf hweron wi stand.

True men, like wheat, he will collect  
 Within his garner, heaven ;  
 But the false-hearted shall, like chaff,  
 To hell's fierce fires be driven."  
 And many other things did John,  
 Throughout his exhortation,  
 Preach to the people of that land,  
 And all the Jewish nation.

## SECTION 19.

*The Baptism of Christ.*—Matthew 3. 13-17.  
 Mark 1. 9-11. Luke 3. 21-23.

When all the people were baptised,  
 Jesus from Galilee  
 To Jordan came, and said to John,  
 "I'd be baptised of thee."  
 But John forbad him, saying, "I  
 Have need to be baptised  
 Of thee, and comest thou to me?"  
 (So much was he surprised.)  
 But Jesus said, "Permit it now,  
 For thus we must fulfil  
 All righteousness of God on earth."  
 Then John performed his will.  
 Jesus, with prayer, now consecrates  
 The Jordan by this rite,  
 And when he was baptised, behold !  
 John saw a wondrous sight ;  
 The heavens above were opened, and  
 A dove-like form was seen :  
 God's spirit, in descending, thus  
 Diffused a joy serene.  
 And lo ! a heavenly voice was heard,  
 "See ! My beloved son  
 In whom I am well pleased." Thus  
 Christ's ministry begun, [was  
 When of his human, suffering life  
 Full thirty years had run.

## SECTION 20.

*Temptation of Christ.*—Matthew 4. 1-11.  
 Mark 1. 12, 13. Luke 4. 1-13.

Full of the holy spirit now,  
 Jesus from Jordan turns,  
 And seeks Judæa's wilderness :  
 For solitude he yearns.

Tru men, lyk hwit, hi wil kolékt  
 wifin hiz garner, heven ;  
 bvt ðe fols-harted šal, lyk çaf,  
 tu hæl'z firs firz bi driven."  
 And meni vðer ðingz did Jon,  
 ðrust hiz eksortefon,  
 priç tu ðe pipel ov ðát land,  
 and ol ðe Juij nefon.

## SEKƆON 19.

*Ɔe Baptizm ov Krjst.*—MaƆu 3. 13-17.  
 Mark 1. 9-11. Luk 3. 21-23.

Hwen ol ðe pipel wer baptjzd,  
 Jizps from Galili  
 tu Jordan kem, and sed tu Jon,  
 "Ɔ'd bi baptjzd ov ði."  
 Bvt Jon forbad him, seiñ, "Ɔ  
 hav nid tu bi baptjzd  
 ov ði, and kðmest ðs tu mi?"  
 (Sø mðç woz hi sðrprjzd.)  
 Bvt Jizps sed, "Permit it nð,  
 for ðps wi mðst fulfil  
 ol rjtjpsnes ov God on ert."  
 Ɔen Jon performd hiz wjł.  
 Jizps, wjð prer nð konsekrets  
 ðe Jordan bj ðis rjt,  
 and hwen hi woz baptjzd, behold !  
 Jon sø a wðndrps sjt ;  
 ðe hevenz abov wer øpend, and  
 a dðv-lyk form woz sin :  
 God'z spirit, in desending ðps  
 difjzrd a joi serin.  
 And lø ! a hevenli vois woz herd,  
 "Si ! Mj belovd sðn  
 in hum j am wel pljzd." Ɔps woz  
 Krjst's ministri begðn,  
 hwen ov hiz hðman, sðferiñ ljf  
 ful ðerti yirz had røn.

## SEKƆON 20.

*Temptefon ov Krjst.*—MaƆu 4. 1-11.  
 Mark 1. 12, 13. Luke 4. 1-13.

Ful ov ðe høli spirit nð,  
 Jizps from Jordan tørnz,  
 and siks Judia'z wildernes :  
 for solitjð hi yernz.

For forty fearful days and nights  
 He fasted. Those days o'er  
 He hungered for the food which should  
 His wasted powers restore.  
 The Devil then, that tempter old,  
 With hellish cunning, said,  
 "If thou be, sooth, the son of God,  
 Let these stones turn to bread."  
 Jesus replied, "'Tis written, Man  
 Lives not by bread alone,  
 But by each word and thing whereby  
 The will of God is known."  
 Then to the holy city did  
 The devil take our Lord,  
 And on the temple's pinnacle  
 Placed him, and spoke this word :  
 "If thou be, sooth, the son of God,  
 Cast thyself down from hence ;  
 For it is written, He shall make  
 His angels thy defence :  
 They, in their hands, shall bear thee  
 Spread o'er thy life a charm, [up,  
 Lest thou against a stone shouldst dash  
 Thy foot, and come to harm."  
 But Jesus, wiser in God's Word,  
 Answers, "'Tis also writ,  
 Thou shalt not tempt the Lord thy  
 Presumption is not fit. [God :"  
 Again the devil taketh him  
 Up to a mountain high,  
 And makes the whole world's kingdoms  
 In glory 'neath his eye, [pass  
 And said, "This power I'll give to  
 And all the glory too, [thee,  
 If thou wilt own and worship me,  
 And my commands wilt do."  
 Jesus now answers, "Satan, go ;  
 Get from my presence hence ;  
 'Tis written, Worship God alone,  
 He claims all reverence."  
 When Satan had in vain essayed  
 To tempt the Lord to sin,  
 He left him for a season, fled,  
 And joined hell's horrid din.  
 Thus by the power of Truth Divine  
 Did Jesus victory win.  
 And now wild beasts keep company  
 With him ; but lo ! from heaven  
 Bright angels to him ministered :  
 Such joy to them is given.

For forti firful dez and njts  
 hi fasted. Æiz dez o'r  
 hi høngerd for ðe fud hwiç sud  
 hiz wested pserz restør.  
 Æe Devil ðen, ðát tempter øld,  
 wið heliç kønij, sed,  
 "if ðæ bi, suð, ðe søn ov God,  
 let ðiz stønz tørn tu bred."  
 Jizps repljð, "'Tiz riten, Man  
 livz not bj bred aløn,  
 bwt bj ig wörd and ðij hwerbj  
 ðe wil ov God iz nøn."  
 Æen tu ðe hœli siti did  
 ðe devil tek ær Lord,  
 and on ðe tempel'z pinakel  
 plest him, and spøk ðis wörd :  
 "If ðæ bi, suð, ðe søn ov God,  
 kast ðjself ðøn from hens ;  
 for it iz riten, Hi sal mek  
 Hiz enjelz ðj defens :  
 ðæ, in ðer handz, sal ber ði wþ,  
 spred o'r ðj lif a çarm,  
 lest ðæ agenst a støn sudst ðaf  
 ðj fut, and køm tu harm."  
 Bwt Jizps, wjzer in God'z Wörd,  
 anserz, "'Tiz ølseø rit,  
 ðæ salt not tempt ðe Lord ðj God :"  
 prezmjøn iz not fit.  
 Agen ðe devel tekeð him  
 wþ tu a mœnten hi,  
 and meks ðe høl wörld'z kijnðomz  
 in gløri 'neð hiz j, [pas  
 and sed, "Æis pser j'l giv tu ði,  
 and øl ðe gløri tu,  
 if ðæ wilt øn and wörþip mi,  
 and mj komandz wilt ðu."  
 Jizps næ anserz, "Setan, gø ;  
 get from mj prezens hens ;  
 'tiz riten, Wörþip God aløn,  
 hi klemz øl reverens."  
 Hwen Setan had in ven esed  
 tu tempt ðe Lord tu sin,  
 hi left him for a sizon, fled,  
 and joind hel'z horid ðin,  
 ðws bj ðe pser ov Truð Divjn  
 did Jizps viktøri win.  
 And næ wjld biæts kip kømpani  
 wið him ; bwt lø ! from heven  
 brijt enjelz tu him ministerd :  
 spç joi tu ðem iz given.



## SECTION 21.

*Further testimony of John the Baptist.*  
—John 1. 19-34.

This is the record given by John  
The Baptist and the seer,  
When from Jerusalem the priests  
And Levites came to hear.  
They asked, "Who art thou?" He  
confessed  
"I'm not the Christ." "What then?  
Elias?" "No." "That prophet?"  
"No."

"Then, of the sons of men  
Who art thou? Say, that we may give  
An answer unto them  
That sent us. What say'st thou? Do  
Our plain request contemn." [not  
He said, "I am the voice of one  
That in the desert cries,  
Prepare Jehovah's way; make straight  
The path of the All-wise,  
As saith the prophet of the Lord:  
Do not his word despise."  
"With water I baptise," said John,  
"But one among you stands  
Whom though you know him not; you  
soon

Shall hear his wide commands.  
Although he cometh after me,  
Him must all men prefer,  
For he before me was of old,  
I am his Harbinger."  
The next day John saw Jesus come,  
And said, without delay,  
"Behold the Lamb of God which takes  
The whole world's sin away.  
For this is he of whom I spake,  
Who coming after me,  
Before me is to be preferred  
Through all eternity.  
Whom I knew not: but that he should  
Be manifest to all,  
I come baptising those who low  
Before his footstool fall."  
And John bear record, saying thus,  
"I saw the Spirit come  
From heaven like a dove, and rest  
Upon him as its home.  
I knew him not, but he that sent  
Me to baptise and preach

## SEKŞON 21.

*Førder testimoni ov Jon de Baptist.*  
—Jon 1. 19-34.

Dis iz de rekord given bi Jon  
de Baptist and de sier,  
hwen from Jerusalem de prists  
and Livjts kem tu hir.  
De askt, "Huu art đs?" Hi  
konfest  
"E'm not de Krjst." "Hwot đen?  
Eljas?" "Ne." "Dat profet?"  
"Ne."

"Đen ov de swnz ov men  
huu art đs? Se, dat wi me giv  
an anser pntu đem  
dat sent vs. Hwot se'st đs? Du  
sr plen rekwest kontem." [not  
hi sed, "E am de vois ov wvn  
dat in de dezert krij,  
preper Jehova'z we; mek strtet  
de psđ ov đe Ol-wjz,  
az seđ de profet ov đe Lord:  
du not hiz wvrd despjz."  
"Wid woter i baptjz," sed Jon,  
"bpt wvn amvđ u standz  
huu đe u neđ him not; u  
suun

sal hir hiz wjđ koma nz.  
Older hi komeđ after mi,  
Him mvst ol men prefer,  
for hi befer mi woz ov old,  
i am hiz Harbinjer."  
Đe nekst de Jon so Jizvs kvm,  
and sed, widst deđ,  
"Behold de Lam ov God hwig teks  
de hvl wvrlđ'z sin awe.  
For đis iz hi ov huun i spek,  
huu kvmjđ after mi,  
befer mi iz tu bi preferd  
đru ol eterniti.  
Huun i nv not: bpt dat hi jud  
bi manifest tu ol,  
i kvm baptjzjđ đez hu lē  
befer hiz futstul fol."  
And Jon ber rekord, sejđ đvs,  
"E so de Spirit kvm  
from heven ljđ a đv, and rest  
vpon him az its hem.  
E nv him not, bpt hi dat sent  
mi tu baptjz and prjg



The good news of salvation free  
 To all whom it may reach,  
 Said thus: 'On whom the Spirit shall  
 Descend, and rest upon,  
 The same is he that shall baptise  
 With fire.' The work's begun.  
 I saw; bear record; and confess  
 This is God's Only Son."

## SECTION 22.

*Christ obtains his first disciples from John.*  
 —John 1. 35-51.

The next day after, as John stood,  
 With two disciples true,  
 (The other John, the Evangelist,  
 And Andrew, whom he knew,)  
 He looked at Jesus as he walked,  
 And said, without delay,  
 "Behold the Lamb of God which takes  
 The whole world's sin away."  
 And when the two disciples heard  
 John's word, dismissing care,  
 They followed Jesus, for their hearts  
 Were filled with faith and prayer.  
 Then Jesus turned, and said to them,  
 "For whom do you inquire?"  
 They answered, "Rabbi, to know  
 Thou dwellest, we desire." [where  
 Then said he to them, "Come and see."  
 They came and saw his home,  
 And stayed with him that day, nor felt  
 The least desire to roam.  
 One of the two which heard John speak  
 Was Andrew, holy man,  
 Who soon unto his brother dear,  
 Called Simon Peter, ran,  
 And said to him, "Lo! we have found  
 Messiah, who is Christ:"  
 And brought his brother to the Lord,  
 Of whom he him apprised.  
 And instantly, when Jesus saw  
 Him, thus he said, "Oh! may  
 The son of Jonah firm be found  
 In faith and truth alway:  
 Thy name henceforth shall Cephas be,  
 Peter, that is, a stone,  
 Which in my Church thou shalt be-  
 As will in time be shown." [come,  
 (Cephas in Hebrew, is in Greek,  
 As Petros, Peter, known.)

de gud nuz ov salveson fri  
 tu ol hum it mæ riç,  
 sed ðvs: 'On hum de Spirit sal  
 desend, and rest vpon,  
 de sem iz hi dat sal baptiz  
 wið fir.' ðe wørk's begvn.  
 ꝥ so; ber rekord; and konfés  
 dis iz God'z Onli Svn."

## SEKŒON 22.

*Krist obtenz hiz ferst disjipelz from Jon.*  
 —Jon 1. 35-51.

ðe nekst de after, az Jon stud,  
 wið tú disjipelz tru,  
 (de vder Jon, de Evanjelist,  
 and Andru, hum hi nu,)  
 hi lukt at Jizps az hi wøkt,  
 and sed, wiðst dele,  
 "Behøld de Lam ov God hwiç teks  
 de høl wørld'z sin awe."  
 And hwen de tú disjipelz herd  
 Jon'z wørd, dismisiç ker,  
 de folød Jizps, for ðer harts  
 wer fild wið fet and prer.  
 ðen Jizps tørnd, and sed tu ðem,  
 "For hum du v inkwjr?"  
 ðe anserd "Rabi, tu nó hwer  
 ðs dwelest, wi dezjr."  
 ðen sed hi tu ðem, "Køm and si."  
 ðe køm and so hiz høm,  
 and stød wið him dát de, nor felt  
 de list dezjr tu røm.  
 Wøn ov de tú hwiç herd Jon spik  
 woz Andru, høli man,  
 hu sun vntu hiz brøder dir,  
 kold Sjmon Piter, ran,  
 and sed tu him, "Lø! wi hav fønd  
 Mesja, hu iz Krjst:"  
 and brøt hiz brøder tu de Lord,  
 ov hum hi him aprjzd.  
 And instantli, hwen Jizps so  
 him, ðvs hi sed, "O! mæ  
 de søn ov Jøna ferm bi fønd  
 in fet and truð olwe:  
 ðj nem hensført sal Kefas bi,  
 Piter, dát iz, a støn,  
 hwiç in mj Øbrç ðs salt bekøm,  
 az wil in tjm bi søn."  
 (Kefas in Hjöbru, iz in Grik,  
 az Petros, Piter, nøn.)

The next day Jesus forth would go  
 To Galilee, to find  
 Philip, and saith, "Come, follow me  
 With thy whole heart and mind."  
 Philip (who in Bethsaida lived,  
 With Andrew, Peter, too,)  
 Inflamed with zeal for Christ, now  
 Another follower true; [sought  
 Nathaniel named Bartholomew,  
 To whom he said, "Behold!  
 Him have we found who in the law  
 And prophets was foretold,  
 Jesus of Nazareth, a man  
 Whom virtue doth enfold."  
 Nathaniel saith, "Can any good  
 From Nazareth appear?"  
 Philip replies, "Come thou and see,  
 The Lord our God is here."  
 When Jesus saw Nathaniel come,  
 He said to those around,  
 "Behold an Israelite indeed,  
 In whom no guile is found."  
 Amazed, Nathaniel answered him,  
 "How is it thou know'st me?"  
 Jesus replied, "Ere Philip called,  
 Whilst thou wast 'neath the tree  
 I saw thee." Reverence deeper grows  
 Within Nathaniel's breast,  
 "Rabbi, thou art the Son of God,  
 And Israel's king confessed."  
 Then Jesus said, "Believest thou  
 Because I said to thee  
 I saw thee when thou stoodst beneath  
 The boughs of that fig tree?  
 Far greater things shalt thou behold;  
 Hereafter thou shalt see  
 Heaven open, and the angelic host  
 Keep festal jubilee,  
 Ascending and descending on  
 The Son of Man, on Me.

## SECTION 23.

*Marriage at Cana in Galilee.*

—John 2. 1-11.

The third day after these events,  
 There was a marriage feast,  
 At Cana's town in Galilee,  
 And Jesus was a guest;

Ɖe nekst ɔe Jizʊs fɔrt wud gɔ  
 tu Galili, tu fɪnd  
 Filip, and seʃ, "Kɔm, folɔ mi  
 wið ði hɔl hart and mɪnd."  
 Filip (hu in Betseda livd,  
 wið Andru, Piter, tu,)  
 inflemd wið zil for Krɪst, nɔ sɔt  
 anɔtɔer folɔer tru;  
 Naʃaniel nɛmd Bartsolomu,  
 tu hum hi sed, "Behɔld!  
 him hav wi fɛnd hu in ðe lɔ  
 and profets woz fɔrtɔld,  
 Jizʊs ov Nazareʃ, a man  
 hum vertu dɔʃ enfold."  
 Naʃaniel seʃ, "Kan eni gud  
 from Nazareʃ apir?"  
 Filip replɪz, "Kɔm ðs and si,  
 ðe Lord ɔr God iz hir."  
 Hwen Jizʊs sɔ Naʃaniel kɔm,  
 hi sed tu ðɔz arɔnd,  
 "Behɔld an Izraelɪt indid,  
 in hum nɔ gɪl iz fɛnd."  
 Amɛzd, Naʃaniel anserd him,  
 "Hɔ iz it ðs nɔ'st mi?"  
 Jizʊs replɪd, "Er Filip kɔld,  
 hwɪlst ðs wost 'nɪd ðe tri,  
 i sɔ ði." Reverens diper grɔz  
 widin Naʃaniel'z brest,  
 "Rabɪ, ðs art ðe Sɔn ov God,  
 and Izrael'z kɪn konfest."  
 Ɖɛn Jizʊs sed, "Belivest ðs  
 bekoz i sed tu ði  
 i sɔ ði hwen ðs studst benɪd  
 ðe bɔz ov ðat fig tri?  
 Far greter ðɪnz salt ðs behɔld;  
 hirafter ðs salt si  
 heven ɔpen, and ðe anjelik hɔst  
 kip festal jubili,  
 asendiɪ and desendiɪ on  
 ðe Sɔn ov Man, on Mi.

## SEKΣON 23.

*Marej at Kena in Galili.*

—Jon 2. 1-11.

Ɖe tɛrd ðɛ after ðiz events,  
 ðer woz a marej fist,  
 at Kena'z tɔn in Galili,  
 and Jizʊs woz a gest;

And Jesus' mother they invite,  
 (Whom justly we revere,)  
 And his disciples too, and there  
 Was wine \* their hearts to cheer.  
 But for the numerous wedding guests  
 There was too small a store,  
 So to the Lord his mother said,  
 "Of wine they have no more."  
 Jesus replied, "O woman, I  
 Will somewhat do for thee ;  
 Is not mine hour e'en now arrived? †  
 My glory they shall see."  
 Then to the servants, Mary said,  
 "Whate'er he bids you, do.

And Jizvs' mōder ðe invjt,  
 (huum jōstli wi revir,)  
 and hiz disjipelz tu, and ðer  
 woz wjn \* ðer harts tu gir.  
 Bōt for ðe numērōs wediŋ gests  
 ðer woz tu smōl a stōr,  
 sō tu ðe Lord hiz mōder sed,  
 "Ov wjn ðe hav nō mōr."  
 Jizvs repljd, "O wuman, j  
 wil sōmhwot du for ði ;  
 iz not mjn s̄r i'n n̄s arjvd? †  
 mj glōri ðe sal si."  
 ðen tu ðe servants, Mēri sed,  
 "Hwoter hi bidz ū, du.

\* In my prose "Improved Monotessaron: a complete authentic Gospel Life of Christ; combining the words of the four Gospels, in a revised version, and in orderly chronological arrangement," (to be had of the publisher of this work, at 1s. and 2s.,) I have introduced the Hebrew word *yain* here, and have supported it by the following note:—

I have been compelled by the force of truth, in reference to this miracle, to adopt the Hebrew term *yain* as the proper designation of that *grape-drink*, syrup, or must, which was common in ancient Palestine. The *yain* or *yayin* of the Jews was called *hemer* or *chamara* in Syriac. This juice of grapes and other vegetables was often unfermented and uninebriative, like the *paschal yain*, which had no ferment, leaven, or alcohol. At other times it passed (either intentionally or accidentally) through the vinous-fermentation, and became alcoholic and intoxicative. So the Greek *oinos*, and the Latin *vinum*, often signify pure unfermented juices of grapes and other vegetables, and cannot always be translated by our English word *wine*, which almost universally means a fermented or alcoholic beverage. Now as the *yain* of the Hebrews did not correspond with the wines of Europe, it should not be translated by our word *wine*, except it passed through processes of vinous fermentation. These were often prevented by artificial means; for leaven, or ferment, among the Jews was a symbol either of alteration or corruption. It appears that Christ, like the Jews, drank *yain*, or the unfermented juice of grapes or raisins, at the Passover; but we have no proof that the grape-drink at the feast of Cana was alcoholic, or that alcoholic wines were ever used by Christ or his apostles. It appears therefore unfair and unscholarlike to beg the very question at issue. In such a case it is safer to adhere to the old Hebrew name *yain*, than to substitute for it the English term *wine*, which gives a wrong idea, and is liable to dangerous misconstruction. On this subject see Kitto's Biblical Cyclopædia, under the words *Wine* and *Passover*. See also Parson's learned essay, entitled *Anti-Bacchus*; Arnot's *Illustrations of the Book of Proverbs*, second series, page 154; and the critical Latin treatises on the wines of the ancients.

In this first great miracle, our Lord changed water into a miraculous beverage of great excellence, a supernatural water-wine, which cannot be adequately defined by criticism. It may perhaps indicate, among other lessons, that the water which is highly extolled in Scripture as a symbol of spirituality, regeneration, and purity, is capable, under the Divine blessing and operation, of becoming the subject and the medium of sacred efficacies and qualities above human definition or manufacture. If, however, my reader thinks that the original word is best translated by *wine*, he can restore the old rendering in the margin.

† The original phrase is idiomatic, and may be taken in a favorable sense. Our Lord's hour to work a miracle was come, as appears by the context. His mother is in this case the best interpreter of the words he addressed to her. She evidently understood them as indicating a kind and filial compliance with her request, while her own order to the servants to obey his commands showed the confidence she placed in his miraculous energy.



List ; be attentive ; and some sign  
 May be revealed to you.”  
 Now there were set there six stone jars,  
 For divers washings meant ;  
 Two or three firkins each would hold,  
 When filled to their extent.  
 Then Jesus said, “ With water fill ; ”  
 That all might fully share.  
 Obediently, unto the brim,  
 They filled the vessels there,  
 And at his word they poured the wine,  
 And to the master bare.  
 The ruler knew not whence it came,  
 But liked its generous taste ;  
 Then, to the bridegroom, he exclaimed,  
 In words of wondering haste,  
 “ When at a feast men first sit down,  
 The good wine is set forth,  
 And when the guests are satisfied,  
 Then that of lesser worth ;  
 But thou a different part hast played,  
 And kept the good till now.”  
 (With wine like this did never man  
 Before a feast endow.)  
 This miracle, his first, did Christ  
 In Cana's town display ;  
 His glory thus revealed, increased  
 His followers' faith that day.

## SECTION 24.

*Jesus goes to Capernaum.—*  
 John 2. 12.

After this miracle divine,  
 All doubt being overcome,  
 The Lord for a few days went down  
 Unto Capernaum,  
 And there his mother, brethren, and  
 Disciples, found a home.

## SECTION 25.

*The Buyers and Sellers driven from the*  
*Temple.—John 2. 13-25.*

The Jewish passover was nigh,  
 And Jesus, with intent  
 To keep the feast, as he was wont,  
 Unto Jerusalem went.  
 And in the sacred temple he  
 Found oxen, sheep, and doves,

List ; bi atentiv ; and sòm sijn  
 me bi revild tu u.”  
 Ns ðer wer set ðer siks støn jarz,  
 for dīverz wofīnz ment ;  
 tú or trí ferkinz īg wud hōld,  
 hwen fild tu ðer ekstent.  
 ðen Jizvs sed, “ Wīd woter fl ; ”  
 ðat ol mīt fuli fer.  
 Ōbidientli, vntu ðe brim,  
 ðe fild ðe veselz ðer,  
 and at hiz wōrd ðe pōrd ðe wīn,  
 and tu ðe master ber.  
 ðe ruler nū not hwens it kēm,  
 bōt līkt its jenerōs test ;  
 ðen, tu ðe brīdgrum, hī eksklemd,  
 in wōrdz ov wōnderīg hest,  
 “ Hwen at a fīst men ferst sit ðsn,  
 ðe gud wīn iz set fōrþ,  
 and hwen ðe gests ar satisfīd,  
 ðen ðát ov leser wōrþ ;  
 bōt ðs a diferent part hast pled,  
 and kept ðe gud til nō.”  
 (Wīd wīn līk ðis did never man  
 befor a fīst endō.)  
 ðis mirakel, hiz ferst, did Krīst  
 in Kena'z tsn disple ;  
 hiz glōri ðvs revild, inkrist  
 hiz folōerz' feþ ðát ðe.

## SEKŶON 24.

*Jizvs goz tu Kapernaum.—*  
 Jon 2. 12.

After ðis mirakel divīn,  
 ol ðst bīīg øverkōm,  
 ðe Lord for a fū ðez went ðsn  
 vntu Kapernaum,  
 and ðer hiz mōðer, brēðren, and  
 disīpelz, fōnd a hōm.

## SEKŶON 25.

*ðe Bjerz and Selerz driven from ðe*  
*Tempel.—Jon 2. 13-25.*

ðe Juīf pasøver woz nī,  
 and Jizvs, wīd intent  
 tu kip ðe fīst, az hī woz wōnt,  
 vntu Jerusalem went.  
 And in ðe sēkred tempel hī  
 fōnd oksen, šīp, and ðovz,



And money-changers sitting there :  
 This sight his spirit moved.  
 A scourge of small cords he prepared,  
 And quickly drove them out ;  
 Poured out the money ; overthrew  
 The tables ; and about  
 Such doings in that place, he said,  
 In sad and solemn wise,  
 " Go hence ; make not my Father's  
 A house of merchandise." [house  
 Then his disciples called to mind  
 That written Word, so sure,  
 " A holy zeal consumeth me,  
 To keep thy temple pure."  
 The Jews then asked him, earnestly,  
 To give a special sign  
 That he was the Messiah true,  
 And wrought by power Divine.  
 And Jesus said to them, " If that  
 This temple be destroyed,  
 In three days I will raise it up."  
 The words he thus employed,  
 His body signified ; but they  
 Imagined that he spoke  
 Of their great temple, and his words  
 Did their contempt provoke.  
 When Jesus afterwards arose  
 From death's mysterious gloom,  
 His followers remembered that  
 In rising from the tomb  
 He proved his power, and thus fulfilled  
 The things which he foretold.  
 Thus did his life on earth, in all  
 Its acts, the Word unfold.  
 And while he tarried at the feast,  
 Many believed in him,  
 And found a spiritual light  
 Shine on what once was dim.  
 But Christ did not commit himself  
 By too much trust in men,  
 Because he knew the treacheries  
 That human hearts contain.

## SECTION 26.

*Conversation of Christ with Nicodemus.—*  
 John 3. 1-21.

There was in Israel, in those days,  
 A noble Pharisee,

and moni-gejerz sitinj der :  
 dis sjt hiz spirit muvd.  
 A skørj ov smøl kordz hi preperd,  
 and kwikli drøv ðem øt ;  
 perd øt ðe muni ; øvertru  
 ðe tabelz : and abøt  
 svøg duijz in ðåt pløs, hi sed,  
 in sad and solem wijz,  
 " Gør hens ; mek not mj Føster'z  
 a høs ov mergandjz." [høs  
 ðen hiz disjpelz køld tu mjnd  
 ðåt riten Wørd, sør juur,  
 " A høli zil konsumet mi,  
 tu kip ðj tempel pur."  
 ðe Juuz ðen askt him, earnestli,  
 tu giv a spejal sjn  
 ðat hi woz ðe Mesja tru,  
 and røt bj pøer Divjn.  
 And Jizøvs sed tu ðem, " If ðat  
 ðis tempel bi destroid,  
 in ttri dez j wil rez it øp."  
 ðe wørdz hi ðøvs emplotd,  
 hiz bodi signifd ; øvt ðe  
 imajind ðat hi spøk  
 øv ðer græt tempel, and hiz wørdz  
 did ðer kontempt øvøvk.  
 Hwen Jizøvs afterwørdz ørøz  
 from ðet's mistirjøs glum,  
 hiz foløerz rememberd ðat  
 in rjzjnj from ðe tum  
 hi pruvd hiz pøer, and ðøvs fulfld  
 ðe tijnz hwjç hi førtøld.  
 ðøvs did hiz ljf on ørt, in øl  
 its akts, ðe Wørd ønføld.  
 And hwjl hi tarid at ðe fist,  
 meni belivd in him,  
 and fønd a spiritøal ljf  
 sjn on hwøt wøns woz dim.  
 Øvt Krjst did not komit himself  
 bj tu møg trøst in men,  
 bekøz hi nuj ðe treøeriz  
 ðat hujman harts konten.

## SEKSEON 26.

*Konversejon ov Krjst wid Nikodimøvs.—*  
 Jon 3. 1-21.

ðer woz in Izrael, in ðøz dez,  
 a nøbel Farisi,

Named Nicodemus, and a chief  
 Among the Jews was he.  
 He came to Jesus all alone  
 By night, and thus he said,  
 "Rabbi, we know that thou art come  
 From God; whose grace is shed  
 On thee: for none such miracles  
 Can do, without God's grace,  
 As thou hast shown in Israel  
 Before God's chosen race."  
 Then Jesus said, "If thou wouldst learn  
 A heavenly truth from me;  
 Thou must become regenerate,  
 God's kingdom here to see."  
 Then Nicodemus said to him,  
 "How can a man be born  
 When he is old? A second time  
 Into the womb return?"  
 And Jesus answered, "Verily,  
 Thou must be born again;  
 For without this, no peace, no heaven,  
 Can e'er be given to men.  
 That which is born of flesh is flesh,  
 And cannot higher rise;  
 But that which comes from spirit-birth  
 To God, its author, flies.  
 For only what is spirit-born  
 Can spiritual prove;  
 No carnal power can e'er produce  
 The holiness I love:  
 Then marvel not that I enforce  
 The new birth from above.  
 The wind may blow, but none can tell  
 Its origin or end;  
 Thou hearest but the sound, where'er  
 Its viewless wavelets tend:  
 So is it with God's spirit: for  
 All spirit-influence  
 Is a great mystery, undiscerned  
 By eyes of mortal sense.  
 Only to faith and inward prayer  
 That mystery is revealed;  
 To sensual minds, pride, sophistry,  
 It stands for ever sealed."  
 Then Nicodemus said to him,  
 "Who can these mysteries see?"  
 And Jesus answering, said to him,  
 "Canst thou a teacher be  
 In Israel's land, and knowest not  
 These truths of low degree?"

nemd Nikodimvs, and a gif  
 amon̄ de Juuz woz hi.  
 Hi kem tu Jizvs ol alon̄  
 bi n̄jt, and đvs hi sed,  
 "Rabi, wi n̄ đat đs art kom  
 from God, huuz gres iz sed  
 on đi: for non svq mirakelz  
 kan du, wiđst God'z gres,  
 az đs hast s̄on in Izrael  
 bef̄or God'z ḡozen res."  
 Đen Jizvs sed, "If đs wudst lern  
 a hevenli truđ from mi;  
 đs m̄st bek̄om rejeneret,  
 God'z kiđom h̄ir tu si."  
 Đen Nikodimvs sed tu him,  
 "Hs kan a man bi born  
 hwen hi iz ̄old? A sekond t̄im  
 intu đe wum ret̄orn?"  
 And Jizvs anserd, "Verili,  
 đs m̄st bi born agen;  
 for wiđst đis, n̄ pis, n̄ heven,  
 kan er hi given tu men.  
 Đát hwiq̄ iz born ov fles̄ iz fles̄,  
 and kanot h̄jer riz:  
 b̄ot đát hwiq̄ komz from spirit-ber̄t  
 tu God, its ođor, fliz.  
 For ̄onli hwot iz spirit-born  
 kan spirit̄ual pruuv;  
 n̄ karnal p̄ser kan er pr̄edus  
 đe h̄elines i l̄ov:  
 đ̄en marvel not đat i enf̄ers  
 đe n̄ ber̄t from ab̄ov.  
 Đe wind m̄ bl̄o, b̄ot non kan tel  
 its orijin or end;  
 đs h̄irest b̄ot đe s̄̄nd, h̄werer  
 its v̄ules w̄vlets tend:  
 s̄o iz it wiđ God'z spirit: for  
 ol spirit-influens  
 iz a gret mister̄i, v̄ndisernd  
 bi īz ov mortal sens.  
 ̄Onli tu f̄eđ and inward pr̄er  
 đát mister̄i iz revild;  
 tu sens̄ual m̄jndz, pr̄iđ, sofistri,  
 it standz for ever s̄ild."  
 Đen Nikodimvs sed tu him,  
 "Hu kan điz mister̄iz si?"  
 And Jizvs anseriq̄, sed tu him,  
 "Kanst đs a t̄iđer bi  
 in Izrael'z land, and n̄est not  
 điz truđz ov l̄o degri?"

I, the Redeemer of the world,  
 Speak what I know; for I  
 Have seen these things in heaven, and  
 I come to testify. [now

But if ye do not yet receive  
 Mere earthly things; how then  
 Shall ye believe angelic truths,  
 Transcending human ken?

No man can up to heaven ascend,  
 But he that comes down thence:  
 The Son of man, who is in heaven,  
 Enjoys this excellence.

And even as Moses lifted up  
 The brazen serpent high,  
 So must the Son of man be raised,  
 My Own Humanity,

Until it shall become Divine;  
 That all who in me trust,

May live with me in heaven, and not  
 Be written in the dust.

For God so loved the world,—all men,  
 Corrupted from their birth,—

That, to redeem the human race,  
 He came Himself to earth.

His Human, virgin-born, God's Son  
 He gave, that everyone

Who worships Him in love, should  
 find

His heaven on earth begun.  
 Not to condemn this sinful world

Do I its Savior come,  
 But to deliver it from sin,  
 And sin's infernal doom.

Those that believe on me are saved,  
 Because true proof I give

That I am God's Own Son, by whom  
 Alone can sinners live.

'Tis this condemns, that light is come,  
 (As all good men will own,)

But most love darkness more than  
 light,

So wicked have they grown.  
 All evil doers hate the light,

For it reveals their crimes;  
 And all just persons love the light

And come to it betimes,  
 That their good deeds may be approved

As wrought in God above;  
 Done for the sake of his pure truth,

And his redeeming love."

Æ, de Redimer ov de wrld,  
 spik hwot i nê; for i  
 hav sin ðiz ðingz in heven, and nê  
 i kôm tu testif.

Bœt if yi du not yet resiv  
 mir erfli ðingz; hê ðen  
 sal yi beliv anjelic trutz,  
 transendiḡ hūman ken?

Nê man kan œp tu heven asend,  
 bœt hi ðat kômz dœn ðens:  
 ðe Sœn ov man, hui iz in heven,  
 enjoiz ðis ekselens.

And iven az Mœzes lifted œp  
 ðe brezen serpent hi,  
 sê mœst ðe Sœn ov man bi rezd,  
 mi Œn Hūmaniti,

œntil it sal bekœm Divin;  
 ðat œl hui in mi trœst,  
 mē liv wið mi in heven, and not  
 bi riten in ðe dœst.

For God sê lœvd ðe wrld,—œl  
 korœpted from ðer berf,— [men,

ðat, tu redim ðe hūman res,  
 Hi kem Himself tu erð.

Hiz Hūman, verjin-born, God'z Sœn  
 Hi gev, ðat everiwœn

hui wœrpsips Him in lœv, sud  
 fnd

hiz heven on erð begun.  
 Not tu kondem ðis sinful wrld

du i its Sevier kœm,  
 bœt tu deliver it from sin,  
 and sin'z infernal dœm.

Æœz ðat beliv on mi ar sevd,  
 bekœz tru prœf i giv

ðat i am God'z Œn Sœn, bi hum  
 alœn kan sinerz liv.

'Tiz ðis kondemz, ðat ljt iz kœm,  
 (az œl gud men wil œn,)

bœt mœst lœv darknes mœr ðan  
 ljt,

sê wiked hav ðe grœn.  
 Œl ivel dœrz het ðe ljt,

for it reviliz ðer krijmz;  
 and œl jœst personz lœv ðe ljt

and kœm tu it betjnz,  
 ðat ðer gud didz mē bi aprœvd

az rœt in God œbv;  
 dœn for ðe sêk ov hiz pur trœst,

and hiz redimiḡ lœv."



## SECTION 27.

*John's last testimony concerning Christ.*  
—John 3. 22-36.

And after these things, Jesus came  
Into Judæa's land,  
And he and his disciples there  
Baptised, by God's command.  
And John the Baptist also was  
Baptising very near,  
In Ænon, close to Salim, for  
There was much water there.  
Then John's disciples and the Jews  
Disputed what might be  
The truest way to purify  
The soul, and set it free.  
And unto John they came, and said,  
That Jesus Christ was nigh,  
Baptising multitudes of men,  
And preaching publicly.  
John answering, said to them, "A man  
Can nothing good receive,  
Except from heaven; this everyone  
Should steadfastly believe.  
Ye bear me witness that I said,  
'I do not here appear  
As Christ, the Anointed One, but that  
I am his pioneer.'  
The bridegroom cometh from above,  
That wins the Church, his bride,  
But I, his friend, may well rejoice  
To hear him at my side.  
He must increase; his God-like light  
Shall ever more extend;  
But I shall decrease: still, my joy  
Will never know an end.  
He comes from heaven, and is above  
All men, whate'er their birth;  
But earth-born mortals earthly are,  
And love the things of earth.  
All that Christ speaketh, he hath seen;  
In heaven he all things knew;  
And they who now receive his words,  
Affirm that God is true.  
He that proceedeth forth from God,  
And shines with God's own light,  
God, without stint, on him hath poured  
His spirit and his might.  
The Father loves the Son alway,  
All things to him he gives,

## SEKSON 27.

*Jon's last testimoni konsernij Krjst.*  
—Jon 3. 22-36.

1  
And after ðiz ðinjz, Jizvs kem  
intu Juddia'z land,  
and hi and hiz disjipelz ðer  
baptjzð, bj God'z komand.  
And Jon ðe Baptist wlsø woz  
baptjzij veri nār,  
in ðnon, kløs tu Selim, for  
ðer woz mæg woter ðer.  
ðen Jon'z disjipelz and ðe Juuz  
disputed hwot mjt bi  
ðe truest we tu purifj  
ðe sөл, and set it fri.  
And vntu Jon ðe kem, and sed,  
ðat Jizvs Krjst woz nj,  
baptjzij mөltitjdz ov men,  
and præijj pөblikli.  
Jon anserij, sed tu ðem, "A man  
kan nөðij gud resiv,  
eksept from heven; ðis everiwөn  
sjud stedfastli beliv.  
Yi ber mi wites ðat j sed,  
'F du not hir apir  
az Krjst, ðe Anointed Wөn, bөt ðat  
j am hiz pjonir.'  
ðe brjðgrum kөmef from abov,  
ðat winz ðe Öbrç, hiz brjð,  
bөt j, hiz frend, mө wel rejois  
tu hir him at mj sjd.  
Hi mөst inkris; hiz God-lik ljt  
sal ever mөr ekstend;  
bөt j sal dikris: stil, mj joi  
wil never nө an end.  
Hi kөmz from heven, and iz abov  
өл men, hwoter ðer berf;  
bөt erf-born mortalz erfli ar,  
and lөv ðe ðinjz ov erf.  
Ol ðat Krjst spakeð, hi hað sin;  
in heven hi öl ðinjz nө;  
and ðe hu nө resiv hiz wөrdz,  
aferm ðat God iz tru.  
Hi ðat presideð fөrf from God,  
and sijnz wid God'z өn ljt,  
God, widst stint, on him hað pөrө  
hiz spirit and hiz mjt.  
ðe Fäðer lөvz ðe Sөn өlwө,  
өл ðinjz tu him hi givz,



And man believing on the Son,  
Like him for ever lives.  
But those who wilfully reject  
His love, despise his power,  
Shall not partake his love divine,  
Evil shall them devour."

## SECTION 28.

*Imprisonment of John.*—Matthew 14. 3-5.  
Mark 6. 17-20. Luke 3. 19, 20.

King Herod, when reproved by John  
For many a wicked deed,  
Sent forth his men to bind him fast,  
And then, with wicked speed,  
Put him in prison, and would not  
Unto his words give heed.  
Herod divorced his wife, and took  
His brother Philip's bride,  
By name Herodias, a vile dame ;  
This cannot be denied.  
So Herod being wroth with John,  
Soon put him into gaol :  
But when Herodias sought how,  
In spite, she might prevail  
To kill him, Herod said, " Not so ;"  
Because full well he knew  
The prophet was a holy man,  
And that his words were true.  
And oft he heard him cheerfully,  
And had performed his will ;  
Besides, he feared the people much,  
Who loved the prophet still.

## SECTION 29.

*Introduction to Christ's Public Ministry.*—  
Matthew 4. 12-17. Mark 1. 14, 15.  
Luke 4. 14, 15.

While John was in the prison kept,  
To Galilee Christ came,  
His native land, so that he might  
His Gospel there proclaim.  
He said, " The time is now fulfilled  
That Scripture hath foretold ;  
God's kingdom on the earth, I am  
Appointed to unfold.  
Repent ; reform ; believe the Word ;  
For good and truth be bold."

and man belivij on de Søn,  
ljlk him for ever livz.  
Bvt ðez hu wilfuli rejekt  
hiz løv, despjz hiz pser,  
fal not partek hiz løv divjñ,  
ivel fal ðem devsr."

## SEKSEON 28.

*Imprizonment ov Jon.*—Matju 14. 3-5.  
Mark 6. 17-20. Luuk 3. 19, 20.

King Herod, hwen repruvd bj Jon  
for meni a wiked did,  
sent fœt hiz men tu bjnd him fast,  
and ðen, wið wiked spid,  
put him in prizon, and wud not  
vntu hiz wœrdz giv hid.  
Herod divørst hiz wjf, and tuk  
hiz brœter Filip's brjð,  
bj nem Herœdias, a vjl ðem ;  
dis kanot bi ðenjð.  
Sœ Herod biij rœt wið Jon,  
sun put him intu jæl ;  
bvt hwen Herœdias sœt hœ,  
in spjt, si mjt prevel  
tu kil him, Herœd sed, " Not sœ ;"  
bekœz ful wel hi nu  
ðe profet woz a hœli man,  
and ðat hiz wœrdz wer tru.  
And oft hi herd him gœrfuli,  
and had performd hiz wjł ;  
besjdz, hi fird ðe pipel mœg,  
hu lœvd ðe profet stil.

## SEKSEON 29.

*Introdoksjon tu Krjst's Publik Ministri.*  
Matju 4. 12-17. Mark 1. 14, 15.  
Luk 4. 14, 15.

Hwjł Jon woz in ðe prizon kept,  
tu Galili Krjst kem,  
hiz netiv land, sœ ðat hi mjt  
hiz Gospel ðer prœklem.  
Hi sed, " ðe tjm iz nœ fulfild  
ðat Skriptur hæf fœrtœld ;  
God'z kjñdom on ðe eart, j am  
apointed tu vñfeld.  
Repent ; reform ; beliv ðe Wœrd ;  
for gud and truaf bi bœld."

And Christ's renown began to spread  
Through all the region round ;  
And when he taught, the people  
thought

None like him could be found.  
Abroad, at home, on hill, in dale,  
And in the synagogue,  
He taught both great and small in set  
Discourse or dialogue.

And he went down from Nazareth

And dwelt beside the lake,

Within Capernaum, that he

The people might awake

From spiritual lethargy ;

And they their sins forsake.

Isaiah's prophecy was thus

Fulfilled by God's decree,

That Zabulon and Nephthalim,

By Galilee's dark sea,

Should be illumined by the light

Of Christ, the light of men ;

That Jews and Gentiles might once

See heavenly truths again ; [more

And all rejoice, and lift the voice

In one long, loud Amen.

The people that in darkness sat,

Now saw a heavenly light,

And they whose eyes were closed in  
death,

From Christ received their sight.

And from that time the Lord began

To call men to repent,

And God's new kingdom of the heavens

Enter, with one consent.

### SECTION 30.

*Christ's Conversation with the Woman of  
Samaria.—John 4. 1-42.*

When the Lord knew the Pharisees

Had heard that Jesus made

Disciples more than John, (who was

Not principal, but aid,)

For not alone did Christ baptise

As he had done before,\*

And Krjst's rensn began tu spred  
tru ol ðe rijon rnsnd ;  
and hwen hi töt, ðe pipel

1 töt  
non ljik him kud bi fsnd.

Abrod, at høm, on hil, in ðel,

and in ðe sinagog,

hi töt böt gret and smöl in set

diskørs or djalog.

And hi went ðsn from Nazaret

and dwelt besjð ðe lek,

wjðin Kapernaum, ðat hi

ðe pipel mjt awek

from spirjtual lefarji ;

and ðe ðer sinz forsek.

Isaia's profesi woz ðrs

fulfld bj God's ðekri,

ðat Zabuon and Nefthalim,

bj Galili's dark si,

jud bi ilumind bj ðe ljt

ov Krjst, ðe ljt ov men ;

ðat Juuz and Jentjz mjt wons mör

si hevenli trufdz agen ;

and ol rejois, and lift ðe vois

in wön loj, lsd Amen.

ðe pipel ðat in darknes sat,

nö so a hevenli ljt,

and ðe huuz jz wer klözd in  
ðeð,

from Krjst resjvd ðer sjt.

And from ðát tjm ðe Lord began

tu kol men tu repent,

and God's ný kjndom ov ðe hevens

enter, wjð wön konsent.

### SEKSON 30.

*Krjst's Konversefon wjð ðe Wuman of  
Samaria.—Jon 4. 1-42.*

Hwen ðe Lord ný ðe Farisiz

had herd ðat Jizvs med

disjipelz mör ðan Jon, (huu woz

not prinsipal, bpt ed,)

for not aløn did Krjst baptjz

az hi had ðvn befer,\*

\* When the reader finds expressed a meaning different from that of the Authorised Version, as in the case of *John 2. 4*, already referred to, and in the present instance, he may feel assured that the original ought to, or may be, so rendered. This observation will suffice for any similar case that may hereafter occur.

But his disciples did the same,  
 And thus were baptised more ;  
 He left Judæa, and went north,  
 Samaria passing through,  
 And came to Sychar, Shechem called,  
 His Father's will to do.  
 And near it was that ground which  
 Jacob to Joseph gave, [once  
 Wherein was Jacob's purchased well,  
 And also Joseph's grave.  
 And Jesus, wearied with his walk,  
 Rested upon the well ;  
 His followers were buying bread,  
 And knew not what befell.  
 A woman of Samaria  
 Came to draw water there,  
 And Jesus asked her to bestow  
 What she so well could spare.  
 The woman was surprised that he  
 To her should thus apply ;  
 For then Samaritans and Jews  
 All cherished enmity  
 Against each other, when they should  
 Have formed one family.  
 Then Jesus answered, " If thou knew'st  
 The gift that God can grant,  
 And who it is that says, ' Bestow  
 The water that I want,'  
 Thou would'st have rather asked of  
 For living water true, [him  
 The water of immortal life,  
 For ever bright and new."  
 The woman said, " This well is deep,  
 The fountain lieth low,  
 Beyond thy reach ; whence then canst  
 Water of life bestow ? " [thou  
 Jesus replied, " Whoe'er shall drink  
 This water, thirsts again ;  
 Who drinks the water I shall give,  
 Shall ne'er know thirst nor pain ;  
 But deep within his heart it dwells,  
 An ever-flowing stream,  
 Springing eternal, for its source,  
 Is God himself, supreme."  
 The woman said, " O grant to me  
 That living water clear,  
 To save me from the daily toil  
 Of drawing water here."  
 And Jesus said, " Thy husband call."  
 The woman answered then,

bvt hiz disjpelz did ðe sem,  
 and ðvs wer baptjzd mör ;  
 hi left Judia, and went norð,  
 Samaria pasiñ ðru,  
 and kem tu Sjkar, Sekem kold,  
 hiz Fæder'z wíl tu du.  
 And nár it woz ðát grønd hwig  
 Jekob tu Jøzef gev, [wons  
 hwerin woz Jekob'z pørgest wel,  
 and olse Jøzef's græv.  
 And Jizvs, wirid wið hiz wøk,  
 rested vpon ðe wel ;  
 hiz foløerz wer bjñ bred,  
 and ný not hwot befel.  
 A wuman ov Samaria  
 kem tu drø wøter ðer,  
 and Jizvs askt her tu bestø  
 hwot si sè wel kud spær.  
 ðe wuman woz sørprjzd ðat hi  
 tu her sud ðvs aplj ;  
 for ðen Samaritanz and Juz  
 ol qerjst enmiti  
 agenst iç vðer, hwen ðe sud  
 hav formd wøn famili.  
 ðen Jizvs anserd, " If ðs ný'st  
 ðe gift ðat God kan grant,  
 and hu it iz ðat sez, ' Bestø  
 ðe wøter ðat j wont,'  
 ðs wud'st hav røder askt ov him  
 for liviñ wøter tru,  
 ðe wøter ov immortal lif,  
 for ever brjt and ný."  
 ðe wuman sed, " ðis wel iz dip,  
 ðe fønten ljef læ,  
 beyond ðj riç ; hwens ðen kanst ðs  
 wøter ov lif bestø ? "  
 Jizvs repljð, " Huør sal driñk  
 ðis wøter, ðerstst agen ;  
 hu driñks ðe wøter j sal giv,  
 sal ner nó ðerst nor pen ;  
 bvt dip wiðin hiz hart it dwelz,  
 an ever-fløiñ strim,  
 sprinj eternal, for its sørs,  
 iz God himself, suprim."  
 ðe wuman sed, " O grant tu mi  
 ðát liviñ wøter klir,  
 tu sèv mi from ðe ðeli toil  
 ov droiñ wøter hir."  
 And Jizvs sed, " ðj hvozband kol."  
 ðe wuman anserd ðen,



"I have no husband;" and she blushed  
 With conscious guilt and pain.  
 Jesus replied, "Thou speakest true,  
 Five husbands thou hast had,  
 And he whom now thou hast is not  
 Thy husband; this is sad."  
 The woman answered, "Sir, I feel  
 That thou a prophet art,  
 For thou hast read the mysteries  
 That slumber in my heart.  
 Say then, Which is the chosen place  
 Where men should seek the Lord;  
 Doth Judah or Samaria  
 The holiest place afford?"  
 Jesus replied, "The hour shall come  
 When neither here nor there  
 Alone, but everywhere, shall all  
 Good men their hearts prepare  
 To worship God, a spirit pure,  
 In spirit and in truth.  
 At present, you Samaritans  
 Have little light, forsooth;  
 In Israel is God known, and thence  
 Shall his salvation come,  
 And wide extend, till the whole earth  
 Shall be man's peaceful home."  
 The woman saith, "I know when he,  
 Messiah, Christ, shall come,  
 He will instruct us in all truth,  
 And banish error's gloom."  
 Then Jesus said to her, "Lo! I  
 That speak to thee am He."  
 On this came his disciples, and  
 They marveled much to see  
 Their Lord discoursing thus alone  
 With one whom Jews despise,  
 Yet made an effort to conceal  
 Their sorrow and surprise.  
 The woman left her waterpot,  
 And went into the town,  
 And said to all she met, "Come, see,  
 A prophet of renown,  
 Who told me all I ever did;  
 Say, Is not this the Christ?"  
 Then came the citizens to him,  
 By these strange words enticed.  
 The Lord's disciples, the meanwhile,  
 Who had returned with bread,  
 Besought him earnestly to eat;  
 But he, replying, said,

"Æ hav nō hōvband;" and si blōst  
 wið konfōs gilt and pen.  
 Jizōs replīd, "Ðs spīkest tru,  
 fīv hōvbandz ðs hast had,  
 and hi huvm nō ðs hast iz not  
 ði hōvband; ðis iz sad."  
 Ðe wuman anserd, "Ser, i fil  
 ðat ðs a profet art,  
 for ðs hast red ðe misteriz  
 ðat slumber in mī hart.  
 Se ðen, Hwiç iz ðe çezen ples  
 hwēr men sūd sik ðe Lord;  
 doþ Juda or Samaria  
 ðe hōliest ples afōrd?"  
 Jizōs replīd, "Ðe s̄r sal kōm  
 hwen nīðer hīr nor ðer  
 alōn, bōt ēverihwer, sal ōl  
 gud men ðer harts preper  
 tu wōrship God, a spirit pur,  
 in spirit and in truþ.  
 At prezent, u Samaritanz  
 hav litel līt, forsōwþ;  
 in Izrael iz God nōn, and ðens  
 sal hiz salveþon kōm,  
 and wīd ekstend, til ðe hōl eart  
 sal bi man'z piþful hēm."  
 Ðe wuman seþ, "Æ nō hwen hī,  
 Mesja, Kriþt, sal kōm,  
 hī wil instrōkt ōs in in ōl truþ,  
 and banīþ eror'z glūm."  
 Ðen Jizōs sed tu her, "Lō! i  
 ðat spīk tu ði am Hī."  
 On ðis kem hiz disipelz, and  
 ðe marveld mōç tu si  
 ðer Lord diskōrsiþ ðōs alōn  
 wið wōn huvm Juuz despīz,  
 yet med an efort tu konsil  
 ðer sorō and sōrprīz.  
 Ðe wuman left her wōterpot,  
 and went intu ðe tōn,  
 and sed tu ōl si met, "Kōm, si,  
 a profet ov renōn,  
 hu tōld mī ōl i ever did;  
 se, Iz not ðis ðe Kriþt?"  
 Ðen kem ðe sitizenz tu him,  
 bi ðiz strenj wōrdz entīst.  
 Ðe Lord'z disipelz, ðe mīnhwīl,  
 hu had rōtōrnd wið bred,  
 besōt him ernēstli tu it;  
 bōt hī, replīiþ, sed,



“ I eat of meat ye know not of,  
 Divine substantial good :  
 In working out the will of God  
 I find my constant food.  
 Behold ! I see the hearts of men  
 Are ripe for reaping now ;  
 Put in the sickle, reap, and lo !  
 The heavens ye will endow.  
 And those that sow, and those that  
 These fruits of life Divine, [reap,  
 Receive their wages, and rejoice  
 With joys that ne'er decline.  
 For dear to God alike are those  
 Who first implant his store,  
 And those who save the fruits which  
 Might perish evermore. [else  
 Many Samaritans who dwelt  
 In Sychar, then believed  
 In Christ, for what the woman said,  
 And unto him they cleaved.  
 And many more acknowledged him  
 When they themselves had heard  
 From his own lips the saving truth ;  
 And glorified his word.

SECTION 31.

*Second Miracle in Cana of Galilee.—*  
 John 4. 43-54.

After two days in Sychar spent,  
 Christ went to Galilee ;  
 But Nazareth, his native town,  
 He did not haste to see ;  
 But testified, A prophet finds  
 Small reverence at home,  
 Till he has gained just fame abroad,  
 Which back with him will come.  
 The Galilæans gladly then  
 Welcomed the prophet great,  
 For they had seen the power Divine  
 Which did upon him wait,  
 When in Jerusalem, of late,  
 His wondrous works increased ;  
 For to the passover they went,  
 To keep the yearly feast.  
 So Jesus came to Cana, where  
 He made the water wine ;  
 And there was here a nobleman  
 Who knew Christ's power Divine.

“ ꝥ it ov mit yi nó not ov,  
 Divjn sɔbstanfal gud :  
 in wɔrkiŋ ɔt de wíl ov God  
 i fɪnd mɪ konstant fuud.  
 Behøld ! i si de harts ov men  
 ar rɪp for rɪpiŋ nɔ ;  
 put in de sikel, rɪp, and lɔ !  
 de hevenz yi wil endɔ.  
 And ðɔz ðat sɔ, and ðɔz ðat rɪp,  
 ðiz fruuts ov lɪf divjɪn,  
 resɪv ðɛr wɛjɛz, and reɔjɔɪs  
 wɪð ɔɔɪz ðat nɛr deklɪn.  
 For ðɛr tu God alɪk ar ðɔz  
 hu fɛrst implant hɪz stɔr,  
 and ðɔz hu sɛv de fruuts hwɪg els  
 mɪt pɛrɪʃ evermɔr.  
 Meni Samaritanz hu dwelt  
 in Sɪkar, ðɛn belɪvd  
 in Krɪst, for hwot de wuman sed,  
 and ɔntu hɪm de klɪvd.  
 And menɪ mɔr aknɔleɪd hɪm  
 hwɛn de ðɛmselvz had herd  
 from hɪz ɔn lɪps de sɛvɪŋ truut ;  
 and glɔrɪfɪd hɪz wɔrd.

SEKŒON 31.

*Sekond Mirakel in Kena ov Galili.—*  
 Jon 4. 43-54.

After tú dez in Sɪkar spent,  
 Krɪst went tu Galili ;  
 bɔt Nazareʃ, hɪz nɛtɪv tɛn,  
 hɪ did not hest tu si ;  
 bɔt testɪfɪd, A profet fɪndz  
 smɔl reverens at hɔm,  
 til hɪ haz gend ɔst fɛm abrɔd,  
 hwɪg bak wɪð hɪm wɪl kɔm.  
 De Galilianz gladdɪ ðɛn  
 welkɔmd ðɛ profet gret,  
 for ðɛ had sɪn de pɛrɛr Divjɪn  
 hwɪg did ɔpon hɪm wɛt,  
 hwɛn in Jerusalem, ov let,  
 hɪz wɔndrɔs wɔrks inkrɪst ;  
 for tu de pasɔver ðɛ went,  
 tu kɪp de ɔɪrli fɪst.  
 Sɛr Jizɔs kɛm tu Kena, hwɛr  
 hɪ mɛd de wɔter wɪn ;  
 and ðɛr woz hɪr a nɔbɛlman  
 hu nɔ Krɪst's pɛrɛr Divjɪn.

His son was at the point of death,  
 So, he besought the Lord  
 That he would heal his child, who else  
 Could never be restored.  
 Then Jesus said, "Except you see,  
 You doubt my power to save;  
 But trust my word; thy son doth live;  
 He now escapes the grave."  
 The man believed the word of Christ,  
 And homeward he returned,  
 But on the way his servants came,  
 And they no longer mourned.  
 "Thy son," they said, "is now restored  
 To life." Then he inquired  
 What hour it was this happy change  
 In his son's health transpired.  
 They told the hour; he knew it was  
 At that same hour of day  
 That Jesus said, "Thy son doth live."  
 He owned Messiah's sway;  
 And he and all his family  
 Believed that Christ must be  
 The promised Savior of the world,  
 The son of Deity.

## SECTION 32.

*Public preaching of Christ in the Synagogue  
 of Nazareth, and his danger there.*

—Luke 4. 16-30.

And Jesus came to Nazareth,  
 Wherein his youth was spent,  
 And into the Jews' synagogue  
 He on the Sabbath went;  
 And as his custom was therein,  
 He stood up for to read  
 God's Word to all the people there;  
 Thus sowing heavenly seed.  
 And opening the book, he found  
 Isaiah's prophecy;  
 The spirit of Jehovah God  
 Is on me now; for he  
 With oil anointeth me, that I  
 With holy joy may preach  
 Glad tidings to the poor; with balm  
 The broken hearts to reach;  
 Deliverance give to captive souls,  
 And sight unto the blind;  
 Unto the bruised, joyous ease;  
 God's grace to all mankind.

Hiz sön woz at de point ov def,  
 sər, hi besət de Lord  
 dat hi wud hæl hiz çild, huw els  
 kʉd never bi restərd.  
 ðen Jizʉs sæd, "Eksept ʉ si,  
 ʉ dət mj pæer tu sæv;  
 bʉt trəst mj wərd; ðj sön dʉf liv  
 hi nəs eskeps de grev."  
 ðe man belivd de wərd ov Krjst,  
 and hɵmward hi retərnd,  
 bʉt on de wə hiz servants kɵm,  
 and de nɵ longger mɵrnd.  
 "ðj sön," de sæd, "iz nəs restərd  
 tu lif." ðen hi inkwird  
 hwot sɹ it woz ðis hapi çenj  
 in hiz sön'z helf transpird.  
 ðe tɵld de sɹ; hi nʉ it woz  
 at dát sɵm sɹ ov de  
 dat Jizʉs sæd, "ðj sön dʉf liv."  
 Hi ɵnd Mesjə'z swɵ;  
 and hi and ɵl hiz famili  
 belivd dat Krjst mɵst bi  
 de promist Sevier ov de wərd,  
 de sön ov Diiti.

## SEKŒON 32.

*Pøblik prjçij ov Krjst in de Sinagog  
 ov Nazareb, and hiz denjer ðer.*

—Luk 4. 16-30.

And Jizʉs kɵm tu Nazaref,  
 hwɵrin hiz ʉf woz spent,  
 and intu de Juuz' sinagog  
 hi on de Sabat went;  
 and az hiz kʉstom woz ðerin,  
 hi stud ʉp for tu rid  
 God'z Wərd tu ɵl de pipel ðer;  
 ðʉs sæij hevenli sid.  
 And ɵpenij de buk, hi fənd  
 fzaia'z profesi;  
 ðe spirit ov Jehɵva God  
 iz on mi nəs; for hi  
 wið oil anointef mi, dat j  
 wið hɵli joi mɵ prjç  
 glad tjdiņz tu de puur; wið bəm  
 de brɵken harts tu riç;  
 deliverans giv tu kaptiv sɵlz,  
 and sjt vntu de bljnd;  
 vntu de bruuzed, joivs iz;  
 God'z gres tu ɵl mankjnd.

And then he closed that blessed book  
 Of God's inspired decree,  
 And sat, with majesty divine,  
 Incarnate Deity.  
 The eyes of all that heard him speak,  
 Were fastened on his face;  
 And he began to say to them,  
 With superhuman grace,  
 "This day this Scripture is fulfilled,  
 Filled full now in your ears."  
 And all the people listened then,  
 With mingled hopes and fears,  
 And wondered at the gracious words  
 That from his lips outpoured,  
 And questioned, "How can Joseph's  
 Be as the Christ adored?" [son  
 Then Christ replied, "I know you  
 That I should here achieve [would  
 Those miracles I elsewhere did;  
 But, would you then believe?  
 I tell you, of the prophets none  
 At home had honor due;  
 And so they mostly wrought their signs  
 For strangers whom they knew.  
 Even so, Elijah, in the days  
 Of Israel of old,  
 When famine was on all the land,  
 And sufferings manifold,  
 Saved not the widows of the Jews  
 That seemed his aid to claim,  
 But only wrought his miracle  
 For a Sidonian dame.  
 And in Elisha's time there were  
 Full many lepers found  
 In this your native Palestine,  
 And all the coasts around;  
 But upon none save Naaman,  
 A Syrian lord, did he  
 Perform the miracle divine  
 Of healing leprosy."  
 And when the men of Nazareth  
 These burning words had heard,  
 Their hearts were filled with wrath,  
 Immediately conferred, [and they  
 Rose up, and thrust him forth beyond  
 The precincts of their town,  
 And led him to the mountain's brow  
 That they might cast him down.  
 But he vanished from their sight,  
 And, passing through the crowd,

And den hi klözd dát blesed buk  
 ov God'z inspiřd dekri,  
 and sat, wiđ majesti divjn,  
 Inkarnet Diiti.  
 Āe jz ov ol đat herd him spik,  
 wer fasend on hiz fes;  
 and hi began tu sę tu đem,  
 wiđ superhuman gręs,  
 "Āis đę đis Skriptur iz fulfild,  
 fild ful nę in ur irz."  
 And ol đe pipel lisend đen,  
 wiđ mingeld hęps and firz,  
 and wõderd at đe gręfs wõrdz  
 đat from hiz lips stpęrd,  
 and kwestiond, "Hę kan Jęzef's  
 bi az đe Křist adord?" [son  
 Āen Křist repljđ, "Ā nó u wud  
 đat i sud hir ađiv  
 đęz mirakelz i elshwęr did;  
 bõt, wud u đen beliv?  
 Ā tel u, ov đe profets nøn  
 at hęm had onor đę;  
 and sę đe męstli rõt đęr sjnz  
 for strenjerz hum đę nę.  
 Āven sę, Eljja, in đe đęz  
 ov Izrael ov ęld,  
 hwen famin woz on ol đe land,  
 and sęferinjz manifõd,  
 sevđ not đę widęz ov đe Juuz  
 đat simđ hiz sđ tu klęm,  
 bõt ęnli rõt hiz mirakel  
 for a Sjdonian đęm.  
 And in Āljša'z tjm đęr wer  
 ful meni leperz fşnd  
 in đis ur netiv Palestjn,  
 and ol đe kōsts arşnd;  
 bõt ppon nøn sev Neaman,  
 a Sirian lord, did hi  
 perform đę mirakel divjn  
 ov hiliđ leprosi."  
 And hwen đę men ov Nazaređ  
 điz bõrniđ wõrdz had herd,  
 đęr harts wer fild wiđ rşđ, and đę  
 immiđietli konferđ,  
 röz ęp, and frõst him fõřt beyond  
 đę prisinjks ov đęr tşn,  
 and led him tu đę mşnten'z brş  
 đat đę mjt kast him đşn.  
 Bõt hi evanışt from đęr sjđ,  
 and, pasiđ řru đę krşđ,



Went on his way to other towns,  
Concealed as by a cloud.

## SECTION 33.

*The calling of Andrew, Peter, James, and John.*—Luke 4. 31, 32. Matthew 4. 18-22. Mark 1. 16-20. Luke 5. 1-12.

Christ then unto Capernaum came,  
A city proud and high,  
That bordered on the lovely lake  
Of Galilee, hard by,  
And taught the folk on Sabbath days.  
They all astonished seemed  
To hear his doctrine, for his word  
Like light upon them beamed.  
And Jesus walking by the sea  
Of Galilee, perceived  
Peter and Andrew, brethren both,  
Who had before believed,  
Casting a net into the sea,  
For they were fishers then :  
“Come; follow me,” said Christ, “and  
Shall fishers be of men.” [you  
And not unmindful of their faith  
Once plighted to the Lord,  
They left their nets, and followed him,  
According to his word.  
And going further on, beside  
Genesaret’s dark shore,  
He met the sons of Zebedee,  
Both James and John, once more.  
They too were fishermen, and they  
Their nets were mending nigh ;  
Christ called them ; they their father  
To attend his ministry. [left,

*The Miraculous Draught of Fishes.*

As Jesus stood upon the shore  
Of Galilee’s fair lake,  
And all the people pressed to hear  
The gracious words he spake,  
He saw two vessels on the beach,  
Deserted there they lay ;  
The fishermen had left them both  
To wash their nets that day.  
He entered into one of them,  
’Twas Simon Peter’s boat,  
And begged that he’d push off from  
And keep the ship afloat. [land,

went on hiz we tu nder tsnz,  
konsild az bj a klzd.

## SEKXON 33.

*De kolin ov Andru, Piter, Jemz, and Jon.*—Luk 4, 31, 32. Matu 4. 18-22. Mark 1. 16-20. Luk 5. 1-12.

Krist den vntu Kapernaum kem,  
a siti prsd and hj,  
dat borderd on de lrvli lek  
ov Galili, hard bj,  
and tot de fok on Sabat dez.  
De ol astonift simd  
tu hir hiz doktrin, for hiz wprd  
lik ljt vpon dem bind.  
And Jizvs wokinj bj de si  
ov Galili, persivd  
Piter and Andru, bredren bot,  
hu had befør belivd,  
kastinj a net intu de si,  
for de wer fiserz den :  
“Kvm, folø mi,” sed Krist, “and u  
sal fiserz bi ov men.”  
And not vnmjndful ov der fet  
wvns pljted tu de Lord,  
de left der nets, and folød him,  
akordinj tu hiz wprd.  
And goinj fvrder on, besjd  
Genesaret’s dark ser,  
hi met de svnz ov Zebedi,  
bot Jemz and Jon, wvns mør.  
De tu wer fisermen, and de  
der nets wer mendinj nj ;  
Krist kold dem ; de der fsder left,  
tu atend hiz ministri.

*De Mirakvlvs Draft ov Fisez.*

Az Jizvs stud vpon de ser  
ov Galili’z fer lek,  
and ol de pipel prest tu hir  
de grejsvs wvrdz hi spek,  
hi so tv veselz on de big,  
dezerted der de le ;  
de fisermen had left dem bot  
tu wof der nets dat de.  
Hi enterd intu wvn ov dem,  
’twoz Sijmon Piter’z bot,  
and begd dat hi’d puf of from land,  
and kip de sip aflot.



Then sitting down therein, he taught  
 The multitude on shore  
 Of love, and faith, and many things  
 Which he had taught before.  
 And when he had done speaking, said  
 To Simon, "Launch out far  
 Into the water, and let down  
 Thy nets that empty are."  
 Peter replied, "Lord, we have toiled  
 All night, but all in vain,  
 Yet at thy gracious word, I will  
 Let down the net again."  
 Their partners in the other ship  
 They called to help their need.  
 They came, and filled both ships with  
 Thus did the draught succeed. [fish,  
 And now, the vessels over-full,  
 Were just about to sink,  
 The water was so very near  
 Unto the vessel's brink.  
 When Peter saw it, he fell down,  
 Afraid, at Jesus' knees,  
 And said, "Depart from me, O Lord,  
 Thou Ruler of the seas,  
 For I'm a sinful man." And all  
 With consternation stand  
 To see the multitudes of fish  
 That came at Christ's command.  
 Then Jesus unto Simon said,  
 "Fear not; in time to come  
 Thou shalt catch men in heaven's own  
 net,  
 And save them from hell's doom.  
 Then those disciples brought their  
 To shore. They all forsook; [ships  
 Henceforth they followed Christ, and  
 His ministry partook. [in

## SECTION 34.

*The Dæmoniæc healed.*

—Mark 1. 21-28. Luke 4. 33-37.

Upon the Sabbath, as Christ taught,  
 (As he was wont to do,)  
 Within Capernaum's synagogue,  
 The people round him drew.  
 Much they admired the truths which  
 With a majestic grace [dropped  
 From out his lips, unlike the loze  
 Of their own priesthood race.

Ðen sitiŋ ðæn ðerin, hi töt  
 ðe mæltitüd on ſer  
 ov luv, ov fæþ, and meni fiŋz  
 hwiġ hi had töt befor.  
 And hwen hi had ðæn spikiŋ, sed  
 tu Sijmon, "Læŋg st far  
 intu ðe woter, and let ðæn  
 ði nets ðat empti ar."  
 Piter replið, "Lord, wi hav toild  
 ol niġt, bvt ol in ven,  
 yet at ði grefþs wörd, i wil  
 let ðæn ðe net agen."  
 ðær partnerz in ðe vðer ſip  
 ðe kold tu help ðær nið.  
 ðæ kem, and fild bæþ ſips wið fiſ,  
 ðæs did ðe draft sþksid.  
 And næ, ðe veselz øver-ful,  
 wer jøst abæt tu siŋk,  
 ðe woter woz sör veri nir  
 vntu ðe vesel'z briŋk.  
 Hwen Piter sör it, hi fel ðæn,  
 afred, at Jizvs' niz,  
 and sed, "Depart from mi, O Lord,  
 ðs Ruuler ov ðe siz,  
 for i'm a sinful man." And ol  
 wið konsternesøn stand  
 tu si ðe mæltitüd ov fiſ  
 ðat kem at Krjist's komand.  
 ðæn Jizvs vntu Sijmon sed,  
 "Fir not; in tjm tu køm  
 ðs salt kaġ men in heven'z øn  
 net,  
 and sev ðem from hel'z dum.  
 Ðen ðöz disijpelz bröt ðær ſips  
 tu ſör. ðe ol forsuk;  
 hensfört ðe folöd Krjist, and in  
 hiz ministri partuk.

## SEKÆON 34.

*Ðe Dimoniæk hild.*

—Mark 1. 21-28. Luuk 4. 33-37.

Upon ðe Sabaþ, az Krjist töt,  
 (az hi woz wönt tu ðu,)  
 wiðin Kapernaum'z sinagog,  
 ðe pipel rønd him dru.  
 Møġ ðe admjrd ðe truðtz hwiġ  
 wið a majestik gres [dropt  
 from st hiz lips, vnliġ ðe lør  
 ov ðær øn pristhud res.

And in that synagogue there was  
 A certain man possessed  
 By a foul fiend, who tortured him  
 And would not let him rest.  
 He cried aloud, "Let us alone,  
 What can we do with thee,  
 Jesus of Nazareth; art thou come  
 To increase our misery?  
 I know thee, who thou art, in truth,  
 The Holy One of God."  
 Then Christ rebuked him with his  
 (His word is as a rod [word,  
 To scourge all wrong,) "Be silent and  
 Come out." The spirit obeyed,  
 And casting the poor maniac down,  
 And tearing him, he made,  
 With a loud wail, his dread escape,  
 But hurt him not again.  
 Such power and mercy Christ dis-  
 To wild demoniac men. [played  
 And all the people were amazed  
 And marveled at Christ's might,  
 Which, by a word, could overawe,  
 And all hell's legions smite.  
 And soon his fame extended wide  
 Through all that region round,  
 And Galilee rejoiced to hear  
 The Gospel's gladsome sound.

## SECTION 35.

*Peter's Mother-in-law cured.*

—Matthew 8. 14, 15. Mark 1. 29-31.  
 Luke 5. 38, 39.

Then from the synagogue they went,  
 And Jesus entered soon  
 Simon and Andrew's friendly home,  
 And with him James and John.  
 There one lay sick of fever dire,  
 Mother of Simon's wife,  
 And quickly did her loving friends  
 Beseech Christ for her life.  
 His hand he laid with tender love  
 Upon her dying frame,  
 And at his word, immediately  
 Was quenched that fever's flame.  
 He took her hand; she rose restored;  
 And moved with willing feet  
 To minister unto her Lord,  
 With grateful service, sweet.

And in dat synagog der woz  
 a serten man pozest  
 bi a fsl find, hu torturd him  
 and wud not let him rest.  
 Hi krid alsd, "Let us alen,  
 hwot kan wi du wid di,  
 Jizps ov Nazaret; art ds km  
 tu inkris sr mizeri?  
 I no di, hu ds art, in truf,  
 de Heli Wdn ov God."  
 Den Krijt rebukt him wid hiz wprd,  
 (hiz wprd iz az a rod  
 tu skprj ol ron,) "Bi silent and  
 km st." De spirit obed,  
 and kastij de pur meniak dsn,  
 and terij him, hi med,  
 wid a lsd wel, hiz dred eskep,  
 bot hort him not agen.  
 Sog pser and mersi Krijt displed  
 tu wjld dimeniak men.  
 And ol de pipel wer amezd  
 and marveld at Krijt's mjt,  
 hwiq, bi a wprd, kud overo,  
 and ol hel'z lijonz smjt.  
 And sun hiz fem ekstended wjd  
 tru ol dat rijon rnd,  
 and Galili rejoist tu hir  
 de Gospel'z gladsom snd.

## SEKSON 35.

*Piter's Moder-in-law kyrd.*

—Matj 8. 14, 15. Mark 1. 29-31.  
 Luk 5. 38, 39.

Den from de sinagog de went,  
 and Jizps enterd sun  
 Sijmon and Andru'z frendli hom,  
 and wid him Jemz and Jon.  
 Der wdn le sik ov fiver djr,  
 mvdor ov Sijmon'z wjf,  
 and kwikli did her lvijng frendz  
 besiq Krijt for her lif.  
 Hiz hand hi led wid tender lrv  
 ppon her djiq frem,  
 and at hiz wprd, immidietli  
 woz kwenqt dat fiver'z flem.  
 Hi tuk her hand; si roz restord;  
 and muvd wid wiliq fit  
 tu minister pntu her Lord,  
 wid gretful servis, swit.

SECTION 36.

*Christ teaches, and performs miracles, throughout Galilee.—*

Matthew 4. 23-25; 8. 16, 17. Mark 1. 32-39.  
Luke 4. 40-44.

At even, when the sun was set,  
All who had suffering friends  
Brought them to Christ, whose power-  
ful touch

Health through their vitals sends.  
Demons departed at his voice,  
The sick did he restore;  
So was fulfilled Isaiah's word;  
"Himself our sickness bore."

The demons also witness gave,  
And cried, "Thou art the Christ,  
The Son of God:" but he required  
They should from this desist.

At earliest dawn the Lord arose,  
In solitude to pray,  
And Simon and his friends essayed  
To follow him that day.  
And when they found him, they ex-  
claimed,

"All men are seeking thee."  
But he replied, "Let us now leave  
This place, and go and see  
Some other towns; for this I'm sent."  
Yet still the people throng,  
And press him not to leave them yet;  
They would detain him long.  
"God's kingdom I would preach else-  
where,

For this cause am I sent,"  
He said. Then throughout all the land  
Of Galilee he went,  
Preaching glad tidings unto all,  
And healing every ill.  
And thus his fame for mighty deeds  
Did Syria's region fill.

SECTION 37.

*Christ cures a Leper.—*Matthew 8. 2-5.  
Mark 1. 40-45. Luke 5. 12-15.

It happened in a certain place  
There lived a leprous man,  
Who, seeing Jesus, lowly knelt,  
And this address began,

SEKŖON 36.

*Krjst tigez, and performz mirakelz, þrust Galili.—*

MaŖu 4. 23-25; 8. 16, 17. Mark 1. 32-39.  
Luk 4. 40-44.

At iven, hwen de sþn woz set,  
ol huw had sþferiŖ frendz  
brøt ðem tu Krjst, huwz pserful  
tøg

helt fruu ðer vjtalz sendz.  
Dimonz departed at hiz vois,  
ðe sik did hi restør;  
sø woz fulfild Izaia'z wørd,  
"Himself ʒr siknes bør."

Æe dimonz olse wjtnes gev,  
and krjð, "Æs art ðe Krjst,  
ðe Sþn ov God:" bwt hi rekwrð  
ðe sjud from ðis desist.

At erliest ðøn ðe Lord arøz,  
in solitjð tu prø,  
and Sjmon and hiz frendz esed  
tu folø him ðæt ðe.  
And hwen ðe fsnd him, ðe eks-  
klemd,

"Ol men ar sikiŖ ði."  
Bwt hi repljð, "Let vs nš liv  
ðis ples, and gø and si  
sþm vðer tšnz; for ðis j'm sent."  
Yet stil ðe pipel frøŖ,  
and pres him not tu liv ðem yet;  
ðe wud deten him loŖ.  
"God'z kinqom j wud priŖ els-  
hwer;

for ðis køz am j sent,"  
hi sed. Æen frust ol ðe land  
ov Galili hi went,  
priŖiŖ glad tjiðiz vntu ol,  
and hiliŖ everi il.  
And ðvs hiz fem for mji ðidz  
did Siria'z rjion fl.

SEKŖON 37.

*Krjst kyrz a Leper.—*MaŖu 8. 2-5.  
Mark 1. 40-45. Luk 5. 12-15.

It hapend in a serten ples  
ðer livd a leprøs man,  
huw, siij Jizvs, løli nelt,  
and ðis adres began,



“Lord, if thou wilt, thou hast the power  
To make a leper clean.”  
Moved with compassion for his state,  
Pleased with his humble mien,  
Jesus put forth his gentle hand,  
Touched him, and, as the Lord  
Of life, replied, “I will: be clean.”  
And at that thrilling word  
The leprosy departed quite,  
The sufferer was restored.  
Then Jesus bade him tell no man,  
But keep the law’s command,  
And show himself unto the priest  
With offerings in his hand.  
And thus he sent him on his way ;  
But he could not refrain  
From telling such a wondrous tale  
Again and yet again.  
These tidings brought great multitudes  
For healing, and to hear ;  
Till Jesus could not publicly  
Within that town appear ;  
But to the wilderness he turned,  
For solitude and prayer,  
And from all parts around they came,  
And thronged him even there.

## SECTION 38.

*The Paralytic cured. Christ’s power to  
forgive sins.—Matthew 9. 2-9. Mark 2. 1-12.  
Luke 5. 17-26.*

A few days after this, the Lord  
Revisits that famed town  
Capernaum, and soon the place  
Was filled with his renown.  
A multitude came forth to hear,  
And thronged the vestibule ;  
And there he preached the blessed  
Of life—its law, or rule. [word  
It happened on a certain day,  
While he, on preaching bent,  
Was poring wisdom into ears  
Which gave a glad assent,  
That doctors of the law sat by,  
And haughty Pharisees,  
Who sought to catch him in the net  
Of their own subtleties.

“Lord, if ðu wilt, ðu hast ðe pser  
tu mæk a leper klin.”  
Muuvd wið kompaſon for hiz stæt,  
plizd wið hiz hømbel min,  
Jizps put fœrð hiz jentel hand,  
tœgt him, and, az ðe Lord  
ov lif, repljd, “Æ wil : bi klin.”  
And at ðát ðriliſj wœrd  
ðe leprosi departed kwjt,  
ðe sƿferer woz restœrd.  
Æten Jizps bad him tel nœ man,  
bœt kip ðe lœ’z komand,  
and .fœr himself œntu ðe prist  
wið oferinſ in hiz hand.  
And ðœs hi sent him on hiz we ;  
bœt hi kud not refren  
from teliſj sœg a wœndrœs tel  
agen and yet agen.  
Æiz tjdinſ brœt gret mœltitœdz  
for hiliſj, and tu hœr ;  
til Jizps kud not pœblikli  
widin ðát tœn apir ;  
bœt tu ðe wildernes hi tœrnd,  
for solitœd and prœr,  
and from œl parts arœnd ðe kem,  
and ðroſd him iven ðer.

## SEKŒON 38.

*Æe Paralitik kyrd. Krjst’s pser tu  
forgiv sinz.—Matſj 9. 2-9. Mark 2. 1-12  
Luuk 5. 17-26.*

A fœ deſ after ðis, ðe Lord  
rivizits ðát femd tœn  
Kapernœm, and suun ðe ples  
woz fild wið hiz renœn.  
A mœltitœd kem fœrð tu hœr,  
and ðroſd ðe vestibœl ;  
and ðer hi priœt ðe blesed wœrd  
ov lif—its lœ, or rul.  
It hapend on a serten ðe,  
hwjł hi, on priœiſj bent,  
woz pœriſj wizdom intu irz  
hwic gœv a glad asent,  
ðat doktorz ov ðe lœ sat bj,  
and hoti Færisiz,  
huu sœt tu kœg him in ðe net  
ov ðer œn sœteltiz.



and while his power went forth to heal,  
 A palsied man was brought  
 Upon his bed, by four friends borne,  
 Who to approach Christ sought.  
 But as they could not, any way,  
 For that great crowd, come nigh,  
 They broke the covering of the roof,  
 And let him down thereby.  
 When Jesus saw their earnest faith,  
 Unto the couch he turned,  
 And said to the poor palsied man,  
 For whom his mercy yearned,  
 'Son, let thy heart be of good cheer,  
 Thy sins have pardon gained.'  
 Whereat the Scribes and Pharisees  
 With reasonings fierce complained,  
 'Who dares speak blasphemies like  
 God only can forgive.' [these,  
 Immediately when Jesus saw  
 Their thoughts within them strive,  
 He said, 'Why reason in this way?  
 Why think so wickedly?  
 Which is more easy, then, to say,  
 Thy sins forgiven be;  
 Or bid the paralytic rise,  
 Take up his bed, and go?  
 That you may learn, the Son of man  
 Forgiveness can bestow,  
 (Then to the sick,) I say, Arise,  
 Take up thy bed; depart  
 Unto thy house.' Immediately  
 He rose with grateful heart,  
 And to his house returned, with praise  
 To God for health restored.  
 The multitude beheld with awe,  
 And Christ's great power adored.  
 'Strange things our eyes have seen  
 Never the like before.' [to-day,  
 And God they glorified, who had  
 On men bestowed such power.

## SECTION 39.

*The Calling of Matthew.*—Matthew 9. 9.  
 Mark 2. 13, 14. Luke 5. 27, 28.

Next by the sea-side Jesus taught,  
 Where multitudes could meet;  
 And then he traveled on again,  
 And came to Levi's seat.

And hwjl hiz pser went ferd tu hil,  
 a polzid man woz brot  
 upon hiz bed, bj fer frendz born,  
 hu tu apræg Krijst söt.  
 Bvt az de kud not, eni we,  
 for dát gret krösd, köm ni,  
 de brok de köveriñ ov de ruuf,  
 and let him døn derbj.  
 Hwen Jizps so der earnest fet,  
 vntu de kæg hi törnd,  
 and sed tu de pur polzid man,  
 for hum hiz mersi yernd,  
 'Sön, let dj hart bi ov gud gär,  
 dj sinz hav pardon gend.'  
 Hwerat de Skrijbz and Farisiz  
 wid rizoniñz firs komplend,  
 'Hu derz spik blasfemiz ljik djz,  
 God önli kan forgiv.'  
 Immidietli hwen Jizps so  
 der tötts widin dem strjv,  
 hi sed, 'Hwj rizon in dis we?  
 hwj finj sè wikedli?  
 Hwiç iz mör izi, ðen, tu se,  
 Dj sinz forgiven bi;  
 or bid de paralitik rjz,  
 tek vp hiz bed, and gø?  
 Dat u mä lern, de Sön ov man  
 forgivnes kan bestø,  
 (ðen tu de sik,) ð se, Arjz,  
 tek vp dj bed; depart  
 vntu dj hæs.' Immidietli  
 hi röz wid gretful hart,  
 and tu hiz hæs retörnd, wid prez  
 tu God for helt restørd.  
 ðe möltitüd beheld wid ö,  
 and Krijst's gret pser adørd.  
 'Strenj finz sr iz hav sin tu-de,  
 never de ljik befer.'  
 And God de glörifid, hu had  
 on men bestød svç pser.

## SEKSON 39.

*He Koliñ ov Maby.*—Matj 9. 9.  
 Mark 2. 13, 14. Luke 5. 27, 28.

Nekst bj de si-sjd Jizps töt,  
 hwer möltitüdz kud mit;  
 and ðen hi traveld on agen,  
 and kem tu Livj's sit.

Matthew his other name was called,  
 He was Alpheus' son,  
 At the toll office he was found  
 Until his work was done.  
 "Come, follow me," said Christ to  
 Matthew at once obeyed; [him;  
 He left all there, and followed Christ,  
 No more by Mammon swayed.

## SECTION 40.

*An Infirm Man healed at Bethesda.*  
 —John 5. 1-16.

Again the Jewish festival,  
 The passover, came round;  
 And Christ to Salem went, to keep  
 A feast so much renowned.  
 Now by the sheep-gate lies a pool  
 Which is Bethesda named,  
 Or House of Mercy, where the blind,  
 The impotent, the lamed,  
 Assembled; for at stated times  
 One stirred this wondrous pool,  
 And he who first then bathed therein  
 Was instantly made whole.  
 One man infirmity had borne  
 For thirty-eight long years,  
 When Jesus came with power and love  
 To soothe his anxious fears.  
 Christ knew his case, and gently said,  
 "Wilt thou be made whole now?"  
 "Sir," said the man, "to lift me in,  
 No one will help bestow;  
 And when I try to reach the pool,  
 Another steps before."  
 Said Jesus, "Take thy bed and walk."  
 He lingered there no more.  
 Healed of his weakness, strong he  
 Walked;  
 And 'twas the Sabbath day.  
 Quickly the murmuring Jews ob-  
 With angry jealousy, [served,  
 "It is not lawful on this day,  
 To carry thus thy bed."  
 But he replied, with honest faith,  
 "Yet he who cured me said,  
 'Take up thy bed, and walk.'" Then  
 Inquired who that could be; [they  
 For Jesus from the multitude  
 Retreated privately.

Matþu hiz Ƴster nem woz kold,  
 hi woz Alfius' sƳn,  
 at ðe tƳl ofis hi woz fnd  
 Ƴntil hiz wƳrk woz ðn.  
 "KƳm, folƳ mi," sed Krjst tu him;  
 Matþu at wƳns Ƴbed;  
 hi left Ƴl ðer, and folƳd Krjst,  
 nƳ mƳr bj Mamon swƳd.

## SEKŒON 40.

*An Infirm Man hild at Bethesda.*  
 —Jon 5. 1-16.

Agen ðe Juif festival,  
 ðe pasƳver, kem rnd;  
 and Krjst tu Selem went, tu kip  
 a fist sƳ mƳƳ rennd.  
 NƳ bj ðe sjip-get liz a pul  
 hwjƳ iz Beðezda nemd,  
 or HƳs Ƴv Mersi, hwƳr ðe blind,  
 ðe impƳtent, ðe lƳmd,  
 asembeld; for at steted tjmz  
 wƳn sterd ðis wƳndrƳs pul,  
 and hi hu fƳrst ðen beðd ðerin  
 woz instantli med hƳl.  
 WƳn man infermiti had bƳrn  
 for ðerti-et loƳ yirz,  
 hwen JizƳs kem wid ƳƳer and lƳv  
 tu suð hiz anƳksjƳs firs.  
 Krjst nƳ hiz kes and jentli sed,  
 "Wilt ðƳ bi med hƳl nƳ?"  
 "Ser," sed ðe man, "tu lift mi in,  
 nƳwƳn wil help bestƳ;  
 and hwen j trj tu rjg ðe pul,  
 anƳðer steps befor."  
 Sed JizƳs, "Tek ðj bed and wƳk."  
 Hi lingerd ðer nƳ mƳr.  
 Hild Ƴv hiz wiknes, stroƳj hi  
 wƳkt;  
 and 'twoz ðe Sabat ðe.  
 Kwikli ðe mƳrmƳriƳj Juz obzervd,  
 wid anƳri jelƳsi,  
 "It iz not lƳful on ðis ðe,  
 tu kari ðƳs ðj bed."  
 BƳt hi repljd, wid onest fet,  
 "Yet hi hu kurd mi sed,  
 'Tek Ƴp ðj bed, and wƳk.'" ðen  
 inkwird hu ðat kud bi; [ðe  
 for JizƳs from ðe mƳltitjd  
 retrited Ƴrjvetli.

Soon after this, the man was seen  
 Within the temple, strong ;  
 And Jesus met him as he made  
 His way amid the throng.  
 The Lord then spoke this warning  
 word,

“ Now thou art healed, beware  
 That not again thou disobey,  
 Lest worse ill thee ensnare.”  
 And when the man departed thence,  
 Desirous to display  
 His Savior's power, he told the Jews  
 Who healed him on that day.

## SECTION 41.

*Christ asserts his Divinity.*

—John 5. 17-47.

The Jews then persecuted Christ,  
 Because he would display  
 His miracles of love divine  
 Upon the Sabbath day.  
 (As if to do a work of love  
 On any day, could be  
 An act of sacrilege and wrong,  
 Showing impiety.)  
 Then Jesus answered, “ God above  
 Is ever working good,  
 And I, his Son, perform good works,  
 With the same love imbued.”  
 The Jews for this thing sought to kill  
 Their own Messiah true,  
 Because upon the Sabbath day  
 He would these good works do ;  
 And also called the God of all  
 His Father, and said, He  
 Himself possessed the attributes  
 Of sovereign Deity.  
 Jesus replied, “ So closely joined  
 In me are Father, Son,  
 That all the Father doeth is  
 By the Son likewise done.  
 The Father so much loves the Son,  
 To him he all reveals ;  
 And he will show him greater  
 works,  
 Works which he now conceals.  
 For as the Father raiseth up  
 The spiritually dead,

Soon after dis, de man woz sin  
 widin de tempel, stron ;  
 and Jizvs met him az hi med  
 hiz we amid de thron.  
 ðe Lord ðen spok ðis warnin  
 word,

“ Ns ðs art hild, bewær  
 ðat not agen ðs disøbæ,  
 lest wprs il ði ensner.”  
 And hwen ðe man departed ðens,  
 deziwps tu disple  
 hiz Sevier'z pser, hi tæld ðe Juz  
 hu hild him on ðát ðe.

## SEKSEON 41.

*Krjst aserts hiz Diviniti.*

—Jon 5. 17-47.

ðe Juz ðen persekuted Krjst.  
 bekøz hi wud disple  
 hiz mirakelz ov løv ðivjn  
 vpon ðe Sabat ðe.  
 (Az if tu du a wørk ov løv  
 on eni ðe, kud bi  
 an akt ov sakrilej and roŋ,  
 sœjn impjeti.)  
 ðen Jizvs anserd, “ God abov  
 iz ever wørkin gud,  
 and i, hiz Søn, perform gud wørks,  
 wid ðe sem løv imbud.”  
 ðe Juz for ðis ðin sot tu kil  
 ðer øn Mesja tru,  
 bekøz vpon ðe Sabat ðe  
 hi wud ðiz gud wørks du ;  
 and ølsø køld ðe God ov øl  
 hiz Fæder, and sed, Hi  
 Himself pozest ðe atributs  
 ov sovren Diiti.  
 Jizvs replid, “ Sœ kløslj joid  
 in mi ar Fæder, Søn,  
 ðat øl ðe Fæder duet iz  
 bi ðe Søn ljkwiz dvn.  
 ðe Fæder sœ mæg løvz ðe Søn,  
 tu him hi øl reviliz ;  
 and hi wil sœ him greter  
 wørks,  
 wørks hwiç hi nš konsilz.  
 For az ðe Fæder rzeft v  
 ðe spirituali ded,



Even so the Son divine hath power  
 To raise from death's dark shade.  
 The Father only judgeth none ;  
 All judgement to the Son  
 He hath committed : (now, indeed,  
 My mission is begun :)  
 That as men honor God most high,  
 Even so they should revere  
 The Son, who now, as long foretold,  
 Doth on the earth appear.  
 For he that honors not the Son,  
 Will not exalt the Sender ;  
 But he that rev'rences my word,  
 To God will worship render.  
 He hath immortal life within,  
 And ever shall rejoice ;  
 For now's the hour wherein the dead  
 Shall hear my sovereign voice,  
 And those who hear it and obey,  
 Shall have eternal life.  
 No condemnation shall be theirs,  
 Nor any painful strife.  
 For as the Father in himself  
 Has life, so has he given  
 The Son to have life in himself,  
 Both in the earth and heaven ;  
 And has empowered him to possess  
 The right of judgement too,  
 Because he is the Son of man,  
 Immaculate and true.  
 And marvel not at what you hear,  
 The hour is near at hand  
 When all that now are in their  
 graves  
 Shall hear his loud command,  
 And shall come forth ; the good to  
 life,  
 To hell the evil band.  
 I can of mine own self do nought ;  
 His word I hear, and tell,  
 And hence my judgement is, like his,  
 Divine, infallible ;  
 Because I seek my Father's will,  
 And not my own alone ;  
 As in my doctrines and my deeds  
 Is always clearly shown.  
 If I alone should testify  
 Touching myself and cause,  
 My evidence would not avail,  
 According to your laws.

iven sē ðe Søn divjn hæf p̄er  
 tu rēz frōm dēd's dārk šed.  
 ðe Fæder onli j̄vjet nōn ;  
 æl j̄vjment tu ðe Søn  
 hi hæf kōmited : (n̄, indid,  
 mj mison iz begūn :)  
 ðat az men onor God mōst hj,  
 iven sē ðe šud revir  
 ðe Søn, hu n̄, az loŋ fōrtōld,  
 dōt on ðe eŋt apir.  
 For hi ðat onorz not ðe Søn,  
 wil not ekzōlt ðe Sender ;  
 bōt hi ðat rev'rensez mj wōrd,  
 tu God wil wōrřip render.  
 Hi hæf immortal lj̄f wiðin,  
 and ever řal rejois ;  
 for n̄'z ðe řr hwērin ðe dēd  
 řal hir mj sovren vois,  
 and ðēz hu hir it and øbe,  
 řal hav eternal lj̄f.  
 Nē kondemneřon řal bi ðērz,  
 nor eni penful řrif.  
 For az ðe Fæder in hiřself  
 haz lj̄f, sē haz hi given  
 ðe Søn tu hav lj̄f in hiřself,  
 bōt in ðe eŋt and heven ;  
 and haz empōerd hi tu pōzez  
 ðe řit ov j̄vjment tu,  
 bekōz hi iz ðe Søn ov man,  
 imakūlet and tru.  
 And marvel not at hwot ū hir,  
 ðe řr iz n̄ir at hand  
 hwēn øl ðat n̄ ar in ðer  
 grevz  
 řal hir hiz lōd kōmand,  
 and řal kōm fōrt ; ðe gud tu  
 lj̄f,  
 tu hel ðe ivel band.  
 I kan ov mjn øn self duu nōt ;  
 hiz wōrd i hir and tel,  
 and hens mj j̄vjment iz, lj̄k hiz,  
 Divjn, infalibel ;  
 bekōz i řik mj Fæder'z wil,  
 and not mj øn aløn ;  
 az in mj doktrinz and mj didz  
 iz ølwēz klirli řēn.  
 If i aløn řud řestifi  
 tōçij mjself and kōz,  
 mj evidens wud not avel,  
 akordij tu ūr lōz.



But John the Baptist also proved  
 I'm the Messiah true,  
 And thus my mission is confirmed  
 By witnessing of two.  
 But not from man alone do I  
 My evidence obtain,  
 That through myself, the Christ,  
 mankind  
 May now salvation gain.  
 John was, indeed, a shining light,  
 In whom ye might rejoice,  
 But I have greater witness still,  
 The Father's sovereign voice,  
 As seen in all the miracles  
 He sent me to achieve ;  
 I do them, and they prove me Christ,  
 That all men may believe.  
 But ye know not God's voice or  
 form,  
 Nor know his Word within,  
 Therefore ye recognise not me,  
 His likeness, free from sin.  
 Ye search the Scriptures, and on them  
 Eternal life ye ground,  
 And they all testify of me,  
 In prophecies profound.  
 Alas, ye will not come to me,  
 That heavenly life to prove :  
 Not that I wish your praise, but wish  
 That you possessed God's love.  
 I who am come in God's own name,  
 You will not now receive ;  
 But if vain Anti-Christ's arise,  
 In them you will believe.  
 How can ye have true faith in God  
 Who trust in men alone ?  
 Or honor me, when ye have not  
 The Fount of honor known ?  
 Not I alone might now accuse  
 Your sophistry to heaven ;  
 But even Moses, whom ye boast,  
 Hath witness 'gainst you given.  
 If ye did truly now believe  
 His words from error free,  
 Ye would believe in me, as Christ,  
 Because he wrote of me.  
 But if ye do not understand  
 And trust his prophecies,  
 How shall ye understand my words,  
 Containing mysteries ?

Bwt Jon de Baptist also pruvd  
 i'm de Mesja tru,  
 and thus mj mison iz konfermd  
 bj witnessij ov tuu.  
 Bwt not from man alon du j  
 mj evidens obten,  
 dat tru mijself, de Krjst,  
 mankind  
 me n̄s salveson gen.  
 Jon woz, indid, a sjinij lit,  
 in hum yi mjt rejois,  
 bwt j hav greter witnes stil,  
 de Fæster'z sovren vois,  
 az sin in ol de mirakelz  
 hi sent mi tu agiv ;  
 j du dem, and de pruv mi Krjst,  
 dat ol men m̄s beliv.  
 Bwt yi n̄s not God'z vois or  
 form,  
 nor n̄s hiz Wõrd widin,  
 ðerfer yi rekognjz not mi,  
 hiz ljkn̄s, fri from sin.  
 Yi serç de Skripturz, and on dem  
 eternal lijf yi gr̄nd,  
 and de ol testifij ov mi  
 in profesiz prof̄nd.  
 Alas, yi wil not k̄m tu mi,  
 ðat hevenli lijf tu pruv :  
 not ðat j wij ʒr prez, bwt wij  
 ðat ʒ pozest God'z l̄v.  
 F̄ hu am k̄m in God'z ʒn nem,  
 ʒ wil not n̄s resiv ;  
 bwt if ven Anti-Krjsts arjz,  
 in dem ʒ wil beliv.  
 H̄s kan yi hav tru f̄st in God  
 hu tr̄st in men alon ?  
 or onor mi, hwen yi hav not  
 de F̄snt ov onor n̄n ?  
 Not j alon mjt n̄s akʒz  
 ʒr sofistri tu heven ;  
 bwt iven M̄zes, hum yi b̄st,  
 haʒ witnes 'genst ʒ given.  
 If yi did truili n̄s beliv  
 hiz wõrdz from eror fri,  
 yi wud beliv in mi, az Krjst,  
 bekõz hi r̄t ov mi.  
 Bwt if yi du not ʒnderstand  
 and tr̄st hiz profesiz,  
 h̄s sal yi ʒnderstand mj wõrdz,  
 kontenij misteriz ?

## SECTION 42.

*Christ defends his disciples for plucking the corn on the Sabbath.*—Matthew 12. 1-8.  
Mark 2. 23-28. Luke 6. 1-5.

It happened at the Paschal feast,  
The second Sabbath day,  
As Jesus through the corn-fields  
That his disciples stay [passed,  
(By hunger moved,) to pluck the ears  
And eat them as they go.  
The Pharisees beheld, and said,  
“Why break the Sabbath so?”  
Jesus replied, “Have ye not heard  
That David, when in need,  
Took even the shew-bread from God’s  
house,  
Himself and friends to feed?  
Yet ’twas not lawful to be used  
But by the priests alone.  
And in the law, ye also read,  
No guilt by priests is shown,  
Though they observe not the full rest  
Of holy Sabbath days,  
But work at offering sacrifice,  
As well as prayer and praise.  
Here truly may I say that One  
Above the temple stands;  
And had ye understood God’s Word,  
No breach of his commands  
Would ye have seen in what was done;  
Nor would ye now despise  
The innocent, for mercy is  
Above all sacrifice.  
The Sabbath, God ordained for man,  
And not, in any way,  
As you think, was man made that he  
Might keep the Sabbath day,  
O’er which the Son of man, as Lord,  
Exerts his sovereign sway.”  
And thus his mercy and his power  
Did Christ to them display.

## SECTION 43.

*Christ heals the Withered Hand.*  
—Matthew 12. 9-13. Mark 3. 1-6.  
Luke 6. 6-11.

Again upon a Sabbath day  
Did Jesus go and teach

## SEKŶON 42.

*Krist defendz hiz disjipelz for plukinj de korn on de Sabab.*—Matju 12. 1-8.  
I Mark 2. 23-28. Luk 6. 1-5.

It hapend at de Paskal fist,  
de sekond Sabat de,  
az Jizps tru de korn-fildz past,  
dat hiz disjipelz ste  
(bi hongger muvd,) tu pluk de irz  
and it dem az de go.  
De Farisiz beheld, and sed,  
“Hwj brek de Sabat so?”  
Jizps repljd, “Hav yi not herd  
Dat Devid, hwen in nid,  
tuk jven de so-bred from God’s  
hss,  
himself and frends tu fid?  
yet ’twoz not loful tu bi uzd  
bvt bi de prists alon.  
And in de lo yi alsø rid,  
nø gilt bi prists iz søn,  
de de obzerv not de ful rest  
ov høli Sabat dez,  
bvt wørk at oferinj sakrifis,  
az wel az prer and prez.  
Hir truli me j se dat Wøn  
abov de tempel standz;  
and had yi vnderstud God’s Wørd,  
nø briç ov hiz komandz  
wud yi hav sin in hwot woz dvn;  
nor wud yi nš despiz  
de inosent, for mersi iz  
abov ol sakrifis.  
De Sabat, God ordend for man,  
and not, in eni we,  
az u fiñk, woz man med dat hi  
mjt kip de Sabat de,  
ø’r hwiç de Søn ov man, az Lord,  
ekzerts hiz sovren swæ.”  
And deus hiz mersi and hiz pser  
did Krist tu dem disple.”

## SEKŶON 43.

*Krist hilz de Wilerd Hand.*  
—Matju 12. 9-13. Mark 3. 1-6.  
Luk 6. 6-11.

Agen vpon a Sabat de  
did Jizps go and tijç

Within the Jewish synagogue,  
 Where he was wont to preach.  
 And one was there with withered hand;  
 So Scribes and Pharisees,  
 Watched him, lest he upon that day  
 Should heal the sad disease.  
 He knew the malice of their minds;  
 He saw through their disguise;  
 Religious face, while in their hearts  
 They evil would devise;  
 And to the crippled man, he said,  
 "Stand in the midst; Arise!"  
 He rose, and stood, with waiting faith.  
 They, seeking to appeal  
 Gainst Jesus, cried, "Is it the law  
 On Sabbath days to heal?"  
 "One thing I ask you," Christ replied,  
 "Is't lawful to employ  
 The Sabbath days for good or ill?  
 To save life, or destroy?"  
 Silence they kept. Again he spoke,  
 "If one of you should see  
 His sheep upon the Sabbath fall  
 In a pit suddenly,  
 Will he not straightway lift it out?  
 Much better than a sheep  
 Is man: and therefore it is right  
 The Sabbath thus to keep."  
 Grieved at the hardness of their hearts,  
 Displeasure marked his face,  
 And to the man he said, "Stretch forth  
 Thy hand"—with heavenly grace.  
 He stretched it forth with perfect ease,  
 For swift it was restored,  
 And, like the other, sound appeared  
 At Jesus' mighty word.  
 Then did the Pharisees combine  
 With the Herodians, fired  
 With madness against Jesus Christ,  
 And to destroy conspired.

## SECTION 44.

*Christ heals the Diseases of many.*

—Matthew 12. 15-21. Mark 3. 7-12.

When Jesus knew it, he withdrew  
 To Galilee's calm lake,  
 And multitudes, caught by his fame,  
 Did eagerly betake

widin de Juiſf ſinagog,  
 hwer hi woz wont tu prig.  
 And wɔn woz đer wiđ wiferd hand;  
 sɔ skriɔz and Farisiz,  
 wođt him, lest hi ɔpon đát de  
 ſud hil de sad disease.  
 Hi nu de malis ov đer mjndz;  
 hi sɔ tru đer disgiz;  
 relijɔs fes, hwil in đer harts  
 de ivel wud devjz;  
 and tu de kripeld man, hi sed,  
 "Stand in de midst; Ariz!"  
 Hi rɔz, and stud, wiđ wetij fet.  
 Đe, sikiɔ tu apil  
 'genst Jizɔs, kriđ, "Iz it de lɔ  
 on Sabađ dez tu hil?"  
 "Wɔn đij j ask ɔ," Kriſt repliđ,  
 "Iz't lɔful tu emploj  
 de Sabađ dez for gud or il?  
 tu sev lif, or destroj?"  
 Sijlens de kept. Agen hi spɔk,  
 "If wɔn ov ɔ ſud si  
 hiz ſip ɔpon de Sabađ fɔl  
 in a pit sɔdenli,  
 wil hi not stretwe lift it ɔt?  
 Mɔɔ betɔr đan a ſip  
 iz man: and đerfɔr it iz riđ  
 de Sabađ đɔs tu kip."  
 Griđd at de hardnes ov đer harts,  
 displezur markt hiz fes,  
 and tu de man hi sed, "Stređ fɔrt  
 đj hand"—wiđ hevenli gres.  
 Hi stređt it fɔrt wiđ perfekt iz,  
 for swift it woz restɔrd,  
 and, ljk de ɔđer, sɔnd apird  
 at Jizɔs' mji wɔrd.  
 Đen did de Farisiz kombjn  
 wiđ de Herɔdianz, ſjrd  
 wiđ madnes agenst Jizɔs Kriſt,  
 and tu destroj konspjrd.

## SEKŒON 44.

*Kriſt hilz de Disizez ov meni.*

—Mađɔ 12. 15-21. Mark 3. 7-12.

Hwen Jizɔs nu it, hi wiđdru  
 tu Galili'z kɔm lek,  
 and mɔltitudz, kɔt bj hiz fem,  
 did igerli betɔk



Themselves to him, from Jordan, and  
 From Tyre to Edom south,  
 To be made whole, and then to learn  
 True wisdom from his mouth.  
 Even spirits foul, with awe fell down,  
 Soon as they saw his face,  
 And cried, "Thou art the Son of God ;"  
 Owing his wondrous grace.  
 But he commanded secrecy,  
 As thus Esaias spoke,  
 " Behold my servant, mine elect,  
 Who shall not strife provoke,  
 Nor cry aloud, my well beloved ;  
 My spirit shall on him rest.  
 Judgement he'll to the Gentiles show,  
 They shall in him be blessed.  
 His voice shall not be heard abroad,  
 From strife and clamor free ;  
 The bruised reed, the smoking flax,  
 Shall share his victory."

## SECTION 45.

*Christ chooses his Twelve Apostles.*

—Matthew 10. 1-4. Mark 3. 13-19.  
 Luke 6. 12-19.

Then Jesus to a mountain lone  
 Retired, for secret prayer,  
 And all night long continued he  
 With God in converse there.  
 And when the day returned, he called  
 Such followers as he chose,  
 And from them he appointed twelve  
 His Gospel to disclose.  
 These he Apostles named, and gave  
 Them wondrous power to heal  
 All sicknesses, and demons vile  
 From sufferers to expel.  
 Their names were: Simon, Peter called,  
 And Andrew, Peter's brother,  
 With James and John of Zebedee,  
 (Salome was their mother,  
 The sons of thunder these he named,)  
 Matthew and Philip too,  
 And Thomas, and Alpheus' son  
 James, with Bartholomew,  
 Thaddeus or Jude, brother of James,  
 Simon the Canaanite,  
 And Judas of Iscariot,  
 Who did his Lord despise.

demselvz tu him, from Jordan, and  
 from Tyr tu Edom sst,  
 tu bi med høl, and ðen tu lern  
 tru wizdom from hiz mst.  
 Ewen spirits fsl, wið o fel dsn,  
 sun az ðe so hiz fes,  
 and krjd, " ðu art ðe Svn ov God ;"  
 ønið hiz wondrs gres.  
 Bat hi komanded sikresi,  
 az ðvs Ezaias spøk,  
 " Behold mj servant, mjn elekt,  
 hu sal not strif prøvøk,  
 nor krj alsd, mj wel belvð ;  
 mj spirit sal on him rest.  
 Jpjmēt hi'l tu ðe Jentilz sør,  
 ðe sal in him bi blest.  
 Hiz vois sal not bi herd abrød,  
 from strif and klamor fri ;  
 ðe bruuzed rid, ðe smøkiñ flaks,  
 sal sør hiz viktori."

## SEKŒON 45.

*Krist çuuzez hiz Twelv Aposelz.*

—Matju 10. 1-4. Mark 3. 13-19.  
 Luuk 6. 12-19.

Ðen Jizvs tu a mænten løn  
 retjrd, for sikret prær,  
 and øl njt løñ kontinud hi  
 wið God in konvers ðer.  
 And hwen ðe dæ retørnd, hi kold  
 sng foløerz az hi çørz,  
 and from ðem hi apointed twelv  
 hiz Gospel tu diskløz.  
 Ðiz hi Aposelz nemd, and gev  
 ðem wondrs pser tu hil  
 øl siknesez, and dimonz vjl  
 from sðfererz tu ekspel.  
 Ðer nẽmz wer : Sjmon. Piter kold,  
 and Andru, Piter'z brøðer,  
 wið Jẽmz and Jon ov Zebedi,  
 (Salømi woz ðer møðer,  
 ðe sønz ov tønðer ðiz hi nẽmd.)  
 Matju and Filip tu,  
 and Tomas, and Alfips' søn  
 Jẽmz, wið Bartolomu,  
 Radivs or Jud, brøðer ov Jẽmz,  
 Sjmon ðe Kenanjt,  
 and Judas ov Iskariot,  
 hu did hiz Lord despjt.



Then they descended to the plain,  
 And from all countries round  
 The multitude surrounded him,  
 To hear the joyful sound.  
 His healing touch they sought. It  
 Virtue enough for all; [proved  
 Each ill departed at his word,  
 Spirits obeyed his call.

## SECTION 46.

*The Sermon on the Mount.—*

Matthew, chapters 5, 6, 7. Luke 6. 20-49.

And seeing the vast multitudes  
 That thronged, his word to hear,  
 Jesus went up a sacred mount,  
 And there, in accents clear,  
 He preached this sermon. Lifting up  
 His eyes on those around,  
 He open'd his mouth, and taught them  
 thus ;  
 (They thrilling at the sound :)—

*Blessings or Beatitudes pronounced on  
 the Good.*

Blessed and happy are the poor  
 In spirit, for to these  
 Belong the peace of heaven, and all  
 Its sweet felicities.  
 Blessed are those who mourn for faults  
 Themselves and others do ;  
 For all such mourners will amend,  
 Find grace and comfort too.  
 Blest are the meek and gentle ones ;  
 For unto them is given  
 The earth, to have and hold therein  
 An earnest hope of heaven.  
 And blessed too are they that long  
 For perfect righteousness ;  
 For they shall soon be satisfied,  
 And know no more distress.  
 Blest are the merciful ; for they  
 Like mercy shall obtain ;  
 Blest are the pure in heart ; for they  
 God's presence shall retain.  
 Blest are the peacemakers ; for they  
 Are called the sons of heaven.  
 Blest are the sufferers for right ;  
 To them shall bliss be given.

Den de desended tu de plen,  
 and from ol kōntriz rēnd  
 de mōltitūd sōrēnded him,  
 tu hir de joiful sēnd.  
 Hiz hiliŋ tōg de sot. It pruvd  
 vertu enuf for ol ;  
 ig il departed at hiz wōrd,  
 spirits ēbed hiz kōl.

## SEKŌN 46.

*De Sermon on de Mōnt.—*

Matu, çapterz 5, 6, 7. Luuk 6. 20-49.

And siin de vast mōltitūdz  
 dat trōngd, hiz wōrd tu hir,  
 Jizvs went up a sēkred mōnt,  
 and ðer, in aksents klir,  
 hi priçt ðis sermon. Liftiŋ up  
 hiz iz on ðez arēnd,  
 hi opt hiz mōt, and tōt ðem  
 ðvs ;  
 (de triliŋ at de sēnd :)—

*Blesiz or Biatitūdz prōnsnst on  
 de Gud.*

Blesed and hapi ar de pur  
 in spirit, for tu ðiz  
 belong de pis ov heven, and ol  
 its swit felisitiz.  
 Blesed ar ðez hu mōrn for fōlts  
 ðemselvz and vðerz du ;  
 for ol sōg mōrnerz wil amend,  
 fiŋd gres, and kōmfort tu.  
 Blest ar de mik and jentel wōnz ;  
 for vntu ðem iz given  
 de erð, tu hav and hōld ðerin  
 an ernest hōp ov heven.  
 And blesed tu ar de ðat loŋ  
 for perfekt rjtiŋsnes ;  
 for de sal suun bi satisfid,  
 and nō nō mōr distres.  
 Blest ar de mersiful ; for de  
 ljk mersi sal obten ;  
 blest ar de pur in hart ; for de  
 God'z prezns sal reten.  
 Blest ar de pismakerz ; for de  
 ar kōld de sōnz ov heven.  
 Blest ar de sōfererz for rjt ;  
 tu ðem sal blis bi given.

When men revile you wrongfully  
 For Christ and truth divine,  
 Rejoice exceedingly, for bright  
 Your names in heaven shall shine.  
 And thus all prophets of God's truth  
 Will persecuted be,  
 Because they preach a higher law  
 Than other mortals see.

*Woes denounced on Sinners.*

But woe to you rich ones, who seek  
 No heavenly consolation :  
 Woe to you full ones ; ye shall come  
 To utter desolation.  
 And woe, also, to you that laugh,  
 For ye shall mourn and weep :  
 Woe unto you, the praised of men ;  
 Their praise you cannot keep.

*The True Glory of Christians.*

Christians should be the salt of earth,  
 A true preserving power,  
 Deriving all its strength from heaven,  
 Imparting it each hour.  
 But if they lose the inward grace  
 That God alone bestows,  
 And trust to men to bring it back,  
 They sink beneath their foes.  
 True Christians are the world's true  
 light,  
 No light like theirs is found ;  
 The Church is set upon a hill,  
 To lighten all around.  
 Truth is a lamp, which should be set  
 Aloft, to shed its rays  
 On all beneath, so that its light  
 May guide in wisdom's ways.  
 Christians should so display their light  
 In works of truth and love,  
 That men may glorify their God,  
 Who reigns in heaven above.

*Christianity is the Completion of the Law.*

Think not I come to set aside  
 The prophets or the law ;  
 For verily all heaven and earth  
 Shall vanish, ere one flaw  
 Be found therein, but every jot  
 And tittle shall be done ;

Hwen men revyl u ronfuli  
 for Krjst and truþ divjn,  
 rejois eksidighli, for brijt  
 uþ nemz in heven sal sijn.  
 And ðps ol profets ov God'z truþ  
 wil persekuted bi,  
 bekøz ðe priç a hjer lø  
 ðan vster mortalz si.

*Wøz densnst on Sinerz.*

Bvt wø tu u riç wðnz, huu sik  
 nø hevenli konsøleþon :  
 wø tu u ful wðnz ; yi sal kòm  
 tu vster desoleþon.  
 And wø, ølsø, tu u ðat lsf,  
 for yi sal mørn and wip :  
 wø vntu u, ðe prezd ov men ;  
 ðer prez u kanot kip.

*Æe Tru Gløri ov Kristianz.*

Kristianz sud bi ðe sølt ov erþ,  
 a tru prezerviþ pser,  
 deriþiþ øl its strenþ from heven,  
 impartij it iç ør.  
 Bvt if ðe luz ðe inward gres  
 ðat God alen bestez,  
 and trøst tu men tu briþ it bak,  
 ðe siþk benid ðer foz.  
 Truu Kristianz ar ðe world'z tru  
 ljt,  
 nø ljt lik ðerz iz fønd ;  
 ðe Çurç iz set vpon a hil,  
 tu ljtø øl arønd.  
 Truþ iz a lamp, hwiç sud bi set  
 aloft, tu sed its rez  
 on øl benid, sø ðat its ljt  
 me gið in wizdom'z wez.  
 Kristianz sud sø disple ðer ljt  
 in wørks ov truþ and luv,  
 ðat men me gløriþ ðer God  
 hu renz in heven abov.

*Kristianiti iz ðe Komplison ov ðe Lø.*

Hijþ not i kòm tu set asid  
 ðe profets or ðe lø ;  
 for verili øl heven and erþ  
 sal vaniþ, er wðn flo  
 bi fønd ðerin, bvt everi jot  
 and titel sal bi døn ;

For to perform, and not destroy,  
 To do, and not to shun  
 All righteousness, on earth I come,  
 And now my work's begun.  
 And he who breaks God's least com-  
 And teaches others so, [mand,  
 In heaven shall be, if ever there,  
 The lowest of the low :  
 While he who does and teaches right  
 Shall be accounted great,  
 And honor high shall he obtain  
 In heaven's most blest estate.  
 Except your righteousness exceed  
 The Scribes' and Pharisees',  
 You never shall admittance gain  
 Where all is joy and peace.

*The Duty of Brotherly Kindness.*

Your ancient sages of the law  
 Have said, Thou shalt not kill ;  
 And if you shed another's blood,  
 Your own shall justice spill :  
 But I declare all causeless rage  
 Against your brother man,  
 Is heinous in the sight of God,  
 And merits judgement's ban ;  
 And those who, in contemptuous mood,  
 Opprobrious names bestow  
 On others, hurt themselves, and make  
 Their hearts with hell fire glow.  
 If therefore thou wouldst rightly come  
 To worship God on high,  
 First banish from within thy heart  
 All scorn and enmity ;  
 As far as possible remove  
 All cause of war and strife ;  
 And pardon others, as you need  
 Pardon yourself through life.  
 Embrace all opportunities  
 Of making peace with foes ;  
 If once you let them slip, beware,  
 For you shall suffer woes.

*The Duty of Purity and Chastity.*

The ancient sages of the law  
 Have said, Thou shalt avoid  
 Adultery, and every lust,  
 Or thou shalt be destroyed :  
 But I command you to abstain  
 From all impurity,

for tu perform, and not destroi,  
 tu du, and not tu spon  
 ol rjtiwsnes, on erf i kwm,  
 and nɔ mj wɔrk's begpn.  
 And hi hu breks God'z list kom-  
 and tigez ɔterz sɔ, [and,  
 in heven sal bi, if ever ðer,  
 ðe læst ov ðe lɔ :  
 hwil hi hu dɔz and tigez rjt  
 sal bi akɔnted grɛt,  
 and onor hj sal hi obtɛn  
 in heven'z mɔst blest estɛt.  
 Eksept ɔr rjtiwsnes eksid  
 ðe Skrijbz' and Farisiz',  
 ɔ never sal admitans gen  
 hwɛr ol iz joi and pis.

*De Duti ov Brøderli Kijndnes.*

Ur ænsent sejez ov ðe lɔ  
 hav sed, ðɔ salt not kil ;  
 and if ɔ sed anɔðer'z blɔd,  
 ɔr ɔn sal jɔstis spil :  
 bɔt i dekleɔ ol kɔzles rej  
 agenst ɔr brøder man,  
 iz heɔns in ðe sjt ov God,  
 and merits jɔjment's ban ;  
 and ðɔz hu, in kontemptɔs mud,  
 oprɛbrjɔs nemz bestɔ  
 on ɔterz, hɔrt ðemselvz, and mek  
 ðɛr harts wið hel fir glɔ.  
 If ðɛrfɔr ðɔ wudst rjtli kɔm  
 tu wɔrʃip God on hi,  
 ferst banjʃ from wiðin ðj hart  
 ol skorn and enmiti ;  
 az far az posibel remuv  
 ol kɔz ov wor and strif ;  
 and pardon ɔterz, az ɔ nid  
 pardon ɔrself ðru ljf.  
 Embres ol oportunitiz  
 ov mekjn pis wið fɔz ;  
 if wɔns ɔ let ðem slip, bewɛr,  
 for ɔ sal sɔfer wɛz.

*De Duti ov Purity and Castiti.*

Æ ænsent sejez ov ðe lɔ  
 hav sed, ðɔ salt avoid  
 adɔlteri, and everi lɔst,  
 or ðɔ salt bi destroid :  
 bɔt i komand ɔ tu absten  
 from ol impurity,



From wanton thoughts, and words, and  
 For God the heart doth see. [looks,  
 If anything, however dear,  
 Betrays you into sin,  
 Make it a sacrifice betimes  
 To heavenly life within.  
 'Tis better that your idol fall,  
 And its delusive spell,  
 Than that your cherished sin should  
 Your guilty soul in hell. [plunge  
 The sages of the law have said,  
 Whoso shall put away  
 His wife, shall give her a divorce,  
 That she may not gainsay :  
 But I declare that whosoe'er  
 Shall put away his wife,  
 Except for gross unchastity,  
 Is with just heaven at strife :  
 And he shall answer for her wrongs,  
 Produced by such divorce,  
 And all who seek to marry her,  
 The first offence endorse.

*The Solemn Responsibility of Oaths.*

Your sages of the law have said,  
 And that with one accord,  
 "Do not forswear thyself, but pay  
 Thy vows unto the Lord,  
 When to Jehovah they are made ;"  
 But I to you proclaim,  
 Ne'er make a false or trifling oath,  
 By God, or any name  
 In heaven or earth, by creature great  
 Or small, or high or low ;  
 For every creature doth belong  
 To God, as well ye know ;  
 And therefore hath a sanctity,  
 As fashioned by his power,  
 And still preserved by his kind love  
 Through every passing hour.  
 Therefore avoid vain oaths, and let  
 Your conversation be  
 Sincere, and show in all your words  
 A true simplicity.

*Retaliation of Evil forbidden.*

Your sages of the law have said,  
 An eye shall go for eye,  
 And tooth for tooth ; but I declare  
 I will not justify

from wonton thots, and wordz, and  
 for God ðe hart doþ si. [luks,  
 If enifin, høever dir,  
 bẽtrez Ƴ intu sin,  
 mek it a sakrifjs betimz  
 tu hevenli lif widin.  
 'Tiz beter ðat Ƴr idol føl,  
 and its delusiv spel,  
 ðan ðat Ƴr Ʒerist sin iud plønƷ  
 Ƴr Ʒilti søl in hel.  
 ðe seƷez ov ðe lø hav sed,  
 Husø sal put awe  
 hiz wif, sal Ʒiv her a divørs,  
 ðat si mē not Ʒense :  
 bõt i deklør ðat husøer  
 sal put awe hiz wif,  
 eksept for Ʒrøs unƷastiti,  
 iz wid iust heven at strif :  
 and hi sal anser for her ronƷ  
 prødƷst bi søƷ divørs,  
 and øl hui sik tu mari her,  
 ðe ferst ofens endørs.

*Æe Solem Responsibility ov Oaz.*

Ƴr seƷez ov ðe lø hav sed,  
 and ðat wid wøn akord,  
 "Diu not forswer ði self, bõt pe  
 ði vøz vntu ðe Lord,  
 hwen tu Jehøva ðe ar mēd ;"  
 bõt i tu Ƴ prøklem,  
 Ner mek a føls or triflinƷ øt,  
 bi Ʒod, or eni nēm  
 in heven or erþ, bi kritƳr Ʒret  
 or smøl, or hi or lø ;  
 for everi kritƳr doþ belonƷ  
 tu Ʒod, az wel Ʒi nø ;  
 and ðerfør hæf a sanƷtiti,  
 az fafond bi hiz pøer,  
 and stil prezervd bi hiz Ʒind løv  
 frui everi pasiƷ ør.  
 ðerfør avoid vøn ødƷ, and let  
 Ƴr konverseƷon bi  
 sinsir, and sø in øl Ƴr wordz  
 a tru simplisiti.

*Retalieson ov Evil forbidden.*

Ƴr seƷez ov ðe lø hav sed,  
 An i sal Ʒø for i,  
 and tuþ for tuþ ; bõt i deklør  
 i wil not jøstifi

such conduct: rather 'suffer wrong  
 Once and again: alway  
 Bear with an evil done to you,  
 But do not truth betray.  
 And even repay ill deeds by good:  
 For so your charity  
 Shall melt the hearts of many foes,  
 And make them friendly be.  
 Give unto him that asks, such gifts  
 As best fit time and place;  
 And ne'er refuse such loans as suit  
 The occasion or the case.  
 And if men take away your goods  
 By fraud, or violence,  
 Do not take theirs in a like way,  
 And share in their offence.  
 And whatsoever ye think right  
 That men should do to you,  
 Do so to them, and all good-will  
 From this course will ensue.

*The Duty of Universal Love.*

Your sages of the law have said,  
 Thy neighbour thou shalt love,  
 Thy foe shalt hate; but this I say,  
 To you that hear, Approve  
 Yourselves to Him who is pure Love,  
 By loving all, like him;  
 So shall your cup of bliss be filled  
 Up to the very brim.  
 Do good even to your enemies,  
 And unto those who hate;  
 And pray for those who persecute,  
 And for your ruin wait;  
 So shall ye be the children true  
 Of God who is in heaven;  
 For his sun shines on good and bad;  
 To both his rain is given.  
 If those alone ye love, who love  
 On you likewise bestow,  
 What blessing can ye hope to gain?  
 For sinners such love show.  
 And if alone ye brethren greet,  
 What do ye more than all?  
 The publicans thus friendly are  
 To those whom friends they call.  
 What thanks do ye deserve for this,  
 That ye do good for gain?  
 Or only lend where ye receive?  
 Sinners such deeds attain.

sog kondøkt: ræder sfer roj .  
 wøns and agen: ølwe  
 ber wið an ivel døn tu Ƴ,  
 bpt du not truif betre.  
 And iven ripe it didz bj gud:  
 for sø Ƴr çariti  
 šal melt ðe harts ov meni føz,  
 and mek ðem frendli bi.  
 Giv øntu him ðat asks, søg gifts  
 az best fit tjm and ples;  
 and nør refuƳ søg lønz az sƳt  
 ðe okeƳon, or ðe kes.  
 And if men tek awø Ƴr gudz  
 bj frød, or vjølens,  
 du not tek ðerz in a ljk wø,  
 and ser in ðer ofens.  
 And hwotsøever Ƴi ðink rjt  
 ðat men sƳd du tu Ƴ,  
 du sø tu ðem, and øl gud-wil  
 from ðis kørs wil ensƳ.

*De Duty ov Universal Lov.*

Ƴr sejez ov ðe lø hav sed,  
 ðj næbr ðs šal løv,  
 ðj fø šal het; bpt ðis j se,  
 tu Ƴ ðat hir, Apruv  
 Ƴrselvz tu Him hu iz pur Løv,  
 bj løvøj øl, ljk him;  
 sø šal Ƴr køp ov blis bi fild  
 øp tu ðe veri brim.  
 Du gud iven tu Ƴr enemiz,  
 and øntu ðerz hu het;  
 and prø for ðerz hu persekƳt,  
 and for Ƴr ruin wet;  
 sø šal Ƴi bi ðe çildren tru  
 ov God hu iz in heven;  
 for hiz søn sƳnz on gud and bad;  
 tu bøf hiz ren iz given.  
 If ðerz aløn Ƴi løv, hu løv  
 on Ƴ ljkwøz bestø,  
 hwot blesøj kan Ƴi høp tu gen?  
 for sinerz søg løv sø.  
 And if aløn Ƴi bredren grit,  
 hwot du Ƴi mør ðan øl?  
 ðe pblikanz ðøts frendli ar  
 tu ðerz huøm frendz ðe køl.  
 Hwot ðanƳs du Ƴi dezerv for ðis,  
 ðat Ƴi du gud for gen?  
 or ønli lend hwø Ƴi resiv?  
 sinerz søg didz aten.

Love ye your foes ; do good to all ;  
 Impart most willingly ;  
 And great shall your reward be then ;  
 God's children ye shall be.  
 For his great love is shown to all ;  
 No merit they can claim ;  
 Thankless and evil though men are,  
 His goodness is the same.  
 Therefore your Father imitate ;  
 His children strive to be ;  
 And in your sphere be perfect, and  
 Be merciful, as He.

*Good should be done without Ostentation.*

Take heed that ye do not display  
 Your alms-gifts before men ;  
 For such good deeds rise not to heaven,  
 And thence come back again.  
 Noiseless and secret be thy gifts,  
 Not to thy left hand known ;  
 Thy Father seeth everything,  
 And will in public own.

*Prayer should be offered in Sincerity and  
 Simplicity.*

Be not like hypocrites, who pray  
 In public to be seen ;  
 They do it only for this cause,  
 To gain the praise of men.  
 But enter thou thy closet lone,  
 And close thy door to all ;  
 Then on thy Father, secretly,  
 In earnest do thou call.  
 His eye, to which no place is dark,  
 Will mark thy humble plea,  
 And publicly will he reward  
 What thou dost secretly.  
 But use not repetitions vain  
 In this thy secret prayer ;  
 Like those who ignorantly think  
 Much speaking gains God's ear.  
 Be not like such ; for all ye need  
 Is to your Father known ;  
 And ere ye ask, he thinks on you  
 And showers his blessings down.  
 Pray thus :—

*The Lord's Prayer.*

Our Father who art in the heavens,  
 Most holy be thy name.

Løv yi yr fœz ; du gud tu ƿl ;  
 impart mœst wiliŋli ;  
 and gret sal yr reword bi den ;  
 God'z çildren yi sal bi.  
 For hiz gret lœv iz fœn tu ƿl ;  
 nœ merit ðe kan klem ;  
 ðançles and ivil ðœ men ar,  
 hiz gudnes iz ðe sem.  
 ðærfer yr Fæder imitet ;  
 hiz çildren striv tu bi ;  
 and in yr sfir bi perfekt, and  
 bi mersiful, az Hi.

*Gud sud bi don wiðst Ostentefon.*

Tek hid ðat yi du not disple  
 yr smz-gifts befœr men ;  
 for swç gud didz riç not tu heven,  
 and ðens kœm bak agen.  
 Noizles and sikret bi ði gifts,  
 not tu ði left hand nœn ;  
 ði Fæder siœt everiŋ,  
 and wil in pœblik œn.

*Prœr sud bi oferd in Sinsœriti and  
 Simplisiti.*

Bi not lik hipokrits, hu prœ  
 in pœblik tu bi sin ;  
 ðe du it œnli for ðis kœz,  
 tu gen ðe prez œv men.  
 Bœt enter ðs ði çlozet lœn,  
 and klœz ði ðœr tu ƿl ;  
 ðœn on ði Fæder, sikretli,  
 in ernest du ðs kœl.  
 Hiz i, tu hwig nœ ples iz dark,  
 wil mark ði hœmbel pli,  
 and pœblikli wil hi reword  
 hwot ðs dœst sikretli.  
 Bœt uz not repetifonz ven  
 in ðis ði sikret prœr ;  
 lik ðœz hu ignorantli fiŋk  
 mœç spikiŋ genz God'z ir.  
 Bi not lik swç ; for œl yi nid  
 iz tu yr Fæder nœn ;  
 and er yi ask, hi fiŋks on u,  
 and fœrç hiz blesinç dœn.  
 Prœ ðvs :—

*œe Lord'z Prœr.*

œr Fæder hu art in ðe hevenz,  
 mœst hœli bi ði nem.



Thy kingdom come. Thy will be done,  
 In heaven and earth the same.  
 Give us this day our daily bread.  
 Forgive us every debt,  
 As we our debtors gladly free,  
 And their misdeeds forget.  
 Into temptation lead us not,  
 Except to save; and then  
 The kingdom, power, and praise, be  
 For evermore. Amen. [thine

If you to others pardon grant,  
 Your God will pardon you;  
 But if you no forgiveness grant,  
 In vain you'll pardon sue.

*The Rule of Fasting.*

Moreover, when ye fast, be not  
 Like hypocrites, sad-faced;  
 They only seek the praise of men,  
 And to appear straight-laced.  
 I say, they lose a good reward.  
 Do not thou so; but when  
 Thou fastest, wash thy head, anoint  
 Thy face; that thus to men  
 Thou seem to be not fasting; but  
 Thy Father sees, and He  
 Who lives and works in secret shall  
 Reward thee openly.

*Labor for heavenly rather than for earthly  
 Treasures.*

Lay not up treasures on the earth,  
 Where moth and rust corrupt,  
 Where robbers plunder, and thieves  
 Your schemes to interrupt: [steal,  
 But lay up treasure in the heavens,  
 Where rust cannot corrupt,  
 Nor robbers plunder, nor thieves steal,  
 And no ills interrupt  
 Your joy: for where your treasure is,  
 There will your heart be too;  
 The treasures of the mind alone,  
 Are lasting, good, and true.  
 The light of truth in a clear eye,  
 The faculty divine  
 That sees eternal verities  
 In every outward sign,  
 Makes true illumination: if  
 That vision power be bright,

Þj kjndom kòm. Þj wíl bi đon,  
 in heven and erf ðe sëm.  
 Giv vs ðis ðe ƣr deli bred.  
 Forgiv vs everi det,  
 az wi ƣr deterz gladli fri,  
 and ðer misdidz forget.  
 Intu temptesjon lid vs not,  
 eksept tu sev; and ðen  
 ðe kjndom, pƣer, and préz, bi ðjn  
 for evermør. Amen.

If u tu vderz pardon grant,  
 ƣr God wil pardon u;  
 bvt if u nø forgivnes grant,  
 in ven u'l pardon su.

*De Rul ov Fasting.*

Mørerøver, hwen yi fast, bi not  
 lj̄k hipokrits, sad-fest;  
 ðe ønli sik ðe préz ov men,  
 and tu apir stret-lest.  
 I se, ðe luz a gud reword.  
 Du not ðƣ se; bvt hwen  
 ðƣ fastest, wof ðj hed, anoint  
 ðj fes; ðat ðvs tu men  
 ðƣ sim tu bi not fastj̄; bvt  
 ðj Fæder siz, and Hi  
 huu livz and wrks in sikret sal-  
 reword ði øpenli.

*Lebor for hevenli rader dan for erðli  
 Trezurz.*

Le not v̄p trezurz on ðe erf,  
 hw̄er moſ and røst korøpt,  
 hw̄er roberz plønder, and ðivz st̄il,  
 ƣr skimz tu interrøpt:  
 bvt le v̄p trezur in ðe hevenz,  
 hw̄er røst kanot korøpt,  
 nor roberz plønder, nor ðivz st̄il,  
 and nø ilz interrøpt  
 ƣr joi: for hw̄er ƣr trezur iz,  
 ðer wil ƣr hart bi tu;  
 ðe trezurz ov ðe mj̄nd aløn,  
 ar lastj̄, gud, and tru.  
 ðe lj̄t ov truſt in a klir j̄,  
 ðe fakølti divj̄n  
 ðat siz eternal veritiz  
 in everi øtward sj̄n,  
 meks tru iluminesjon: if  
 ðát vijon pƣer bi brj̄t

It throws the radiance of heaven  
 Through human nature's night ;  
 But if that power be dim and weak,  
 Man's moral darkness grows,  
 To mere materialism of sense,  
 And all its fatal woes.  
 'Tis light divine and heavenly  
 That makes your eyesight bright,  
 And if your eye and view be true,  
 You shall be full of light ;  
 But if your eye and view be false,  
 Darkness will round you fall,  
 And even your fancied light shall be  
 Like a funereal pall.

*Trust in God.*

Then let your chief desire be this,  
 To serve one Lord above ;  
 You cannot serve two masters well,  
 And thus divide your love.  
 You cannot worship God aright  
 While you the world adore ;  
 Fix well your choice, like that will be  
 Your portion evermore.

Let not a vain anxiety  
 Within your hearts abide ;  
 For food, and drink, and needful  
 Your Father will provide. [clothes,  
 Your life is much more than its food,  
 Your body than its dress ;  
 Then he who guards the greater gifts  
 Will surely give the less.

See how the very birds of heaven  
 Are nourished by his care ;  
 They neither plant, nor sow, nor reap,  
 And yet they tended are ;  
 Think of your minds, and ask your-  
 Are ye not better far ? [selves,  
 Can any add unto his life

A span of time's duration ?  
 And why take thought for raiment too ?  
 Even Solomon's proud station  
 Was not in equal glory decked,  
 Or beauty, like the flower.  
 Think of the lilies of the field,  
 And in them see God's power.

If, then, he condescends to clothe  
 The herbage with such grace,  
 Will he not greater care bestow  
 On you, O faithless race ?

it fröz ðe rædians ov heven  
 fruu huuman nætʊr'z nɪt ;  
 bʊt ɪf ðæt pʊər bɪ dɪm and wɪk,  
 mæn'z mɔrəl dærknəs grəʊz,  
 tu mɪr mætɪrɪəlɪzəm ov sɛns,  
 and ɔl ɪts fətəl wəʊz.  
 'Tɪz lɪt dɪvɪn and hevenli  
 ðæt meɪks ʊr ɪsɪt brɪt,  
 and ɪf ʊr ɪ and vʊ bɪ tru,  
 ʊ ʃəl bɪ fʊl ov lɪt ;  
 bʊt ɪf ʊr ɪ and vʊ bɪ fəʊls,  
 dærknəs wɪl rəʊnd ʊ fəʊl,  
 and ɪven ʊr fænsɪd lɪt ʃəl bɪ  
 lɪk ə fʊnɪrɪəl pəʊl.

*Trust in God.*

Ðen let ʊr ʧɪf dezɪr bɪ ðɪs,  
 tu sɛrv wʊn Lɔrd əbʊv ;  
 ʊ kænɔt sɛrv tuʊ mæstɜrʒ wɛl,  
 and ðʊs dɪvɪd ʊr lʊv.  
 ʊ kænɔt wɔrʃɪp Gɔd arɪt  
 hwɪl ʊ ðe wɔrld ədɔr ;  
 fɪks wɛl ʊr ʧɔɪs, lɪk ðæt wɪl bɪ  
 ʊr pɜrʃən evɜrmɔr.

Let not a ven æŋkzɪeti  
 wɪdɪn ʊr harts əbɪd ;  
 for fʊd, and drɪŋk, and nɪdful  
 ʊr Fæðɜr wɪl prɔvɪd. [klɔðz,  
 ʊr lɪf ɪz mʊʃ mɔr ðæn ɪts fʊd,  
 ʊr bɔdɪ ðæn ɪts dres ;  
 ðen hɪ hu gærdz ðe grɛtɜr ʒɪfts  
 wɪl ʃʊrli ʒɪv ðe les.

Si hɜ ðe vɛrɪ bɜrdz ov heven  
 ər nʊrɪʃt bɪ hɪz kɜr ;  
 ðe nɪðɜr plænt, nor sɔ, nor rɪp,  
 and yet ðɛ tɛndɛd ər ;  
 θɪŋk ov ʊr mɪndz, and æsk ʊrsɛlvz,  
 ər jɪ nɔt bɛtɜr fər ?

Kan enɪ əd ɔntu hɪz lɪf  
 ə spæn ov tɪm'z dʊrɛʃən ?  
 And hwɪ tɛk θɔt fɔr rɛmɛnt tu ?  
 ɪven Sɔlɔmɔn'z prɔd stɛʃən  
 wɔz nɔt ɪn ɪkwəl glɔrɪ dekt,  
 ɔr bʊtɪ, lɪk ðe flɔr.  
 θɪŋk ov ðe lɪlɪz ov ðe fɪld,  
 and ɪn ðɛm sɪ Gɔd'z pʊər.

If, ðen, hɪ kɔndɛsɛndz tu klɔð  
 ðe hɜbɛj wɪð sʊʃ ʒrɛs,  
 wɪl hɪ nɔt grɛtɜr kɜr bɛstɔ  
 ɔn ʊ, O fɛʃlɛs rɛs ?

He knows your need, and bids you  
 At first, his kingdom pure; [seek,  
 and he will add his earthly gifts  
 To treasures that endure.  
 Then, till the morrow, put away  
 The morrow's anxious care;  
 sufficient unto every day  
 Its ill; which man must bear.

*The Duty of Generosity and Candor.*

Judge not and ye shall not be judged;  
 Nor blame, and be not blamed;  
 forgive, and ye shall be forgiven,  
 And never be ashamed.  
 Give, and to you it shall be given,  
 Good measure, pressed close down,  
 and running over; with such store  
 Shall men your favors crown.

*The Duty of Self-Reform.*

Regard not thou the speck that dims  
 Thy brother's weakened eye,  
 But note the splint that gives thine  
 Greater infirmity. [own  
 Or, how canst thou say, "Brother, let  
 Me take the speck from thee;"  
 When thou thyself art almost blind?  
 'Tis gross hypocrisy.  
 When thou hast drawn thy splinter  
 Then only canst thou see, [out,  
 And judge aright of, others' faults,  
 Whatever their degree.

*Suit your Speech and Action to the Occasion.*

The holy things of heavenly love,  
 Give not to dogs unholy;  
 They'll turn and tear you; rather keep  
 Such blessings for the lowly:  
 Nor offer pearls of heavenly truth  
 To men of swinish heart;  
 They'll tread them under foot, revile,  
 And pierce you with a dart.

*The Reward of Prayer.*

Ask good; it shall be given you:  
 Seek truth; and ye shall find:  
 Knock; and heaven's gates shall open  
 stand;  
 Then enter, heart and mind.

Hi nóz yr nid, and bidz y sik,  
 at ferst, hiz kjndom pur;  
 and hi wil ad hiz erfli gifts  
 tu trezurz ðat endur.  
 ðen, til ðe morø, put awe  
 ðe morø'z anksøps ker;  
 søffisent vntu everi de  
 its il; hwiç man møst ber.

*Ðe Dyti ov Jenerositi and Kandor.*

Jøð not and yi sal not bi jøðd;  
 nor blem and bi not blemd;  
 forgiv, and yi sal bi forgiven,  
 and never bi ašemd.  
 Giv, and tu y it sal bi given,  
 gud mezur, prest kløs døn,  
 and rønij øver; wið søç stør  
 sal men yr fevorz krøn.

*Ðe Dyti ov Self-Reform.*

Regard not ðs ðe spek ðat dimz  
 ði brøðer'z wikend i,  
 bøt nøt ðe splint ðat givz ðijn øn  
 greter infermiti.  
 Or, hš kanst ðs se, "Brøðer, let  
 mi tek ðe spek from ði;"  
 hwen ðs ðijself art ølmøst bljnd?  
 'tiz grøš hipokrisi.  
 Hwen ðs hast drøn ði splinter øt,  
 ðen ønli kanst ðs si,  
 and jøð arjt ov, øðerz' folts,  
 hwotever ðer degri.

*Syt yr Spiç and Akson tu ðe Okezon.*

Ðe høli ðinjz ov hevenli løv,  
 giv not tu dogz ønhøli;  
 ðe'l tørn and ter y; røðer kip  
 søç blesinjz for ðe løli:  
 nor ofer perlz ov hevenli truøt  
 tu men ov swjnjš hart;  
 ðe'l tred ðem vnder fut, revjð,  
 and pirs y wið a dart.

*Ðe Reword ov Prer.*

Ask gud; it sal bi given y:  
 Sik truøt; and yi sal fjnd:  
 nok; and heven'z gets sal øpen  
 stand;  
 ðen enter, hart and mjnd.



For everyone that asks, receives ;  
 He finds that seeks afar ;  
 And he that knocks with earnestness,  
 Soon sees the gates ajar.  
 If vain and erring man will give  
 Good gifts to those he loves,  
 Sure God will better things bestow  
 On those whom he approves.

*Zeal and Perseverance are Necessary.*

Enter ye in at the straight gate,  
 And keep the narrow way  
 That leadeth to eternal life :  
 (How few this rule obey !)  
 For wide's the gate, and broad's the  
 That leadeth to destruction ; [way  
 And many walk this easy road,  
 Refusing all instruction.

*True Religion is known by its Fruits.*

Avoid false prophets, those who seem  
 Like sheep in outward show ;  
 But in their hearts, like wolves they  
 rave,  
 And bring their followers woe.  
 Just as you judge trees by their fruit,  
 So may you know *their* worth ;  
 You gather not from brambles, grapes ;  
 No figs from thorns spring forth.  
 So every good tree bears good fruit,  
 And bad ones bad produce :  
 All trees that bring not forth good  
 Are burned, as of no use. [fruit  
 Out of a good man's inward hoard,  
 Good deeds and words will pour ;  
 And from an evil heart proceeds  
 The abundance of its store.  
 And why call ye me Lord, Lord,  
 But do not what I say ?  
 Not such shall enter heaven, but who  
 My Father's will obey.  
 And in that day, shall many say,  
 Lord, we have prophesied,  
 Have cast out demons, done great  
 And all our powers applied, [works,  
 In thy great name ; and then will I  
 Profess, I never knew you ;  
 Depart from me, ye wicked ones,  
 Your evils still pursue you.

For everiwpn dat asks, resivz ;  
 hi fındz dat siks afar ;  
 and hi dat noks wıd earnestnes,  
 sun siz de gets ajar.  
 If ven and erıy man wil gıv  
 gud gifts tu dez hi lıvz,  
 sur God wil beter tınz bestı  
 on dez hum hi apruvz.

*Zıl and Persevirans ar Nesesari.*

Enter yi in at de stret get,  
 and kip de narı we  
 dat lıdeı tu eternal lıf :  
 (hs fı dis ruıl ıbe !)  
 for wıd'z de get, and brıd'z de we  
 dat lıdeı tu destrıksıon ;  
 and menı wık dis ızı rıd,  
 refuzıy ıl instrıksıon.

*Tru Relıyon ız nıv bı ıtı Fruits.*

Avoid fıls profets, dez hu sim  
 lık sıp in stward sı ;  
 bıv in der harts, lık wulvz de  
 rev,  
 and brıy der folıerz wı.  
 Jıst az ı jıv trıy bı der frıut,  
 sı ı me nı der wırt ;  
 ı gader not from brambelz, greps ;  
 nı fıgz from tırnz sprıy fırt.  
 Sı everı gud trı berz gud frıut,  
 and bad wınz bad prıdıs :  
 ıl trıy dat brıy not fırt gud frıut  
 ar bırnd, az ov nı ıı.  
 İt ov a gud man'z ıward hırd,  
 gud dıdz and wırdz wil pıer ;  
 and from an ıvil hart prısidz  
 de abındans ov ıtı stıer.  
 And hwı kıl yi mı Lord, Lord,  
 bıv du not hwot ı sı ?  
 not sıg sıal enter heven, bıv hu  
 mı Fıder'z wil ıbe.  
 And ın dat de, sıal menı sı,  
 Lord, wı hav profesıd,  
 hav kast st dımonz, dıv gret  
 and ıl sır pıerz aplıd, [wırkı,  
 ın dı gret nem ; and den wil ı  
 prıfes, İ never nı ı ;  
 depart from mı, yi wıked wınz,  
 ıv ıvilz stıl pırsı ı.

*The Conclusion of the whole matter.*

He that both hears and does my words,  
 Is like that prudent man  
 Who builds on a foundation deep,  
 With wise and thoughtful plan.  
 But he that hears, and then does not,  
 A foolish man resembles ;  
 Who builds a house upon the sands,  
 And to himself dissembles ;  
 When winds blow loud, and streams  
 beat fierce,  
 His house to ruin trembles ;  
 and soon it falls, because 'tis built  
 Without foundation sure ;  
 Therefore when tempests rage around,  
 Such house cannot endure :  
 But wind and rain may hard assail  
 The house upon the rock,  
 Firm as its own foundation, still  
 It fears no tempest's shock.

When Christ had finished, the vast  
 crowd,  
 Raptured, seemed listening still :  
 They owned his high authority,  
 Unlike the Scribes' vain skill.  
 Then from the mountain's holy height  
 The Teacher straight descends,  
 Great multitudes accompany,  
 God's might his steps attends.

## SECTION 47.

*The Centurion's Servant Healed.*

—Matthew 8. 5-13. Luke 7. 1-10.

Next to Capernaum Jesus turned,  
 And soon to him drew near  
 A Roman soldier, in great haste  
 To save his servant dear.  
 Sick, nigh to death, his servant seemed,  
 But Jesus' power can save ;  
 With mighty faith, and earnest word,  
 This power he comes to crave.  
 "Lord, at my home my servant lies  
 Tormented with disease  
 Of palsy dire, but thy strong word  
 Can cure him, if thou please."  
 To plead his cause more zealously,  
 The elders of the Jews  
 Approach, and praise the worth of him  
 Whom Christ would not refuse.

*De Konkluzon ov de høl mater.*

Hi ðat bõt hirz and ðvz mj wordz,  
 iz ljik ðát prudent man  
 hu bildz on a fñndefon dip,  
 wið wjz and ðotful plan.  
 Bõt hi ðat hirz, and ðen ðvz not,  
 a fulif man rezembelz ;  
 hu bildz a hæs vpon ðe sand,  
 and tu himself disembelz ;  
 hwen windz blø læd, and strimz  
 bit firs,  
 hiz hæs tu ruin trembelz ;  
 and sunn it følz, bekøz 'tiz bilt  
 wiðst fñndefon sur ;  
 ðerfær hwen tempests rej arænd,  
 svç hæs kanot endur :  
 bõt wind and ren mæ hard asel  
 ðe hæs vpon ðe rok,  
 ferm az its øn fñndefon, stil  
 it firz nø tempest's jok.

Hwen Krjst had finift, ðe vast  
 krød,  
 rapturd, simd lisenij stil :  
 ðe ønd hiz hj øforiti,  
 vnljk ðe Skrijbz' vñ skil.  
 ðen from ðe mænten's høl hjt  
 ðe Tiger stræt desendz,  
 græt mltitjdz akompani,  
 God'z mjt hiz steps atendz.

## SEKŞON 47.

*De Sentyrion's Servant hild.*

—Matj 8. 5-13. Luuk 7. 1-10.

Nekst tu Kapernaum Jizvs tvrñd,  
 and sunn tu him dru nir  
 a Røman seldier, in græt hest  
 tu sev hiz servant dir.  
 Sik, nj tu ðeð, hiz servant simd,  
 bõt Jizvs' pær kan sev ;  
 wið mjti feð, and ernest wörd,  
 ðis pær hi kømz tu kræv.  
 "Lord, at mj høm mj servant ljz  
 tormented wið disiz  
 ov pølzi djr, bõt ðj strog wörd  
 kan kyr him, if ðs pliz."  
 Tu plid hiz kes mør zelvli,  
 ðe elderz ov ðe Juuz  
 apvøç, and prez ðe wvrt ov him  
 hum Krjst wud not refuz.

"He loves our nation, and has built,  
 With generous heart and mind,  
 A synagogue, and therefore we  
 Entreat thy pity kind."  
 Jesus replied, "I now will come  
 And heal the dying man:"  
 And quickly did he follow them,  
 To work his gracious plan.  
 Now to the house the Lord draws near,  
 And there the soldier's friends  
 This message give unto the Lord,  
 Which he thus humbly sends:  
 "Lord, give thyself no trouble more,  
 Not worthy thee, am I,  
 To shelter 'neath my humble roof;  
 Nor fit myself to apply:  
 Speak but the word, most surely then  
 My servant healed will be.  
 Even I have men beneath me placed,  
 Who serve obediently:  
 If I say unto this one, Come,  
 He cometh at my call;  
 If to another, I say, Go;  
 He goes, till I recall.  
 And if my servant I desire  
 To do my lawful will,  
 He does it with a ready mind:  
 Thy power is greater still."  
 When Jesus heard these trusting  
 words,  
 He, with admiring love,  
 Exclaimed, "This Gentile's faith is  
 O'er Israel's far above. [great,  
 And unto you who witness it,  
 I solemnly declare,  
 That many from the East and West  
 Shall with the faithful share  
 Heaven's kingdom; yea, with patri-  
 archs sit;  
 While those to whom 'twas given,  
 Will into outer darkness go,  
 Where sinners must be driven."  
 To the Centurion then Christ said,  
 "Now go thy way, and see,  
 That as thou hast believed, thy wish  
 Is fully granted thee."  
 That very hour, those who were sent,  
 Returned, and found that he  
 Who had been sick, nigh unto death,  
 Was cured most perfectly.

"Hi luvz ɔr nɛʃon, and haz bilt,  
 wið jenerɔs hart and mjnd,  
 a sinagog, and ðerfɔr wi  
 entrit ði piti kjnd."  
 Jizɔs replid, "I nɔ wil kɔm  
 and hil ðe djiŋ man:"  
 and kwikli did hi folɔ ðem,  
 tu wɔrk hiz gresɔs plan.  
 Nɔ tu ðe hɔs ðe Lord drɔz nɛr,  
 and ðer ðe sɔldier'z frendz  
 ðis mesɛj giv vntu ðe Lord,  
 hwiç hi ðɔs hɔmblɪ sendz:  
 "Lord, giv ði self nɔ trɔbel mɔr,  
 not wɔrdi ði, am i,  
 tu selter 'nid mi hɔmbel ruuf;  
 nor fit mi self tu aplj:  
 spik bɔt ðe wɔrd, mɔst sɔrli ðen  
 mi servnt hild wi bi.  
 Evn i hav men benid mi plest,  
 hu serv ɔbidientli:  
 if i se vntu ðis wɔn, Kɔm,  
 hi kɔmɛʃ at mi kɔl;  
 if tu anɔðer, i se, Gɔ;  
 hi gɔz, til i rekɔl.  
 And if mi servnt i dezjɔr  
 tu du mi lɔful wil,  
 hi dɔz it wið a redi mjnd:  
 ði pɔer iz greter stil."  
 Hwen Jizɔs herd ðiz trɔstɪŋ  
 wɔrdz,  
 hi, wið admjɔɪŋ lɔv,  
 eksklemd, "ðis Jentɪl'z feʃ iz gret,  
 ɔ'r Izrael'z far abɔv.  
 And vntu u hu wɪnes it,  
 i solemlɪ deklɔr,  
 ðat meni from ðe ɪst and West  
 ʃal wil ðe feʃful ʃɛr  
 heven'z kjndom; yɛ, wið patriark  
 sit;  
 hwɪl ðɔz tu hum 'twoz given,  
 wil intu ɔter darknes gɔ,  
 hwɛr sinɛrz mɔst bi driven."  
 Tu ðe Sentjɔɪon ðen Krɪst sed,  
 "Nɔ gɔ ði wɛ, and si,  
 ðat az ðɛ hast belɪvd, ði wɪʃ  
 iz fulɪ granted ði."  
 ðæt veri ɔr, ðɔz hu wɛr sent,  
 retrɔnd, and fɔnd ðat hi  
 hu had bin sik, nɪ vntu ðɛʃ,  
 wɔz kɔrd mɔst perfɛktli.



## SECTION 48.

*The Widow's Son raised to Life.—*

Luke 7. 11-18.

The next day Jesus journed on,  
 And came to a fair city  
 Called Nain. Near the gate he saw  
 A sight that moved his pity.  
 Behold a young man on a bier,  
 Carried by mourning friends ;  
 While weeping bitter tears of grief,  
 His mother lone attends.  
 Poor widow ! 'twas her only son,  
 And many mourned her lot.  
 Jesus, with his compassion deep,  
 Approached, and said, "Weep not."  
 Strangely those words sound, till be-  
 The bier he stands, to add, [side  
 "Young man, I say to thee, Arise."  
 Then was the mourner glad ;  
 For lo ! the dead sat up, and he  
 Began to speak. (No doubt,  
 Words of surprise he uttered forth  
 To those who stood about.)  
 When to that mother's loving hands  
 Jesus gave back her son,  
 Great reverence filled the multitude  
 Who saw this wonder done.  
 They praised Jehovah who had raised  
 This prophet great indeed,  
 And thus fulfilled his promises  
 To visit Israel's seed.  
 So Christ's renown spread o'er that  
 And all the region round ; [land,  
 Even John the Baptist heard thereof,  
 Within his prison bound.

## SECTION 49.

*Message from John in Prison to Christ.—*

Matthew 11. 2-6. Luke 7. 18-23.

When John, in Herod's prison kept,  
 Had heard of Jesus' fame,  
 He sent, of his disciples, two,  
 And unto Christ they came,  
 And said, "Art thou the Promised One  
 That we are to expect ?  
 Or, shall we for another wait,  
 And all thy claims reject ?

## SEKŒON 48.

*De Widw'z Søn rezd tu Lijf.—*

Luk 7. 11-18.

De nekst de Jizvs jørnid on,  
 and kem tu a fer siti  
 kold Nain. Nir de get hi so  
 a sjt dat muvd hiz piti.  
 Behold a yøn man on a bir,  
 karid bj mœrniŷ frendz ;  
 hwjl wipiŷ biter tãrz ov grif,  
 hiz mœder lœn atenz.  
 Pur widw ! 'twoz her œnli sœn,  
 and meni mœrnd her lot.  
 Jizvs, wid hiz kompasjœn dip,  
 apœgt, and sed, "Wip not."  
 Strœnjli đœz wœrdz sœnd, til besjđ  
 de bir hi standz, tu ad,  
 "Yøn man, j se tu đi ariz."  
 Đœn wœz de mœrner glad ;  
 for lœ ! de ded sat œp, and hi  
 began tu spik. (Nœ đœst,  
 wœrdz ov sœrpriz hi œterđ fœrt  
 tu đœz hu stud abst.)  
 Hwen tu đat mœder'z lœviŷ armz  
 Jizvs gev bak her sœn,  
 gret reverens fild de mœltitjđ  
 hu sœ đis wœnder đœn.  
 Đœ prezđ Jehœva hu had rezđ  
 đis profet gret indid,  
 and đœs fulfild hiz promisez  
 tu vizit Izrael'z sid.  
 Sœ Krjst's renœn spred œ'r đat land,  
 and œl de rijœn rœnd ;  
 iven Jon de Baptist herd đœrov,  
 widin hiz prizon bœnd.

## SEKŒON 19.

*Mesej from Jon in Prizon tu Krjst.—*

Matthew 11. 2-6. Luke 7. 18-23.

Hwen Jon, in Herod'z prizon kept,  
 had herd ov Jizvs' fem,  
 hi sent, ov hiz disipelz, tju,  
 and œntu Krjst de kem,  
 and sed, "Art đs de Promist Wœn  
 đat wi ar tu ekspekt ?  
 or, sal wi for anvœder wœt  
 and œl đj klemz rejekt ?

Then Jesus wrought before their sight  
 Works of miraculous kind.  
 In that same hour he cured the sick,  
 Gave sight unto the blind,  
 Bade evil spirits leave their haunts,  
 (The bodies of mankind,)  
 And said, "Return to John, and thus  
 All doubts and fears destroy:  
 Tell him what things you've seen and  
 Yea, tell him, for his joy, [heard;  
 The blind now see, the deaf now hear,  
 The lame their feet employ;  
 The sick are healed, demons expelled,  
 The dead are raised to life;  
 And better far, the poor who mourned  
 Their lot, with evils rife,  
 Have now the prophecies fulfilled,  
 Glad tidings of Heaven's grace  
 Preached to them without price; and  
 May saving truth embrace. [they  
 And blest is he who shall not deem  
 My glory his disgrace."

## SECTION 50.

*Christ's Testimony concerning John.*

—Matthew 11. 7-15. Luke 7. 24-30.

And when the messengers of John  
 Departed from the Lord,  
 He thus addressed the multitude,  
 (Who now his name adored,)  
 And said, "When ye went out to John,  
 In Judah's wilderness,  
 What did ye see? Was it a reed,  
 Soon by the wind o'erthrown?  
 But what saw ye? Was it a man  
 Decked out in gay attire?  
 Such are not found in deserts, but  
 In courts. I still inquire  
 What went ye out to see? Was it  
 A prophet? Yea and more  
 Than prophet. This is he of whom  
 Isaiah heretofore  
 And Malachi referred, the great  
 Messiah's Harbinger,  
 Both to prepare his way, and say,  
 His heavenly reign is near.  
 For all the prophets and the law  
 Foretold these times, till John

Æn Jizus wrot befor ðer sjt  
 wprks ov mirakulþs kjnd.  
 In dát sem xr hi kurd ðe sik,  
 gev sjt ontu ðe bljnd,  
 bad ivil spirits liv ðer hænts,  
 (ðe bodiz ov mankjnd,)  
 and sed, "Retørn tu Jon, and ðvs  
 ol dæts and firz destroi:  
 tel him hwot ðingz y'v sin and herd  
 yþ, tel him, for hiz joi,  
 ðe bljnd nþ si, ðe def nþ hir,  
 ðe læm ðer fit emploi;  
 ðe sik ar hild, dimonz ekspeld,  
 ðe ded ar ræzd tu lijf;  
 and beter far, ðe pur huu mœrnd  
 ðer lot, wið ivilz rif,  
 hav nþ ðe profesiz fulfid,  
 glad tjdingz ov Heven'z gres  
 þriçt tu ðem wiðst þrijs; and ðe  
 me seviþ truþ embres.  
 And blest iz hi huu šal not dim  
 mj gløri hiz disgræs."

## SEKƆON 50.

*Krist's Testimoni konserniþ Jon.*

—Maþu 11. 7-15. Luuk 7. 24-30.

And hwen ðe mesenjerz ov Jon  
 departed from ðe Lord,  
 hi ðvs adrest ðe mœltitud,  
 (huu nþ hiz nœm adœrd,)  
 and sed, "Hwen yi went st tu Jon,  
 in Judda'z wildernes,  
 hwot did yi si? Woz it a rid,  
 sun bj ðe wind ø'rðren?  
 Bpt hwot so yi? Woz it a man  
 dekt st in ge atjr?  
 svþ ar not fœnd in dezerts, bpt  
 in kœrts. F stil inkwjr  
 hwot went yi st tu si? Woz it  
 a profet? Ye and mœr  
 ðan profet. ðis iz hi ov hum  
 fzaia hirtufoer  
 and Malakj referd, ðe gret  
 Mesja'z Harbinjer,  
 bœþ tu preper hiz we, and se,  
 Hiz hevenli ren iz nœr.  
 For ol ðe profets and ðe lo  
 fœrteld ðiz tjmz, til Jon

Proclaimed their prophecies fulfilled  
 In me, God's only Son.  
 John, like a new Elijah, came  
 To witness heaven's decree,  
 To announce the blessed reign of  
 Christ,  
 Who brings salvation free ;  
 And since his time, heaven's kingdom  
 Open to faithful men ; [stands  
 And they that have true zeal of heart  
 Ne'er seek its grace in vain.  
 The least of those who learn and love  
 The truths that I display,  
 Is greater in heaven's kingdom now  
 Than John was ere my day."  
 And all the people, when they heard,  
 And many publicans,  
 Believed in Christ, and honored God,  
 And many courtesans.  
 But the conceited Pharisees,  
 And learned lawyers too,  
 Refused the grace thus offered them,  
 And haughtily withdrew ;  
 While Christ proclaimed, "He that  
 hath ears,  
 Should hear, and then should do."

SECTION 51.

*Christ reproaches the Jews for their  
 Impenitence.*

Matthew 11. 16-24. Luke 7. 31-35.

Christ said, "The people of this age  
 Are so perverse in mind,  
 They do not cleave to heavenly truth,  
 Of any form or kind.  
 Like fickle children, pleased with  
 nought,  
 From joy to grief they range ;  
 They sympathise with no good thing,  
 And weary even of change.  
 When John proclaimed heaven's truth  
 divine,  
 In solemn word severe,  
 Ye called him a demoniac stern,  
 And mocked the holy seer.  
 And when the Son of man appeared  
 And preached his Gospel true,  
 In all mild wisdom, generous love,  
 And charms as fair as new,

prøklemd ðer profesiz fulfild  
 in mi, God'z ønli Søn.  
 Jon, lik a ný Elija, køm  
 tu witnes heven'z dekri,  
 tu anøns ðe blesed ren ov  
 Krjst,  
 hu briņz salveſon fri ;  
 and sins hiz tįm, heven'z kįđđom  
 øpen tu fęful men ; [standz  
 and ðe ðat hav tru zıl ov hart  
 ner sik its gres in ven.  
 ðe list ov ðeoz hu lern and løv  
 ðe truđz ðat į disple,  
 iz greter in heven'z kįđđom nø  
 ðan Jon woz er mj ðe."  
 And øl ðe pipel, hwen ðe herd,  
 and meni pøblikanz,  
 belıvd in Krjst, and onord God,  
 and meni kørtezanz.  
 Bvt ðe konsited Farisiz,  
 and lerned løierz tu,  
 refuzd ðe gres ðvs oferd ðem,  
 and høtili wıddru ;  
 hwįl Krjst præklemd, "Hi ðat  
 hař irz,  
 řud hir, and ðen řud du."

SEKŒON 51.

*Krjst repräez ðe Juuz for ðer  
 Impenitens.*

Matthew 11. 16-24. Luuk 7. 31-35.

Krjst sed, "ðe pipel ov ðis øj  
 ar sø pervers in mįđđ,  
 ðe ðu not klıv tu hevenli truđ,  
 ov eni form or kįđđ.  
 Lįk fikel çildren, plızd wıđ  
 nøt,  
 from joi tu grıf ðe renj ;  
 ðe simpatįz wıđ nø gud řįđđ,  
 and wıri iven ov çenį.  
 Hwen Jon præklemd heven'z truđ  
 ðıvįđđ,  
 in solem wørd sevir,  
 yi køld him a ðimøniak stern,  
 and møkt ðe høli řier.  
 And hwen ðe Søn øv man apırd  
 and präçt hiz Gospel tru,  
 in øl mįđđ wıđđom, jenerøvs løv,  
 and çarmz az řer az ný,



Ye did object, and sneering say,  
 'This Christian system now  
 Is far too free, and too diffuse,  
 To suit our stricter vow ;'  
 But heavenly wisdom, pure and good,  
 Is proved most perfect still  
 By noble characters and deeds  
 In those who work its will."  
 Then Christ began, with majesty  
 Such as Himself could show,  
 To pour his censure, which was doom  
 And destiny of woe,  
 On the proud towns and cities round  
 Who saw his heavenly face,  
 Witnessed his miracles, and heard  
 His words of warning grace,  
 But put repentance off, and sought  
 Not evil ways to shun,  
 By just reform of dire abuse,  
 Until their course was run.  
 This was his stern denouncement :—  
 "Woe,  
 Chorazin, unto thee !  
 Woe to Bethsaida ! lasting woe,  
 And lingering infamy ;  
 For if the miracles displayed  
 Within your walls, had been  
 Shown unto Tyre and Sidon, they  
 Had turned from all their sin.  
 Woe to Capernaum ! proud as if  
 Invested with heaven's power ;  
 Thou shalt be humbled even to hell  
 In thine appointed hour ;  
 For if thy privilege to hear  
 Redemption's rescuing love,  
 Had on old Sodom been conferred,  
 No thunders from above,  
 And no volcanoes from beneath,  
 Had made a Dead Sea there ;  
 For she would soon have turned to  
 God,  
 In penitence and prayer.  
 And all those perished realms of old,  
 That sank in pagan night,  
 Shall rise in judgement over lands  
 Blessed with the Gospel's light,  
 Who yet reject its beams, and find  
 More tolerable doom  
 Than these proud cities now sunk in  
 Impenetrable gloom."

yi did objékt and snirij se,  
 'Æis Kristian sistem n̄s  
 iz far tu fri, and tu difus,  
 tu s̄t s̄r strikter v̄s ;'  
 b̄t hevenli wizdom, p̄r and gud,  
 iz pruvd m̄r perfekt stil  
 b̄j n̄bel karakterz and didz  
 in ð̄oz hu w̄rk its wil."  
 ð̄en Kr̄ist began, wið majesti  
 s̄b̄g az Himself kud s̄̄,  
 tu p̄r hiz sensur, hwiç woz dum  
 and destini ov w̄,  
 on ð̄e pr̄sd t̄nz and sitiz r̄nd  
 hu s̄o hiz hevenli fez,  
 witnest hiz mirakelz, and herd  
 hiz w̄rdz ov w̄rnij gr̄s,  
 b̄t put repentans of, and s̄ot  
 not ivil wez tu s̄n,  
 b̄j j̄st reform ov ð̄ir ab̄s,  
 v̄ntil ð̄er k̄ers woz r̄n.  
 ð̄is woz hiz stern den̄nsment :—  
 "W̄,  
 K̄orazin, v̄ntu ð̄i !  
 W̄ tu B̄ts̄eda ! lastij w̄,  
 and lingerij infami ;  
 for if ð̄e mirakelz displ̄d  
 wiðin ȳr w̄l̄z had bin  
 s̄n v̄ntu T̄r and S̄idon, ð̄e  
 had t̄r̄nd from ol ð̄er sin.  
 W̄ tu Kapernav̄m ! pr̄sd az if  
 invested wið heven'z p̄er ;  
 ð̄s salt bi h̄mbeld iven tu hel  
 in ð̄in apointed s̄r ;  
 for if ð̄i privilej tu hir  
 redem̄s̄on'z reskuij l̄v,  
 had on ̄ld Sodom bin konferd,  
 n̄ s̄̄nderz from ab̄v,  
 and n̄ v̄lken̄oz from ben̄ð,  
 had med a Ded Si ð̄er ;  
 for s̄i wud sun hav t̄r̄nd tu  
 God,  
 in penitens and pr̄r.  
 And ol ð̄oz perist relmz ov ̄ld,  
 ð̄at sank in p̄gan n̄t,  
 sal r̄iz in j̄jment ̄ver landz  
 blest wið ð̄e Gospel'z l̄j,  
 hu yet rejekt its bimz, and s̄nd  
 m̄r tolerabel dum  
 ð̄an ð̄iz pr̄sd sitiz n̄s s̄n̄k in  
 impenetrabel glum."

SECTION 52.

*Christ invites all to come to him.*  
—Matthew 11. 25-30.

At that time Jesus also said,  
“I thank thee, Father, Lord  
Of heaven and earth, that thou hast  
The mysteries of thy Word [veiled  
From crafty men, and made them  
known

To babes, to minds sincere ;  
For so it seemèd good to thee,  
That they may Thee revere.  
And no man knows the Son except  
The Father that's in him,  
(The Father's the Divinity,  
The Godhead, the Supreme,)  
And none the Father knoweth, but  
The Son, and also he  
To whom the Son revealeth him  
In loving majesty.

Come unto me, ye weary ones,  
Whom various ills molest ;  
All ye that labor, come to me,  
And I will give you rest.  
Take my yoke on you, learn of me,  
For I am meek and lowly,  
Ye shall find rest unto your souls  
From all that is unholy.  
My yoke is easy to be borne ;  
My burden's light ; come all that  
mourn.”

SECTION 53.

*Christ forgives a Woman at the house of a  
Pharisee.*—Luke 36-50.

Invited by a Pharisee,  
Jesus sat down to meat ;  
And lo, a woman entered too,  
And stood behind his feet.  
A sinner of the city, she,  
But grace had touched her heart ;  
And now to Him whose love she feels,  
That love she must impart.  
Sweet tears of humble penitence  
Soon fell upon those feet ;  
She wiped them with her hair, and then  
Kissed them with reverence meet.  
An alabaster box she brought,  
With precious ointment filled,

SEKŖON 52.

*Krist invites al tu kom tu him.*  
—MatŖu 11. 25-30.

At dát tĳm JizŖs olse sed,  
“Ĳ Ŗank đi, FŖder, Lord  
ov heven and erđ, đat đs hast veld  
de misteriz ov đĳ WŖrd  
from krafti men, and med đem  
nŖn

tu bebz, tu mĳndz sinsir ;  
for se it simed gud tu đi,  
đat đe me đi revir.  
And nŖ man nŖz de SŖn eksept  
de FŖder đat's in him,  
(de FŖder'z de Diviniti,  
de Godhed, de Suprim,)  
and nŖn de FŖder nŖeđ, bŖt  
de SŖn, and olse hi  
tu hum de SŖn revileđ him  
in lŖviĳ majesti.

KŖm Ŗntu mi, ĳi wiri wŖnz,  
hum vŖrĳs ilz mŖlest ;  
ol ĳi đat lŖbor, kŖm tu mi,  
and ĳi wil giv ų rest.  
Tek mĳ yŖk on ų, lern ov mi,  
for ĳi am mĳk and lŖli,  
ĳi Ŗal Ŗind rest Ŗntu ųr sŖlz  
from ol đat iz ŖnhŖli.  
Mĳ yŖk iz izi tu bi bŖrn ;  
mĳ bŖrden'z lĳt ; kŖm ol đat  
mŖrn.”

SEKŖON 53.

*Krist forgivz a Wuman at de hss ov a  
Farisi.*—Luuk 36-50.

Invĳted bj a Farisi,  
JizŖs sat đsn tu mit ;  
and lŖ, a wuman enterd tu,  
and stud behĳnd hiz fit.  
A siner ov de siti, Ŗi,  
bŖt gres had tŖĳt her hart ;  
and nŖ tu Him huuz lŖv Ŗi Ŗilz,  
đat lŖv Ŗi mŖst impart.  
Swĳt tĳrz ov hŖmbel penitens  
sun fel Ŗpon đŖz fit ;  
Ŗi wĳpt đem wiđ her her, and đen  
kĳst đem wiđ reverens mit.  
An alabaster boks Ŗi bŖt,  
wiđ preŖŖs ointment fĳld,

And spread it o'er his blessed feet,  
 While love her being thrilled.  
 The haughty Pharisee, this deed  
 With scornful heart surveys,  
 Thinking, "If he a prophet were,  
 He would have known the ways  
 Of this polluted woman, nor  
 Her sinful touch have borne:"  
 But Jesus this reply directs,  
 To turn away his scorn:  
 "Simon, I somewhat have to say."  
 "Master, say on," he said.  
 "There was a certain creditor  
 Whose dues were still unpaid;  
 And one man owed him fifty pence,  
 Another ten-fold more.  
 So poor were they, with nought to pay,  
 They earnestly implore  
 His kind forbearance. He forgives;  
 Knowing they have no store.  
 Which of these two would love him  
 Simon replied, with heed, [most?"  
 "He, I suppose, who most obtained  
 Forgiveness in his need."  
 "Rightly thou judgest," Jesus spoke.  
 Then to the woman turned;  
 And unto Simon added, "Thou  
 This woman hast discerned.  
 I entered this thy house, as guest,  
 Yet thou didst not provide  
 To wash my feet; she washed with  
 And with her hair has dried. [tears,  
 No kiss of thine did welcome me;  
 But so her love o'erflows,  
 That on my feet, unceasingly,  
 Her kisses she bestows.  
 My head with oil of fragrance thou  
 Didst not anoint; but she  
 Upon my feet this sign of love  
 Bestows with energy.  
 Wherefore I tell thee, though her sins  
 Are great, they're all forgiven,  
 For she loves much, but those who  
 That to the grace of heaven [think  
 They little owe, but little love."  
 Then Jesus said to her,  
 "Thy sins are all forgiven thee,  
 Take care no more to err."  
 And they that sat at meat with him  
 Began to say within

and spred it o'r hiz blesed fit,  
 hwyl luv her biij trild.  
 ðe hoti Farisi, ðis did  
 wið skornful hart sprvez,  
 ðinþin, "If hi a profet wer,  
 hi wud hav næn ðe wez  
 ov ðis poluted wuman, nor  
 her sinful tuc hav bern:"  
 bvt Jizvs ðis repli direkts,  
 tu torn awe hiz skorn:  
 "Sijmon, i sãmhwot hav tu se."  
 "Master, se on," hi sed.  
 "Ær woz a serten kreditor  
 huuz duz wer stil unpæd;  
 and wæn man ød him fifti pens,  
 anøder ten-føld mær.  
 Sør pur wer ðe, wið not tu pe,  
 ðe earnestli implør  
 hiz kþnd forberans. Hi forgivz;  
 nœij ðe hav nœ stœr.  
 Hwiç ov ðiz tú wud luv him  
 Sijmon replið, wið hid, [mœst?"  
 "Hi, i sprœz, hu mœst obtænd  
 forgivnes in hiz nid."  
 "Riþli ðs jþjest," Jizvs spœk,  
 ðen tu ðe wuman tœrnd;  
 and vntu Sijmon aded "Æs  
 ðis wuman hast disernd.  
 Æ enterd ðis ðj hœs, az gest,  
 yet ðs didst not prœvið  
 tu wof mj fit; si wofst wið tirz,  
 and wið her her haz drið.  
 Nœ kis ov ðjn did welkœm mi;  
 bvt sœ her luv ø'rfloz,  
 ðat on mj fit, vnsisnpli,  
 her kisez si bestœz.  
 Mj hed wið oil ov fregrans ðs  
 didst not anoint; bvt si  
 vpon mj fit ðis sijn ov luv  
 bestœz wið enerji.  
 Hwœrfœr i tel ði, ðœ her sinz  
 ar græt, ðe'r øl forgiven,  
 for si lœvz mœg, bvt ðœz huw ðinþk  
 ðat tu ðe gres ov heven  
 ðe litel ø, bvt litel luv."  
 ðæn Jizvs sed tu her,  
 "ðj sinz ar øl forgiven ði,  
 tœk kœr nœ mœr tu er."  
 And ðe ðat sat at mæt wið him  
 began tu se wiðin



Themselves, "Who is it that thus takes  
The power to pardon sin?"  
Then to the woman Jesus spoke,  
With comfort to her heart,  
Thy faith hath saved thee; go in  
peace."  
Such peace could ne'er depart.

## SECTION 54.

*Christ preaches throughout Galilee.—*  
Luke 8. 1-3.

And after this, he went throughout  
The towns of Palestine,  
Preaching by word, showing by deed,  
(And all should these combine,)  
The tidings that on man the light  
Of heaven was now to shine.  
His twelve disciples also were  
Attending on their Lord,  
And certain women, who were healed  
By his almighty word,  
Of evil spirits, and sicknesses;  
As Mary Magdalene,  
From whom seven demons he cast out,  
For she possessed had been;  
Also Joanna, Chuza's wife,  
(Chuza was Herod's steward,)  
Susanna, and some others who  
To Jesus ministered.

## SECTION 55.

*Christ cures a Demoniac. Conduct of the  
Scribes and Pharisees.—Matthew 12. 22-45.*  
Mark 3. 19-30. Luke 11. 14-32.

And Christ with his disciples went  
Into a house, and there  
The multitude together came,  
So that they could not spare  
Even time to eat: but Jesus must  
Again the Word declare.  
And when his friends heard of it, they  
Went out to bring him in.  
They said, He is fatigued; but him  
From duty could not wean.  
Then one was brought to him possessed  
By demon, dumb and blind;  
And Jesus healed his sore disease,  
And cured his haunted mind.

ðemselvz, "Hwi iz it ðat ðvs teks  
ðe pser tu pardon sin?"  
ðen tu ðe wuman Jizvs spøk,  
wið kòmfort tu her hart,  
"ðj feð haf sevd ði; gø in  
pis."  
Svç pis kud ne'r depart.

## SEKSON 54.

*Krist prigez brust Galili.—*  
Luk 8. 1-3.

And after ðis, hi went ðrust  
ðe tsnz ov Palestjn,  
priçjn bj wrð, sçjn bj did,  
(and ol sud ðiz kombjn,)  
ðe tjdjz dat on man ðe ljt  
ov heven woz n8 tu sjn.  
Hiz twelv disjpelz olser wer  
atendiç on ðer Lord,  
and serten wimen, hwi wer hild  
bj hiz olmjti wrð,  
ov ivil spirits and siknesez;  
az Meri Magdalen,  
from hum seven dimonz hi kast  
for si pozest had bin; [st,  
olser Jøana, Kuza'z wjð,  
(Kuza woz Herod'z styard,)  
Suzana, and sòm vðterz hwi  
tu Jizvs ministerd.

## SEKSON 55.

*Krist kyrz a Dimoniak. Kondøkt ov de  
Skrjbjz and Farisiz.—Matu 12. 22-45.*  
Mark 3. 19-30. Luk 11. 14-32.

And Krjst wið hiz disjpelz went  
intu a h8s, and ðer  
ðe mltitud tugeter kem,  
sø ðat ðe kud not sper  
iven tjm tu it: bvt Jizvs mvst  
agen ðe Wvrd deklar.  
And hwèn hiz frendz herd ov it, ðe  
went st tu brjn him in.  
ðe sed, Hi iz fatigð; bvt him  
from dvti kud not win.  
ðen wvn woz brøt tu him pozest  
bj dimon, dvm and bljnd;  
and Jizvs hild hiz sør disiz,  
and kyrð hiz hnted mjnd.

And all the people were amazed,  
 And said, "'Tis David's son,  
 The prophesied Messiah, great,  
 By whom this thing is done."  
 But when the Pharisees heard this,  
 And saw the miracle,  
 They said, that by Beelzebub  
 He did the fiend expel.  
 And Jesus knew their thoughts, and  
 "No devil will oppose [said,  
 Another devil, else the reign  
 Of evil soon would close.  
 For every kingdom, every house,  
 Against itself arrayed,  
 Must soon to desolation come,  
 And be in ruin laid.  
 And if I cast out devils by  
 Beelzebub, then how  
 Do your own children cast them out,  
 And you not disallow?  
 But if I, by the power of God,  
 Cast devils out of men,  
 Then doubtless is God's kingdom come  
 Into the world again.  
 When Satan, like a strong man armed,  
 Lives in security,  
 His goods are held by him in peace;  
 But when a stronger one than he  
 Shall come upon him, and o'ercome,  
 He strips him of his arms,  
 His spoil divides among his friends,  
 And feels no more alarms.  
 Therefore, in such a case, all those,  
 Who know my might divine,  
 And yet refuse to take my part,  
 Are enemies of mine.  
 Wherefore I say to you, All kinds  
 Of sin and blasphemy  
 Shall be forgiven, if men repent  
 Of their impiety;  
 Except the blasphemy against  
 The Holy Spirit, this  
 (Evil confirmed in heart and life,)  
 Will end in the abyss.  
 Or make the tree good, and its fruit;  
 Or else let both be evil;  
 Oh earthly race, of vipers born,  
 Ye children of the devil!  
 How can ye speak good things?  
 For out of its own store,

And ol ðe pipel wer amezd,  
 and sed, "'Tiz Devid'z sön,  
 ðe profesjd Mesja, græt,  
 bj hum ðis ðing iz ðön."  
 Bvt hwen ðe Farisiz herd ðis,  
 and so ðe mirakel,  
 ðe sed, ðat bj Bielzebub  
 hi did ðe fiend ekspel.  
 And Jizvs nu ðer ðots, and sed,  
 "Nø devil wil opöz  
 anöðer devil, els ðe ren  
 ov ivil sün wud klöz.  
 For everi kinðom, everi hæs,  
 agenst itself areð,  
 möst sün tu desolejson kòm,  
 and bi in ruin led.  
 And if j kast st devilz bj  
 Bielzebub, ðen hæs  
 du yr ön çildren kast ðem st,  
 and y not disals?  
 Bvt if j, bj ðe pser ov God,  
 kast devilz st ov men,  
 ðen ðstles iz God'z kinðom kòm  
 intu ðe world agen.  
 Hwen Setan lik a stroj man armd,  
 livz in sekuriti,  
 hiz gudz ar held bj him in pis;  
 bvt hwen a stronger wön ðan hi  
 çal kòm vpon him, and ø'rkòm,  
 hi strips him ov hiz armz,  
 hiz spoil divjdz amvñ hiz frendz,  
 and filz nø mør alarmz.  
 ðerfær, in svç a kes, ol ðez  
 hu né mj mjt divjn,  
 and yet refuz tu tek mj part,  
 ar enemiz ov mjn.  
 Hwerfær j se tu y, Ol kinðz  
 ov sin and blasfemi  
 çal bi forgiven, if men repent  
 ov ðer impjeti;  
 eksept ðe blasfemi agenst  
 ðe Høli Spirit, ðis  
 (ivil konfermd in hart and ljf,)  
 wil end in ðe abis.  
 Or mæk ðe tri gud, and its fruit;  
 or els let bæf bi ivil;  
 Ø erfli res, ov vjperz born,  
 yi çildren ov ðe devil!  
 hæs kan yi spik gud ðing?  
 for st ov its ön stør,

The heart brings forth each thought  
 And that for evermore. [and word,  
 From the good treasure of his heart  
 The good man speaks what's right,  
 But wicked hearts make wicked men,  
 Who utter words of spite.  
 For every word that men shall speak  
 With mischievous intent,  
 Shall rise in judgement, to their shame,  
 Unless they now repent.  
 And as your words are good or ill,  
 Your future doom will be,  
 For they will stamp your character  
 Throughout eternity.”  
 Then certain Scribes and Pharisees  
 From Jesus sought a sign ;  
 Some special token that he was  
 Indeed the Christ Divine.  
 And Jesus answering, said to them,  
 “An evil generation  
 Asks for a sign ; no sign I'll give  
 Unto this wicked nation ;  
 Except the sign of Jonah, who  
 Was three days in the sea ;  
 So like him, in the earth, I'll hide  
 My own humanity.  
 'Gainst you, the men of Nineveh  
 In judgement shall arise,  
 For they repented at the words  
 Of Jonah's prophecies ;  
 And you behold a greater far  
 Than Jonah standing here,  
 As shall be known in every age,  
 By nations far and near.  
 And Sheba's Gentile Queen shall rise  
 In judgement to reprove ;  
 For she from distant realms once came  
 (Inspired by wisdom's love,)  
 To hear the words of Solomon ;  
 While now within your land  
 A greater far than he appears,  
 Whom you won't understand.  
 Beware ! beware ! the darker fiends  
 Of ignorance and crime,  
 May have been banished for awhile  
 By God's pure Word sublime.  
 Now they may wander through the  
 In deserts dark and drear, [world,  
 But they may come on you again ;  
 And when they do appear,

de hart bringz fœrt iġ tœt and wœrd,  
 and đát for evermœr.  
 From de gud trezœr ov hiz hart  
 de gud man spiks hwot's riġt,  
 bœt wiked harts mek wiked men,  
 hu Ƴter wœrdz ov spit.  
 For everi wœrd đat men šal spik  
 wiđ misġevœs intent,  
 šal riġz in jœjment, tu đer sem,  
 unles de nœ repent.  
 And az Ƴr wœrdz ar gud or il,  
 Ƴr futœr doom wil bi,  
 for de wil stamp Ƴr karakter  
 ųruœst eterniti.”  
 ųen serten Skriġbz and Farisiz  
 From Jizœs sot a sġn ;  
 sœm spesal tœken đat hi wœz  
 indid de Kriġst Divin.  
 And Jizœs anseriġ, sed tu đem,  
 “An ivil jeneresœn  
 asks for a sġn ; nœ sġn i'ł giv  
 œntu đis wiked nesœn ;  
 eksept de sġn ov Jœna, hu  
 wœz ųri dez in de si ;  
 sœ lġk him, in de eœrđ, i'ł hid  
 mġ œn humaniti.  
 'Genst Ƴ, de men ov Nineve  
 in jœjment šal ariz,  
 for de repented at de wœrdz  
 ov Jœna'z profesiz ;  
 and Ƴ behœld a greter far  
 đan Jœna standiġ hir,  
 az šal bi nœn in everi œġ,  
 bi nesœnz far and nœr.  
 And Šeba'z Jentil Kvin šal riġz  
 in jœjment tu reprœv ;  
 for ši from distant relmz wœns kem  
 (inspiœd bi wizdom'z lœv,)  
 tu hir de wœrdz ov Solomon ;  
 hwil nœ widin Ƴr land  
 a greter far đan hi apirz,  
 hu Ƴ wœn't Ƴnderstand.  
 Bewœr ! bewœr ! de darker findz  
 ov ignorans and kriġm,  
 me hav bin baniųt for ahwil  
 bi God'z Ƴœr Wœrd spœblim.  
 Nœ de me wonder ųru de wœrld,  
 in dezerts dark and drœr,  
 bœt de me kem on Ƴ agen ;  
 and hwen de du apir,



If they but find your hearts all void  
 Of heavenly love and light,  
 They will combine their devilish pow-  
 With those of hell's worst night, [ers  
 And repossess those hearts of yours  
 That I have sought to illum,  
 And your last state shall then be worse  
 Than was your first, in doom."  
 And as Christ spoke, a woman's voice  
 From out the company,  
 Said, "Blessed of all women is  
 The mother that bore thee."  
 But Christ replied, "Yea, rather blest  
 Are they who hear God's Word,  
 And keep it in obedience, true  
 To their redeeming Lord."

## SECTION 56.

*Christ's real Kindred.*—Matthew 12. 46-50.  
 Mark 3. 31-35. Luke 8. 46-50.

And while Christ taught the multi-  
 One came to him, and said, [tudes,  
 "Thy mother and thy brethren stand  
 Without, and have essayed  
 In vain to speak a word with thee."  
 The Lord then answered him,  
 "Who are my mother, brethren? who?  
 Those only do I deem  
 My friends who do God's will. All  
 I own my faithful brother, [such  
 (Of heavenly consanguinity,)  
 My sister, and my mother.

## SECTION 57.

*Parable of the Sower.*—Matthew 13. 1-9.  
 Mark 4. 1-9. Luke 8. 4-9.

Beside the lake of Galilee  
 Our blessed Savior sat,  
 And multitudes come unto him,  
 And for instruction wait.  
 Into a ship he entered then,  
 (The crowd stood on the shore,)  
 And taught again in parables,  
 As he had taught before.  
 A sower went to sow his seed,  
 And as he sowed it, some  
 Fell by the way side, and could not  
 Unto perfection come.

if ðe bpt find yr harts ol void  
 ov hevenli lōv and ljt,  
 ðe wil kombjn ðer devilif pserz  
 wið ðoz ov hel'z wprst njt,  
 and ripozes ðez harts ov yrz  
 ðat j hav sōt tu ilum,  
 and yr last stet sal ðen bi wprs  
 ðan woz yr ferst in dum."  
 And az Krjst spōk, a wuman'z vois  
 ffrom st ðe kōmpani,  
 sed, "Blesed ov ol wimen iz  
 ðe mōðter ðat bōr ði."  
 Bpt Krjst repljd, "Ye, rāðter blest  
 ar ðe hu hir God'z Wōrd,  
 and kip it in øbidiens, tru  
 tu ðer redimiñ Lord."

## SEKΣON 56.

*Krjst's rial Kindred.*—Matju 12. 46-50.  
 Mark 3. 31-35. Luk 8. 46-50.

And hwjl Krjst tōt ðe mōltitūdz,  
 wōn kem tu him, and sed,  
 "Þj mōðter and ðj bredren stand  
 wiðst and hav esed  
 in ven tu spik a wōrd wið ði."  
 ðe Lord ðen anserd him,  
 "Hu ar mj mōðter, bredren? hu?  
 ðez ønli du j ðim  
 mj frendz hu du God'z wil. Ol  
 j øn mj fēful brōðer, [svg  
 (ov hevenli konsangwiniti,)  
 mj sister, and mj mōðter.

## SEKΣON 57.

*Parabel ov de Søer.*—Matju 13. 1-9.  
 Mark 4. 1-9. Luk 8. 4-9.

Besjd ðe lek ov Galili  
 ør blesed Sevier sat,  
 and mōltitūdz kōm vntu him,  
 and for instrōkñon wet.  
 Intu a sip hi enterd ðen,  
 (ðe krōd stud on ðe sōr,)  
 and tōt agen in parabelz,  
 az hi had tōt befer.  
 A søer went tu sō hiz sid,  
 and az hi sōd it, sōm  
 fel bj ðe wē sjd, and kud not  
 vntu perfekñon kōm.

Some fell upon a barren rock,  
 And as it had no root,  
 It withered in the summer's heat,  
 And yielded not its fruit.  
 Some fell among the thorns, and both  
 In seeming friendship grew ;  
 But soon the thorns choked out the  
 Nor could it them subdue. [wheat,  
 But other fell upon good ground,  
 Sprang up, and fruit soon bore,  
 Some thirty-fold, some sixty, some  
 A hundred-fold, and more.  
 He that hath ears, now let him hear,  
 For heaven unto all such is near.

## SECTION 58.

*Reasons for teaching by Parables, and explanation of the Parable of the Sower.*

—Matthew 13. 10-23. Mark 4. 10-20.  
 Luke 8. 9, 11-18.

When Jesus was retired, alone,  
 Then his disciples came,  
 And asked him, why, in parables,  
 He did his truths proclaim.  
 "Because," he said, "although to you  
 Who have discerning eyes,  
 Celestial wisdom may be taught  
 Veiled with but thin disguise,  
 Those grosser crowds can only learn  
 By tale and anecdote :  
 Bare truths they could not understand,  
 Nor even learn by rote.  
 While wise men gather wisdom still  
 Of every form and kind,  
 These simple ones in danger stand  
 Of losing all they find.  
 I teach them, then, by parables  
 Which may remembered be,  
 For they are quite unfitted yet  
 For heaven's philosophy.  
 Indeed, though seeing, they see not,  
 And hearing, do not hear,  
 Because they dread those shafts of  
 Which slay their errors dear. [truth  
 For as Isaiah saith, This race  
 Hath stupified their mind,  
 And sealed their eyes and ears, for fear  
 They painful truths should find ;

Som fel upon a baren rok,  
 and az it had nør ruit,  
 it widedr in de sømer'z hit,  
 and yilded not its fruit.  
 Søm fel amøny de ðornz, and bøt  
 in simiñ frendfip grøu ;  
 bøt suun de ðornz gøkt st de hwit,  
 nor kud it ðem søbdy.  
 Bøt øder fel upon gud grønd,  
 spran øp, and fruit suun bør,  
 søm ðerti-føld, søm siksti, søm  
 a høndred-føld, and mør.  
 Hi ðat hañ irz, nør let him hir,  
 for heven øntu øl søg iz nir.

## SEKŒON 58.

*Rizonz for tigiy bj Parabelz, and eksplanefon ov de Parabel ov de Søer.*

—Mañy 13. 10-23. Mark 4. 10-20.  
 Løk 8. 9, 11-18.

Hwen Jizøvs woz retjrd, øløn,  
 ðen hiz disjpelz køm,  
 and øskt him, hwj, in parabelz,  
 hi did hiz truðz prøklem.  
 "Bekøz," hi sed, "øldø tu ø  
 hu hav diserniñ jz,  
 selestial wizdom me bi töt  
 veld wið böt ðin disgijz,  
 ðøz grøser krødz kan ønli lern  
 bj tel and ønekðøt :  
 ber truðz ðe kud not ønderstand,  
 nor iven lern bj røt.  
 Hwjl wjz men gader wizdom stil  
 øv øveri form and kjnd,  
 ðiz simpel wønz in ðenjer stand  
 øv luziñ øl ðe fjnd.  
 ðe tig ðem, ðen, bj parabelz  
 hwig me rememberd bi,  
 for ðe ør kwjt ønfited yet  
 for heven'z filosofi.  
 Indid, ðø siñ, ðe si not,  
 and hiriñ, øu not hir,  
 bekøz ðe dred ðøz øaft øv truøt  
 hwig slø ðer ørorz ðir.  
 For øz ðzaia señ, ðis res  
 hañ øtupifjð ðer mjnd,  
 and sild ðer jz and irz, for fir  
 ðe penful truðz øud fjnd ;

Truths that would smite their favorite  
And turn them quite away [sins,  
From all those vain, earth-born de-  
lights,

Which lead their hearts astray.  
But blessed are your eyes and ears,  
For they indeed discern  
Those mysteries of heaven which  
Have vainly sighed to learn. [saints  
The parable ye heard is this :

The seed's the Word of God,  
Which fructifies to endless life  
When placed beneath the sod  
Of human minds. But some that hear  
Are like the way-side ground ;  
The seed falls on it, and foul spirits,  
Which everywhere abound,  
Delight to pluck it from men's hearts,  
And then no fruit is found.

The seeds that fell upon the rock  
Resemble men who seem  
To hear the Word of God with joy,  
But hear it as a dream.

Having no root within themselves,  
They last but for a season ;  
When persecution tries their faith,  
They yield without a reason.

And seeds that fell among the thorns  
Are those who when they've heard  
Go forth, and soon are choked with  
And joys they have preferred [cares  
Of earthly kind, to those pure joys  
Which come to man from heaven.

But that which fell upon good ground  
Are they who oft have striven  
To find the truth ; which found, within  
An honest and good heart  
Receive it, keep, and bring forth fruit.  
They get, and then impart."

## SECTION 59.

*Christ directs his Disciples how to Hear  
and Teach.—*

Mark 4. 24, 25. Luke 8. 16-18.

Christ said, "No man a candle lights  
In secret place to hide,  
But sets it on a candlestick  
To throw its radiance wide.

trudz dat wud smjt der favorit  
and tœrn ðem kwjt awe [sinz,  
from œl ðœz ven, erf-born de-  
ljts,

hwjg lid ðer harts astrœ.  
Bœt blesed ar Ƴr jz and irz,  
for ðe indid disern  
ðœz misteriz ov heven hwjg sents  
hav venli sjd tu lern.

ðe parabel Ƴi herd iz ðis :  
ðe sid'z ðe Wœrd ov God,  
hwjg frœktifjz tu endles ljf  
hwen plest benjð ðe sod  
ov human mjndz. Bœt sœm ðat hir  
ar ljik ðe wœ-sjd grœnd ;  
ðe sid fœlz on it, and fœl spirits,  
hwjg everihwer abœnd,  
deljt tu plœk it from men'z harts,  
and ðen nœ fruit iz fœnd.

ðe sidz ðat fel Ƴpon ðe rok  
rezembel men hui sim  
tu hir ðe Wœrd ov God wið joi,  
bœt hir it az a drim.

HawiƳ nœ rut wiðin ðemselvz,  
ðe last bœt for a sizœn ;  
hwen persekƳœn trjz ðer fœt,  
ðe jild wiðœt a rizon.

And sjdz ðat fel amœƳ ðe ðœrnz  
ar ðœz hui hwen ðe'v herd  
gœ fœrt, and sœm ar œœkt wið kœrz  
and joiz ðe hav preferd  
ov erfli kjnd, tu ðœz Ƴur joiz  
hwjg kœm tu man from heven.

Bœt ðæt hwjg fel Ƴpon gud grœnd  
ar ðe hui oft hav striven  
tu fjnd ðe truœt ; hwjg fœnd, wiðin  
an œnest and gud hart  
resiv it, kip, and briƳ fœrt fruit.  
ðe get, and ðen impart."

## SEKŒON 59.

*Krjst direkts hiz Disjipelz hs tu Hir  
and Tjg.—*

Mark 4. 24-25. Luk 8. 16-18.

Krjst sed, "Nœ man a kandel ljts  
in sikret ples tu hjd,  
bœt sets it on a kandelstik  
tu frœ its redians wjð.



For nothing is in secret kept,  
 But what should not be known ;  
 Nor is there any thing concealed  
 That ever should be shown.  
 Take good heed therefore what ye  
 hear ;  
 Well use, and ye shall save ;  
 Lose, and ye shall not then retain  
 The little that ye have.

## SECTION 60.

*Various Parables descriptive of Christ's  
 Kingdom.—*

Matthew 13. 24-52. Mark 4. 26-34.

Christ said that he who sows God's  
 Word,

Like seed, in the human mind,  
 Must sow in faith, and in due course  
 He good results shall find.  
 He cannot tell the process, how  
 It germinates and grows ;  
 He trusts God's power will make his  
 In rich increase to close. [toil  
 And when the harvest-day is come,  
 He puts his sickle in,  
 And takes the precious sheaves to  
 That knows no taint of sin. [heaven

Then Jesus spoke a parable  
 Concerning the world's field,  
 Which divers kinds of moral crops,  
 Both good and bad, doth yield.  
 God's kingdom may be well compared  
 To one who sows good seeds,  
 But while men sleep an enemy  
 Bestrows the ground with weeds.  
 The wheat and tares together grow,  
 Greatly to the surprise  
 Of those who work upon the land ;  
 And they at once advise  
 To pluck the tares. Their lord forbids :  
 "Let both together grow :  
 In time of harvest, I'll direct  
 The reapers first to throw  
 The tares aside, for meaner use ;  
 And then to reap the wheat,  
 And to my garner gather it  
 In happiness complete."

For noþing iz in sikret kept,  
 bwt hwot sud not bi næn ;  
 nor iz ðer eni þing konsild  
 ðat ever sud bi sjen.  
 Tek gud hid ðerfer hwot yi  
 hir ;  
 wel uz ; and yi sal sev ;  
 luz, and yi sal not ðen reten  
 ðe litel ðat yi hav.

## SEKŒON 60.

*Verins Parabelz deskriptiv ov Krist's  
 Kingdom.—*

Maþu 13. 24-52. Mark 4. 26-34.

Krist sed ðat hi hu sœz God'z  
 Wœrd,

ljk sid in ðe human mjnd,  
 mœst sœ in fœþ, and in du kœrs  
 hi gud rezvltz sal fnd.  
 Hi kanot tel ðe prœses, hœ  
 it jermnets and grœz ;  
 hi trœsts God'z pœr wil mœk hiz  
 in riç inkris tu klœz. [toil  
 And hwen ðe harvest-de iz kœm,  
 hi puts hiz sikel in,  
 and teks ðe prefœps fivz tu heven  
 ðat nœz nœ tent ov sin.

Æen Jizœs spœk a parabel  
 konserniþ ðe wœrld'z fild,  
 hwiç ðjverz kjndz ov moral krops,  
 bœþ gud and bad, dœþ yild.  
 God'z kiþdom mœ bi wel komperd  
 tu wœn hu sœz gud sidz,  
 bwt hwil men slip, an enemi  
 bestrœz ðe grœnd wið wiðz.  
 Æe hwit and tœrz tugeðer grœ,  
 greþli tu ðe sœrþriç  
 ov ðœz hu wœrk pœn ðe land ;  
 and ðe at wœns adviç  
 tu plœk ðe tœrz. Æer lord forbidiç :  
 "Let bœþ tugeðer grœ :  
 in tþm ov harvest i'l direkt  
 ðe riperz ferst tu þrœ  
 ðe tœrz asjd, for minœr us ;  
 and ðen tu rip ðe hwit,  
 and tu mj garner gaðer it  
 in hapines komplit."

When Jesus sent away the crowd,  
 And went unto his home,  
 The faithful few, who wait on him,  
 Wherever he may roam,  
 Come unto him, and, wistful say,  
 "Declare to us, we pray,  
 The symbol of the wheat and tares,  
 Which fills us with dismay."  
 He answering, said, "The field's the  
 And I the sower am; [world,  
 The good seed are God's children, and  
 The tares the sons of shame.  
 The enemy that sowed them is  
 The devil and his crew;  
 The harvest is the end of the world;  
 The reapers who renew  
 Its face, and gather up its stores,  
 The angels are. As then  
 The tares are gathered first, and  
 burned,  
 That they hurt not again,  
 So shall the Son of man send forth  
 His angels, who shall bring  
 Together all things that offend,  
 And every evil thing,  
 And cast them into hell. And then,  
 The righteous, like the sun,  
 Shall shine forth in heaven's kingdom  
 when  
 Their work on earth is done.  
 He that hath ears, now let him hear,  
 For heaven unto all such is near."

Another parable spoke Christ,  
 And said, "God's kingdom grows  
 Like to the little mustard seed  
 Which in his field man sows:  
 When in the earth that grain is cast,  
 Though of all seeds the least,  
 It riseth higher than all herbs,  
 With branches great increased:  
 And in this tree the birds will lodge,  
 Delighting in its shade;  
 So through the world God's kingdom  
 Be far and wide displayed. [shall

God's kingdom is to leaven like,  
 Which, hid within the meal,  
 Ferments the whole; so doth the truth  
 We in the heart conceal."

Hwen Jizus sent awe ðe krusd,  
 and went vntu hiz hōm,  
 ðe feþful fu, huu wet on him,  
 hwerever hi mæ rōm,  
 kōm vntu him, and, wistful se,  
 "Dekler tu ʒs, wi pre,  
 ðe simbol ov ðe hwit and terz,  
 hwiç filz ʒs wið disme."  
 Hi anseriŋ, sed, "Ðe fild'z ðe  
 and i ðe sōer am; [wōrld,  
 ðe gud sid ʒr God'z çildren, and  
 ðe terz ðe sōnz ov ðem.  
 Ðe enemi ðat sōd ðem iz  
 ðe devil and hiz kruu;  
 ðe harvest iz ðe end ov ðe wōrld;  
 ðe riperez huu renu  
 its fes, and gaðer pp its stōrz,  
 ðe enjelz ar. Az ðen  
 ðe terz ar gaðerd ferst, and  
 bōrnd,  
 ðat ðe hprt not agen,  
 sō ðal ðe Sōn ov man send fōrt  
 hiz enjelz, huu ðal briŋ  
 tugeter oł ðiŋz ðat ofend,  
 and everi ivil ðiŋ,  
 and cast ðem intu hel. And ðen,  
 ðe rihtis, lik ðe sōn,  
 ðal sŋn fōrt in heven'z kiŋdom  
 hwen  
 ðer wōrk on erð iz dōn.  
 Hi ðat hað irz, nō let him hir,  
 for heven vntu oł sōç iz nir."

And ðer parabel spōk Krjist,  
 and sed, "God'z kiŋdom grōz  
 lik tu ðe litel mōstard sid  
 hwiç in hiz fild man sōz:  
 hwen in ðe erð ðat gren iz kast,  
 ðe ov oł sidz ðe list,  
 it rižet hjer ðan oł herbz,  
 wið brançez græt inkrist:  
 and in ðis tri ðe berdz wil loj,  
 deliŋiŋ in its Űed;  
 sō ʒruu ðe wōrld God'z kiŋdom ðal  
 bi far and wið displēd.

God'z kiŋdom iz tu leven lik,  
 hwiç, hid wiðin ðe mil,  
 ferments ðe hōl; sō dōt ðe truut  
 wi in ðe hart konsil."

Thus Jesus to the multitude  
 Did heavenly truth impart  
 By parables which best might teach  
 Their simple thoughtless heart.  
 So was fulfilled, as prophet once  
 Did testimony bear,  
 "My mouth in parables shall teach,  
 And secret things declare."  
 Then Jesus all that multitude  
 By his command dispersed,  
 And when with his disciples few,  
 His meaning he rehearsed.

This parable he also spake :  
 "Heaven's field contains hid  
 treasure,  
 And when man finds it, he sells all,  
 And buys that field with pleasure.

Or like one who for goodly pearls  
 Doth seek ; some merchant, wise,  
 To gain one of surpassing worth,  
 Sells all, and wins the prize.

And like a net, collecting fish  
 Of every living kind,  
 When drawn to shore, both good and  
 The fishers therein find : [bad  
 They sort the good from bad ; the  
 good's

Preserved, the bad's declined.  
 So at the last, God's angels will  
 The wicked from the just  
 Sever, and cast all into hell  
 Who make not God their trust."

Jesus then asked, "Do ye discern  
 The meaning of my word?"  
 His listening followers straight reply,  
 With reverence due, "Yea, Lord."  
 "Then let each scribe," said he,  
 "who's trained  
 To teach my heavenly way,  
 Out of his treasured hoard of truths  
 Both new and old display."

## SECTION 61.

*Christ calms the Tempest on the Sea of Galilee.*—Matthew 8. 18-27. Mark 4. 35-41.  
 Luke 8. 22-26 ; 9. 59-62.

When eventide was come, Christ said,  
 To his disciples true,

Ævs Jizvs tu ðe mœltitvð  
 did hevenli truaf impart  
 bj parabelz hwiç best mjt tiç  
 ðer simpel, tœtles hart.  
 Sœ woz fulfild, az profet wœns  
 did testimoni ber,  
 "Mj mœt in parabelz sal tiç,  
 and sikret tijnz dekler."  
 Æen Jizvs œl ðæt mœltitvð  
 bj hiz komand disperst,  
 and hwen wið hiz disjipelz fç,  
 hiz minij hi reherst.

Æis parabel hi œlsœ spœk :  
 "Heven'z fild kontenz hid  
 treçur,  
 and hwen man fjnðz it, hi selz œl,  
 and bjç ðæt fild wið pleçur.

Or ljk wœn hu for gudli perlz  
 dvœt sik ; sœm merçant, wjz,  
 tu gen wœn ov sœrpasiç wœrt,  
 selz œl, and winz ðe prjz.

And ljk a net, kolektiç fjç  
 ov everi liviç kjnd,  
 hwen drœn tu jœr, bœt gud and bad  
 ðe fjsœrç ðerin fjnð :  
 ðe sort ðe gud from bad ; ðe  
 gud'z

prezervd, ðe bad'z dekljnd.  
 Sœ at ðe last, God'z enjelz wil  
 ðe wiked from ðe jœst  
 sever, and kast œl intu hel  
 hu mek not God ðer trœst."

Jizvs ðen askt, "Duu yi discern  
 ðe minij ov mj wœrd?"  
 Hiz lisenij folœerz stret replj,  
 wið reverens dç, "Ye, Lord."  
 "Æen let iç skriçb," sed hi, "hu'z  
 trend  
 tu tiç mj hevenli wœ,  
 œt ov hiz treçurd hœrd ov truðz  
 bœt nç and œld disple."

## SEKŒON 61.

*Krist kamz de Tempest on de Si ov Galili.*—Matç 8. 18-27. Mark 4. 35-41.  
 Luke 8. 22-26 ; 9. 59-62.

Hwen iventjð woz kœm, Kriçt sed,  
 tu hiz disjipelz tru,



“Let us embark on board a ship,  
 And visit stations new,  
 Beyond the lake; for multitudes  
 So throng us on this side,  
 Some mischief may befall them soon,  
 Unless we them divide.”  
 Then came a Scribe, and said to Christ,  
 “Lord, I will follow thee  
 Where'er thou goest.” Christ replied,  
 “Indeed, that cannot be,  
 Unless thou hast the faith which bears  
 And dares all things for God;  
 For I and my true followers oft  
 Must wander far abroad.  
 The foxes, by God's care, have holes,  
 And each bird has its nest;  
 But I, the Son of man, have not  
 A place wherein to rest.”  
 He turned away with grief. And then  
 Another came, and said,  
 “Lord, I would follow thee, but now  
 My father lieth dead;  
 Permit me therefore first to go  
 And bury him; then I  
 Will soon return, and join me to  
 Thy chosen company.”  
 But Christ replied, “Thy worldly  
 Can well perform that deed; [friends  
 The dead in spiritual life  
 Of such things take good heed.  
 But follow me, and let the past  
 Be by the past interred;  
 Go thou, and preach God's kingdom  
 According to my word.” [near,

As Christ was passing o'er the lake  
 Of fair Genesaret,  
 A gentle slumber fell on him,  
 After the sun was set.  
 Fear was within that tossing bark  
 As stormy winds grew loud,  
 And waves came rolling high and dark,  
 And the tall mast was bowed.  
 The men stood breathless in their  
 And baffled in their skill; [dread,  
 Then Jesus woke, and rose, and said  
 To the wild sea, “Be still!”  
 The wind that moment ceased; that  
 word  
 Passed through the gloomy sky,

“Let us embark on bœrd a sîp,  
 and vîzît stêjonz nû,  
 beyond ðe læk; for mœltitudz  
 sœ troy us on ðis sîd,  
 sœm misgef mœ beføl ðem sun,  
 vnles wi ðem divîd.”  
 ðen kœm a Skriþ, and sed tu Krîst,  
 “Lord, î wil folœ ði  
 hwœrœr ðs gœst.” Krîst replîd,  
 “Îndîd, ðât kanot bi,  
 vnles ðs hast ðe fœt hwiç berz  
 and dœrz œl ðînz for God;  
 for î and mî tru folœerz oft  
 mœst wonder far abrœd.  
 ðe foksez, bî God'z ker, hav hœlz,  
 and îç berd haz its nest;  
 bœt î, ðe Sœn ov man, hav not  
 a ples hwœrin tu rest.”  
 Hi tœrnd awœ wið grîf. And ðen  
 œnœðer kœm, and sed,  
 “Lord, î wud folœ ði, bœt nœ  
 mî fœðer lîœt ded;  
 permit mî ðœrfœr fœrst tu gœ  
 and beri him; ðen î  
 wil sun rœtœrn, and join mî tu  
 ðî gœzen kœmpani.”  
 Bœt Krîst replîd, “ðî wœrldli frendz  
 kan wel perform ðât dîd;  
 ðe ded in spirîtuœl lîf  
 ov sœç ðînz tek gud hîd.  
 Bœt folœ mî, and let ðe past  
 bi bî ðe past interd;  
 gœ ðs, and præç God'z kîngdom nîr,  
 akordînj tu mî wœrd.”

Az Krîst woz pasînj œ'r ðe læk  
 ov fœr Genesaret,  
 a jentel slœmber fel on him,  
 after ðe sœn woz set.  
 Fîr woz wiðîn ðât tosin bark  
 az stormi windz grœu lœd,  
 and wœvz kœm rœlînj hî and dark,  
 and ðe tœl mast woz bœd.  
 ðe men stud brœfles in ðœr dœd,  
 and bafeld in ðœr skîl;  
 ðen Jîzœs wœk, and rœz, and sed  
 tu ðe wîld sî, “Bi stîl!”  
 ðe wind ðât mœment sîst; ðât  
 wœrd  
 past ðru ðe glœumi skî,

The turbid billows knew their Lord,  
And fell beneath his eye.  
Then slumber settled on the deep,  
And silence on the blast ;  
They sank, as flowers that fold to sleep,  
When sultry day has passed.

## SECTION 62.

*Christ heals the Gadarene Dæmoniack.—*  
Matthew 8. 28-34. Mark 5. 1-21.  
Luke 8. 26-40.

Now having crossed the calmèd lake  
To where the Gadarenes  
Dwelt, on the eastern side, and where  
Dwelt too the Gergesenes,  
The Lord soon left the ship for land,  
And there he quickly met  
Two men who from the city came,  
With demons sore beset.

One from the tombs had hasted forth,  
He had no dress or home,  
But dwelt apart from mortal men,  
And 'mongst the dead would roam.  
None could control his demon  
power ;

Though oft with chains 'twas tried,  
As oft he burst those fetters strong,  
And cast them all aside.

By day, by night, on mountains lone,  
Or in the tombs he lay,  
And cried and cut himself, so fierce  
That none could pass that way.

Yet when far off he saw the Lord,  
That Savior strong and mild,  
He ran with haste, and humbly knelt,  
To worship, like a child.

With voices loud they both exclaim,  
"Thou Son of God 'most high,  
Jesus, what part have I with thee?  
Art come to terrify?"

By God, I do entreat thee now,  
Torment not ere the time."

For Jesus had commanded thus,  
With majesty sublime :

"Thou unclean spirit, come out of the  
Thy name to me declare." [man,  
"Legion," he said, "for we are many ;"  
Many had entered there.

Then he besought that from that land  
Jesus would not them drive ;

de tœrbid bilœz nu ðer Lord,  
and fel benid hiz i.  
Æn slumber setel on ðe dip,  
and sijlens on ðe blast ;  
ðe sanƒk, az flœerz ðat fœld tu slip,  
hwen soltri de haz past.

## SEKSEON 62.

*Krist hilz de Gadarin Dæmoniack.—*  
Matju 8. 28-34. Mark 5. 1-21.  
Luk 8. 26-40.

Nœ haviƒ krost de kœmed lek  
tu hwer ðe Gaderinz  
dwelt, on ðe istern sijd, and hwer  
dwelt tu ðe Gergesinz,  
ðe Lord sun left ðe sip for land,  
and ðer hi kwikli met  
tú men hu from ðe siti kœm,  
wið ðimonz sœr beset.

Wœn from ðe tumz had hested  
hi had nœ dres or hœm, [fœrð,  
bœt dwelt apart from mortal men,  
and 'mœnst ðe ded wud rœm.

Nœn kud kontrol hiz ðimon  
pœr ;

ðœ oft wið œnz 'twoz trið,  
az oft hi bœrst ðœz feterz stroƒ,  
and kast ðem œl asijd.

Bj ðe, bj njt, on mœntenz lœn,  
or in ðe tumz hi le,  
and krjð and kœt himself, sœ firs  
ðat nœn kud pas ðát wœ.

Yet hwen far œf hi sœ ðe Lord,  
ðát Sevier stroƒ and mjld,  
hi ran wið hest, and hœmbli nelt,  
tu wœrsip, ljð a œjld.

Wið voicez læð ðe bœf œksklem,  
"Æs Sœn ov God mœst hj,  
Jizœs, hwot part hav i wið ði ?  
art kœm tu terifj ?

Bj God, i ðu intrit ði nœ,  
torment not er ðe tjm."

For Jizœs had komanded ðœs,  
wið majesti spbljm :

"Æs œnklin spirit, kœm œt ov ðe  
ðj nem tu mi ðekler." [man,  
"Lijon," hi sed, "for wi ar meni ;"  
meni had enterd ðer.

Æn hi besœt ðat from ðát land  
Jizœs wud not ðem driƒ ;

Nor in the abyss, which most they  
dread,

Command that they should live.  
Now some way off, a numerous herd

Of unclean swine were fed,  
So within these the demons prayed  
Their exile might be made.

And Jesus his permission gave.

Then forthwith from the men  
The demons fled, and quickly went  
Into the swine; and then

The demon herd, two thousand strong,  
Into the lake were driven;

And perished in the watery flood,  
Against which they had striven.

The men who kept and fed the swine,  
Fled at the sight with awe,

And in the town and country round  
Told all the things they saw.

When those who heard, came forth to  
Christ,

To see what he had wrought,  
And found the man who was possessed,  
No more in mind distraught,

The owners of the swine, alarmed,  
Unto the city fled,

And told the tale to all they met,  
Which filled them with great dread.

To Christ they came, and at his feet  
Saw him who had been mad,

Sitting, with peaceful look, intent,  
In decent garments clad.

At this most wondrous sight they  
feared,

And hearing what befell,  
Full earnestly they prayed the Lord  
He there no more would dwell.

Then in the ship the Lord returned;  
Yet still with grateful soul

The man besought that he might stay  
With Him who made him whole.

But Jesus gave him work to do,  
And kindly said, "Return,

And tell thy friends the Lord's great  
love,

Which now thou canst discern."

Then throughout all Decapolis

He published far and wide,  
Till all men marveled at his words,

Which could not be denied.

nor in ðe abis, hwiġ mōst ðe  
dred,

komand ðat ðe sud liv.  
N̄s s̄m we of, a numers herd

ov unklin swiġ wer fed,  
s̄r widin ðiz ðe dimonz præd  
der eksil m̄t bi med.

And Jiz̄s hiz permiſion ḡv.

Ðen f̄rtwið from ðe men  
ðe dimonz fled, and kwikli went  
intu ðe swiġ; and ðen

ðe dimon herd, tú þ̄sand stroġ,  
intu ðe lek wer driven;

and periſt in ðe w̄teri fl̄d,  
agenst hwiġ ðe had striven.

Ðe men hu kept and fed ðe swiġ,  
fled at ðe s̄t wið ō,

and in ðe t̄n and k̄ntri r̄nd  
told ol ðe þ̄iġz ðe s̄.

Hwen ð̄z hu herd, k̄m f̄rt tu  
Kriſt,

tu si hwot hi had r̄t,  
and f̄nd ðe man hu woz pozest,  
n̄r m̄r in m̄nd distr̄t,

ðe ōnerz ov ðe swiġ, alarmd,  
v̄ntu ðe siti fled,

and told ðe tel tu ol ðe met,  
hwiġ fild ðem wið gr̄t dred.

Tu Kriſt ðe k̄m, and at hiz fit  
s̄r him hu had bin mad,

sitiġ, wið piſful luk, intent,  
in diſent garments klad.

At ðis m̄st w̄ndr̄s s̄t ðe  
fird,

and hiriġ hwot befel,  
ful earnestli ðe præd ðe Lord  
hi ðer n̄r m̄r wud dwel.

Ðen in ðe ſip ðe Lord r̄tr̄nd;  
yet stil wið gr̄tful s̄l

ðe man bes̄t ðat hi m̄t st̄  
wið Him hu med him h̄l.

B̄t Jiz̄s ḡv him wr̄k tu du,  
and k̄ndli sed, "Ret̄rn,

and tel ð̄i frendz ðe Lord'z gr̄t  
l̄v,

hwiġ n̄s ð̄s kanst diſern."

Ðen þ̄rust ol Dekapolis

hi p̄bliſt far and wið,  
til ol men marveld at hiz w̄rdz,

hwiġ kud not bi den̄d.



## SECTION 63.

*Christ dines with Matthew.—*

Matthew 9. 1. Mark 5. 21. Luke 8. 40.  
 Matthew 9. 10-17. Mark 2. 15-22.  
 Luke 5. 29-39.

And Matthew made a feast, whereto  
 Christ and his followers came,  
 And much the Scribes and Pharisees  
 Did their imprudence blame,  
 Because he ate with publicans  
 And sinners of that place.  
 Then Jesus said to them, "The sick  
 Most need my healing grace;  
 I came not only to reform  
 Self-righteous men, like you,  
 But to restore to heavenly life  
 The guilty outcast crew.  
 Go, learn the meaning of that word,  
 'I love not sacrifice,  
 But mercy.' Do ye so; and then  
 Ye will indeed be wise."  
 And Jesus added, "While I dwell  
 Incarnate on the earth,  
 I spend my time in doing good,  
 And raising fallen worth;  
 So that my friends and followers  
 Rejoice; but days will come  
 When they shall weep and fast around  
 Their Lord, when in the tomb.  
 I do not put the Gospel true,  
 That bright new wine of heaven,  
 In bottles of old shriveled skins,  
 For they, being thereby riven,  
 That heavenly wine would soon be  
 But new truth I enfold [spilled];  
 In new befitting forms and moulds,  
 Which will not soon wax old."

## SECTION 64.

*Jairus's Daughter healed, and the Infirm  
 Woman.—Matthew 9. 18-26.  
 Mark 5. 22-43. \* Luke 8. 41-56.*

Now while these solemn words he  
 A Jewish ruler came [spake,  
 With anxious haste to meet the Lord,  
 Jairus was his name.  
 Humbly he knelt at Jesus' feet,  
 And worshiped: then he prayed

## SEKŖON 63.

*Krist djnz wid Matu.—*

Matu 9. 1. Mark 5. 21. Luuk 8. 40  
 Matu 9. 10-17. Mark 2. 15-22.  
 Luke 5. 29-39.

And Matu med a fist, hwertu  
 Krjst and hiz foløerz kem,  
 and mvc ðe Skrijbz and Farisiz  
 did ðer imprudens blem,  
 bekøz hi et wid pøblikanz  
 and sinerz ov ðat ples.  
 ðen Jizvs sed tu ðem, "ðe sik  
 møst nid mj hiling gres;  
 j kem not ønli tu reform  
 self-rijtivs men, lj k u,  
 bvt tu restør tu hevenli ljf  
 ðe gilti øtkast kru.  
 Gø, lern ðe minij ov ðat wørd,  
 'F løv not sakrifjs,  
 bvt mersi.' Du yi sø; and ðen  
 yi wil indid bi wijz."  
 And Jizvs aded, "Hwjl j dwel  
 inkarnet on ðe ørt,  
 j spend mj tjm in dwij gud,  
 and reziñ følen wørt:  
 sø ðat mj frendz and foløerz  
 rejois; bvt dez wil køm  
 hwen ðe sal wip and fast arønd  
 ðer Lord, hwen in ðe tum.  
 F du not put ðe Gospel tru,  
 ðat brjt nq wjn ov heven,  
 in botelz ov øld friveld skinz,  
 for ðe, biij ðerbj riven,  
 ðat hevenli wjn wud sun bi spild;  
 bvt nq truif j ønføld  
 in nq befitij formz and møldz,  
 hwic wil not sun waks øld."

## SEKŖON 64.

*Jairns'ez Døter hild, and de Inferm  
 Wuman.—Matu 9. 18-26.  
 Mark 5. 22-43 Luuk 8. 41-56.*

Ns hwjl ðiz solem wørdz hi spek,  
 a Juif ruler kem  
 wid ankjvs hest tu mit ðe Lord,  
 Jajrns woz hiz nem.  
 Hømbli hi nelt at Jizvs' fit,  
 and wørsipt: ðen hi pred

That Jesus to his house would come  
To heal a little maid.

He said, "My little daughter lies  
Even at the point of death ;  
But come and lay thy hand on her,  
(Such was this ruler's faith,)  
And she, my only child, shall live."

She now a-dying lay ;  
Twelve years of age. Then Jesus rose,  
And followed in his way.

And as, with his disciples, too,  
He journied, in the throng,  
A woman, with a sad disease  
Afflicted twelve years long,  
Now that her fortune all was spent  
On those who could not cure,  
To Jesus came, of whom she heard,  
The good Physician sure.

She said within herself, "Let me  
But touch his clothes, and I  
Shall soon be healed by miracle  
Of this my malady."

She crept behind, in faith, to touch  
The border near the ground,  
And instantly she felt the blood  
Stayed in its proper bound.

Then Jesus knew that from himself  
A healing virtue passed,  
And turning, said, "Who touched my  
clothes ?"

When all denied ; at last  
Peter said, "Master, see what crowds  
Around thee closely stand ;

How canst thou ask, then, whence the  
Of any single hand ?" [touch

Still Jesus lukt, and now his eye  
Upon that woman stayed ;

Who knowing she could not be hid,  
Her case before him laid.

And when he saw her trembling fear,  
Kindly did he reply,

"Daughter, in peace depart ; thy faith  
Hath healed thee perfectly."

While yet he spake, there came, in  
grief,

One from the ruler's home,  
Saying, "Thy daughter, sir, is dead ;  
The Master need not come :

Trouble him not." But Jesus heard,  
And graciously he said,

ðat Jizðs tu hiz hœs wud kœm  
tu hil a litel mœd.

Hi sed, "Mj litel dœter lijz  
iven at ðe point ov def ;  
bœt kœm and lœ ði hand on her,  
(sœg woz ðis ruler'z fœt,)  
and si, mj œnli çild, fal liv."

Si nœ a-djij lœ ;  
twelv yirz ov œj. ðœn Jizðs rœz,  
and folœd in hiz wœ.

And az, wið hiz disjipelz, tu,  
hi jœrnid, in ðe ðrœng,  
a wuman, wið a a sad disiz  
afliket twelv yirz loŋ,  
nœ ðat her fortun œl woz spent  
on ðœz huw kud not kœr,  
tu Jizðs kœm, ov huw si herd,  
ðe gud Fizifan sur.

Si sed wiðin herself, "Let mi  
bœt tœg hiz klœtz, and i  
fal suun bi hild bj mirakel  
ov ðis mj maladi."

Si krept behind, in fœt, tu tœg  
ðe border nœr ðe grœnd,  
and instantli si felt ðe blœd  
sted in its proper bœnd.

ðœn Jizðs nu ðat from himself  
a hiliŋ vertu past,  
and tœrniŋ, sed, "Huw tœgt mj  
klœtz ?"

Hwœn œl denjð ; at last  
Piter sed, "Master, si hwot krœdz  
ærœnd ði klœsli stand ;

hœ kanst ðœ ask, ðœn, hwœns ðe tœg  
ov eni singel hand ?"

Stil Jizðs lukt, and nœ hiz i  
œpon ðæt wuman sted ;

huw nœiŋ si kud not bi hid,  
her kœs befœr him led.

And hwœn hi sœ her trembliŋ fir,  
kjndli did hi replj,

"Dœter, in pis depart ; ði fœt  
hœt hild ði perfektli."

Hwjl yet hi spœk, ðœr kœm, in  
grif,

wœn from ðe ruler'z hœm,  
sœiŋ, "ði dœter, ser, iz ded ;  
ðe master nið not kœm :

trœbel him not." Bœt Jizðs herd  
and grœfœsli hi sed,

“ Only believe, and fear thou not,  
 She shall be healed, though dead.”  
 With Peter, James, and John, unto  
 The ruler's house he went ;  
 There all was tumult, and the noise  
 Of sorrow finding vent.  
 “ Why make ye this ado ? ” Christ said,  
 The damsel doth but sleep.”  
 They scorned his word, for well they  
 It was death's slumber deep. [knew  
 But now the Lord dismissed the crowd,  
 And brought her parents sad,  
 With his disciples, to the room  
 Wherein the maid was laid.  
 And there he took her by the hand,  
 And spoke, in powerful wise,  
 Words which, interpreted, imply,  
 “ Damsel, I say, arise.”  
 Her spirit heard that mighty voice,  
 And quick obeyed the word.  
 She rose and walked. Then food was  
 By order of the Lord. [brought,  
 Great was her parents' wonderment,  
 And, against his command,  
 The news of this great miracle  
 They spread throughout the land.

## SECTION 65.

*Christ restores two Blind Men to Sight.—  
 Matthew 9. 27-31.*

Departing thence, two blind men came,  
 And following Jesus, cried,  
 “ O son of David, mercy have  
 On us, of sight denied.”  
 He answered, “ Do ye then believe  
 That I such power possess ? ”  
 They said, “ Yea, Lord.” Thus  
 promptly they  
 Their faith in him profess.  
 Then Jesus touched their eyes, and  
 “ Be it as you desire.” [said,  
 They quickly see ; and now the Lord  
 Doth straight of them require  
 That they should let the miracle  
 Be published unto none ;  
 But wide they spread abroad the fame  
 Of what had there been done.

“ Onli beliv, and fêr ðe not,  
 ſi ſal bi hild, ðe ded.”  
 Wið Piter, Jemz, and Jon, vntu  
 ðe ruler'z hæſ hi went ;  
 ðer ol woz tûmblt, and ðe noiz  
 ov sorø ſûndiq vent.  
 “ Hwi mek yi ðis adu ? ” Krjst sed,  
 ðe damzel døt døt ſlip.”  
 ðe skornð hiz wòrd, for wel ðe nu  
 it woz ðeð's slûmber dip.  
 Bøt nð ðe Lord diſmiſt ðe krød,  
 and brøt her perents ſad,  
 wið hiz diſipelz, tu ðe rum  
 hwerin ðe mæd woz læd.  
 And ðer hi tuk her bi ðe hand,  
 and ſpøk in pøerful wiz,  
 wòrdz hwiç, interpreted, impli,  
 “ Damzel, i se, ariz.”  
 Her ſpirt herd ðæt mji vois,  
 and kwikli øbed ðe wòrd.  
 Si røz and wòkt. ðen fud woz  
 bi order ov ðe Lord. [brøt,  
 Gret woz her perents' wønderment,  
 and, agenſt hiz komand,  
 ðe nuç ov ðis gret mirakel  
 ðe ſpred truſt ðe land.

## SEKSEON 65.

*Krijst restorøz tû Blind Men tu Sjt.  
 Matu 9. 27-31.*

Departiq ðens, tû blind men kem,  
 and foløiq Jizøſ, krijð,  
 “ Ø ſøn ov Deivid, mersi hav  
 on øſ, ov ſjt denið.”  
 Hi anserð, “ Du yi ðen beliv  
 ðæt i ſøç pøer pozes ? ”  
 ðe sed, “ Ye, Lord.” ðøſ  
 promptli ðe  
 ðer fæt in him pøfeſ.  
 ðen Jizøſ tøçt ðer iz, and sed,  
 “ Bi it az u ðezir.”  
 ðe kwikli si ; and nð ðe Lord  
 døt ſtret ov ðem rekwjð  
 ðæt ðe ſud let ðe mirakel  
 bi pøbliſt vntu nøn ;  
 bøt wið ðe ſpred abroð ðe fem  
 ov hwot had ðer bin døn.



## SECTION 66.

*Christ casts out a Dumb Spirit.*  
—Matthew 9. 33-35.

And as they journeyed, one was brought  
To Christ that was possest,  
And could not speak; the spirit foul  
Did thus his mind infest.  
At Jesus' word, the demon fled,  
And the afflicted spoke.  
The multitudes were struck with awe,  
And into praises broke,  
“There never was such mighty power  
Displayed in Israel's land before.”

## SECTION 67.

*Christ returns to Nazareth, and is again  
ill treated there.*  
Matthew 13. 54-58. Mark 6. 1-6.

Then Christ returned to Nazareth,  
Wherein his youth was spent,  
And his disciples thither, too,  
With their good Master went.  
And on the Sabbath day he preached  
Unto the people there  
In the Jews' synagogue, and crowds  
Did unto him repair.  
And much they wondered that a man  
Who had appeared so long  
As their familiar citizen,  
Should now command the throng  
By heavenly wisdom, and great works  
Of most miraculous might;  
And they were envious of his fame,  
And felt malicious spite.  
Then Jesus said, “A prophet lacks  
Not honor, fame, and worth,  
Except in his own house, or in  
The land that gave him birth.”  
And there Christ did no mighty work;  
A few sick folk he cured;  
He marveled at their unbelief,  
And treatment of his word.

## SECTION 68.

*Christ preaches again throughout Galilee.*  
Matthew 9. 35-38.

Then Jesus preached through Galilee  
The Kingdom of God's grace,

## SEKΣON 66.

*Krist kasts ut a Dnm Spirit.*  
Matju 9. 33-35.

And az ðe jørnid, wɔn woz  
brɔt  
tu Krjst ðat woz pozest,  
and kud not spik; ðe spirit fɔl  
did ðɔs hiz mjnd infest.  
At Jizɔs' wɔrd, ðe dimon fled,  
and ðe aflikted spɔk.  
Ðe mpltitɔdz wer strk wið ɔ,  
and intu prezez brɔk,  
“Ðer never woz sɔg mjtɔ pɔer  
displɔd in Izrael'z land befɔr.”

## SEKΣON 67.

*Krist retrɔnz tu Nazareθ, and iz agen  
ill trited ðer.*  
Matju 13. 54-58. Mark 6. 1-6.

Ðen Krjst retrɔnd tu Nazareθ,  
hwerin hiz ɔθ woz spent,  
and hiz disjipelz ðider, tu,  
wið ðer gud Master went.  
And on ðe Sabaθ ðe hi priçt  
ɔntu ðe pipel ðer  
in ðe Juuz' sinagog, and krɔdz  
did ɔntu him reper.  
And mɔg ðe wɔnderd ðat a man  
hu had apird sɔ loj  
az ðer familiar sitizen,  
sɔd nɔ komand ðe θrɔj  
bj hevenli wizdom, and gret wɔrks  
ɔv mɔst mirakɔlɔs mjt;  
and ðe wer enviɔs ɔv hiz fem,  
and felt malisjɔs spjt.  
Ðen Jizɔs sed “A profet laks  
not onor, fem, and wɔrθ,  
eksept in hiz ɔn hɔs, or in  
ðe land ðat gev him berθ.”  
And ðer Krjst did nɔ mjtɔ wɔrk;  
a fɔ sik fɔk hi kɔrd;  
hi marveld at ðer ɔnbelif,  
and tritment ɔv hiz wɔrd.

## SEKΣON 68.

*Krist priçez agen θrust Galili.*  
Matju 9. 35-38.

Ðen Jizɔs priçt fru Galili  
ðe Kɔjndom ɔv God'z gres,

And healed all kinds of sicknesses,  
That vex the human race.  
And when he saw the multitudes  
That followed in his train,  
He felt compassion for their woes,  
Their weariness and pain ;  
For they were like to scattered sheep  
Without a shepherd true ;  
A mighty harvest of men's souls,  
But reapers there were few.  
Therefore said Christ unto the band  
Of his disciples round,  
" Pray ye the Lord of harvest that  
More reapers may abound."

and hild ol kjndz ov siknesez,  
dat veks de human res.  
And hwen hi so de mltitudz  
dat folod in hiz tren,  
hi felt kompasjon for der woz,  
der wirines and pen ;  
for de wer lik tu skaterd sip  
widst a sepherd tru ;  
a mjtī harvest ov men'z solz,  
bvt riperz der wer fu.  
Ɔerfer sed Krjst ontu de band  
ov hiz disipelz rōnd,  
" Prē yi de Lord ov harvest dat  
mēr riperz mē abōnd."

BOOK IV.

SECTION 69.\*

*Commission to the Twelve Apostles.*

Matthew 10; 11. 1. Mark 6. 7-13.  
Luke 9. 1-6.

Then Jesus called his chosen twelve,  
That he might power bestow  
To cast out demons, and to heal  
Disease, and every woe.  
Their names were:—Simon, (Peter  
called,  
For this one had two names,)  
His brother Andrew, and the sons  
Of Zebedee, John and James ;  
Bartholomew and Philip next,  
And Thomas, doubting man,  
Another James, surnamed The Less,  
Matthew the publican,  
Lebbæus or Thaddæus then,  
Simon, the Canaanite,  
And lastly Judas, who, for good,  
Great evil did requite.  
These twelve, in well-selected pairs,  
Christ sent, to heal, and preach,  
To go not to the Gentile race,  
Nor in Samaria teach ;

BUK IV.

SEKŒON 69.\*

*Komison tu de Twelw Apostelz.*

Matŷu 10; 11. 1. Mark 6. 7-13.  
Luuk 9. 1-6.

Ɔen Jizŷs kold hiz Ʒezen twelw,  
dat hi mjt pser bestō  
tu kast ŷt dimonz, and tu hil  
disiz and everi wō.  
Ɔer nemz wer:—Sjmon, (Piter  
kold,  
for dis wpn had tū nemz,)  
hiz brōder Andruu, and de sōnz  
ov Zebedi, Jon and Jēnz ;  
Bartolomŷ and Filip nekst,  
and Tomas, dōtinj man,  
andder Jēnz, sŷrnemd de Les,  
Matŷu de pŷblikan,  
Lebŷus or Thaddŷus den,  
Sjmon de Kenanjt,  
and lastli Judas, hu, for gud,  
gret ilvil did rekwjt.  
Ɔiz twelw, in wel-selekted perz,  
Krjst sent, tu hil, and priƷ,  
tu Ʒō not tu de Jentjŷ res,  
nor in Samaria tiƷ ;

\* The reader is requested to excuse the omission, on the part of the editor, of the words " Book II." and " Book III." in this " Rhymed Harmony of the Gospels," and to supply them with the pen. Book II. commences at Section 21, and Book III. at Section 45.

For they were first to seek the lost  
 Of Israel's favored land,  
 And as they went, to preach this word,  
 "Heaven's kingdom is at hand."  
 As they so freely had received,  
 So freely should they give  
 Health to men's bodies, and their  
 And bid the dead to live. [minds,  
 He also said, "Ye need not take  
 Silver, nor gold, nor brass,  
 Nor double garments, shoes, nor  
 Nor bread, as on ye pass; [staves,  
 The workman merits well his hire.  
 And if in any town  
 Or house, ye find some worthy man,  
 Abide, and there sit down.  
 Salute such house with words of peace;  
 But if it should refuse  
 To hear your words, as ye depart,  
 The dust shake from your shoes  
 To testify against their deed;  
 And verily I say,  
 Sodom shall have a milder fate  
 In God's just judgement day.  
 As helpless sheep, amid fierce wolves,  
 Into the world you're sent;  
 Be therefore wise as serpents, and  
 Like doves be innocent.  
 Beware of men; and still expect  
 To suffer from their spite;  
 To Councils they will give you up,  
 In Synagogues will fight.  
 Thus for my sake you must contend  
 With kings and governors,  
 And testify my Gospel's power  
 To Jews and foreigners.  
 But be not anxious what to speak,  
 For there shall then be given,  
 In that same hour, words coming from  
 Your Father's spirit in heaven.  
 Though parents, children, brothers  
 Will one another kill, [dear,  
 And ye, for my sake, hated be,  
 And suffer every ill;  
 Yet whoso faithful proves himself,  
 Enduring to the end,  
 Shall from all evil here be saved,  
 And shall to heaven ascend.  
 If in one place men persecute,  
 Then to another roam;

for ðe wer ferst tu sik ðe lost  
 ov Izrael'z fevord land,  
 and az ðe went, tu priç ðis wörd,  
 "Heven'z kiñdom iz at hand."  
 Az ðe sē frili had resivd,  
 sē frili sud ðe giv  
 helf tu men'z bodiz, and ðer mjndz,  
 and bid ðe ded tu liv.  
 Hi alsē sed, "Yi nid not tek  
 silver, nor gōld, nor bras,  
 nor dōbel garments, sūoz, nor stēvz,  
 nor bred, az on yā pas;  
 ðe wōrkman merits wel hiz hjr.  
 And if in eni tōn  
 or hōs, yī fīnd sōm wōrðī man,  
 abīd, and ðer sit dōn.  
 Salut sūç hōs wīd wōrdz ov pis;  
 bōt if it sud refus  
 tu hīr yr wōrdz, az yī depart,  
 ðe dōst sek from yr sūz  
 tu testifī agenst ðer did;  
 and verilī ī se,  
 Sodom sal hav a mjlder fet  
 in God'z jōst jōjment dē.  
 Az helples šip, amid firs wulvz,  
 intu ðe wōrld yr sent;  
 bi ðerfēr wīz az serpents, and  
 līk dōvz bi inosent.  
 Bewer ov men, and stil ekspekt  
 tu sōfer from ðer spīt;  
 tu Kōnsilz ðe wil giv yr vōp,  
 in Sinagogz wil fīt.  
 ðōs for mī sek yr mōst kontend  
 wīd kiñz and gōvnernez,  
 and testifī mī Gospel'z pōer  
 tu Juuz and forenerz.  
 Bōt bi not anksjōs hwot yī spīk,  
 for ðer sal ðen bi given,  
 in ðāt sēm sōr, wōrdz kōmīñ from  
 yr Fōder'z spirit in heven.  
 ðō perents, çīldren, brōðerz dir,  
 wil wōn anōðer kil,  
 and yā, for mī sek, heted bi,  
 and sōfer everī il;  
 yet huosē fetful pruovz himself,  
 endurīñ tu ðe end,  
 sal from ol īvil hīr bi sevd,  
 and sal tu heven asend.  
 If in wōn ples men persekūt,  
 ðen tu anōðer rōm;



Before you visit all the land,  
 The Son of Man shall come.  
 Disciples cannot be above  
 Their Lord, whose name they bear ;  
 Let it suffice each humble soul  
 His Master's lot to share.  
 If he be called Beelzebub,  
 Though master of the land,  
 Be sure his household must expect  
 In the same lot to stand.  
 But fear not such : for nought is shown  
 That ought to be concealed ;  
 And nothing hidden doth remain  
 That ought to be revealed.  
 What I in darkness now make known,  
 That speak ye in the light ;  
 And what ye now in private hear,  
 That preach in all men's sight.  
 Fear not the feeble power which can  
 The body only kill ;  
 Fear that which soul and body both  
 Can sink down into hell.  
 Two sparrows are but little worth,  
 And yet not even one  
 Of these shall fall, but with God's will,  
 By whom all things are known.  
 The very hairs upon your head  
 Are numbered by his care ;  
 Therefore fear not ; he values you  
 Far more than birds of air.  
 He who confesses, fearlessly,  
 My name before mankind,  
 Shall at my heavenly Father's throne  
 Confession from me find.  
 But whoso faithlessly denies,  
 This awful doom will meet ;  
 Him I'll deny in that dread day  
 Before the judgement-seat.  
 Think not my coming only brings  
 Peace to this world of woes,  
 A sword will also be its lot,  
 And households become foes.  
 If any cherish wife or child  
 More than his Savior dear,  
 He is not worthy of my love,  
 Which owns no rival here.  
 And if he take not willingly  
 His cross, and follow me ;  
 Or give his life, when I require,  
 He cannot my life see.

befor y vazit ol de land,  
 de Søn ov Man sal kòm.  
 Disjpelz kanot bi abov  
 ðer Lord, huuz nem de ber ;  
 let it svfjz ið hømbel sël  
 hiz Master'z lot tu fer.  
 If hi bi kold Bielzebub,  
 de master ov de land,  
 bi sur hiz hsshøld moust ekspekt  
 in de sem lot tu stand.  
 Bvt fir not svð : for not iz søn  
 dat ot tu bi konsild ;  
 and nsvfjz hiden dvt remen  
 dat ot tu bi revild.  
 Hwot i in darknes nð mek nøn,  
 dat spik y i in de ljt ;  
 and hwot y i nð in prjvet hir,  
 dat prig in ol men'z sjt.  
 Fir not de fibel pser hwiç kan  
 de bodi ønli kil ;  
 fir dat hwiç sël and bodi høt  
 kan siñk døn intu hel.  
 Tú sparvz ar bvt litel wvrt,  
 and yet not iven wvøn  
 ov ðiz sal føl, bvt wid Godz wíl,  
 bj hum ol ðinjz ar nøn.  
 De veri herz vpon yr hed  
 ar nvmberd bj hiz ker ;  
 ðerfer fir not ; hi valvz y  
 far mør ðan berdz ov er.  
 Hi hu konfesez, firlesli,  
 mj nem befor mankjnd,  
 sal at mj hevenli Fæder'z trøn  
 konfejon from mi fjnd.  
 Bvt huø fætlesli denjz,  
 ðis øful dum wil mit ;  
 him i'l denj in dat dred de  
 befor de jvjment sit.  
 Hvjñk not mj kvmij ønli bringz  
 pis tu ðis wvrlð ov wvz,  
 a sord wil ølvø bi its lot,  
 and hsshøldz bekvøm føv.  
 If eni çerij wjv or çjld  
 mør ðan hiz Sevier dir,  
 hi iz not wvrdi ov mj løv,  
 hwiç ønz nø rjval hir.  
 And if hi tek not wiliñli  
 hiz kros, and folø mj ;  
 or giv hiz ljt, hwen i rekvjv,  
 hi kanot mj ljt si.

Who here receives my followers,  
Doth welcome to me give ;  
And even a cup of water will  
From me reward receive."

When Jesus ended thus his charge  
Unto his chosen band,  
He left that place, and preached and  
In the cities of that land. [taught  
The twelve Apostles, too, went forth,  
And told men to repent,  
With oil anointed many sick,  
And healed, and demons sent  
From out men's bodies, everywhere  
Causing astonishment.

## SECTION 70.

*Death of John the Baptist.*

Matthew 14. 1-12. Mark 6. 14-30.  
Luke 9. 7-9.

Then Herod, who was tetrarch, heard  
Of Jesus, and the fame  
Of his great miracles, which spread  
Abroad his wondrous name ;  
And he was troubled, for some said  
That Jesus Christ must be  
Elijah raised to life again,  
Or prophet such as he.  
And others said, the spirit of John  
The Baptist had appeared  
In the new form of Jesus Christ :  
And Herod greatly feared,  
And said, " Yes, surely, this is John  
Whom I so lately slew ;  
He rises from the dead, and now  
He shows these wonders new."  
And he desired to see the Christ,  
That he might thereby know  
If John had been revived, whose death  
Had given him grievous woe.  
For he had put in prison strong  
The Baptist, who had said  
That Herod had committed crime  
When he Herodias wed,  
Who was his brother Philip's wife ;  
Therefore she sought, with hate,  
To take John's life, because he would  
This marriage reprobate ;

Hu hir resivz mj foløerz,  
døt welkøm tu mi giv ;  
and iven a kōp ov wøter wil  
from mi reword resiv."

Hwen Jizøds ended ðøvs hiz gærj  
øntu hiz gøzen band,  
hi left ðåt ples, and priçt and töt  
in ðe sitiz ov ðåt land.  
Ðe twelv Aposelz, tu, went førð,  
and töld men tu repent,  
wið oil anointed meni sik,  
and hild, and dimonz sent  
from øt men'z bodiz, everihwer  
køziq astoniøment.

## SEKØON 70.

*Deø ov Jon de Baptist.*

Maøq 14. 1-12. Mark 6. 14-30.  
Luk 9. 7-9.

Ðen Herod, hu woz tetrark, herd  
ov Jizøds, and ðe føm  
ov hiz gret mirakelz, hwiç spred  
abroð hiz wøndrøvs nem ;  
and hi woz trøbeld, for søm sed  
ðat Jizøds Krjst møst bi  
Elija rezd tu liø agen,  
or profet søq az hi.  
And øterz sed, ðe spirit ov Jon  
de Baptist had apird  
in ðe nq form ov Jizøds Krjst ;  
and Herod gretli fird,  
and sed, " Yes, øurli, ðis iz Jon  
huum j sø letli slu ;  
hi rjzez from ðe ded, and nø  
hi øøz ðiz wønderz nq."  
And hi dezjrd tu si ðe Krjst,  
ðat hi miøt ðerbi nø  
if Jon had bin revjvd, huuz ðeø  
had given him grivøvs wø.  
For hi had put in prizon stroq  
ðe Baptist, hu had sed  
ðat Herod had komited krjøm  
hwen hi Herødias wed,  
hu woz hiz brøðer Filip's wj ;  
ðerfør, øi søt, wið hæt,  
tu tek Jon'z liø, bekøz hi wud  
ðis marej reprobet ;

And she would soon have murdered  
 But Herod this denied, [him,  
 Because that mighty prophet's name  
 Was justly magnified  
 For wisdom, and for sanctity,  
 And reformation true ;  
 And Herod oft had loved to hear  
 John preach : his worth he knew.  
 Moreover he was much afraid  
 That holy man to slay,  
 Although John would rebuke him for  
 The evil of his way.  
 When Herod's birthday came, then he  
 Invited to a feast  
 High lords and chiefs of Galilee,  
 And merriment increased.  
 Herodias's daughter danced  
 Before them gracefully,  
 With fascination in her step,  
 And triumph in her eye.  
 Then Herod swore before his court  
 To grant her wish, whate'er  
 She might petition from his hand ;  
 His kingdom even to share.  
 Then straight she asked her mother  
 vile  
 What thing she should require ;  
 And that incestuous termagant,  
 To gratify her ire,  
 Said, " Give me John the Baptist's  
 head."  
 Soon did the daughter go  
 And tell the king her mother's wish.  
 How was he filled with woe !  
 But for his oath's sake, and for them  
 Who sat with him at meat,  
 He said it should be given her.  
 It was a hellish treat !  
 Then went the executioner  
 To prison, where John lay,  
 And slew him, and then brought his  
 Upon a dish, or tray, [head  
 And gave it to the damsel, who  
 Then gave it to her mother,  
 So bloody a pair these proud dames  
 And so like one another. [were,  
 When John's disciples heard of this,  
 With sorrow soon they come,  
 And take the Baptist's sacred corpse,  
 And lay it in a tomb.

and si wud sun hav morderd him,  
 bvt Herod dis denjd,  
 bekoz dat mjt profet's nem  
 woz jstli magnifjd  
 for wizdom, and for sanjctiti,  
 and reformeson tru ;  
 and Herod oft had lvd tu hir  
 Jon prig : hiz wrd hi nu.  
 Mørøver hi woz mvg afred  
 dat holi man tu sle,  
 oldø Jon wud rebuk him for  
 de ivil ov hiz we.  
 Hwen Herod'z berjde kem, den hi  
 invjted tu a fist  
 hj lordz and gifs ov Galili,  
 and meriment inkrist.  
 Herødias'ez døter danst  
 befør dem gresfuli,  
 wid fasinseon in her step,  
 and trjpmf in her j.  
 ðen Herod swør befør hiz kørt  
 tu grant her wjş, hwot'er  
 sj mjt petifson from hiz hand ;  
 hiz kjndom iven tu ser.  
 ðen stræt sj askt her møder  
 vil  
 hwot şij sj jud rekwjř ;  
 and dat inestups termagant,  
 tu gratifj her jr,  
 sed, " Giv mi Jon de Baptist's  
 hed."  
 Sun did de døter gø  
 and tel de kjn her møder'z wjş.  
 Hs woz hi fild wid wø !  
 Bvt for hiz øð's sek, and for dem  
 hu sat wid him at mit,  
 hi sed it jud bi given her.  
 It woz a heliř trit !  
 ðen went de eksekjşoner  
 tu prizon, hwer Jon le,  
 and slu him, and den brøt hiz hed  
 ppon a dij, or trø,  
 and gev it tu de damzel, hu  
 den gev it tu her møder,  
 sø blvdi a per ðiz prsd demz wer,  
 and sø ljik wvn anpder.  
 Hwen Jon'z disjpelz herd ov dis,  
 wid sorø sun de køm,  
 and tek de Baptist's sekred korps,  
 and le it in a tum.



## SECTION 71.

*The Twelve return, and Jesus retires with them to the desert of Bethsaida.*

Matthew 14. 13, 14. Mark 6. 30-34.  
Luke 9. 10, 11. John 6. 1, 2.

The twelve disciples now return  
To Jesus, and relate  
What they had done, and taught, and  
They sought to imitate [how  
Their Lord, and his commands obey.  
He said to them, "Come ye  
Apart into a desert place,  
That we may thus be free  
From all this multitude;" for crowds  
So thronged about them there,  
They could not take their food in peace,  
Nor such intrusion bear.  
Then Jesus took them privately,  
And went across the sea,  
Unto a solitary place,  
In the vicinity  
Of famed Bethsaida, and there too  
The people thronged to hear.  
When Jesus saw them, he was moved  
With sympathy sincere,  
For they were like a scattered flock,  
With no kind shepherd near.  
He spoke to them of heavenly things,  
Healed those that were diseased,  
Gave comfort to the mourners, and  
With none was he displeased.

## SECTION 72.

*Five thousand are fed miraculously.*

Matthew 14. 15-21. Mark 6. 35-44.  
Luke 9. 12-17. John 6. 5-14.

And when the day passed swift away,  
And the disciples saw  
That they were in a lonely place,  
They said, "Let us withdraw  
From this vast multitude, and send  
Them where they may buy food;  
This place yields nought for them or  
But in the neighbourhood [us,  
They may find what will satisfy,  
And fill their mouths with good.  
Then Jesus raised his eyes, and saw  
A goodly company,

## SEKŶON 71.

*De Twelv return, and Jizvs retirz wid dem tu de dezert ov Bebseda.*

Matju 14. 13, 14. Mark 6. 30-34.  
Luk 9. 10, 11. Jon 6. 1, 2.

De twelv disjipelz n̄s retorn  
tu Jizvs, and relet  
hwot de had don, and tot, and h̄s  
de sot tu imitet  
der Lord, and hiz komandz obe.  
Hi sed tu dem, "K̄m yi  
apart intu a dezert ples,  
dat wi me d̄vs bi fri  
from ol dis m̄ltitud;" for k̄rsdz  
sē t̄royd ab̄st dem der,  
de kud not tek der fud in pis,  
nor sv̄g intruzon ber.  
Den Jizvs tuk dem pr̄jvetli,  
and went akros de si,  
vntu a solitari ples,  
in de visiniti  
ov femd Bebseda, and der tu  
de pipel t̄royd tu hir.  
Hwen Jizvs so dem, hi woz muvd  
wid simpati sinsir,  
for de wer lik a skaterd flok,  
wid n̄ kjnd sepherd n̄r.  
Hi spok tu dem ov hevenli t̄ijz,  
hild d̄oz dat wer disizd,  
gev k̄mfort tu de m̄rnerz, and  
wid n̄n woz hi displizd.

## SEKŶON 72.

*Fiv̄ b̄szand ar fed mirakyl̄v̄sli.*

Matju 14. 15-21. Mark 6. 35-44.  
Luk 9. 12-17. Jon 6. 5-14.

And hwen de de past swift awe,  
and de disjipelz so  
dat de wer in a lonli ples,  
de sed, "Let vs widdro  
from dis vast m̄ltitud, and send  
dem hw̄er de me b̄j fud;  
dis ples yildz not for dem or vs,  
b̄t in de neb̄rhud  
de me find hwot wil satisf̄,  
and fil der m̄stz wid gud.  
Den Jizvs rezd hiz īz and so  
a gudli k̄mpani,

And unto Philip thus he spoke,  
To prove his fealty,  
Where shall we find sufficient bread  
So many mouths to feed?"

Full well he knew, by his own power,  
How to supply the need.

'Two hundred shillings' worth will  
Suffice for everyone," [not

Said Philip, doubting in his heart,  
Whether it could be done.

'Twas evening now, the day far spent ;  
They came to him, and said,

"Do send this multitude away,  
That they may buy some bread,

And lodge themselves, as best they  
In villages around ; [may,

For in this desert place, be sure  
No comfort will be found."

He answered, "No, they need not go ;  
Give ye them food to eat."

"Then Master, shall we go and buy  
Enough to spread a treat?"

He saith, "How many loaves have  
ye?"

They quickly told him, "Five,  
And two small fishes ; how can these  
Keep all this crowd alive?"

Jesus, with dignity divine,  
Said, "Bring them here to me,

And make the men sit down in ranks,  
By fifties, o'er the lea ;"

For in that place there was much  
grass ;

And there they all sat down,  
Five thousand, in due order placed,

As Jesus' word had shown.

Then Jesus took those loaves, so few,  
And having given thanks,

He brake, and gave to those around,  
That they to all the ranks

Might give both bread and fishes too,  
As much as they could eat.

They ate, were filled, and now their  
Expand, with joy replete. [hearts

To his disciples then he spoke,  
"The fragments now obtain,

That nothing may be wasted here."

They do so, and retain  
Twelve baskets full of fragments good,  
Which these five thousand leave,

and onto Filip ðes hi spok  
tu pruv hiz fialti,

"Hwer sal wi find svfisent bred  
sø meni mædz tu fid?"

Ful wel hi nu, bj hiz øn pser,  
hæ tu søplj ðe nid.

"Tú hondred silijz' wprst wil not  
svfisz for everiwøn,"

sed Filip, dætiñ in hiz hart,  
hweðer it kud bi ðøn.

'Twez ivniñ næ, ðe ðe far spent ;  
ðe kæm tu him, and sed,

"Duu send ðis mæltitvð awe,  
ðat ðe mæ bj søm bred,

and loj ðemselvz, az best ðe mæ,  
in vilejez arænd ;

for in ðis dezert ples, bi suur  
nø kømfort wil bi fænd."

Hi anserd, "Nø ; ðe nid not gø ;  
giv yi ðem fud tu it."

"Ðen Master, sal wi gø and bj  
enpð tu spred a trit?"

Hi sæð, "Hæ meni løvz hav  
yi?"

Ðe kwikli tæld him "Fjv,  
and tú smøl fizez ; hæ kan ðiz  
kip øl ðis kræd aljv?"

Jizps, wið digniti divjñ,  
sed, "Briñ ðem hir tu mi,

and mæk ðe men sit ðæn in ranks,  
bj fiftiz, ø'r ðe li ;"

for in ðat ples ðer woz mvg  
gras ;

and ðer ðe øl sat ðæn,  
fjv tæzand, in ðv order plest,

az Jizps' wprð had søn.

Ðen Jizps tuk ðøz løvz, sø fjv,  
and havjñ given tæñks,

hi bræk, and gev tu ðøz arænd,  
ðat ðe tu øl ðe ranks

mjt giv bøð bred and fizez tu,  
az mvg az ðe kud it.

Ðe et, wer fild, and næ ðer harts  
ekspanð, wið joi replit.

Tu hiz ðisjpelz ðen hi spok,  
"Ðe fragments næ øbten,

ðat nøvñj mæ bi wæsted hir."

Ðe du sø, and reten  
twelv baskets ful ov fragments gud,  
hwig ðiz fjv tæzand liv,

Out of five barley loaves, and two  
 Small fishes. They believe  
 In Him who did thus wondrously  
 His mighty power unfold,  
 And say, "This must that prophet be,  
 Unto the world foretold."

## SECTION 73.

*Christ sends the people away, retires to pray,  
 and walks to his disciples on the  
 sea, in a storm.*

Matthew 14. 22-33. Mark 6. 45-52.  
 —John 6. 15-21.

Jesus then sent the twelve, by ship,  
 Unto the other side,  
 Over against Bethsaida's town,  
 That thus he might them hide  
 From prying multitudes, while he  
 These multitudes sent home ;  
 And then went to a mountain near  
 To pray beneath heaven's dome.  
 Now evening closed, and o'er the lake  
 Of Galilee, so fair,  
 Unto Capernaum Jesus' friends  
 In their small ship repair.  
 While he was all alone on land,  
 And night-fall was so dark,  
 A rough wind blew, and great waves  
 That helpless little bark. [tossed  
 He saw them toiling, rowing hard,  
 And unto them drew near,  
 About the fourth watch of the night :  
 Their hearts were full of fear ;  
 For like a spirit on the sea  
 He walked, and seemed to pass !  
 They trembled, and they cried with  
 "A spirit 'tis ; alas !" [dread,  
 All saw. Then Jesus kindly spoke,  
 "Be of good cheer ; 'tis I ;  
 Be not afraid of your own Lord."  
 Then Peter made reply,  
 "If it be thou, my Lord, then bid  
 Me come across the wave."  
 Jesus said, "Come." And Peter  
 Out of the ship, so brave. [stepped  
 He walked upon the watery path,  
 To meet his Master dear ;  
 But soon the strong wind, boisterous,  
 Filled his faint heart with fear.

st ov fiv barli loevz, and tú  
 smol fizez. Æe beliv  
 in him hu did ðvs wondroslí  
 hiz mǽti pser onföld,  
 and se "Æis mǽst ðát profet bi,  
 ontu ðe world fœrtold."

## SEKƆON 73.

*Krist sendz ðe pipel awe, retirz tu pr  
 and woks tu hiz disipelz on ðe  
 si, in a storm.*

MatƱ 14. 22-33. Mark 6. 45-52.  
 Jon 6. 15-21.

Jizvs ðen sent ðe twelv, bj sip,  
 ontu ðe vðer sjd,  
 øver agenst Beðseda'z tsn,  
 ðat ðvs hi mǽt ðem hjd  
 from prjij mǽltitudz, hwjł hi  
 ðiz mǽltitudz sent hœm ;  
 and ðen went tu a mǽnten nir  
 tu prœ benid heven'z ðœm.  
 Ns ivniij klœzd, and ø'r ðe lek  
 ov Galili, sœ fer,  
 ontu Kapernaum Jizvs' frendz  
 in ðer smol sip reper.  
 Hwjł hi woz ol alœn on land,  
 and njt-fol woz sœ dark,  
 a rœf wind blu, and grœt wevz tost  
 ðát helpes litel bark.  
 Hi sœ ðem toilin, roij hard,  
 and ontu ðem dru nir,  
 abst ðe fœrt woç ov ðe njt :  
 ðer harts wer ful ov fir ;  
 for ljk a spirit on ðe si  
 hi wœkt, and simd tu pas !  
 Æe trembeld, and ðe krjð wið dred,  
 "A spirit, 'tiz ; alas !"  
 Ol sœ. ðen Jizvs kjndli spœk,  
 "Bi ov gud çir ; 'tiz j ;  
 bi not afred ov qr œn Lord."  
 ðen Piter med replj,  
 "If it bi ðs, mj Lord, ðen bid  
 mi kœm akros ðe wev."  
 Jizvs sed, "Kœm." And Piter  
 st ov ðe sip, sœ brev. [stept  
 Hi wœkt ppon ðe wœteri pœf,  
 tu mit hiz Master dir ;  
 bœt sun ðe stroj wind, boisterœs,  
 fld hiz fent hart wið fir.



Then he began to sink, and cried,  
 "Lord, save me." Jesus' hand  
 Was quickly stretched to hold him up  
 Firm as upon dry land. [said ;  
 "O wherefore didst thou doubt?" he  
 "Why is thy faith so small?"  
 Then to the ship they both ascend :  
 No rough winds now appal !  
 Immediately they reach the shore  
 Which they had striven to gain,  
 And sore amazed are they to know  
 How they their wish attain.  
 They thought not of the miracle  
 Of making so much bread ;  
 Their foolish heart was hardened, and  
 Their faith was weak, or dead.  
 And now they come to worship Christ,  
 And say, without one fear,  
 "Thou art the Son of God most high ;  
 This is a truth most clear."

## SECTION 74.

*Christ heals the multitude, and teaches at  
 Capernaum that he is the Bread of Life.*

Matthew 14. 34-36. Mark 6. 53-56.

—John 6. 22-71.

Now when they were gone o'er the sea,  
 And come to their own land,  
 Genesaret, the people round  
 About, on every hand,  
 Attracted by his fame and power,  
 Resorted to him there,  
 And brought their sick ; for Jesus  
 Diseases everywhere. [healed  
 And all who did but touch, in faith,  
 His garment's edge, were healed  
 Of any malady that might  
 Within them be concealed.  
 And all this wondering multitude,  
 Who knew Christ's heavenly power,  
 Came to Capernaum, where he stayed,  
 And sought him every hour.  
 And Jesus said, "'Tis not because  
 Of miracles, that still  
 Ye seek me ; but 'tis this alone,  
 That ye may eat your fill.  
 Labor not only for the food  
 That mortal life sustains ;  
 But for that spiritual good  
 Which heaven itself contains ;

Den hi began tu sink, and krid,  
 "Lord, sev mi." Jizps' hand  
 woz kwikli streçt tu høld him vp  
 ferm az vpon dri land. [sed ;  
 "O hwerfər didst ðs ðst?" hi  
 "hwj iz ðj fəð sər sməl?"  
 Den tu ðe sip ðe bəð asend :  
 nər rəf windz nər apəl !  
 Immidietli ðe riç ðe sər,  
 hwig ðe had striven tu gen,  
 and sər amezd ar ðe tu nər  
 hš ðe ðer wiš aten.  
 ðe ðot not ov ðe mirakel  
 ov məkij sər mæg bred ;  
 ðer fuulij hart woz hardend, and  
 ðer fəð woz wik, or ded.  
 And nər ðe kəm tu wəršip Krjst,  
 and se, wiðst wən fir,  
 "ðs art ðe Søn ov God mēst hj ;  
 ðis iz a truəf mēst klir."

## SEKŠON 74.

*Krist hilz de moltitud, and tjeçz at  
 Kapernaum dat hi iz de Bred ov Ljif.*

Matj 14. 34-36. Mark 6. 53-56.

Jon 6. 22-71.

Nš hwen ðe wer gon ər ðe si,  
 and kəm tu ðer ər land,  
 Genesaret, ðe pipel rənd  
 abət, on everi hand,  
 atraktəd bj hiz fem and pser,  
 rezortəd tu him ðer,  
 and brət ðer sik ; for Jizps hild  
 disizez everihwer.  
 And əl hu did bət tæg, in fəð,  
 hiz garment's əj, wer hild  
 ov eni maladi ðat mjt  
 wiðin ðem bi konsild.  
 And əl ðis wənderij mltitud,  
 hu nj Krjst's hevenli pser,  
 kəm tu Kapernaum, hwer hi stəd,  
 and sət him everi ər.  
 And Jizps sed, "'Tiz not bekoz  
 ov mirakelz, ðat stil  
 yj sik mi ; bət 'tiz ðis ələn,  
 ðat yj me it ər fil.  
 Lebor not ənli for ðe fuəd  
 ðat mortal ljif səstenz ;  
 bət for ðat spiritual gud  
 hwig heven itself kontenz ;

That bread of everlasting life  
Which I alone can give ;  
That spiritual good and truth  
By which the soul must live."  
Then said they, "What shall we per-  
The works of God to do?" [form,  
Jesus replied, and said to them,  
"The work of God is to  
Believe on him whom he hath sent."  
They said to him, "What sign  
Show'st thou that we may surely know  
Thy origin divine ?  
What dost thou work ? Our ancestors  
Ate manna from above ;  
As it is written, 'Bread from heaven  
He gave them in his love.'"  
Then Jesus answered, "Ye should  
That Moses did not give [know  
The very bread of heaven itself,  
On which the angels live ;  
'Tis God alone that gives the bread  
Descending from on high ;  
And that true living bread which gives  
Life to the world, am I."  
They said to him, "Lord, evermore,  
Give us this bread to eat ;  
That hunger we may feel no more :  
Bestow it, we intreat."  
And Jesus said, "I am the bread  
Of life ; and everyone  
That comes to me, and in me trusts,  
Has heavenly life begun.  
Hunger he shall not feel, nor thirst,  
And, as I said to you,  
Though ye have seen me, ye believe  
Not in my mission true.  
All that the Father giveth me,  
All such to me will come ;  
And all that come to me, I will  
Save from infernal doom.  
For I came down from heaven that I  
My Father's will may do,  
My own will ever to deny,  
And its commands eschew.  
The will of Him who sent me is,  
That all which he hath given,  
I should raise up again at last,  
And make it meet for heaven.  
And this, too, is the Father's will,  
That all who see the Son

dat bred ov everlastig lif  
hwiç i alen kan giv ;  
dat spiritual gud and truf  
bi hwiç de sel most liv."  
Den sed de, "Hwot sal wi perform  
de wrks ov God tu du?"  
Jizvs replid, and sed tu dem,  
"De work ov God iz tu  
beliv on him hum hi haf sent."  
De sed tu him, "Hwot sin  
se'st ds dat wi me surli ne  
ti orijin divjn ?  
Hwot dost ds work ? Or ansestor  
et mana from abov ;  
az it iz riten, 'Bred from heven  
hi gev dem in hiz lov.'  
Den Jizvs anserd, "Yi sud ne  
dat Mozes did not giv  
de veri bred ov heven itself,  
on hwiç de enjels liv ;  
'Tiz God alen dat givz de bred  
desendiç from on hiç ;  
and dat tru liviç bred hwiç givz  
lif tu de world, am i."  
De sed tu him, "Lord, evermør,  
giv vs dis bred tu it ;  
dat honger wi me fil ne mør :  
bestø it, wi entrit."  
And Jizvs sed, "E am de bred  
ov lif ; and everiwøn  
dat kømz tu mi, and in mi trøsts,  
haz hevenli lif begøn.  
Honger hi sal not fil, nor ðerst,  
and, az i sed tu u,  
de yi hav sin mi, yi beliv  
not in mi misjon tru.  
Ol dat de Fsdter givef mi,  
ol svç tu mi wil køm ;  
and ol dat køm tu mi, i wil  
sev from infernal dum.  
For i kem døn from heven dat i  
mi Fsdter'z wil me du,  
mi on wil ever tu denj,  
and its komandz esçu.  
De wil ov Him hu sent mi iz,  
dat ol hwiç hi haf given,  
i sud rez vp agen at last,  
and mek it mit for heven.  
And dis, tu, iz de Fsdter'z wil,  
dat ol hu si de Søn

And then believe on him, may have  
 Eternal life begun:  
 And I will raise him up at last."  
 They murmured at him then,  
 Because he said, "I am the bread  
 Which giveth life to men."  
 But Jesus said, "Why murmur thus?  
 None ever come to me  
 Except the Father draw. All such  
 I'll raise at the last day."  
 'Tis written in the prophets that,  
 'All shall be taught by God;'  
 All therefore that have heard and  
 Of him, select the road [learned  
 That leads to me. I do not say  
 That God can e'er be seen  
 Except by him which is of God,  
 Who loves not aught unclean.  
 For verily I say to you,  
 He that believes on me  
 Has everlasting life,—the joys  
 Of immortality.  
 I am the very bread of life.  
 Your fathers who were fed  
 On manna in the wilderness,  
 Are numbered with the dead;  
 But he that eats the bread of life  
 That cometh down from heaven,  
 Shall live for ever, and not die:  
 This bread to you is given."  
 The Jews then strove among them—  
 And to each other said, [selves,  
 "How can this man give us to eat  
 His flesh, as though 'twere bread?"  
 Jesus then said to them again,  
 "Once more do I declare,  
 Except ye eat my flesh, and drink  
 My blood, and thus prepare  
 Your minds for heavenly joys, there is  
 No life at all in you.  
 My flesh is meat indeed; my blood  
 Is drink indeed. Imbue  
 Your minds therewith, like vessels  
 Up to the very brim: [filled  
 He that does this shall dwell in me,  
 And I will dwell in him.  
 Just as I live from God alone,  
 So he that eateth me  
 By me shall find his life renewed  
 Throughout eternity."

and den beliv on him, me hav  
 eternal lif begun:  
 and i wil rez him up at last."  
 Æe mormord at him den,  
 bekøz hi sed, "Æ am de bred  
 hwiç givet lif tu men."  
 Bøt Jizps sed, "Hwç mormord døs?  
 Nøn ever køm tu mi  
 eksept de Fæder dro. Ol søç  
 i'l rez at de last de.  
 'Tiz ritin in de profets dat,  
 'Ol sal bi töt bi God;'  
 ol ðerfør dat hav herd and lernd  
 ov him selekt de rød  
 dat lidz tu mi. Æ du not se  
 dat God kan e'r bi sin  
 eksept bi him hwiç iz ov God,  
 hu løvz not øt ønclin.  
 For verili i se tu u,  
 hi dat belivz on mi  
 haz everlastiç lif,—de joiz  
 ov immortaliti.  
 Æ am de veri bred ov lif.  
 Ær fæsterz hu wer fed  
 on mana in de wildernes,  
 ar nømberd wið de ded;  
 bøt hi dat its ðe bred ov lif  
 dat kømef døn from heven,  
 sal liv for ever, and not dç:  
 ðis bred tu u iz given."  
 Æe Juz den strøv amøç ðemselvz,  
 and tu iç øder sed,  
 "Hs kan ðis man giv øs tu it  
 hiz fles, az ðe 'twere bred?"  
 Jizps den sed tu ðem agen,  
 "Wøns mør du i deklær,  
 eksept yi it mi fles, and driñk  
 mi blød, and døs preper  
 ur mĩndz for hevenli joiz, ðer iz  
 nø lif at øl in u.  
 Mi fles iz mit indid; mi blød  
 iz driñk indid. Imbø  
 ur mĩndz ðerwið, liç veselz fild  
 øp tu de veri brim:  
 hi dat døs ðis sal dwel in mi,  
 and i wil dwel in him.  
 Jøst az i liv from God aløn,  
 sø hi dat itef mi  
 bi mi sal fĩd hiz lif renød  
 øruust eternit."



Many of those who heard Christ speak  
 These mysteries divine,  
 Took great offence, and did, in heart,  
 To unbelief incline.  
 But Jesus said, "Do not refuse  
 My gracious invitation,  
 Because eternal life's wrapped up  
 Within the soul's salvation.  
 The spirit it is that quickens men,  
 The flesh is nothing worth;  
 The words I speak are spirit and life,  
 They spring not from the earth.  
 But there are some who will not yield  
 To God's attractive love,  
 And they my Gospel will refuse,  
 And disobedient prove."  
 Then many of Christ's followers  
 So foolish were, and vain,  
 They left the Savior, and returned  
 To unbelief again.  
 And Jesus said unto the twelve,  
 "Will ye, too, go away?"  
 Then Simon Peter answered him,  
 "Lord, wherefore should we stray  
 From thee, our Teacher and our Lord?  
 Or whither should we go?  
 Thou hast the words of endless life;  
 And we believe, and know,  
 That thou art Christ, the Son of God."  
 Then Jesus said to them,  
 "Have not I chosen you, the twelve,  
 My own bright diadem,  
 And one of you a devil is?"  
 He spoke of Judas, this  
 Was Simon's son, Iscariot, who  
 Thereafter, by a kiss,  
 The sign of love, betrayed the Lord,  
 And left a name to be abhorred.

## SECTION 75.

*Christ converses with the Scribes and  
 Pharisees on Jewish Traditions.*

Matthew 15. 1-20. Mark 7. 1-23.

Then came the Pharisees and Scribes  
 Who rigidly adhered  
 To their traditions, and old forms  
 Which custom had endeared;  
 Who always washed their hands before  
 They ventured to touch food;

Meni ov ðez hu herd Krjst spik  
 ðiz misteriz ðivjn,  
 tuk gret ofens, and did, in hart,  
 tu unbelif inkljn.  
 Bvt Jizvs sed, "Duu not refuz  
 mj gresps, invitejon,  
 bekoz eternal lif's rapt up  
 widin ðe sol'z salveson.  
 ðe spirit it iz ðat kwikenz men,  
 ðe fles iz noðinj wvrtj;  
 ðe wvrdz j spik ar spirit and lif,  
 ðe sprj not from ðe erð.  
 Bvt ðer ar sòm hu wil not yild  
 tu God'z atraktiv luv,  
 and ðe mj Gospel wil refuz,  
 and disobedient pruv."  
 ðen meni ov Krjst's foløerz  
 sø fulif wer, and ven,  
 ðe left ðe Sevier, and retvrd  
 tu unbelif agen.  
 And Jizvs sed vntu ðe twelv,  
 "Wil yi, tu, gø awø?"  
 ðen Sjmon Piter anserd him,  
 "Lord, hwærfør jvd wi strø  
 from ði, sv Tjger and sv Lord?  
 Or hwjter jvd wi gø?  
 ðs hast ðe wvrdz ov endles lif;  
 and wi beliv, and nō,  
 ðat ðs art Krjst, ðe Svøn ov God."  
 ðen Jizvs sed tu ðem,  
 "Hav not j gøzen v, ðe twelv,  
 mj øn brjt djadem,  
 and wvn ov v a devil iz?"  
 Hi spok ov Judas, ðis  
 woz Sjmon'z svøn, Iskariot, hu  
 ðerafter, bj a kis,  
 ðe svj ov luv, betred ðe Lord,  
 and left a nem tu bi abhord.

## SEKSON 75.

*Krjst konversez wid ðe Skrijbz and  
 Farisiz on Juif Tradisonz.*

Matj 15. 1-20. Mark 7. 1-23.

ðen kem ðe Farisiz and Skrijbz  
 hu rijidli adhird  
 tu ðer tradisonz, and øld formz  
 hwjg kpvstom had endird;  
 hu olwez wvst ðer handz befor  
 ðe ventvrd tu tvg fuud;

And every dish ; so strict were they  
 In what could do no good.  
 They censured Christ's disciples too  
 Because with unwashed hands  
 They ate their bread ; not caring much  
 For such absurd commands.  
 Then Jesus answered them, and said,  
 " While you unjustly blame  
 My followers, for breaking rules  
 Which have no moral claim,  
 How do you dare to violate  
 God's solemn written laws,  
 By your traditions, false and vain,  
 Which many evils cause.  
 For God commands that you should  
 Your parents honor still ; [give  
 And he forbade that you to them  
 Should say or do aught ill.  
 But ye deprive your parents oft  
 Of their due recompense,  
 Pretending that you it devote  
 To God, by false pretence.  
 As if the sums which thus you save  
 By deeds that are abhorred,  
 Could ever prove sweet offerings  
 To the Omniscient Lord.  
 Well did Isaiah say of you,  
 ' This people draweth near  
 To the great God with perjured lips ;  
 Their hearts reject his fear.  
 But vainly do they worship heaven  
 While breaking heaven's decrees ;  
 They teach the false commands of men  
 To win men's flatteries.' "

Then Jesus called the multitude,  
 And to them thus he said,  
 " Avoid the Scribes' hypocrisy,  
 By which you are misled.  
 External things, like meats and drinks,  
 Do not defile mankind ;  
 These but affect the frame of man,  
 And don't corrupt the mind.  
 But the infernal wicked thoughts,  
 That come forth from the heart,  
 Produce unholy actions, and  
 Corrupt the moral part.  
 Think not these vain and foolish rules  
 Of Scribes and Pharisees,  
 Who see religion in mere forms  
 And obsolete decrees,

and everi dif ; sø strikt wer de  
 in hwot kud du nø gud.  
 ðe senjurd Krjst's disjipelz tu  
 bekøz wið ønwøst handz  
 ðe et ðer bred ; not keriø mæg  
 for søø absørd komandz.  
 ðen Jizøz anserd ðem, and sed,  
 " Hwjl ø ønjøstli blem  
 mi foløerz, for brøkiø rulz  
 hwjø hav nø moral klem,  
 hø du ø der tu vjølet  
 God'z solemn riten løz,  
 bi ør tradisønz, fols and ven,  
 hwjø meni ivelz køz.  
 For God komandz dat ø sud giv  
 ør øerents onor stil ;  
 and hi forbad dat ø tu ðem  
 sud sø or du øt il.  
 Bøt øi øerjø ør øerents øft  
 øv ðer du rekompens,  
 pretendiø dat ø it øvøt  
 tu God, bi fols pretens.  
 Az if ðe sømz hwjø ðøz ø søv  
 bi didz ðat ar øbhord,  
 kud øver øruv swit øferiøz  
 tu ðe Omniøient Lord.  
 Wel did Izaia sø øv ø,  
 ' ðis pipel droøf nir  
 tu ðe gret God wið øerjurd lips ;  
 ðer harts øjekt hiz fir.  
 Bøt venli du ðe wørsjø øeven  
 hwjl brøkiø øeven'z øekriøz ;  
 ðe tiø ðe fols komandz øv men  
 tu win men'z flateriz.' "

ðen Jizøz køld ðe multitød,  
 And tu ðem øz hi sed,  
 " Avoid ðe Skriøz' øipokriøi,  
 bi hwjø ø ar misled.  
 Ekøternal øiøz, liø mits and driøks,  
 du not øefil mankjnd ;  
 ðiz øøt øfekt ðe ørem øv man,  
 and øøn't øorøøt ðe miød.  
 Bøt ðe øinfernal, wiked øøts,  
 ðat køm øørt ørom ðe hart,  
 ørøøøz ønhøli økøønz, and  
 øorøøt ðe ømoral øart.  
 Iøiø not ðiz øen and øuøliø ørulz  
 øv Skriøz and Fariøiz,  
 hu si øerliø in miø øormz  
 and øbsølit øekriøz.

Can long endure ; for every plant  
Which God doth not approve  
Shall be uprooted ; none can last  
That springs not from his love.  
Regard not ye their sophistry ;  
Blind leaders of the blind !  
Unless they soon repent, they will  
A dismal ruin find.  
Their false light is as dark as pitch,  
And both shall fall into the ditch.

## SECTION 76.

*Christ heals the Syro-Phœnician woman's daughter, and passes through Decapolis, healing and teaching.*

Matthew 15. 21-31. Mark 7. 24-37.

Then Jesus rose, and journeyed thence  
To Tyre and Sidon's coast,  
And went into a house, and there  
Requested of his host  
Seclusion ; but could not be hid.  
A woman heard, and came  
From Canaan's coast ; she had a child  
She wished him to reclaim  
From Satan's power. And when she  
The Lord, she cried aloud, [saw  
"Have mercy on me, Lord, thou son  
Of David. I am bowed  
To earth ; my daughter is possest,  
And that most grievously ;  
Have mercy on me, gracious Lord,  
For thou canst set her free."  
He answered not a single word.  
She thought he did not hear ;  
She cried again. His followers prayed  
She might not linger near.  
And then he said, "I'm only sent  
Lost Israel's sons to save."  
With persevering faith she kneeled,  
His pity still to crave.  
"Lord, help me," was the earnest cry  
Of this persistent Greek ;  
"Cast forth the demon from my child."  
Then Christ, in accents meek,  
Said, "Let the children first be filled ;  
For so it must not be  
To take away the children's bread,  
And cast to dogs, like thee."

kan loŋ endur ; for everi plant  
hwiċ God doþ not apruv  
ſal bi þpruted ; nþn kan last  
þat springz not from hiz lov.  
Regard not yi der ſofistri ;  
blind liderz ov þe blind !  
þnles þe sunn repent, þe wil  
a dizmal ruin find.  
þer fols liþ iz az dark az piċ,  
and boþ ſal fol intu þe diċ.

## SEKŒON 76.

*Krist hilz þe Siro-Feniſian wuman's doter, and pasez þru Dekapolis, hiliŋ and tiċiŋ.*

Matþu 15. 21-31. Mark 7. 24-37.

þen Jizþs røz, and þornid þens  
tu Tjr and Sijdon'z køst,  
and went intu a hþss, and þer  
rekwested ov hiz høst  
sekluzon ; þot kud not bi hid.  
A wuman herd, and kem  
from Kenan'z køst ; ſi had a ċild  
ſi wiþt him tu reklem  
from Setan'z þser. And hwen ſi so  
þe Lord, ſi kriþ alþd,  
"Hav mersi on mi, Lord, þs sþn  
ov Devid. þ am bþd  
tu erþ ; mj doter iz pozest,  
and þat mōst grivþsli ;  
hav mersi on mi, grþþs Lord,  
for þs kanst set her fri."  
Hi anserd not a ſingel wþrd.  
þi tþt hi did not hir ;  
ſi kriþ agen. Hiz foløerz þrēd  
ſi mjt not linger nir.  
And þen hi sed, "þ'm ønli sent  
lost Izrael'z sþnz tu sev."  
Wiþ þerseviriŋ feþ ſi nild,  
hiz piti stil tu krev.  
"Lord, help mi," woz þe ernest kriþ  
ov þis persistent Griķ ;  
"Kast fōrþ þe dimon from mj ċild."  
þen Kriþt, in aksents miķ,  
sed, "Let þe ċildren ferst bi fild ;  
for sē it mōst not bi  
tu tēk awē þe ċildren'z bred,  
and kast tu dogz, liķ þi."



She answered, "Yes, Lord; that is  
 Yet even the dogs may eat [true;  
 The crumbs that from the table fall  
 Beside the master's feet."  
 Then Jesus spoke her high reward,  
 "Woman, thy faith is great:  
 For this, in peace go on thy way,  
 Fear not thy daughter's fate."  
 From that same hour her daughter  
 Was freed from demon sore, [dear  
 And calmly on her couch was laid,  
 Plagued by its power no more.

From Tyre and Sidon's Gentile coast  
 Jesus now bends his way.  
 Decapolis he passes through,  
 For thus his journey lay;  
 And now by Galilee's fair lake  
 He will his power display.  
 There one with stammering speech,  
 and deaf,  
 They bring, that he may heal.  
 Then Jesus took the man apart:  
 His power he would conceal.  
 He put his fingers in his ears,  
 Then spit, and touched his tongue;  
 And looking up to heaven, he sighed  
 Out "Ephphatha." It rung  
 Within the deaf man's ears; he heard:  
 His tongue was loosed; he spake.  
 Though charged to tell it unto none,  
 Still this command they break,  
 And publish everywhere the news  
 So wondrous and so grand,  
 Till his great fame was spread abroad  
 Throughout the neighbouring land.  
 Filled with amazement, they pro-  
 claimed,  
 "He hath done all things well;  
 The deaf now hear, the dumb now  
 We cannot choose but tell." [speak,

Upon a mountain Jesus sat,  
 And thousands to him came,  
 Bringing the blind, the dumb, the sick,  
 The wounded, and the lame.  
 These at his gracious feet they lay,  
 And there he made them well;  
 And wondering much, they glorified  
 The God of Israel.

Si anserd, "Yes, Lord; dat iz tru;  
 yet iven de dogz me it  
 de kromz dat from de tabel fol  
 besjd de master'z fit."  
 Den Jizvs spok her hj reword,  
 "Wuman, dj feš iz gret:  
 for dis, in pis gø on dj we,  
 fir not dj doter'z fet."  
 From dat sem ør her doter dir  
 woz frid from dimon sør,  
 and ksmlı on her kşç woz led,  
 plegd bj its pser nør mør.

From Tjr and Sıdon'z Jentıl køst  
 Jizvs nş bendz hiz we.  
 Dekapolis hi pasez tru,  
 for dşs hiz jørni le;  
 and nş bj Galılı'z fer lek  
 hi wil hiz pser disple.  
 Ter wøn wid stamerıj spıç, and  
 def,  
 de brıj, dat hi me hıl.  
 Den Jizvs tuk de man apart:  
 hiz pser hi wud konsıl.  
 Hi put hiz fıngerz in hiz ırz,  
 den spıt, and tøçt hiz tøn;  
 and lukıj øp tu heven, hi sıd  
 øt "Eřfaša." It røn  
 wıfın de def man'z ırz; hi herd:  
 hiz tøn woz lust; hi spek.  
 Ter çarjd tu tel it øntu nøn,  
 stıl dıs komand de brek,  
 and øbblıř everıhwer de nız  
 sør wøndrøş and sør çrand,  
 til hiz gret fem woz spred abrod  
 øruşt de nebørıj land.  
 Fıld wıf amezment, de øro-  
 klemđ,  
 "Hi hař døn øl fıjz wel,  
 de def nş hır, de døm nş spık,  
 wı kanøt çuz øt tel."

Upon a mønten Jizvs sat,  
 and řszandz tu him kem,  
 brıjıj de blınd, de døm, de sık,  
 de wunded, and de lem.  
 Tıız at hiz gresps fıf de le,  
 and ter hi med dem wel;  
 and wønderıj møç, de glørıřđ  
 de God øv Izrael.

## SECTION 77.

*Four Thousand miraculously fed.*

Matthew 15. 32-39. Mark 8. 1-10.

Now at that time the multitude  
 Were destitute of food;  
 And Jesus his disciples called,  
 That he might do them good.  
 "I pity this great company,"  
 He said compassionate;  
 "Three days they have attended me,  
 And nothing find to eat.  
 If now I send them fasting home,  
 They'll faint upon the way,  
 For many came from distant parts."  
 Then his disciples say,  
 "Whence shall we get sufficient bread  
 So many mouths to feed?"  
 "How many loaves," said he to them,  
 "Have ye?" "They don't exceed  
 Seven loaves:" of fishes too they had  
 A few. He gave command  
 That this great multitude should sit  
 Upon that mountain land.  
 That word obeyed, he took, gave thanks,  
 Then brake, and gave the food  
 To his disciples. They set it  
 Before the multitude.  
 All ate enough, and yet they saw  
 Seven baskets full remain,  
 Though besides women and the young,  
 There were four thousand men.  
 Now Jesus sends them to their homes,  
 And with his chosen friends  
 By ship to coasts of Magdala  
 And Dalmanutha wends.

## SECTION 78.

*The Pharisees require other signs. Christ charges them with hypocrisy.*

Matthew 16. 1-12. Mark 8. 11-21.

The Pharisees and Saducees  
 Then unto Jesus came,  
 And tempted him to show a sign  
 From heaven, to prove his claim.  
 He answering, said, "When evening  
 Are red, ye say, 'Twill be [skies  
 Fine weather, for the rosy west  
 Foretells serenity.

## SEKŒON 77.

*För Ezsand mirakylönsli fed.*

Matju 15. 32-39. Mark 8. 1-10.

Ns at dat tijn de moltitüd  
 wer destitüt ov fuud;  
 and Jizps hiz disjipelz köld,  
 dat hi mjt du dem gud.  
 "Æ piti dis gret kòmpani,  
 hi sed kompaſonet;  
 "Æri dez de hav atended mi,  
 and nöñij find tu it.  
 If ns i send dem fastij høm,  
 de'l fent vpon de we,  
 for meni kem from distant parts."  
 ðen hiz disjipelz se,  
 "Hwens šal wi get sffisent bred  
 sø meni mædz tu fid?"  
 "Hs meni lövz," sed hi tu dem,  
 "hav yi?" "Æ den't eksid  
 seven lövz:" ov fiſez tu de had  
 a fü. Hi gev komand  
 dat dis gret moltitüd jud sit  
 vpon dat mænten land.  
 ðat wörd øbed, hi tuk, gev þajks,  
 ðen bræk, and gev de fuud  
 tu hiz disjipelz. ðe set it  
 befør de moltitüd.  
 Ol et enuf, and yet de sø  
 seven baskets ful remen,  
 ðe besjdz wimen and de yvñ,  
 ðer wer för þszand men.  
 Ns Jizps sendz dem tu ðer hømz,  
 and wið hiz çozen frendz,  
 bj sip tu kösts ov Magdala  
 and Dalmanuþa wendz.

## SEKŒON 78.

*Æ Færisiz rekwiſ vðer sijnz. Kriſt çarjez dem wið hipokrisi.*

Matju 16. 1-12. Mark 8. 11-21.

Æ Færisiz and Saduſiz  
 ðen vntu Jizps kem,  
 and tempted him tu ſe a sijn  
 from heven, tu pruuv hiz klem.  
 Hi anserij, sed, "Hwen ivniñ skjz  
 ar red, yi se, 'Twil bi  
 fjñ weðer, for ðe rözi west  
 fœrtelz sereniti.

And when the sky is lowering, red,  
 At early morning's hour,  
 Ye say, The lurid east foretells  
 Ere long a heavy shower.  
 O hypocrites! ye all the signs  
 Of nature love to trace;  
 But will not see the proofs I give  
 Of heaven's descending grace."  
 And then he sighed that they should be  
 So blinded by sin's night;  
 And after all his miracles,  
 Still doubt his saving might.  
 He said no sign he'd give unto  
 That wicked generation  
 Except the sign of Jonah, type  
 Of him and of the nation.  
 He left them then, took ship, and  
 Unto the other side; [crossed  
 Their unbelief and hardened heart  
 He could not well abide.  
 Then Jesus warned his followers  
 Against the Pharisees,  
 (To shun the leaven of their minds,  
 And also Saducees.  
 Like leaven working in the meal,  
 And entering every part,  
 So their false principles of life  
 Would soon corrupt the heart.

## SECTION 79.

*Christ heals a blind man at Bethsaida, and  
 Peter confesses Christ to be the Messiah.*

Mark 8. 22-30. Matthew 16. 13-20.

Luke 9. 18-22.

Unto Bethsaida Jesus came,  
 And there to him was brought  
 One blind: that he would touch his  
 His anxious friends besought. [eyes  
 And Jesus took the blind man's hand,  
 From city to withdraw;  
 And then he spit upon his eyes  
 And asked him what he saw.  
 "I see some walking men like trees."  
 Again Christ touched his eyes:  
 When next he looked, all plain ap-  
 peared:  
 How great was his surprise!  
 Then Jesus sent him to his home,  
 And bade him to beware,

And hwen de skj iz læserij, red,  
 at erli mornij'z sr,  
 yi se, ðe lurid ist fortelz  
 er lon a hevi şer.  
 O hipokrits! yi ol de sjnz  
 ov netur lov tu tres,  
 bvt wil not si de pruufs i giv  
 ov heven'z desendiņ gres."  
 And ðen hi sid ðat ðe şud bi  
 sō bljnded bj sin'z njt;  
 and after ol hiz mirakelz,  
 stil dst hiz seviņ mjt.  
 Hi sed nō sijn hi'd giv vntu  
 ðat wiked jenereşon  
 eksept ðe sijn ov Jōna, tjp  
 ov him and ov ðe nefson.  
 Hi left ðem ðen, tuk şip, and krost  
 vntu ðe vðer sid;  
 ðer vnbelif and hardend hart  
 hi kud not wel abjd.  
 ðen Jizvs word hiz foløerz  
 agenst ðe Farisiz,  
 (tu şvn ðe leven ov ðer mjndz,  
 and olser Saduşiz.  
 Ljķ leven wørkiņ in ðe mil,  
 and enteriņ everi part,  
 sō ðer fols prinsipelz ov ljf  
 wud suun korrupt ðe hart.

## SEKŞON 79.

*Krist hilz a blind man at Beşseda, and  
 Piter konfesøz Krist tu bi de Mesja.*

Mark 8. 22-30. Matşu 16. 13-20.

Luk 9. 18-22.

Untu Beşseda Jizvs kem,  
 and ðer tu him woz brot  
 wvn bljnd: ðat hi wud tvğ hiz iz  
 hiz anķşvs frendz besot.  
 And Jizvs tuk ðe bljnd man'z hand,  
 from siti tu wiðdro;  
 and ðen hi spit vpon hiz iz,  
 and askt him hwot hi so.  
 "İ si sōm wōkiņ men ljķ triz."  
 Agen Krist tvğt hiz iz:  
 hwen nekst hi lukt, ol plen  
 apird:  
 hş gret woz hiz svrpriz!  
 ðen Jizvs sent him tu hiz hōm,  
 and bad him tu bewer,



And go not back into the town,  
Nor tell to any there.

Then into other towns Christ went,  
With his disciples true ;  
And in the way he went to pray,  
As he was wont to do.

And afterward he questioned them,  
“ Who am I ? What say men ? ”  
They answered, “ John the Baptist, or  
Elias come again.

And some say that a prophet old  
Is risen from the dead :  
That Jeremias hath appeared  
By others hath been said.”

Then Jesus turned and said to them,  
“ But who, say ye, am I ? ”

And Simon Peter said, “ The Christ,  
The Son of God most high.”

“ Blest art thou, Simon,” Jesus said ;  
“ This truth is not revealed  
By earthly means unto thy soul,  
But by my Father sealed.

Thou hast a true confession made,  
And Peter is thy name ;  
On this foundation will I build  
My Church ; and now proclaim  
That Hades’ power shall not prevail  
Against it. And to thee  
The keys of heaven I give, that so  
Whate’er thou shalt decree  
To bind or loose on earth, shall still  
By heaven be loosed or bound.

Such high authority within  
My Church shall e’er be found.”

But Jesus charged his followers  
The mystery to conceal  
That he the true Messiah was,  
Till fit time to reveal.

## SECTION 80.

*Christ foretells his death and resurrection.*

Matthew 16. 21-28. Mark 8. 31-38 ; 9. 1.  
Luke 9. 22-27.

From that time Jesus showed that he,  
The Son of man, must go  
Unto Jerusalem, and there  
Much tribulation know.

For priests and scribes and elders all  
Would his pure laws reject,

and gø not bak intu ðe tsn,  
nor tel tu eni ðer.

Ðen intu oðer tsnz Krjst went,  
wið hiz disjipelz tru ;  
and in ðe wè hi went tu prø,  
az hi woz wønt tu du.

And afterward hi kwestiond ðem,  
“ Huu am i ? Hwot sè men ? ”  
Ðe anserd, “ Jon ðe Baptist, or  
Eljas kòm agen.

And sòm sè ðat a profet øld  
iz rizen from ðe ded :  
ðat Jeremjas haf apird  
bj oðerz haf bin sed.”

Ðen Jizvs tørnd and sed tu ðem,  
“ Bøt hu, sè yi, am i ? ”

And Sijmon Piter sed, “ Ðe Krjst,  
ðe Søn ov God møst hj.”

“ Blest art ðs, Sijmon,” Jizvs sed,  
“ ðis truaf iz not revild  
bj erfli minz øntu ði søl,  
bøt bj mi Fæder sild.

Ðs hast a tru konfesjon med,  
and Piter iz ði nèm ;  
on ðis fønðesjon wil i bild  
mi Çbrg ; and nø prøklem  
ðat Hæðiz’ pser sal not prevel  
agenst it. And tu ði  
ðe kiz ov heven i giv, ðat sø  
hwoter ðs salt ðekri  
tu bjnd or luis on erð, sal stil  
bj heven bi luis or bønð.

Søg hi øforiti widin  
mi Çbrg sal ør bi fønð.”

Bøt Jizvs çarjd hiz foløerz  
ðe misterì tu konsil  
ðat hi ðe tru Mesja woz,  
til fit tjm tu revil.

## SEKŒON 80.

*Krjst fòrtelz hiz ðeð and rezvrekfjon.*

MaŒu 16. 21-28. Mark 8. 31-38 ; 9. 1.  
Luuk 9. 22-27.

From ðát tjm Jizvs sòð ðat hi,  
ðe Søn ov man, møst gø  
øntu Jerusalem, and ðer  
møg tribulefjon nó.

For prists and skriþz and elderz øl  
wud hiz pur løz rejekt,

And kill him : but his followers might  
 On the third day expect  
 To see him rise. Then Peter said,  
 "That far be from thee, Lord."  
 Then Christ, displeas'd, with power  
 Rebuked that hasty word. [divine,  
 "Satan begone! thou dost not see  
 Thou standest with my foes;  
 Such thought is not of God's pure will,  
 And does my will oppose."  
 Then Jesus called his chosen twelve  
 Disciples to draw near;  
 And unto them, and to the crowd,  
 He spoke, that all might hear,  
 And said, "If any man desire  
 To follow me, he must  
 Deny himself, take up his cross,  
 And crucify each lust.  
 Whoever seeks to save his life  
 By treachery to my cause,  
 Shall lose it, howsoe'er he gain  
 Earth's riches or applause.  
 But he that offers up his life  
 For me and my pure word,  
 Shall find the life immortal, which  
 On true saints is conferred.  
 So great is the soul's value that  
 Its worth doth far transcend  
 The world entire, and all its wealth  
 And pleasures, which must end.  
 Man should not barter his own soul  
 For all the world can give,  
 For if he lose his soul, he will  
 In endless misery live.  
 The Son of man will come in all  
 The glory of his Father,  
 With angel hosts to judge mankind.  
 Then who would not much rather  
 Secure eternal life, than have  
 The pleasures of an hour?  
 Not rather live in heaven than let  
 Vile passions him devour?  
 For I will judge men by their works,  
 And those who are ashamed  
 Of me and mine, while on the earth,  
 By me shall be disclaimed.  
 And verily I say to you,  
 That some who now stand here  
 Shall not taste death before they see  
 The Son of man appear."

and kil him : bvt hiz foløerz mjt  
 on de ðerd de ekspekt  
 tu si him rjz. ðen Piter sed,  
 "ðát far bi from ði, Lord."  
 ðen Krjst, displizd, wið pøer divjn,  
 rebukt ðát hesti word.  
 "Setan begon! ðs døst not si  
 ðs standest wið mj føz;  
 svg ðot iz not ov God'z pur wíl,  
 and døz mj wíl opez."  
 ðen Jizvs kold hiz gøzen twelv  
 disjpelz tu drø nir;  
 and vntu ðem, and tu ðe krød,  
 hi spøk, ðat ol mjt hir,  
 and sed, "If eni man dezjr  
 tu folø mi, hi mðst  
 denj himself, tek vp hiz kros,  
 and krusifj ið løst.  
 Hueever siks tu sev hiz ljf  
 bj tregeri tu mj køz,  
 fal luz it, hæsøer hi gen  
 er'ts riçez or apløz.  
 Bvt hi ðat oferz vp hiz ljf  
 for mi and mj pur word,  
 fal fjnd ðe ljf immortal, hwig  
 on tru sentz iz konferd.  
 Sø gret iz ðe søl'z valy ðat  
 its wørd døf far trøusend  
 ðe wørlð entjr, and ol its welt  
 and plezurz. hwig mðst end.  
 Man sud not barter hiz øn søl  
 for ol ðe wørlð kan giv,  
 for if hi luz hiz søl, hi wil  
 in endles mizeri liv.  
 ðe Søn ov man wil køm in ol  
 ðe gløri ov hiz Fæder,  
 wið enjel høsts tu jvj mankjnd.  
 ðen hu wud not mpç rsder  
 sekur eternal ljf, dan hav  
 ðe plezurz ov an ør?  
 not rsder liv in heven dan let  
 vjl pøsonz him devør?  
 For j wil jvj men bj ðer wørks,  
 and ðøz hu ar ašemd  
 ov mi and mjn, hwjl on de erð,  
 bj mi fal bi disklemd.  
 And verili j se tu u,  
 ðat søm hu nš stand hir  
 fal not test ðeð befør ðe si  
 ðe Søn ov man apir."

## BOOK V.

## SECTION 81.

*The Transfiguration of Christ.*

Matthew 17. 1-13. Mark 9. 2-13.  
Luke 9. 28-36.

After those solemn words rehearsed,  
A week had past away,  
When Jesus led his favored three  
Up to a mount, to pray.  
And as, apart from all, he kneeled,  
And as his spirit rose,  
His countenance was glorified  
Brighter than sunbeam glows.  
Shining like light, his raiment grew,  
All glistening like the snow;  
No earthly hand to whiten thus  
Might ever seek to know.  
And lo! in glory there appeared  
Two prophets seen of old,  
Moses and famed Elias, who  
Of Jesus' death now told.  
Peter and James and John meanwhile  
Heavy with sleep had lain;  
And when they woke, that glory  
bright  
They saw; and those two men.  
And as these men returned to heaven,  
In angel majesty,  
Peter said, "Lord, 'tis good that we  
Should here remain with thee.  
And if thou wilt, now let us make  
Three tabernacles here,  
One for thyself, for Moses one,  
One for Elias near."  
He wist not what he said, for fear  
Filled each astonished heart.  
And while he spake, a radiant cloud  
The vision seemed to part.  
With awe they entered that bright  
And heard a wondrous voice [cloud,  
Say, "This is my beloved Son,  
In whom I well rejoice:  
Hear ye his words." Then low they  
Their faces to the ground;— [bend  
That voice has ceased, that cloud has  
Jesus alone is found. [gone,

## BUK V.

## SEKΣON 81.

*De Transfigureson ov Krist.*

Matþ 17. 1-13. Mark 9. 2-13.  
Luk 9. 28-36.

After ðiz solem wórdz reherst,  
a wik had past awe,  
hwen Jizþs led hiz fevord þri  
þp tu a mænt, tu præ.  
And az, apart from ol, hi nild,  
and az hiz spirit röz,  
hiz kæntenans woz glørifid  
brjter ðan sönþim glöz.  
Σjiniþ lik liþ, hiz rement gruw,  
ol ghisteriþ lik ðe snø;  
nø erðli hand tu hwjten ðþs  
mjt ever sik tu ðø.  
And lo! in gløri ðer apird  
tú profets sin ov øld,  
Møzes and fæmd Eljas, hu  
ov Jizþs' ðeþ nø tøld.  
Piter and Jemz and Jon minhwjþ  
hevi wið slip had len;  
and hwen ðe wøk, ðát gløri  
brjþ  
ðe sø; and ðez tú men.  
And az ðiz men retørnd tu heven,  
in enjel majesti,  
Piter sed, "Lord, 'tiz gud ðat wi  
þud hir remen wið ði.  
And if ðø wilt, nø let þs mæk  
þri tabernakelz hir,  
wþn for ðjself, for Møzes wþn,  
wþn for Eljas nir."  
Hi wist not hwot hi sed, for fir  
fild iþ astoniþt hart.  
And hwjþ hi spøk, a rediant klød  
ðe vizon simd tu part.  
Wið ø ðe enterd ðát brjþ klød,  
and herd a wþndrþs vois  
se, "Þis iz mj belþved sþn,  
in hum j wel rejois:  
hir yi hiz wórdz." Þen lø ðe bend  
ðer fesez tu ðe grønd;—  
ðát vois haz sist, ðát klød haz gon,  
Jizþs aløn iz fænd.



He kindly touched them; then he said,  
 "Arise, be not afraid."  
 And suddenly they looked around,  
 But saw the vision fade.  
 As from the mount they now descend,  
 He charged them not to tell  
 What they had seen till from the dead  
 He should himself reveal.  
 Wondering, they mused what those  
 strange words,  
 "Rising from death," could mean;  
 But kept the secret in their hearts  
 And all that they had seen.  
 Then they inquired why it was said  
 Elias must first come.  
 He said, "Elias cometh first that he  
 May ill's amend to some  
 Extent. But I say unto you,  
 Elias has appeared.  
 They knew him not, and did to him  
 The thing they should have feared.  
 So will they treat the Son of man,  
 Scorn, and set him at nought."  
 Then the disciples understood  
 He of the Baptist taught.

## SECTION 82.

*A deaf and dumb spirit cast out.*

Matthew 17. 14-21. Mark 9. 14-29.  
 Luke 9. 37-42.

On the next day, when Christ came  
 From that most sacred hill [down  
 Of his transfiguration, crowds  
 Attended on him still.  
 And soon a sorrowing father brought  
 His son, who was possest  
 By a foul fiend of lunacy,  
 Who much the youth distressed.  
 The fiend had made him deaf and  
 And so diseased, that he [dumb,  
 Was but a torment to himself  
 And to his family.  
 First Christ's disciples tried their  
 To send him from his hold, [power  
 But they could not, for want of faith,  
 He was so strong and bold.  
 Then Christ said to him, "Bring to  
 Thy poor afflicted son, [me

Hi kjndli tʊçt ðem; ðen hi sed,  
 "Arjz, bi not afred."  
 And sʊdenli ðe lukt arsnd,  
 bʊt sʊ ðe vizon fed.  
 Az from ðe mʊnt ðe nʊ descend,  
 hi çarjd ðem not tu tel  
 hwot ðe had sin til from ðe ded  
 hi jʊd himself revil.  
 Wʊnderiŋ, ðe mʊzd hwot ðoz  
 strenj wʊrdz,  
 "rjziŋ from ðeθ" kud min;  
 bʊt kept ðe sikret in ðer harts  
 and ʊl ðat ðe had sin.  
 ðen ðe inkwjrd hwj it woz sed  
 Eljas mʊst ferst kʊm.  
 Hi sed, "Eljas kʊmeθ ferst ðat hi  
 me ilz amend tu sʊm  
 ekstent. Bʊt j se ʊntu ʊ,  
 Eljas haz apird.  
 ðe nʊ him not, and did tu him  
 ðe tʊŋ ðe jʊd hav fird.  
 Sʊ wil ðe trit ðe Sʊn ov man,  
 skorn, and set him at not."  
 ðen ðe disjipelz ʊnderstud  
 hi ov ðe Baptist tot.

## SEKŒON 82.

*A def and dʊm spirit kast ʊt.*

Matju 17. 14-21. Mark 9. 14-29.  
 Luk 9. 37-42.

On ðe nekst ðe, hwen Kriřt kem  
 from ðat mʊst sekred hil [dʊn  
 ov hiz transfigureřon, kʊrdz  
 atended on him stil.  
 And sʊn a sorʊiŋ fater brot  
 hiz sʊn, hu woz pozest  
 bj a fʊl fiend ov lunasi,  
 hu mʊç ðe ʊθ distrest.  
 ðe fiend had med him def and dʊm,  
 and sʊ disizd, ðat hi  
 woz bʊt a torment tu himself  
 and tu hiz famili.  
 Ferst Kriřt's disjipelz trjd ðer pser  
 tu send him from hiz hold,  
 bʊt ðe kud not, for wont ov feθ,  
 hi woz sʊ stroŋ and bold.  
 ðen Kriřt sed tu him, "Briŋ tu mi  
 ðj puur afflikted sʊn,

And if thou hast true faith in God,  
 The thing shall soon be done.  
 For to the firm believer now  
 All things are possible,  
 Both the attainment of high heaven,  
 And conquest over hell.”  
 Then Christ rebuked the evil fiend,  
 And straightway forth he sped  
 From the poor idiot, whom he left  
 Exhausted as if dead.  
 But Jesus took him by the hand,  
 And then the rescued lad  
 Arose in health and sanity,  
 And never more was mad.  
 Then Christ's disciples asked why they  
 Could not bestow relief.  
 And Jesus quickly answered them,  
 “Because of unbelief.  
 If ye had faith but as a grain  
 Of mustard seed, ye might  
 Even by a word, cast mountains high  
 Into the sea outright.  
 But ye cannot indeed expel  
 The demons of worst kind,  
 Unless by prayer and fasting too  
 Ye sanctify your mind.”

## SECTION 83.

*Christ foretells his own death, and works a  
 miracle for the tribute money.*

Matthew 17. 22-27. Mark 9. 30-32.  
 Luke 9. 43-45.

Then Christ foretold that he should be  
 Betrayed by wicked guile;  
 And afterward be slain by men,  
 And be entombed a while;  
 And on the third day rise again  
 By his own power divine;  
 But the disciples could not grasp  
 That marvellous design.  
 The Lord, of Peter then inquired,  
 “Of whom do kings demand  
 A tribute? From their children, or  
 From strangers in the land?”  
 Peter replied, “Of strangers.” “Then  
 The children must be free,”  
 Said Christ, “and I should be exempt,  
 From my nativity,

and if ðu hast tru fæt in God,  
 ðe ðiŋ ſal ſun bi ðon.  
 For, tu ðe ferm believer nu  
 of ðiŋz ar poſibel,  
 bæð ðe atenment ov hi heven,  
 and koŋkwæſt øver hel.”  
 ðæn Kriſt rebukt ðe ævel find,  
 and ſtretwæ fœrð hi ſped  
 from ðe pur idiot, huum hi left  
 ekzøſted az if ded.  
 Bwt Jizvſ tuk him bj ðe hand,  
 and ðen ðe reſkud lad  
 aröz in helþ and ſaniti,  
 and never mœr woz mad.  
 ðæn Kriſt's diſijpelz aſkt hwj ðe  
 kud not beſtø relif.  
 And Jizvſ kwikli anſerd ðem,  
 “Beköz ov vnbelif.  
 If yi had fæt bwt az a gren  
 ov muſtard ſid, yi mjt  
 iven bj a wrðd, kaſt mœntenz hj  
 intu ðe ſi ſtrjt.  
 Bwt yi kanot indid ekſpel  
 ðe dimonz ov wprſt kjnd,  
 vnleſ bj prær and faſtiŋ tu  
 yi ſanjktifiŋ ur mjnd.”

## SEKſON 83.

*Kriſt fortelz hiſ øn deð, and workſ a  
 mirakel for ðe tribut mœni.*

Maſu 17. 22-27. Mark 9. 30-32.  
 Luuk 9. 43-45.

ðæn Kriſt fœrtøld ðat hi ſud bi  
 betred bj wiked gjl;  
 and afterward bi ſlæn bj men,  
 and bi entumd a hwjl;  
 and on ðe ðerd ðe riŋz agen  
 bj hiſ øn pſer diviŋ;  
 bwt ðe diſijpelz kud not grasþ  
 ðæt marvelvſ deŋin.  
 ðe Lord ov Piter ðen inkwird,  
 “Ov huum du kinŋ demand  
 a tribut? From ðer giðren, or  
 from ſtrenjerz in ðe land?”  
 Piter repljð, “Ov ſtrenjerz.” “ðæn  
 ðe giðren muſt bi fri,”  
 ſed Kriſt, “and i ſud bi ekzempt,  
 from nj nativiti,

From paying tribute to support  
 God's temple here below.  
 Besides, as David's royal seed,  
 Exemption I could show.  
 But not to give the least offence  
 To those who think it good,  
 Go to the sea, and the first fish  
 Thou takest from its flood,  
 Shall in his mouth contain the coin  
 This impost doth require ;  
 That take, and give for me and thee,  
 Even as they desire."

SECTION 84.

*The disciples contend for superiority. The Parable of the unforgiving servant.*

Matthew 18. 1-35. Mark 9. 33-50.  
 Luke 9. 46-50.

And while they were within the house,  
 Christ's followers to him came,  
 And said, " Who in thy kingdom may  
 The greatest honor claim ?"  
 He asked them, what was their dis-  
 In walking by the way. [course  
 They held their peace, ashamed. They  
 Disputed who should sway. [had  
 But Jesus knew their thoughts, and  
 (To teach humility,) [said,  
 " If anyone would be the first,  
 Then he the last must be."  
 He took a little child to him,  
 And having set him down  
 Within their midst, he said to these  
 Vain seekers of renown,  
 " Unless ye be converted, yea,  
 Like to a child become,  
 Humble like this, ye cannot live  
 In heaven's eternal home.  
 And whosoever shall receive  
 Such child for my name's sake,  
 Receiveth me, and also Him  
 Whose glory I partake.  
 For in heaven's sight the least appears  
 The greatest of you all ;  
 And humble souls shall be raised up,  
 But proud ones low shall fall."  
 Then John said, " Master, we saw one  
 Belonging not to us,

from peij tribut tu sport  
 God'z tempel hir belø.  
 Besidz, az Devid'z roial sid,  
 ekzemson i kud sør.  
 Bøt not tu giv de list ofens  
 tu ðøz hu ðiŋk it gud,  
 gø tu de si, and de ferst fiš  
 ðø tekest from its flød,  
 šal in hiz møt konten de koin  
 dis impost døt rekwiř ;  
 ðát tek, and giv for mi and ði,  
 iven az de deziř."

SEKŒON 84.

*De disjipelz kontend for supirioriti. De Parabel ov de vnforgivij servant.*

Matj 18. 1-35. Mark 9. 33-50.  
 Luuk 9. 46-50.

And hwil de wer widin de høs,  
 Krjst's foløerz tu him kem,  
 and sed, " Huu in ðj kiŋdom me  
 de gretest onor kløm ?"  
 Hi askt ðem, hwot woz ðer diskors  
 in wøkiŋ bi de wø.  
 ðe held ðer pis, ašemd. ðe had  
 disputed huu juð swe.  
 Bøt Jizøvs nu ðer ðøts, and sed,  
 (tu tiç humiliti,)  
 " If eni wøn wud bi de ferst,  
 ðen hi de last møst bi.  
 Hi tuk a litel gjld tu him,  
 and haviŋ set him ðøn  
 widin ðer midst, hi sed tu ðiz  
 vøn sikerz ov renøn,  
 " Ünles yi bi konverted, ye,  
 ljk tu a gjld bekøm,  
 hømbel ljk ðis, yi kanot liv  
 in heven'z eternal høm.  
 And huseøever šal resiv  
 søç gjld for mi nem'z sek,  
 resiveŋ mi, and ølsø Him  
 huuz gløri i partek.  
 For in heven'z siç de list apirz  
 de gretest ov u øl ;  
 and hømbel sølz šal bi rezd øp,  
 bøt prød wønz lø šal fol."  
 ðen Jon sed, " Master, wi so wøn  
 belongij not tu øs,



Who cast out demons in thy name,  
And we forbade him thus  
To labor." Jesus said, "Forbid

Him not; for there is none  
Can do a miracle for me  
But I rejoice 'tis done.

For he that is not contrary,  
I count as on my part;

And he that only water gives  
To you with Christian heart,  
Shall not forego his due reward,

Because ye are my own;  
But better were it for a man  
To sink with a millstone

In deepest sea than that he should  
Pervert the feeblest soul

Who in my name believeth still,  
And owns my full control.

Woe to the wicked world, for each  
Offence that doth befall;

Which, without proper cause, is given,  
Or taken, great or small.

Whate'er the cherished favorite thing,  
Or idol of thy heart,

Which tempts thee to commit offence,  
With that thing quickly part.

Rather than gratify thine eye,  
Or hand, or foot, through vice,

Let them be made, for heaven's pure  
A votive sacrifice. [sake,

'Tis better far to lose a part,  
If it occasion wrong,

Than lose thy all, by guilt, which casts  
To hell the impious throng.

For everyone must soon or late  
Be truly purified,

As if by fire, from evil things  
Which in his heart abide.

Be mild and meek, and ever full  
Of kindly charities,

Free from presumptuous pride which  
would

The least good thing despise.

For even the meanest, poorest child,  
If striving to do right,

Is dear to God, and angels blest,  
Who watch him day and night.

And I have come from heaven to  
earth,

To save from guilt and pain

hu kast ɛt dimonz in ɔj nem,  
and wi forbad him ɔvs  
tu lebor." Jizvs sed, "Forbid

him not; for ɔer iz nvn  
kan du a mirakel for mi  
bvt j rejois 'tiz dvn.

For hi ɔat iz not kontrari,  
j kɛnt az on mj part;

and hi ɔat ɛnli wɔter givz  
tu v wiɔ Kristian hart,  
ɟal not fɛrgɛ hiz dʒ rɛwɔrd,

bekɔz jɪ ar mj ɛn;  
bvt betɛr wɛr it for a man  
tu sɪnk wiɔt a milstɔn

in dipest sɪ ɔan ɔat hi ɟud  
pɛrvɛrt ɔe fɪblɛst sɔl

hu in mj nem belivɛɔ stɪl,  
and ɛnz mj ful kontrɔl.

Wɛ tu ɔe wɪkɛd wɔrld, for ɪɔ  
ɔfɛns ɔat dɔɔ bɛfɔl;

hwɪɔ, wiɔtɔt proper kɔz, iz gɪvɛn,  
or tɛkɛn, grɛt or smɔl.

Hwɔtɛr ɔe ɔerɪst, fɛvɔrɪt ɔɪnj,  
or ɟdol ov ɔj hart,

hwɪɔ tɛmptɔ ɔɪ tu komɪt ɔfɛns,  
wiɔt ɔat ɔɪnj kwɪkli part.

Rɛɔɔtɛr ɔan grɔtɪfɪ ɔɪnj ɪ,  
or hand, or fut, ɟruv vɪs,

lɛt ɔɛm bɪ mɛd, for hɛvɛn'z pʒr sɛk,  
a vɔtɪv sɔkrɪfɪs.

'Tɪz betɛr far tu luz a part,  
ɪf ɪt okɛzɔn rɔnj,

ɔan luz ɔɪ ɔl, bɪ ɟɪlt, hwɪɔ kɔstɔ  
tu hɛl ɔe ɪmpɪvɔs ɟrɔnj.

For ɛvɛrɪwɔn mɔst sʒn or lɛt  
bɪ trʒli pʒrɪfɪd,

az ɪf bɪ fɪr, from ɪvɛl ɔɪnj  
hwɪɔ ɪn hɪz hart ɔbɪd.

Bɪ mjld and mjk, and ɛvɛr ful  
ov kɪndli ɔarɪtɪz,

fɪrɪ from prɛzʒmptʒvɔs prɪd hwɪɔ  
wʒd

ɔe lɪst ɟud ɔɪnj dɛspɪz.

For ɪvɛn ɔe mɪnɛst, pʒrɛst ɟɪld,  
ɪf strɪvɪnj tu du rɪt,

ɪz ɔɪr tu ɟɔd, and ɛnjɛlz blɛst,  
hu wɔɔ hɪm dɛ and nɪt.

And ɪ hav kɔm from hɛvɛn tu  
ɛrɔ,

tu sev from ɟɪlt and pɛn

Not only those who seem the best  
 And greatest among men,  
 But even the lowest, who appear  
 The outcasts of the land,  
 Redeeming those who else were lost :  
 So God has given command.  
 To raise the meanest, such as these,  
 Makes heavenly minds more glad  
 Than to preserve in safety those  
 Whose case was not so sad.  
 For God, all-merciful and good,  
 Who loves his children all,  
 Wills not that even the least he loves  
 Should perish, though he fall.  
 And if to thee thy brother shall  
 Do causeless wrong, go speak  
 With kindness to him of his fault ;  
 Remember man is weak.  
 And if thy private word should gain  
 His heart to penitence,  
 Thou shalt rejoice, because thou canst  
 Pass over the offence.  
 But if he will not hear thee thus,  
 Still strive his heart to gain,  
 By aid of wisely-chosen friends,  
 That all may be made plain.  
 If still with hardness he refuse  
 To listen to the right,  
 The cause thou shalt with prudence  
 Before the Church's sight. [bring  
 And if the Church he should despise,  
 And still should persevere  
 In wrong—then leave him to himself ;  
 Thy conscience then is clear.  
 To you, my chosen, verily,  
 Faith's mystery is given,  
 And what ye bind and loose on earth,  
 Is bound or loosed in heaven.  
 And even if two or three of you  
 Agree to ask a blessing  
 From God, he will in proper time  
 Place it in your possessing.  
 And when but two or three of you  
 Assemble in my name,  
 I will be present in your midst  
 If you my presence claim.”  
 Then Peter came to Christ, and said,  
 “ How often shall my brother  
 Against me sin, and I forgive  
 His fault, and anger smother ?

not onli ðoz hu sim ðe best  
 and grētest amōg men,  
 bŕt iven ðe læst, hu apir  
 ðe ŕtkasts ov ðe land,  
 redimiŕ ðoz hu els wer lost :  
 sŕ God haz given komand.  
 Tu rez ðe minest, svġ az ðiz,  
 meks hevenli mjndz mŕr glad  
 ðan tu prezerv in sefti ðoz  
 huuz kes woz not sŕ sad.  
 For God, ol-mersiful and gud,  
 hu lŕvz hiz ġildren ol,  
 wilz not ðat iven ðe list hi lŕvz  
 sud peris, ðŕ hi ŕol.  
 And if tu ði ði brŕder sal  
 du kŕzles roŕ, ġŕ spik  
 wið kjndnes tu him ov hiz ŕolt ;  
 remember man iz wik.  
 And if ði prijet wrd sud gen  
 hiz hart tu penitens,  
 ðs salt rejois, bekŕz ðs kanst  
 pas ŕver ðe ofens.  
 Bŕt if hi wil not hir ði ðŕs,  
 stil striv hiz hart tu gen,  
 bġ ed ov wizli-ġŕzen frendz,  
 ðat ol mŕ bi mŕd plen.  
 If stil wið hardnes hi refuŕz  
 tu lisen tu ðe riġt,  
 ðe kŕz ðs salt wið prudens briŕ  
 beŕŕ ðe Ċvrġ'ez sġt.  
 And if ðe Ċvrġ hi sud despiz,  
 and stil sud persevir  
 in roŕ—ðen liv him tu himself ;  
 ði konŕens ðen iz klar.  
 Tu ŕ, mġ ġŕzen, verili,  
 feŕ's mister i z given,  
 and hwot ŕi bġnd and lus on erð.  
 iz bŕnd or lust in heven.  
 And iven if tŕu or ŕri ov ŕ  
 aġri tu ask a blesin  
 from God, hi wil in proper tġm  
 ples it in ŕr pozesin.  
 And hwen bŕt tŕu or ŕri ov ŕ  
 asembl in mġ nem,  
 i wil bi prezent in ŕr midst,  
 if ŕ mġ prezens klem.”  
 ðen Piter kem tu Krġst, and sed,  
 “ Hs ofen sal mġ brder  
 aġenst mi sin, and i forgiv  
 hiz ŕolt, and anġer smŕder ?

Will seven times suffice?" "Not so,"  
 Jesus replied in turn,  
 "Say rather seven times seventy,  
 If he his error mourn.

Heaven acts even as a certain king,  
 A monarch great and just,  
 Who wished to settle his accounts  
 With officers of trust;  
 His stewards then he called to him,  
 And bade them to prepare,  
 And give to him, a full account  
 Of what was in their care.

One steward said, 'I owe thee, Lord,  
 At least ten thousand pound,  
 But cannot pay thee.' Then the king  
 Upon that servant frowned;  
 And said that he, and all he had,  
 Must answerable be:  
 Whereon that steward kneeled, and  
 said,

'Have patience, Lord, with me,  
 And I will pay thee all in time.'  
 Then did the monarch show  
 Mercy to that same steward, and  
 Forgiveness did bestow.

But that same man went out, and soon,  
 Unlike his master good,  
 Treated his under officers  
 With harshness stern and rude;  
 And even though their debts were  
 He cast them into gaol. [smol,  
 And though they promised soon to pay,  
 They could not thus prevail.

Of this the king soon heard, and wroth  
 With this ungrateful man,  
 Summoned him straight before his  
 court

Of justice; and began  
 To say, 'O wicked, cruel one,  
 Did I not pardon thee,  
 And cancel thy great debt at once,  
 Out of pure charity?

How could'st thou show such cruelty  
 To those thy debtors small,  
 Who sought compassion from thy  
 And did for mercy call? [hand,  
 Now I revoke my kind decree,  
 And will exact my claim  
 From thee by prison discipline,  
 Until thou pay the same.'

Wil seven tijnz sɔfs?" "Not sɔ,"  
 Jizvs repljd in tɔrn,  
 "Sɛ rɔðer seven tijnz seventi,  
 if hi hiz'eror mɔrn.

Heven akts iven az a serten kin,  
 a monark gret and jɔst,  
 hu wɪft tu setel hiz akɔnts  
 wɪd ofiserz ov trɔst.  
 Hiz stɔardz ðen hi kɔld tu him,  
 and bad ðem tu prepɛr,  
 and giv tu him, a ful akɔnt  
 ov hwot woz in ðer ker.

Wɔn stɔard sed, 'I ɔ ði, Lord,  
 at list ten tɛszand pɔnd,  
 bɔt kanot pɛ ði.' ðen ðe kin  
 ɔpon ðæt servant frɔnd;  
 and sed ðat hi, and ɔl hi had,  
 mɔst anserabel bi:  
 hwɛron ðæt stɔard nɪld, and  
 sed,

'Hav pɛsɛns, Lord, wɪd mi,  
 and i wil pɛ ði ɔl in tɪm.'  
 ðen did ðe monark sɔ  
 mɛrsi tu ðæt sɛm stɔard, and  
 forgɪvnes did bestɔ.

Bɔt ðæt sɛm man went ɔt, and sun,  
 ɔnljk hiz master gud,  
 trɪtɪd hiz ɔnder ofiserz  
 wɪd hɔrʃnes stern and ruɔd;  
 and iven ðɔ ðer dets wer smɔl,  
 hi kast ðem intu jɛl.  
 And ðɔ ðe promɪst sun tu pɛ,  
 ðɛ kud not ðɔs prevɛl.

Ov ðɪs ðe kin sun herd, and rɔθ  
 wɪd ðɪs ɔngretful man,  
 sɔmond him strɛt befɔr hiz  
 kɔrt

ov jɔstɪs; and began  
 tu sɛ, 'O wɪkɛd, kruɛl wɔn,  
 did i not pardon ði,  
 and kansel ðɪ gret det at wɔns,  
 ɔt ov pɔr çarɪtɪ?

Hɛ kud'st ðɛ sɔ sɔç kruɛltɪ  
 tu ðɛz ðɪ dɛtɛrʒ smɔl,  
 hu sɔt kɔmpɔsɔn frɔm ðɪ hand,  
 and did for mɛrsi kɔl?  
 Nɛ i revɔk mi kɪnd dɛkrɪ,  
 and wil ɛkzakt mi klem  
 frɔm ði bɪ prɪzɔn dɪsɪplɪn,  
 ɔntɪl ðɛ pɛ ðe sɛm.'



Even thus your heavenly Father will  
Do also unto you,  
If you do not forgiveness grant  
And show compassion due  
When those who have done wrong,  
relent,  
And strive to amend their way.  
The mercy you to others show,  
Heaven will to you repay."

Uven d̄os yr hevenli Fader wil  
du ɔls̄o ɔntu ɥ,  
if ɥ du not forgivnes grant  
and s̄er kompas̄on du  
hwen d̄erz hu hav d̄on roy,  
relent,  
and striv̄ tu amend d̄er we.  
D̄e mersi ɥ tu ɔderz s̄er,  
heven wil tu ɥ repe."

BOOK VI.

SECTION 85.

*The mission of the Seventy Disciples.*  
Luke 10. 1-17.

And after all these things, the Lord,  
With love divine, sent forth  
Seventy disciples through the land,  
East, west, and south, and north.  
By pairs he sent them, to proclaim  
His Gospel in each place  
Which he himself would visit soon  
With offers of his grace.  
He said, "The harvest of men's souls  
Is great; the reapers few:  
Pray ye the Lord of harvest that  
He will more minds imbue  
With love of spiritual truth,  
That they may go and teach  
My Gospel through the world, and  
Place heaven within the reach [thus  
Of everyone. Go ye your ways,  
Behold, I send you forth  
As lambs among fierce human wolves,  
To renovate the earth.  
Be not encumbered with much store,  
From needless wants abstain;  
Nor spend your heaven-devoted time  
In salutations vain;  
But kindly, plainly, earnestly,  
Perform your destined task.  
And when you enter any house,  
Heaven's blessing on it ask;  
And if my spirit of peace be there,  
Your peace shall on it rest;  
If not, your blessing shall return  
As an unwelcomed guest.

BUK VI.

SEKŒON 85.

*D̄e mison ov de Seventi Disjipelz.*  
Luuk 10. 1-17.

And after ɔl d̄iz d̄inz, d̄e Lord,  
wid l̄ov divjn, sent f̄ort  
seventi disjipelz tru de land,  
ist, west, and s̄st, and norf.  
Bj perz hi sent dem, tu proklem  
hiz Gospel in īg ples  
hwig hi himself wud vizit suun  
wid oferz ov hiz gras.  
Hi sed, "D̄e harvest ov men'z solz  
iz gret; d̄e ripers̄ f̄u:  
pre yi d̄e Lord ov harvest dat  
hi wil m̄er mjndz imb̄u  
wid l̄ov ov spirital truf,  
dat d̄e me ḡo and tig  
mj Gospel tru de w̄orld, and d̄os  
ples heven widin d̄e rig  
ov everiw̄pn. Ḡo yi yr wez,  
behold, ī send ɥ f̄ort  
az lamz am̄y firs human wulvz,  
tu renovet d̄e erf.  
Bi not enk̄umberd wid m̄og stor,  
from nidles wons absten;  
nor spend yr heven-devoted t̄im  
in salutes̄onz ven;  
b̄ot kjndli, pl̄enli, earnestli,  
perform yr destind task.  
And hwen ɥ enter eni h̄os,  
heven'z blesig on it ask;  
and if mj spirit ov pis bi d̄er,  
yr pis sal on it rest;  
if not, yr blesig sal ret̄orn  
az an ɔnwelk̄omd gest.

And when a proper house you find,  
 Within the same reside,  
 Accepting what is offered you,  
 Without false shame or pride.  
 For he who labors in good works  
 Is worthy of his hire ;  
 And do not go from house to house,  
 Unsteady in desire.  
 For by one settlement you shall  
 Gain time and good esteem,  
 And shall not unto worldly men  
 Restless itinerants seem.  
 And wheresoe'er your dwelling, heal  
 The sick that are therein,  
 And say, 'God's kingdom is come nigh,  
 Therefore forsake all sin.'  
 And if a city should reject  
 You and your Gospel, there  
 Shake from your feet the dust, and let  
 Them their own evils bear.  
 And say, at leaving, 'Though ye be  
 Polluted by much crime,  
 Be sure God's kingdom is at hand,  
 Therefore repent in time ;  
 Or it will fare far worse with you,  
 However proud and high,  
 Than with old Sodom, which ne'er  
 The Gospel mystery. [heard  
 Whoever hears my ministers,  
 If just and true they be,  
 In hearing them, doth likewise hear  
 Their Master, even me.  
 He that despises you, also  
 Despises me : nay more :  
 He that despises me, also  
 Despises him before  
 Whose face all angels bow  
 And worship evermore."

## SECTION 86.

*Christ goes up to the Feast of Tabernacles.*  
 Matthew 19. 1, 2. Mark 10. 1.  
 John 7. 2-10.

Now when the Jewish feast drew near  
 Of Tabernacles named,  
 His brethren said to Jesus. "Lord,  
 Because thy works are famed,  
 Remove into Judea's land,  
 That men the same may see,

And hwen a proper hæs u find,  
 wīdin ðe sēm rezjd,  
 akseptij hwot iz oferd u,  
 wīdŕst fōls sēm or prjd.  
 For hi hu leborz in gud wōrks  
 iz wōrðti ov hiz hjr ;  
 and du not gē from hæs tu hæs,  
 vñstedi in dezjr.  
 For bj wōn setelment u sal  
 gen tīm and gud estim,  
 and sal not vñtu wōrldli men  
 restles jtinerants sīm.  
 And hwersœr ur dwelijn, hil  
 ðe sik ðat ar ðerin,  
 and sē 'God'z kiñdom iz kōm nj,  
 ðerfer forseċ ol sin.'  
 And if a siti sud rejekt  
 u and ur Gospel, ðer  
 ſċk from ur fīt ðe dōst, and let  
 ðem ðer ōn ivelz ber.  
 And sē, at livij, 'Ðē yi bi  
 poluted bj mōċ krijm,  
 bi sūr God'z kiñdom iz at hand,  
 ðerfer repent in tīm ;  
 or it wil fer far wōrs wīd u,  
 hœver prōd and hj,  
 ðan wīd ōld Sodom, hwīg nēr herd  
 ðe Gospel misterī.  
 Hwēver hjrz mj ministerz,  
 if jōst and tru ðe bi,  
 in hiriñ ðem, dōt ljkwīz hir  
 ðer Master, iven mī.  
 Hi ðat despīzez u, olſē  
 despīzez mī : nē mōr :  
 hi ðat despīzez mī, olſē  
 despīzez him befōr  
 huwz fēs ol enjelz bŕ  
 and wōrſip evermōr."

## SEKŒON 86.

*Krist gōz vp tu ðe Fīst ov Tabernakelz.*  
 Maſu 19. 1, 2. Mark 10. 1.  
 Jon 7. 2-10.

Nŕ hwen ðe Juīf fīst dru nār  
 ov Tabernakelz nēmd,  
 hiz brēdren sed tu Jīzvs, "Lord,  
 bekōz ðj wōrks ar fēmd,  
 remuv intu Judia'z land,  
 ðat men ðe sēm mē sī.

For none doth work in secret who  
 Would be known openly.  
 If these great things are done by thee,  
 Appear before mankind.  
 For even his brethren's faith in him  
 Was weak, and almost blind.  
 Then Jesus said, "Your time is now,  
 But mine is not yet come;  
 The world hates me, not you, because  
 I charge its evils home.  
 Go ye up to the feast. I must  
 Not yet go publicly.  
 My time is not." This said, he still  
 Abode in Galilee.  
 But after, when his brethren had  
 Departed to the feast,  
 He, too, left Galilee, and went,  
 But did not go in haste.  
 And then he journeyed to the coasts  
 Of Jordan, there to teach  
 And heal the countless multitudes  
 That came within his reach.

SECTION 87.

*Agitation of the public mind at Jerusalem concerning Christ.—John 7. 11-53.*

The Jews sought Jesus at the feast,  
 And all said, "Where is he?"  
 Some said, "He's good;" and others  
 He deals in subtlety;" ["Nay;  
 But fearing those placed over them,  
 No man spake openly.  
 And when the feast was at its height,  
 He to the temple came  
 And taught. His eloquence divine  
 Surprised them. They exclaim,  
 "Whence hath this man this wisdom?  
 How knoweth this man letters? [or,  
 He is not learned in the law,  
 Yet he excels his betters."  
 Jesus replied, "My doctrine springs  
 Not from myself alone;  
 'Tis his who sent me. He to me  
 Hath all this wisdom shown.  
 And if a man wills what God wills,  
 He soon shall understand  
 My doctrine is derived from God,  
 And not from mortal hand.

for non doþ work in sikret hu  
 wud bi non oþenli.  
 If ðiz gret ðingz ar don bi di,  
 apir befor mankjnd.  
 For iven hiz bredren'z fet in him  
 woz wik, and olmost bljnd.  
 Ðen Jizvs sed, "Ur tijm iz ns,  
 bpt mjn iz not yet kwm;  
 de wørld hets mi, not u, bekoz  
 i garj its ivilz hom.  
 Ge yi up tu de fist. F most  
 not yet ge pþblikli.  
 Mj tijm iz not." Ðis sed, hi stil  
 abod in Galili.  
 Bpt after, hwen hiz bredren had  
 departed tu de fist,  
 hi, tu, left Galili, and went,  
 bpt did not ge in hest.  
 And ðen hi jørnid tu de kørsts  
 ov Jordan, der tu tiç  
 and hil de kørntles moltipdz  
 dat kem widin hiz riç.

SEKŒON 87.

*Ajitefon ov de pþblik mjnd at Jerusalem honsernij Krijst.—Jon 7. 11-53.*

Ðe Juuz söt Jizvs at de fist,  
 and ol sed, "Hwer iz hi?"  
 Sþm sed, "Hi'z gud;" and nderz  
 hi dilz in sþtelti;" ["Ne;  
 bpt firij döz plest oþer dem,  
 nør man spek oþenli.  
 And hwen de fist woz at its hjt,  
 hi tu de tempel kem  
 and tot. His elokwens divjn  
 sþrprijzd dem. Ðe eksklem,  
 "Hwens haf ðis man ðis wizdom?  
 hs noet ðis man leterz?" [or,  
 Hi iz not lerned in de lo,  
 yet hi ekselz hiz beterz."  
 Jizvs repljð, "Mj doktrin sprijz  
 not from mjself alon;  
 'tiz hiz hu sent mi. Hi tu mi  
 haf ol ðis wizdom sþn.  
 And if a man wilz hwot God wilz,  
 hi sun fal nderstand  
 mj doktrin iz derjvd from God,  
 and not from mortal hand.



For he that speaketh of himself  
 Seeks only his own fame ;  
 But he that seeks his Master's will  
 Is innocent of blame.  
 By Moses, did ye not receive  
 The law, most just and true ;  
 Which says, Ye shall be merciful,  
 And shall no murder do ?  
 But now ye break this holy law,  
 And seek to murder me  
 Because upon the Sabbath day  
 I healed infirmity.  
 Yet still ye scruple not thereon  
 Your sons to circumcise.  
 If this breaks not the Sabbath law,  
 Why do ye feign surprise  
 That I by better right should heal  
 Diseases on that day ?  
 Judge justly and impartially,  
 And be not led astray  
 By mere external forms, and shows  
 Of things that oft delude ;  
 For you may err through prejudice,  
 Like the rash multitude.  
 Ye know where I was born, and where  
 My youthful years passed by ;  
 And ye should know I am not come  
 Myself to magnify.  
 But ye know not the mighty God  
 Who sent me to proclaim  
 His loving truth, for he is true,  
 And I speak in his name."  
 And as he spake, his forceful words  
 Struck all his hearers dumb ;  
 But none laid hands upon him, for  
 His hour was not yet come.  
 Then many more believed on him  
 By witnessing the power  
 He exercised in miracles  
 Performed in that same hour.  
 But when the Pharisees had heard  
 Of the people's faith in Christ,  
 They and the priests sent officers  
 To take him unapprised.  
 Then Jesus said, "A little while  
 I yet remain below,  
 And when my time is fully come,  
 To Him who sent, I go.  
 And ye shall seek me then in vain ;  
 For heaven, my native home,

For hi dat spikeſ ov himself  
 siks onli hiz on fem ;  
 bvt hi dat siks hiz Master'z wil  
 iz inosent ov blem.  
 Bj Møzes, did yi not resiv  
 de lō, mōst jōst and tru ;  
 hwiç sez, Yi sal bi mersiful,  
 and sal nō mvrder du ?  
 Bvt nŕ yi brøk đis hōli lō,  
 and sik tu mvrder mi  
 bekøz vpon de Sabat de  
 j hild infermiti.  
 Yet stil yi skrupel not đeron  
 vř sōnz tu serkōmsjz.  
 If đis breks not de Sabaſ lō,  
 hwi du yi fen sōrprjz  
 đat j bj beter rjſ sud hīl  
 disizez on đát de ?  
 Jvj jōstli and imparfali,  
 and bi not led astrē  
 bj mir eksternal formz, and sež  
 ov đjnz đat oft delud ;  
 for v mē er đru prejudis,  
 ljik de raf mlſtjtud.  
 Yi nō hwēr j woz born, and hwēr  
 mj vřful yjrz past bj ;  
 and yi sud nō j am not kōm  
 mjself tu magnifj.  
 Bvt yi nō not de mjtī God  
 hu sent mi tu prøklem  
 hiz lōvjg truſſ, for hi iz tru,  
 and j spik in hiz nem."  
 And az hī spek, hiz fōrsful wōrdz  
 strøk ol hiz hīrerz dōm ;  
 bvt nōn led handz vpon him, for  
 hiz ŕr woz not yet kōm.  
 Đen meni mōr beljvd on him  
 bj wjtnešjg de pŕer  
 hi eksersjzd in mirakelz  
 performd in đát sem ŕr.  
 Bvt hwen de Farisiz had herd  
 ov de pipel'z feš in Krjst,  
 đz and de prjsts sent ofiserz  
 tu tek him vnprjzd.  
 Đen Jizōs sed, "A litel hwjł  
 j yet remen belō,  
 and hwen mj tjm iz fuli kōm,  
 tu Him hu sent, j gō.  
 And yi sal sik mi đen in ven ;  
 for heven, mj netiv hōm,

Is not for unbelievers fit ;  
 Thither ye cannot come."  
 Then said the Jews, " Where will he  
 That we in vain shall seek ? [go,  
 Will he to the dispersèd go,  
 And teach the Jewish Greek ?  
 What meaneth he by these strange  
 ' Ye cannot come with me, [words,  
 Nor shall ye find me in that day,  
 Though seeking wistfully ? "'  
 On the last day of that great feast,  
 Jesus stood forth, and cried,  
 " Whoever thirsts, O let him come  
 To me, and be supplied.  
 As Scripture saith, ' The thirsty soul,  
 Shall drink abundantly. ' "  
 (But this he of that Spirit spake,  
 Then in futurity,  
 Which his disciples should receive  
 To be their heavenward guide :  
 This Holy Spirit was not until  
 Jesus was glorified.)  
 Many who heard this saying, said,  
 " A prophet this must be ; "  
 And others said, " This is the Christ ; "  
 But they could not agree.  
 Some asked, " Shall our Messiah King  
 From Galilee appear,  
 When from the town of Bethlehem,  
 (In Scripture it is clear.)  
 He comes, of David's royal seed,  
 As David there was born ? "  
 On this there was a fierce debate ;  
 And some, in very scorn,  
 Wished to lay hold on him, but still  
 They feared such wrong to do,  
 Because their inward consciences  
 Would whisper, he was true.  
 Then did the officers return  
 To the priests and Pharisees,  
 Who questioned where the prisoner  
 And though it did displease, [was :  
 They said that never man so spake.  
 " Are ye, too, so deceived ? "  
 Replied the Pharisees. " Have we  
 Upon the man believed ?  
 But ignorant and foolish men,  
 Not truly Abraham's seed,  
 Nor knowing Moses' sacred law,  
 May thus be cursed indeed. "

iz not for unbeliverz fit ;  
 dider yi kanot kòm. "  
 ðen sed ðe Juuz, " Hwer wil hi gø,  
 ðat wi in ven sal sik ?  
 wil hi tu ðe dispersed gø,  
 and tig ðe Juif GriK ?  
 Hwot minet hi bi ðiz strenj wørdz,  
 ' Yi kanot kòm wid mi,  
 nor sal yi find mi in ðát ðe,  
 ðø sikiñ wistfuli ? "  
 On ðe last ðe ov ðát gret fist,  
 Jizps stud fært, and krijd,  
 " Hwever ðersts, Ø let him kòm  
 tu mi, and bi søpljð.  
 Az Skriptur sef, ' ðe ðersti søl,  
 sal driñk abvndantli. ' "  
 (Bvt ðis hi ov ðát Spirit spek,  
 ðen in futurity,  
 hwig hiz disjipelz sud resiv  
 tu bi ðer hevenward gid :  
 ðis Høli Spirit woz not vntil  
 Jizps woz glørifid.)  
 Meni hu herd ðis seiñ, sed,  
 " A profet ðis møst bi ; "  
 and vðerz sed, " ðis iz ðe Krijst ; "  
 bvt ðe kud not agri.  
 Søm askt, " Sal ør Mesja Kij  
 from Galili apir,  
 hwen from ðe tøn ov Bøflihem,  
 (In Skriptur it iz klir.)  
 hi kòmz, ov Devid'z roial sid.  
 az Devid ðer woz born ? "  
 On ðis ðer woz a firs debet ;  
 and søm, in veri skorn,  
 wist tu le høld on him, bvt stil  
 ðe fird søg roñ tu ðu,  
 bekøz ðer inward konfensez  
 wud hwisper, hi woz tru.  
 ðen did ðe ofiserz retørn  
 tu ðe prists and Farisiz,  
 huu kwestiond hwer ðe prizoner  
 and ðø it did displiz, [woz :  
 ðe sed ðat never man sø spek.  
 " Ar yi, tu, sø desivd ? "  
 repljð ðe Farisiz. " Hav wi  
 vpon ðe man belivd ?  
 Bvt ignorant and fulif men,  
 not trulli Ebrahim'z sid,  
 nor nøiñ Møzes' sekred lø.  
 me ðps bi kørst indid. "

Then one, more honest than his sect,  
 Who once had come by night,  
 To learn the truth from Jesus' mouth,  
 And practise it aright,  
 Said, "Doth our law condemn a man  
 Before it hear his case,  
 And give him opportunity  
 To answer, face to face?"  
 Then they replied, "What, art thou,  
 Of wretched Galilee? [too,  
 Search in the Scriptures, thou wilt find  
 No prophet thence can be."  
 The Jews then to their homes retreat,  
 And Jesus goes to Olivet.

## SECTION 88.

*Conduct of Christ to the Adulteress and her  
 accusers.—John 8. 2-12.*

Then early on the morrow, Christ  
 Unto the Temple turned;  
 And all the people crowded there;  
 His words within them burned.  
 The Scribes and Pharisees then  
 A woman in her shame, [brought  
 And placing her before the Lord,  
 They gave her crime its name.  
 "Master," said they, "adulteress  
 This woman sure is proved;  
 And in the very deed was found;  
 She therefore was removed.  
 Now Moses, in the law commands  
 Such persons shall be stoned;  
 We brought her here to ask of thee,  
 Can such guilt be atoned?"  
 Not for the truth they questioned thus,  
 But malice did abound;  
 This Jesus knew, and only stooped  
 To write upon the ground.  
 So while they still persist to ask,  
 He raised himself, and spake,  
 "If one among you hath not sinned,  
 Let him the first stone take."  
 And then again he stooped, and wrote,  
 While conscience made them start,  
 And, each convicted, old and young,  
 Did one by one depart.  
 Then Jesus left alone, (and she,  
 Frail woman, standing there,)

Æn wƿn, mƿr onest ðan hiz sekt,  
 hu wƿns had kƿm bj njt,  
 tu lern ðe truþ from Jizvs' mƿst,  
 and praktis it arjt,  
 sed, "Dƿt ƿr lƿ kondem a man  
 befƿr it hir hiz kes,  
 and giv him oportuniti  
 tu anser, fƿs tu fƿs?"  
 Æn ðe repljd, "Hwot, art ðs, tu,  
 ov reged Galili?"  
 Serq in ðe Skripturz, ðs wilt fnd  
 nƿ profet ðens kan bi."  
 Æe Juuz ðen tu ðer hƿmz retrit,  
 and Jizvs gƿz tu Olivet.

## SEKƿON 88.

*Kondƿkt ov Krjst tu ðe Adlterez and  
 her akuzerz.—Jon 8. 2-12.*

Æn erli on ðe morƿ, Krjst  
 ƿntu ðe Tempel tƿrnd;  
 and ol ðe pipel krƿded ðer;  
 hiz wƿrdz widin ðem bƿrnd.  
 Æe Skrijbz and Farisiz ðen brot  
 a wuman in her fƿm,  
 and plesj her befƿr ðe Lord,  
 ðe gev her krjm its nem.  
 "Master," sed ðe, "adlterez  
 "ðis wuman sƿur iz prƿvd;  
 and in ðe veri did woz fƿnd;  
 ji ðerfƿr woz remuud.  
 Nƿ Mƿzes, in ðe lƿ komandz  
 sƿq personz sal bi stƿnd;  
 wi brot her hir tu ask ov ði,  
 kan sƿq gilt bi atƿnd?"  
 Not for ðe truþ ðe kwestiond ðƿs,  
 bƿt malis did abƿnd;  
 ðis Jizvs nƿ, and ƿnli stuƿt  
 tu rjt ƿƿon ðe grƿnd.  
 Sƿ hwjl ðe stil persist tu ask,  
 hi rezd himself, and spek.  
 "If wƿn amƿj ƿ haþ not sind,  
 let him ðe ferst stƿn tek."  
 And ðen agen hi stuƿt, and rƿt,  
 hwjl konvikted med ðem start,  
 and, jƿ konvikted, ƿld and yƿj,  
 did wƿn bj wƿn depart.  
 Æen Jizvs left alƿn, (and fj,  
 frel wuman, standj ðer,)



Rose, and in tender accents asked,  
 "Where thine accusers? where?  
 Hath no man thee condemned?" She  
 said,  
 "None, Lord. I grace implore."  
 He said, "Nor do I thee condemn;  
 Go now, and sin no more."

## SECTION 89.

*Christ declares himself the Light of the  
 World, and the true Messiah.*

John 8. 12-59.

Then Jesus spake to them again,  
 "I am the world's true light;  
 And everyone that follows me,  
 Walks not in the dark night  
 Of errors and of falsities,  
 But hath the light of life;  
 From heaven it comes; 'tis permanent;  
 And knows not sin nor strife."  
 The Pharisees then said, "If thou  
 Speak for thyself alone,  
 We doubt thy evidence; its truth  
 Must be by others shown."  
 Jesus replied, "Though of myself  
 This witness I may bear,  
 Yet well I know my evidence  
 Is true beyond compare;  
 Because I know from whence I came,  
 And whither I depart,  
 By intuitions such as dwell  
 In no mere human heart.  
 Ye judge according to the flesh,  
 But I thus judge no one;  
 Yet if I judge, my judgement's true,  
 For I am not alone.  
 And were I called to prove my case  
 By evidences two,  
 It would appear that I, my words,  
 And deeds, are ever true;  
 For while I witness of myself,  
 By miracles of grace,  
 My heavenly Father bears for me  
 Witness in every place."  
 Then said they to him, "Where is  
 To them, the Lord replied, [he?]"  
 "Ye neither know me, nor my Father,  
 Nor will ye, in your pride,

roz, and in tender aksents, askt,  
 "Hwer dĳn akuzerz? hwer?  
 Haf nō man dĳ kondemd?" Σi  
 sed,  
 "Nōn, Lord. ꝥ grēs implēr."  
 Hi sed, "Nor du ĳ dĳ kondem;  
 gō nō, and sin nō mōr."

## SEKŒON 89.

*Krist deklertz himself de Lĳt ov de  
 World, and de tru Mesja.*

Jon 8. 12-59.

Ďen Jizōs spēk tu đem agen,  
 "ꝥ am đe wōrld'z tru lĳt;  
 and everiwōn đat folōz mĳ,  
 wōks not in đe dark nĳt  
 ov erorz and ov fōlsitiz,  
 bōt haf đe lĳt ov lĳf;  
 from heven it kōmz; 'tiz perman-  
 and nōz not sin nor strĳf. [ent;  
 Ďe Farisiz đen sed, "If đs  
 spēk for đĳself alōn,  
 wĳ đst đĳ evidens; its truđ  
 mōst bĳ bĳ vđerz sōn."  
 Jizōs replĳd, "ꝥ ov mĳself  
 đis wĳnes ĳ mē ber,  
 yet wel ĳ nō mĳ evidens  
 iz tru beyond komper;  
 bekōz ĳ nō from hwens ĳ kēm,  
 and hwĳter ĳ depart,  
 bĳ ĳntuĳsōnz svĳ az dwel  
 in nō mir hūman hart.  
 Yĳ jōj akordĳ tu đe fles,  
 bōt ĳ đvs jōj nōwōn;  
 yet if ĳ jōj, mĳ jōjment's tru,  
 for ĳ am not alōn.  
 And wer ĳ kōld tu pruuv mĳ kēs  
 bĳ evidensez tū,  
 it wud apir đat ĳ, mĳ wōrdz,  
 and đĳdz, ar ever tru;  
 for hwĳl ĳ wĳnes ov mĳself,  
 bĳ mirakelz ov grēs,  
 mĳ hevenli Fōster berz for mĳ  
 wĳnes in everi plēs."  
 Ďen sed đe tu him, "Hwer iz hĳ?"  
 Tu đem, đe Lord replĳd,  
 "Yĳ nĳđer nō mĳ, nor mĳ Fōster,  
 nor wil yĳ, in ųr prĳd,

Acknowledge me, therefore his love  
 Cannot in you abide."  
 These words spake Jesus as he taught  
 Within the treasury,  
 And no man laid hands on him, for  
 His hour was not yet nigh.  
 Then Jesus said, "I go my way,  
 My course divine fulfil;  
 Ye still will seek Christ falsely, such  
 Is your delusion still;  
 And in your sins you'll surely die,  
 Because your souls are base,  
 And grovel in the dust of earth;  
 I am of heavenly race.  
 Yea, if ye do not trust in me  
 As the Anointed One,  
 Ye'll sink beneath, in sin and shame,  
 And ever be undone.  
 I yet have many things to say  
 And judge concerning you,  
 And I shall truly judge, for God  
 Who sent me, is most true.  
 Moreover I proclaim those things  
 Which I have heard from him.  
 And when that I am crucified  
 By your proud Sanhedrim,  
 Then shall ye know that I am he,  
 And that I nothing do  
 From self, but what the Father does;  
 And he I know is true."  
 Then many Jews believed in Christ;  
 To whom he said, "Take heed;  
 If ye continue in my word,  
 Then are ye mine indeed;  
 And ye shall know the very truth,  
 And that shall make you free,  
 And everlasting peace and joy  
 Shall wait on liberty."  
 Then said the Jews, "As Abraham's  
 We ever free have been." [seed  
 Jesus replied, "Whoever sins  
 The servant is of sin;  
 And he that sins shall not abide  
 Within God's house for ever;  
 The Son, and he that loves the Son,  
 Shall be excluded never.  
 And if the Son shall make you free,  
 Ye shall be free indeed.  
 I know your nation's origin,  
 That ye are Abraham's seed,

aknolej mi, ðerfor hiz lōv  
 kanot in ȳ abid."  
 ðiz wōrdz spek Jizōs az hi tōt  
 widin ðe treguri,  
 and nō man led handz on him, for  
 hiz ȳr woz not yet nȳ.  
 ðen Jizōs sed, "I gō mj we,  
 mj kōrs divin fulfil;  
 ȳi stil wil sik Krȳst fōsli, sōg  
 iz ȳr deluzion stil;  
 and in ȳr sinz ȳ'l surlī dȳ,  
 bekōz ȳr sōlz ar bes,  
 and grovel in ðe dōst ov eā;̄  
 i am ov hevenli res.  
 Ȳe, if ȳi dū not trōst in mi,  
 az ðe Anointed Wōn,  
 ȳi'l sink benid, in sin and sem,  
 and ever bi vōdōn.  
 I yet hav meni tȳnz tu sē  
 and jōj konsernȳ ȳ,  
 and i sal truuli jōj, for God  
 hu sent mi, iz mōst tru.  
 Mōrōver i prōklem ðez tȳnz  
 hwȳ i hav herd from him.  
 And hwen ðat i am kruusifd  
 bi ȳr prōd Sanhedrim,  
 ðen sal ȳi nō ðat i am hi,  
 and ðat i nōtȳ dū  
 from self, bōt hwot ðe Fāder dōz;  
 and hi i nō iz tru."  
 ðen meni Juz belivd in Krȳst;  
 tu hum hi sed, "Tek hid;  
 If ȳi kontinȳ in mj wōrd,  
 ðen ar ȳi mjn indid;  
 and ȳi sal nō ðe veri trōst,  
 and ðat sal mēk ȳ fri,  
 and everlasting pis and joi  
 sal wet on liberti."  
 ðen sed ðe Juz, "Az Ebraham'z  
 wi ever fri hav bin." [sid  
 Jizōs replid, "Huēver sinz  
 ðe servant iz ov sin;  
 and hi ðat sinz sal not abid  
 widin God'z hōs for ever;  
 ðe Sōn, and hi ðat lōvz ðe Sōn,  
 sal bi ekskluded never.  
 And if ðe Sōn sal mēk ȳ fri,  
 ȳi sal bi fri indid.  
 I nō ȳr nesōn'z orijin,  
 ðat ȳi ar Ebraham'z sid,

But if ye were indeed true sons  
 Of that most faithful sire,  
 Ye would his pious words and deeds,  
 To speak and act aspire.  
 But now, most unlike Abraham,  
 Ye seek to murder me,  
 Who have revealed to you the truths  
 I heard from Deity."  
 Then said the Jews to Christ, "We  
 One Father, even God." [have  
 Jesus replied, "If so, you would  
 More love to me have showed,  
 For I proceeded forth, and came  
 From God, who sent me here,  
 To save the souls of lost mankind,  
 That still to heaven are dear.  
 Wherefore do ye not understand  
 My speech, as clear as day?  
 Because ye do not truly strive  
 My doctrine to obey.  
 Your father is the devil, and  
 Ye his vile lusts fulfil;  
 He was a murderer from the first,  
 And deals in falsehood still.  
 He is the source of foul deceits,  
 And lies of every kind,  
 And by his wicked sophistries  
 He makes men's reason blind.  
 It is because I tell the truth  
 That ye believe me not;  
 Ye cannot find in my discourse  
 A single flaw or blot.  
 If, then, I speak the truth divine,  
 Which ye cannot disprove,  
 Why do ye not believe in me,  
 And your Messiah love?  
 He who is godly hears God's words,  
 And tries to obey them still;  
 Ye hear them not, because, in truth,  
 Ye do not love God's will.  
 If any man will keep my word,  
 And true obedience show,  
 He shall not taste of that worse death,  
 Which guilty spirits know.  
 My honor comes from that great God  
 Whose will I preach and do.  
 That God I know, and keep his words,  
 Because his words are true.  
 Your father Abraham rejoiced  
 To anticipate my day;

bvt if yi wer indid tru sönz  
 ov dát möst feßful sjr,  
 yi wud hiz pijs wördz and didz,  
 tu spik and akt aspjr.  
 Bvt nß, möst vnljk Ebrahim,  
 yi sik tu mörder mi,  
 hu hav revild tu y de truat  
 j herd from Diiti."  
 ðen sed ðe Juuz tu Krijst, "Wi hav  
 wvn Fsðer, iven God."  
 Jizds repljd, "If sø, y wud  
 mör løy tu mi hav sød,  
 for j pösided fært, and kem  
 from God, hu sent mi hir,  
 tu sev ðe sølz ov lost mankjnd,  
 ðat stil tu heven ar dir.  
 Hwærfær du yi not vnderstand  
 mj spiç, az klir az de?  
 beköz yi du not truli strjv  
 mj doktrin tu øbe.  
 Ur fsðer iz ðe devil, and  
 yi hiz vjl lösts fulfil;  
 hi woz a mörderer from ðe ferst,  
 and dilz in fölhud stil.  
 Hi iz ðe sørs ov fsl desits,  
 and ljz ov everi kjnd,  
 and bj hiz wiked sofistritz  
 hi meks men'z rizon bljnd.  
 It iz beköz j tel ðe truat  
 ðat yi beliv mi not;  
 yi kanot fjnd in mj diskørs  
 a singel flø or blot.  
 If, ðen, j spik ðe truat divjn,  
 hwic yi kanot dispruv,  
 hwj du yi not beliv in mi,  
 and ur Mesja løy?  
 Hi hu iz godli hirz God'z wördz,  
 and trjz tu øbe ðem stil;  
 yi hir ðem not, beköz, in truat,  
 yi du not løy God'z wíl.  
 If eni man wil kip mj wörd,  
 and tru øbidiens sø,  
 hi sal not test ov dát wvrs deð,  
 hwic gilti spirits né.  
 Mj onor kømz from dát græt God  
 huuz wíl j priç and du.  
 Dát God j nó, and kip hiz wördz,  
 beköz hiz wördz ar tru.  
 Ur fsðer Ebrahim rejoist  
 tu antisipet mj de;



In faith he saw it, and was glad,  
 And owned my righteous sway."  
 Then said the Jews; "Not fifty years  
 Of life hast thou beheld;  
 Then how hast thou seen Abraham?  
 This mystery be dispelled." [Let  
 Then Jesus, "Verily, I say,  
 Ere Abraham was, I am."  
 Then sought the Jews to stone him  
 For making such a claim. [dead,  
 But Jesus soon retired from view,  
 Went through their midst, and so  
 withdrew.

## SECTION 90.

*The Seventy return with joy.*

Luke 10. 17-24.

The seventy disciples, whom  
 The Lord of late sent forth  
 To preach his word throughout the  
 land,  
 In east, west, south, and north,  
 Now came, returning with much joy  
 Unto their Lord, and said,  
 "Master, through thy name demons  
 At our rebuke have fled." [strong  
 And Christ replied, "Yea, I beheld  
 Satan defeated fall  
 Like lightning from the heaven. To  
 Who have obeyed my call, [you  
 I give authority to tread  
 On all the serpent brood,  
 And all the powers of enmity  
 That still oppose the good;  
 And nought shall harm you. But re-  
 Not only that you see [joyce  
 Spirits subjected unto you  
 For your true faith in me,  
 But rather now rejoice in this,  
 That your elected names  
 Are written in heaven's book of life,  
 Where you may read your claims."  
 At that hour Christ rejoiced, and said,  
 "I thank thee, Father, Lord,  
 Of heaven and earth, that thou hast  
 The mysteries of thy Word [veiled  
 From crafty men, and made them  
 To babes, to minds sincere; [known

in feþ hi so it, and woz glad,  
 and end mj rjtips swe."  
 Æen sed ðe Juuz, "Not fifti yirz  
 ov lif hast ðs beheld;  
 ðen h̄s hast ðs sin Ebrahim? Let  
 ðis misteri bi dispeld."  
 Æen Jizvs, "Verili, i se,  
 er Ebrahim woz, I am."  
 Æen sot ðe Juuz tu ston him ded,  
 for mekiñ sꝛg a klēm.  
 Bꝛt Jizvs sun retjrd from vu,  
 went ðru ðer midst, and so  
 wiðdru.

## SEKŒON 90.

*Æe Seventi return wið joi.*

Luk 10. 17-24.

Æe seventi disjpelz, hum  
 ðe Lord ov let sent fœrþ  
 tu priç hiz wõrd ðruwt ðe  
 land,  
 in ist, west, sst, and norþ,  
 n̄s kem, retørniñ wið mꝛg joi  
 vntu ðer Lord, and sed,  
 "Master, ðru ði nem dimonz strog  
 at s̄r rebuk hav fled."  
 And Kriřt repljð, "Ye, i beheld  
 Setan defited fol  
 ljk ljtñjñ from ðe heven. Tu u  
 hu hav ebed mj kol,  
 i giv oforiti tu tred  
 on ol ðe serpent brud,  
 and ol ðe p̄serz ov enmiti  
 ðat stil opez ðe gud;  
 and not sal harm u. Bꝛt rejois  
 not onli ðat u si  
 spirts sꝛbjekted vntu u  
 for yr tru feþ in mi,  
 bꝛt r̄sder n̄s rejois in ðis,  
 ðat yr elektet nemz  
 ar riten in heven'z buk ov lif,  
 hwer u m̄e rid yr klēmz."  
 At ðát s̄r Kriřt rejoist, and sed,  
 "I ðank ði, F̄sder, Lord,  
 ov heven and erþ, ðat ðs hast veld  
 ðe misteriz ov ði Wõrd  
 from krafti men, and m̄ed ðem non  
 tu bebz, tu mjndz sinsir;

For so it seemèd good to thee,  
That they may thee revere.  
And no man knows the Son except  
The Father that's in him,  
(The Father's the Divinity,  
The Godhead, the Supreme,)  
And none the Father knoweth, but  
The Son, and also he  
To whom the Son revealeth him,  
In loving majesty."  
To his disciples then Christ turned,  
And said to them, apart,  
"Blest are your eyes, for they behold  
Truths which exalt the heart ;  
Yea, truths which kings and prophets  
Desired to see and hear, [oft  
But only realised by faith  
In what doth now appear."

## SECTION 91.

*Christ directs the Lawyer how to attain  
eternal life.—Luke 10. 25-29.*

A certain lawyer then arose  
To try the Savior's mind,  
And said, "Good Lord, what shall I  
Eternal life to find?" [do,  
The Lord said to him, "In the law,  
What findest thou is writ?"  
He said, "To love thy God with heart,  
And soul, and strength, is fit ;  
And, as thyself, thy neighbour too ;  
These rules the law doth give."  
And Jesus said, "Thou speakest right,  
This do, and thou shalt live."

## SECTION 92.

*The Parable of the Good Samaritan.  
Luke 10. 29-37.*

But he, desirous to be thought  
A righteous man in all,  
Said unto Jesus, "Whom shall I  
My proper neighbour call?"  
Then Jesus spoke this parable,  
"A certain man would go  
The journey from Jerusalem  
To lawless Jericho :

for sè it simed gud tu ði,  
ðat ðe mæ ði revir.  
And nør man nørz ðe Søn, eksept  
ðe Fæder ðat's in him,  
(ðe Fæder'z ðe Diviniti,  
ðe Godhed, ðe Suprim,)  
and nøn ðe Fæder nørst, bvt  
ðe Søn, and ðelse hi  
tu hum ðe Søn revilest him,  
in løvniq majesti."  
Tu hiz disjipelz ðen Krijst tørnd,  
and sed tu ðem, apart,  
"Blest ar yr jz, for ðe behøld  
truðz hwiq ekzølt ðe hart ;  
ye, truðz hwiq kinz and profets oft  
dezjrd tu si and hir,  
bvt ønli rialjzd bj fæt  
in hwot dørst nør apir."

## SEKΣON 91.

*Krijst direkts de Loier hs tu aten  
eternal lif.—Luk 10. 25-29.*

A serten loier ðen arøz  
tu trj ðe Sevier'z mjnd,  
and sed, "Gud Lord, hwot sal j  
eternal lif tu fjnd?" [du,  
ðe Lord sed tu him, "In ðe lō,  
hwot fjndest ðs iz rit?"  
Hi sed, "Tu løv ðj God wið hart,  
and søl, and strenq, iz fit ;  
and, az ðjself, ðj nebr tu ;  
ðiz ruolz ðe lō dørst giv."  
And Jizvs sed, "ðs spikest rjt,  
ðis du, and ðs falt liv."

## SEKΣON 92.

*ðe Parabel ov de Gud Samaritan.  
Luk 10. 29-37.*

Bvt hi, dezjrvs tu bi ðot  
a rjtivs man in øl,  
sed vntu Jizvs, "Hum sal j  
mj proper nebr køl?"  
ðen Jizvs spok ðis parabel,  
"A serten man wud gø  
ðe jørni from Jerusalem  
tu løles Jerikø :

And by the way he met with thieves,  
 Who robbed and stripped him bare;  
 And after wounding him, they fled,  
 And left him half dead there.  
 By chance a priest came down that  
 No mercy in his breast: [way;  
 He saw, but he would not relieve;  
 So journeyed on, unblest.  
 A Levite likewise passed the place,  
 And curiously espied;  
 But he too left the wretched man,  
 Not caring if he died.  
 Then came a good Samaritan,  
 Despised by prouder men,  
 Who, when he saw, compassion felt,  
 And went to ease his pain.  
 His wounds he dressed with oil and  
 Nor did his own beast spare, [wine,  
 But safely brought him to an inn,  
 Where he might have due care.  
 And on the morrow, when he left,  
 Two coins he gave the host,  
 And told him to provide the best,  
 And he would pay the cost.  
 Which now," said Jesus, "of these  
 Did prove a neighbour true [three  
 To him who fell among the thieves?  
 How seemeth it to you?"  
 The lawyer answered, "That same  
 Who did such mercy show." [man  
 Then Jesus said, "Go; see that thou  
 Like mercy e'er bestow."

## SECTION 93.

*Christ in the House of Martha.*

Luke 10. 38-42.

When Jesus left the seventy,  
 He to a village came,  
 And one received him to her house,  
 Martha, that woman's name.  
 Her sister Mary, at Christ's feet,  
 Would lovingly abide,  
 And listen to his blessed words,  
 Dearer than ought beside.  
 But Martha, of more restless mind,  
 Was tired of serving much;  
 And felt displeas'd with Mary, who  
 Those duties did not touch.

and bi ðe we hi met wið ðivz,  
 hu robd and stript him ber;  
 and after wundiñ him, ðe fled,  
 and left him haf ded ðer.  
 Bi çans a prist kem ðæn ðát we;  
 nø mersi in hiz brest:  
 hi so, bvt hi wud not reliv;  
 se jprnid on, unblest.  
 A Livjt likwiz past ðe ples,  
 and kurlpsli espjd;  
 bvt hi tu left ðe reged man,  
 not kerij if hi djd.  
 ðen kem a gud Samaritan,  
 despjzd bi prøder men,  
 hu, hwen hi so, kompañon felt,  
 and went tu iz hiz pen.  
 Hiz wundz hi drest wið oil and  
 nor did hiz øn bist sper, [wijn,  
 bvt sefli brøt him tu an ín,  
 hwær hi mjt hav dñ ker.  
 And on ðe morø, hwen hi left,  
 tú koinz hi gev ðe høst,  
 and tøld him tu prøvjð ðe best,  
 and hi wud pø ðe kost.  
 Hwiç nø," sed Jizvs, "ov ðiz ðri  
 did pruv a nebr tru  
 tu him hu fel amvñ ðe ðivz?  
 Hs simeñ it tu u?"  
 ðe loier anserd, "ðát sem man  
 hu did søç mersi sø."  
 ðen Jizvs sed, "Gø; si ðat ðs  
 lik mersi er bestø."

## SEKŒON 93.

*Krist in ðe Hsø ov Martha.*

Luk 10. 38-42.

Hwen Jizvs left ðe seventi,  
 hi tu a vilej kem,  
 and wvn resjvd him tu her høs,  
 Marða, ðát wuman'z nem.  
 Her sister Meri, at Krjst's fjt,  
 wud løvñli abjd,  
 and lisen tu hiz blesed wørdz,  
 direr ðan øt besjd.  
 Bvt Marða, ov mør restles mjnd,  
 woz tjrd ov serviñ mvc;  
 and felt displjzd wið Meri, hu  
 ðøz dñtiz did not tvç.



To Jesus then she came, and said,  
 "Lord, dost thou not concern  
 Thyself? My sister hath left me  
 To serve: bid her return."  
 Jesus replied, in kindly tone,  
 "Martha, thy anxious will  
 Is troubled with too many things:  
 Be industriously still.  
 One thing is needful, and that one,  
 Which is the better part,  
 Mary hath chosen. None shall take  
 That treasure from her heart.

Tu Jizvs den si kem, and sed,  
 "Lord, dost ds not konsern  
 djselvf? Mj sister haf left mi  
 tu serv: bid her retorn."  
 Jizvs repljd, in kjndli tøn,  
 "Marſa, dj ankſjvs wjl  
 iz tröbeld wid tu meni ſinjz:  
 bi indöstripsli stil.  
 Wön ſinj iz nidful, and dát wön,  
 hwiç iz de beter part,  
 Meri haf çezen. Nön ſal tek  
 dát treçur from her hart.

BOOK VII.

SECTION 94.

*Christ teaches his Disciples to pray.*  
 Luke 11. 1-13.

It came to pass that on a time,  
 As Christ retired to pray,  
 When he had ceased, one said to him,  
 "Lord, teach us what to say  
 In prayer, as John his followers  
 taught."  
 He said, "Say thus, in earnest  
 thought:

*The Lord's Prayer.*

Our Father who art in the heavens,  
 Most holy be thy name.  
 Thy kingdom come. Thy will be done,  
 In heaven and earth the same.  
 Give us this day our daily bread.  
 Forgive us every debt,  
 As we our debtors gladly free,  
 And their misdeeds forget.  
 And lead us not into temptation,  
 Except it be for our salvation."

Then Jesus said, "If ye should ask  
 From any friendly man,  
 Such gifts as he can well afford,  
 And ye desire to gain,  
 He will bestow them if ye ask  
 Ofttimes with earnestness,  
 Noting your importunity,  
 And pitying your distress.

BUK VII.

SEKŒON 94.

*Kriſt tiçez hiz Diſipelz tu pre.*  
 Luuk 11. 1-13.

It kem tu pas dat on a tjm,  
 az Kriſt retiřd tu pre,  
 hwen hi had sist, wön sed tu him,  
 "Lord, tiç vs hwot tu se  
 in prer, az Jon hiz folçerz  
 töt."  
 Hi sed, "Se dps, in ernest  
 töt:

*De Lord'z Preer.*

Œr Fæder hu art in de hevenz,  
 möst hœli bi dj nem.  
 Dj kjndom kòm. Dj wjl bi døn,  
 in heven and erđ de sem.  
 Giv vs đis de ſr deli bred.  
 Forgiv vs everi det,  
 az wi ſr deterz gladli fri,  
 and đer misdidz forget.  
 And lid vs not intu temptſon,  
 eksept it bi for ſr ſalveſon."

Đen Jizvs sed, "If yi-ſud ask  
 from eni frendli man,  
 sđç gifts az hi kan wel ařord,  
 and yi dezjr tu gen,  
 hi wil bestø dem if yi ask  
 oft tjmz wid ernestnes,  
 notij ſr importuniti,  
 and pitiij ſr distres.

Ask good ; it shall be given you :  
 Seek truth ; and ye shall find :  
 Knock ; and heaven's gates shall open  
 stand ;  
 Then enter, heart and mind.  
 For everyone that asks, receives ;  
 He finds that seeks afar ;  
 And he that knocks with earnestness,  
 Soon sees the gates ajar.  
 If vain and erring man will give  
 Good gifts to those he loves,  
 Sure God will better things bestow  
 On those whom he approves."

## SECTION 95.

*Christ reproaches the Pharisees and Lawyers*  
 Luke 11. 37-54.

A certain Pharisee, too fond  
 Of outward pomp and show,  
 Invited Christ to dine with him,  
 That he the truth might know.  
 Then was the Pharisee amazed  
 To see the Lord sit down  
 To dine with unwashed hands ; which  
 Regarded with a frown. [he  
 Jesus observed his discontent,  
 And soon he thus did say,  
 "Ye Jews, to merely outward forms  
 Too much attention pay ;  
 While you neglect the greater things  
 Of inward purities  
 Of mind, and heart, and character,  
 Which you should rather prize.  
 If the external forms are made  
 By God, I reason, hence,  
 That the interior essence is  
 Of greater consequence :  
 And if you cherish in your hearts  
 A heavenly charity,  
 And kindness practical, these things  
 Soon pure enough will be.  
 'Tis right to observe those minor points  
 That duly sanctioned are ;  
 But justice, mercy, love divine,  
 Are more important far.  
 Woe unto you, who much admire  
 Vain shows and compliments ;  
 Loathsome as hidden graves ye are  
 To men of inner sense."

Ask gud ; it sal bi given u :  
 sik truuf ; and yi sal find :  
 nok ; and heven'z gets sal open  
 stand ;  
 den enter, hart and mind.  
 For everiwon dat asks, resivz ;  
 hi findz dat siks afar ;  
 and hi dat noks wið earnestnes,  
 soon siz de gets ajar.  
 If ven and erij man wil giv  
 gud gifts tu dez hi luvz,  
 sur God wil beter tingz besto  
 on dez hum hi apruvz."

## SEKSON 95.

*Krist reprochez de Farisiz and Loierz.*  
 Luuk 11. 37-54.

A serten Farisi, tu fond  
 ov stward pomp and so,  
 invited Krist tu din wið him,  
 dat hi de truuf mið ne.  
 Ten woz de Farisi amezd  
 tu si de Lord sit don  
 tu din wið onwoft handz ; hwiç hi  
 regarded wið a frsn.  
 Jizds obzervd hiz diskontent,  
 and soon hi deðs did se,  
 "Yi Juz, tu mirli stward formz  
 tu moç atenson pe ;  
 hwil u neglekt de greter tingz  
 ov inward puritiz  
 ov mind, and hart, and karakter,  
 hwiç u sud rader priç.  
 If de eksternal formz ar med  
 bi God, i rizon, hens,  
 dat de intirior esens iz  
 ov greter konsekwens :  
 and if u çerif in ur harts  
 a hevenli çariti,  
 and kjndnes praktikal, ðiz tingz  
 soon pur enof wil bi.  
 'Tiz rijt tu obzerv dez mjnor points  
 dat duli sançsond ar ;  
 bot jostis, mersi, lov divjn,  
 ar moç important far.  
 We ontu u, hu moç admjç  
 ven seç and kompliments ;  
 loðsøm az hiden grevz yi ar  
 tu men ov iner sens."

Then one, a Jewish lawyer rose,  
 And to the Lord thus said,  
 "Master, thus speaking, thou dost  
 Reproaches on our trade." [cast  
 Then Christ replied, "Yea, woe to  
 Who falsify the law ; [you,  
 Ye should teach truly, and protect  
 From avaricious maw ;  
 But in your hands, the laws which  
 Defend the poor and weak, [should  
 Become oppressions ; and they crush  
 The innocent and meek.  
 Ye lay on others burdens dire,  
 Expensive, cruel, vain,  
 While ye yourselves bear not one jot,  
 But seek unrighteous gain.  
 Your fathers killed the prophets ; ye  
 Are treacherous as they :  
 Ye ornament the prophet's tombs ;  
 But will not them obey.  
 And all the wickedness and wrong  
 Which caused your fathers shame,  
 Shall on yourselves be charged, for ye  
 Even now confirm the same.  
 Ye take away God's key of truth,  
 And grope in error's night,  
 Ye will not enter heaven yourselves,  
 And hinder those who might.

## SECTION 96.

*Christ cautions his Disciples against  
 hypocrisy.—Luke 12. 1-12.*

Once a vast crowd of listeners  
 Assembled, Christ to hear,  
 And he began to say to them,  
 "Above all, be sincere.  
 Beware of the hypocrisy  
 Of Pharisees, and all  
 Mere priestcraft, which like leaven  
 doth work,  
 And even the good enthrall.  
 Think not disguised hypocrisy  
 Can prosper in the end,  
 For all things, howsoe'er concealed,  
 To truth's discovery tend.  
 And your most secret conference,  
 Both good and ill, shall be  
 Revealed at length in its true light,  
 Stripped of all sophistry.

Den wɔn, a Juif loier rɔz,  
 and tu de Lord dɔs sed,  
 "Master, dɔs spikin, dɔs dɔst kast  
 reprovɛz on ɔr trad." [cast  
 Den Krjst repljɔ, "Ye, wɛ tu ɔ,  
 hu fɔlsifj de lɔ ;  
 yi sud tig truli, and protɛkt  
 from avarifjɔs mɔ ;  
 bɔt in ɔr handz, de lɔz hwig sud  
 defend de pur and wik,  
 bekɔm opresɔnz ; and de krɔf  
 de inosent and mik.  
 Yi le on ɔterz bɔrdenz djr,  
 ekspensiv, kruel, ven,  
 hwjɔl yi ɔrselvz bɛr not wɔn jot,  
 bɔt sik ɔnrjɔtjɔs gen.  
 ɔr fɔstɛr kild de profets ; yi  
 ar tregɛrɔs az de :  
 yi ornament de profet's tumz ;  
 bɔt wil not dem ɔbe.  
 And ɔl de wikednes and rɔɔ  
 hwig kɔzd ɔr fɔstɛr sem,  
 sal on ɔrselvz bi ɔarjd, for yi  
 iven nɔ konfirm de sem.  
 Yi tek awe God'z ki ov truf,  
 and grɛp in eror'z njt,  
 yi wil not enter heven ɔrselvz ;  
 and hinder dɛz hu mjɔ.

## SEKŒON 96.

*Krjst kɔfɔnz hiz Disjipelz agenst  
 hipokrisi.—Luk 12. 1-12.*

Wɔns a vast krɛd ov lisenerz  
 asembeld, Krjst tu hir,  
 and hi began tu se tu dem,  
 "Abɔv ɔl, bi sinsir.  
 Bewer ov de hipokrisi  
 ov Farisiz, and ɔl  
 mir pristkraft, hwig ljɔk leven  
 dɔt wɔrk,  
 and iven de gud entɔrɔl.  
 Fjɔnk not disgjɔzd hipokrisi  
 kan prosper in de end,  
 for ɔl fjɔnz, hɔsɔɛr konsild,  
 tu truf's diskɔveri tend.  
 And ɔr mɔst sikret konferens,  
 bɔt gud and il, sal bi  
 revild at lenjɔ in its tru ljɔ,  
 stript ov ɔl sofistri.



Therefore, my friends, speak plainly  
 God's wisdom as you may. [forth,  
 I will forewarn you whom to fear:  
 No man your souls can slay.  
 Then fear ye not the power which can  
 The body only kill;  
 Fear that which soul and body both  
 Can sink down into hell.  
 Be faithful unto God, and trust  
 His love and power to bless,  
 Who cares for all, even creatures small,  
 And pities their distress.  
 He who forgets not to provide  
 For sparrows and their brood,  
 Protects his saints' least interest  
 With fond solicitude.  
 Whoever boldly pleads my cause  
 Before his fellow men,  
 His faithfulness will I confess  
 To all the angelic train;  
 And he that scorns my cause on earth,  
 Shall, in the future, be  
 Rejected by that very Lord  
 He treated treacherously.  
 Whoever shall speak wrongfully  
 Against the Son of Man,  
 May be forgiven: but who shall pour  
 His blasphemies profane  
 Upon the Holy Spirit of love  
 May never be forgiven:  
 His unrepented guiltiness  
 Will shut him out of heaven.  
 And when men bring you, in their hate,  
 Before the hostile bar  
 Of kings and courts, who oft against  
 True righteousness make war,  
 Let not your hearts be timorous found,  
 Nor doubtful what to tell,  
 For God's most Holy Spirit of truth  
 Shall prompt your answers well.

## SECTION 97.

*Christ cautions the multitude against  
 worldly-mindedness.—Luke 12. 3-34.*

A certain man, too fond of wealth,  
 To Jesus said, one day,  
 "Lord, make my brother share with  
 His riches. Do, I pray." [me

Ærfer, mj frendz, spik plenli fært,  
 God'z wízdóm az Ƴ me.  
 Æ wil færworn Ƴ hum tu færl:  
 nør man Ƴr sælz kan sle.  
 Æen færl Ƴi not ðe pser hwíç kan  
 ðe bodi ønli kil;  
 færl ðæt hwíç sæl and bodi bæf  
 kan sɪŋk ðæn intu hel.  
 Bi fæfful Ƴntu God, and trøst  
 hiz lœv and pser tu bles.  
 Hu kerz for øl, iven krltƳrz smøl,  
 and pítiz ðer dístres.  
 Hi hu forgets not tu prœvjð  
 for sparœz and ðer brud,  
 prœtekts hiz sents' list interest  
 wíð fond solísítud.  
 Huever bældli plídz mj kœz  
 befær hiz fele men,  
 hiz fæffulness wil Ƴ konfes  
 tu øl ðe anjelík træn;  
 and hi ðæt skornz mj kœz on ert,  
 šal, in ðe fƳtƳr, bi  
 rejektet bj ðæt veri Lord  
 hi trítet treçerøslí.  
 Huever šal spík rønfuli  
 agenst ðe Søn ov Man,  
 me bi forgiven: bœt hu šal pœr  
 hiz blasfemíz prœfen  
 Ƴpon ðe Hœli Spirit ov lœv  
 me never bi forgiven:  
 hiz Ƴnrepented gíltines  
 wil sœt him øt ov heven.  
 And hwen men bríç Ƴ, in ðer het,  
 befær ðe hostíl bar  
 ov kíngz and kœrts, hu oft agenst  
 tru ríçtívsnes mek wor,  
 let not Ƴr harts bi tímorøs fœnd,  
 nor ðætful hwot tu tel,  
 for God'z mœst Hœli Spirit ov trøuf  
 šal prompt Ƴr anserz wel.

## SEKŒON 97.

*Krlst kœfonz ðe mœltítud agenst  
 wørlðlí-míndednes.—Luk 12. 3-34.*

A serten man, tu fond ov wælf,  
 tu Jízøs sed, wœn ðe,  
 "Lord, mek mj brœðer fœr wíð mj  
 hiz ríçez. Du, Ƴ pre."

Christ answered, "I came not to act  
 As earthly judges do ;  
 To portion out possessions, but  
 To teach you doctrines true.  
 And one of them is this : beware  
 Of baleful avarice ;  
 That passion for superfluous wealth,  
 Which comes from the abyss.  
 Man's life, of body or of mind,  
 Doth surely not depend  
 On the abundance of his wealth,  
 And treasures without end."  
 Then Jesus spake this parable :  
 "There was a certain lord  
 Whose land brought forth most plen-  
 teously,  
 So that his barns were stored.  
 And then he thought within himself,  
 'I'll build new barns ; and they  
 Shall hold the accumulated stock  
 I will to them convey.  
 Then shall my soul be satisfied  
 For many a year to come ;  
 And feast, and pomp, and every joy,  
 Shall make with me their home.'  
 But God said unto him, 'Thou fool,  
 This very night thy soul  
 Shall leave thy body, and thy wealth  
 Be at thy heir's control.'  
 So will it be with everyone  
 Who hoards up selfish gain,  
 And is not rich toward God : his joys  
 Must end in lasting pain.

Let not a vain anxiety  
 Within your hearts abide ;  
 For food, and drink, and needful  
 Your Father will provide. [clothes,  
 Your life is much more than its food,  
 Your body than its dress ;  
 Then he who grants the greater gifts  
 Will surely give the less.  
 See how the very birds of heaven  
 Are nourished by his care ;  
 They neither plant, nor sow, nor reap,  
 And yet they tended are ;  
 Think of your minds, and ask your-  
 Are ye not better far ? [selves,  
 Can any add unto his life  
 A span of time's duration ?

Krijst anserd, "Ƒ kem not tu akt  
 az erfli jpez du ;  
 tu pørson st pozefonz, bvt  
 tu tåg u doktrinz tru.  
 And wvn ov ðem iz ðis : bewer  
 ov belful avaris ;  
 ðåt pařon for superflus welt,  
 hwiç kvmz from de abís.  
 Man'z lif, ov bodi or ov mjnd,  
 dvt řurli not depend  
 on ðe abvdans ov hiz welt,  
 and tregurz wířt end."  
 ðen Jizvs spek ðis parabel :  
 "Ƒer woz a serten lord  
 huuz land brvt řerř mvt plen-  
 tivsli,  
 řv ðat hiz barnz wer stord.  
 And ðen hi řvt widin himself,  
 'Ƒ'l bild nř barnz ; and ðe  
 řal hvd ðe akumvled stok  
 j wil tu ðem konve.  
 ðen řal mj řel bi řatřřd  
 for meni a yir tu kvm ;  
 and řist, and pomp, and everi joi,  
 řal mek wíř mi ðer hvm.'  
 Bvt God řed vntu him, 'Ƒř řul,  
 ðis veri nřt řj řel  
 řal liv řj bodi, and řj welt  
 bi at řj řr'z kontrol.'  
 řv wil it bi wíř everiwvn  
 hu hvdz vp řelfj gen,  
 and iz not řř tvard God : hiz joiz  
 mvt end in lastřj pen.

Let not a ven anřzjeti  
 widin ur harts abjd ;  
 for fuud, and driņk, and nidful  
 ur řřder wil prvřjd. [klvdtz,  
 Ur lif iz mřv mvr ðan its fuud,  
 ur bodi ðan its dres ;  
 ðen hi hu grants ðe grvter gifts  
 wil řurli giv ðe les.  
 ři hř ðe veri berdz ov heven  
 ar nřřřřt bj hiz řer ;  
 ðe nřder plant, nor řv, nor řřp,  
 and yet ðe tended ar ;  
 řřņk ov ur mjndz, and ask urřelzv,  
 ar yi not beter řar ?  
 Kan eni ad vntu hiz lif  
 a řpan ov řřm'z ðřřřřon ?

And why take thought for raiment too?

Even Solomon's proud station  
Was not in equal glory decked,  
Or beauty, like the flower.

Think of the lilies of the field,  
And in them see God's power.

If, then, he condescends to clothe

The herbage with such grace,  
Will he not greater care bestow

On you, O faithless race?

He knows your need, and bids you

At first, his kingdom pure; [seek,

And he will add his earthly gifts

To treasures that endure.

On humble trusting souls he will

All earthly needs bestow,

While, in the skies, their portion shall

Exceed all earth can show.

Therefore, fear not, but freely spare

Whatever ye possess;

Assist the poor, and keep your souls

Rich in true holiness.

So shall ye have your treasure there

Where moth nor rust corrode,

Where thief can ne'er approach to

For all is safe with God. [steal,

Wherever ye your treasure place,

Your heart will find its home,

Seek then to fix it all above,

That ye may thither come."

### SECTION 98.

*Christ exhorts to watchfulness, fidelity, and repentance.—Luke 12. 35-59; 13. 1-9.*

"Gird up your loins, light torches, be

Like men who wait their lord

Returning from a wedding feast,

Their service to afford.

How blest are they who, watching

Their lord shall ready find; [thus,

They shall sit down to eat with him,

So gracious he, and kind.

Yea, he will even such servants serve,

Whom, watching every hour,

He finds; and blessed shall they be;

No fear shall them o'erpower.

Know this, that if a householder

Knew when the thief would come,

And hwj tek ðæt for ræment tu?

iven Solomon'z prsd steþon  
woz not in ikwal gløri dekt,  
oi buþi, ljk ðe fløwer.

Hjnk ov ðe liliz ov ðe fild,

and in ðem si God'z pser.

If, ðen, hi kondesendz tu kløft

ðe herbej wið sꝛg græs,

wil hi not greter ker besto

on u, O fæþles ræs?

Hi nóz ur nid, and bidz u sik,

at ferst, hiz kiþdom pur;

and hi wil ad hiz erþli gifts

tu trezurz ðat endur.

On hōmbel trōsting sōlz hi wil

ōl erþli nidz besto,

hwj, in ðe skjz, ðer pōrson sal

eksid ōl erþ kan sō.

Ðerfōr, fir not, bōt frili sper

hwotever yi pozes;

asist ðe pur, and kip ur sōlz

riþ in tru hōlines.

Sō jal yi hav ur trezur ðer

hwer mōþ nor rōst korōd,

hwer ðif kan ner aprōg tu stil,

for ōl iz sēf wið God.

Hwērever yi ur trezur plēs,

ur hart wil fīnd its hōm,

sik ðen tu fiks it ōl abꝛ,

ðat yi mē ðiðer kōm."

### SEKŌN 98.

*Krist ekzorts tu woþfulnes, fideliti, and repentans.—Luk 12. 35-59; 13. 1-9.*

"Gerd up ur loinz, ljþ torþez, bi

ljk men huw wet ðer lord

retþrniþ from a wediþ fiþt,

ðer servis tu afōrd.

Hs blest ar ðe huw, woþiþ ðws,

ðer lord sal redi fīnd;

ðe sal sit ðsn tu it wið him,

sō grēþs hi, and kiþd.

Ye, hi wil iven sꝛg servants serv,

huw, woþiþ everi sꝛ,

hi fīndz; and bled sal ðe bi;

nō fir sal ðem o'rpser.

Nō ðis, ðat if a hōshōlder

nþ hwen ðe ðif wud kōm,



He would keep watch, and thus prevent  
The ransack of his home.  
Thus, too, must my disciples wait,  
Nor be betrayed by fear;  
For at an hour when ye think not,  
The Son of man draws near."

Then Peter said to Jesus, "Lord,  
Does this thy parable  
Apply to us, thy chosen few,  
Or does it bear on all?"

Christ answered, "Everyone who is  
A steward wise and good,  
His master will a ruler make,  
To give the rest their food.

Yea, blessed shall that servant be  
Who acts a faithful part,  
And serves not with eye-service: he  
Shall have great joy of heart.

But if a servant thus in trust  
Shall say, within his mind,  
'My lord delays returning, and  
Remissness will not find;'

Then treats his fellow servants ill,  
And revels in excess,

His master will come back to him  
With fearful suddenness,

And will discard him, and appoint  
His place of punishment

With the unfaithful and the vile,  
Unless he soon repent.

And every servant who well knows  
His master's righteous will,

And breaks it, shall with many stripes  
Be scourged and smitten still.

But if that servant did not know  
His loving lord's command,

And sinned in ignorance, he shall  
So far acquitted stand.

Those to whom much is given in  
Because they much desired, [charge,

Shall find that with increase of trust  
Will be the account required."

Then Jesus said, "I came to send  
A fire on all the earth;

The fire of purifying truth,  
Eliciting true worth;

Consuming false corrupted things.  
And I desire no more

hi wud kip wog, and ðvs prevent  
ðe ransak ov hiz høm.  
Ævs, tu, moust mj disjpelz wet,  
nor bi betred bj fir;  
for at an ær hwen yï fïnk not,  
ðe Søn ov man dröz nïr."

Æden Pïter sed tu Jizvs, "Lord,  
ðvz ðis ðj parabel  
aplj tu vs, ðj gøzen fu,  
or ðvz it ber on ol?"

Krijst anserd, "Everiwøn hu iz  
a stward wïz and gud,  
hiz master wil a ruler mæk,  
tu giv ðe rest ðer fud.

Yæ, blesed sal ðát servant bi  
hu akts a fætful part,  
and servz not wïð j-servis: hi  
sal hav gret joi ov hart.

Bvt if a servant ðvs in trøst  
sal se, wïðin hiz mjnd,  
'Mj lord delez retørniþ, and  
remisnes wil not fïnd;'

ðen trits hiz feleø servants il,  
and revelz in ekses,

hiz master wil kòm bak tu him  
wïð firful svednes,

and wil diskard him, and apoint  
hiz pls ov pønishment

wïð ðe vnfætful and ðe vjl,  
vnles hi sun repent.

And everi servant hu wel nöz  
hiz master'z rijtïvs wïl,

and breks it, sal wïð meni strips  
bi skprjd and smiten stil.

Bvt if ðát servant did not né  
hiz løvïþ lord'z komand,

and sind in ignorans, hi sal  
se far akwïted stand.

Æøz tu hum mæg iz given in gari,  
beköz ðe mæg dezïrd,

sal fïnd ðát wïð inkris ov trøst  
wil bi ðe akönt rekwiïrd."

Æden Jizvs sed, "Æ kem tu send  
a fir on ol ðe erð;

ðe fir ov purifiþïþ truþ,  
elisitiþ tru wørtþ;

konsumiþ fols korvpted fïnz.  
And j dezïr nø mør

Than that its flame were kindled now,  
From furthest shore to shore.

I have a baptism now in view ;  
Sore trials to sustain ;  
And great my toil and grief must be  
Before my end I gain.

I came not only to send peace  
On earth, but also strife ;

My heavenly doctrine must oppose  
Whate'er is wrong in life ;

And hence will often discord cause  
In tribes and families,

Who else might still agree to live  
In refuges of lies.

Ye note the signs of changes in  
The weather, and inform

Yourselves by darksome western  
That soon will be a storm. [clouds

And when the balmysouth wind blows,  
Ye say that heat will be ;

Yet ye discern not these grand signs  
Of my pure ministry.

Why do ye not perceive, in time,  
That the high truths I tell,

Will revolutionise the world,  
And crush the powers of hell ?

Make peace, in time, with the great  
power

With whom ye now contend ;  
Remove the cause of enmity,

Justice will be your friend.  
Else it may cast you suddenly

In prison, there to lie,  
Until ye pay the whole amount

Of debt, in misery."

Now some were there, too apt to note  
The faults of other men,

Who of the Galilæans' crimes  
To Jesus spoke ; and then

How Pilate their own sacrifice  
Did mingle with their blood ;

Believing this a special case  
Of judgement dire from God.

But Jesus said, " Do ye suppose  
These men were sinners more

Than all the rest in Galilee,  
Because they suffered sore ?

I tell you, Nay ; judge ye not thus ;  
Try rather your own hearts,

ðan ðat its flem wer kindeld n̄  
from forðest s̄er tu s̄er.

ƒ I have a baptizm n̄ in v̄u ;  
s̄er trjalz tu s̄osten ;

And gret m̄j toil and grif m̄st bi  
bef̄er m̄j end i gen.

ƒ I k̄em not ̄enli tu send pis  
on erf, b̄t ̄olse strif ;

m̄j hevenli doktrin m̄st op̄ez  
hwoter iz roy in lif ;

and hens wil ̄ofen diskord k̄oz  
in tribz and familiz,

hu els m̄jt stil agri tu liv  
in refujez ov l̄iz.

Yi n̄et ðe s̄inz ov çenjez in  
ðe weðer, and inform

urselvz bi darks̄om western k̄l̄sd̄  
ðat sun wil bi a storm.

And hwen ðe b̄smi s̄st̄ wind bl̄ez  
yi se ðat hit wil bi ;

yet yi disern not ðiz grand s̄juz  
ov m̄j pur ministri.

Hw̄j du yi not persiv, in t̄jm,  
ðat ðe h̄j trudz i tel,

wil revoluçioniz ðe wr̄ld,  
and kr̄uð ðe p̄erz ov hel ?

Mek pis, in t̄jm, wið ðe gre  
p̄er

wið hum yi n̄ kontend ;  
remuv ðe k̄oz ov enmiti,

juçtis wil bi ur frend.  
Els it m̄e kast u s̄denli

in prizon, ðer tu l̄j,  
until yi p̄e ðe h̄ol am̄nt

ov ðet, in mizeri."

N̄ s̄om wer ðer, tu apt tu n̄et  
ðe f̄olts ov ̄oðer men,

hu ov ðe Galilianz' kr̄imz  
tu Jiz̄vs spok ; and ðen

h̄s P̄jlet ðer ̄en sakrif̄s  
did mingel wið ðer bl̄od ;

beliviñ ðis a spesal kes  
ov juçment ðir from God.

B̄t Jiz̄vs sed, " Du yi s̄p̄ez  
ðiz men wer sinerz m̄er

ðan ̄ol ðe rest in Galili,  
bek̄oz ðe s̄ferd s̄er ?

ƒ tel u, N̄e ; juð yi not ðvs ;  
tr̄j r̄s̄er ur ̄en harts,

For if you do not now repent,  
 You'll share their cruel smart.  
 The tower in Siloam fell down,  
 And eighteen men did slay;  
 But were there in Jerusalem  
 No sinners vile as they?  
 I tell you, 'Tis not so: ye must  
 Repent of your own sin,  
 Else you will likewise perish all,  
 And never pardon win."

Then Christ gave forth this parable:  
 "A certain man did plant  
 A fig tree in his vineyard good,  
 Expecting fruit 'twould grant.  
 For this he oft would come to seek,  
 Yet still no fruit he found;  
 Then to his gardener he said thus,  
 'Why cumberers it the ground?  
 Go, cut it down; for, lo, three years  
 I've looked thereon in vain.'  
 The gardener said, 'O, not so, Lord;  
 Though thou mayest well complain,  
 Yet let me nourish it this year,  
 And tend with greater care,  
 If fruitful then, thou wilt be pleased,  
 If not, no longer spare."

## SECTION 99.

*Christ cures an Infirm Woman in the Synagogue.—Luke 13. 10-17.*

As Jesus taught, one Sabbath day,  
 The Jews assembled round;  
 Among the throng a woman stood,  
 Whom Satan's power had bound  
 For eighteen years by sore disease;  
 Most piteous was her case;  
 So crippled, she was bowed to earth,  
 And pain was in her face.  
 Then Jesus said, "O woman, thou  
 Art healed of thy disease."  
 He laid his hand on her, and soon  
 Restored her health and ease.  
 Immediately she was made straight,  
 And glorified the Lord.  
 The ruler of the synagogue  
 This gracious deed abhorred,  
 And said that, on the Sabbath day  
 No healing there should be;

for if y du not nɔ repent,  
 y'l ʃer ðer kruel smart.  
 ðe tɔser in Siloam fel dɔn,  
 and etin men did sle;  
 bɔt wer ðer in Jerusalem  
 nɔ sinerz vjl az ðe?  
 ꝥ tel y, 'Tiz not sɔ: yi mɔst  
 repent ov yr ɔn, sin,  
 els y wil ljkwiz perif ol,  
 and never pardon win."

ðen Krjst gev fɔrð ðis parabel:  
 "A serten man did plant  
 a fig tri in hiz vinyard gud,  
 ekspektnj fruit 'twud grant.  
 For ðis hi oft wud kɔm tu sik,  
 yet stil nɔ fruit hi fɔnd;  
 ðen tu hiz gardener hi sed ðɔs,  
 'Hwɔ kɔmberz it ðe grɔnd?  
 Gɔ, kɔt it dɔn; for, lɔ, ʃri yirz  
 j'v lukt ðeron in ven.'  
 ðe gardener sed, 'O, not sɔ, Lord;  
 ðɔ ðɔ mɛest wel komplɛn,  
 yet let mi nɔrɔʃ it ðis yɔr,  
 and tend wid grɛter kɛr,  
 if fruitful ðen, ðɔ wilt bi plɔzd,  
 if not, nɔ lɔnger spɛr."

## SEKŒON 99.

*Krjst kyrz an Infirm Wuman in de Synagogue.—Luk 13. 10-17.*

Az Jizɔs tɔt, wɔn Sabat ðe,  
 ðe Juuz asembed rɔnd;  
 amɔɔ ðe ʃrɔɔ a wuman stud,  
 hum Setan'z pɔser had bɔnd  
 for etin yirz bj sɔr disiz;  
 mɔst pitɔps woz her kɛs;  
 sɔ kripeld, ʃi woz bɔd tu ɛrð,  
 and pɛn woz in her fɛs.  
 ðen Jizɔs sed, "O wuman ðɔ  
 art hild ov ðj disiz."  
 Hi led hiz hand on her, and sunn  
 restɔrd her helt and iz.  
 Immidietli ʃi woz med stret,  
 and glɔrifjd ðe Lord.  
 ðe ruler ov ðe sinagɔd  
 ðis grɛʃɔps did abhord,  
 and sed ðat, on ðe Sabat ðe  
 nɔ hiliɔ ðer ʃud bi;



Six days in each week were enough  
 For works of charity.  
 But Christ replied, "Thou hypocrite!  
 Doth not the strictest Jew  
 Loose cattle on the Sabbath day,  
 And give them fodder due?  
 And may I not perform an act  
 More kind and merciful  
 On this poor woman who has been  
 So long time sorrowful?"  
 When he had said these words, his foes  
 Were conscience-smit with shame,  
 And all the multitude rejoiced,  
 And praised Messiah's name.

## SECTION 100.

*Christ journeys toward Jerusalem.*

Luke 13. 18-22.

And Jesus went through many a town  
 And village on the way,  
 As he was going to Salem, where  
 His purpose was to stay.  
 And, noting how his holy truth  
 Was spreading through the land,  
 He said, "God's kingdom is a power  
 Which hell cannot withstand.  
 'Tis even like small mustard seed,  
 With vigor so impressed,  
 It soon becomes a tree, in which  
 The birds may build their nest.  
 Or like to leaven, which contains  
 An energy so great,  
 It spreads through the surrounding  
 And changes all its state." [mass

## SECTION 101.

*Christ restores to sight a Blind Man, who  
 is summoned before the Sanhedrim.*

John 9. 1-34.

And Jesus, passing by, beheld  
 A man from birth quite blind;  
 Which caused his followers to inquire,  
 "Master, whose sin consigned  
 This man to darkness? For his own,  
 Or for his parents' fault?  
 Jesus replied, "For no man's sin,  
 But God's power to exalt.

siks dez in ig wik wer enpf  
 for wrks ov çariti.  
 Bwt Krist replid, "Æs hipokrit!  
 dwt not ðe striktest Jew  
 lus katel on ðe Sabaþ dæ,  
 and giv ðem foder dū?  
 And mæ i not perform an akt  
 mør kind and mersiful  
 on ðis pur wuman hu haz bin  
 'sø loŋ tîm sorøful?"  
 Hwen hi had sed ðiz wørdz, hiz føz  
 wer konsens-smit wið ðem,  
 and ol ðe mltitud rejoist,  
 and prezd Mesja'z nem.

## SEKŒON 100.

*Krist jørniz tward Jerusalem.*

Luk 13. 18-22.

And Jizvs went ðru meni a tøn  
 and vilej on ðe wæ,  
 az hi woz geiŋ tu Selem, hwær  
 hiz pprpos woz tu stæ.  
 And, nøtiŋ hæs hiz høli truuf  
 woz sprediŋ ðru ðe land,  
 hi sed, "God'z kiŋdom iz a pser  
 hwig hel kanot wiðstand.  
 'Tiz iven lik smøl møstard sid,  
 wið vigor sø imprest,  
 it sun bekmz a tri, in hwig  
 ðe berdz mæ bild ðer nest.  
 Or lik tu leven, hwig kontenz  
 an enerji sø græt,  
 it spredz ðru ðe sørøndiŋ mas,  
 and çenjez ol its stet."

## SEKŒON 101.

*Krist restørz tu sît a Blind Man, hu  
 iz sømond befør ðe Sanhedrim.*

Jon 9. 1-34.

And Jizvs, pasiŋ bi, beheld  
 a man from berð kwit bliŋd;  
 hwig køzd hiz foløerz tu inkwiŋ,  
 "Master, huwz sin konsiŋd  
 ðis man tu darknes? For hiz øn,  
 or for hiz perents' folt?  
 Jizvs replid, "For nø man'z sin,  
 bwt God'z pser tu ekzølt.

And I must work the works of him  
 That sent me while 'tis day;  
 The night comes when no man can  
 I must work while I may. [work;  
 As long as I am in the world  
 I am the world's true light,  
 But this light shines in vain on those  
 Who have no mental sight."  
 Thus having said, upon the ground  
 The Lord did spit, and made  
 Clay to anoint the blind man's eyes;  
 Who instantly obeyed  
 The Lord's command, "Go, now, and  
 In pure Siloam's pool;" [wash  
 (Siloam signifies "Sent forth,")  
 He went, washed, and was whole.  
 The neighbours therefore, who had  
 This poor blind man before, [seen  
 Said, "Is not this the man who sat  
 And did our alms implore?"  
 Some said, "'Tis he;" and others said,  
 "He's like him:" but the man  
 Himself said, "Surely, I am he."  
 Therefore they all began  
 To question him as to the means  
 By which his sight he gained.  
 He then explained the process, how  
 His vision he attained.  
 They said to him, "Where is this  
 He said, "I do not know." [man?"  
 They brought him to the Pharisees,  
 With the design to show  
 That one who on the Sabbath day  
 Would work, and thus bestow  
 Sight on the blind, if let alone,  
 Their law would overthrow.  
 The Pharisees then questioned him,  
 At length, and then they say,  
 "This man is not of God, because  
 He keeps not Sabbath day."  
 But others said, "A sinful man  
 Such wonders cannot do."  
 Then to the blind man they referred,  
 To know what he thought true;  
 Who answered, "He a prophet is."  
 They called his parents then,  
 Doubting if he were really blind.  
 But they, from fear, refrain,  
 And say, "Our son is of full age,  
 His word you should believe."

And i mŕst wrk de wrks ov him  
 dat sent mi hwjl 'tiz de;  
 de njt kŕmz hwen nŕ man kan  
 i mŕst wrk hwjl i mŕ. [wrk;  
 Az loŕ az i am in de wrld,  
 i am de wrld'z tru ljt,  
 bŕt dis ljt ſjnz in ven on deŕz  
 hu hav nŕ mental ſjt."  
 ðŕs haviŕ sed, vpon de grŕnd  
 de Lord did spit, and med  
 kle tu anoint de blnd man'z jz;  
 hu instantli œbed  
 de Lord'z komand, "Gŕ, nŕ, and  
 in pur Sjlŕam'z pul;" [woſ  
 (Sjlŕam signifiŕz "Sent fŕrt,")  
 hi went, woſt, and woz hŕl.  
 ðe nebrz, ðŕfŕr, hu had sin  
 dis pur blnd man befŕr,  
 sed, "Iz not dis de man hu sat  
 and did œr smz implŕr?"  
 Svŕm sed, "'Tiz hi;" and vðerz sed,  
 "Hi'z ljk him:" bŕt de man  
 himſelf sed, "Sŕurli, i am hi."  
 ðŕfŕr de œl began  
 tu kweſtion him az tu de minz  
 bj hwiç hiz ſjt hi gend.  
 Hi ðen eksplend de prŕses, hŕ  
 hiz vizon hi atend.  
 ðŕ sed tu him, "Hwer iz dis man?"  
 Hi sed, "Ï du not nŕ."  
 ðŕ brŕt him tu de Farisiz,  
 wid de deŕjn tu ſŕ  
 dat wŕn hu on de Sabat de  
 wud wrk, and ðŕs beſtŕ  
 ſjt on de blnd, if let alŕn,  
 ðŕ lo wud œvertŕŕ.  
 ðe Farisiz ðen kweſtiond him  
 at lenç, and ðen de se,  
 "Dis man iz not ov God, bekœz  
 hi kips not Sabat de."  
 Bŕt vðerz sed, "A ſinful man  
 svç wŕnderz kanŕt du."  
 ðen tu de blnd man ðe referd,  
 tu nŕ hwŕt hi tŕt tru;  
 hu anserd, "Hi a profet iz."  
 ðŕ kœld hiz perents ðen,  
 dŕtjŕ if hi wer riali blnd.  
 Bŕt de, from ſŕr, refren,  
 and se, "œr ſpn iz ov ful œj,  
 hiz wŕrd ũ ſud beliv."

On which, to the blind man they say,  
 "Let God the praise receive,  
 And not this sinner." But he said,  
 "I know not that, in sooth,  
 But this I know, he made me see ;  
 Enough for me this truth.  
 Would ye his followers also be?"  
 They scornfully replied,  
 "Thou art his follower, but we  
 Keep strict on Moses' side.  
 That God spake truth by him, we know ;  
 But who speaks by this man?"  
 The man replied, "God doth not show  
 Favor to sinners vain ;  
 But he who worships and obeys,  
 Shall gain his suit from heaven ;  
 Therefore I judge him by his works ;  
 For power to him is given."  
 Then did they excommunicate  
 This man of faith sincere ;  
 They were too proud from lowly men  
 Celestial truth to hear.

## SECTION 102.

*Christ declares himself the true Shepherd.*  
 John 9. 35-41 ; 10. 1-21.

When Jesus heard the sentence passed  
 Upon this faithful one,  
 He went and said to him, "Dost thou  
 Believe in God's own Son?"  
 He said, "Who is he, Lord? I will."  
 Christ saw his heart would bow,  
 And answered, "Thou hast seen him ;  
 He talketh with thee now." [and  
 "Lord, I believe," the poor man cried,  
 And worshiped Jesus then,  
 And did his follower become,  
 In spite of scornful men.

Then Jesus said, "For judgement I  
 Have visited this earth,  
 That those who see not, may enjoy  
 A light of heavenly birth.  
 And those who boast of seeing more  
 Than truly they discern,  
 May be convinced of error, and  
 To better reason turn.  
 If ye, proud Pharisees, were plunged  
 In helpless ignorance,

On hwiç, tu ðe blinð man ðe se,  
 "Let God ðe præz resiv,  
 and not ðis siner." Bøt hi sed,  
 "Æ nò not ðat, in suøt,  
 bøt ðis i nò, hi med mi si ;  
 enøf for mi ðis truøt.  
 Wuð yi hiz foløerz ølsø bi?"  
 ðe skørnfuli replið,  
 "Æs art hiz foløer, bøt wi  
 kip strikt on Møzes' sjið.  
 ðat God spek truøt bi him, wi nò ;  
 bøt hu spiks bi ðis man?"  
 ðe man replið, "God ðøt not se  
 fevor tu sinerz ven ;  
 bøt hi hu wørsips and øbez,  
 sal gen hiz suøt from heven ;  
 ðerfor i jvç him bi hiz wørks ;  
 for pøer tu him iz given."  
 ðen did ðe ekskomuniket  
 ðis man ov fæt sinsir ;  
 ðe wer tu prød from løli men  
 selestial truøt tu hir.

## SEKSON 102.

*Krist deklærz himself ðe truø Σøpherd*  
 Jon 9. 35-41 ; 10. 1-21.

Hwen Jizøvs herd ðe sentens past  
 vpon ðis fætful wøn,  
 hi went and sed tu him, "Døst ðe  
 beliv in God'z øn Søn?"  
 Hi sed, "Hu iz hi, Lord? Æ wil."  
 Kriøt sø hiz hart wuð bø,  
 and anserd, "Æs hast sin him ; and  
 hi tøkøt wið ði nø."  
 "Lord, i beliv," ðe pur man krið  
 and wørsipt Jizøvs ðen,  
 and did hiz foløer bekvøn,  
 in spjt ov skørnful men.

Æen Jizøvs sed, "For jvçment i  
 hav vizited ðis ørø,  
 ðat ðøz hu si not, me enjoi  
 a ljt ov hevenli berøt.  
 And ðøz hu bøst ov siin mør  
 ðan truili ðe disern,  
 me bi konvinst ov eror, and  
 tu beter rizon tørn.  
 If yi, prød Farisiz, wer plønjd  
 in helples ignorans,



Ye would not be so criminal,  
 Nor give so great offence.  
 But now ye boast of knowing much,  
 And should indeed be wise ;  
 Therefore your numerous sins remain,  
 And o'er you tyrannise.

Truly I tell you, all that seek  
 To enter heaven above  
 Through any other door than that  
 Appointed by God's love ;  
 And climb up by some other way,  
 Or through some hole would creep,  
 A thief and robber is. But I,  
 The shepherd of the sheep,  
 Go through the door ; I guard my  
 They hear my gentle voice, [flock ;  
 I call my sheep by name, and they  
 Walk in my steps, from choice.  
 And when new pasture they require,  
 Then I before them go ;  
 They know my voice, and follow me,  
 Whatever way I show.  
 But strangers call to them in vain,  
 They will not them obey,  
 But flee from them ; their voice is  
 strange,

And would lead them astray.”  
 This parable spake Jesus ; but  
 They knew not what he meant.  
 Then said he unto them again,  
 (They list, most reverent,)  
 “ Not only may I well be called  
 The shepherd of God's sheep ;  
 I am the very door of heaven,  
 And Paradise I keep.  
 And all who claim a dignity  
 Superior to mine,  
 Are but as robbers, and incur  
 A penalty divine.  
 By me, if any enter heaven,  
 They shall be saved and blessed ;  
 Go in and out, and pasture find,  
 And everlasting rest.  
 The thief comes not but for to steal,  
 To kill, and to destroy ;  
 I come that they may have more life,  
 And more abundant joy.  
 I am both door and shepherd : I  
 My life give for the sheep ;

yi wud not bi sē kriminal,  
 nor giv sē gret ofens.  
 Bwt n̄s yi bēst ov nēiņ mōg,  
 and ſud indid bi wjz ;  
 đerfōr ūr nūmerōs sinz remen,  
 and o'r ū tiranjz.

Truli j tel ū, ol đat sik  
 tu enter heven abov  
 đru eni vđer đer đan đat  
 apointed bj God'z lōv ;  
 and klj̄m v̄p bj sōm vđer wē,  
 or đru sōm hōl wud krīp,  
 a đif and rober iz. Bwt j,  
 đe sepherd ov đe šip,  
 gō đru đe đer ; j gard mj flok ;  
 đe hir mj jentel vois,  
 j kōl mj šip bj nēn, and đe  
 wōk in mj steps, from đois.  
 And hwen nū pastur đe rekwj̄r,  
 đen j befōr đem gō ;  
 đe n̄r mj vois, and folō mj,  
 hwotever wē j šō.  
 Bwt strenjerz kōl tu đem in v̄n,  
 đe wil not đem ōbē,  
 bwt fli from đem ; đer vois iz  
 strenj,  
 and wud lid đem astre.”  
 Đis parabel spek Jiz̄s ; bwt  
 đe nū not hwot hi ment.  
 Đen sed hi v̄ntu đem agen,  
 (đe list, mōst reverent,)  
 “ Not ōnli mē j wel bi kōld  
 đe sepherd ov God'z šip ;  
 j am đe veri đer ov heven,  
 and Paradjs j kip.  
 And ol hu klem a digniti  
 supirior tu mjn,  
 ar bwt az roberz, and inkv̄r  
 a penalti divj̄n.  
 Bj mj, if eni enter heven,  
 đe šal bi sevđ and blest ;  
 gō in and v̄t, and pastur šj̄nd,  
 and everlastiņ rest.  
 Đe đif kōmz not bwt for tu stil,  
 tu kil, and tu đestroi ;  
 j kōm đat đe mē hav mōr lj̄f,  
 and mōr abndant joi.  
 Đ am bōđ đer and sepherd : j  
 mj lj̄f giv for đe šip ;

But he that is a hireling, and  
 For self alone would keep  
 A watch; whose own the sheep are  
 Sees danger come, and flees; [not,  
 The wolf comes down, and scatters  
 them,

And some of them may seize.  
 The hireling flees because he looks  
 Alone to private gain,  
 And cares not for the sheep, even  
 One half of them be slain. [though  
 I'm the good shepherd, and my love  
 To all my sheep is such  
 That I will give my life for them,  
 Nor reckon it too much.

I know my sheep, and they know me,  
 Their true and only Lord;  
 As I the Father know, and am  
 Known by him as the Word.

And other sheep I have, who may  
 Be not of Israel's fold;  
 Them also I must bring, and they  
 Shall have their names enrolled.

As I am the sole shepherd, so  
 On earth there shall appear  
 One catholic, universal fold  
 Of saints of every sphere.

Therefore my Father loveth me  
 Because my life I give;  
 That life I soon will reassume,  
 And then for ever live.

No man can take my life from me,  
 For I alone retain  
 The power by which I lay it down  
 And take it back again.

This is the Father's will, and I  
 That will alone maintain."

## SECTION 103.

*Christ publicly asserts his Divinity.*  
 John 10. 22-38.

'Twas at the Dedication's feast,  
 In Sion's sacred town,  
 And winter chill and desolate  
 O'er all the land did frown.  
 Then Jesus in the temple walked,  
 Beneath the portico  
 Called Solomon's, and there the Jews  
 Came the real truth to know.

bvt hi dat iz a hjrlin, and  
 for self alen wud kip  
 a wog; huuz en de sip ar not,  
 siz denjer kom, and fliz;  
 de wulf komz dsn, and skaterz  
 dem,

and som ov dem me siz.  
 De hjrlin fliz bekoz hi luks  
 alen tu priyvet gen,  
 and kerz not for de sip, iven de  
 wvn hsf ov dem bi slen.  
 F'm de gud sepherd, and mj lov  
 tu ol mj sip iz svog  
 dat i wil giv mj lij for dem,  
 nor reckon it tu mvog.

F ne mj sip, and de ne mi,  
 der tru and onli Lord;  
 az i de Fster ne, and am  
 nen bi him az de Wprd.

And vder sip i hav, hu me  
 bi not ov Izrael'z fold;  
 dem olse i mvst brig, and de  
 fal hav der nemz enrøld.

Az i am de sel sepherd, so  
 on erð der fal apir  
 wvn katolik, universal feld  
 ov sents ov everi sfar.

Derfer mj Fster lovet mi  
 bekoz mj lij i giv;  
 dat lij i sun wil riasum,  
 and den for ever liv.

Ne man kan tek mj lij from mi,  
 for i alen reten  
 de pser bi hwiç i le it dsn  
 and tek it bak agen.

Dis iz de Fster'z wil, and i  
 dat wil alen menten.

## SEKSON 103.

*Krist pbblikli aserts hiz diviniti.*  
 Jon 10. 22-38.

'Twoz at de Dedikefon'z fist,  
 in Sjon'z sekred tsn,  
 and winter çil and desolet  
 ç'r ol de land did frsn.  
 Den Jizs in de tempel wøkt  
 benid de pertike  
 køld Solomon'z, and der de Juuz  
 kem de rial truuf tu ne.

"Leave us no more in doubt," they  
 "But plainly tell us, here, [cried,  
 If thou art the Messiah true,  
 Whom all men should revere."  
 Christ answered, "I have told you so,  
 But ye did not believe ;  
 The miracles which in God's name  
 I work, ye should receive  
 As perfect evidence that I  
 Am the true Christ foretold,  
 But ye do not believe, because  
 Ye are not of my fold.  
 I call my sheep, they hear my voice,  
 And note its softest tone ;  
 I know them, and they follow me,  
 And follow me alone.  
 I give to them eternal life,  
 And they shall never perish,  
 No man can pluck them from my hand ;  
 As my life them I cherish.  
 My Father 'twas who gave them me,  
 He's greater far than all ;  
 And none can pluck them from his  
 Or make the least to fall. [hand,  
 The Father and myself are one."  
 The Jews offended were  
 At these words, and they sought to  
 Him who could thus aver [stone  
 That he was one with God. But Christ,  
 Who could no fear betray,  
 Said, "Many wondrous miracles  
 Did I to you display ;  
 For which of these do ye attempt  
 To stone your Savior now ?"  
 They answer, "For no holy work,  
 But blasphemy ; for thou,  
 A man, dost make thyself as God,  
 Who art of human birth."  
 Christ answered, "In your law, 'tis  
 The saints are gods on earth : [writ,  
 This scripture cannot be denied :  
 Why say ye, then, to me,  
 Whom God has sanctified and sent  
 This world from sin to free,  
 'Thou dost blaspheme ;' because I say  
 'I am indeed God's son,  
 And prove it well by miracles  
 Which I alone have done ?'  
 If I indeed do not perform  
 True miracles divine,

"Liv ðs nør mør in dæt," ðe krjð,  
 "bøt plænli tel ðs, hir,  
 if ðs art ðe Mesja true,  
 hum ol men sud revir."  
 Krjst anserd, "Æ hav teld u sør,  
 böt yi did not beliv ;  
 ðe mirakelz hwiç in God'z nem  
 i wørk, yi sud resiv  
 az perfekt evidens ðat i  
 am ðe tru Krjst førtøld.  
 Böt yi duu not beliv, bekøz  
 yi ar not ov mj føld.  
 Æ køl mj sip, ðe hir mj vois,  
 and nør its softest tøn ;  
 i nór ðem, and ðe folør mi,  
 and folør mi aløn.  
 Æ giv tu ðem eternal lif,  
 and ðe sal never perif,  
 nør man kan pløk ðem from mj  
 az mj lif ðem i çerif. [hand ;  
 Mj Fsðer 'twoz huu gev ðem mi ;  
 hi'z greter far ðan ol ;  
 and nøn kan pløk ðem from hiz  
 or mek ðe list tu føl. [hand,  
 ðe Fsðer and mijself ar wøn."  
 ðe Juuz ofended wer  
 at ðiz wørdz, and ðe söt tu støn  
 him huu kud ðøs avér  
 ðat hi woz wøn wið God. Böt Krjst,  
 huu kud nør fir betre,  
 sed, "Meni wøndrøs mirakelz  
 did i tu u disple ;  
 for hwiç ov ðiz duu yi atempt  
 tu støn yr Sevier nør ?"  
 ðe anser, "For nør høli wørk,  
 böt blasfemi ; for ðs,  
 a man, døst mek ðjself az God,  
 huu art ov huuman berð."  
 Krjst anserd, "In yr lø, 'tiz rit,  
 ðe sents ar godz on erð :  
 ðis Skriptur kanot bi denjð :  
 hwj se yi, ðen, tu mi,  
 huu God haz sañktifjð and sent  
 ðis wørld from sin tu fri,  
 'ðs døst blasfim ;' bekøz i se  
 'Æ am indid God'z søn,  
 and pruv it wel bi mirakelz  
 hwiç i aløn hav ðøn ?'  
 If i indid duu not perform  
 tru mirakelz divjn,



Believe me not ; but if I do,  
 Believe me by this sign.  
 At least believe my miracles,  
 Then will ye soon perceive  
 That God, the Father, lives in me,  
 And I in him so live."

## SECTION 104.

*Christ retires beyond Jordan because of the opposition of the Jews.—John 10. 39-42.*

When Jesus said he was the Christ,  
 God's own beloved Son,  
 The Jews then sought to murder him,  
 As they before had done.  
 But he escaped, and went away  
 To Jordan's wilderness,  
 Where John the Baptist first baptised  
 And preached true righteousness.  
 There many came to Christ, and heard  
 His gospel truth anew ;  
 And found that all which John foretold  
 Of Jesus, was most true ;  
 And owned his miracles divine,  
 And there believed on him,  
 Their own Messiah, though denied  
 By Israel's Sanhedrim.

## SECTION 105.

*Christ exhorts to steadfastness, and laments over Jerusalem.—Luke 13. 23-35.*

One said to Jesus, " Tell us, Lord,  
 Are those saved but a few ?"  
 To whom the Savior answered,  
 In everything you do, [" Strive,  
 For good and truth alone, and thus  
 Enter the narrow gate ;  
 For many will be found who seek  
 In vain heaven's high estate.  
 When once the master of the house  
 Hath closed the door, (now free  
 To welcome to celestial bliss  
 All Israel's progeny,)  
 Then ye who still persist in sin,  
 Will call, and call in vain ;  
 For none who love what's evil, can  
 To heaven admission gain.

beliv mi not ; bwt if i du,  
 beliv mi bj dis sijn.  
 At list beliv mi mirakelz,  
 den wil yi sunn persiv  
 dat God, de Fæster, livz in mi,  
 and i in him sê liv."

## SEKSON 104.

*Krjst retjrz beyond Jordan bekøz ov de opozifon ov de Juz.—Jon 10. 39-42.*

Hwen Jizvs sed hi woz de Krjst,  
 God'z øn belvød Søn,  
 de Juz den söt tu mrdrer him,  
 az de befør had døn.  
 Bwt hi eskept, and went awe  
 tu Jordan'z wildernes,  
 hwær Jon de Baptist ferst baptjzð  
 and priçt tru riçtjpsnes.  
 ðær meni kem tu Krjst, and herd  
 hiz gospel truð anç ;  
 and fænd dat ol hwiç Jon færtøld  
 ov Jizvs, woz mæst tru ;  
 and ønd hiz mirakelz divjñ,  
 and ðær belivd on him,  
 ðær øn Mesja, ðær denjð  
 bj Izrael'z Sanhedrim.

## SEKSON 105.

*Krjst ekzorts tu stedfastnes, and laments over Jerusalem.—Luk 13. 23-35.*

Wpn sed tu Jizvs, " Tel vs, Lord  
 ar ðøz sevð bwt a fu ?"  
 Tu hum de Sevier anserd, " Strjv,  
 in everiçijñ ç du,  
 for gud and truð aløn, and ðvs  
 enter de narø get ;  
 for meni wil bi fænd hu sik  
 in ven heven'z hj estet.  
 Hwen wps de master ov de hss  
 hað kløzd de dør, (nø fri  
 tu welkøm tu selestial blis  
 ol Izrael'z projeni,)  
 ðen yi hu stil persist in sin,  
 wil køl, and køl in ven ;  
 for nvn hu løv hwot's ivel, kan  
 tu heven admjfon gen.

Repent in time, lest ye behold  
 Your ancestors, who were  
 Less blessed than you with heavenly  
 In heaven all bright and fair, [light,  
 While you, who heard Christ's word  
 Familiarly around, [proclaimed  
 Shall be cast out, to weep, and wail,  
 In misery profound.  
 From north, and south, and east, and  
 west,

Christ's ransomed saints shall come,  
 And sit down in God's kingdom, as  
 Their own eternal home.  
 And those who unto men appeared  
 The last, shall be the first ;  
 And those who seemed the first, shall  
 Of all men most accurst." [be

The Pharisees then come to Christ,  
 Pretending love, and say,  
 "Haste from this region, for thy life  
 King Herod soon will slay."

Jesus replied, "Go tell that king,  
 So like a fox in guile,  
 I still shall live my appointed time,  
 In spite of every wile.

This season, and the next, I shall  
 Perform my works divine,  
 And on the third, as I foretell,  
 I shall my life resign.

Yea, in Jerusalem my life  
 Its destined end will see ;  
 A prophet cannot perish, but  
 His blood must flow in thee.

Oh Salem ! Oh Jerusalem !  
 Who dost thy prophets slay,  
 And stonest those sent unto thee  
 To teach thee God's own way ;  
 How oft would I have gathered all  
 Thy children 'neath my care,  
 Even as a hen protects her young  
 From violence and snare ;  
 And ye would not ! Your house will  
 All desolate be laid : [soon

And you shall never more behold  
 Your king, by you betrayed,  
 Until with faith and penitence  
 You my forgiveness claim,  
 And bless the Christ who comes to you  
 In great Jehovah's name."

Repent in tjm, lest yi behold  
 yr ansestorz, hu wer  
 les blest ðan u wið hevenli ljð,  
 in heven ol brijt and fer,  
 hwjl u, hu herd Krjst's wprd prø-  
 familiarli arsnd, [klømd  
 sal bi kast st, tu wip, and wel,  
 in mizeri prøfsnd.  
 From norð, and sst, and ist, and  
 west,

Krjst's ransomd sents sal køm,  
 and sit ðøn in God'z kinðom, az  
 ðer øn eternal høm.  
 And ðøz hu øntu men apird  
 ðe last, sal bi ðe ferst ;  
 and ðøz hu simð ðe ferst, sal bi  
 ov ol men møst akprst."

Ðe Farisiz ðen køm tu Krjst,  
 pretendiñ løv, and se,  
 "Hæst from ðis rijon, for ði lijf  
 Kij Herod sun wil slø."

Jizøs replið, "Gø, tel ðát kij,  
 sø ljð a foks in gijl,  
 i stil sal liv mj apointed tjm,  
 in spjt ov everi wjl.

Ðis sizon, and ðe nekst, i sal  
 perform mj wørks ðivjn,  
 and on ðe ðerd, az i førtel,  
 i sal mj lijf rezjn.

Ye, in Jerusalem mj lijf  
 its ðestind end wil si ;  
 a profet kanot perisj, bvt  
 hiz bløð møst flø in ði.

Øh Selem ! Øh Jerusalem !  
 hu ðøst ði profets slø,  
 and stønøst ðøz sent øntu ði  
 tu tig ði God'z øn wø ;  
 hš oft wud i hav gæðer ol  
 ði çildren 'næið mj ker,  
 iven az a hen prøtekts her yvñ  
 from vjølens and sner ;  
 and yi wud not ! Ur høs wil sun  
 ol ðesolet bi læð :

and u sal never mør behøld  
 yr kij, bi u betrøð,  
 øntil wið føð and penitens  
 u mj forgivnes kløm,  
 and bles ðe Krjst hu kømz tu u  
 in grøt Jehøva'z nøm."

## SECTION 106.

*Christ dines with a Pharisee. Parable of the Great Supper.—Luke 14. 1-24.*

Upon the Sabbath day, as Christ  
Sat down within the hall  
Of a chief Pharisee, some watched,  
Hoping that he would fall.  
And shortly, lo, a certain man  
With dropsy sick, he saw;  
Then to the Pharisees and those  
Who feign to teach the law,  
He said, "What think ye; is it right  
On Sabbath days to heal?"  
They held their peace; by conscience  
At this divine appeal. [struck  
The Lord then touched the suffering  
Bade the disease depart; [man,  
And sent him, cured, unto his home  
With a rejoicing heart.  
Thus Jesus made an answer true  
Unto his own demand,  
And added, "Which, among you all,  
Shall find, within this land,  
His ox or ass hath fallen down  
Upon the Sabbath day  
Into a pit, and will not help  
To save it as he may?"  
No word to this could they reply.  
Then Christ, a parable  
Spake to the many guests who there  
The festive board did fill.  
For he had marked that many a one  
Selected the best place;  
And said, "When thou invited art  
A wedding feast to grace,  
Take not the highest seat at first,  
Lest one more honored come,  
And he that asked thee, then shall say,  
'Let this man have thy room.'  
But humbly choose the lowest seat,  
And then, before the end,  
Thy host may come to thee, and say,  
'Go higher up, my friend.'  
So wilt thou honor gain with those  
Who sit at meat with thee.  
While pride is destined to a fall,  
Safe is humility."

Then to his host, the Lord said thus:  
"When thou a feast would'st make,

## SEKSON 106.

*Krist dīnz wīd a Farisi. Parabel ov de Gret Soper.—Luk 14. 1-24.*

Upon de Sabat de, az Krīst  
sat dsn wīdn de hōl  
ov a gif Farisi, sōm woġt,  
hōpīn dat hi wud fōl.  
And ſortli, lō, a serten man  
wīd dropsi sik, hi sō;  
den tu de Farisiz and đōz  
hu fēn tu tiġ de lō,  
hi sed, "Hwot ſīnk yi; iz it rīt  
on Sabat dez tu hīl?"  
Đē held đer pis; bī konſens strōk  
at đis dīvīn apil.  
Đe Lord den trōġt de sōferīn man,  
bad de disiz depart;  
and sent him, kurd, ontu hiz hēm  
wīd a rejoisīn hart.  
Đps Jīzps med an anser tru  
ontu hiz ǝn demand,  
and aded, "Hwīġ, amvī ū ol,  
ſal ſīnd, wīdn đis land,  
hiz oks or as hať fōlen dsn  
vpon de Sabat de  
intu a pit, and wil not help  
tu sev it az hi mē?"  
Nō wōrd tu đis kud đē replī.  
Đen Krīst, a parabel  
spēk tu de menī gēsts hu đer  
de festīv bōrd did fil.  
For hi had markt dat menī a wōn  
selekted de best plēs;  
and sed, "Hwen đs invīted art  
a wedīn fist tu gres,  
tēk not de hīest sīt at ferst,  
lest wōn mōr onord kōm,  
and hi đat askt đī, đen ſal sē,  
'Let đis man hav đī rum.'  
Bōt hōmbli ġuz de lēest sīt,  
and den, befōr de end,  
đī hōst mē kōm tu đī, and sē,  
'Gō hjer vp, mī frend.'  
Sō wilt đs onor ġen wīd đōz  
hu sīt at mīt wīd đī.  
Hwīl prīd iz destīnd tu a fōl,  
sef iz hūmiliti."

Đen tu hiz hōst, de Lord sed đps:  
"Hwen đs a fist wud'st mēk,



Call not the rich, nor friends alone,  
 Thy bounty to partake;  
 Lest they invite thee in return,  
 And give thee recompense;  
 But make thy feast to bless the poor;  
 To blind and lame dispense.  
 Then shalt thou truly blessed be,  
 Though they cannot reward;  
 For at the resurrection day  
 God will thy deed regard."

These words then touched the heart of  
 Among those favored guests, [one  
 Who spoke to Jesus, "Blest is he  
 That in God's kingdom feasts."  
 Then Jesus said, "Remember this:  
 One day a certain man  
 Laid out a supper for his friends,  
 And ere the feast began,  
 His servant went abroad, to say,  
 'All things are ready; come.'  
 But each began to make excuse,  
 One said, 'I stay at home  
 Because a wife I lately took,  
 And cannot leave her now;'  
 Another, 'I have cattle bought,  
 I must remain to plough.'  
 Another said, 'Excuse me, sir,  
 I've bought a piece of ground,  
 And I must needs go see to it.'  
 These things the servant found,  
 And told his lord, who then was wroth,  
 And sent him forth with speed  
 To call the poor, the lame, the blind,  
 Who gave him better heed.  
 'Tis done,' he said, 'as thou dost  
 And yet there is more room.' [wish,  
 'Then go,' the master gave command,  
 'And press into my home  
 The humblest from the highway sides  
 And lanes, my house to crowd;  
 Those who refused, shall never be  
 Around my board allowed.'"]

## SECTION 107.

*Christ's Disciples must forsake the world.*  
 Luke 14. 25-33.

Great multitudes then followed Christ,  
 To whom he turned, and said,

køl not ðe riç, nor frendz aløn,  
 ðj bœnti tu partek;  
 lest ðe invjt ði in retœrn,  
 and giv ði rekompens;  
 bœt mœk ðj fist tu bles ðe pur;  
 tu bljnd and læm dispens.  
 ðœn salt ðœ truli blesed bi,  
 ðœ ðe kanot reword;  
 for at ðe rezprœkjon ðe  
 God wil ðj did regard."

ðiz wœrdz ðœn tœgt ðe hart ov wœn  
 amœn ðœz fœvord gests,  
 hu spœk tu Jizœs, "Blest iz hi  
 ðat in God'z kœnðom fists."  
 Then Jizœs sed, "Remember ðis:  
 wœn ðe a serten man  
 led œt a sœper for hiz frendz,  
 and er ðe fist began,  
 hiz servant went abrœd, tu sœ,  
 'Ol ðjnz ar redi; kœm.'  
 Bœt iç began tu mœk ekskœs,  
 wœn sed, 'Æ ste at hœm  
 bekœz a wif j letli tuk,  
 and kanot liv her nœ;  
 œnœter, 'Æ hav katel bœt,  
 j mœst remen tu plœ.'  
 œnœter sed, 'Ekskœz mi, ser,  
 j'v bœt a pis ov grœnd,  
 and j mœst nœdz gœ si tu it.'  
 ðiz ðjnz ðe servant fœnd,  
 and tœld hiz lord, hu ðœn woz rœf,  
 and sent him fœrœt wiœ spœd  
 tu kœl ðe pur, ðe læm, ðe bljnd,  
 hu gev him beter hœd.  
 "'Tiz dœn,' hi sed, 'az ðœ dœst wif,  
 and yet ðer iz mœr rum.'  
 'ðœn gœ,' ðe master gev komand,  
 and pres intu mj hœm  
 ðe hœmblest from ðe hœwe sjdz  
 and lænz, mj hœs tu krœd;  
 ðœz hu refœz, ðal never bi  
 œrœnd mj bœrd œlœd.'"]

## SEKŒON 107.

*Krjst's Disjipelz must forsœk ðe wœrld.*  
 Lœk 14. 25-33.

Gret mœltitœdz ðœn folœd Krjst,  
 tu hum hi tœrnd, and sed,

“To follow me is difficult,  
 For he that would be made  
 My true disciple, must forsake  
 His nearest, dearest friends,  
 If they oppose God's holy will  
 For worldly selfish ends.  
 Yea his own life must not be dear;  
 But he must bear his cross,  
 If he would follow me, and count  
 All earthly gain as dross.

For which of you intending to  
 Construct a noble tower,  
 Will not first count the cost, and see  
 Whether he hath the power?  
 Lest men should mark his failure, and  
 Say, with derision meet,  
 ‘Lo, this man once began to build,  
 And never could complete.’

Or, if a king would battle give  
 Unto another king,  
 He will consult if lesser hosts  
 ‘Gainst greater he should bring.  
 Else ere his enemy comes near,  
 He'll send to sue for peace,  
 That he, before the conflict, may  
 Obtain a safe release.

Even so, no man can truly be  
 Disciple of his Lord,  
 Who doth not everything forsake  
 That hindrance would afford.

Religion, like its emblem, salt,  
 Is in itself most good;  
 But if it lose true zeal, with which  
 It should be still imbued,  
 It wants the vital energy,  
 And free-will-offering power  
 Which none but heavenly grace divine  
 Can give, or can restore.  
 Without this self-devotion, even  
 Religion's self will be  
 A poor, rejected, selfish form  
 Of mean hypocrisy.”

## SECTION 108.

*Parable of the Lost Sheep, and of the lost  
 Piece of Silver.—Luke 15. 1-10.*

Then publicans and sinners came  
 To hear Christ's gracious speech;

“Tu folø mi iz difkult,  
 for hi dat wud bi mēd  
 mi tru disjipel, mōst forseċ  
 hiz narest, direst frendz,  
 if ðe opøz God'z hōli wīl  
 for wōrldli selfiġ endz.  
 Ye hiz øn līf mōst not bi dir;  
 bōt hi mōst ber hiz kros,  
 if hi wud folø mi, and kōnt  
 øl erđli gen az dros.

For hwiġ ov ū intendiġ tu  
 konstrøkt a nōbel tōer,  
 wil not ferst kōnt ðe kost, and si  
 hweðer hi haġ ðe pōer?  
 lest men ſud mark hiz ſelſr, and  
 sē, wiġ deriġon mit,  
 ‘Lø, dis man wōns began tu bild,  
 and never kud komplīt.’

Or, if a kiġ wud batel giv  
 øntu anøðer kiġ,  
 hi wil konsølt if leser høsts  
 ‘genst greter hi ſud briġ.  
 Els er hiz enemi kōmz nir,  
 hi'l send tu sŷ for pis,  
 ðat hi, befør ðe konflikt, me  
 øbten a sēf relis.

Èven sø, nø man kan truli bi  
 disjipel ov hiz Lord,  
 hu dōġ not everiġiġ forseċ  
 ðat hindrans wud aford.

Reliġon, līġ its emblem, sølt,  
 iz in itself mōst gud;  
 bōt if it luz tru zil, wiġ hwiġ  
 it ſud bi stil imbød,  
 it wōnts ðe vītal enerġi  
 and fri-wil-oferiġ pōer  
 hwiġ nøn bōt hevenli gres diviġn  
 kan giv, or kan restør.  
 Wiġøt dis self-ðevøson, øven  
 reliġon'z self wil bi  
 a puur, reġektet, selfiġ form  
 ov min hipokriſi.”

## SEKſON 108.

*Parabel ov ðe Lost Sēp, and ov ðe lost  
 Pis ov Silver.—Luk 15. 1-10.*

Æen pøblikanz and sinerz kem  
 tu hir Krīst's gresøps spāġ;

Proud Scribes, and prouder Pharisees,  
 With anger heard him teach ;  
 And said, " How base a man is this,  
 Such sinners to receive ;  
 Yea, as a friend at their repasts,  
 His company to give."   
 This parable Christ therefore spoke :  
 " If one of you possess  
 A hundred sheep, and one is lost,  
 Will he not soon express  
 His anxious care, and leave the flock  
 Whose number far surpast,  
 To seek until he find that one ?  
 Then brings it home in haste,  
 And with rejoicing heart he calls  
 His friends and neighbours too,  
 And saith to them, ' Rejoice with me,  
 My lost sheep here you view.'   
 So likewise, say I unto you,  
 More joy shall be in heaven  
 Over one sinner that repents,  
 And hath his sins forgiven,  
 Than over ninety-nine just ones,  
 Who need no special care,  
 Because they long have virtuous been,  
 And God's true children are.

Again : suppose a woman hath  
 Ten silver pieces bright,  
 And loseth one ; will she not go,  
 With diligence, to light  
 Her candle, and make earnest search,  
 'Till she her treasure see ?  
 Then to her friends she saith, ' Rejoice  
 In my recovery.'   
 Likewise again I say to you,  
 Great joy shall be in heaven  
 Over one sinner that repents,  
 And hath his sins forgiven."

## SECTION 109.

*Parable of the Prodigal Son.*  
 Luke 15. 11-32.

Another parable Christ spoke  
 To these stern Pharisees ;  
 And said, " A man who had two sons,  
 And would the younger please,  
 Divided unto each his share  
 Of wealth, and left him free.

prød Skrijbz, and prøder Farisiz,  
 wið anger herd him tig ;  
 and sed, " Hæ bes a man iz dis,  
 søg sinerz tu resiv ;  
 ye, az a frend at ðer repasts,  
 hiz kòmpani tu giv."   
 ðis parabel Krjst ðerfær spok :  
 " If wøn ov ȳ pozes  
 a høndred sĳip, and wøn iz lost,  
 wil hi not sũn ekspres  
 hiz anĳsøs ker, and liv ðe flok  
 huiz nòmber far sørpast,  
 tu sik, vntil hi fĳndz ðát wøn ?  
 ðen brinj it høm in hest,  
 and wið reĳoisĳ hart hi kølz  
 hiz frendz and nebørz tu,  
 and seþ tu ðem, ' Rejois wið mi,  
 mĳ lost sĳip hir ȳ vȳ.'   
 Sø ĳkwĳz, se ĳ vntu ȳ,  
 Mør joi sal bi in heven  
 øver wøn siner ðat repents,  
 and haþ hiz sinz forgiven,  
 ðan øver nĳnti-nĳn jøst wønz,  
 hu nid nø spejal ker,  
 bekøz ðe loĳ hav vertȳps bin,  
 and God'z tru çildren ar.

Agen : søpøz a wuman haþ  
 ten silver pisez brĳt,  
 and luzeþ wøn ; wil ųi not gø,  
 wið dilĳens, tu ĳt  
 her kandel, and mek earnest serĳ,  
 til ųi her treĳur siþ ?  
 ðen tu her frendz ųi seþ, ' Rejois  
 in mĳ rekøveri.'   
 ĳkwĳz agen ĳ se tu ȳ,  
 Græt joi sal bi in heven  
 øver wøn siner ðat repents,  
 and haþ hiz sinz forgiven."

## SEKŒON 109.

*Parabel ov de Prodigal Son.*  
 Luuk 15. 11-32.

Anøder parabel Krjst spok  
 tu ðiz stern Farisiz ;  
 and sed, " A man hu had tú sønz,  
 and wud ðe yønĳer pliz,  
 ðivĳded vntu ĳç hiz ser  
 ov welt, and left him fri.



On this he soon determined that  
 .A distant land he'd see ;  
 And there his substance soon he wastes  
 In vain and sinful mirth ;  
 And when he had no more to spend,  
 There came a mighty dearth.  
 Then, in his need, he joined himself  
 To one of that same part,  
 Who sent him out to feed his swine,  
 With sorely humbled heart.  
 So hungry was he, he would eat  
 The food of those vile beasts ;  
 For no man gave to him. He thought,  
 ' Even the servant feasts  
 Within my father's house ; while I  
 Here only hunger know !  
 I will arise, and leave this place,  
 And to my father go,  
 And say to him, I've sinned, and am  
 To heaven and thee a foe.  
 Not worthy am I any more  
 To bear the name of son ;  
 Make me a hired servant, and  
 Thy will shall e'er be done.'  
 And he arose, and came to him.  
 But e'er he reached his home,  
 His father saw him, ran to him,  
 And said, ' My son is come.'  
 He kissed him, fell upon his neck,  
 And did compassion show.  
 The son said, ' I have sinned, and am  
 To heaven and thee a foe :  
 I am not worthy any more  
 To bear the name of son.'  
 The father to the servants said,  
 ' Attend me, everyone ;  
 Bring forth the best robe, put it on ;  
 A ring put on his hand ;  
 Put shoes upon his feet, and let  
 Him in my presence stand :  
 Bring forth the fatted calf and kill ;  
 We'll eat, and we'll be glad ;  
 For this my son was dead, was lost,  
 He's found ; no more be sad.'  
 So they were filled with festive joy,  
 And song and dance prevailed,  
 To welcome home the long-lost son,  
 No more with tears bewailed.  
 The elder son came from the field,  
 And knew not what this meant ;

On dis hi sun determind dat  
 a distant land hi'd si ;  
 and der hiz svbstans sun hi wests  
 in ven and sinful merf ;  
 and hwen hi had nør mør tu spend,  
 der kem a mjtì dert.  
 Æen, in hiz nid, hi joind himself  
 tu wøn ov dát sem part,  
 hu sent him xt tu fid hiz swjn,  
 wid sørli hørmbeld hart.  
 Sør høggrì woz hi, hi wud it  
 de fuud ov ðez vjl bists ;  
 for nør man gev tu him. Hi ðot,  
 ' Iven de servant fists  
 widin mj fæder'z hæs ; hwjl j  
 hir ønli høgger nør !  
 Æ wil ariz, and liv dis ples,  
 and tu mj fæder gø,  
 and sè tu him, Æ'v sind, and am  
 tu heven and ði a fè.  
 Not wørði am j eni mør  
 tu bær de nem ov søn ;  
 mæk mi a hjrd servant, and  
 ðj wíl sal er bi døn.'  
 And hi aröz and kem tu him.  
 Bøt er hi riçt hiz høm,  
 hiz fæder sør him, ran tu him,  
 and sed, ' Mj søn iz køm.'  
 Hi kist him, fæl vpon hiz nek,  
 and did kompaßon sør.  
 ðe søn sed, ' Æ hav sind, and am  
 tu heven and ði a fè :  
 j am not wørði eni mør  
 tu bær de nem ov søn.'  
 ðe fæder tu de servants sed,  
 ' Atend mi, everiwøn ;  
 brij førð de best røb, put it on ;  
 a riñ put on hiz hand ;  
 put suuz vpon hiz fit, and let  
 him in mj prezens stand :  
 brij førð de fated ksf and kil ;  
 wíl it, and wíl bi glad ;  
 for dis mj søn woz ded, woz lost,  
 hi'z fænd ; nør mør bi sad.'  
 Sør ðe wer fild wid festiv joi,  
 and soñ and dans preveld,  
 tu welkøm høm de loñ-lost søn,  
 nør mør wid tirz beweld.  
 ðe elder søn kem from de fild,  
 and nñ not hwot dis ment ;

He called a servant forth to ask,  
 With curious ear attent;  
 Who said, 'Thy brother is returned,  
 Thy father's joy is filled,  
 He hath received him safe and sound,  
 The fatted calf is killed.'  
 With jealous wrath the brother then  
 Refused to enter there,  
 And when his father did entreat,  
 He answered, 'Thou didst spare  
 To give me even a festive kid,  
 Though many years I served  
 Thee with obedience filial,  
 Nor from my duty swerved.  
 As soon as this thy son was come,  
 Who hath devoured thy living,  
 For him is killed the fatted calf;—  
 'Tis merciless forgiving.'  
 'Son,' said the father tenderly,  
 'All that I have is thine,  
 Thou in my house dost ever live,  
 On thee my grace doth shine.  
 'Tis meet that we should now rejoice,  
 And signs of gladness give;  
 Thy brother who was lost, is found;  
 Was dead, but now doth live.'"

## SECTION 110.

*Parable of the Unjust Steward.*  
 Luke 16. 1-13.

Christ also spake this parable,  
 To teach men equity.  
 "A certain rich man had a steward  
 Of doubtful honesty.  
 His master one day summoned him  
 To render his account;  
 But he had wasted property  
 Unto a vast amount,  
 And could not pay his lord the sum  
 Due, as he had been wont.  
 Then did this unjust steward begin  
 Within himself to say,  
 'What shall I do? I have no means  
 My lord's account to pay.  
 I will not turn to honest toil,  
 To meet his just demand;  
 Nor will I sue or beg, lest I  
 Covered with shame should stand.

hi kold a servant fers̄ tu ask,  
 wið kqr̄ips ir atent;  
 hu sed, 'Ði brøðer iz retørnd,  
 ði fæder'z joi iz fild,  
 hi hæf resivd him sæf and sænd,  
 ðe fated ksf iz kild.'  
 Wið jeløvs ræf ðe brøðer ðen  
 refuzd tu enter ðer,  
 and hwen hiz fæder did entrit,  
 hi anserd, 'Ðæ didst sper  
 tu giv mi iven a festiv kid,  
 ðø meni yirz i servd  
 ði wið øbidiens filial,  
 nor from mj dqt̄i swervd.  
 Az sun az ðis ði søn woz køm,  
 hu hæf devørð ði liviŋ,  
 for him iz kild ðe fated ksf;—  
 'tiz mersiles forgiving.'  
 'Søn,' sed ðe fæder tenderli,  
 'øl ðæt i hav iz ðjn,  
 ðæ in mj hæss dørst ever liv,  
 on ði mj gres dørst sijn.  
 'Tiz mit ðæt wi sud næ rejois,  
 and sijnz ov gladnes giv;  
 ði brøðer hu woz lost, iz fænd;  
 woz ded, bøt næ dørst liv.'"

## SEKŒON 110.

*Parabel ov de Unjost Stjard.*  
 Luuk 16. 1-13.

Krjst ølse spek ðis parabel,  
 tu tiq men ekwiti.  
 "A serten riq man had a stjard  
 ov dæstful onesti.  
 Hiz master wøn ðe sømond him  
 tu render hiz akænt;  
 bøt hi had wæsted properti  
 øntu a vast amænt,  
 and kud not pe hiz lord ðe søm  
 dū, az hi had bin wønt.  
 Ðen did ðis vñjost stjard begin  
 wiðin himself tu se,  
 'Hwot sal i du? Ð hav nø minz  
 mj lord'z akænt tu pe?  
 Ð wil not tørn tu onest toil,  
 tu mit hiz jøst demand;  
 nor wil i sū or beg, lest i  
 kørverd wið fem sud stand.

But I a piece of craft may do,  
 To make my debts appear  
 Less weighty in my master's eyes  
 Than really they are.  
 Unto the other debtors, who  
 Owe to my lord, I'll go,  
 And teach them all my crafty arts,  
 My guile on them bestow ;  
 And show them how to make their  
 debts

Appear so small and light,  
 They will make common cause with  
 me

In putting wrong for right.  
 Then when I lose my office, they  
 Will offer me a home  
 In gratitude, for teaching them  
 Dishonest to become.  
 Think you his lord did e'er commend  
 This steward, so unjust,  
 Because by subtle craft he could  
 Thus violate his trust?

(For worldlings oft are more astute,  
 Than righteous men will be ?)  
 I tell you, Nay, there is no charm  
 In such dishonesty.

Ye cannot thus impose on God,  
 Or on his angels fair.

By no unrighteous fraud or guile  
 Can you their friendship share,  
 And gain access to Paradise,  
 And deathless realms of bliss ;  
 For only faithful souls obtain  
 Such happiness as this.

He who is faithful in small things,  
 Will also be in great ;  
 And he who cheats in trifles, would  
 Plunder a large estate.

If ye, respecting earthly goods,  
 Show craftiness and stealth,  
 How can ye hold the sacred trust  
 Of heaven's eternal wealth ?

If ye, the entrusted goods ye keep  
 For others, have abused ;  
 Celestial riches, which should be  
 Your own, will be refused.

Ye cannot truly serve two lords,  
 By any known device ;  
 Ye cannot serve a holy God,  
 And live in avarice."

Bwt i a pis ov kraft me du,  
 tu mek mj dets apir  
 les weti in mj master'z iz  
 dan riali de ar.  
 Untu de pster deterz, hu  
 e tu mj lord, i'l go,  
 and tæg dem ol mj krafti arts,  
 mj gyl on dem besto ;  
 and jø dem h8 tu mek der  
 dets

apir so smol and ljt,  
 de wil mek komon kooz wid  
 mi

in putij roj for rit.  
 Den hwen i luz mj ofis, de  
 wil ofer mi a hem  
 in gratitud, for tæij dem  
 disonest tu bekom.'

Finj u hiz lord did er komend  
 dis stuard, so vnjost,  
 bekooz bj sptel kraft hi kud  
 d8s vjolet hiz trøst ?

(For worldlingz oft ar m8r astut  
 dan ritips men wil bi.)  
 E tel u, Ne, der iz no çarm  
 in svç disonesti.

Yi kanot d8s impeoz on God,  
 or on hiz enjelz fer.

Bj no vnrjips frød or gyl  
 kan u der frendsjip fer,  
 and gen akses tu Paradjs,  
 and defles relmz ov blis ;  
 for onli feßful selz obten  
 svç hapines az dis.

Hi hu iz feßful in smol tijnz,  
 wil ol8e bi in gret ;  
 and hi hu çits in trjfelz, wud  
 plønnder a larj estet.

If yi, respektiij erðli gudz,  
 jø kraftines and stelt,  
 h8 kan yi held de sekred trøst  
 ov heven'z eternal welt ?

If yi, de entrøsted gudz yi kip  
 for psterz, hav abuzd ;  
 selestial riçez, hwiç jud bi  
 ur on, wil bi refuzd.

Yi kanot truli serv tú lordz,  
 bj eni non devjs ;  
 yi kanot serv a høli God,  
 and liv in avaris."



## SECTION 111.

*Christ reproves the Pharisees.*

Luke 16. 14-17.

The Pharisees, whose hearts were full  
 Of covetousness base,  
 Derided Christ's pure doctrinals  
 Of heavenly love and grace.  
 And Jesus said to them, "Ye seek  
 To appear to erring men  
 As masters of all sanctity,  
 That ye their praise may gain;  
 But God doth know your hearts, and  
 Your vile hypocrisy: [hates  
 Your bigot pride, and pomp, and craft,  
 Are loathsome in his eye.  
 The law and prophets were in force  
 Till John the Baptist came  
 To preach salvation to mankind  
 In Christ's more holy name.  
 Since then, God's gospel kingdom is  
 Wide opened unto all;  
 And all true men press into it,  
 Obedient to my call."

## SECTION 112.

*Christ answers a question concerning  
 Marriage and Divorce.*Matthew 19. 3-12. Mark 10. 2-12.  
 Luke 16. 18.

The Pharisees then came to him,  
 And asked him, "Is it right  
 For men to put away their wives,  
 And thus to disunite  
 The marriage bond, for every cause?"  
 He said to them, "What light  
 Does Moses give on this?" They said,  
 "The law on this is clear:  
 He gives a writing of divorce,  
 Then leaves her without fear."  
 And Jesus answered, "This harsh law  
 God's love could not ordain;  
 The hardness of your hearts it was  
 That did this law obtain.  
 Have ye not read that he who made  
 Mankind at the beginning,  
 A male and female nature made,  
 That they, in no wise sinning,

## SEKSEON 111.

*Krist repruvz de Farisiz.*

Luuk 16. 14-17.

De Farisiz, huuz harts wer ful  
 ov køvetsnes bes,  
 derjded Krjst's pur doktrinalz  
 ov hevenli løv and gres.  
 And Jizvs sed tu dem, "Yi sik  
 tu apir tu erij men  
 az masterz ov ol sanjktiti,  
 dat yi der prez me gen;  
 bvt God dōt nē ūr harts, and hets  
 ūr vjl hipokrasi:  
 ūr bigot prjđ, and pomp, and kraft,  
 ar lōdsvm in hiz j.  
 De lō and profets wer in fōrs  
 til Jon de Baptist kem  
 tu prig salvejon tu mankjnd  
 in Krjst's mēr hēli nem.  
 Sins den, God'z gospel kjndom iz  
 wjd øpend vntu ol;  
 and ol tru men pres intu it,  
 øbidient tu mj kōl."

## SEKSEON 112.

*Krist anserz a kwestion konsernij  
 Marej and Divørs.*Matj 19. 3-12. Mark 10. 2-12.  
 Luuk 16. 18.

De Farisiz den kem tu him,  
 and askt him, "Iz it rjđ  
 for men tu put awe der wjvz,  
 and đvs tu disunjđ  
 de marej bond, for everi kōz?"  
 Hi sed tu dem, "Hwot ljđ  
 đvz Mōzes giv on đis?" De sed,  
 "De lō on đis iz kljř:  
 hi givz a rjđij ov divørs,  
 den livz her wjđst fir."  
 And Jizvs anserđ, "Đis harj lō  
 God'z løv kud not orden;  
 de hardnes ov ūr harts it woz  
 đat did đis lō obten.  
 Hav yi not red đat hi hu med  
 mankjnd at de beginij,  
 a mel and fimel netjř med,  
 đat de, in nē wjz sinij,

Might live in holy wedlock, as  
 Two persons, but one mind;  
 Each seeing in the other what  
 In self they cannot find?  
 And all who thus in love unite,  
 Are to each other nearer  
 Than to their parents, and should  
 To one another dearer. [cleave  
 What God has so united, ne'er  
 By man should severed be  
 For lesser cause, or smaller crime  
 Than proved adultery.  
 One who divorces a true wife,  
 And doth another wed,  
 Is guilty of adultery,  
 Whatever may be said.  
 And one who marries such a wife,  
 Thus falsely put away,  
 Is guilty of adultery,  
 Whatever men may say."

Then Christ's disciples said to him,  
 "If such the marriage tie,  
 'Tis better not to wed, and spend  
 One's life in misery."  
 He answered, "All men cannot live  
 In loveless single state;  
 But only those whose nature is  
 Adapted for such fate.  
 Some lead a single life because  
 They think it holiest,  
 Let those who can support such life  
 Do so—for them 'tis best."

## SECTION 113.

*Christ receives and blesses little children.*

Matthew 19. 13-16. Mark 10. 13-17.  
 Luke 18. 15-18.

Some little children then they brought  
 To Christ, that he might bless them,  
 And put his hands on them, and pray,  
 And lovingly caress them.  
 And the disciples were displeased  
 At this officiousness;  
 They knew not Jesus' loving heart,  
 Felt not his tenderness.  
 And Jesus was displeased with them,  
 And took the parents' part;

mjt liv in hœli wedlok, az  
 tú personz, bwt wɔn mjnd;  
 iġ siinj in ðe ɔðer hwot  
 in self ðe kanot fɪnd?  
 And ol hu ðɔs in lɔv unjt,  
 aɪ tu iġ ɔðer nɪrɪr  
 ðan tu ðer parents, and sʊd klɪv  
 tu wɔn ənɔðer dɪrɪr.  
 Hwot God haz sɔ unjtɪd, nɛr  
 bɪ man sʊd severd bɪ  
 for lesɪr kɔz, or smɔlɪr krɪm  
 ðan pruvd adɫtɪrɪ.  
 Wɔn hu dɪvɪrsɛz a tru wɪf,  
 and dɔt ənɔðɛr wɛd,  
 iz gɪltɪ ɔv adɫtɪrɪ,  
 hwotɛvɛr mɛ bɪ sɛd.  
 And wɔn hu marɪz sɔġ a wɪf,  
 ðɔs fɔlsli put awɛ,  
 iz gɪltɪ ɔv adɫtɪrɪ,  
 hwotɛvɛr mɛn mɛ sɛ."

Ƨɛn Krɪst's dɪsɪpɛlz sɛd tu hɪm,  
 "If sɔġ ðɛ marɛj tɪ,  
 'tɪz bɛtɛr not tu wɛd, and spɛnd  
 wɔn'z lɪf in mɪzɪrɪ."  
 Hɪ ansɛrd, "Ol mɛn kanot liv  
 in lɔvles sɪngɛl stɛt;  
 bwt ɔnli ðɔz huɪz nɛtʊr iz  
 adaptɛd for sɔġ fɛt.  
 Sɔm lɪd a sɪngɛl lɪf bɛkɔz  
 ðɛ tɪŋk ɪt hɔlɪɛst,  
 lɛt ðɔz hu kan sɔpɔrt sɔġ lɪf  
 du sɔ—for ðɛm 'tɪz bɛst."

## SEKSON 113.

*Krɪst rɛsɪvz and blɛsɛz lɪtɛl ġɪldrɛn.*

Matɹu 19. 13-16. Mark 10. 13-17.  
 Luk 18. 15-18.

Sɔm lɪtɛl ġɪldrɛn ðɛn ðɛ brɔt  
 tu Krɪst, ðat hɪ mɪt blɛs ðɛm,  
 and put hɪz handz on ðɛm, and prɛ,  
 and lɔvɪŋli karɛs ðɛm.  
 And ðɛ dɪsɪpɛlz wɛr dɪsplɪzd  
 at ðɪs ofɪsɪɔsnɛs;  
 ðɛ nʊ not ġɪzɔs' lɔvɪŋ hart,  
 fɛlt not hɪz tɛndɛrnɛs.  
 And ġɪzɔs wɔz dɪsplɪzd wɪð ðɛm,  
 and tuk ðɛ pɛrɛnts' part;

These little ones he loved to see,  
 And clasp them to his heart.  
 "Suffer the little ones," he said;  
 "Forbid them not, to come;  
 Of such, indeed, God's kingdom is,  
 And heaven shall be their home.  
 If anyone doth not receive  
 God's kingdom as a child,  
 He shall obtain no place therein."  
 They looked on him and smiled.  
 And then he took them in his arms,  
 And unto them he gave  
 His blessing, with his gentle touch;  
 For such he loved to save.

## SECTION 114.

*Parable of the Rich Man and Lazarus.*

Lukę 16. 19-31.

A certain rich man lived in state,  
 And dressed in garments fine,  
 Of purple and soft linen made;  
 And sumptuously did dine.  
 And at this rich man's gate there lay  
 A beggar, very poor,  
 Whose name was Lazarus: he sought  
 The crumbs upon the floor  
 That fell at all the rich man's meals.  
 He was afflicted sore.  
 The rich man no compassion showed,  
 But let his dogs molest,  
 By licking the poor beggar's wounds;  
 Thus was he sore distressed.  
 The beggar died, and angels bright  
 Carried him far away  
 To Abraham's bosom, there to dwell  
 In joyous, endless day.  
 The rich man also died, and he  
 Was buried in great state.  
 And then in hell he lifts his eyes,  
 In torments desperate,  
 And seeth Abraham far off,  
 With Lazarus, in heaven.  
 Urged by his agony intense,  
 And by his sufferings driven,  
 He cried, "O father Abraham,  
 Have mercy on me now,  
 Send Lazarus that he may cool  
 My burning tongue and brow

ðiz litel wþnz hi lþvd tu si,  
 and klasp ðem tu hiz hart.  
 "Sþfer ðe litel wþnz," hi sed;  
 "forbid ðem not, tu kþm;  
 ov svę, indid, God'z kþnđom iz,  
 and heven sal bi ðer hþm.  
 If eniwþn dþt not resiv  
 God'z kþnđom az a gþld,  
 hi sal obten nþ ples ðerin."  
 ðe lukt on him and smþld.  
 And ðen bi tuk ðem in hiz armz,  
 and vntu ðem hi gev  
 hiz blesþ, wiđ hiz jentel tvę;  
 for svę hi lþvd tu sev,

## SEKŞON 114.

*Parabel ov de Rię Man and Lazarus.*

Luk 16. 19-31.

A serten rię man livd in stęt,  
 and drest in garments þn,  
 ov þþppl and soft linen męd;  
 and sþmþtþsli did dþn.  
 And at ðis rię man'z gęt ðer le  
 a beęer, veri þur,  
 huız nęm woz Lazarus: hi sot  
 ðe krþmz vþon ðe flþr  
 ðat fel at vl ðe rię man'z milz.  
 Hi woz afflikted sþr.  
 ðe rię man nþ kþmpafon sþd,  
 bþt let hiz dogz molest,  
 bþ likię ðe þur beęer'z wuundz;  
 ðþs woz hi sþr distrest.  
 ðe beęer dþd, and enjelz brþt  
 karid him far awę  
 tu Ebraham'z buızom, ðer tu dwel  
 in joþps, endles dę.  
 ðe rię man olşę dþd, and hi  
 woz berid in gřęt stęt.  
 And ðen in hel hi lifts hiz jz,  
 in torments desperęt,  
 and sief Ebraham far of,  
 wiđ Lazarus, in heven.  
 Wřjd bþ hiz agoni intens,  
 and bþ hiz sþferięz driven,  
 hi krięd, "O fşder Ebraham,  
 hav mersi on mi nş,  
 send Lazarus ðat hi mę kul  
 mþ þþrnię tvę and brş



With but one drop of water. I'm  
 Tormented in this flame."  
 But Abraham said, "Remember, son,  
 Thy good things thou didst claim  
 On earth, and sought no better then,  
 While Lazarus did smart;  
 But now his comfort he receives,  
 And thou tormented art.  
 Besides, 'tween us a gulf is fixed,  
 And none go to and fro."  
 The rich man said, "I pray thee, then,  
 That Lazarus may go  
 Unto my father's house, to save  
 Five brethren from this woe."  
 But Abraham said, "Not so; for they  
 God's holy word may read:  
 Let them hear those whom God in-  
 spired;  
 They have no further need."  
 The rich man still besought one might  
 Go to them from the grave:  
 But he replied, "If they hear not  
 God's word, nought else will save."

## SECTION 115.

*On Forgiveness of Injuries.*—Luke 17. 1-10.

Then said the Lord to those whosought  
 His wise commands to hear,  
 "Perversions always will arise,  
 Their cause is ever near;  
 But woe to him through whom they  
 come;  
 God's judgements he should fear.  
 'Twer better far that such a one  
 In deepest sea were cast,  
 Than that he should pervert one soul  
 Whose trust in me is placed.  
 Keep ward and watch at all times. If  
 Thy brother should transgress,  
 Reprove him; if he should repent,  
 Forgive with gentleness.  
 If seven times on the self-same day  
 He should offend; yet turn,  
 And say, 'Again I do repent;'  
 Let not your anger burn."  
 Then the apostles said to him,  
 "Increase our faith, O Lord."  
 And he replied, "If, like a grain  
 Of mustard seed, 'tis stored

wid bwt wɔn drop ov wɔter. I'm  
 tormented in dis flem."  
 Bwt Ebrahim sed, "Remember,  
 di gud tɪnz ðs didst klɛm [sɔn,  
 on ɛrθ, and sɔt nɔ betɛr ðɛn,  
 hwɪl Lazarus did smart;  
 bwtɪnz hiz kɔmfɔrt hi resɪvz,  
 and ðs tormented art.  
 Besɪdz, 'twɪn ɔs a gɔlf ɪz fɪkst,  
 and nɔn gɔ tu and frɔ."  
 ðe rɪç man sed, "I prɛ ði, ðɛn,  
 ðat Lazarus mɛ gɔ  
 ɔntu mɪ fæðɛr'z hʌs, tu sɛv  
 fɪv brɛðrɛn frɔm ðɪs wɔ."  
 Bwt Ebrahim sed, "Not sɔ; for ðɛ  
 God'z hɔli wɔrd mɛ rɪd:  
 lɛt ðɛm hɪr ðɔz huɛm God ɪn-  
 spɪrd;  
 ðɛ hav nɔ frʌðɛr nɪd."  
 ðe rɪç man stɪl bɛsɔt wɔn mɪt  
 gɔ tu ðɛm frɔm ðɛ grɛv:  
 bwt hi replɪd, "If ðɛ hɪr not  
 God'z wɔrd, not ɛls wɪl sɛv."

## SEKSON 115.

*On Forgiveness of Injuries.*—Luk 17. 1-10.

ðɛn sed ðe Lord tu ðɔz hu sɔt  
 hiz wɪz kɔmandz tu hɪr,  
 "Pɛrversɔnz ɔlwɛz wɪl arɪz,  
 ðɛr kɔz ɪz ɛvɛr nɪr;  
 bwt wɔ tu hɪm ʃru huɛm ðɛ  
 kɔm;  
 God'z jɔjments hɪ sʌd fɪr.  
 'Twer betɛr fɛr ðat sɔç a wɔn  
 ɪn dɪpɛst sɪ wɛr kɛst,  
 ðan ðat hɪ sʌd pɛrvɛrt wɔn sɔl  
 huɛz trɔst ɪn mɪ ɪz plɛst.  
 Kɪp wɔrd and wɔç at ɔl tɪmz. If  
 ði brɔðɛr sʌd trɛnsgrɛs,  
 rɛpruv hɪm; if hɪ sʌd rɛpɛnt,  
 fɔrgɪv wɪd jɛntɛlnɛs.  
 If sɛvɛn tɪmz ɔn ðɛ sɛlf-sɛm ðɛ  
 hɪ sʌd ɔfɛnd; yet tɔrn,  
 and sɛ, 'Aɛn ɪ du rɛpɛnt;'  
 lɛt not ɪr ɔnɛr bɔrn."  
 ðɛn ðɛ aposɛlz sed tu hɪm,  
 "ɪnkɪs ɛr fɛθ, O Lord."  
 And hɪ replɪd, "If, lɪk a grɛn  
 ov mɔstard sɪd, 'tɪz stɔrd

With grace to grow and thrive, ye shall  
Say to this tree, Remove ;  
And it shall be : so great the power  
Of living faith and love."

If one of you a servant hath,  
And calls him to attend  
Upon your wants before his own,  
Will ye that man commend  
Because he does what you desire ?  
Not such are human ways.

So likewise when ye shall perform  
All God's commands, no praise  
Bestow upon yourselves ; but say,  
With true humility,  
' Our duty only we have done,  
No profit can we be.' "

wid græs tu grø and þrijv, yi fal  
sø tu ðis tri, Remuuv ;  
and it fal bi : sø gret ðe pser  
ov livinj fæt and løv."

If wøn ov y a servant haf,  
and kolz him tu atend  
vpon yr wonts befør hiz øn,  
wil yi ðát man komend  
bekøz hi døz hwot y dezjr ?  
Not søg ar hqman wez.

Sø ljkwjz hwen yi fal perform  
øl God'z komandz, nø prez  
bestø vpon urselvz ; bvt sø,  
wid tru hqmiliti,  
' Ør dvti ønli wi hav døn,  
nø profit kan wi bi.' "

## BOOK VIII.

## SECTION 116.

*Christ journeys towards Jerusalem.*  
Luke 9. 51-56.

And when the time drew near that  
Christ

(His work being almost done,  
Should be received up to heaven,  
(The victory then won,)

He set his face that he might go  
Unto Jerusalem.

And messengers he sent before  
His face, who, when they came  
Into a village on the road,  
(Samaritans dwelt there,)

Entreated for a house which they  
For Jesus might prepare.

But the Samaritans would not  
Receive their Lord nor them,  
Because his purpose was to go  
On to Jerusalem.

When his disciples James and John  
Saw this, their anger rose,  
Because they deemed Samaritans  
To be their natural foes.

They asked permission of their Lord  
That they might there command  
A fire to come from heaven, and thus  
Consume that wicked land ;

## BUK VIII.

## SEKΣON 116.

*Krist jorniz toardz Jerusalem.*  
Luk 9. 51-56.

And hwen ðe tjm dru nlr ðat  
Krijst

(hiz wrk biinj ølmøst døn,  
fud bi resivəd vp tu heven,  
(ðe viktori ðen wøn,)

hi set hiz fes ðat hi mjt gø  
vntu Jerusalem.

And mesenjerz hi sent befør  
hiz fes, hu, hwen ðe kem  
intu a vilej on ðe rød,  
(Samaritanz dwelt ðer,)

entritəd for a høs hwiç ðe  
for Jizds mjt preper.

Bvt ðe Samaritanz wud not  
resiv ðer Lord nor ðem,  
bekøz hiz pprpos woz tu gø  
on tu Jerusalem.

Hwen hiz disjpelz Jemz and Jon  
sø ðis, ðer anger røz,  
bekøz ðe ðimd Samaritanz  
tu bi ðer natqral føz.

Ðe askt permison ov ðer Lord  
ðat ðe mjt ðer komand  
a fir tu køm from heven, and ðvs  
konsqm ðát wiked land ;

Even as Elijah did of old.  
 He turned, rebuked their zeal,  
 And said, "Ye know not what the kind  
 Of spirit ye reveal.  
 I am not come to slay men's lives ;  
 I came all wrongs to heal."  
 They traveled to another place,  
 Abashed by this appeal.

## SECTION 117.

*Christ heals Ten Lepers.*—Luke 17. 11-19.

Entering a village on his way,  
 Christ heard a piteous cry,  
 Which moved his ever generous heart  
 To tender sympathy.  
 Ten leprous men at distance stood,  
 And lifted up their voice ;  
 "Have mercy, Jesus, Lord, we pray,  
 Let us once more rejoice."  
 That look which ne'er from misery,  
 Was turned, soon saw their woe.  
 He said, "Go ye unto the priests ;  
 To them your cases show."  
 They went, and as they walked were  
 cleansed ;  
 So great the Healer's power ;  
 Yet only one of all that ten  
 Felt grateful in that hour.  
 One, a despised Samaritan,  
 Perceiving he was healed,  
 Returned, and with loud voice declared  
 God's glory was revealed.  
 Before his Savior's feet he fell,  
 To offer grateful praise,  
 While Jesus sadly thought upon  
 Man's base and selfish ways.  
 And Jesus said, "Were not ten  
 cleansed,  
 Where are the other nine ?"  
 Then to this stranger thus he said,  
 "Blest is true faith like thine."

## SECTION 118.

*Christ declares the humility of his kingdom,  
 and the sudden destruction of Jerusalem.*  
 Luke 17. 20-37.

The Pharisees then asked the Lord  
 When God's reign should appear.

iven az Eljja did ov øld.  
 Hi tørnd, rebukt ðer zil,  
 and sed, "Yi né not hwot ðe kjnd  
 ov spirit yi revil.  
 ꝥ am not kòm tu slæ men'z lÿvz ;  
 i kem øl roŋz tu hil."  
 ðæ traveld tu anøðer ples,  
 abaft bi ðis apil.

## SEKŒON 117.

*Krist hilz Ten Leperz.*—Luuk 17. 11-19.

Enterin a vilej on hiz wæ,  
 Kriſt herd a pitivs kri,  
 hwiç muvd hiz ever jenerøs hart  
 tu tender simpaſi.  
 Ten leprøs men at distans stud,  
 and lifted øp ðer vois ;  
 "Hav mersi, Jizvs, Lord, wi pre,  
 let øs wons mør rejois."  
 ðát luk hwiç ner from mizeri  
 woz tørnd, sun sø ðer wø.  
 Hi sed, "Gø yi øntu ðe priſts ;  
 tu ðem ør keſez ſø."  
 ðæ went, and az ðæ wøkt wer  
 klenzd ;  
 sø græt ðe Hiler'z pøer ;  
 yet ønli wøn ov øl ðát ten  
 felt grætful in ðát ør.  
 Wøn, a despjzd Samaritan,  
 persiviŋ hi woz hild,  
 retørnd, and wið læd vois deklærd  
 God'z gløri woz revild.  
 Befør hiz Sevier'z fæt hi fel,  
 tu ofer grætful prez,  
 hwil Jizvs sadli tøt øpon  
 man'z bæſ and selfiſ wæz.  
 And Jizvs sed, "Wer not ten  
 klenzd,  
 hwær ar ðe øðer nÿn ?"  
 ðen tu ðis strenjer ðøs hi sed,  
 "Blest iz tru feð liç ðÿn."

## SEKŒON 118.

*Krist deklærz ðe hÿmiliti ov hiz kjndom,  
 and ðe snden destrøkſon ov Jerusalem.*  
 Luuk 17. 20-37.

ðæ Farisiz ðen askt ðe Lord  
 hwæn God'z ren ſud apir.



|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
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| <p>He said, "'Tis not an outward show ;<br/>'Tis not, Lo here ! Lo there !<br/>Within your hearts God's kingdom is,<br/>For him those hearts prepare."<br/>To his disciples then, he said,<br/>"The days are nigh at hand<br/>When ye shall wish to hear once more<br/>Your loving Lord's command<br/>But for a day. 'Twill be in vain.<br/>Attend and understand.<br/>Many will strive to make you think<br/>The Son of man is come ;<br/>Believe them not nor follow them,<br/>Lest ye partake their doom.<br/>As lightning's flash lights up the sky,<br/>Or as a shining ray<br/>Of light in darkness, shall the Son<br/>Of man be in his day.<br/>But ere that time, the Son of man<br/>Must suffer cruel pain,<br/>And be rejected, scorned, and then<br/>By wicked hands be slain.<br/>And as in Noah's faithless age,<br/>The world would not repent,<br/>But ate, and drank, and married wives,<br/>With sensual life content,<br/>Till the great flood destroyed them all :<br/>And as in later days,<br/>They drank, sold, planted, built, nor<br/>For their Creator's praise : [cared<br/>While Lot was saved, vile Sodom was<br/>All suddenly laid low, —<br/>Even so the Son of man shall come<br/>His mighty power to show.<br/>In that day, let not any wait<br/>His earthly wealth to save,<br/>Or in the house, or in the field,<br/>Lest it should prove his grave.<br/>Remember Lot's wife's awful fate,<br/>Nor seek by evil measure<br/>To save your life, lest you should lose<br/>A far more precious treasure.<br/>In that dark hour, two men shall be<br/>Of everything bereft ;<br/>While resting in their bed, one will<br/>Be taken, and one left.<br/>Two women, also, at the mill<br/>Will labor side by side,<br/>Lo ! one is gone ; the other still<br/>In safety doth abide.</p> | <p>Hi sed, "'Tiz not an stward ſe ;<br/>'tiz not, Lø hir ! Lø ðer !<br/>Widin yr harts God'z kingdom iz,<br/>for him ðøz harts preper."<br/>Tu hiz diſjpelz ðen, hi sed,<br/>" Æe ðez ar nĳ at hand<br/>hwen yi ſal wiſ tu hir wøns mør<br/>yr løvĳ Lord'z komand<br/>bøt for a ðe. 'Twil bi in ven.<br/>Atend and vnderstand.<br/>Meni wil ſtrĳv tu mek y ðĳnk<br/>ðe Søn ov man iz køm ;<br/>beliv ðem not nor folø ðem,<br/>lest yi partøk ðer dum.<br/>Az lĳtnĳ'z flaſ lĳts vþ ðe skj,<br/>or az a ſĳnĳ rø<br/>ov lĳt in darknes, ſal ðe Søn<br/>ov man bi in hiz ðe.<br/>Bøt er ðåt tĳm, ðe Søn ov man<br/>møst søfer kruel pøn,<br/>and bi rejekted, skornd, and ðen<br/>bĳ wiked handz bi slen.<br/>And az in Nøa'z fetles øĳ,<br/>ðe wrld wud not repent,<br/>bøt øt, and dranĳk, and marid wĳvz,<br/>wið ſenſual lĳf kontent,<br/>til ðe græt flvð deſtroïd ðem øl :<br/>and az in leter ðez,<br/>ðe dranĳk, søld, planted, bilt, nor<br/>for ðer Krieter'z prez : [kerd<br/>hwĳl Lot woz ſevd, vĳl Sodom woz<br/>øl sødenli led lø, —<br/>iven sø ðe Søn ov man ſal køm<br/>hiz mĳti pser tu ſø.<br/>In ðåt ðe, let not eni wet<br/>hiz ørðli welð tu ſev,<br/>or in ðe høs, or in ðe fild,<br/>lest it ſud pruuv hiz grøv.<br/>Remember Lot's wĳf's øful fet,<br/>nor ſik bĳ ivel mezur<br/>tu ſev yr lĳf, lest y ſud luuz<br/>a far mør preſøps trezur.<br/>In ðåt dark ør, tú men ſal bi<br/>ov everĳĳng bereft ;<br/>hwĳl reſtĳng in ðer bed, wøn wil<br/>bi teken, and wøn left.<br/>Tú wimen, ølseø, at ðe mil<br/>wil lebor ſĳd bĳ ſĳd,<br/>lø ! wøn iz gon ; ðe vðter ſtil<br/>in ſefti dvt abĳd.</p> |
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Two men are standing in the field  
 In full security ;  
 The one is taken, and one left.  
 Slight not this prophecy."  
 They answering, said to him, " Where  
 Lord ? "  
 He said to them, " Take heed ;  
 Wherever carrion is found,  
 The eagles come to feed."

## SECTION 119.

*Christ teaches the necessity of earnestness in  
 prayer.—Luke 18. 1-8.*

Then Jesus spake a parable  
 To teach that men must pray  
 Without distrust or weariness,  
 Though God awhile delay.  
 "A judge within a city lived,  
 Who feared not God nor man ;  
 A widow in that city sought  
 Justice from him to gain.  
 Awhile he would not her regard.  
 At last he reasoned thus :  
 ' I fear not man, nor even God,  
 But yet I must discuss  
 This widow's case, lest she should tire  
 Me with her frequent plaint.'  
 The Lord said, " Hear what this judge  
 saith :  
 Much more should ye not faint.  
 Will not the just God, his elect,  
 Who cry by day and night,  
 In time avenge, though now he seems  
 Their earnest prayer to slight ?  
 I tell you that he will avenge,  
 And that right speedily ;  
 Yet when the Son of man shall come,  
 Will he find constancy ? "

## SECTION 120.

*Parable of the Publican and the Pharisee.  
 Luke 18. 9-14.*

Again, this parable he spake  
 To the self-righteous class  
 Who boasted of their goodness, and  
 Despised the vulgar mass.

Tú men ar standij in de fild  
 in ful sekuriti ;  
 ðe wɔn iz teken, and wɔn left.  
 Sljt not ðis profesi."  
 ðe anserij, sed tu him, " Hwɛr  
 Lord ? "  
 Hi sed tu ðem, " Tɛk kid ;  
 hwɛrever karion iz fɛnd,  
 ðe igelz kɔm tu fid."

## SEKŒON 119.

*Krist tigez de nesesiti ov earnestnes in  
 prer.—Luk 18. 1-8.*

ðen Jizɔs spɛk a parabel  
 tu tige ðat men mɔst pre  
 widɔt distrust or wirines,  
 ðɛ God ahwjl dele.  
 "A jɔj widin a siti livd,  
 hu fird not God nor man ;  
 a wido in ðat siti sot  
 jɔstis from him tu gen.  
 Ahwjl hi wud not her regard.  
 At last hi rizonð ðɔs :  
 ' F fir not man, nor iven God,  
 bɔt yet j mɔst diskɔs  
 ðis wido'z kes, lest si sud tjr  
 mi wid her frikwent plent.'  
 ðe Lord sed, " Hir hwot ðis jɔj  
 sef :  
 mɔç mɛr sud jɛ not fent.  
 Wil not ðe jɔst God, hiz elekt,  
 hu kri bɛ ðe and njt,  
 in tɛm avenj, ðɛ nɛ hi simz  
 ðɛr earnest prer tu sljt ?  
 F tel ɔ ðat hi wil avenj,  
 and ðat rjt spidili ;  
 yet hwen ðe Sɔn ov man sal kɔm,  
 wil hi fnd konstansi ? "

## SEKŒON 120.

*Parabel ov de Pɔblikan and de Farisi.  
 Luk 18. 9-14.*

Agɛn, ðis parabel hi spɛk  
 tu ðe self-rjtɔs klas  
 hu bɔsted ov ðɛr gudnes, and  
 despjzd ðe vɔlgar mas.

“ Two men up to the temple went,  
 To offer there a prayer ;  
 The one, a Pharisee, stood here,  
 The Publican stood there.  
 The Pharisee, with solemn face,  
 Prayed thus within himself :  
 ‘ I thank thee, God, I am not like  
 Those who take other’s pelf ;  
 Or an adulterer ; not I ;  
 Nor like that publican.  
 I fast two days in every week,  
 I give tithes as I can.’  
 The Publican afar off stood,  
 Nor dared to raise his eyes ;  
 But smote his breast with earnest zeal ;  
 ‘ Be merciful,’ he cries,  
 ‘ O God, to me a sinner vile.’  
 I tell you,” Jesus said,  
 “ This man ’fore God was justified,  
 While that, his evils fed.”

## SECTION 121.

*From the conduct of the young ruler Christ cautions his disciples against the dangers of wealth.*

Matthew 19. 16-30. Mark 10. 17-31.  
 Luke 18. 18-30.

A certain ruler of the Jews,  
 A young and wealthy man,  
 Once ran and kneeled before the Lord,  
 And this address began :—  
 “ Good master, what thing shall I do,  
 Eternal life to gain ?  
 What shall I do, what leave undone,  
 My object to obtain ?”  
 Then Jesus said, “ Why call’st me  
 good ?  
 There is none good but God.  
 Thou knowest the commands. They  
 To endless life the road. [are  
 Do not commit adultery,  
 And do not kill nor steal,  
 Bear no false witness, honor thou  
 Thy parents, seek their weal.”  
 The ruler answered him, and said,  
 “ All these I’ve kept from youth.”  
 Jesus beheld, and loved him much  
 For his desire of truth,

“ Tú men up tu de tempel went,  
 tu ofer ðer a prer :  
 ðe wvn, a Farisi, stud hir,  
 ðe Pvblikan stud ðer.  
 ðe Farisi, wið solem fes,  
 pred ðvs widin himself :  
 ‘ F þanj ði, God, i am not lik  
 ðoz hu tek vðer’z pelf ;  
 or an adufterer ; not i ;  
 nor lik ðát pvblikan.  
 F fast tú dez in everi wik,  
 i giv tíðz az i kan.’  
 ðe Pvblikan afar of stud,  
 nor dard tu rez hiz iz ;  
 bvt smot hiz brest wið earnest zil ;  
 ‘ Bi mersiful,’ hi krjz,  
 ‘ O God, tu mi a siner vjl.’  
 F tel u,” Jizvs sed,  
 “ ðis man ’fer God woz jvstifid,  
 hwjð ðát, hiz ivelz fed.”

## SEKSON 121.

*From de kondakt ov de yvng ruler Krist kofonz hiz disipelz agenst de denjerz ov welð.*

Matj 19. 16-30. Mark 10. 17-31.  
 Luk 18. 18-30.

A serten ruler ov ðe Juuz,  
 a yvng and welði man,  
 wvns ran and nild befor ðe Lord,  
 and ðis adres began :—  
 “ Gud master, hwot ðinj sal i du,  
 eternal lif tu gen ?  
 Hwot sal i du, hwot liv vndvn,  
 mj objekt tu obten ?”  
 ðen Jizvs sed, “ Hwji kol’st mi  
 gud ?  
 ðer iz nvn gud bvt God.  
 ðs næst ðe komandz. ðe ar  
 tu endless lif ðe rød.  
 Du not komit advfteri,  
 and du not kil nor stil,  
 ber nø fols witnes, onor ðs  
 ði perents, sik ðer wil.”  
 ðe ruler anserd him, and sed,  
 “ Ol ðiz i’v kept from vð.”  
 Jizvs beheld, and lvd him mvç  
 for hiz dezjr ov truf,



And then replied, "Yet one thing thou  
Dost lack, and it is this :  
Self-sacrificing charity ;  
This is celestial bliss  
Go, sell thy great estates, and on  
The poor bestow thy wealth ;  
Not proudly, ostentatiously,  
But do it as by stealth ;  
And thou in heaven shalt treasure  
gain."

The young man heard this word,  
And went away in grief, for he  
Had large possessions stored.  
When Jesus saw his grief, he said,  
"How hard it is for those  
Who seek their joy in wealth, to find  
Delight in heaven's repose.  
'Tis easier for a camel tall  
To go through a needle's eye,  
Than for the rich to enter heaven  
With earthly dignity."  
And they that heard it, wondering,  
said,

"Who then is salvable?"

And Jesus said to them, "With God  
All things are possible."

Then Peter said, "Lord, what shall  
Thy chosen followers, gain ; [we,  
We who have left all worldly goods,  
Thy gospel to maintain?"

Jesus replied, "When I shall sit  
Enthroned in glory bright  
Above the highest heavens, then ye  
Shall be arrayed in light,  
And on twelve thrones shall sit, to  
The tribes of Israel. [judge  
(That judgement is by truth, the Lord  
Did in this way foretell.)

And everyone who for my sake,  
And for my Gospel free,  
Gives up his relatives, or friends,  
Or valued property,  
Shall gain, even in this present world,  
More blest associations,  
And better wealth, though not un-  
With cruel tribulations, [mixed  
And in the world to come shall find  
Ineffable delight ;

Where many great shall be the least,  
And all earth's wrongs made right."

and ðen repljð, "Yet wɔn tɪŋ ðɜ  
ðɔst lak, and it iz ðis :  
self-sakrifɪzɪŋ ɔarɪti ;  
ðis iz selestial blis.  
Gɔ, sel ðɪ grɛt estɛts, and on  
ðɛ puɔr bestɔ ðɪ wɛlt ;  
not prɔdli, ostentɛʃnslɪ,  
bɔt duu ɪt az bɪ stɛlt ;  
and ðɜ in heven ʃalt trezɜr  
gɛn."

ðɛ juvŋ man herd ðis wɔrd,  
and went awɛ in grɪf, for hɪ  
had larɟ pozɛʃɔnz stɔrd.  
Hwɛn Jizɜs sɔ hiz grɪf, hɪ sed,  
"Hɜ hard ɪt iz for ðɔz  
huu sɪk ðɛr jɔi in wɛlt, tu ʃɪnd  
delɪt in heven'z repɔz.  
'Tiz izɪɛr for a kamɛl tɔl  
tu gɔ ʃruu a nɪdɛl'z ɪ,  
ðan for ðɛ rɪç tu enter heven  
wɪð ɛrðli dɪgnɪti."

And ðɛ ðat herd ɪt, wɔndɛrɪŋ,  
sed,

"Hu ðɛn iz salvabel?"

And Jizɜs sed tu ðɛm, "Wɪð God  
ɔl ʃɪnz ar posɪbɛl."

ðɛn pɪtɛr sed, "Lord, hwɔt ʃal wɪ,  
ðɪ ɔɛzɛn folɔɛrz, gɛn ;  
wɪ huu hav left ɔl wɔrldli gudz,  
ðɪ gospel tu mɛntɛn?"

Jizɜs repljð, "Hwɛn ɪ ʃal sit  
ɛntɔrɛnd in glɔri brɪt  
abɔv ðɛ hɛst hevenz, ðɛn ɪ  
ʃal bɪ arɛd in lɪt,  
and on twɛlv ʃrɔnz ʃal sit, tu juvŋ  
ðɛ trɪbz ov Izraɛl.

(ðat ɟɪmɛnt iz bɪ truɛt, ðɛ Lord  
did in ðis wɛ fɔrtɛl.)

And ɛvɛrɪwɔn huu for mɪ sɛk,  
and for mɪ Gospel frɪ,  
gɪvz ɔp hiz relativz, or frɛndz,  
or valɔd propɛrtɪ,  
ʃal gɛn, ɪvɛn in ðis prɛzɛnt wɔrld,  
mɔr blɛst asɔʃɪɛʃɔnz,  
and bɛtɛr wɛlt, ðɛ not ɔnmɪkst  
wɪð kruɛl trɪbɔlɛʃɔnz,  
and in ðɛ wɔrld tu kɔm ʃal ʃɪnd  
ɪnɛfabel delɪt ;

hwɛr mɛni grɛt ʃal bɪ ðɛ list,  
and ɔl ɛrð's rɔŋz mɛd rɪt."

## SECTION 122.

*Parable of the Laborers in the Vineyard.*  
Matthew 20. 1-16.

“God’s kingdom’s like a man who  
His laborers at morn [hires  
To work within his vineyard till  
The evening shall return.  
He looks again at noon for men,  
And sees some idly stand;  
‘Go, work for me,’ he says, ‘I’ll pay.’  
They follow his command.  
At later hours he also seeks,  
And others still obey.  
To some he speaks at the last hour,  
‘Why idle all the day?’  
‘No man hath hired us,’ they reply.  
‘Into my vineyard go,’  
He says, ‘and I will pay what’s right,  
And what that is, I know.’  
At evening all were called to take  
Their hire, and all received  
Like wages for unequal time;  
Whereat the first were grieved,  
And said, ‘It is not fair that those  
Who labored but one hour  
Should have the same as we, who  
toiled,  
Through the day’s heat and power.’  
‘For this did I engage,’ said he.  
‘Why murmur? Can I not  
Of that which is mine own dispose,  
And as I choose, allot?  
Though ye are envious, I am good,  
And justly act to you.  
So will I make the first the last,  
From many, take a few.’”

## SECTION 123.

*Christ is informed of the Sickness of  
Lazarus.—John 11. 1-16.*

A certain man named Lazarus,  
Who lived in Bethany,  
Was sick. And he two sisters had,  
Mary and Martha they.  
And Jesus loved this family,  
And often them would meet;

## SEKŒON 122.

*Parabel ov de Leborerz in de Vinyard.*  
Matŕu 20. 1-16.

“God’s kingdom’s lik a man hu hjrz  
hiz leborerz at morn  
tu wrk wiŕin hiz vinyard til  
de ivniŕ ŕal return.  
Hi luks agen at noon for men,  
and siz sŕm jdlly stand;  
‘Gŕ, wrk for mi,’ hi sez, ‘j’l pe.’  
Œe folŕ hiz komand.  
At leter sŕz hi ŕlŕe siks,  
and pŕerz stil ŕbe.  
Tu sŕm hi spiks at de last sŕ,  
‘Hwŕ jdel ŕl de de?’  
‘Nŕ man haŕ hjrd ŕs,’ de replŕ.  
‘Intu mj vinyard gŕ,’  
hi sez, ‘and j wil pe hwot’s rŕt,  
and hwot đat iz, j nŕ.’  
At ivniŕ ŕl wer kŕld tu tŕk  
ŕer hjr, and ŕl resivd  
ljŕ wejez for ŕnikwal tŕm;  
hwerat de ferst wer grivd,  
and sed, ‘It iz not fer đat đez  
hu lebord bŕt wŕn sŕ  
ŕud hav de sŕm az wi, hu  
toild  
ŕru de de’s hit and pŕer.’  
‘For đis did j engej,’ sed hi.  
‘Hwŕ mŕmŕ? Kan j not  
ov đat hwŕg iz mjn ŕn dispŕz,  
and az j gŕuz, alot?  
Œŕ yi ar envŕs, j am gud,  
and jŕstli akt tu ŕ.  
Sŕ wil j mek de ferst de last,  
from meni, tŕk a fu.’”

## SEKŒON 123.

*Kriŕt iz informd ov de siknes ov  
Lazarus.—Jon 11. 1-16.*

A serten man nemd Lazarus,  
hu livd in Beŕani,  
woz sik. And hi tuŕ sisterz had,  
Meri and Marŕa de.  
And Jizŕs lovđ đis famili,  
and ofen đem wud mit;

And Mary had anointed him,  
 And washed his sacred feet  
 With her own tears of penitence,  
 And wiped them with her hair ;  
 And now their brother Lazarus  
 Was seized with sickness there.  
 The sisters sent to him, and said,  
 " He who has won thy love,  
 Is sore diseased." Then Christ replied,  
 " Have faith in God above.  
 This sickness only ends in death,  
 God's glory to reveal,  
 And me, the Son, to glorify,  
 Who pain and death can heal."  
 Now Jesus loved these sisters dear,  
 And also Lazarus ;  
 And when he heard that he was sick,  
 Nowise solicitous  
 To go to him, two other days  
 He stayed in that same place,  
 And then to his disciples said,  
 " Let us our steps retrace  
 To Judah's coast." They said, " The  
 Of late thy life would slay ; [Jews  
 And wilt thou dare to venture there,  
 Despite their cruelty ?"  
 Jesus replied, " There is a time  
 For truth to shine abroad,  
 If men walk in the light of truth,  
 They cannot miss their road ;  
 But if they walk amid the night  
 Of ignorance, they fall  
 In thousand errors dire and deep,  
 Which wrap them like a pall."  
 Then Jesus added, " Lazarus sleeps,  
 But I go that I may  
 Awaken him from sleep, and soon  
 Restore him to the day."  
 Then his disciples said, " If he  
 But sleep, he health will gain."  
 Then Jesus said, " The sleep I mean  
 Is death's own fatal chain.  
 And I, for your sakes, am rejoiced  
 I was not there before,  
 That your weak faith may be con-  
 In my Almighty power." [firmed  
 Then Thomas said, " Let us go too,  
 That if our Master die,  
 We may die with him, cheered with  
 To live immortally." [hope

and Meri had anointed him,  
 and wofst hiz sekred fit  
 wid her ɛn tɪrz ov penitens,  
 and wjpt dem wid her her ;  
 and nɜ der brɔder Lazarus  
 woz sizd wid siknes der.  
 ðe susterz sent tu him, and sed,  
 " Hi hɜ haz wɔn ðj lɔv,  
 iz sɔr disizd." ðen Krjst repljð,  
 " Hav feθ in God abɔv.  
 ðis siknes ɛnli endz in deθ,  
 God'z glɔri tu revɪl,  
 and mi, ðe Sɔn, tu glɔrɪfj,  
 hu pen and deθ kan hɪl."  
 Nɜ Jizɔs lɔvd ðiz susterz ðɪr,  
 and olse Lazarus ;  
 and hwen hi herd ðat hi woz sik,  
 nɔwɪz solisitɔs  
 tu gɔ tu him, tɔv ɔðer dez  
 hi sted in ðat sem ples,  
 and ðen tu hiz disjpelz sed,  
 " Let ɔs ɜr steps ritres  
 tu Juda'z kɔst." ðe sed, " ðe  
 ov let ðj ljf wud sle ; [Juz  
 and wilt ðs der tu ventur ðer,  
 despjt ðer kruelti ?"  
 Jizɔs repljð, " ðer iz a tɪm  
 for truθ tu sjn abrɔd,  
 if men wɔk in ðe ljf ov truθ,  
 ðe kanot mis ðer rɔd ;  
 bɔt if ðe wɔk amid ðe njt  
 ov ignorans, ðe fol  
 in θszand erorz ðjɪr and dɪp,  
 hwɪç rap dem ljç a pɔl."  
 ðen Jizɔs aded, " Lazarus slɪps,  
 bɔt j gɔ ðat j me  
 awɛken him from slɪp, and sɔvn  
 restɔr him tu ðe de."  
 ðen hiz disjpelz sed, " If hi  
 bɔt slɪp, hi helft wil gen."  
 ðen Jizɔs sed, " ðe slɪp j min  
 iz deθ's ɛn fetal çen.  
 And j, for ɔr sɛks, am rejoist  
 j woz not ðer befɔr,  
 ðat ɔr wɪk feθ mɛ bi konfermd  
 in mj Olmjti pɔer."  
 ðen Tomas sed, " Let ɔs gɔ tu,  
 ðat if ɜr Master dɪ,  
 wɪ me dɪ wid him, çɪrd wid hep  
 tu liv immortalɪ."



## SECTION 124.

*Christ again predicts his Sufferings and Death.*

Matthew 20. 17-19. Mark 10. 32-34.  
Luke 18. 31-34.

As Christ and his disciples went  
To high Jerusalem,  
The holy Savior thus foretold  
His future lot to them :  
"All that the prophets of old time  
Spoke of the Son of man  
Must be accomplished, for God's will  
Runs smooth since time began.  
In that Jerusalem, to which  
I now the last time go,  
I shall be cruelly betrayed  
Unto a powerful foe.  
Yea, to the chief priests, and the  
Delivered I shall be, [scribes  
Who will condemn me unto death  
By their unjust decree.  
By Roman Gentiles I shall be  
Mocked, scourged, and crucified,  
For they will slay the Son of man,  
As hath been prophesied.  
And on the third day I shall rise."  
The mystery of this speech,  
The cruel scenes therein foretold,  
Their reason could not reach.

## SECTION 125.

*Ambition of Zebedee's Sons.*

Matthew 20. 20-28. Mark 10. 35-45.

The wife of Zebedee, (whose sons  
Were James and John,) drew near,  
And begged that Jesus Christ would  
Unto her children dear, [grant  
The first place in his kingdom; and  
That they should sit renowned  
On either hand of Christ, when he  
With glory should be crowned.  
"Ye know not what ye ask," said  
To them. "It cannot be. [Christ  
Can ye drink of my cup of woe,  
And pain, and agony?  
And can ye be baptised with me  
In my own baptistry?"

## SEKŖON 124.

*Krjst agen predikts hiz Soferingz and Deo.*

Matju 20. 17-19. Mark 10. 32-34.  
Luk 18. 31-34.

Az Krjst and hiz disjpelz went  
tu hĳ Jerusalem,  
de hœli Sevier dœs fœrtœld  
hiz futuŕ lot tu dem :  
"œl dat de profets ov œld tĳm  
spœk ov de Sœn ov man  
mœst bi akomplĳft, for God'z wĳl  
rœnz smuœft sins tĳm began.  
In dat Jerusalem, tu hwiĳ  
ĳ nœ de last tĳm gœ,  
ĳ ſal bi kruelli betœd  
œntu a pœrful fœ.  
Ye, tu de ĳif prĳsts, and de skriĳbz,  
delivered ĳ ſal bi,  
huu wĳl kondem mi œntu deſt  
bĳ œer œnjœst dekri.  
Bĳ Rœman Jentĳlz ĳ ſal bi  
mœkt, skœrĳd, and kruusĳfd,  
for œe wĳl slœ de Sœn ov man,  
az haſ bin profesĳd.  
And on œe tœrd dœ ĳ ſal rĳz."  
œe misteri ov œis spĳĳ,  
œe kruel sinz œerin fœrtœld,  
œer rizon kud not rĳĳ.

## SEKŖON 125.

*Ambison ov Zebedi'z Sœnz.*

Matju 20. 20-28. Mark 10. 35-45.

œe wĳf ov Zebedi, (huuz sœnz  
wer Jœmz and Jon,) druu nœr,  
and begd dat Jĳzœs Krjst wud  
œntu her ĳldren dœr, [grant  
œe fœrst ples in hiz kĳndom; and  
dat œe ſud sit renœnd  
on ĳœr hand ov Krjst, hwen hi  
wĳd glœri ſud bi krœnd.  
"Yi nœ not hwot yi ask," sœd Krjst  
tu dem. "It kanot bi.  
Kan yi drĳnk ov mi kœp ov wœ,  
and pen, and agoni?  
And kan yi bi baptĳzd wĳd mi  
in mi œn baptĳstri?"

They say, "We can." And Jesus said,  
 "Of my cup ye shall drink,  
 And with my baptism ye shall be  
 Baptised; but do not think  
 To gain from me the foremost place;  
 It is not mine to give,  
 Except to those who are prepared,  
 And who now for it live."  
 And when the ten disciples heard  
 The ambition of these two,  
 They were with indignation moved,  
 And great their anger grew.  
 But Jesus called them, and he said,  
 "High rank, and titles grand,  
 Are sought by this world's rulers, who  
 Bear lordship o'er the land:  
 But so it shall not be with you,  
 My faithful followers blest;  
 For he whose heart aspires to be  
 Superior to the rest,  
 Must be your minister; and he  
 That would be deemed the chief,  
 Must be, of all, the servant true,  
 In love, and toil, and grief.  
 Your glory is humility,  
 For I, of man the Son,  
 Came on the earth to minister,  
 Not to be waited on;  
 To give my life a ransom for  
 The life of everyone.

## SECTION 126.

*Two Blind Men healed at Jericho.*

Matthew 20. 29-34. Mark 10. 46-52.  
 Luke 18. 35-43.

Jesus and his disciples next  
 Came unto Jericho;  
 And as they left that town, a crowd  
 Went after them, and lo,  
 The tumult of the multitude,  
 In passing, caught the ears  
 Of two blind men, who sat and begged,  
 And roused their hopes or fears.  
 They ask the reason of the noise;  
 The people quickly say  
 That Jesus Christ of Nazareth  
 Is passing by that way.  
 His fame they knew, and eager cried,  
 "Have mercy on us, Lord,

Ʒe se, "Wi kan." And Jizvs sed,  
 "Ov mī kʷp yi sal driŋk,  
 and wið mī baptizm yi sal bi  
 baptizd; bʷt du not Ʒiŋk  
 tu Ʒen from mi ðe fœrmœst ples;  
 it iz not mīn tu giv,  
 eksept tu ðez hu ar preperd,  
 and hu nʷs for it liv."  
 And hwen ðe ten disipelz herd  
 ðe ambison ov ðiz tú,  
 ðe wer wið indigneƷon muvd,  
 and gret ðer anger gru.  
 Bʷt Jizvs kœld ðem, and hi sed,  
 "Hi ranƷ, and tītēlz grand,  
 ar sœt bi ðis wrld'z rulerz, hu  
 ber lordƷip œ'r ðe land:  
 bʷt se it sal not bi wið u,  
 mī fœƷful folœerz blest;  
 for hi huuz hart aspirz tu bi  
 supirior tu ðe rest,  
 mœst bi ʷr minister; and hi  
 ðat wud bi dimd ðe Ʒif,  
 mœst bi, ov œl, ðe servant tru,  
 in lœv, and toil, and grif.  
 ʷr glœri iz hʷmiliti,  
 for i, ov man ðe Sœn,  
 kem on ðe erƷ tu minister,  
 not tu bi weted on;  
 tu giv mī lif a ransom for  
 ðe lif ov everiwœn."

## SEKƷON 126.

*Tú Blind Men hild at Jeriko.*

MaƷu 20. 29-34. Mark 10. 46-52.  
 Luuk 18. 35-43.

Jizvs and hiz disipelz nekst  
 kem vntu Jerikœ;  
 and az ðe left ðát tœn, a krœd  
 went after ðem, and lœ,  
 ðe tʷmœlt ov ðe mœltitʷd,  
 in pasiŋ, kœt ðe irz  
 ov tú blīnd men, hu sat and begd,  
 and rœzd ðer hœps or firz.  
 Ʒe ask ðe rizon ov ðe noiz;  
 ðe pipel kwikli se  
 ðat Jizvs Krīst ov NazareƷ  
 iz pasiŋ bi ðát we.  
 Hiz fem ðe nʷ, and iger krið,  
 "Hav mersi on œs, Lord,

Jesus, thou son of David, hear."

The people checked their word.

But they, with earnestness, the more

Cried out, "O David's son,

Have mercy! O have mercy, Lord."

That mercy now was won.

Jesus stood still, and called them both.

To Bartimæus then

They say, "Be glad, he calleth thee."

Then rose these poor blind men.

Timæus' son cast off his cloak

And walked, with great delight,

To Christ; who asked, "What would'st  
thou have?"

"O Lord, restore my sight."

Yea, both cried, "Open, Lord, our

Jesus' compassions flow; [eyes."

He touched their eyes; "Receive thy  
sight;

Thy faith hath saved thee. Go."

Light entered swift; they followed  
him,

And God they greatly praised.

The people also worshiped God,

And hymns of triumph raised.

### SECTION 127.

*Conversion of Zacchæus.—Luke 19. 1-10.*

As Jesus passed through Jericho,

There was a certain man,

Zacchæus named, of stature small,

A worthy publican.

With ardent zeal to see the Lord,

Who was to pass that way,

He climbed into a sycamore

That he might thence survey

Him well, raised thus above the crowd.

When Jesus reached the place

He looked up, saw him, and then said,

With his accustomed grace,

"Zacchæus, hasten to come down,

For in thy house, to-day,

I will abide." Descending from

The tree, without delay,

He gladly entertained the Lord.

But certain Jews complained

That Jesus sojourned with a man

Whom righteous Jews disdained,

Jizvs, de søn ov Devid, hir."

De pipel gekt der wörd.

Bvt de, wid earnestnes, de mör

krijd st, "O Devid'z søn,

hav mersi! O hav mersi, Lord."

Ðát mersi nš woz wón.

Jizvs stud stil, and kold dem böt.

Tu Bartimivs den

de se, "Bi glad, hi kolef ði."

Ðen röz ðiz pur blind men.

Timivs' søn kast of hiz klök

and wökt, wid gret deljt,

tu Krjst; hu askt, "Hwot wud'st  
de hav?"

"O Lord, restör mj sjt."

Ye, böt krijd, "Open, Lord, sr jz."

Jizvs' kompasjonz flö;

hi tögt der jz; "Resiv ðj  
sjt;

ðj fef haf sevd ði. Gø."

Ljt enterd swift; de folöd  
him,

and God de gretli prezd.

De pipel ölse wörsipt God,

and himz ov trijmf rezd.

### SEKSON 127.

*Konwerson ov Zakivs.—Luk 19. 1-10.*

Az Jizvs past tru Jerikö,

der woz a serten man,

Zakivs nemd, ov statyr smöl,

a wördi pbblikan.

Wid ardent zil tu si de Lord,

hu woz tu pas ðát we,

Hi kljmd intu a sikamör

ðat hi mjt ðens sörve

him wel, rezd deß abov de kröd.

Hwen Jizvs rijt de ples

hi lukt öp, so him, and ðen sed,

wid hiz akpöstomd gres,

"Zakivs, hesen tu kpm dsn,

for in ðj hss, tu-de,

j wil abjd." Desendiñ from

de tri, widst dele,

hi gladli entertend de Lord.

Bvt serten Juuz komplend

ðat Jizvs sejrnd wid a man

hum rijtvs Juuz disdend,



A sinner, who, by unjust means,  
Great riches had attained.  
Zacchæus answered, "Lord, I give  
The poor one-half my store;  
And if, from any man I've gained  
Unjustly heretofore,  
To him I will restore such gain  
And give him four-fold more."  
Then Jesus said, "Salvation comes  
This day unto thy roof;  
Thou art an Israelite indeed,  
And dost not need reproof;  
For I am come to save the lost;  
From none to stand aloof."

## SECTION 128.

*Parable of the Pounds.*—Luke 19. 11-27.

When near Jerusalem, Christ spake  
This parable; for some  
Thought that God's kingdom was at  
In its full power, to come. [once,  
"A certain nobleman would go  
Into a distant land,  
To gain a kingdom for himself,  
With absolute command.  
Before he left, he called to him  
His servants ten, and said,  
'To each of you I give one pound,  
That you, with it, may trade.'  
But the false citizens rebelled  
Against his government,  
And sent a message after him,  
To show their discontent.  
At length their Lord, who had received  
His royalty, returned,  
And asked them how they had em-  
ployed  
Their money: what they'd earned.  
Then came the first, and said, 'Thy  
pound  
Hath gained full ten pounds more.'  
The Lord that servant praised for this  
Great increase to his store;  
And said, 'Well done, trustworthy  
Since thou art faithful found [one,  
In this small trust, be ruler thou  
O'er cities ten, renowned.'  
A second came; 'My pound,' he said,  
'Full five pounds more hath gained.'

a sinner, hu, bi vñjst minz,  
gret riçez had atend.  
Zakjvs anserd, "Lord, i giv  
ðe pur wðn-haf mj stør;  
and if, from eni man i'v gend  
vñjstli hirtufør,  
tu him i wil restør svç gen  
and giv him før-fold mør."  
Æn Jizvs sed, "Salveson kòmz  
ðis ðe vntu ði ruuf;  
ðs art an Izraeljt indid,  
and dðst not nid reprüf;  
for i am kòm tu sev ðe lost;  
from nðn tu stand aluf."

## SEKSON 128.

*Parabel ov ðe Psnðz.*—Luk 19. 11-27.

Hwen nir Jerusalem, Krjst spek  
ðis parabel; for sòm  
tøt ðat God'z kinðom woz at wðns,  
in its ful pser, tu kòm.  
"A serten nøbelman wud go  
intu a distant land,  
tu gen a kinðom for himself,  
wið absolut komand.  
Befør hi left, hi kold tu him  
hiz servants ten, and sed,  
'Tu iç ov u i giv wðn pñnd,  
ðat u, wið it, mæ træð.'  
Bvt ðe fols sitizenz rebéld  
agenst hiz gøvernment,  
and sent a mesej after him,  
tu sør ðer diskontent.  
At lenst ðer Lord, hu had resivd  
hiz roialti, retørnd,  
and askt ðem hç ðe had em-  
ploid  
ðer mðni: hwot ðe'd ernd.  
Æn kem ðe ferst, and sed, 'ði  
pñnd  
haf gend ful ten pñndz mør.'  
Æe Lord ðát servant prezð for ðis  
gret inkris tu hiz stør;  
and sed, 'Wel døn, trøstwørði  
sins ðs art feðful fñnd [wðn,  
in ðis smøl trøst, bi rüler ðs  
o'r sitiz ten, renðnd.'  
A sekond kem; 'Mj pñnd,' hi sed,  
'ful fiv pñndz mør haf gend.'

The Lord then said, 'Thou shalt com-  
 Five cities thus obtained.' [mand  
 Another came, and said, 'Behold  
 The pound thou gavest me,  
 Which in a napkin I have hid,  
 And kept it safe for thee.  
 I feared to speculate with it,  
 Or risk, in any trade,  
 Thy property, for thou art strict ;  
 I was too much afraid ;  
 For thou dost always ask for more  
 Than thou dost first supply,  
 And dost expect us to increase  
 Thy gifts by industry.'  
 Then was his Lord displeased, and  
 said,  
 'Thou wicked servant. Hear :  
 From thy own mouth I will condemn  
 Thy idleness and fear.  
 Thou knewest I was prompt to try  
 My stewards by this test ?  
 Then thou should'st well have used  
 And made good interest. [thy store,  
 Take therefore from him his sole  
 And give it to that one [pound,  
 Who hath made ten by industry,  
 And would not be outdone.  
 For unto each who hath employed  
 His store, shall more be given,  
 While from the idle who used not,  
 Their last mite shall be riven.  
 And as for those, mine enemies,  
 Who late refused my reign,  
 Bring the disloyal traitors forth,  
 And cause them to be slain."

## SECTION 129.

*The Resurrection of Lazarus.*  
 John 11. 17-46.

To Bethany now Jesus came,  
 To the holy family  
 Of Mary and of Martha, who  
 Were in calamity ;  
 For Lazarus, their brother dear,  
 Had just been called away ;  
 And four days he had been entombed  
 When Jesus came that day.  
 (This peaceful town of Bethany  
 Was nigh Jerusalem,

Þe Lord ðen sed, ' ðu salt komand  
 fiv sitiz ðus obtand.'  
 Anðer kem, and sed, ' Behold  
 ðe pðnd ðu gævest mi,  
 hwiç in a napkin i hav hid,  
 and kept it sef for ði.  
 I fird tu spekulet wið it,  
 or risk, in eni tred,  
 ði properti, for ðu art strikt ;  
 i woz tu mæg afred ;  
 for ðu dðst olwez ask for mør  
 ðan ðu dðst ferst soplj,  
 and dðst ekspekt us tu inkris  
 ði gifts bj indøstri.'  
 Þen woz hiz Lord displizd, and  
 sed,  
 ' ðu wiked servant. Hir :  
 from ði øn mæt i wil kondem  
 ði jdelnes and fir.  
 ðu nuæt i woz prompt tu trj  
 mi stwardz bj ðis test ?  
 Þen ðu sud'st wel hav uzd ði stør,  
 and með gud interest.  
 Tek ðerfør from him hiz sөл pðnd,  
 and giv it tu ðát wøn  
 hu haf með ten bj indøstri,  
 and wud not bi øtdøn.  
 For øntu iç hu haf emþloid  
 hiz stør, sal mør bi given,  
 hwjl from ðe jdel hu uzd not,  
 ðer last mjt sal bi riven.  
 And az for ðøz, mjn enemiz,  
 hu let refuzd mi ren,  
 briñ ðe disloial tretorz ført,  
 and køz ðem tu bi slen."

## SEKŒON 129.

*Þe Rezvrekføn ov Lazaros.*  
 Jon 11. 17-46.

Tu Beþani nø Jizðs kem,  
 tu ðe høli famili  
 ov Meri and ov Marþa, hu  
 wer in kalamiti ;  
 for Lazaros, ðer brøðer ðir,  
 had jøst bin køld awe ;  
 and før ðez hi had bin entumð  
 hwen Jizðs kem ðát ðe.  
 (Þis piðful tøn ov Beþani  
 woz nj Jerusalem,

Not more than fifteen furlongs off,  
 Two miles, as we should deem.)  
 The friendly Jews in vain essayed  
 Some comfort to afford;  
 When Martha, hearing Christ's ap-  
 proach,  
 Went out to meet her Lord.  
 Mary sat still within the house.  
 Then Martha said, or sighed,  
 "If thou, Lord, hadst been here before  
 My brother had not died.  
 Yet still I know that whatsoe'er  
 Thou askest, God will give."  
 Jesus replied, "Thy brother shall,  
 By resurrection, live."  
 Then Martha said, "I know he'll rise  
 Again at the last day."  
 "I am the resurrection and  
 The life," said Christ, "alway.  
 And whoso trusts himself to me,  
 Though here on earth he die,  
 Shall live again in me, and then  
 Shall live eternally.  
 Canst thou this truth receive?" She  
 "Yea, Lord, for I believe [said,  
 That thou the true Messiah art,  
 The Son whom God doth give."  
 And then she secretly went home,  
 And to her sister said,  
 "The Master's come, and calleth thee."  
 Mary in haste obeyed,  
 To meet her Lord without the town,  
 Where Martha first had come.  
 Her mourning friends supposed she  
 To weep at Lazarus' tomb, [went  
 And followed; till at Jesus' feet  
 She threw herself, and sighed,  
 "If thou, O Lord, hadst but been here,  
 My brother had not died."  
 When Jesus saw her tears, (his heart,  
 Of pure compassion made,)  
 He groaned with sorrow, and inquired,  
 "Where is his body laid?"  
 They said to him, "Lord, come, and  
 see."  
 Then Jesus wept. They said,  
 "See how he loved him. Mark his  
 With sorrow overspread." [face,  
 Some of them said, "Could not this  
 Who gave sight to the blind, [man,

not mör dan fiftin forlonz of,  
 tú mjłz, az wi sud dim.)  
 ðe frendli Juwz in ven esed  
 sòm kòmfort tu aförd;  
 hwen Marða, hirij Krjst's  
 aprög,  
 went st tu mit her Lord.  
 Mëri sat stil widin ðe hÿs.  
 ðen Marða sed, or sjd,  
 "If ðs, Lord, hadst bin hir beför  
 mj bröðter had not djd.  
 Yet stil j né ðat hwotse'er  
 ðs askest, God wil giv."  
 Jizÿs repljð, "ðj bröðter sal,  
 bj rezvrekjon, liv."  
 ðen Marða sed, "Ë né hi'l rjz  
 agen at ðe last de."  
 "Ë am ðe rezvrekjon and  
 ðe ljf," sed Krjst, "ölwë.  
 And huusö trösts himself tu mi,  
 ðö hir on ert hi dj,  
 sal liv agen in mi, and ðen  
 sal liv eternali.  
 Kanst ðs ðis truuf resiv?" Si sed,  
 "Yë, Lord, for j beliv  
 ðat ðs ðe tru Mesja art,  
 ðe Søn hum God döf giv."  
 And ðen sj sikretli went hem,  
 and tu her sister sed,  
 "ðe Master'z kòm, and kölet ði."  
 Mëri in hest öbed,  
 tu mit her Lord widst ðe tön,  
 hwer Marða ferst had kòm.  
 Her mörniñ frendz sþöezd sj went  
 tu wip at Lazarÿs' tum,  
 and föled; til at Jizÿs' fit  
 sj tru herself, and sjd,  
 "If ðs, Ö Lord, hadst bÿt bin hir,  
 mj bröðter had not djd."  
 Hwen Jizÿs sö her tizr, (hiz hart  
 ov pur kompañon med,)  
 hi grönd wid sorö, and inkwjrd,  
 "Hwer iz hiz bodi led?"  
 ðë sed tu him, "Lord, kòm, and  
 si."  
 ðen Jizÿs wept. ðë sed,  
 "Si hÿ hi lövd him. Mark hiz fes,  
 wid sorö överspred."  
 Sòm ov ðem sed, "Kud not ðis  
 huu gev sjt tu ðe bljnd, [man,



Have kept this man from death?" The Lord,

Still groaning from his mind,  
Came to the grave. It was a cave;  
A stone upon it lay.

Then Jesus said, "Remove the stone."  
(He would his power display.)

Then Martha unto Jesus said,  
"To-day is the fourth day  
That he has lain among the dead."

But Jesus answered her,  
"Said I not, If thou would'st believe,  
God's glory should appear?"

Then was the stone moved from its  
place;

And, lifting up his eyes,  
He said, "O Father, thee I bless,  
Who hearest me always.

I knew thou dost, but for the sake  
Of others, thus I pray;

That they may see that I am sent  
By thee, to teach thy way."

This having said, he cried aloud,  
"O Lazarus, come forth!"

The dead obeyed that voice divine,  
And came from out the earth;  
His hands and feet with grave-clothes  
bound,

A napkin round his head;  
Said Jesus, "Loose him, let him go."

All doubt was now allayed:  
And many Jewish friends believed,  
To whom these things were shown;  
But some unto the Pharisees  
This miracle made known.

## SECTION 130.

*The Sanhedrim assemble to deliberate concerning the Resurrection of Lazarus.*

John 11. 47, 48.

A council then the chief priests held,  
How they might put Christ down.

They said, "We do no miracle,  
This man gains great renown.

And if we let him thus alone,  
All will believe on him:

The Romans then will come, kill us,  
And burn Jerusalem."

hav kept ðis man from ðeð?" ðe Lord,

stil grœniŋ from hiz mjnd,  
kem tu ðe grev. It woz a kev;  
a stœn ppon it le.

Ðen Jizvs sed, "Remuv ðe stœn."  
(Hi wud hiz pser displœ.)

Ðen Marþa vntu Jizvs sed,  
"Tu-ðe iz ðe fœrf ðe  
ðat hi haz len amvŋ ðe ded."

Bvt Jizvs anserd her,  
"Sed i not, If ðs wud'st beliv,  
God'z glœri sud apir?"

Ðen woz ðe stœn muvd from its  
ples;

and, liftiŋ vp hiz iŋ,  
hi sed, "O Fœder, ði i bles,  
huu hirest mi œlwez.

Ɛ nu ðs dœst, bvt for ðe sek  
ov vterz, ðœs i pre;

ðat ðe me si ðat i am sent  
bŋ ði, tu tig ði wœ."

Ðis havin sed, hi krjð alœd,  
"O Lazarvs, kœm fœrf!"

Ðe ded œbed ðæt vois diviŋ,  
and kem from œt ðe erþ;  
hiz handz and fœt wið grev-klœðz  
bœnd,

a napkin rœnd hiz hed;  
sed Jizvs, "Lus him, let him gœ."

Ol dœt woz nœ alœd:  
and meni Juiŋ frendz belivd,  
tu hum ðiz ŋiŋz wer ŋœn;  
bvt sœm vntu ðe Farisiz  
ðis mirakel med nœn.

## SEKŒON 130.

*Ðe Sanhedrim asembl tu deliberet konserniŋ ðe Rezprœkŋon ov Lazarvs.*

Jon 11. 47, 48.

A kœnsil ðen ðe gif priŋts held,  
hœ ðe mŋt put Krjŋt dœn.

Ðœ sed, "Wi du nœ mirakel,  
ðis man genz gret renœn.

And if wi let him ðœs alœn,  
œl wi beliv on him:

ðe Rœmanz ðen wil kœm, kil vs,  
and bœrn Jerusalem."

## SECTION 131.

*Caiaphas prophesies.*—John 11. 49-54.

Then Caiaphas, who was that year  
The high priest of the Jews,  
Said, "It is better far for us  
That this one man should lose  
His life, than that the nation be  
Destroyed, and Israel fade;  
And all our ceremonial rites  
Be withered and decayed."  
And this he spake, not of himself,  
But being high priest that year,  
He prophesied that Christ should die  
For all, both far and near;  
And gather all God's children that  
Were scattered far abroad,  
Both Jew and Gentile in one fold.  
The rest his speech applaud.  
From that day forth the Jewish priests  
Took counsel, Christ to slay.  
Then Jesus left Jerusalem,  
And did at Ephraim stay;  
And there, with his disciples, he  
Lived for a time in privacy.

## BOOK IX.

## SECTION 132.

*State of the public mind at Jerusalem before  
the last Passover Christ attended.*

John 11. 55-57.

The Jewish Passover was nigh,  
And to that sacred feast,  
The Jews from every region round,  
(From daily cares released),  
Flocked to Jerusalem, that they  
Themselves might purify,  
Before the Passover began,  
And eat it joyfully.  
For Jesus often they inquired,  
And much desired to know  
Whether he would the feast attend,  
In spite of every foe.  
Now both chief priests and Pharisees,  
And all the Sanhedrim,  
Wished to discover where Christ was,  
That they might capture him.

## SEKŞON 131.

*Kaiafas profesiz.*—Jon 11. 49-54.

Ɖen Kaiafas, hu woz Ɖát yir  
Ɖe hi prist ov Ɖe Juuz,  
sed, "It iz beter far for Ɖs  
Ɖat Ɖis wɔn man sud luz  
hiz lif, Ɖan Ɖat Ɖe nesɔn bi  
destroid, and Izrael fed;  
and ol ɔr seremonial riʒts  
bi wiƉerd and deked."  
And Ɖis hi spek, not ov himself,  
bɔt biij hi prist Ɖát yir,  
hi profesiz Ɖat Kriʒt sud Ɖi  
for ol, bɔʒ far and nir;  
and gaƉer ol God'z Ɖildren Ɖat  
wer skaterd far abroƉ,  
bɔʒ Ju and Jentiʒ in wɔn fɔld.  
Ɖe rest hiz spiʒ aplɔd.  
From Ɖát Ɖe fɔrʒ Ɖe Juiz priʒts  
tuk kɔnsel, Kriʒt tu sle.  
Ɖen Jizɔs left Jerusalem,  
and Ɖid at Efraim ste;  
and Ɖer, wiƉ hiz Ɖispiʒelz, hi  
liʒd for a ʒim in priʒasi.

## BUK IX.

## SEKŞON 132.

*Stet ov Ɖe pɔblik miʒnd at Jerusalem  
befɔr Ɖe last Pasɔver Kriʒt attended.*

Jon 11. 55-57.

Ɖe Juiz Pasɔver woz ni,  
and tu Ɖát sekred fist,  
Ɖe Juuz from everi riʒon rɔnd,  
(from Ɖeli kerz relist,)  
flokt tu Jerusalem, Ɖat Ɖe  
Ɖemselvz miʒt purifi,  
befɔr Ɖe Pasɔver began,  
and it it joifuli.  
For Jizɔs ofen Ɖe inkwiʒd,  
and mɔʒ Ɖezird tu nɔ  
hweƉer hi wud Ɖe fist atend,  
in spiʒ ov everi fɔ.  
Nɔ bɔʒ Ɖif priʒts and Farisiz,  
and ol Ɖe Sanhedrim,  
wiʒt tu Ɖiskɔver hwer Kriʒt woz,  
Ɖat Ɖe miʒt kaptɔr him.

## SECTION 133.

*Christ comes to Bethany, where he is  
anointed by Mary.*

Matthew 26. 6-13. Mark 14. 3-9.  
John 12. 1-11.

Six days before the Passover,  
The Lord to Bethany came,  
The residence of Lazarus,  
Of resurrection fame.  
And in the house of Simon there,  
Christ did a feast attend,  
And Lazarus sat down to eat  
With his life-giving Friend.  
But Martha served. Then Mary took  
A pound of ointment, sweet  
And costly, of pure spikenard made,  
And poured it on his feet.  
Her love was great, and on his head  
She lavished the perfume ;  
Then wiped his feet with her own hair :  
Rich odour filled the room.  
When his disciples saw this deed,  
They were offended sore,  
And wished the ointment had been  
For money, that the poor [sold  
Might gain the benefit of alms.  
And Judas, traitor bold,  
Especially was grieved thereat,  
And would have had it sold,  
Not for the poor, but for himself,  
Because a thief was he,  
And bore the bag, and cared for nought  
But worldly property.  
Then Jesus said, " Forbear to blame  
This act of Mary's love,  
For she hath wrought on me a work  
Which you should all approve.  
The poor are always with you, and  
Whene'er you will, you may  
Do good to them, but I full soon  
Must pass from earth away.  
She hath done what she could, to show  
Her faithful gratitude ;  
And hath anointed me before  
My burial, as endued  
With knowledge of my coming fate.  
I tell you that this deed  
Of her pure charity shall be  
Proclaimed, and gain its meed,

## SEKŒON 133.

*Krjst komz tu Beðani, hwer hi iz  
anointed bj Meri.*

Matju 26. 6-13. Mark 14. 3-9.  
Jon 12. 1-11.

Siks dæz befør de Pasøver,  
de Lord tu Beðani kem,  
de rezidens ov Lazarus,  
ov rezvrekſjon fem.  
And in de hæs ov Sijmon ðer,  
Krjst did a fiſt atend,  
and Lazarus sat dæn tu it  
wið hiz lïf-giviñ Frend.  
Bøt Marða servd. ðen Meri tuk  
a pænd ov ointment, swit  
and kostli, ov pur spjknard mæd,  
and pærd it on hiz fit.  
Her løv woz græt, and on hiz hed  
ſi lavift de perfum ;  
ðen wjpt hiz fit wið her øn her :  
riç ødor fild de room.  
Hwen hiz diſipelz sø ðis did,  
de wer ofended sør,  
and wiſt de ointment had bin søld  
for mœni, ðat de pur  
mjt gen de benefit ov smz.  
And Judas, tretor bæld,  
eſpeſali woz grivd ðerat,  
and wud hav had it søld,  
not for de pur, bøt for hiſelf,  
bekøz a ðif woz hi,  
and bær de bag, and kerd for not  
bøt wørldli properti.  
ðen Jizds sed, " Forber tu bløm  
ðis akt ov Meri'z løv,  
for ſi hæf rot on mi a wørk  
hwic Ƴ ſud øl apruv.  
ðe pur ar ølwez wið Ƴ, and  
hwener Ƴ wil, Ƴ me  
du gud tu ðem, bøt Ƴ ful suun  
møst pas from erð awæ.  
Si hæf døn hwot ſi kud, tu ſø  
her feſful gratitud ;  
and hæf anointed mi befør  
mi berial, az endƳd  
wið noleg ov mi kœmiñ fet.  
Ƴ tel Ƴ ðat ðis did  
ov her pur çariti ſal bi  
prøklemd, and gen its mið



Where'er my Gospel shall be preached,  
 Throughout the coming age :  
 The honor of all saints shall be  
 Her lasting heritage."

Then many of the Jews, who knew  
 That Christ was in that place,  
 Came there to visit him, and own  
 His majesty and grace ;  
 And also to see Lazarus,  
 Whom from the dead he raised.  
 But the chief priests, who hated much  
 To hear the Savior praised,  
 Designed to murder Lazarus too,  
 Because while he still lived,  
 Full many went away from them.  
 And on the Lord believed.

## SECTION 134.

*Christ prepares to enter Jerusalem.*

Matthew 21. 1-7. Mark 11. 1-7.  
 Luke 19. 29-35. John 12. 12-19.

On the next day, when they drew nigh  
 Unto Jerusalem,  
 Great crowds that came up to the feast,  
 Met Christ with loud acclaim.  
 With palm-tree branches in their  
 hands,  
 They greeted him, and cried,  
 "Hosanna! Blest be Israel's king ;  
 Let him be glorified  
 Who cometh in the Lord's high name."  
 As they drew near the place,  
 He sent from his disciples, two,  
 To go before his face,  
 And said, "Go to that village, and  
 Directly ye shall find  
 An ass and colt, whereon no man  
 Hath sat : the colt unbind  
 And bring him hither. And if one  
 Inquire, 'Why do ye so ?'  
 Reply, 'Because the Lord hath need.'  
 And he will let him go."  
 All this was done, so that the words  
 Of Judah's prophet were  
 Fulfilled, who saith, "Be not afraid,  
 O Zion's daughter fair,

hwerer mī Gospel šal bi priçt,  
 truost ðe kōmīn ej :  
 ðe onor ov ol sents šal bi  
 her lastīn heritej."

Den meni ov ðe Juz, hu nu  
 dat Krjst, woz in ðát ples,  
 kem ðer tū vizit him, and en  
 hiz majesti and gres ;  
 and olse tū si Lazarus,  
 hum from ðe ded hī rezd.  
 Bwt ðe gif prists, hu heted moç  
 tū hir ðe Sevier prezd,  
 dezjnd tū mürder Lazarus tū,  
 beköz hwjł hi stil livd,  
 ful meni went awe from ðem,  
 and on ðe Lord belivd.

## SEKSON 134.

*Krjst preperz tu enter Jerusalem.*

Matj 21. 1-7. Mark 11. 1-7.  
 Luuk 19. 29-35. Jon 12. 12-19.

On ðe nekst ðe, hwen ðe dru nī  
 vntu Jerusalem,  
 gret krødz ðat kem vp tū ðe fist,  
 met Krjst wið lød aklem.  
 Wið psm-tri brangez in ðer  
 handz,  
 ðe grited him, and krjð,  
 "Høzana! Blest bi Izrael'z kīn ;  
 Let him bi glørifjð  
 hu kōmet in ðe Lord'z hī nem."  
 Az ðe dru nīr ðe ples,  
 hi sent from hiz disjpelz, tū,  
 tū gø befør hiz fes,  
 and sed, "Gø tū ðát vilej, and  
 direktli yi šal fjnd  
 an as and kølt, hweron nø man  
 hař sat : ðe kølt vnbjnd  
 and brīj him hīðer. And if wøn  
 inkwjr, 'Hwj du yi sø ?'  
 replj, 'Beköz ðe Lord hař nid.'  
 And hi wil let him gø."  
 Ol ðis woz ðvn, sø ðat ðe wørdz  
 ov Juda'z profet wer  
 fulfild, hu seř, "Bi not afred,  
 O Zjōn'z døter fer,

Behold thy king approacheth, meek,  
 And sitting on an ass,  
 Even on an ass's foal;" but when  
 These words had come to pass,  
 Jesus' disciples knew it not.  
 Yet afterwards, when he  
 Was glorified, they understood  
 This sacred mystery.  
 They went, according to Christ's word,  
 And found as he had said,  
 And brought the colt, and thereupon  
 Their garments soon they laid:  
 And Jesus sat upon the colt.  
 And many Jews who knew  
 That Christ raised Lazarus from the  
 Bore witness this was true. [dead,

behøld ðj kiŋ aprøgeŋ, mik,  
 and sitiŋ on an as,  
 iven on an as'ez føl;" bvt hwen  
 ðiz wordz had køm tu pas,  
 Jizps' disjipelz nq it not.  
 Yet afterwardz, hwen hi  
 woz glørifid, ðe vnderstud  
 ðis sekred misterri.  
 ðe went, akordiŋ tu Krjst's word,  
 and fønd az hi had sed,  
 and brøt ðe kølt, and ðerþon  
 ðer garments sun ðe led:  
 and Jizps sat vpon ðe kølt.  
 And meni Juuz hu nq  
 ðat Krjst rezd Lazarps from ðe ded,  
 bër wtnes ðis woz tru.

## SECTION 135.

*The people meet Christ with Hosannas.  
 Christ approaches Jerusalem.*

Matthew 21. 8-11. Mark 11. 8-11.  
 Luke 19. 36-40. John 12. 19.

As they descended from the mount  
 Of Olives, and drew near  
 Unto Jerusalem, vast crowds,  
 Who came Christ's words to hear,  
 Cut branches from the trees, and then  
 They cast them on the road,  
 Together with their garments, and  
 Sang unto God this ode:—  
 "Hosanna to king David's son;  
 Hosanna we proclaim;  
 Most blessed be the king that comes  
 In great Jehovah's name.  
 Hosanna in the highest heaven,  
 Let peace for ever reign;  
 May David's kingdom come on earth,  
 And evermore remain."  
 The Pharisees, displeased at this,  
 Said, "Lord, rebuke their noise."  
 But Jesus said, "If these were still,  
 The stones would raise their voice."  
 Then said the Pharisees, "Behold,  
 We can no more prevail;  
 The world is following after him,  
 And now our power must fail."

## SEKSON 135.

*De pipel mit Krjst wið Høzanaz.  
 Krjst aprøgez Jerusalem.*

Matq 21. 8-11. Mark 11. 8-11.  
 Luuk 19. 36-40. Jon 12. 19.

Az ðe desended from ðe mōnt  
 ov Olivz, and dru nir  
 vntu Jerusalem, vast krødz,  
 hu kem Krjst's wordz tu hir,  
 kvt brangez from ðe triz, and ðen  
 ðe kast ðem on ðe rød,  
 tugeðer wið ðer garments, and  
 saŋ vntu God ðis ød:—  
 "Høzana tu kiŋ Deivid'z søn;  
 Høzana wi prøklem;  
 mōst blesed bi ðe kiŋ ðat kømz  
 In gret Jehøva'z nem.  
 Høzana in ðe højest heaven,  
 let pis for ever ræn;  
 mē Deivid'z kiŋdom køm on erŋ,  
 and evermør remen."  
 ðe Farisiz displizd at ðis,  
 sed, "Lord, rebuk ðer noiz."  
 Bvt Jizps sed, "If ðiz wer stil,  
 ðe stønz wud rez ðer vois."  
 ðen sed ðe Farisiz, "Behøld,  
 wi kan nø mør prevæl;  
 ðe wrld iz foløiŋ after him.  
 and nš sr pser mōst fæl."

## SECTION 136.

*Christ's Lamentation over Jerusalem, and his prophecy of its destruction.*

Luke 19. 41-44.

When Christ came near, his heart was  
To think of Salem's fate; [moved  
He wept, that it should so despise  
His mercy, till too late;  
And said, "Jerusalem, if thou  
Hadst known in this thy day,  
The things belonging to thy peace!  
But now they pass away,  
For ever hidden from thine eyes.  
The days will soon appear  
In which thy enemies will come  
On thee, with sword and spear,  
And hem thee in on every side,  
And lay thee with the ground:  
Thy children, with thy stones, shall  
And misery abound; [fall,  
Because thou knewest not the time  
Of this thy visitation.  
Thy pomp, and pride, and sin, have  
Thy own extermination." [wrought

## SECTION 137.

*Christ, on entering the city, casts the buyers and sellers out of the Temple.*

Matthew 21. 10-13. Mark 11. 11.  
Luke 19. 45, 46.

Christ entered then Jerusalem,  
And to the temple went;  
And as he moved along in state,  
The crowd asked what it meant.  
Excitement filled the place. "Who's  
this?"  
Each to his neighbour saith.  
Reply was quickly heard, "It is  
Jesus of Nazareth,  
Of Galilee." They knew his name,  
For he had won their faith.  
Unto the temple Jesus went,  
And those who bought and sold,  
He drove away, and overthrew  
Their tables, and their gold,  
And seats of those who doves provide,  
And said to them, "'Tis writ,  
'My house shall be a house of prayer;'  
But ye lodge thieves in it."

## SEKŶON 136.

*Krist's Lamentation over Jerusalem, and his profesi ov its destrakŶon.*

Luk 19. 41-44.

Hwen Krĳst kem nir, hiz hart woz  
tu Ŷĳnk ov Selem'z fet; [muvd  
hi wept, Ŷat it Ŷud sŶ despĳz  
hiz mersi, til tu let;  
and sed, "Jerusalem, if Ŷs  
hadst nŶn in Ŷis Ŷĳ dŶ,  
Ŷe Ŷĳnz belonĳn tu Ŷĳ pis!  
Bvt nŶ Ŷe pas awe,  
for ever hiden from Ŷĳn ĳz.  
Ŷe dez wil sunn apir  
in hwĳĳ Ŷĳ enemĳz wil kŶm  
on Ŷi wĳd sŶrd and spĳr,  
and hem Ŷi in on everi sĳd,  
and lŶ wĳd Ŷe grŶnd:  
Ŷĳ ĳildren, wĳd Ŷĳ stŶnz, Ŷal Ŷol,  
and mizeri abŶnd;  
bekŶw Ŷs nŶest not Ŷe tĳm  
ov Ŷis Ŷĳ vizĳtŶon.  
Ŷĳ pomp, and prĳd, and sin, hav rot  
Ŷĳ Ŷn ekstermineŶon."

## SEKŶON 137.

*Krĳst, on enterĳnĳ Ŷe sĳti, kasts Ŷe bĳerz and selerz st ov Ŷe Tempel.*

Matĳu 21. 10-13. Mark 11. 11.  
Luk 19. 45, 46.

Krĳst enterd Ŷen Jerusalem,  
and tu Ŷe tempel went;  
and az hi muvd alonĳ in stŶt,  
Ŷe krŶd askt hwot it ment.  
Eksĳtment fĳld Ŷe ples. "Hw'z  
Ŷis?"  
ĳĳ tu hiz nŶbr sŶŶ.  
Replĳ woz kwĳkli herd, "It ĳz  
ĳĳzŶs ov NazareŶ,  
ov Galĳli." Ŷe nŶ hiz nem,  
for hi had wŶn Ŷer ŶŶ.  
Untu Ŷe tempel ĳĳzŶs went,  
and ŶŶz hu bot and sŶld,  
hi drŶv awe, and ŶverŶru  
Ŷer tabelz and Ŷer gŶld,  
and sĳts ov ŶŶz hu dŶvz prŶvĳd,  
and sed tu Ŷem, "'Tĳz rit,  
'Mĳ hŶs Ŷal bi a hŶs ov prer;'  
bvt ĳi loĳ Ŷĳvz in it."



## SECTION 138.

*Christ heals the sick in the temple, and  
reproves the chief Pharisees.*

Matthew 21. 14-16.

As Jesus in the temple stood,  
The blind and lame draw nigh  
To him for cure. He heals them all.  
But nought could satisfy  
The chief priests and the scribes that  
Was sent by God most high. [He  
They see his wonder-working power,  
They hear the children cry,  
Hosanna to king David's son,"  
And angrily reply,  
Dost thou not hear the words they  
say?"

He mildly asks them, "Why  
Are ye so wroth? Have ye not read  
These words, which justify  
Them, 'From the mouth of babes I'll  
raise  
A song of triumph in my praise?'"

## SECTION 139.

*Some Greeks at Jerusalem desire to see  
Christ.—John 12. 20-44.*

Some Greeks were at Jerusalem,  
To worship at the feast,  
They came to Philip, earnestly  
Preferring this request:—  
"We would see Jesus, sir," said they.  
Philip to Andrew told,  
And both to Jesus soon repair,  
The message to unfold.  
Then Jesus said, "The hour is come,  
My name to glorify,  
As Son of man. Except a grain  
Of wheat be earthed, and die,  
It still remains one grain; but if  
It die, it brings forth fruit.  
So he that loves his selfish life  
Shall lose the very root  
Of happiness; but he that hates  
His selfish life, while here,  
Shall keep his better life, and live  
For ever, free from fear.  
He that would serve, should follow,  
In faith and love sincere, [me,

## SEKΣON 138.

*Krist hilz ðe sik in ðe tempel, and  
repruvz ðe gif Farisiz.*

Matq 21. 14-16.

Az Jizvs in ðe tempel stud,  
ðe bljnd and læm drø nǝ  
tu him for kqr. Hi hilz ðem ol.  
Bøt nøt kud satisfǝ  
ðe gif prists and ðe skrijbz ðat hi  
woz sent bj God møst hj.  
ðe si hiz wønder-wørkiŋ pøer,  
ðe hir ðe çildren kri,  
"Høzana tu kiŋ Deivid'z søn,"  
and angrili replǝ,  
"Døst ðs not hir ðe wrdz ðe  
se?"

Hi mjldli asks ðem, "Hwǝ  
ar yǝ sø røf? Hav yǝ not red  
ðiz wrdz, hwicǝ jstifi  
ðem, 'From ðe møst ov bebz j'l  
rez  
a soŋ ov trijpmf in mj prez?'"

## SEKΣON 139.

*Søm Griks at Jerusalem dezjr tu si  
Krijst.—Jon 12. 20-44.*

Søm Griks wer at Jerusalem,  
tu wrfjip at ðe fiast,  
ðe kem tu Filip, earnestli  
preferiŋ ðis rekwest:—  
"Wi wud si Jizvs, ser," sed ðe.  
Filip tu Andru tøld,  
and bøst tu Jizvs sun reper,  
ðe mesej tu ønføld.  
ðen Jizvs sed, "ðe ør iz køm,  
mj nem tu gløriŋ,  
az Søn ov man. Eksept a gren  
ov hwit bi erdt, and dj,  
it stil remenz wøn gren; bøt if  
it dj, it briŋz først fruit.  
Sø hi ðat løvz hiz selfj ljf  
fal luz ðe veri ruot  
ov hapines; bøt hi ðat hets  
hiz selfj ljf, hwǝl hir,  
fal kip hiz beter ljf, and liv  
for ever, fri from fir.  
Hi ðat wud serv, jød folø, mi,  
in feŋ and løv sinsir,

Till where I am, he too shall come,  
 And honor shall receive  
 From God my Father, who would have  
 All men in me believe.  
 My soul is deeply troubled now,  
 And what shall I exclaim?—  
 My Father, save me from this hour?  
 Yet for this hour I came.  
 Father, thy own name glorify.”  
 From heaven a voice then cried,  
 “My name, which is exalted high,  
 Shall more be glorified.”  
 Those who stood by were much  
 amazed,  
 And said 'twas thunder's sound;  
 Some said, it was an angel's voice  
 That echoed from the ground.  
 But Jesus said, “This voice hath come  
 For your sakes, not my own.  
 Now is the judgement of this world;  
 Its prince is overthrown.  
 When I am lifted up from earth,  
 I'll draw all men to me.”  
 By this he showed the mode of death  
 Of his humanity.

The people said, “The law declares  
 Christ lives eternally:  
 How then sayest thou the Son of man  
 Must soon uplifted be?  
 Who is this Son of man?” they  
 asked.

And Jesus made reply,  
 “A little while the light remains,  
 Walk by it till ye die,  
 Lest darkness come on unawares,  
 And your way hidden be;  
 Believe this light, walk by it, and  
 Be followers of me.”

Thus having said, Jesus arose,  
 And hid himself from them.  
 But though so many miracles  
 They saw, they did contemn.  
 Thus was fulfilled Isaiah's word,  
 When he to God appealed,  
 “Lord, who hath our report believed?  
 Where is God's arm revealed?”  
 By wilful unbelief they fall;  
 For as Isaiah saith,

til hwær i am, hi tu sal kòm,  
 and onor sal resiv  
 from God mī Fæder, hu wud ha  
 ol men in mī beliv.  
 Mī sөл iz dipli tröbeld n̄s,  
 and hwot sal i eksklēm?—  
 Mī Fæder, sev mi from ðis s̄r?  
 yet for ðis s̄r i kēm.  
 Fæder, ðj Өn nēm glörifj.”  
 From heven a vois ðen krjð,  
 “Mī nēm, hwig iz ekzolted hj,  
 sal mör bi glörifjð.”  
 ðeoz hu stud bj wer mōg  
 amæzd,  
 and sed 'twoz ðpnder'z sænd;  
 sōm sed, it woz an enjel'z vois  
 ðat eköd from ðe gr̄nd.  
 Böt Jiz̄s sed, “ðis vois hæf kō  
 for Ƴr seks, not mī Өn.  
 N̄s iz ðe j̄p̄ment ov ðis wörld;  
 its prins iz Өverfrön.  
 Hwen j̄ am lifted Ƴp from erð,  
 j'ł drō ol men tu mī.”  
 Bj ðis hi s̄öd ðe mōd ov ðet  
 ov hiz hūmaniti.

ðe pipel sed, “ðe lō dekl̄erz  
 Krjst livz eternali:  
 h̄s ðen sæst ðs ðe Sōn ov man  
 mōst sun Ƴplifted bi?  
 Hu iz ðis Sōn ov man?” ðe  
 askt.

And Jiz̄s mēd replj,  
 “A litel hwjł ðe lj̄t remenz,  
 wök bj it til Ƴi ðj,  
 lest darknes kōm on Ƴnawerz,  
 and Ƴr wē hiden bi;  
 beliv ðis lj̄t, wök bj it, and  
 bi foløerz ov mī.”

ð̄s haviñ sed, Jiz̄s aröz,  
 and hid himself from ðem.  
 Böt ðe s̄e meni mirakelz  
 ðe sō, ðe did kontem.  
 ð̄s woz fulfild ðzaia'z wörd,  
 hwen hi tu God apild,  
 “Lord, hu hæf s̄r repört belivð  
 hwær iz God'z arm revild?”  
 Bj wilful Ƴnbelif ðe fol;  
 for az ðzaia s̄et,

They blind their eyes, make hard  
their hearts,

And rush on their own death,  
Lest they should see, and understand,  
Repent, and keep the law."

So spake Isaiah of the Christ,

Whose glory he foresaw.

Yet 'mongst the rulers who were  
Many believed on him; [chief,

But, fearful of the Pharisees,

And of the Sanhedrim,

Would not confess and own the Lord:

They loved applause more than his  
word.

"De bljnd der izz, mek hard der  
harts,

and ruf on der  n det,  
lest de jud si, and  nderstand,  
repent, and kip de l ."

S  sp k  zaia ov de Krjst,

huz gl ri hi fers .

Yet 'm ngst de ruulerz huz wer gif,  
meni beljvd on him;

bpt, firful ov de Farisiz,

and ov de Sanhedrim,

wud not konfes and  n de Lord:

de l vd apl z m r  an hiz  
wprd.

## SECTION 140.

*Christ declares his union with the Father,  
and the object of his mission.*

John 12. 44-50.

Then Jesus said, "Whoso believes

On me, Messiah true,

Believeth not on me alone,

But God, whose will I do.

And he also that seeth me,

Sees Him that sent me here.

A light into the world, I come,

The light of heaven, most clear;

That whosoever shall believe

In me, may walk no more

In darkness and in ignorance,

As they have done before.

Not I alone judge those who hear

My words, and disobey;

I rather came to save the world

Than judge it at this day.

He that rejects me and my words,

Hath one that judgeth him;

In the last day, the words I speak

Shall judge him, as supreme.

I have not spoken from myself,

But He from whom I came

Commanded me what I should say

And speak in his great name.

And this I know, his just command

Is everlasting life;

Whate'er I speak, therefore, is with

The Father's wisdom rife."

## SEKSON 140.

*Krjst dekl rz hiz unjon wid de Fader,  
and de objekt ov hiz misjon.*

Jon 12. 44-50.

 en Jiz s sed, "Hus  beljvz

on mi, Mesja tru,

beljev t not on mi al n,

bpt God, huz wil j du.

And hi  ls   at sje t mi,

siz Him  at sent mi hir.

A ljt intu de w rld, j k m,

de ljt ov heven m st klir;

 at hus ever sal beljv

in mi, me w k n  m r

in darknes and in ign rans,

az de hav d n bef r.

Not j al n jvj   z huz hir

mj w rdz, and dis be;

j r der kem tu sev de w rld

 an jvj it at  is de.

Hi  at rejekts mi and mj w rdz,

h t w n  at jvj t him;

in de last de, de w rdz j spik

sal jvj him, az suprim.

  hav not sp ken from mjself,

bpt Hi from hum j kem

komanded mi hwot j jud se

and spik in hiz gret nem.

And  is j n , hiz j st komand

iz everlastj ljf;

hwoter j spik,  erf r, iz wid

de F der's wizdom rjf."



## SECTION 141.

*Christ leaves the city, and goes to Bethany; after which he goes to Jerusalem, and condemns the barren fig tree.*

Matthew 21. 17-19. Mark 11. 11-14.

Then Christ departed with the twelve  
 When eventide was come,  
 And lodged in Bethany, where he  
 Had lately made his home.  
 Next morning, he returned unto  
 Jerusalem again;  
 And as he went, he hungered sore,  
 And could no food obtain.  
 Seeing a fig tree in the way,  
 He came to it, but found  
 No fruit thereon, but only leaves,  
 Which did the more abound.  
 It was not a good season then  
 With this untimely tree;  
 And Jesus said, "Let no more fruit  
 Be ever found on thee."  
 And soon the fig tree died away;  
 Christ's words possest such power,  
 It drooped its leaves immediately,  
 And withered from that hour.

## SECTION 142.

*The Scribes and Chief Priests seek to destroy Jesus.*

Mark 11. 18. Luke 19. 47, 48.

And in the temple every day  
 He taught the people there;  
 The scribes and chief priests heard,  
 and sought  
 How him they might ensnare,  
 But could not find what they might do.  
 The people round him gladly drew;  
 But they before his teaching quailed,  
 And all their artifices failed.  
 And when the eventide was come,  
 He left the city for his home.

## SECTION 143.

*Remarks on the Barren Fig Tree.*

Matthew 21. 20-22. Mark 11. 20-26.

And in the morning, as they passed,  
 They saw the fig tree stand,

## SEKŌON 141.

*Krist livz de siti, and goz tu Beþani; after hwiç hi goz tu Jerusalem, and kondemz de baren fig tri.*

Matþu 21. 17-19. Mark 11. 11-14.

Ðen Kriſt departed wið ðe twelwe  
 , hwen iventid woz kþm,  
 and lojd in Beþani, hwær hi  
 had letli mæd hiz hþm.  
 Nekst mornin, hi retþrnd þntu  
 Jerusalem agen;  
 and az hi went, hi hþnggerd sþr,  
 and kud nþ fud obten.  
 Siin a fig tri in ðe we,  
 hi kem tu it, bwt fþnd  
 nþ frut ðeron, bwt þnli livz,  
 hwiç did ðe mþr abþnd.  
 It woz not a gud sizon ðen  
 wið ðis þntimli tri;  
 and Jizþs sed, "Let nþ mþr fru  
 bi ever fþnd on ði."  
 And sunn ðe fig tri did awþ;  
 Kriſt's wþrdz þozest svç þþer.  
 it drupt its livz immidiþtli,  
 and wiðerd from ðat þr.

## SEKŌON 142.

*Ðe Skriþz and Çif Priſts ſik tu destr Jizþs.*

Mark 11. 18. Luuk 19. 47, 48.

And in ðe tempel everi dþ  
 hi tþt ðe pipel ðer;  
 ðe skriþz and çif priſts herd, and  
 sþt  
 hþ him ðe mjt ensner,  
 bwt kud not fnd hwot ðe mjt du  
 ðe pipel rþnd him gladli dru;  
 bwt ðe beþer hiz tiçin kweld,  
 and ol ðer artifiþez fþld.  
 And hwen ðe iventid woz kþm,  
 hi left ðe siti for hiz hþm.

## SEKŌON 143.

*Remarks on de Baren Fig Tri.*

Matþu 21. 20-22. Mark 11. 20-26.

And in ðe mornin, az ðe past,  
 ðe sþ ðe fig tri stand,

Dried from its roots, obedient  
 To Christ's severe command.  
 And the disciples marveled, but  
 The Lord did to them say,  
 "Have faith in God, and ye shall soon  
 Yet greater signs display.  
 And even if with undoubting faith  
 Unto a mountain vast,  
 Ye say, 'Be thou removed, and be  
 Into the ocean cast,'  
 It shall be done; and all the things  
 Which ye desire, in prayer,  
 Believe that ye receive them, and  
 Ye'll find them ready there.  
 And when ye pray, forgive all those  
 Who have offended you;  
 Then will your Heavenly Father give  
 The pardon which you sue.  
 But if your hearts will not forgive  
 Your erring brethren here,  
 Without God's pardon you at last  
 In judgement will appear."

## SECTION 144.

*Christ answers the Chief Priests, who inquire concerning the authority by which he acted.*

Matthew 21. 23-27. Mark 11. 27-33.

Luke 20. 1-3.

It came to pass about this time,  
 As Jesus preached the word  
 Within the temple's lofty walls,  
 And many stood and heard,  
 The priests and scribes came up, and  
 "By what authority [asked  
 Dost thou perform thy wondrous  
 works,  
 And who empowered thee?"  
 Then Christ perceived their guile, and  
 "First answer me one thing, [said,  
 And I will truly give reply  
 To this your questioning.  
 Whence the authority of John?  
 From heaven, or from man?"  
 At this demand, the Jewish chiefs  
 Were troubled, and began  
 To reason, "If we say from heaven,  
 He'll blame our unbelief;  
 And if we say it was from men,  
 We shall find no relief.

drijd from its ruuts, øbidient  
 tu Krjst's sevir komand.  
 And de disjpelz marveld, bøt  
 de Lord did tu dem se,  
 "Hav fef in God, and yi sal soon  
 yet greter sjnz disple.  
 And iven if wið vndstij fef  
 vntu a mønten vast,  
 yi se, 'Bi de remuud, and bi  
 intu de øfan kast,'  
 it sal bi døn; and øl de tijnz  
 hwiç yi dezjr, in prer,  
 beliv dat yi resiv dem, and  
 yi'l fjnd dem redi der.  
 And hwen yi præ, forgiv øl deøz  
 hu hav ofended u;  
 den wil ur Hevenli Føster giv  
 de pardon hwiç u sù.  
 Bøt if ur harts wil not forgiv  
 ur erij bredren hir,  
 wiðst God'z pardon u at last  
 in jvment wil apir."

## SEKSON 144.

*Krist anserz de Cif Prists, hu inkwjr konsernij de øboriti bi hwiç hi akted.*

Maßu 21. 23-27. Mark 11. 27-33.

Luk 20. 1-3.

It kem tu pas abøt dis tijn,  
 az Jizøvs priçt de wørd  
 widin de tempel'z lofti wølz,  
 and meni stud and herd,  
 de priests and skriþz kem øp, and  
 "Bi hwot øtoriti [askt  
 døst de perform de wøndrøz  
 wørks,  
 and hu empøerd de?"  
 Den Krjst persivd der gjl, and sed,  
 "Ferst anser mi wøn tijn,  
 and i wil truli giv replj  
 tu dis ur kwestionij.  
 Hwens de øtoriti ov Jon?  
 from heven, or from man?"  
 At dis demand, de Juif gifs  
 wer trøbeld, and began  
 tu rizon, "If wi se from heven,  
 hi'l blem ør ønbelif;  
 and if wi se it woz from men,  
 wi sal fjnd nø relif.

The people all believed in John,  
 And they in utter grief  
 Will stone us, for they are convinced  
 John was a prophet true."  
 They said, "We cannot tell." Then  
 Said, "Neither tell I you [Christ  
 By what authority I do  
 These things; but, you will find,  
 If you but truly search for truth  
 With pure and honest mind."

## SECTION 145.

*Parable of the Two Sons.*

Matthew 21. 28-32.

"A certain father had two sons;  
 And unto one he said,  
 'Go, in my vineyard work.' But he  
 This evil answer made,  
 'I will not.' After, he repents,  
 And goes obediently.  
 The father to the second son  
 Said likewise,—'Work for me.'  
 This son was gentler in his speech,  
 But falser in his heart:  
 He said, 'I'll go,' but he went not,  
 Acting a treacherous part.  
 Now which of these two sons did best  
 Perform his father's will?"  
 The Scribes replied, "The first, for he  
 Did his commands fulfil."  
 Then Jesus said, "By this same rule  
 Ye do yourselves accuse;  
 For publicans and harlots go  
 To heaven; while you refuse.  
 For they, though rude and ignorant,  
 Do yet repent and turn;  
 But you, pretending all that's good,  
 My gracious Gospel scorn.  
 John came to you in righteousness,  
 And you would not believe;  
 But those you call the base and vile,  
 His doctrine did receive;  
 And when you saw enough to prove  
 His message was from heaven,  
 You showed no penitence, nor prayed  
 Your guilt might be forgiven."

Ʒe pipel Ʒl belivd in Jon,  
 and Ʒe in pter grif  
 wil stƷn Ʒs, for Ʒe ar konvinst  
 Jon woz a profet tru."  
 Ʒe sed, "Wi kanot tel." Ʒen  
 sed, "Njder tel i Ʒ [Kriŷt  
 bi hwot Ʒforiti i du  
 Ʒiz ŷingz; bƷt, Ʒ wil ŷind,  
 if Ʒ bƷt truuli serƷ for truŷ  
 wiƷ pur and onest mjnd."

## SEKSON 145.

*Parabel ov de Tŷu Sonz.*

Matŷ 21. 28-32.

"A serten fsƷter had tu sƷnz;  
 and Ʒntu wƷn hi sed,  
 'GƷ, in mj vinyard wƷrk.' BƷt hi  
 Ʒis ivil anser mƷd,  
 'Ʒ wil not.' After, hi repents,  
 and gƷz Ʒbidientli.  
 Ʒe fsƷter tu Ʒe sekond sƷn  
 sed ljkwjz,—'WƷrk for mi.'  
 Ʒis sƷn woz jentler in hiz spjƷ,  
 bƷt fƷlser in hiz hart:  
 hi sed, 'Ʒ'l gƷ,' bƷt hi went not,  
 aktiƷ a tregƷrƷs part.  
 Nŷ hwjƷ ov Ʒiz tŷu sƷnz did best  
 perform hiz fsƷter'z wil?"  
 Ʒe SkriƷbz repljƷd, "Ʒe ferst, for hi  
 did hiz komandz fulfil."  
 Ʒen Jizŷs sed, "Bj Ʒis sƷm rul  
 yi du Ʒrselvz akƷz;  
 for pƷblikanz and harlots gƷ  
 tu heven; hwjƷ Ʒ refƷz.  
 For Ʒe, Ʒe rud and ignorant,  
 du yet repent and tƷrn;  
 bƷt Ʒ, pretendiƷ Ʒl Ʒat's gud,  
 mj gƷrjƷs Gospel skorn.  
 Jon kem tu Ʒ in riƷtjƷsnes,  
 and Ʒ wud not beliv;  
 bƷt ƷeƷz Ʒ kol Ʒe bes and vjƷ,  
 hiz doktrin did resiv;  
 and hwen Ʒ sƷ enƷf tu pruuv  
 hiz mesaej woz from heven,  
 Ʒ ŷƷd nƷ penitens, nor pred  
 Ʒr gilt mjt bi forgiven."



SECTION 146.

*Parable of the Vineyard.*

Matthew 21. 33-46. Luke 20. 9-18.

“Hear now another parable:—  
 There was a certain man,  
 A householder of good repute,  
 Who on a time began  
 To plant a vineyard. Next he hedged  
 It round about, and then  
 A wine press built, and tower, and let  
 It out to husbandmen.  
 But he awhile retired afar,  
 And there long time he spent;  
 And at the season for the fruit  
 A servant home he sent,  
 Who from the husbandmen required  
 That which was in their hand.  
 But soon ’twas found those wicked men  
 Despised their Lord’s command;  
 His messenger they beat, and drove  
 Him destitute away.  
 Their lord then sent a second, whom  
 They soon contrived to slay.  
 A third they wounded cruelly;  
 Stoned him, and many more  
 They beat, and in their wicked spite  
 Treated with anger sore.  
 At last their lord said, ‘I will send  
 My own beloved son;  
 Whom, when they see, they’ll rever-  
 My will will then be done.’ [ence;  
 But when these men beheld the son,  
 They to each other said,  
 ‘This is the heir, whom, if we kill,  
 We shall, when he is dead,  
 Obtain the vineyard for ourselves.’  
 And then they cast him out  
 And slew him. When the master  
 comes,  
 What will he do?” “No doubt,”  
 They said, “he will destroy those men,  
 And then some others choose  
 For his rich vineyard, such as will  
 Not his just rights refuse.”  
 Then Jesus said to those chief priests,  
 “Therefore I say to you,  
 God’s kingdom ye no more shall hold,  
 Ye render not your due;  
 It shall be given to those who will  
 Its fruit in season grant.”

SEKΣON 146.

*Parabel ov de Vinyard.*

Matj 21. 33-46. Luuk 20. 9-18.

“Hir n̄s an̄der parabel:—  
 ðer woz a serten man,  
 a h̄sh̄older ov gud reput,  
 hu on a t̄jm began  
 tu plant a vinyard. Nekst hi hejd  
 it r̄nd ab̄st, and ðen  
 a wjn pres bilt, and t̄ser, and let  
 it ̄t tu h̄zbandmen.  
 B̄t hi ahwjl retjrd afar,  
 and ðer loŋ t̄jm hi spent;  
 and at ðe sizon for ðe frut  
 a servant h̄m hi sent,  
 hu from ðe h̄zbandmen rekwjrd  
 ðát hwiç woz in ðer hand.  
 B̄t sun ’twoz f̄snd ðez wiked men  
 despjzd ðer Lord’z komand;  
 hiz mesenjer ðe bit, and dr̄v  
 him destitut aw̄e.  
 ðer lord ðen sent a sekond, hum  
 ðe sun kontrjvd tu sle.  
 A ðerd ðe wounded kruelli;  
 st̄nd him, and meni m̄r  
 ðe bit, and in ðer wiked spjt  
 trited wid anger s̄r.  
 At last ðer lord sed, ‘Æ wil send  
 mj̄ ̄n bel̄ved s̄n;  
 hum, hwen, ðe si, ðe’l reverens;  
 mj̄ wil wil ðen bi d̄pn.’  
 B̄t hwen ðiz men beheld ðe s̄n,  
 ðe tu iç v̄der sed,  
 ‘ðis iz ðe ̄r, hum, if wi kil,  
 wi sal, hwen hi iz ded,  
 obten ðe vinyard for ̄rselvz.’  
 And ðen ðe kast him ̄t  
 and sl̄u him. Hwen ðe master  
 k̄mz,  
 hwot wil hi du?” “N̄ d̄st,”  
 ðe sed, “hi wil destroi ðez men,  
 and ðen s̄m v̄derz çuz  
 for hiz riç vinyard, spç az wil  
 not hiz j̄st rjts refuz.”  
 ðen Jiz̄s sed tu ðez çif prists,  
 “ðerfer j̄ se tu ̄,  
 God’z k̄ndom yi n̄ m̄r sal hold,  
 yi render not ̄r d̄;  
 it sal bi given tu ðez hu wil  
 its frut in sizon grant.”

And when they heard, though self-ac-  
 They said, most arrogant, [cused,  
 "May God forbid." He said, "Have  
 Not read what is foretold, [ye  
 'The stone which the proud builders  
 (That stone ye now behold,) [left,  
 Is made the chief, the corner-stone:  
 The Lord hath done this thing,  
 And wondrous in our eyes it is;  
 His praise we therefore sing?'  
 And whoso stumbles on this stone,  
 Much pain and hurt will find;  
 But him on whom its weight shall fall,  
 It will to powder grind."  
 The Priests, and Scribes, and Pharisees  
 Who heard this awful speech,  
 Saw that he spake against their sins,  
 And judgement thus did preach.  
 But still they feared the multitude,  
 Who revered Christ at heart;  
 So they deferred to seize the Lord,  
 And left him to depart.

## SECTION 147.

*Parable of the Marriage Feast.*  
 Matthew 22. 1-14.

Then Jesus spake again to them  
 In parables, and said,  
 "Heaven's kingdom may be likened to  
 A certain king, who made  
 A marriage for his son, and sent  
 His servants to call those  
 Who were invited, to the feast.  
 But they perversely chose  
 To treat with scorn the monarch's  
 And hospitality; [grace  
 And went their way, to work or play;  
 While others cruelly  
 His messengers did persecute,  
 And slew them spitefully.  
 And when the king was told this thing,  
 His anger rose apace;  
 He sent his armies forth, slew them,  
 And then destroyed the place.  
 Then to his servants he said thus:  
 'The wedding feast is set,  
 But those invited were not found  
 Worthy to sit thereat.

And hwen ðe herd, ðe self-akuzd,  
 ðe sed, mœst arogant,  
 "Mæ God forbid." Hi sed, "Hav  
 not red hwot iz fœrtœld, [y  
 'ðe stœn hwiç ðe prœd bilderz left,  
 (ðæt stœn yï ðe behœld,)  
 iz mæd ðe çif, ðe kornær-stœn:  
 ðe Lord hæf ðœn ðis ðiç,  
 and wœndrœs in œr iz it iz;  
 hiz prez wi ðerfœr siç?'  
 And huœr stœmbelz on ðis stœn,  
 mœç pen and hœrt wil fiçd;  
 bœt him on hum its wœt sal fœl,  
 it wil tu pœder grind."  
 ðe Prists, and Skriçbz, and Farisiz  
 hu herd ðis œful spiç,  
 sœ ðæt hi spek agenst ðer sinz,  
 and jœjment ðœs did priç.  
 Bœt stil ðe fiçrd ðe mœltitœd,  
 hu reverenst Krjst at hart;  
 sœ ðe deferd tu siz ðe Lord,  
 and left him tu depart.

## SEKŒON 147.

*Parabel ov ðe Mærçj Fiœt.*  
 Mætç 22. 1-14.

ðen Jizœs spek agen tu ðem  
 in parabelz, and sed,  
 "Heven'z kiçdom mæ bi likend tu  
 a serten kiç, hu mæd  
 a mærçj for hiz sœn, and sent  
 hiz servants tu kœl ðœz  
 hu wer invjted, tu ðe fiœt.  
 Bœt ðe pœversli çœz  
 tu trit wiç skorn ðe monark's grœs  
 and hospitaliti;  
 and went ðer we, tu wœrk or plœ;  
 hwjil pœrçz krueli  
 hiz mesenjerz did persekœt,  
 and slœu ðem spiçfuli.  
 And hwen ðe kiç wœz tœld ðis ðiç  
 hiz ænger rœz apes;  
 hi sent hiz armiz fœrt, slœu ðem,  
 and ðen ðestroid ðe plœs.  
 ðœn tu hiz servants hi sed ðœs:  
 'ðe wediç fiœt iz set,  
 bœt ðœz invjted wer not fœnd  
 wœrði tu sit ðerat.

Go therefore ye into the streets,  
 And summon all ye find  
 Unto the feast, both bad and good.  
 They did as he designed.  
 So was the banquet furnished soon ;  
 And when the bounteous king  
 Came in to see the guests whom thus  
 His messengers did bring,  
 He saw a man who had not on  
 A wedding garment. ' Friend,'  
 Said he, ' how canst thou thus  
 The other guests offend  
 By thy attire?' He could not speak.  
 The king said, ' Bind him fast,  
 Take him away, and let him be  
 To outer darkness cast.'  
 Though many are invited, few  
 Are chosen at the last."

## SECTION 148.

*Christ replies to the Herodians concerning  
 Tribute Money.*

Matthew 22. 15-22. Mark 12. 13-17.  
 Luke 20. 20-26.

The Pharisees consulted how  
 They might ensnare the Lord  
 In conversation : so they watched  
 And joined, in one accord,  
 With the Herodians, and spies  
 Who passed for devotees,  
 That they might Christ with treason  
 And on his person seize. [charge,  
 They come to him with false pretence,  
 And say, " Full well we know  
 That thou dost teach God's truth, un-  
 By men's vain words below. [moved  
 Tell us then, plainly, Is it right  
 For Jews, like us, to pay  
 Tribute to Cæsar, who doth reign  
 By alien Gentile sway?"  
 But Jesus saw their wickedness,  
 And gross hypocrisies,  
 And said, " Why do ye tempt me thus  
 By this unfair disguise?  
 Show me the money that ye pay  
 As tax to Cæsar here."  
 They brought it. Jesus then replied,  
 " Whose image doth appear

Gē ðerfōr yi intu ðe strits,  
 and sōmon ɔl yi fīnd  
 ɔntu ðe fīst, bōð bad and gud.  
 ðē did az hi dezdnd.  
 Sē woz ðe bankwet fōrnīst sūn ;  
 and hwen ðe bōntiōs kīng  
 kēm in tu sī ðe gēsts hūm ðps  
 hiz mesenjerz did brīng,  
 hi sō a man hū had not on  
 a wedīng garment. ' Frennd,'  
 sed hi, ' hō kanst ðs ðps  
 ðe ɔðer gēsts ofēnd  
 bī ðī atīr?' Hi kud not spīk.  
 ðē kīng sed, ' Bīnd him fast,  
 tek him awē, and let him bī  
 tu ɔter darknes kast.'  
 ðē meni ar invīted, fū  
 ar çēzen at ðe last."

## SEKŖON 148.

*Krist replīz tu de Herōdīanz konsernīng  
 Tribūt Mōni.*

MaŖu 22. 15-22. Mark 12. 13-17.  
 Luuk 20. 20-26.

ðē Farisiz konsɔlted hō  
 ðē mīt ensner ðe Lord  
 in konversejōn : sē ðē woçt  
 and joīnd, in wɔn akord,  
 wīð ðe Herōdīanz, and spīz  
 hū past for devōtiz,  
 ðat ðē mīt Krīst wīð trīzōn çarj,  
 and on hiz person sīz.  
 ðē kɔm tu him wīð fōls pretens,  
 and sē, " Ful wel wī nē  
 ðat ðs dōst tīç God'z truut, ɔnmuvvd  
 bī men'z ven wrdiz belē.  
 Tel ɔs ðen, plenli, Iz it rīt  
 for Juuz, līk ɔs, tu pe  
 tribūt tu Sīzar, hū dōt ren  
 bī elīen Jentīl swē?"  
 Bɔt Jīzps sō ðer wīkednes,  
 and grōs hipokrisīz,  
 and sed, " Hwī du yi tempt mī ðps  
 bī ðīs ɔnfer disçīz?  
 Sē mī ðe mōni ðat yi pe  
 az taks tu Sīzar hīr."  
 ðē brōt it. Jīzps ðen replīd,  
 " Hūz imej dōt apīr



Upon this coin?" "Cæsar's," they  
 Christ did this answer give, [say.  
 'Grant unto Cæsar what is his;  
 Beneath his reign you live:  
 And grant to God whate'er belongs  
 To him by right divine."  
 On this the guilty questioners  
 Relinquished their design,  
 Admired his answer, held their peace,  
 And did no more essay  
 To ensnare the Lord with guileful  
 words,  
 And, wondering, went their way.

## SECTION 149.

*Christ replies to the Sadducees concerning  
 the Resurrection.*

Matthew 22. 23-33. Mark 12. 18-27.  
 Luke 20. 27-40.

Then certain of the Sadducees  
 Who boldly did deny  
 The resurrection from the dead,  
 Unto the Lord apply,  
 To question him about this thing,  
 And thus their cunning try:—  
 "According to Mosaic law,  
 Seven brethren, who are dead,  
 Did, in succession, as ordained,  
 The self-same woman wed.  
 And last of all the woman died.  
 Now if indeed there be  
 A resurrection of the dead,  
 Whose lawful wife is she?"  
 Jesus replied, "Ye err, because  
 Ye do not understand  
 The wisdom of the Scriptures, nor  
 The might of God's right hand.  
 In this world people marry and  
 Are married, but not so  
 In that eternal world to come,  
 The world to which all go.  
 They who are worthy to attain  
 The resurrection bright,  
 Marry no more, like men, but dwell  
 As angels in God's sight.  
 Now that the dead are raised again,  
 Even Moses doth foreshow,  
 For, in the burning bush, God said  
 To him as well ye know,

Upon dis koin?" "Sizar'z," ðe se.  
 Krjst did ðis anser giv,  
 "Grant vntu Sizar hwot iz hiz;  
 benid hiz ren y liv:  
 and grant tu God hwot'er belongz  
 tu him bj rjt divjn."  
 On ðis ðe gilty kwestionerz  
 relinqwist ðer dezin,  
 admjrd hiz anser, held ðer pis,  
 and did nør mør ese  
 tu ensner ðe Lord wid gilful  
 wördz,  
 and, wønderin, went ðer wø.

## SEKŒON 149.

*Krjst repljz tu ðe Sadysiz konsernin  
 ðe Rezvrekfjon.*

Matj 22. 23-33. Mark 12. 18-27.  
 Luuk 20. 27-40.

Ðen serten ov ðe Sadysiz  
 huu bøldli did denj  
 ðe rezvrekfjon from ðe ded,  
 vntu ðe Lord aplj,  
 tu kwestion him abt ðis ðinj,  
 and ðws ðer kønij trj:—  
 "Akordin tu Møzeik lø,  
 seven brestren, hu ar ded,  
 did, in søksefjon, az ordend,  
 ðe self-sem wuman wed.  
 And last ov øl ðe wuman djd.  
 Ns if indid ðer bi  
 a rezvrekfjon ov ðe ded,  
 huwz løful wif iz sj?"  
 Jjzws repljd, "Yi er, bekøz  
 yi ðu not vnderstand  
 ðe wizdom ov ðe Skripturz, nor  
 ðe mjt ov God'z rjt hand.  
 In ðis wørlð pipel mari and  
 ar marid, bvt not sør  
 in ðæt eternal wørlð tu køm,  
 ðe wørlð tu hwig øl gø.  
 Ðe hu ar wørdi tu aten  
 ðe rezvrekfjon brjt,  
 mari nør mør, lik men, bvt dwell  
 az enjels in God'z sjt.  
 Ns ðæt ðe ded ar rezd agen,  
 iven Møsez dwt førfsø,  
 for, in ðe børnij buf, God sed  
 tu him, az wel yi nø,

'I am the God of Abraham,  
And his posterity.'  
He's not the God of dead ; therefore  
Ye err most fatally."

Then said the Scribes, "Thou answerest well ;

Nor did they thenceforth dare  
To question him, nor seek, with his,  
Their wisdom to compare.  
And all the multitude admired ;  
He was to them as one inspired.

## SECTION 150.

*Christ replies to the Lawyer concerning the Commandments.*

Matthew 22. 34-40. Mark 12. 28-34.

And when the Pharisees perceived  
The Sadducees' defeat,  
They came together, that the Lord  
His teaching might repeat.

And one, a Scribe of Moses' law,  
Would try him on this wise :  
"Say, Master, which the great com-  
Then Jesus thus replies ; [mand ?"  
"The first of all commands is this,  
The Lord our God is one ;  
And thou shalt love him with thy soul,  
And heart, and mind, alone.

The second teaches, like the first,  
This law of love most kind ;  
Thy neighbour, like thyself, thou shalt  
Love with an equal mind.

No higher rule has God ordained ;  
On these hangs all the law ;  
The prophets too have taught the  
same."

The Scribe said, "Thou dost draw  
True wisdom from the Word of life ;  
For there is but one Lord ;  
And those who love him with the heart  
And soul, in sweet accord,  
Will be received by him above  
All pious offerers

Of oxen and of sheep, who are  
But outside worshippers."  
When Jesus heard this speech discreet,  
He to the Scribe thus said,  
"Thou art not far from heaven, and in  
The law thou art well read."

'I am de God ov Abraham,  
and hiz posteriti.'  
Hi'z not de God ov ded ; derfor  
yi hir most fetali."

Den sed de Skrijbz, "Æs anserest  
wel ;

nor did ðe ðensført der  
tu kwestion him, nor sik, wið hiz,  
ðer wizdom tu komper.  
And ol de mæltitud admjrd ;  
hi woz tu ðem az wɔn inspjrd.

## SEKŒON 150.

*Krist repliz tu de Løier konsernij de Komandments.*

Matu 22. 34-40. Mark 12. 28-34.

And hwen de Farisiz persivd  
de Saduiz' defit,  
de kəm tugeðer, ðat de Lord  
hiz tigiñ mjt repit.

And wɔn, a Skrijb ov Mozes' lo,  
wud trj him on ðis wiz :  
"Sæ, Master, hwiç de gret komand?"  
Den Jizps ðvs repliz ;

"De ferst ov ol komandz iz ðis,  
De Lord ƣr God iz wɔn ;  
and ðs salt lɔv him wið ði sɔl,  
and hart, and mjnd, aløn.

De sekond tigez lik de ferst,  
ðis lɔ ov lɔv mæst kjnd ;  
ði næbr, lik ðjself, ðs salt  
lɔv wið an ikwal mjnd.

Nɔr hjer rul haz God ordend ;  
on ðiz hañz ol de lɔ ;  
de profets tu hav tɔt de  
sem."

De Skrijb sed, "Æs dɔst drɔ  
tru wizdom from de Wɔrd ov ljf ;  
for ðer iz bɔt wɔn Lord ;  
and ðoz hu lɔv him wið de hart  
and sɔl, in swit akord,  
wil bi resivd bj him abɔv  
ol pjps ofererz

ov oksen and ov fjip, hu ar  
bɔt ƣtsjð wɔrjsiperz."  
Hwen Jizps herd dis spjç diskrit,  
hi tu de Skrijb ðvs sed,  
"Æs art not far from heven, and in  
de lɔ ðs art wel red."

## SECTION 151.

*Christ inquires of the Pharisees concerning the Messiah.*

Matthew 22. 41-46. Mark 12. 35-37.  
Luke 20. 41-44.

And while the Pharisees were there,  
Jesus thus questioned them :  
“ What think ye of the Christ ? Tell  
Of what root is he stem ? [me.  
They say to him, “ Of David’s root,  
For he is David’s son.”  
He saith to them, “ How is it then  
That David, when alone  
With God, in spirit, calls him Lord ?  
For these his words, most fit :—  
‘ Jehovah, or the Lord, saith to  
My Lord, (Adoni,) Sit  
On my right hand until I make  
Thy foes bow at thy feet.’  
If David call him Lord, how then  
Can he be deemed his son ?”  
No man could answer him ; and they  
Thenceforth all questions shun.

## SECTION 152.

*Christ severely reproves the Pharisees for their pride and hypocrisy, and pronounces a lamentation over Jerusalem.*

Matthew 23. 1-39. Mark 12. 38-40.  
Luke 20. 45-47.

Throughout the land of Palestine,  
As Jesus preached the Word,  
The upper class turned from him, but  
The people gladly heard.  
Then Jesus spake these warning words  
To his disciples near,  
And a great multitude of Jews  
Who likewise thronged to hear :—  
“ The Scribes and Pharisees now sit  
In Moses’ legal seat,  
Therefore, when teaching Moses’ law,  
It is but right and meet  
That you obey their words, but not  
Their works ; for oft they do  
Unholy deeds, and speak what they  
Are conscious is not true.  
For they impose on other men  
Sore burdens, hard to bear,

## SEKŞON 151.

*Krist inkwirz ov de Farisiz konsernin de Mesja.*

Matfj 22. 1-46. Mark 12. 35-37.  
Luk 20. 41-44.

And hwil de Farisiz wer der,  
Jizws đns kwestiond dem :  
“ Hwot finjk yi ov de Krjst ? Tel  
Ov hwot rut iz hi stem ? [mi.  
Đe se tu him, “ Ov Devid’z rut,  
for hi iz Devid’z spon.”  
Hi sef tu dem, “ Hs iz it den  
đat Devid, hwen alon  
wid God, in spirit, kolz him Lord ?  
For điz hiz wrdz, most fit :—  
‘ Jehova, or de Lord, sef tu  
mj Lord, (Adonj), Sit  
on mj rjt hand vntil j mek  
đj foz bš at đj fit.’  
If Devid kold him Lord, hs den  
kan hi bi đimđ hiz spon ?”  
Nø man kud anser him ; and đe  
đensfert ol kwestionz spon.

## SEKŞON 152.

*Krist seviri repruvz de Farisiz for der prid and hipokrisi, and pronsnsez a lamentasjon over Jerusalem.*

Matfj 23. 1-39. Mark 12. 38-40.  
Luk 20. 45-47.

Frust de land ov Palestjn,  
az Jizws priđt de Wprd,  
de vper klas tərnd from him, bpt  
de pipel gladli herd.  
Đen Jizws spek điz warnjg wrdz  
tu hiz đisjpelz njr,  
and a đret młtitud ov Juz  
hu ljkwjz đronđ tu hir :—  
“ Đe Skrijbz and Farisiz nš sit,  
in Møzes’ ligal sit,  
đerfer, hwen tiđjn Møzes’ lō,  
it iz bpt rjt and mit  
đat q øbe đer wrdz, bpt not  
đer wørks ; for oft đe du  
vnhøli didz, and spik hwot đe  
ar konsfš iz not tru.  
For de impøz on vđer men  
sør bprdenz, hard tu ber,



Of rigid laws, and forms, and tasks,  
 Which they refuse to share,  
 Or to alleviate; their works  
 Are all for pomp and pride,  
 To attract the notice of the crowd,  
 Who need a better guide.  
 They wear peculiar robes, and love  
 To assume the highest place,  
 And court obsequious compliments  
 Of Rabbi, Reverence, Grace;  
 And for a show they make long prayers,  
 While meantime they devour  
 The wealth of widows, and the poor,  
 To swell their bloated power.  
 Therefore a greater punishment  
 These hypocrites will have,  
 Because they rob, remorselessly,  
 The people they should save.  
 But do not ye, my followers, strive  
 For mastery supreme;  
 As Christ your royal Master is,  
 Ye should as brethren seem.  
 Nor be entitled Teacher, Sire,  
 Nor Abba (father) be;  
 For one alone ye thus should own,  
 And he the Lord most high.  
 For he who would be greatest in  
 Your ranks, shall serve the rest;  
 And he who would be made your chief,  
 Shall be the most abased.  
 And he who humbly bows himself  
 To duty, honor true,  
 For him the future hour is rich  
 In praise to merit due.  
 Woe unto you, ye Pharisees!  
 False priests, both proud and vain;  
 Ye shut up heaven against all men:  
 Ye neither it obtain  
 Yourselves, nor will ye suffer those  
 Who would, to enter there;  
 Your base hypocrisy doth spoil  
 The Church, else bright and fair.  
 Ye compass sea and land, with zeal,  
 To gain one proselyte,  
 And make him worse even than your-  
 selves,  
 In heaven's just judging sight.  
 Ye blind guides! veiling o'er your  
 face,  
 Lest evil ye should see;

ov rjidd löz, and formz and tasks,  
 hwig ðe refuz tu ser,  
 or tu aliviet; ðer wrks  
 ar ol for pomp and prjð,  
 tu atrakt ðe notis ov ðe krød,  
 hu nid a beter gjd.  
 ðe wer pekuðiar røbz, and løv  
 tu asum ðe hjest ples,  
 and kært obsikwids kompliments  
 ov Rabi, Reverens, Gres;  
 and for a ser ðe mek loŋ prærz,  
 hwil mintjm ðe devør  
 ðe welt ov widøz, and ðe pur,  
 tu swel ðer bløted pser.  
 ðærfor a greter pønishment  
 ðiz hipokrits wil hav,  
 bekoz ðe rob, remorselesli,  
 ði pipel ðe sud sev.  
 Bøt du not yi, mj foløerz, strjv  
 for masteri suprim;  
 az Krjst ur roial Master iz,  
 yi sud az bredren sim.  
 Nor bi entjeld Tjger, Sj, r,  
 nor Aba (fsðer) bi;  
 for wøn aløn yi ðvs sud øn,  
 and hi ðe Lord møst hj.  
 For hi hu wud bi gretest in  
 ur ranks, sal serv ðe rest;  
 and hi hu wud bi mød ur gjf,  
 sal bi ðe møst abest.  
 And hi hu hømblri bsz himself  
 tu dñti, onor tru,  
 for him ðe futyr ør iz riç  
 in prez tu merit dñ.  
 Wø øntu u, yi Farisiz!  
 fòls prists, bøt prød and vøn;  
 yi spt øp heven agenst øl men:  
 yi njðer it øbten  
 urselvz, nor wil yi søfer ðøz  
 hu wud, tu enter ðer;  
 ur bes hipokrasi døt spoil  
 ðe Çyrç, els brijt and fer.  
 Yi kompas si and land, wið zil,  
 tu gen wøn proseljðt,  
 and mek him wørs iven ðan ur-  
 selvz,  
 in heven'z jøst jvjing sjt.  
 Yi bljnd gjdz! velinj ø'r ur  
 fes,  
 lest ivil yi sud si;



So outwardly may ye appear  
 Righteous to men below ;  
 But inwardly are full of fraud,  
 As God above doth know.  
 Your fathers slew God's holy seers  
 And prophets, and ye still  
 Repair their tombs, and crown the  
 Your fathers wrought so ill. [work  
 And yet ye say, ' If we had lived  
 In those our fathers' days,  
 We would not have joined hands with  
 In all their murderous ways.' [them  
 Yet by thus garnishing the tombs  
 By direful murderers built,  
 Ye ratify their villainy  
 And consecrate their guilt.  
 Then fill ye up the measure, full,  
 Of your forefathers' vice ;  
 Vipers were they, serpents are ye  
 Of guile and avarice ;  
 And how can ye or they escape  
 Damnation for all this ?  
 Behold I send to you again,  
 Prophets and sages true ;  
 And as your fathers did of old,  
 Ye, their vile sons, will do ;  
 And some you'll persecute and scourge,  
 And torture in your hate,  
 And some you'll slay and crucify,  
 Nor yet your rage abate ;  
 That upon you may fall the curse  
 Of all the righteous blood  
 Shed on the earth, from Abel's, and  
 The saints beyond the flood,  
 To that of Zacharias, whom  
 Ye slew on holy ground,  
 Near to the temple's altar, where  
 Mercy should most abound.  
 Oh Salem ! Oh Jerusalem !  
 Who dost thy prophets slay,  
 And stonest those sent unto thee  
 To teach thee God's own way ;  
 How oft would I have gathered all  
 Thy children 'neath my care,  
 Even as a hen protects her young  
 From violence and snare ;  
 And ye would not ! Your house will  
 All desolate be laid : [soon  
 And you shall never more behold  
 Your king, by you betrayed,

sø stwardli mē yi apir  
 rjtips tu men belø ;  
 bpt inwardli ar ful ov frød,  
 az God abv dnf nō.  
 Ūr fssterz sluv God'z hōli sierz  
 and profets, and yi stil  
 reper ðer tumz, and kršn ðe work  
 yr fssterz rōt sø il.  
 And yet yi se, ' If wi had livd  
 in ðez ør fssterz' dez,  
 wi wud not hav joint handz wid  
 in øl ðer mōrderørs wēz.' [ðem  
 Yet bj ðøz garnisjñ ðe tumz  
 bj ðjrful mōrdererz bilt,  
 yi ratifj ðer vileni  
 and konsekret ðer gilt.  
 ðen fil yi vþ ðe mezur, ful,  
 ov yr fōrfssterz' vjs ;  
 vjperz wer ðe, serpents ar yi  
 ov gjl and avaris ;  
 and hš kan yi or ðe eskep  
 damnejon for øl ðis ?  
 Behøld j send tu y agen,  
 profets and sejez tru ;  
 and az yr fssterz did ov øld,  
 yi, ðer vil sønz, wil du ;  
 and søm y'l persekut and skørj,  
 and tortyr in yr het,  
 and søm y'l slø and kruisifj,  
 nor yet yr rej abet ;  
 ðat vpon y mē føl ðe kørø  
 ov øl ðe rjtips blød  
 sed on ðe erð, from Ebel'z, and  
 ðe sents beyond ðe flød,  
 tu ðåt ov Zakarjas, hum  
 yi sluv on hōli grønd,  
 nir tu ðe tempel'z oltar, hwēr  
 mersi jud mōst abønd.  
 Ø Selem ! Ø Jerusalem !  
 hu dōst ðj profets slø,  
 and stonest ðez sent vntu ði  
 tu tjg ði God'z øn wē ;  
 hš øft wud j hav gæferd øl  
 ðj çildren 'nið mj ker,  
 iven az a hen prōtektø her yvþ  
 from vjølens and sner ;  
 and yi wud not ! Ūr hšs wil suun  
 øl desolet bi læd :  
 and y sal never mōr behøld  
 yr kñ, bj y betrød,



Until with faith and penitence  
 You my forgiveness claim,  
 And bless the Christ that comes to you  
 In great Jehovah's name."

## SECTION 153.

*Christ applauds the Liberality of the poor Widow.*

Mark 12. 41-44. Luke 21. 1-4.

As in the temple Jesus sat,  
 And saw the treasury,  
 He noted how the people there  
 Gave as they pleased, quite free.  
 The rich cast in their larger gifts,  
 Some wished to make a show ;  
 And one poor widow threw in all  
 She then had to bestow,  
 Two mites. The Lord then turned,  
 Disciples thus addressed, [and his  
 "I tell you, this poor widow hath  
 Given more than all the rest.  
 Of their abundance, they have helped  
 The offerings of the Lord,  
 She, of her poverty, her all  
 Doth to his cause afford."

## BOOK X.

## SECTION 154.

*Christ foretells the destruction of Jerusalem, the end of the Jewish dispensation, and the consummation of the age.*

Matthew 24. 1-35. Mark 13. 1-31.  
 Luke 21. 5-33.

As Jesus from the temple walked,  
 His followers pointed out  
 To him the buildings, and the gifts  
 Which those who were devout  
 Had offered to the Lord. They said,  
 "See, Master, what is here!  
 How vast these buildings; and the  
 How stately they appear!" [stones,  
 Jesus replied, "See ye these things?  
 All that ye now behold  
 Shall be o'erthrown some future day:  
 The offerings and the gold

until wið feþ and penitens  
 u mi forgivnes klem,  
 and bles ðe Krjst ðat kpmz tu u  
 in gret Jehova'z nem."

## SEKΣON 153.

*Krjst aplødz ðe Liberaliti ov ðe pur Widow.*

Mark 12. 41-44. Luuk 21. 1-4.

Az in ðe tempel Jizvs sat,  
 and so ðe treguri,  
 hi nøted h̄s ðe pipel ðer  
 gev az ðe plizd, kwjt fri.  
 ðe riç kast in ðer larjer gifts,  
 s̄m wißt tu mek a j̄ø ;  
 and w̄n pur wiðe fru in ol  
 j̄i ðen had tu bestø,  
 tú m̄jts. ðe Lord ðen t̄r̄nd, and  
 dispelz ðvs adrest, [hiz  
 "Æ tel u, ðis pur wiðe haþ  
 given m̄r ðan ol ðe rest.  
 Ov ðer ab̄ndans, ðe hav helpt  
 ðe oferinj ov ðe Lord,  
 j̄i, ov her poverti, her ol  
 d̄v̄t tu hiz k̄oz aford."

## BUK X.

## SEKΣON 154.

*Krjst f̄ortelz ðe destr̄nkson ov Jerusa-lem, ðe end ov ðe Juwif dispensefon, and ðe konsomefon ov ðe ej.*

Mat̄u 24. 1-35. Mark 13. 1-31.  
 Luuk 21. 5-33.

Az Jizvs from ðe tempel w̄økt,  
 hiz foløerz pointed st  
 tu him ðe bildinj, and ðe gifts,  
 hwiç ðøz hu wer devst  
 had oferd tu ðe Lord. ðe sed,  
 "Si, Master, hwot iz hir!  
 h̄s vast ðiz bildinj; and ðe stenz,  
 h̄s st̄tli ðe apir!"  
 Jizvs repljð, "Si yi ðiz ðinj?  
 Ol ðat yi n̄s behøld  
 jal bi ør'fr̄on s̄m fut̄ur ðe:  
 ðe oferinj and ðe gold

Shall pass away, and every stone  
 Be leveled to the ground.  
 And verily I say, that none  
 Of these things shall be found."

Then he ascended Olivet,  
 'Gainst which the temple shone,  
 And privately unto him came  
 James, Peter, Andrew, John ;  
 "Master," they asked, "when shall  
 this be ?"

And what sign shall be shown  
 Both of thy coming, and the time  
 When these things shall be done ?"

And Jesus thus to them replied :  
 "Take heed that none deceive ;  
 For many in my name will come  
 Whom ye must not believe.  
 They'll say, 'Behold the Christ !' and  
 Will many lead aside : [thus

Follow them not ; the time is near  
 When these things shall betide.

Of plots, and rumors of great wars,  
 You'll hear, but do not fret ;  
 These things must happen first ; but  
 The end shall not be yet. [know

Nation and kingdom shall rise up  
 Against each other then,  
 And earthquakes great, in divers parts,  
 Shall terrify most men ;

And famines, plagues, and fearful  
 sights,

And signs from heaven above ;  
 Yet all these sorrows are but light  
 To those which earth shall prove.

Unto yourselves take heed betimes,  
 For you will suffer first,  
 And be, for my sake, beaten, bound,  
 Imprisoned, tried, accurst,

Be charged 'fore kings and rulers, that  
 Ye bear my holy name :

A testimony it shall turn  
 To you, and not a shame.

And first the Gospel must be preached  
 To all the nations round,

Be ye not anxious, nor prepare  
 An answer to confound

Them, but, whatever ye should speak  
 I will give wisdom due :

jal pas awe, and everi ston  
 bi leveld tu de grønd.  
 And verili i se, dat non  
 ov diz tingz jal bi fønd."

Den hi asended Olivet,  
 'genst hwiç de tempel son,  
 and prijetli vntu him kem  
 Jemz, Piter, Andruu, Jon ;  
 "Master," de askt, "hwen jal  
 dis bi ?"

and hwot sijn jal bi sjon  
 boef ov tji komin, and de tijn  
 hwen diz tingz jal bi døn ?"

And Jizvs døs tu dem replid :  
 "Tøk hid dat non desiv ;  
 for meni in mi nem wil køm  
 hum yi møst not beliv.

Æ'l se, 'Behøld de Krist !' and døs  
 wil meni lid asjd :  
 folø dem not ; de tijn iz nir  
 hwen diz tingz jal betid.

Ov plots, and rumorz ov gret worz,  
 u'l hir, bõt du not fret ;  
 diz tingz møst hapen ferst ; bõt nø  
 de end jal not bi yet.

Nesjon and kinðom jal riz vp  
 agenst iç vder den,  
 and erfkwøks gret, in djiverz parts,  
 jal terifi møst men ;

and faminz, plegz, and firful  
 sjts,

and sijnz from heven abov ;  
 yet ol diz sorøz ar bõt ljt  
 tu döz hwiç erf jal pruuv.

Wntu urselvz tek hid betijnz,  
 for u wil sfer ferst,  
 and bi, for mi sek, biten, bønd,  
 imprizond, trjd, akørst,

bi çarjd 'for kinz and rulerz, dat  
 yi ber mi høli nem :

a testimoni it jal tørn  
 tu u, and not a sem.

And ferst de Gospel møst bi priçt  
 tu ol de nesonz rønd,

bi yi not ankjøs, nor preper  
 an anser tu konfønd

dem, bõt, hwotever yi jud spik  
 i wil giv wizdom dç :

Your enemies shall not resist  
The Holy Spirit in you.

And then the brother shall betray  
The brother unto death ;  
The father rise against the son  
And make him lose his breath.  
And children 'gainst their parents, too,  
Shall turn as enemies,  
And ye yourselves shall be betrayed  
By direst calumnies  
Of brethren, kinsfolk, friends, and those  
In whom you trusted most :  
All nations will detest you, and  
Will make their hate their boast.  
But 'midst such sorrows, from your  
Not even a hair shall fall ; [head  
In patience, therefore, keep your souls,  
Ye shall be saved through all.  
False prophets too will then appear,  
And vile deceivers come,  
And wickedness will much abound,  
And love grow cold at home :  
But they that to the end endure,  
Their own salvation will secure.  
This Gospel must be preached to all,  
Before these troubles shall appall.

And when the time shall be fulfilled  
Of Daniel's prophecy,  
And heathen desolation stand  
Within the sanctuary  
Of holiness, the Holy Place,  
(Who reads, should comprehend,)  
And when ye see Jerusalem,  
By all her sons, defend  
Herself from armies that surround,  
Then know her end is nigh.  
Let those who in Judæa dwell,  
Flee to the mountains high,  
And let not those who live around,  
Enter therein to die.  
He who upon the housetop is,  
Should not descend to take  
His goods : and let one coming home,  
His very clothes forsake.  
The days of vengeance these will be,  
What's written to fulfil.  
But woe to those who children bear,  
Or nurse their sucklings still !

yr enemiz sal not rezist  
de Høli Spirit in y.

And den de brøder sal betre  
de brøder vntu deſ ;  
de fæder rjz agenst de søn  
and mæk him luz hiz bref.  
And gildren 'genst ðer perents, tu,  
sal tørn az enemiz,  
and yi yrselfz sal bi betred  
bi djrest kalvnmiz  
ov brædren, kinzføk, frendz, and  
in huvm y trøsted mōst : [ðez  
øl nefonz wil detest y, and  
wil mæk ðer het ðer bōst.  
Bvt 'midst søg sorøz, from yr hed  
not iven a her sal føl ;  
in pefens, ðerfør, kip yr sølz,  
yi sal bi søvd trúv öl.  
Føls profets tu wil ðen apir,  
and vil desiverz kòm,  
and wikednes wil møg abønd,  
and løv grø køld at høm :  
Bvt ðe ðat tu ðe end endyr,  
ðer øn salveſon wil sekur.  
Þis Gospel mōst bi priçt tu öl,  
befør ðiz trøbelz sal apøl.

And hwen ðe tjm sal bi fulfild  
ov Daniel'z profesi,  
and hæten desoleſon stand  
widin ðe sançtuari  
ov hølines, ðe Høli Ples,  
(huu ridz, sud komprehend,)  
and hwen yi si Jerusalem,  
bi öl her sønz, defend  
herself from armiz ðat sørønd,  
ðen nō her end is nj.  
Let ðez huu in Juidia dwel,  
fli tu ðe mōntenz hj,  
and let not ðez huu liv arønd,  
enter ðerin tu dj.  
Hi huu vpon ðe høstop iz,  
sud not desend tu tek  
hiz gudz : and let wøn kòmij høm,  
hiz veri kløtz forseç.  
Þe dez ov venjans ðiz wil bi,  
hwot's riten tu fulfil.  
Bvt wø tu ðez huu gildren ber,  
or nør ðer søklingz stil !



Pray, winter time nor Sabbath day  
 May witness your sad flight,  
 For never since the world began  
 Did e'er such woes unite.  
 For great distress, and wrath, and woe,  
 (Brought on by Jewish crime,)  
 And tribulation, shall prevail  
 Throughout that fearful time.  
 Then Salem shall be trodden down  
 By Gentiles' hated feet,  
 Until the times long prophesied  
 Of Gentiles be complete.  
 Except those days the Lord make  
 All flesh will be destroyed; [short.  
 But for his chosen ones, thus will  
 His mercy be employed.

If one shall then say, 'Here is Christ!'  
 Or, 'Lo, the Christ is there!'  
 Believe him not, for many such  
 Shall rise. Do ye beware!  
 False Christs and prophets then will  
 Great signs and wonders too, [show  
 That they may the elect deceive,  
 By subtleties untrue.  
 But since I have foretold these things  
 Unto you, take ye heed;  
 And when they say, 'In deserts look!'  
 Go not that way with speed;  
 Or, 'In the secret chambers seek!'  
 Believe not their false word.  
 Be it enough for you to wait  
 The coming of the Lord.  
 For as the lightning from the east  
 Unto the west doth shine,  
 So shall the Son of man appear  
 In glory all divine.  
 Wherever carrion is found,  
 The birds of prey will e'er abound.

Soon after these events, will signs  
 Be in the sun, moon, stars;  
 And on the earth perplexity,  
 Distress, and cruel wars;  
 The sea and waves will loudly roar,  
 Men's hearts will fail for fear  
 In looking at the things on earth.  
 Then shall the sign appear  
 Even of the Son of man in heaven  
 With power and glory great;

Pre, winter tijn nor Sabat de  
 me wites ur sad fljt,  
 for never sins de wrld began  
 did er sꝓg wꝓz unjt.  
 For gret distres, and rst, and wꝓ,  
 (brꝓt on bj Juif krijm,)  
 and tribuleſon, ſal prevꝓl  
 thruſt dat firful tijn.  
 Den Selem ſal bi troden dꝓn  
 bj Jentijlz' heted fit,  
 vntil de tijnz lon profesjd  
 ov Jentijlz bi komplit.  
 Eksept dꝓz dez de Lord mek ſort,  
 ol fleſ wil bi deſtroid;  
 bꝓt for hiz gꝓzen wꝓnz, dꝓs wil  
 hiz mersi bi emloid.

If wꝓn ſal den se, 'Hir iz Krjst!'  
 or, 'Lꝓ, de Krjst iz der!'  
 beliv him not, for meni sꝓg  
 ſal rijz. Du yi bewꝓr!  
 Fꝓls Krjsts and profets den wil ſꝓ  
 gret ſijnz and wꝓnderz tu,  
 dat de me de elekt deſiv,  
 bj ſꝓteltiz vntꝓ.  
 Bꝓt sins j hav fꝓrtꝓld dꝓz tijnz  
 vntu ꝓ, tek yi hid;  
 and hwen de se, 'In dezerts luk!'  
 gꝓ not dat we wid ſpid;  
 or, 'In de ſikret gemberz ſik!'  
 beliv not der fꝓls wꝓrd.  
 Bi it enꝓf for tu wet  
 de kꝓmij ov de Lord.  
 For az de ljtnij from de iſt  
 vntu tu de west dꝓſ ſjn,  
 se ſal de Sꝓn ov man apir  
 in glꝓri ol divjn.  
 Hwꝓrever karion iz fꝓnd,  
 de berdz ov pre wil er abꝓnd.

Sun after dꝓz events, wil ſijnz  
 bi in de sꝓn, muun, starz;  
 and on de ertꝓ perpleksiti,  
 distres, and kruel wꝓrz;  
 de si and wꝓvz wil lꝓdli rꝓr  
 men'z harts wil fel for fir  
 in lujkj at de tijnz on ertꝓ.  
 Den ſal de ſjn apir  
 iven ov de Sꝓn ov man in heven  
 wid pꝓer and glꝓri gret;

At which the tribes of earth shall  
 And sorrow, for their fate. [mourn  
 And he shall send his angels, with  
 The sound of trumpet great,  
 To gather from all parts his saints,  
 His pleasure to await.  
 When these things come to pass, look  
 And lift your heads on high; [up  
 Your hearts then fill with comfort;  
 Redemption draweth nigh." [your

This parable spake Jesus then :  
 "Ye from the fig tree learn  
 In tender branch and shoots, the ap-  
 Of summer to discern. [proach  
 So when these things shall be fulfilled,  
 Then know that nigh at hand  
 The kingdom of your God is come,  
 Even in this very land.  
 This generation shall not pass  
 Till all these things be done ;  
 The heaven and earth shall pass away,  
 But of my words, not one."

## SECTION 155.

*Christ discourses on the suddenness of his  
 Second Coming.*

Matthew 24. 36-51. Mark 13. 32-37.  
 Luke 21. 34-36.

"But no man knoweth of that day,  
 Nor angels, nor the Son,  
 My Father only knows the time  
 When his will shall be done.  
 For as the days of Noah were,  
 So shall the Son of man  
 Be in his day : his coming will  
 Be as the flood began.  
 As in the days before the flood  
 They ate and drank with glee,  
 And married wives, and nothing  
 Of dire calamity, [thought  
 Until the flood came unawares  
 And took them all away ;  
 So likewise shall the Son of man  
 Come on you in his day.  
 Then shall two men be in the field,  
 In full security ;  
 One shall be taken, and one left.  
 Slight not this prophecy.

at hwiç ðe triþz ov erf fal morn  
 and sorø, for ðer fet.  
 And hi hi fal send hiz enjelz, wið  
 ðe sænd ov trømpet gret,  
 tu gader from øl parts hiz sents,  
 hiz plezur tu awet.  
 Hwen ðiz ðinz kòm tu pas, luk vþ  
 and lift vþ hedz on hi ;  
 vþ harts ðen fil wið kømfort ; vþ  
 redempson droeð nj."

Þis parabel spek Jizvs ðen :  
 "Yi from ðe fig tri lern  
 in tender branç and futs, ðe aprøç  
 ov sømer tu disern.  
 Sø hwen ðiz ðinz fal bi fulfild,  
 ðen nó ðat nj at hand  
 ðe kignðom ov vþ God iz køm,  
 iven in ðis veri land.  
 Þis jenereþon fal not pas  
 til øl ðiz ðinz bi døn ;  
 ðe heven and erf fal pas awe,  
 bvt ov mj wørdz, not wøn."

## SEKŖON 155.

*Kriþt diskørseþ on ðe svðennes ov hiz  
 Sekond Komiç.*

Maþu 24. 36-51. Mark 13. 32-37.  
 Luk 21. 34-36.

"Bvt nø man næeþ ov ðát ðe,  
 nor enjelz, nor ðe Søn,  
 mj Fæder ønli nóz ðe tjm  
 hwen hiz wíl fal bi døn.  
 For az ðe dez ov Nøa wer,  
 sø fal ðe Søn ov man  
 bi in hiz ðe : hiz kømij wil  
 bi az ðe flvð began.  
 Az in ðe dez befor ðe flvð  
 ðe et and draþk wið gli,  
 and marid wjvz, and nøþij töt  
 ov ðjþ kalamiti,  
 vntil ðe flvð kem vnaverz  
 and tuk ðem øl awe ;  
 sø ljkwjz fal ðe Søn ov man  
 køm on v in hiz ðe.  
 Þen fal tú men bi in ðe fild,  
 in ful sekuriti ;  
 wøn fal bi teken, and wøn left.  
 Sljþ not ðis profesí.

Two women, also, at the mill,  
 Will labor, side by side ;  
 Lo ! one is gone ; the other still  
 In safety doth abide.  
 Take heed, therefore, unto yourselves,  
 And ever watch and pray ;  
 Ye know not when your Lord doth  
 Then pray and watch alway. [come ;  
 And learn from this a prudent course :  
 Suppose a man should know  
 That at a certain hour a thief  
 Would come : he would forego  
 All sleep and ease, and keep strict  
 So be ye ready too, [watch.  
 For at an hour when ye think not,  
 The Son of man you'll view.

Moreover, everyone who is  
 A steward wise and good,  
 His master will a ruler make,  
 To give the rest their food.  
 Yea, blessed shall that servant be  
 Who acts a faithful part,  
 And serves not with eye-service : he  
 Shall have great joy of heart.  
 But if a servant thus in trust  
 Shall say, within his mind,  
 ' My lord delays returning, and  
 Remissness will not find ;'  
 Then treats his fellow servants ill,  
 And revels in excess,  
 His master will come back to him  
 With fearful suddenness,  
 And will discard him, and appoint  
 His place of punishment  
 With the unfaithful and the vile,  
 Unless he soon repent.

For as a man who journeys far,  
 His servants' work doth plan,  
 And bids the porter watch the house ;  
 So is the Son of man.  
 Watch therefore ye ; for ye ne'er know  
 The Master's swift return ;  
 Whether at eve, or midnight dark,  
 At cockerowing, or morn ;  
 Lest coming back all suddenly,  
 He find you fast asleep.  
 To one, to all, I still say, Watch,  
 And then you will not weep.

Tú wimen, olsø, at ðe mil  
 wil læbor, sjd bj sjd ;  
 læ ! wøn iz gon ; ðe øðer stil  
 in sefti døt abjd.  
 Tek hid, ðærfør, øntu ørselvz,  
 and ever wog and præ ;  
 øi né not hwen ør Lord døt køm ;  
 ðen præ and wog ølwe.  
 And lern from ðis a prudent kørs :  
 Spøez a man sud né  
 ðat at a serten ør a ðif  
 wud køm : hi wud fergeø  
 øl slip and iz, and kip strikt wog.  
 Sør bi øi redi tu,  
 for at an ør hwen øi ðiŋk not,  
 ðe Søn øv man ø'l vø.

Mørever, everiwøn huu iz  
 a stward wjz and gud,  
 hiz master wil a ruler mek,  
 tu giv ðe rest ðer fuud.  
 Ye, blesed sal ðát servant bi  
 huu akts a feßful part,  
 and servz not wið ø-service : hi  
 sal hav gret joi øv hart.  
 Bøt if a servant ðøs in trøst  
 sal se wiðin hiz mjd,  
 ' Mj lord delez retørniø, and  
 remisnes wil not fjd ;'  
 ðen trits hiz felø servants il,  
 and revelz in økses,  
 hiz master wil køm bak tu him  
 wið firful øðennes,  
 and wil diskard him, and apoint  
 hiz ples øv øpnjßment  
 wið ðe ønfæßful and ðe vjl,  
 ønles hi sun repent.

For az a man huu ørniz far,  
 hiz servants' wørk døt plan,  
 and bidz ðe ørtter wog ðe høs ;  
 sø iz ðe Søn øv man.  
 Wog ðærfør øi ; for øi nær né  
 ðe master'z swift retørn ;  
 hweder at øv, or midnjt dark,  
 at kokkrøiø, or morn ;  
 lest kømiø bak øl øðenli,  
 hi fjd ø fast øslip.  
 Tu wøn, tu øl, j still se, Wog,  
 and ðen ø wil not wip.



At all times take ye watchful heed  
 Against life's needful cares,  
 Still more against excess of food,  
 Lest on you, unawares,  
 That day come as a snare, for so  
 'Twill come on all the earth.  
 Watch therefore so that ye may stand  
 In God's sight as of worth."

## SECTION 156.

*Parable of the Wise and Foolish Virgins.*  
 Matthew 25. 1-13.

"Then shall heaven's kingdom be  
 Unto ten virgins, bright, [compared  
 Who went to meet the bridegroom,  
 Their lamps; for it was night. [with  
 Five of the little band were wise,  
 And five so foolish were  
 That to provide their lamps with oil  
 They did not one thought spare.  
 The wise ones' lamps were well sup-  
 All slumbered, and all slept, [plied.  
 For while the bridegroom tarried still,  
 The watch was not well kept.  
 And lo, at midnight, there's a cry,  
 'Behold, the bridegroom's near!  
 Go forth to meet him; ready stand!  
 And in his train appear.  
 Then all arose and trimmed their  
 And now the foolish said [lamps,  
 Unto the wise, 'O give us oil,  
 Our lights are almost dead.'  
 The wise then answered, 'No, not so;  
 Our oil will not suffice  
 For us and you. Go ye and buy,  
 For that will be more wise.  
 And so it was that while they went,  
 The bridegroom's train drew nigh,  
 And those prepared went in with him  
 To feast right merrily.  
 The door was shut! And then, alas,  
 The other virgins come;  
 'Open to us, Lord, Lord!' they cry,  
 'O give us also room.'  
 But he, displeased at this, replied,  
 'Truly I know you not.'  
 Watch, therefore, that ye may escape  
 Their most unhappy lot.

At ol tijnz tek yi woçful hid,  
 agenst lij's nidful kerz,  
 stil mör agenst ekkses ov fud,  
 lest on u, onawerz,  
 ðát ðe kòm az a sner, for sè  
 'twil kòm on ol ðe eart.  
 Woç ðerfèr sè ðat yi mè stand  
 in God'z sjt az ov wrt."

## SEKŒON 156.

*Parabel ov ðe Wij and Foolif Verjinz.*  
 Matç 25. 1-13.

"ðen sal heven'z kinðom bi kom-  
 ontu ten verjinz, brjt, [perð  
 hu went tu mit ðe brjdgrum, wið  
 ðer lamps; for it woz njt.  
 Fiv ov ðe litel band wer wij,  
 and fiv sè fuulif wer  
 ðat tu prøvid ðer lamps wið oil,  
 ðe did not wøn ðot sper.  
 ðe wij wøn' lamps wer wel søpljd.  
 Ol slumberd and ol slept,  
 for hwjl ðe brjdgrum tarid stil,  
 ðe woç woz not wel kept.  
 And lè, at midnjt, ðer'z a krj,  
 'Behøld ðe brjdgrum'z njar!  
 gø fèrð tu mit him! redi stand!  
 and in hiz tren apir.  
 ðen ol arøz and trimd ðer lamps,  
 and nø ðe fuulif sed  
 ontu ðe wij, 'Ø giv vs oil,  
 sç ljts ar ølmøst ded.'  
 ðe wij ðen anserd, 'Nø, not sè;  
 sç oil wil not søfz  
 for vs and u. Gø yi and bj,  
 for ðát wil bi mör wij.  
 And sè it woz ðat hwjl ðe went,  
 ðe brjdgrum'z tren dru nç,  
 And ðøz preperð went in wið him  
 tu fist rjt merili.  
 ðe dør woz spt! And ðen, alas,  
 ðe øðer verjinz kòm;  
 'Øpen tu vs, Lord, Lord!' ðe krj,  
 'Ø giv vs ølsø rum.'  
 Bvt hi, displizd at ðis, repljd,  
 'Truuli j nø u not.'  
 Woç, ðerfèr, ðat yi mè eskep  
 ðer most ønhapi lot.

Ye neither know the hour nor day  
Of my return : then watch and pray.”

Yi nijter n6 de 3r nor de  
ov mi return : den wo3 and pre.”

## SECTION 157.

*Parable of the Servants and the Talents.*

Matthew 25. 14-30.

“The Son of man resembles one  
Who went to a distant land  
And called his servants ; and his goods  
Delivered to their hand.  
On one five talents he bestows,  
And on another two,  
And to a third he gives but one,  
As to their powers was due.  
Then he departs. And he who had  
Received five talents, went  
And traded with them, and thus gained  
Five more, being provident.  
And he that had received but two,  
Did likewise ; and his gains  
Amounted to two talents more,  
To recompense his pains.  
But he with one went, slothfully,  
And digged beneath the earth,  
And there bestowed the talent which  
His lord esteemed of worth.  
A long time passed ; the lord returned  
To take their just account.  
‘Lord, thou didst give me talents five ;  
To ten they now amount ;’  
Thus spoke the first ; and then his lord  
Said unto him, ‘Well done,  
Thou good and faithful servant ! Thou  
Well-earned applause hast won  
For diligence. As thou hast been  
Thus faithful in things few,  
Now therefore over many more  
Thee I’ll with power endue ;  
Enter the joy of thine own lord,  
Since faithful found and true.’  
The second servant likewise came,  
And said, ‘Thou gavest me  
Two talents, lord ; and I have gained  
Two more, as thou wilt see.’  
His lord then said to him, ‘Well done !  
Faithful thou didst employ  
Thy talents few, now rule o’er more ;  
Enter into my joy.’

## SEKSEON 157.

*Parabel ov de Servants and de Talents.*

Matju 25. 14-30.

“De S3n ov man rezembelz w3n  
huu went tu a distant land  
and k3ld hiz servants ; and hiz gudz  
delivered tu 3er hand.  
On w3n fjv talents hi best3z,  
and on an3der t3u,  
and tu a 3erd hi givz b3t w3n,  
az tu 3er p3erz woz d3.  
3en hi departs. And hi huu had  
resivd fjv talents, went  
and traded wi3 3em, and 33s gend  
fjv m3r, biij provident.  
And hi 3at had resivd b3t t3u,  
did ljkwjz ; and hiz genz  
am3nted tu t3u talents m3r,  
tu rekompens hiz penz.  
B3t hi wi3 w3n went, sl3jfuli,  
and digd benid 3e erf,  
and 3er best3d 3e talent hwj3  
hiz lord estimd ov w3r3.  
A lo3 tjm past ; 3e lord ret3rnd  
tu tek 3er j3st ak3nt.  
‘Lord, 33 didst giv mi talents fjv ;  
tu ten 3e n3 am3nt ;’  
33s sp3k 3e ferst ; and 3en hiz lord  
sed 3ntu him, ‘Wel d3n,  
33 gud and fejful servant ! 33  
wel-ernd apl3z hast w3n  
for dilijens. Az 33 hast bin  
33s fejful in 3ijz fj,  
n3 3er3er 33er meni m3r  
3i j’l wi3 p3er end3 ;  
enter 3e joi ov 3j3 33n lord,  
sins fejful f3nd and tru.’  
3e sekond servant ljkwjz k3m,  
and sed, ‘33 gevest mi  
t3u talents, lord ; and j hav gend  
t3u m3r, az 33 wilt si.’  
Hiz lord 3en sed tu him, ‘Wel d3n  
fejful 33 didst emploj  
3j talents fj, n3 rul 3’r m3r ;  
enter intu mi joi.’

He who one talent had received,  
 Said, 'Lord, full well I know  
 Thou a strict master art, and reap'st  
 Where thou didst never sow ;  
 And what thou strew'st not, gatherest ;  
 And so I feared thy power,  
 And hid thy talent in the earth ;  
 'Tis thine until this hour.'  
 His lord was angry, and replied,  
 'Thou wicked, slothful one !  
 Didst thou so truly know my mind,  
 And yet hast nothing done ?  
 My money thou should'st have em-  
 In something to invest, [ployed  
 That when I came, I might receive  
 Mine own with interest.  
 Take now the talent, so abused,  
 And give to him with ten :  
 For those who store, shall have the  
 And thus abundance gain. [more,  
 But he who stores not, loses all,  
 Even that which he possesseth.  
 And cast ye forth that useless one,  
 Where he shall have no rest ;  
 Give not to him the victor's wreath,  
 But weeping eyes, and gnashing  
 teeth."

## SECTION 158.

*Christ declares the proceedings of the Day  
 of Judgement.—Matthew 25. 31-46.*

"When in his glorious majesty  
 The Son of man is known,  
 Surrounded with his angel hosts,  
 And seated on his throne ;  
 To him all nations shall be brought,  
 That judgement may be given ;  
 And separation made, of bad  
 And good, for hell and heaven.  
 Then, as a shepherd parts his sheep  
 And goats, he will divide ;  
 And set the sheep on his right hand,  
 The goats on his left side.  
 Then shall the King say unto them  
 That are at his right hand,  
 'Ye blessed of my Father, come,  
 And join the angel band ;  
 Inherit ye the kingdom which  
 For you has been prepared

Hi hu wɔn talent had resivd,  
 sed, 'Lord, ful wel i nɔ  
 ɔs a strikt master art, and rip'st  
 hwɛr ɔs didst never sɔ ;  
 and hwot ɔs strɔ'st not, gaderest ;  
 and sɔ i fird di pɛr,  
 and hid di talent in de ɛrθ ;  
 'tiz ɔn ɔntil dis ɛr.'  
 Hiz lord woz angrɪ, and replɪd,  
 'ɔs wɪkɛd, slɔθful wɔn !  
 didst ɔs sɛ truɪli nɔ mi mjnd,  
 and yet hast nɔθɪŋ dɔn ?  
 Mi mɔni ɔs sʊd'st hav emplɔɪd  
 in sɔmθɪŋ tu invest,  
 ɔat hwɛn i kɛm, i mɪt resiv  
 miŋ ɔn wid interest.  
 Tek nɔ de talent, sɔ abʊzɔd,  
 and giv tu him wid ten :  
 for ɔɔz hu stɔr, sal hav de mɔr,  
 and ɔɔs abʊndans gen.  
 Bʊt hi hu stɔrz not, luwez ɔl,  
 ɪven ɔat hwɪç hi pozest.  
 And kast ʏi fɔrθ ɔat ʊsles wɔn,  
 hwɛr hi sal hav nɔ rest ;  
 giv not tu him de vɪktɔr'z rɪt,  
 bʊt wɪpɪŋ ɪz, and nɑsɪŋ tɪt."

## SEKSON 158.

*Krist deklɛrz de prɔsɪdɪŋz ɔv de De ɔv  
 Jɔjment.—Matθ 25. 31-46.*

"Hwɛn in hiz glɔrɪɔs majɛsti  
 de Sɔn ɔv man ɪz nɔn,  
 sʊrɔndɛd wid hiz ɛnɟɛl hɔsts,  
 and sɪtɛd on hiz θrɔn ;  
 tu him ɔl nɛsɔnz sal bi brɔt,  
 ɔat ɔjɔment mɛ bi gɪvɛn ;  
 and sɛpɛrɛsɔn mɛd, ɔv bad  
 and gud, for hel and heven.  
 ðɛn, az a sɛphɛrd parts hiz sɪp  
 and gɔts, hi wil dɪvɪd ;  
 and sɛt de sɪp on hiz rɪt hand,  
 de gɔts on hiz lɛft sɪd.  
 ðɛn sal de Kɪŋ sɛ ɔntu ðɛm  
 ɔat ar at hiz rɪt hand,  
 'ʏi blɛsɛd ɔv mi Fæðɛr, kɔm,  
 and join de ɛnɟɛl band :  
 ɪnhɛrɪt ʏi de kɪŋdɔm hwɪç  
 for ʊ haz bɪn prɛpɛrd



From the foundation of the world,  
 As my Word has declared.  
 For I, some time, was hungry, and  
 Ye kindly gave me meat ;  
 And I was thirsty once, and ye  
 Allayed my thirst and heat.  
 I was a stranger in the land,  
 Ye gently nourished me,  
 Was naked, sick, in prison, and  
 Ye gave me ministry.  
 Then shall the righteous answer,  
 ' Lord,  
 When did we these things see ?  
 Hungry, or thirsty, naked, strange,  
 And ministered to thee ?  
 Or when in prison bound, or sick,  
 Did we, in mercy, call ?'  
 Then will the King reply to them,  
 ' Full well I know you all ;  
 And what you gave unto the least  
 Of these my brethren poor,  
 Ye did it unto me, your Lord ;  
 Of this you may be sure.'  
 Then, turning to the left, he'll say,  
 ' Ye cursed, go from me  
 To everlasting fire, and there  
 Live in your misery.  
 For I sometime was hungry, and  
 Ye would not give me meat ;  
 And I was thirsty once, yet ye  
 Gave me no water sweet ;  
 I was a stranger in the land,  
 Ye turned me from your door ;  
 Was naked, sick, in prison, and  
 Ye lessened not your store.'  
 Then shall they also answer him,  
 ' Lord, when saw we thee so,  
 And ministered not to thy need ?'  
 And he shall answer, ' Know,  
 As ye helped not the least of these,  
 Ye did it not to me.'  
 These shall receive due punishment,  
 And those felicity."

## SECTION 159.

*Christ retires from the city to the Mount of  
 Olives.—Luke 21. 37, 38.*

Within the temple Jesus taught  
 By day ; and when the night

from de fändeſon ov de wörd,  
 az mj Wörd haz deklerd.  
 For j, sòm tjm, woz hængri, and  
 yi kindli gev mi mit ;  
 and j woz ðersti wõns, and yi  
 aled mj ðerst and hit.  
 F woz a strenjer in de land,  
 yi jentli nprist mi,  
 woz neked, sik, in prizon, and  
 yi gev mi ministri.  
 Den sal de rjtvõs anser,  
 ' Lord,  
 hwen did wi ðiz ðingz si ?  
 Hængri, or ðersti, neked, strenj,  
 and ministerd tu ði ?  
 Or hwen in prizon bõnd, or sik,  
 did wi, in mersi, køl ?'  
 Den wil de Kij replj tu dem,  
 ' Ful wel j nõ u ol ;  
 and hwot u gev vntu de list  
 ov ðiz mj bredren pur,  
 yi did it vntu mi, ur Lord ;  
 ov ðis u me bi suur.'  
 Den, tørnj tu de left, hi'l se,  
 ' Yi kørsed, gø from mi,  
 tu everlastij fir, and ðer  
 liv in ur mizeri.  
 For j sòm tjm woz hængri, and  
 yi wud not giv mi mit ;  
 and j woz ðersti wõns, yet yi  
 gev mi nõ woter swit ;  
 j woz a strenjer in de land,  
 yi tørnd mi from ur dør ;  
 woz neked, sik, in prizon, and  
 yi lesend not ur stør.'  
 Den sal de olser anser him,  
 ' Lord, hwen sø wi ði se,  
 and ministerd not tu ðj nid ?'  
 And hi sal anser, ' Nõ,  
 az yi helpt not de list ov ðiz,  
 yi did it not tu mi.'  
 ðiz sal resiv dõ pønishment,  
 and ðøz felisiti."

## SEKŒON 159.

*Krist retjrz from de siti tu de Msnt ov  
 Olivz.—Luuk 21. 37, 38.*

Widjn de tempel Jizvõs tot  
 bj de ; and hwen de njt

Descended, he retired, alone,  
 To Olivet's sacred height,  
 And early each returning morn,  
 Soon after it was light,  
 The people flocked to him, to learn  
 How to serve God aright.

## SECTION 160.

*Christ foretells his approaching death, and the Rulers consult how they may take him.*

Matthew 26. 1-5. Mark 14. 1, 2.  
 Luke 22. 1, 2.

Two days before the Paschal Feast  
 Of the unleavened bread,  
 When Jesus had completed all  
 These labors, thus he said  
 To his disciples; "In two days  
 Will come the Pashcal-tide,  
 And then the Son of man will be  
 Betrayed and crucified."  
 And as the Passover drew near,  
 Priests, scribes, and elders meet  
 At Caiaphas's residence,  
 Where they the high priest greet.  
 A consultation then they held  
 How Jesus they might seize,  
 By subtlety, and put to death.  
 Not wishing to displease  
 The people, who, they feared, would  
 A riotous affray, [cause  
 They said, "Let this thing not be done  
 Upon the great feast day."

## SECTION 161.

*Judas agrees with the Chief Priests to betray Christ.*

Matthew 26. 14-16. Mark 14. 10, 11.  
 Luke 22. 3-6.

Then one of Christ's own chosen band,  
 Judas Iscariot named,  
 Admitted Satan to his heart,  
 And, by that power inflamed,  
 Communed with the chief priests how  
 His Master might betray; [he  
 And said, "What will ye give to me,  
 If I find out a way?"

desended, hi retir'd, alon,  
 tu Olivet's sekred hit.  
 and erli iq retornig morn,  
 sun after it woz lit,  
 de pipel flokt tu him, tu lern  
 hɜ tu serv God arit.

## SEKSON 160.

*Krist fortelz hiz aprøgij deθ, and de Rulerz konsult hɜ de me tek him.*

Matu 26. 1-5. Mark 14. 1, 2.  
 Luuk 22. 1, 2.

Tú dez befer de Paskal Fist  
 ov de vnlevend bred,  
 hwen Jizvs had komplited ol  
 ðiz leborz, ðvs hi sed  
 tu hiz disjipelz; "In tú dez  
 wil kòm de Paskal-tid,  
 and ðen de Søn ov man wil bi  
 betred and kruusifid."  
 And az de Pasøver dru nir,  
 prists, skribz, and elderz mit  
 at Kaiafas'ez rezidens,  
 hwær de de hi prist grit.  
 A konsulteson ðen de held  
 hɜ Jizvs de mit siz,  
 bj sptelti, and put tu deθ.  
 Not wišij tu displiz  
 de pipel, hu, de fird, wud køz  
 a rjotvs afre,  
 de sed, "Let ðis ðij not bi ðvn  
 vpon de gret fist de."

## SEKSON 161.

*Judas agriz wið de Cif Prists tu betre Krist.*

Matu 26. 14-16. Mark 14. 10, 11.  
 Luuk 22. 3-6.

Ðen wøn ov Krist's øn gøzen band,  
 Juudas Iskariot nemd,  
 admited Setan tu hiz hart,  
 and, bj ðát pøer inflemd,  
 komund wið de gif prists hɜ hi  
 hiz Master mit betre;  
 and sed, "Hwot wil yi giv tu mi,  
 if i find øt a wø?"

They heard with joy, and covenant  
 To give him money true; [made  
 Even thirty silver pieces, good,  
 He then might count his due.  
 From that dark hour did Judas seek  
 Occasion to betray  
 His Lord, without a tumult, on  
 The first convenient day.

Ðe herd wið joi, and kovenant með  
 tu giv him mœni tru; [made  
 iven þerti silver pisez, gud,  
 hi ðen mjt kœnt hiz dŷ.  
 From ðat dark œr did Judas sik  
 okezon tu betre  
 hiz Lord, wiðœt a tŷmœlt, on  
 ðe ferst konvinient ðe.

## SECTION 162.

*Christ directs two of his disciples to prepare  
 the Passover, of which he partakes for  
 the last time.*

Matthew 26. 17-20. Mark 14. 12-17.  
 Luke 22. 7-18. John 13. 1.

On the first day of unleavened bread,  
 When Paschal lamb they kill,  
 Peter and John besought the Lord,  
 "Master, where is thy will  
 That we prepare the Passover  
 For thee and us to eat?"  
 He said, "Into the city go,  
 And there a man you'll meet  
 Bearing a water-vessel: where  
 He enters, follow ye,  
 And to the owner of the house  
 These words repeat from me:  
 'The Master saith, My time is near;  
 To keep the feast I come;  
 Where is the guest-chamber for us?'  
 He'll show an upper room,  
 Furnished and large; make ready  
 So they went forth to do [there."  
 As Jesus had appointed them,  
 And found his words were true.

Now came the fourth day of the week,  
 (The day commenced at eve,)  
 In which the Jews, by ancient law,  
 The Passover receive.  
 Then Jesus, seeing now the hour  
 Of his departure near,  
 (He loved his own unto the end  
 In this world's lower sphere,)  
 Sat down, with his disciples twelve,  
 The Passover to eat.

## SEKŶON 162.

*Krist direkts tŷu ov hiz disjipelz tu preper  
 ðe Pasœver, ov hwiç hi parteks for  
 ðe last tjm.*

Matŷ 26. 17-20. Mark 14. 12-17.  
 Luuk 22. 7-18. Jon 13. 1. .

On ðe ferst ðe ov œnlewend bred,  
 hwen Paskal lam ðe kil,  
 Piter and Jon besœt ðe Lord,  
 Master, hwer iz ðj wíl  
 ðat wi preper ðe Pasœver  
 for ði and œs tu it?"  
 Hi sed, "Intu ðe siti gœ,  
 and ðer a man ŷ'l mit  
 bœriç a wœter-vesel: hwer  
 hi enterz, folœ yi,  
 and tu ðe œner ov ðe hœs  
 ðiz wœrdz repit from mi:  
 'Ðe Master sef, Mj tjm iz nœr;  
 tu kip ðe fist j kœm;  
 hwer iz ðe gest çember for œs?'  
 Hi'l œœ an œper rum,  
 fœrniœt and larj; mœk redi ðer."  
 Sœ ðe went fœrœt tu dœw  
 az Jizœs had apointed ðem,  
 and fœnd hiz wœrdz wer tru.

Nœ kem ðe fœrœt ðe ov ðe wik,  
 (ðe ðe kœmenst at iv,)  
 in hwiç ðe Juuz, bj œnfœnt lœ,  
 ðe Pasœver resiv.  
 Þœn Jizœs, sœiç nœ ðe œr  
 ov hiz departœr nœr,  
 (hi lœvd hiz œn œntu ðe end  
 in ðis wœrld'z lœœr sfir,)  
 sat dœn, wið hiz disjipelz twelv,  
 ðe Pasœver tu it.



And unto them the Savior said  
 These words, with accent sweet,  
 "I have most earnestly desired  
 To share this festival  
 With you before I suffer death;  
 Of this feast mystical  
 I will not any more partake  
 While with you I abide."  
 And then he took the cup, gave thanks,  
 And said, "Take this; divide  
 Among yourselves, I will not drink  
 The vine's-fruit any more  
 Until, in truth and righteousness,  
 God's kingdom I restore."

## SECTION 163.

*Christ again reproves the ambition of his Disciples.*

Luke 22. 24-27. John 13. 2-17.

And supper being ended, strife  
 Rose up yet once again,  
 Which should be reckoned greatest in  
 Christ's kingdom;—which should  
 reign.  
 Then Jesus said, "The Gentile kings  
 Use proud ascendancy  
 Upon their people, and they call  
 Such rule benignity.  
 But ye shall not be so, but he  
 That would be great 'mong you  
 Shall be as are the younger, and  
 The chief give service due.  
 Which, think you, is the greater held,  
 He that sits down to meat,  
 Or he that waits upon the guests  
 And bathes their wearied feet?  
 Is it not he that sits at meat?  
 But I, your Lord, am here  
 As he that serveth. Then no more  
 Seek ye to domineer."

The devil now in Judas raised  
 (Iskariot, Simon's son,)  
 The hellish wish soon to betray  
 The ever-blessed One.  
 Jesus, who knew all power was his,  
 And that he came from God,

And vntu dem de Sevier sed  
 diz wördz wid aksent swit,  
 "Æ hav mōst earnestli dezjrd  
 tu ser dis festival  
 wid ū befør ĩ sōfer deθ;  
 of dis fäst mistikal  
 ĩ wil not eni mōr partek  
 hwil wid ū ĩ abjd."  
 And den hi tuk de kōp, gev ðanks,  
 and sed, "Tēk dis; divjð  
 amōg ūrselvz, ĩ wil not driŋk  
 de vjn'z frut eni mōr  
 vntil, in truf and rjhtsnes,  
 God'z kīŋdom ĩ restōr."

## SEKŌON 163.

*Krjst agen repruvz de ambifon ov hiz Discipelz.*

Luk 22. 24-27. Jon 13. 2-17.

And sōper bīŋ ended, strjð  
 rōz vð yet wōns agen,  
 hwjð ðud bī rekōnd grētest in  
 Krjst's kīŋdom;—hwjð ðud  
 rēn.  
 ðen ĩjzðs sed, "Æe Jentjil kīŋz  
 ūz prsd asendensi  
 vpon ðer pipel, and ðe kōl  
 sōg rul benigniti.  
 Bvt ĩ ðal not bī sō, bvt ĩ  
 ðat wud bī grēt 'mōg ū  
 ðal bī az ar ðe yōŋger, and  
 ðe gīf giv servis dū.  
 Hwīg, ðīŋk ū, iz ðe grēter held,  
 ĩ ðat sīts dōn tu mīt,  
 or ĩ ðat wets vpon ðe gests  
 and bæðz ðer wīrid fīt?  
 Iz it not ĩ ðat sīts at mīt?  
 Bvt ĩ, ūr Lord, am ĩr  
 az ĩ ðat serveð. ðen nō mōr  
 sīk ĩ tu dominīr."

Æe devil nō in Judas rēzd  
 (Iskariot, Sjmon'z sōn,)  
 ðe helj wjð sūn tu betre  
 ðe ever-blesed Wōn.  
 ĩjzðs, hu nū ol pser woz ĩz,  
 and ðat ĩ kem from God,

And unto God again would go,  
 When truth was sealed with blood,  
 Rose from the table, and put off  
 His garments; bent to preach  
 Humility to sinful men  
 Both by his deeds and speech.  
 With towel girt, the Savior then  
 Into a basin poured  
 Some water; and he washed the feet  
 Of those who owned him Lord.  
 When he to Simon Peter came,  
 His follower humbly cried,  
 "Lord, is it thou dost wash my feet?"  
 And Jesus thus replied,  
 "This deed thou dost not understand;  
 Hereafter thou shalt know."  
 But Peter said, "Thou never shalt  
 Wash my feet,—never,—no."  
 Jesus replied, "But if I wash  
 Thee not, thou hast no part  
 In my salvation." Peter then  
 Said, with a loving heart,  
 "Lord, not my feet alone, but head,  
 And hands, as is most meet.  
 Then Jesus said, "He who is washed,  
 Needs but to wash his feet,  
 And then is clean all over; ye  
 Are clean too, but not all."  
 He knew who should betray him, and  
 From his estate should fall.  
 So after he had washed their feet,  
 His robes put on again,  
 And sat down with them, he began  
 His act thus to explain.  
 "Know ye what I have done to you?  
 Ye call me Master, Lord,  
 And right it is that unto me  
 Such titles you accord;  
 For such I am. If I then, who  
 Am Lord and Master, bend  
 To wash your feet, much more should  
 Likewise each other tend. [ye  
 For I to you example give,  
 That ye should also do  
 To one another that which I  
 Have just now done to you.  
 For verily I say to you,  
 Servants should not aspire  
 To be above their lord; nor seek  
 The mastery to acquire."

and vntu God agen wud gø,  
 hwen truuf woz sild wid blød,  
 røz from ðe tabel and put of  
 hiz garments; bent tu priç  
 humiliti tu sinful men  
 bæf bj hiz didz and spig.  
 Wid tsel gert, ðe Sevier ðen  
 intu a besin pørd  
 sòm wøter; and hi wøft ðe fit  
 ov ðøz hu ønd him Lord.  
 Hwen hi tu Simon Piter kem,  
 hiz foløer hømblri krijd,  
 "Lord, iz it ðs døst wøf mj fit?"  
 and Jizps ðøvs repljð,  
 "Æis did ðs døst not vnderstand;  
 hirafter ðs salt nér."  
 Bøt Piter sed, "Æs never salt  
 wøf mj fit,—never,—nér."  
 Jizps repljð, "Bøt if j wøf  
 ði not, ðs hast nø part  
 in mj salveson." Piter ðen  
 sed, wid a lvviñ hart,  
 "Lord, not mj fit aløn, bøt hed,  
 and handz, az iz møst mit.  
 ðen Jizps sed, "Hi hu iz wøft,  
 nidz bøt tu wøf hiz fit,  
 and ðen iz klin øl øver; yj  
 ar klin tu, bøt not øl."  
 Hi nu hu jud betrø him, and  
 from hiz estet sud fol.  
 Sø after hi had wøft ðer fit,  
 hiz røbz put on agen,  
 and sat ðøn wid ðem, hi began  
 hiz akt ðøvs tu ekspløn.  
 "Nér yj hwot j hav ðøn tu u?  
 Yj køl mi Master, Lord,  
 and rjð it iz ðat vntu mi  
 svç tjtølz u akord;  
 for svç j am. If j ðen, hu  
 am Lord and Master, bend  
 tu wøf yr fit, mæg mør sud yj  
 ljkwjz jç øfter tend.  
 For j tu u ekzampel giv,  
 ðat yj jud ølsø du  
 tu wøn andøer ðát hwjç j  
 hav jøst nø ðøn tu u.  
 For verili j sè tu u,  
 servants sud not aspjr  
 tu bi abøv ðer lord; nor sik  
 ðe masteri tu akwjð."

## SECTION 164.

*Christ, sitting at the Passover, speaks of his Betrayer.*

Matthew 26. 21-25. Mark 14. 18-21.  
Luke 22. 21-23. John 13. 18-30.

“ If then ye know these holy truths,  
Such knowledge will not make  
You happy ; but in doing them  
Ye shall heaven’s bliss partake.  
I know my chosen ones, but all,  
Alas, will not obey ;  
And even of you, my twelve, is one  
Who will his Lord betray.  
So shall this Scripture prophecy  
Even now be realised,  
‘ He that hath shared my bread,  
’gainst me  
Hath evil things devised.’  
I tell you now before it come,  
That when it happens, you  
May know indeed that I am He  
That is, and was, most true.  
He that receives the messengers  
I send, receiveth me,  
And he that me receives, also  
Receives the Deity.”  
When Jesus had thus spoken, he  
Was troubled ; and then said,  
“ Yea, one of you who share this feast,  
Will, by bad passions led,  
Betray his Savior ; and behold,  
He’s at the table now.”  
Then were they grieved exceedingly,  
And each of each asked, How  
This thing could be, and who it was  
Would do it. They reply,  
In fear, to Jesus, one by one,  
“ Lord, is it I ? ” “ Or I ? ”  
Christ answered, “ He who in this  
Now dips, in friendly way, [dish  
His traitorous hand, the same is he  
Who shall my life betray.  
The Son of man indeed departs ;  
God’s will must be obeyed ;  
But woe unto that man by whom  
The Son of man’s betrayed.  
Yea, better for himself it were,  
Had that man ne’er been born.”  
Then the disciples, full of doubt,  
Did to each other turn,

## SEKŞON 164.

*Krist, sitiȝ at de Pasöver, spiks ov hiz Betreer.*

Matu 26. 21-25. Mark 14. 18-21.  
Luk 22. 21-23. Jon 13. 18-30.

“ If den yi nó ðiz høli trudz,  
svȝ nolēj wil not mēk  
ȝ hapi ; bvt in duiȝ ðem  
yi sal heven’z blis partēk.  
Ɔ nó mj ġezen wōnz, bvt ol,  
alas, wil not øbe ;  
and iven ov ȝ, mj twelv, iz wōn  
hu wil hiz Lord betrē.  
Sø sal ðis Skriptur profesi  
iven nø bi rialjzd,  
‘ Hi ðat haf ferd mj bred,  
’genst mi  
haf ivel ðiȝz devjzd.’  
Ɔ tel ȝ nø befer it kōm,  
ðat hwen it hapenz, ȝ  
mē nó indid ðat j am Hi  
ðat iz, and woz. mōst tru.  
Hi ðat resivz ðe mesenjerz  
j send, resivef mi,  
and hi ðat mi resivz, olse  
resivz ðe Diiti.”  
Hwen Jizvs had ðvs spōken, hi  
woz trøbeld ; and den sed,  
“ Ye, wōn ov ȝ hu fer ðis fist,  
wil, bj bad pařonz led,  
betrē hiz Sevier ; and behøld,  
hi’z at ðe tebel nø.”  
Den ðe wer grivd eksidiȝli,  
and iȝ ov iȝ askt, Hø  
ðis ðiȝ kud bi, and hu it woz  
wud du it. Ɔe replj,  
in fir, tu Jizvs, wōn bj wōn,  
“ Lord, iz it j ? ” “ Or j ? ”  
Kriřt anserd, “ Hi hu in ðis diř  
nø dips, in frendli wē,  
hiz tretorvs hand, ðe sem iz hi  
hu sal mj ljf betrē.  
Ɔe Søn ov man indid departs ;  
God’z wil mōst bi øbed ;  
bvt wø vntu ðát man bj hum  
ðe Søn ov man’z betrēd.  
Ye, beter for himself it wer,  
had ðát man ner bin born.”  
Den ðe dispelz, ful ov dōt,  
did tu iȝ vder tōrn,



And Peter beckoned unto John,  
 Who leaned on Jesus' breast,  
 (Beloved disciple,) and he said,  
 With bitter grief distressed,  
 "Who is it, Lord?" And Jesus said,  
 "He unto whom I give  
 This sop, when dipped; 'tis he who doth  
 My ruin now contrive."  
 He gave the sop to Judas, and  
 When he had taken it,  
 The devil entered him, and urged  
 Him this deed to commit.  
 Then Judas, too, the question put,  
 "Well, Master, is it I?"  
 Jesus replied, "Thou hast confessed.  
 And that which secretly  
 Thou hast determined, execute  
 With speed: delay no more."  
 Little did the disciples know  
 His scheme of treachery sore;  
 But some supposed that Christ had told  
 Judas to buy what'er  
 Was needful for that festive week;  
 Or with the poor to share  
 What they possess. And Judas then  
 Went forth, for night had come,  
 To do the direst deed of hell,  
 And suffer its worst doom.

## SECTION 165.

*Judas goes out to betray Christ. The Lord predicts Peter's denial of him, and the danger of the rest of the Apostles.*

Luke 22. 28-38. John 13. 31-38.

Therefore when Judas was gone out,  
 The Lord said unto them,  
 "The Son of man's now glorified,  
 And God also in him.  
 If God be glorified in me,  
 Then God shall glorify  
 Me in himself, and that straightway.  
 (Thus speaks true prophecy.)  
 My children, yet a little while  
 I still remain with you,  
 And what I said unto the Jews,—  
 That word I now renew,—  
 Whither I go, ye cannot come.  
 A new command I give:

and Piter bekond vntu Jon,  
 hu lind on Jizvs' brest,  
 (belovd disjpel,) and hi sed,  
 wid biter grif distrest,  
 "Hu iz it, Lord?" And Jizvs sed,  
 "Hi vntu hum i give  
 dis sop, hwen dipt; 'tiz hi hu dov  
 mj ruin n8 kontrjv."  
 Hi gev de sop tu Judas, and  
 hwen hi had teken it,  
 de devil enterd him, and vrdj  
 him dis did tu komit.  
 Ten Judas, tu, de kwestion put,  
 "Wel, Master, iz it i?"  
 Jizvs repljd, "T8 hast konfest.  
 And dat hwiç sikretli  
 t8 hast determind, eksekut  
 wid spid: dele n8 m8r."  
 Litel did de disjpelz n8  
 hiz skim ov treçeri s8r;  
 b8t s8m sp8zd dat Krjst had told  
 Judas tu bj hwoter  
 woz nidful for dat festiv wik;  
 or wid de pur tu ser  
 hwot de pozest. And Judas den  
 went f8rð, for njt had k8m,  
 tu du de djrest did ov hel,  
 and s8fer its w8rst dum.

## SEKSON 165.

*Judas g8z st tu betre Krjst. De Lord predikts Piter'z denjal ov him, and de denjer ov de rest ov de Aposelz.*

Luk 22. 28-38. Jon 13. 31-38.

Derfer hwen Judas woz gon st,  
 de Lord sed vntu dem,  
 "De Sn ov man'z n8 gl8rifjd,  
 and God 8s8r in him.  
 If God bi gl8rifjd in mi,  
 den God jal gl8rifj  
 mi in himself, and dat stretwe.  
 (D8s spiks tru profesi.)  
 Mi çildren, yet a litel hwjl  
 i stil remen wid u,  
 and hwot i sed vntu de Juz,—  
 dat wrd i n8 renu,—  
 Hwider i g8, yi kanot k8m.  
 A nu komand i give:

Love one another, even as I  
 Love you. This law receive ;  
 Then all mankind will know that ye  
 Are my disciples true.  
 Right faithfully ye followed me,  
 And now I grant to you  
 A kingdom, as my Father hath  
 Appointed unto me.  
 Yea, in my kingdom ye shall feast  
 In pure felicity ;  
 And on twelve thrones shall sit and  
 The tribes of Israel." [judge  
 (That judgement is by truth, the Lord  
 Did in this way foretell.)

Then Christ to Peter turned, and said,  
 "Lo, Satan hath desired  
 To have you, and to sift you, till  
 Your faith shall have expired.  
 But I indeed have prayed for thee,  
 That thy faith may not fail ;  
 And when thou art restored, then see  
 That he do not prevail  
 Against thy brethren. Strengthen  
 Then Peter made reply, [them."  
 "Lord, here I am, to go with thee  
 To prison, or to die."  
 But Christ replied, "A little while  
 Will all thy weakness show,  
 Ere cock crow, thou wilt thrice deny  
 That thou thy Lord dost know."

Then Jesus said, "When ye went forth  
 To preach God's kingdom near,  
 Ye had no purse, nor scrip, nor shoes ;  
 Yet had ye ought to fear ?"  
 "Nothing," they said. Then said the  
 Lord,  
 "But now take purse and scrip,  
 And he that hath no sword, should get  
 One, and himself equip.  
 For this sure word of prophecy  
 Must be fulfilled in me,  
 'And he was numbered among those  
 Who work iniquity ;'  
 For all must be consummated,  
 Whate'er the Scriptures say."  
 And they said, "Lord, here are two  
 swords."  
 He said, "Enough are they."

löv wön anðter, iven az i  
 löv u. ðis lö resiv ;  
 ðen öł mankiñd wil nó ðat yi  
 ar mi ðisipelz tru.  
 Rit feßfuli yi folöd mi,  
 and nß i grant tu u  
 a kiñdom, az mi Fæster haf  
 apointed vntu mi.  
 Ye, in mi kiñdom yi sal fist  
 in pur felisiti ;  
 and on twelv ðronz sal sit and jþj  
 ðe triþz ov Izrael." [judge  
 (ðat jþjment iz bi truaf, ðe Lord  
 did in ðis we förtel.)

Þen Krjist tu Piter tórñd, and sed,  
 "Lø, Setan haf dezjrd  
 tu hav u, and tu sift u, til  
 yr feß sal hav ekspjrd.  
 Böt i indid hav præd for ði,  
 ðat ði feß mæ not fæl ;  
 and hwen ðu art restörd, ðen si  
 ðat hi ðu not prevæl  
 agenst ði bredren. Strejten ðem."  
 Þen Piter mæd repli,  
 "Lord, hir i am, tu gø wið ði  
 tu prizon, or tu ði."  
 Böt Krjist replid, "A litel hwil  
 wil öł ði wiknes sør,  
 er kok krø, ðs wilt ðris ðeni  
 ðat ðs ði Lord ðøst nó."

Þen Jizvs sed, "Hwen yi went fört  
 tu præg God'z kiñdom njar,  
 yi had nø pørs, nor skrip, nor sjuoz ;  
 yet had yi öt tu fir ?"  
 "Nöþiñ," ðe sed. Þen sed ðe  
 Lord,  
 "Böt nß tek pørs and skrip,  
 and hi ðat haf nø serd, sjud get  
 wön, and himself ekwip.  
 For ðis sjuur wörd ov profesi  
 mðst bi fulfild in mi,  
 'And hi woz nòmberd amþy ðez  
 huu wørk inikwiti ;'  
 for öł mðst bi konsømæted,  
 hwoter ðe Skripturz sæ."  
 And ðe sed, "Lord, hir ar tú  
 serdz."  
 Hi sed, "Enpf ar ðe."

Then Simon Peter said to him,  
 "Lord, whither goest thou?"  
 "Whither I go," the Lord replied,  
 "Thou canst not follow now,  
 But thou shalt follow afterwards."  
 And Peter said, "Lord, why  
 Not now, when I will give my life  
 For thee." The Lord's reply  
 Was, "Peter, wilt thou give thy life  
 For me, nor count the price?  
 Before the cock shall crow this day,  
 Thou wilt deny me thrice."

## SECTION 166.

*Christ institutes the Eucharist.*

Matthew 26. 26-29. Mark 14. 22-25.  
 Luke 22. 19, 20.

As they were eating, Jesus Christ  
 Took bread, gave thanks, and broke;  
 Then gave to the disciples, and  
 These words of comfort spoke:  
 "Take, eat; for this my body is,  
 Which now is given for you.  
 Do this in memory of me;  
 And so your life renew."  
 Likewise he took the cup, gave thanks,  
 Then gave to them, and said,  
 "Now drink ye all of this." They all  
 Immediately obeyed.  
 He said, "This represents my blood  
 In the new covenant,  
 Poured out for you, for many; yea,  
 For sins' remission meant.  
 Oft as ye drink, remember me;  
 For verily I say,  
 I drink no more of this vine-fruit,  
 Until that coming day  
 When I, with you, shall drink it new,  
 Within my Father's kingdom true."

## SECTION 167.

*Christ exhorts the Apostles, and consoles  
 them on his approaching death.*

John 14.

"Let not your heart be troubled: ye  
 Believe in God, trust too

Æn Simon Piter sed tu him,  
 "Lord, hwider gæst ðs?"  
 "Hwider i gæ," ðe Lord repljð,  
 "ðs kanst not folæ nð,  
 bpt ðs salt folæ afterwardz."  
 And Piter sed, "Lord, hwj  
 not nð, hwen i wil giv mj lif  
 for ði." ðe Lord'z replj  
 woz, "Piter, wilt ðs giv ðj lif  
 for mi, nor kðnt ðe prjð?  
 Befør ðe kok sal krø ðis ðe,  
 ðs wilt denj mi ðrjð."

## SEKƆON 166.

*Krist instityts ðe Ukariðt.*

Matju 26. 26-29. Mark 14. 22-25.  
 Luuk 22. 19, 20.

Az ðe wer itinj, Jizðs Krist  
 tuk bred, gev ðanjs, and brøk;  
 ðen gev tu ðe disjpelz, and  
 ðiz wørdz ov kòmfort spøk:  
 "Tæk, it; for ðis mj bodi iz,  
 hwiç nð iz given for u.  
 Du ðis in memori ov mi;  
 and sø ur lif renu."  
 Ljkwjz hi tuk ðe kòp, gev ðanjs,  
 ðen gev tu ðem, and sed,  
 "Nð driñk yi ol ov ðis." ðe ol  
 immidiætli øbed.  
 Hi sed, "ðis reprezents mj blòð  
 in ðe ný kòvenant,  
 pørð øt for u, for meni; yø,  
 for sinz' remiðon ment.  
 Oft az yi driñk, remember mi;  
 for verili i se,  
 i driñk nø mør ov ðis vjn-frut  
 øntil ðát kòmij ðe  
 hwen i, wið u, sal driñk it ný,  
 wiðin mj Føðer'z kijðom tru."

## SEKƆON 167.

*Krist ekzorts ðe Aposelz, and konsòlz  
 ðem on hiz apøvijð ðeð.*

Jon 14.

"Let not ur hart bi trøbelð: yi  
 beliv in God, trøst tu



|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
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| <p>In me. Within my Father's house<br/> I many mansions view :<br/> Were it not so, ye should have known ;<br/> They are prepared for you.<br/> And though I now must leave you<br/> Yet will I come again, [here,<br/> And take you home unto myself,<br/> No more to suffer pain.<br/> Ye know the place to which I go,<br/> Ye also know the way."<br/> Then Thomas said, " We know not,<br/> O teach us now, we pray." [Lord ;<br/> Jesus replied, " I am the way,<br/> The truth, the life. 'Tis known,<br/> No man unto the Father comes<br/> Except by me alone.<br/> And had ye known me, then ye would<br/> Have known my Father too ;<br/> From this time forth he shall not be<br/> A mystery to you ;<br/> Henceforth ye know, and have seen<br/> Then Philip, " Lord, reveal [him."<br/> The Father to our longing sight,<br/> Our happiness to seal."<br/> And Jesus answered, " Have I been<br/> So long a time with you,<br/> And yet hast thou not known me, who<br/> Am ever in thy view ?<br/> He that hath seen me, he hath seen<br/> The Father that sent me.<br/> Then how canst thou say to me now,<br/> ' Let us the Father see ?'<br/> Believ'st thou not that I'm in him<br/> And he in me ? This own.<br/> The words I speak to you, I speak,<br/> Not from myself alone ;<br/> The Father that dwells in me ; 'tis<br/> By him these works are done.<br/> And verily I say to you,<br/> He that believes in me,<br/> The works that I do, he shall do,<br/> And greater works shall he ;<br/> Because I to the Father go.<br/> And anything, whate'er<br/> Ye ask of me, or in my name,<br/> I now to you declare,<br/> That will I do. The Father thus<br/> Is glorified in me.<br/> If ye shall ask for anything<br/> In my name, it shall be ;</p> | <p>in mi. Widin mj Fæster'z hæss<br/> i meni manjonz vʉ :<br/> wer it not sɔ, yi sʉd hav nɛn ;<br/> ðɛ ar prepɛrd for ʉ.<br/> And ðɛ i nɛs mɔst liv ʉ hir,<br/> yet wil i kɔm agen,<br/> and tek ʉ hɛm ɔntu mjself,<br/> nɛ mɛr'tu sɔfɛr pɛn.<br/> Yi nɛ ðɛ plɛs tu hwig i gɔ,<br/> yi ɔlsɛ nɛ ðɛ wɛ."<br/> ðɛn Tomas sed, " Wi nɛ not,<br/> O tiç ɔs nɛs, wi prɛ." [Lord ;<br/> Jizʉs replid, " F am ðɛ wɛ,<br/> ðɛ truθ, ðɛ lif. 'Tiz nɛn,<br/> nɛ man ɔntu ðɛ Fæster kɔmz<br/> eksept bi mi alɛn.<br/> And had yi nɛn mi, ðɛn yi wud<br/> hav nɛn mj Fæster tu ;<br/> from ðis tɪm fɛrθ hi ʃal not bi<br/> a mister i tu ʉ ;<br/> hɛnsfɛrθ yi nɛ, and hav sin him."<br/> ðɛn Filip, " Lord, revɛl<br/> ðɛ Fæster tu ɛr loŋiŋ siθ,<br/> ɛr hapiɛs tu sil."<br/> And Jizʉs ansɛrd, " Hav i bin<br/> sɔ loŋ a tɪm wid ʉ,<br/> and yet hast ðɛ not nɛn mi, hu<br/> am ever in ði vʉ ?<br/> Hi ðat hæθ sin mi, hi hæθ sin<br/> ðɛ Fæder ðat sent mi.<br/> ðɛn hɛ kanst ðɛ sɛ tu mi nɛs,<br/> ' Let ɔs ðɛ Fæster si ?'<br/> Beliv'st ðɛ not ðat i'm in him<br/> and hi in mi ? ðis ɛn.<br/> ðɛ wɔrdz i spik tu ʉ, i spik,<br/> not from mjself alɛn ;<br/> ðɛ Fæder ðat dwelz in mi ; 'tiz<br/> bi him ðiz wɔrks ar ðɔn.<br/> And verili i sɛ tu ʉ,<br/> hi ðat belivz in mi,<br/> ðɛ wɔrks ðat i ðu, hi ʃal ðu,<br/> and greter wɔrks ʃal hi ;<br/> bekɔz i tu ðɛ Fæder gɔ.<br/> And enitiŋ, hwoter<br/> yi ask ɔv mi, or in mj nɛm,<br/> i nɛs tu ʉ deklɛr,<br/> ðat wil i ðu. ðɛ Fæster ðɔs<br/> iz glɛrifið in mi.<br/> If yi ʃal ask for enitiŋ<br/> in mj nɛm, it ʃal bi ;</p> |
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For I will give it you.

If ye

Love me, keep my commands.  
And I will pray the Father, and  
His ever bounteous hands  
Will give another Comforter,  
Or, call him Advocate,  
That he with you may ever stay,  
Your minds to elevate ;  
The Spirit of truth and wisdom pure,  
From whom all truth doth flow ;  
Whom worldly men cannot receive,  
Can neither see nor know ;  
But ye well know him, for in you  
He dwelleth in his power ;  
And he shall still in you abide,  
Through every future hour.  
I will not leave you orphans, I  
In power, likewise, will come,  
And hold communion with your heart,  
And sanctify your home.

From this world's view I soon shall  
pass,

But you shall see me still,  
And even because your Savior lives,  
Shall life your being fill.

Then shall ye know that mystery  
Of union, all divine,

I in the Father, ye in me,  
And I in you, a trine.

He who obeys my laws doth give  
Best proof of love to me ;

To him, my Father's love and mine  
Shall manifested be ;

For we will come to him, and dwell  
With him in union deep.

But those who love me not, cannot  
My sayings truly keep.

The word which now ye hear is not  
Mine only ; 'tis the word

Also of him who sent me here,  
The Father's, as ye heard.

When I depart, my Father will  
In my name send abroad

The Comforter, the Holy Spirit,  
To lead men up to God.

For he shall teach you all things, and  
Bring all things to your mind :

for i wil giv it u.

If yi

lɔv mi, kip mj komandz.  
And i wil prɛ de Fɛdɛr, and  
hiz ever bɛntiɔs handz  
wil giv anɔðɛr Kɔmforter,  
or, kɔl him Advoket,  
ðat hi wið u mɛ ever ste,  
ɔr mjndz tu elevet ;  
de Spirit ov truθ and wizdom pur,  
from hum ɔl truθ dɔt flɔ ;  
hum wɔrldli men kanot resiv,  
kan nɛðɛr si nor nɔ ;  
bɔt yi wel nɔ him, for in u  
hi dweleθ in hiz pɛr ;  
and hi sal stil in u abid,  
θru everi fɛtɔr ɛr.  
θ wil not liv u orfanz, i  
in pɛr, lɛkwɛz, wil kɔm,  
and hɔld komɔnion wið ɔr hart,  
and sɔnktifi ɔr hɛm.

From ðis wɔrld'z vɔ i sɔn sal  
pas,

bɔt u sal si mi stil,  
and iven bekɔz ɔr Sevier livz,  
sal lif ɔr biɛn fil.

ðen sal yi nɔ ðat misteri  
ov union, ɔl divɛn,

θ in de Fɛdɛr, yi in mi,  
and i in u, a trɛn.

Hi hu ɛbez mj lɔz dɔt giv  
best pruof ov lɔv tu mi ;

tu him, mj Fɛdɛr'z lɔv and mjn  
sal manifested bi ;

for wi wil kɔm tu him, and dwell  
wið him in union dip.

Bɔt ðɛz hu lɔv mi not, kanot  
mj seiɔz truli kip.

ðe wɔrd hwiç nɛ yi hir iz not  
mjn ɛnli ; 'tiz de wɔrd

ɔlsɔ ov him hu sent mi hir,  
de Fɛdɛr'z, az yi herd.

Hwen i depart, mj Fɛdɛr wil  
in mj nem send abrɔd

de Kɔmforter, de Hɔli Spirit,  
tu lid men ɔp tu God.

For hi sal tɛç u ɔl θɛɔz, and  
brɛn ɔl θɛɔz tu ɔr mjnd :

Whatever I have said to you,  
 He shall on your hearts bind.  
 Peace, holy peace, I leave with you,  
 I give to you my peace ;  
 Not as the world gives, give I you,  
 My gifts shall never cease.  
 Let not your heart be troubled, nor  
 E'er let it be afraid ;  
 I go away, and come again,  
 To give you endless aid.  
 If now ye loved me well, ye would  
 Lift up your voice on high,  
 Because I to the Father go,  
 Who greater is than I.  
 All this I have foretold you thus,  
 That when it comes to pass,  
 Ye may believe me steadfastly ;  
 But now, my time, alas,  
 With you is brief, and but few words  
 Can be between us more ;  
 The prince of this world cometh, but  
 'Gainst me he hath no power,  
 Excepting that the world may know  
 My love to God intense ;  
 And that I keep my Father's laws.  
 Arise, let us go hence."

## SECTION 168.

*Christ goes with his disciples to the Mount  
 of Olives, and declares himself to be the  
 true vine.*

John 15. 1-9.

When they had sung a hymn, Christ  
 As he was wont to do, [went,  
 To Olivet, frequented mount,  
 With his disciples true.  
 "I am the true, the living vine,"  
 The Savior thus began,  
 "I nought without the Father do,  
 He is the husbandman.  
 Each branch in me that bears not fruit,  
 He gently takes away,  
 And every branch that beareth fruit,  
 He prunes, and lets it stay,  
 That it may bring forth still more fruit.  
 Now ye are purified  
 By truth that I have given to you :  
 Ever in me abide.

hwotever i hav sed tu u,  
 hi sal on ur harts bind.  
 Pis, hœli pis. i liv wið u,  
 i giv tu u mi pis ;  
 not az ðe wørld givz, giv i u,  
 mi gifts sal never sis.  
 Let not ur hart bi trœbeld, nor  
 er let it'bi afræd ;  
 i gœ awe, and kœm agen,  
 tu giv u endles æd.  
 If nœ yi lœvd mi wel, yi wud  
 lift œp ur vois on hi,  
 bekœz i tu ðe Fœder gœ,  
 huu greter iz ðan i.  
 Œl ðis i hav fertœld u ðœs,  
 ðat hwen it kœmz tu pas,  
 yi mœ beliv mi stedfastli ;  
 bœt nœ, mi tœm, alas,  
 wið u iz briif, and bœt fœ wœrdz  
 kan bi betwin œs mœr ;  
 ðe prins ov ðis wœrld kœmœt, bœt  
 'genst mi hi hæf nœ pœer,  
 œkseptœn ðat ðe wœrld mœ nœ  
 mi lœv tu God intens ;  
 and ðat i kip mi Fœder'z lœz.  
 Arœz, let œs gœ hens."

## SEKΣON 168.

*Krist gœz wið hiz disjœpelz tu ðe Mœn  
 ov Olivz, and deklœrz hizself tu bi  
 ðe tru vœn.*

Jon 15. 1-9.

Hwœn ðe had sœn a hœm, Krœst went  
 az hi wœz wœnt tu ðu,  
 tu Olivet, frikwented mœnt,  
 wið hiz disjœpelz tru.  
 "Æ am ðe tru, ðe livœn vœn,"  
 ðe Sœvier ðœs began,  
 "i not wiðœt ðe Fœder ðu,  
 hi iz ðe hœzbandman.  
 Lœ brœnç in mi ðat berz not fruit,  
 hi jœntli tœks awe,  
 and everi brœnç ðat bœrœt fruit,  
 hi prœnz, and lets it stœ,  
 ðat it mœ briœ fœrœt stil mœr fruit.  
 Nœ yi ar pœrifœd  
 bi truœt ðat i hav given tu u :  
 ever in mi abœd.



The branch cannot, itself, bear fruit ;  
 It must be in the vine ;  
 No more can ye, apart from me,  
 Produce a good design.  
 Ye are the branches ; joined to me  
 Much good fruit will ye bear ;  
 But without me ye nought can do  
 Of right, or pure, or fair.  
 Severed from me, men soon become  
 Like withered branches, cast  
 In fire to be consumed ;  
 Such is their fate at last.  
 If ye abide in me, and if  
 My words abide in you,  
 Ask what ye will, it shall be done ;  
 Believe this ; it is true.  
 My Father will be glorified  
 If ye fruit-bearers be ;  
 And thus alone can it be known  
 That ye belong to me."

## SECTION 169.

*Christ exhorts his disciples to mutual love,  
 and to prepare for persecution.*

John 15. 9-27; 16. 1-4.

" Even as the Father hath loved me,  
 So, too, have I loved you ;  
 Continue in my love. If ye  
 Keep my commandments true,  
 Then in my love, pure and unchanged,  
 Ye evermore shall rest ;  
 As I have kept my Father's laws,  
 And with his love am blest.  
 These things I tell you, that my joy  
 May ever with you stay ;  
 And, that your joy may be filled full,  
 This my command obey ;—  
 Love one another, even as I  
 Have loved you to the end ;  
 And greater love can no man show  
 Than die to save his friend.  
 And you will ever my friends be  
 If you my laws fulfil ;  
 Yea friends, for servants do not know,  
 Like you, their master's will.  
 All I have heard my Father say,  
 I have to you made known ;  
 'Twas not that you chose me, but I  
 Chose you to be my own ;

De brang kanot, itself, ber fruit ;  
 it mōst bi in de vjn ;  
 nē mēr kan yi, apart from mi,  
 prōdqs a gud dezjn.  
 Yi ar de brangez ; joind tu mi  
 mōg gud fruit wil yi ber ;  
 bōt wiðst mi yi nōt kan du  
 ov rjt, or pur, or fer.  
 Severd from mi, men sun bekvōm  
 ljk widedr brangez, kast  
 in fir tu bi konsumd ;  
 sōg iz ðer fet at last.  
 If yi abjd in mi, and if  
 mj wōrdz abjd in u,  
 ask hwot yi wil, it sal bi dōn ;  
 beliv ðis ; it iz tru.  
 Mj Fæðer wil bi glōrifid  
 if yi fruit-bērers bi ;  
 and ðōs alēn kan it bi nēn  
 ðat yi belōg tu mi."

## SEKŒON 169.

*Krist ekzorts hiz disjipelz tu mūtjal lōv,  
 and tu preper for persekujōn.*

Jon 15. 9-27; 16. 1-4.

" Ewen az ðe Fæðer hað lōvd mi,  
 sē, tu, hav i lōvd u ;  
 kontinuj in mj lōv. If yi  
 kip mj komandments tru,  
 ðen in mj lōv, pur and vngēnjd,  
 yi evermēr sal rest ;  
 az i hav kept mj Fæðer'z lōz,  
 and wið hiz lōv am blest.  
 ðiz ðingz i tel u, ðat mj joi  
 me ever wið u stē ;  
 and, ðat ur joi me bi fild ful,  
 ðis, mj komand øbe ;—  
 Lōv wōn anōðer, iven az i  
 hav lōvd u tu ðe end ;  
 and grēter lōv kan nē man sō  
 ðan dī tu sev hiz frend.  
 And u wil ever mj frendz bi  
 if u mj lōz fulfil ;  
 ye frendz, for servants duu not nō,  
 ljk u, ðer master'z wīl.  
 Ōl i hav herd mj Fæðer sē,  
 i hav tu u med nēn ;  
 'twoz not ðat u gēz mi, bōt i  
 gēz u tu bi mj øn ;

Ordaining you to bring forth fruit  
Of grace that still may live ;  
That whatsoever ye shall ask  
In me, ye may receive.

Love one another ; earth will hate  
You as it hated me ;  
If ye were worldly, then the world  
Would love accordingly.  
Since ye are no more of this world,  
By me made free therefrom,  
Therefore the world will hate your  
Wherever be your home. [name,  
Remember this ; the servant is  
Not greater than his lord ;  
If they have persecuted me,  
If they have kept my word,  
You also they will persecute,  
And your word, too, will keep ;  
But all these things they'll do to you  
Because they're not my sheep.  
Had I not come, to testify,  
They had not wrought this sin ;  
But now there's no excuse for them  
That thus their evils screen.  
And everyone that hateth me,  
Hateth my Father too.  
Had I not done among them works  
Done by no other man,  
They had not wrought this sin, but now  
They lie beneath this ban,  
That, having seen the works I do,  
They hate me and my Father too.  
Thus is fulfilled this, from their laws,  
'They hated me without a cause.'

But when the Comforter is come,  
The Spirit of truth divine,  
Whom I will from the Father send,  
Fulfilling my design,  
He shall bear witness unto me,  
And ye, my faithful few,  
Shall also be my witnesses,  
Because my truth ye knew  
From the beginning. I have thus  
Foretold you things to be,  
That when they come you be not  
By any doubt of me. [grieved  
Men shall reject you, as most vile,  
From synagogues, and strive

ordeniņ u tu briņ ferd frut  
ov græs dat stil mē liv ;  
dat hwotsøever yī sal ask  
in mi, yī mē resiv.

Løv wōn andter ; erf wil het  
u az it heted mi ;  
if yī wer wōrldli, den de wōrld  
wud lōv akordigli.  
Sins yī ar nō mēr ov dis wōrld,  
bī mi med fri derfrom,  
derfōr de wōrld wil het ur nēm,  
hwerever bī ur hēm.  
Remember dis ; de servant iz  
not greter dan hiz lord ;  
if de hav persekuted mi,  
if de hav kept mī wōrd,  
u ǿlsø de wil persekut,  
and ur wōrd, tu, wil kip ;  
bwt ǿl dīz sīnz de'l du tu u  
bekōz de'r not mī sīp.  
Had i not kōm, tu testifj,  
de had not rōt dis sin ;  
bwt nō der'z nō ekskys for dem  
dat dōs der ivilz skrin.  
And everi wōn dat heted mi,  
heted mī Fæder tu.  
Had i not dōn amōņ dem wōrks  
dōn bī nō øder man,  
de had not rōt dis sin, bwt nō  
de lī benid dis ban,  
dat, haviņ sin de wōrks i du,  
de het mi and mī Fæder tu.  
Dōs iz fulfild dis, from der lōz,  
'De heted mi widst a kōz.'

Bwt hwen de Kōmforter iz kōm,  
de Spirit ov truaf divjn,  
hum i wil from de Fæder send,  
fulfiliņ mī deziņ,  
hi sal ber witnes ontu mi,  
and yī, mī fetful fū,  
sal ǿlsø bī mī witnessez,  
bekōz mī truaf yī nū  
from de beginiņ. F hav dōs  
fōrteld u sīnz tu bī,  
dat hwen de kōm u bī not grīvd  
bī eni dōt ov mi.  
Men sal rejekt u, az mōst vjlv,  
from sinagogz, and strijv

To slay you, as being false to God,  
 And quite unfit to live,  
 Because they have not known me, nor  
 The Father that's in me.  
 These things I now reveal to you,  
 That when the time shall be,  
 Ye may remember what I said,  
 And know that I foresee.  
 These things I said not at the first,  
 Being with you. Now you know the  
 worst."

## SECTION 170.

*Christ promises the gifts of the Holy Spirit.*

John 16. 5-33,

"But now to him who sent, I go,  
 Yet none doth question, Where?  
 Because my words have filled your  
 With sorrow and with care. [hearts  
 Yet it is true that, losing me,  
 You will have greater gain;  
 The Comforter will not be yours  
 So long as I remain;  
 But if I go away, I'll send  
 Him, and he shall abide.  
 And he will soon convince the world  
 Of sin they fain would hide;  
 Of righteousness and judgement too:  
 He'll be both judge and guide.  
 He will convince the world of sin  
 For not receiving me;  
 Of righteousness, because ere long  
 Ye will no more me see;  
 Of judgement too, for Satan now  
 Is cast down from on high.  
 I yet have many things to say,  
 Which now ye cannot bear;  
 But when the Spirit of truth is come,  
 He will all truth declare:  
 For of himself he will not speak,  
 But speak that which he hears;  
 And he will show you things to come  
 In distant, future years.  
 He shall my glory more reveal,  
 He shall of mine receive,  
 And show it unto you who now  
 To me sincerely cleave.  
 All that the Father hath is mine,  
 Therefore said I to you,

tu slæ u, az biij fols tu God,  
 and kwjt unfit tu liv,  
 bekøz ðe hav not nøn mi, nor  
 de Fæder ðat's in mi.  
 ðiz ðinz j n̄ revil tu u,  
 ðat hwen de tjm sal bi,  
 yi m̄ remember hwot j sed,  
 and n̄ ðat j f̄ersi.  
 ðiz ðinz j sed not at ðe ferst,  
 biij wið u. N̄s u n̄ ðe  
 worst."

## SEKSON 170.

*Krist promisez de gifts ov de Høli Spirit.*

Jon 16. 5-33.

"Bøt n̄s tu him hui sent, j ḡo,  
 yet n̄n d̄st kwestion, H̄wer?  
 bekøz mj w̄rdz hav fild ur harts  
 wið sor̄ and wið ker.  
 Yet it iz tru ðat, luzij mi,  
 u wil hav greter gen;  
 ðe K̄mforter wil not bi urz  
 s̄o loŋ az j remen;  
 b̄t if j ḡo awe, j'l send  
 him, and hi sal abjd.  
 And hi wil sun konvins ðe w̄rld  
 ov sin ðe fen wud hjd;  
 ov rj̄tj̄psnes and j̄pjment tu:  
 hi'l bi b̄st j̄vj and gjd.  
 Hi wil konvins ðe w̄rld ov sin  
 for not resivij mi;  
 ov rj̄tj̄psnes, bekøz er loŋ  
 yi wil n̄ m̄er mj si;  
 ov j̄pjment tu, for Setan n̄s  
 iz kast d̄sn from on hj.  
 ð̄ yet hav meni ðinz tu s̄e,  
 hwig n̄s yi kanot ber;  
 b̄t hwen ðe Spirit ov truð iz k̄m,  
 hi wil ðl truð dekl̄er:  
 for ov himself hi wil not spik,  
 b̄t spik ðát hwig hi hirz;  
 and hi wil s̄e u ðinz tu k̄m  
 in distant, f̄utur yirz.  
 Hi sal mj gl̄eri m̄er revil,  
 hi sal ov mjn resiv,  
 and s̄e it p̄ntu u hui n̄s  
 tu mj sinsirli kliv.  
 ðl ðat ðe Fæder haf iz mjn,  
 ðerf̄er sed j tu u,



The Comforter shall take thereof  
And you with it endure.

A little while, and ye shall not

My presence here behold :  
And then again a little while,  
I will myself unfold ;

Because I to the Father go."

Then his disciples thought  
Within themselves, "What meaneth  
this

Which now our Lord hath taught ?  
'A little while!' We cannot tell.

And for this reason strange,  
'Because I to my Father go.'

What means this wondrous change?"

And Jesus knew they wished to ask,  
And thus did he explain,

"Do ye inquire my meaning, how  
I go and come again ?

Truly I now say unto you,  
Ye will lament and weep

While the world joys; but no long time  
Will ye thus sorrow keep.

For as a woman in birth-pains  
Hath sorrow till the hour

Of her deliverance comes, and then  
Delight returns with power,

So is it now with your sad hearts ;  
But when I come again,

Ye will rejoice, and then no man  
Shall turn your joy to pain.

And in that day, whate'er ye ask  
The Father in my name.

He will supply ; nor shall ye e'er  
Pray vainly through the same.

As yet ye never thus have asked,  
But now, I tell you, Pray,

And ye shall have, and so be filled  
With joy none takes away.

These truths in figures I have taught ;  
But now the time draws near

When I no more will darkly speak,  
But show the Father clear.

In that day ye shall ask in me ;  
And I say not, I'll pray

The Father your requests to grant ;  
He loveth you alway,

Because ye have loved me, and still  
Your faith in me display.

de K mforter sal tek  erov  
and   wid it endu.

A litel hwil, and yi sal not

mi prezens hir behold :  
and  en agen a litel hwil,  
i wil mi self  nfold ;

bekoz i tu  e F der g ."

 en hiz disipelz  ot  
widin  emselvz, "Hwot mine    
 is

hwic   n   r Lord haf tot ?

'A litel hwil!' Wi kanot tel.

And for  is rizon strenj,

'Bekoz i tu mi F der g .'

Hwot minz  is w ndr s genj ?"

And Jiz s nu  e wist tu ask,

and  s did hi eksplen,

"Duu yi inkwjr mi mini  , h 

i g  and k m agen ?

Truli i n  se  ntu  ,

Yi wil lament and wip

hwil  e wrld joiz ; b t n  lon  jm

wil yi  s sor  kip.

For az a wuman in ber  -penz

haf sor  til  e  r

ov her deliverans k mz, and  en

deljt retr rnz wid pser,

s  iz it n  wid  r sad harts ;

b t hwen i k m agen,

yi wil rejois, and  en n  man

sal t rn  r joi tu pen.

And in  at  e, hwoter yi ask

 e F der in mi nem,

hi wil s plj ; nor sal yi er

pre venli  ru  e sem.

Az yet yi never  s hav askt,

b t n , i tel  , Pre,

and yi sal hav, and s  bi fild

wid joi n n teks awe.

 iz trutz in figurz i hav tot ;

b t n   e  jm droz nir

hwen i n  m r wil darkli spik,

b t j   e F der klar.

In  at  e yi sal ask in mi ;

and i se not, i'l pre

 e F der  r rekwests tu grant ;

hi l vet   olwe,

bekoz yi hav l vd mi, and stil

 r f t in mi disple.

I came forth from the Father, and  
 Into the world am come ;  
 Again I leave the world, and go  
 Unto the Father,—home.”  
 Then his disciples said to him,  
 “ Lo, now thou speakest plain ;  
 Now are we sure thou knowest all,  
 Nor need we ask again.  
 By this we know thou cam'st from  
 Then Jesus made reply, [God.”  
 “ Believe ye now ? The hour will  
 Yea even now is nigh, [come,  
 When ye will all desert your Lord,  
 Each man to seek his own ;  
 But still the Father dwells in me,  
 And I am not alone.  
 These things I now have told you, that  
 My peace I may impart ;  
 The world shall trouble cause, but it  
 I've overcome. Take heart.”

## SECTION 171.

*Christ prays to the Father for all his  
 followers.—John 17.*

Christ raised his eyes to heaven, and  
 “ Father, the hour is nigh, [said,  
 Now glorify thy Son, that he  
 Thyself may glorify :  
 As thou hast given him power divine  
 O'er all mankind, to give  
 To all whom thou didst give to him  
 Eternally to live.  
 And this is life eternal, that  
 They may know thee, true God,  
 And Jesus Christ whom thou hast sent,  
 To spread thy truth abroad.  
 I on the earth have glorified  
 Thy name, and have fulfilled,  
 The work thou gavest me to do,  
 As thou, in love, hast willed.  
 O Father, glorify me now  
 With thine own self, and let  
 My glory that I had of old,  
 My human elevate.  
 I have revealed thy name to those  
 Thou gavest unto me  
 Out of the world, for thine they were,  
 And thine shall ever be ;

Æ kəm fərt from ðe Fəster, and  
 intu ðe wərlð am kəm ;  
 agen i liv de wərlð, and gə  
 ɔntu ðe Fəster,—həm.”  
 Æn hiz disjipelz sed tu him,  
 “ Lə, nɔ ðɔ spikest plən ;  
 nɔ ar wi sʊr ðɔ nɔest ɔl,  
 nor nid wi ask agen.  
 Bɪ ðis wi nə ðɔ kəm'st from God.”  
 Æn Jizʊs mɛd replɪ,  
 “ Beliv yi nɔ ? ðe ɔr wil kɔm,  
 ye, iven nɔ iz nɪ,  
 hwen yi wil ɔl dezert ʊr Lord,  
 iɔ man tu sik hiz ɔn ;  
 bʊt stil ðe Fəster dwelz in mi,  
 and i am not alɔn.  
 ðiz tɪnz i nɔ hav tɔld ʊ, ðat  
 mi pis i mɛ impart ;  
 ðe wərlð ʃal trɔbel kɔz, bʊt it  
 i'v ɔverkɔm. Tɛk hart.”

## SEKŒON 171.

*Krist prez tu ðe Fader for ɔl hiz  
 folɔerz.—Jon 17.*

Krist rezd hiz ɪz tu heven, and sed,  
 “ Fəster, ðe ɔr iz nɪ,  
 nɔ glɔrifɪ ðɪ Sɔn, ðat hi  
 ðɪself mɛ glɔrifɪ :  
 az ðɔ hast given him pɔer divɪn  
 ɔ'r ɔl mankɪnd, tu giv  
 tu ɔl hum ðɔ didst giv tu him  
 eternali tu liv.  
 And ðis iz lɪf eternal, ðat  
 ðɛ mɛ nə ði, tru God,  
 and Jizʊs Krist hum ðɔ hast sent,  
 tu spreð ðɪ truθ abroð.  
 Æ on ðe ɛrθ hav glɔrifɪð  
 ðɪ nɛm, and hav fulfild,  
 ðe wɔrk ðɔ gevest mi tu du,  
 az ðɔ, in lɔv, hast wɪld.  
 Ɔ Fəster, glɔrifɪ mi nɔ  
 wid ðɪn ɔn self, and let  
 mi glɔri ðat i had ɔv ɔld,  
 mi human elevet.  
 Æ hav revɪld ðɪ nɛm tu ðɔz  
 ðɔ gevest ɔntu mi  
 ɔt ɔv ðe wərlð, for ðɪn ðe wer,  
 and ðɪn ʃal ever bi ;

And they have kept thy word, and  
 That all I have is thine, [proved  
 For I have given to them the words  
 Of truth and love divine.  
 They have received them, and they  
 That I from thee did come, [know  
 And that thou sentest me to earth  
 From heaven's refulgent home.  
 For these I pray; not only for  
 The sinful world I pray,  
 But more especially for these  
 My followers this day,  
 Which thou hast given me; thine  
 they are;  
 And thine are also mine;  
 And I am glorified in them,  
 And mine are also thine.

I stay no longer in this world,  
 But these must here remain;  
 When I am with thee, these must bear  
 Earth's trial and its pain.  
 O holy Father, by thy power  
 Keep those through thine own name  
 Whom thou hast given me, that they  
 Be one, as we, the same. [may  
 While I was with them in the world  
 I kept them in thy name:  
 Those that thou gav'st me I have kept,  
 And held them up from blame;  
 And of them all, not one is lost,  
 Except perdition's son,  
 So that the Scripture, is fulfilled;  
 The Word is ever done.  
 O Father, now I come to thee;  
 And these things still I say  
 In this world, that my joy in them  
 May be fulfilled alway.  
 Thy word I gave them, and this world  
 Hath hated them, because,  
 Like me, they are not of this world,  
 But keep my righteous laws.  
 I pray not that thou should'st remove  
 My followers from the earth,  
 But keep them from its evils, by  
 A new and heavenly birth.  
 They are not of the world, even as  
 I am not of the world.  
 O sanctify them through thy truth:  
 Thy Word is truth unfurled.

and ðe hav kept ði wōrd, and pruvd  
 ðat ɔl i hav iz ðin,  
 for i hav given tu ðem ðe wōrdz  
 ov truθ and lɔv ðivɪn.  
 ðe hav resivd ðem, and ðe nɔ  
 ðat i from ði did kɔm,  
 and ðat ðs sentest mi tu ert  
 from hev'n'z refɔljent hem.  
 For ðiz i prɛ; not ɔnli for  
 ðe sinful wōrld i prɛ,  
 bɔt mɛr espeʃali for ðiz  
 mi folɔerz ðis ðe,  
 hwig ðs hast given mi; ðin  
 ðe ar;  
 and ðin ar ɔlsɔ mɪn;  
 and i am glɔrɪfɪd in ðem,  
 and mɪn ar ɔlsɔ ðin.

Ɔ ste nɔ longer in ðis wōrld,  
 bɔt ðiz mɔst hir remen;  
 hwen i am wɪð ði, ðiz mɔst ber  
 ert's trɪal and its pen.  
 Ɔ hɔli Fæðer, bi ði pɔer  
 kip ðoz truθ ðin ɔn nɛm  
 hum ðs hast given mi, ðat ðe mɛ  
 bi wɔn, az wi, ðe sɛm.  
 Hwɪl i woz wɪð ðem in ðe wōrld  
 i kept ðem in ði nɛm:  
 ðoz ðat ðs gev'st mi i hav kept,  
 and held ðem ɔp from blɛm;  
 and ov ðem ɔl, not wɔn iz lost,  
 eksept perðɪʃon'z sɔn,  
 sɔ ðat ðe Skriptɔr iz fulfɪld;  
 ðe Wōrd iz ever ðɔn.  
 Ɔ Fæðer, nɔ i kɔm tu ði;  
 and ðiz ðɪŋz stɪl i sɛ  
 in ðis wōrld, ðat mi joi in ðem  
 mɛ bi fulfɪld ɔlwɛ.  
 ði wōrd i gev ðem, and ðis wōrld  
 haθ heted ðem, bekɔz,  
 lɪk mi, ðe ar not ov ðis wōrld,  
 bɔt kip mi rɪtɪvɔ lɔz.  
 Ɔ prɛ not ðat ðs juð'st remuɔv  
 mi folɔerz from ðe ert,  
 bɔt kip ðem from its ɪvɪlz, bi  
 a nɔ and hevenli berθ.  
 ðe ar not ov ðe wōrld, ɪven az  
 i am not ov ðe wōrld.  
 Ɔ sənktɪfɪ ðem truθ ði truθ:  
 ði Wōrd iz truθ ɔnfɔrld.



As thou hast sent me forth from thee,  
 So I my followers send ;  
 And for their sakes I sanctify  
 Myself unto the end,  
 That they, by truth, be sanctified,  
 And thus with me ascend.

Neither pray I for these alone,  
 For them also I pray  
 Who shall believe on me through them  
 When I shall be away ;  
 That they all may be one, as thou,  
 O Father, art in me,  
 And I in thee ; that they with us  
 May evermore agree,  
 That thus the world may see and know  
 My coming is from thee.  
 The glory which thou gavest me  
 I unto them have given,  
 That they all may be one, as we  
 Are one, in earth and heaven :  
 I being in them, and thou in me,  
 They will perfection know ;  
 And thus the world may understand  
 My mission here below.  
 Father, I also will that they  
 Whom thou hast given me  
 Be with me where I am, so that  
 They may my glory see :  
 For thou hast me intensely loved  
 Before the world began.  
 O righteous Father, little has  
 Thy love been known to man ;  
 But I have known thee, and these know  
 That thou hast sent me here,  
 And have declared to them thy name,  
 As it shall yet appear :  
 So that thy perfect love in me,  
 Excelling all, divine,  
 May be in them, and I in them ;  
 They mine, as I am thine."

## BOOK XI.

## SECTION 172.

*Christ again predicts Peter's denial of him.*  
 Matthew 26. 31-35. Mark 14. 27-31.

Then Jesus said, " Because of me,  
 All ye, this very night

Az de hast sent mi forþ from di,  
 se i mi foløerz send ;  
 and for ðer saks i sanþtifi  
 mi self vntu de end,  
 dat de, bi truf, bi sanþtifið,  
 and ðvs wið mi asend.

Njðer pre i for diz alen,  
 for dem olse i pre  
 hu sal beliv on mi tru dem  
 hwen i sal bi awe ;  
 dat de ol me bi wðn, az de,  
 O Fæter, art in mi,  
 and i in di ; dat de wið vs  
 me evermør agri,  
 dat ðvs de wørld me si and nò  
 mi kòmij iz from di.  
 De gløri hwið de gevest mi  
 i vntu dem hav given,  
 dat de ol me bi wðn, az wi  
 ar wðn, in erf and heven ;  
 i biij in dem, and de in mi,  
 de wil perfekson nò ;  
 and ðvs de wørld me vnderstand  
 mi miðon hir belø.  
 Fæter, i olse wil dat de  
 hum de hast given mi  
 bi wið mi hwer i am, se dat  
 de me mi gløri si :  
 for de hast mi intensli løvd  
 befør de wørld began.  
 O riðivs Fæter, litel haz  
 di løv bin nøn tu man ;  
 bvt i hav nøn di, and diz nò  
 dat de hast sent mi hir,  
 and hav deklerd tu dem di nem,  
 az it sal yet apir :  
 se dat di perfekt løv in mi,  
 ekselið ol, divijð,  
 me bi in dem, and i in dem ;  
 de min, az i am dijn."

## BUK XI.

## SEKŠON 172.

*Krist agen predikts Piter'z denjal ov him.*  
 Mafu 26. 31-35. Mark 14. 27-31.

Den Jizvs sed, " Bekøz ov mi,  
 ol yi, dis veri njt

Will be perverted, as 'tis writ,  
 'The shepherd I will smite,  
 And then shall all the sheep, his flock,  
 Be scattered, and shall flee.'  
 But when I'm risen, I will go  
 Before, to Galilee."  
 Peter replied, "Though all men should,  
 For thee, perverted be,  
 Yet I will never be of those  
 Who turn away from thee."  
 And Jesus answered, "Verily  
 I say to thee, before  
 The cock crow twice, thou shalt, this  
 Deny me thrice." He swore [night  
 With vehemence, and said to Christ,  
 "Though I should die with thee,  
 I'll not disown thee anyway."  
 So said the company.

## SECTION 173.

*Christ goes into the garden of Gethsemane.  
 His agony there.*

Matthew 26. 36-46. Mark 14. 32-42.  
 Luke 22. 40-46. John 18. 1, 2.

Then Jesus, with his followers, went  
 To that most sacred place,  
 O'er Kedron's brook, Gethsemane,  
 Garden of love and grace.  
 This spot the traitor Judas knew,  
 For oftentimes Jesus there  
 Resorted with his friends beloved,  
 For converse sweet, and prayer.  
 To his disciples now he saith,  
 "Sit here, while I shall pray;"  
 Then Peter, James, and John, he took  
 With him, and went away.  
 And when he came unto the place,  
 Great sorrow did he feel;  
 Amazement sore, and heaviness;  
 And said, "O'er me doth steal,  
 Even unto death, a sorrow deep.  
 Tarry and watch with me,  
 And pray that God your hearts will  
 From all temptation free." [keep  
 A little space he further went,  
 And kneeled upon the ground,  
 Fell on his face, and then thus prayed,  
 In accents most profound,  
 "O Father, Abba, Father mine,  
 If possible it be,

wil bi perverted, az 'tiz rit,  
 'Æe Jephherd i wil smjt,  
 and ðen sal ol ðe sip, hiz flok,  
 bi skaterd, and sal fli.'  
 Bwt hwen i'm rizen, i wil go  
 befor, tu Galili."  
 Piter repljd, "Æe ol men sud,  
 for ði, perverted bi,  
 yet i wil never bi ov ðez  
 huu torn awe from ði."  
 And Jizvs anserd, "Verili  
 i se tu ði, befor  
 ðe kok krø twijs, ðs salt, ðis njt  
 deni mi ðrijs." Hi swør  
 wið vehemens, and sed tu Krjst,  
 "Æe i sud di wið ði,  
 i'l not disøn ði eniwiz."  
 Sør sed ðe kòmpani.

## SEKΣON 173.

*Krjst gøz intu ðe garden ov Gøtsemani  
 Hiz agoni ðer.*

Matu 26. 36-46. Mark 14. 32-42.  
 Luk 22. 40-46. Jon 18. 1, 2.

Ðen Jizvs, wið hiz foløerz, went  
 tu ðæt møst sekred ples,  
 ø'r Kedron'z bruk, Gøtsemani,  
 garden ov løv and græs.  
 Ðis spot ðe tretor Judas nu,  
 for oftijmz Jizvs ðer  
 rezorted wið hiz frendz beløvd,  
 for konvers swit, and prer.  
 Tu hiz disjipelz nø hi seð,  
 "Sit hir, hwjl i sal pre;"  
 ðen Piter, Jemz, and Jon, hi tuk  
 wið him, and went awe.  
 And hwen hi kem vntu ðe ples,  
 gret sorø did hi fil;  
 amøzment sør, and hevines;  
 and sed "Ø'r mi døt stil,  
 iven vntu deð, a sorø dip.  
 Tari and woç wið mi,  
 and pre ðat God yr harts wil kip  
 from ol tempteson fri."  
 A litel spes hi førðer went,  
 and nild vpon ðe grønd,  
 fel on hiz fes, and ðen ðvs præd,  
 in aksents møst præfønd,  
 "Ø Føðer, Aba, Føðer mjn,  
 if pisibel it bi,

Let this cup pass from me; all things  
 Are possible to thee.  
 If thou be willing now, do thou  
 This cup from me remove;  
 Yet not my will, but thine be done;  
 As it doth me behove."  
 An angel then appeared to him  
 In heavenly majesty,  
 And strengthened him; and then he  
 Again more earnestly: [prayed  
 His sweat was like great drops of  
 So great his agony. [blood,  
 And when he rose from prayer, and  
 To his disciples three, [came  
 He found them all asleep, and saith,  
 "Could ye not watch with me  
 One hour? And Simon, sleepest thou?  
 Watch; rise and pray; that ye  
 Into temptation enter not,  
 And so be led astray;  
 The spirit willing is, indeed,  
 The flesh doth it betray."  
 Again, the second time, he went,  
 And thus did his prayer run,  
 "If this cup may not pass except  
 I drink, thy will be done."  
 And still when he returned, he found  
 Sleep heavy in their eyes;  
 And when he spoke, they knew not how  
 To answer, through surprise.  
 Again, the third time, Jesus left  
 The sleepers, and his prayer  
 Once more did he repeat; his soul  
 Oppressed with grief and care.  
 To the disciples the third time  
 He came, and said, "Arise;  
 The hour is come. Do ye take rest,  
 And let sleep seal your eyes?  
 Now is the Son of man betrayed  
 Unto a sinful band;  
 Rise up, and let us go, behold  
 The traitor is at hand."

## SECTION 174.

*Christ is betrayed and apprehended. The  
 resistance of Peter.*

Matthew 26. 47-56. Mark 14. 43-50.  
 Luke 22. 47-53. John 18. 3-11.

Immediately, while yet he spake,  
 Lo, one of Jesus' band,

let dis kpp pas from mi; ol tijnz  
 ar posibel tu ti.  
 If ts bi wiliñ nš, du ts  
 dis kpp from mi remuv;  
 yet not mj wíl, bvt tññ bi dññ;  
 az it dñt mi behuv."  
 An enjel ðen apird tu him  
 in hevenli majesti,  
 and strenfend him; and ðen hi pred  
 agen mør earnestli:  
 hiz swet woz lik gret drops ov bldp,  
 sør gret hiz agoni.  
 And hwen hi röz from prer, and  
 tu hiz disipelz tñri, [kem  
 hi fšnd ðem ol aslip, and set,  
 "Kud yi not woç wið mi  
 wøn šr? And Sñmon, slipest ts?  
 Woç; riz and pre; ðat yi  
 intu temptšson enter not,  
 and sør bi led astrø;  
 ðe spirit wiliñ iz, indid,  
 ðe fleš dñt it betre."  
 Agen, ðe sekond tñm, hi went,  
 and ðws did hiz prer røn,  
 "If dis kpp me not pas eksept  
 j drink, ðj wíl bi dññ."  
 And stil hwen hi retørnd, hi fšnd  
 slip hevi in ðer jz;  
 and hwen hi spēk, ðe nų not hš  
 tu anser, tñru šprprij.  
 Agen, ðe tšrd tñm, Jizws left  
 ðe sliperz, and hiz prer  
 wøns mør did hi repit; hiz sөл  
 oprest wið grif and kør.  
 Tu ðe disipelz ðe tšrd tñm  
 hi kem, and sed, "Arjz;  
 ðe šr iz køm. Du yi tøk rest,  
 and let slip sil yr jz?  
 Nš iz ðe Špn ov man betred  
 vntu a sinful band;  
 rjz vp, and let vs gør, behöld  
 ðe tretor iz at hand."

## SEKŠON 174.

*Krist iz betred and aprehended. ðe  
 rezistans ov Piter.*

Matju 26. 47-56. Mark 14. 43-50.  
 Luk 22. 47-53. Jon 18. 3-11.

Immidiətli, hwjl yet hi spēk,  
 lør, wøn ov Jizws' band,



Judas, whom priests and Pharisees  
 Had furnished with command  
 Of officers, and warlike means,  
 Weapons, and torches' light :  
 And multitudes with swords and  
 Came, ready for a fight. [staves,  
 The traitor fixed upon a sign ;  
 It was a treacherous kiss ;  
 And said, " Take hold, and safely keep  
 Whoe'er receiveth this."  
 He soon approached, and forward  
 Till he to Christ drew nigh ; [went,  
 " Hail Master ! " then, he falsely said,  
 And kissed him guiltily.  
 " Friend, wherefore now thus comest  
 With grief did Jesus say ; [thou ?"  
 Canst thou, O Judas, with a kiss,  
 The Son of man betray ? "  
 Then Jesus, knowing what would be,  
 Stood boldly in their sight ;  
 " Whom seek ye ? " he inquired. They  
 " Jesus the Nazarite." [said,  
 " That same am I," he said. Then  
 With Judas, standing round, [they,  
 With awe were struck, and backward  
 And fell upon the ground. [went,  
 Once more he asked, " Whom do ye  
 They made the same reply. [seek ?"  
 Christ answered, " I have said, I am ;  
 Therefore let these go by."  
 Thus was fulfilled the word he spake,  
 In prayer, to God alone,  
 " Of those whom thou hast given me,  
 I've not lost even one."

Then on the Christ they laid their  
 hands,  
 Which when his followers saw,  
 They said, " Lord shall we use the  
 And Peter quick did draw [sword ?"  
 His sword, as he by Jesus stood,  
 And cut off Malchus' ear.  
 He was the high priest's servant.  
 Said, " Suffer ye thus far ; " [Christ  
 Then touched his ear, and he was  
 And said to Peter, " Stay ; [healed :  
 Put up thy sword ; who take the sword,  
 Shall perish in that way.  
 Can I not pray my Father now,  
 And he would straightway send

Judas, hum priests and Farisiz  
 had fɔrnijst wið komand  
 ov ofiserz, and worljik minz,  
 weponz, and torgez' ljt :  
 and mɔltitudz wið sɔrdz and stɔvz,  
 kɔm, redi for a fjt.  
 ðe trɛtor fikst vpon a sijn ;  
 it woz a 'tregerɔvs kis ;  
 and sed, " Tɛk hɔld, and sɛffi kɪp  
 huɛr resivɛt ðis."  
 Hi suun aprɔɛt, and forward went,  
 til hi tu Krjst dru nɪ ;  
 " Hɛl Master ! " ðɛn, hi fɔlsli sed,  
 and kist him giltili.  
 " Frɛnd, hwɛrfɛr nɔ ðɔvs kɔmɛst  
 wið grif did Jizɔvs sɛ ; [ðɔs ?"  
 kanst ðɔs ɔ Judas, wið a kis,  
 ðe Sɔn ov man betrɛ ? "  
 ðɛn Jizɔvs nɔɪn hwot wud bi,  
 stɔd bɔldli in ðɛr sjt ;  
 " Hum sik yi ? " hi inkwɪrd. ðɛ  
 " Jizɔvs ðe Nazarjɛt." [sed,  
 " ðæt sɛm am j," hi sed. ðɛn ðɛ,  
 wið Judas, standjɪ rɔnd,  
 wið ɔ wɛr strɔk, and bakward went  
 and fɛl vpon ðɛ grɔnd.  
 Wɔns mɛr hi askt, " Hum du yi  
 ðɛ mɛd ðɛ sɛm replj. [sik ?"  
 Krjst anserd, " Ƒ hav sed, j am ;  
 ðɛrfɛr lɛt ðiz gɔ bi."  
 ðɔvs woz fulfild ðɛ wrd hi spek,  
 in prer, tu God alɔn,  
 " Ov ðɔz hum ðɔs hast given mi,  
 j'v not lost iven wɔn."

ðɛn on ðɛ Krjst ðɛ led ðɛr  
 handz,  
 hwjɔ hwen hiz folɔɛrz sɔ,  
 ðɛ sed, " Lord sal wi ɔz ðɛ sɔrd ?"  
 and Pjɛr kwik did drɔ  
 hiz sɔrd, az hi bj Jizɔvs stɔd,  
 and kɔt of Malkɔvs' jr.  
 Hi woz ðɛ hj prjst's sɛrvant. Krjst  
 sed, " Sɔfɛr yi ðɔvs far ;"  
 ðɛn tɔɔt hiz jr, and hi woz hɪld :  
 and sed tu Pjɛr, " Stɛ ;  
 put vɔp ðj sɔrd ; hu tɛk ðɛ sɔrd,  
 sal perjɪ in ðæt wɛ.  
 Kan j not prɛ mj Ƒðɛr nɔ,  
 and hi wud strɛtwɛ send

Legions of angels to my aid,  
 Who would my life defend?  
 Then how would Scripture be fulfilled,  
 That even this must be?  
 Shall I refuse to drink the cup  
 My Father giveth me?"

Then Jesus answering, said to all,—  
 Priests, people, elders chief,—  
 "Why are ye come with swords and  
 As if to take a thief? [staves,  
 I sat with you, from day to day,  
 And in the temple taught,  
 And yet ye laid no hands on me,  
 And yet ye took me not.  
 The Scriptures still ye must fulfil,  
 And this is now your hour:  
 The hosts of hell shall know full well  
 That weakness is their power."  
 Thus were the prophecies fulfilled,  
 Each one accomplishèd.  
 Then the disciples were alarmed,  
 And all forsook, and fled.

## SECTION 175.

*Christ is taken to Annas, and to the palace of Caiaphas, followed by Peter and John.*

Matthew 26. 57, 58. Mark 14. 51-54.

Luke 22. 54, 55. John 18. 12-14.

Next all the band, the captain, and  
 The Jewish officers  
 Bound Jesus, and then led him to  
 Their priestly ministers;  
 To Annas first, and he sent Christ  
 To Caiaphas, high priest  
 That year, his son-in-law, to be  
 Condemned, or be released.  
 It was that Caiaphas who said  
 That one man needs must die  
 Rather than ruin should befall  
 The Jewish polity.  
 A certain young man followed Christ,  
 In a loose robe arrayed,  
 (Tradition says that it was John,  
 Howbeit, sore afraid.  
 And when the men laid hold on him,  
 He fled with speed, and threw  
 His robe aside. And further off  
 Did Peter follow too.

lijonz ov enjelnz tu mj ed,  
 hu wud mj lif defend?  
 Æn h̄s wud Škriptur bi fulfild,  
 ðat iven ðis m̄st bi?  
 Šal j̄ refuz tu driŋk ðe k̄p  
 mj Fader giveŋ mi?"

Æn Jiz̄s anseriŋ, sed tu ol,—  
 Priests, pipel, elderz gif,—  
 "Hw̄j ar ȳi k̄m wið sordz and  
 az if tu tek a ðif? [stevz,  
 Æ sat wið u, from ðe tu ðe,  
 and in ðe tempel t̄ot,  
 and yet ȳi led n̄ handz on mi,  
 and yet ȳi tuk mi not.  
 ðe Škripturz stil ȳi m̄st fulfil,  
 and ðis iz n̄s ur̄ s̄r:  
 ðe h̄osts ov hel šal n̄o ful wel  
 ðat wiknes iz ðer p̄ser."  
 ð̄s wer ðe profesiz fulfild,  
 ig w̄n akomplifed.  
 ðen ðe disjipelz wer alarmd,  
 and ol forsuk, and fled.

## SEKŒON 175.

*Kriŋt iz teken tu Anas, and tu ðe pales ov Kaiafas, foloð bi Piter and Jon.*

Maŋq 26. 57, 58. Mark 14. 51-54.

Luk 22. 54, 55. Jon 18. 12-14.

Nekst ol ðe band, ðe kapten, and  
 ðe Juwiŋ ofiserz  
 b̄s̄nd Jiz̄s, and ðen led him tu  
 ðer priŋtli ministerz;  
 tu Anas ferst, and hi sent Kriŋt  
 tu Kaiafas, h̄j priŋt  
 ðat̄ ȳir, hiz s̄n-in-l̄o, tu bi  
 kondemd, or bi relist.  
 It woz ðat̄ Kaiafas hu sed  
 ðat w̄n man nidz m̄st d̄j  
 rs̄ter ðan ruin juð befol  
 ðe Juwiŋ politi.  
 A serten ȳp̄j man foloð Kriŋt,  
 in a lus r̄ob areð,  
 (tradifon sez ðat it woz Jon,  
 h̄s̄biit, s̄er afred.  
 And hw̄en ðe men led h̄old on him,  
 hi fled wið sp̄id, and ðru  
 hiz r̄ob as̄jð. And f̄rter of  
 did Piter fol̄e tu.

And so the captain took the Lord  
 Unto the stately gate  
 Of Caiaphas, where priests and scribes  
 And gathered elders sat.  
 And John, who knew the high priest  
 Went in unto the hall [well,  
 With Jesus. Peter stood without.  
 John thought that he would call  
 Him in ; and shortly after went  
 And said unto the maid  
 That kept the door, " Let this man in ;  
 Ye need not be afraid."  
 They made a fire to warm themselves,  
 Because the night was cold ;  
 And all sat down, and Peter too,  
 To see what would unfold.

## SECTION 176.

*Christ is examined and condemned in the  
 house of the high priest.*

Matthew 26. 59-66. Mark 14. 55-64.  
 John 18. 19-24.

Then did the high priest question  
 Christ  
 Of what, and whom, he taught.  
 And Jesus simply answered him,  
 " I spake, and wrought my works,  
 Openly in the synagogue,  
 And temple, 'midst the Jews ;  
 In secret have I nothing said :  
 Of what dost thou accuse ?  
 Why askest me ? Ask those who  
 heard,  
 And therefore ought to know."  
 When thus he spake, an officer  
 Gave Christ an angry blow,  
 Saying, " Dost thou to God's high  
 Reply in words like these ?" [priest  
 And Jesus said, " If ill I spoke,  
 Then it might thee displease ;  
 And bear thou witness of the wrong ;  
 But if I well replied,  
 Why dost thou smite me with thy  
 As if a crime to chide ?" [hand,  
 Then the high priest, and council too,  
 False witness sought, but none,  
 With all their malice, could they find,  
 To slay the Blessed One.

And so ðe kapten tuk ðe Lord  
 onto ðe stætlī get  
 ov Kaiafas, hwær priests and skriþz  
 and gæterd elderz sat.  
 And Jon, hu nu ðe hī priest wel,  
 went in onto ðe hōl  
 wið Jizvs. Piter stud wiðst.  
 Jon ðot ðat hi wud kōl  
 him in ; and fortili after went  
 and sed-onto ðe med  
 ðat kept ðe dør, " Let ðis man in ;  
 yi nid not bi afred."  
 ðe med a sīr tu worm ðemselvz,  
 bekōz ðe niht woz kōld ;  
 and ol sat dsn, and Piter tu,  
 tu si hwot wud onfōld.

## SEKŒON 176.

*Kriſt iz ekzamind and kondemd in ðe  
 hſs ov ðe hī priest.*

Matþ 26. 59-66. Mark 14. 55-64.  
 Jon 18. 19-24.

Þen did ðe hī priest kwestion  
 Kriſt  
 ov hwot, and hum, hi tot.  
 And Jizvs simpli anserd him,  
 " I spek, and rot mi wōrks,  
 oþenli in ðe sinagog,  
 and tempel, 'midst ðe Juuz :  
 in sikret hav i noþing sed :  
 ov hwot dōst ðs akuz ?  
 Hwī askest mi ? Ask ðeoz hu  
 herd,  
 and ðerfer ot tu nō."  
 Hwen ðws hi spek, an ofiser  
 gev Kriſt an angri blō,  
 seiþ, " Dōst ðs tu God'z hī priest  
 repli in wōrdz lik ðiz ?"  
 And Jizvs sed, " If il i spōk,  
 ðen it mjt ði displiz ;  
 and ber ðs witnes ov ðe roþ ;  
 bōt if i wel replid,  
 hwī dōst ðs smjt mi wið ði band,  
 az if a kriþm tu gīd ?"  
 Þen ðe hī priest, and kōnsil tu,  
 fōls witnes sōt, bōt non,  
 wið ol ðer malis, kud ðe fīnd,  
 tu slē ðe Blesed Wōn.



Though many bore false witness, yet  
They could not so agree.  
At last came two false men, who bore  
This testimony: "We  
Have heard him say, 'I will destroy  
God's temple in this land,  
And in three days will build it up  
Without a human hand.'"'  
But still these lying witnesses  
They could not understand.

The high priest then, at length, arose,  
And said to Jesus, "What  
Is this offence they charge thee with,  
And yet thou answerest not?"  
But Jesus calmly held his peace.  
And then the high priest spoke,  
"Tell us; Art thou the very Christ.  
I now, by God, invoke  
Thy answer." Jesus said, "I am.  
Hereafter ye shall see  
The Son of man in glory come,  
With power and majesty,  
And circled with the clouds of heaven."  
And then the high priest rent  
His clothes, and said, "'Tis blasphemy  
To which thou givest vent.  
What further need of witnesses?  
Behold, now ye have heard  
His blasphemy. What think ye all  
The doom to be preferred?"  
They all cried out, with eager breath,  
"He's guilty. Let him suffer death."

## SECTION 177.

*Christ is struck, and insulted by the soldiers.*

Matthew 26. 67, 68. Mark 14. 65.  
Luke 22. 63-65.

The men who guarded Christ, now  
mocked  
And smote him cruelly;  
And some began to spit on him,  
With gross indignity.  
They blindfold, buffet, strike with  
rods,  
And then say, "Prophecy:  
Who is it treats thee so, and does  
Thy majesty defy?"

Æt meni bær fols witnes, yet  
de kud not sê agri.  
At last kêm tû fols men, hu bær  
dis testimoni: "Wi  
hav herd him sê, 'Æ wil destroi  
God'z tempel in dis land,  
and in tri dez wil bild it up  
widst a human hand.'"'  
Bwt stil ðiz lÿij witnessez  
de kud not pnderstand.

Æe hj prist ðen, at lenst, aröz,  
and sed tu Jizps, "Hwot  
iz dis ofens de garj ði wid,  
and yet ðs anserest not?"  
Bwt Jizps ksmli held hiz pis.  
And ðen de hj prist spök,  
"Tel vs; art ðs ðe veri Krijst.  
Æ nš, bj God, invök  
ðj anser." Jizps sed, "Æ am.  
Hirafter yi fal si  
de Søn ov man in gløri kôm,  
wid pser and majesti,  
and serkeld wid de klødz ov heven."  
And ðen de hj prist rent  
hiz kløtz, and sed, "'Tiz blasfemi  
tu hwig ðs givest vent.  
Hwot frðer nid ov witnessez?  
Behöld, nš yi hav herd  
hiz blasfemi. Hwot ðink yi ol  
de duum tu bi preferd?"  
Æe ol krjd st, wid ðger brest,  
"Hi'z gilti. Let him sðfer deð."

## SEKŞON 177.

*Krijst iz strok, and inslpted bj de soldierz.*

Matşu 26. 67, 68. Mark 14. 65.  
Luk 22. 63-65.

Æe men hu garded Krijst, nš  
møkt  
and smøt him kruelli;  
and søm began tu spit on him,  
wid grøs indigniti.  
Æe blñdföld, bøfet, strik wid  
rodz,  
and ðen se "Profesj:  
hu iz it trits ði sø, and döz  
ðj majesti deşj?"

## SECTION 178.

*Peter three times denies Christ.*

Matthew 26. 69-75. Mark 14. 66-72.  
 Luke 22. 56-62. John 18. 17, 18; 25-28.

Now Peter sat without the place  
 Of justice, there to spend  
 His time in peace, beside the fire,  
 That he might see the end.  
 And soon the maid who kept the door  
 Looked earnestly, and said,  
 "And thou too his disciple art."  
 Then Peter, filled with dread,  
 Replied, "I do not know the man."  
 The servants who stood there,  
 And officers, to warm themselves,  
 Looked at him, with a stare,  
 And said, "Art thou not one of them?"  
 He said, "No; I am not."  
 But one, a kinsman of the man  
 Whom Peter lately smote,  
 Replied, "Did I not see thee in  
 The garden with this man?"  
 He still denied; then went he out,  
 And the cock-crow began.

As he was standing in the porch,  
 And thinking matters o'er,  
 Another said, "And thou art one  
 Of them." And Peter swore  
 A flat denial of his Lord,  
 "I know him not, upon my word."

After another mournful hour,  
 As morn began to gleam,  
 And Peter loitered in the room  
 With Jesus, it would seem,  
 Another confidently said,  
 "Thou surely wast with him,  
 For thou a Galilæan art,  
 Thy speech agrees thereto."  
 Then he began to curse and swear,  
 Into a passion flew,  
 And said, "I do not know this man  
 Of whom ye speak." Before  
 The words had quite escaped his lips,  
 Cock-crow was heard once more.  
 The Lord then turned, and caught his  
 He went out, and wept bitterly. [eye:  
 Remembering what the Lord had said,  
 He hid his face, and bowed his head.

## SEKSON 178.

*Piter ʒri tǝmz denǝz Krǝst.*

Matʒ 26. 69-75. Mark 14. 66-72.  
 Luuk 22. 56-62. Jon 18. 17, 18; 25-28.

Nʒ Piter sat wiðst ðe ples  
 ov jʒstis, ðer tu spend  
 hiz tǝm in pis, besǝð ðe fǝr,  
 ðat hi mǝt si ðe end.  
 And sun ðe mǝð hu kept ðe dǝr  
 lukt ernestli, and sed,  
 "And ðʒ tu hiz disǝpel art."  
 ðen Piter, fild wið dred,  
 replǝð, "Ɔ du not nǝ ðe man."  
 ðe servantz hu stud ðer,  
 and ofiserz, tu worm ðemselvz,  
 lukt at him, wið a ster,  
 and sed, "Art ðʒ not wǝn ov ðem?"  
 Hi sed, "Nǝ; ǝ am not."  
 Bʒt wǝn, a kinzman ov ðe man  
 hum Piter letli smǝt,  
 replǝð, "Did ǝ not si ði in  
 ðe garden wið ðis man?"  
 Hi stil denǝð; ðen went hi ʒt,  
 and ðe kok-kreǝ began.

Az hi woz standǝ in ðe porǝ,  
 and fǝnkǝ materz ǝr,  
 anǝðer sed, "And ðʒ art wǝn  
 ov ðem." And Piter swǝr  
 a flat denǝal ov hiz Lord,  
 "Ɔ nǝ him not, ʒpon mǝ wǝrd."

After anǝðer mǝrnful ʒr,  
 az morn began tu glim,  
 and Piter loiterd in ðe rum  
 wið Jǝzʒs, it wud sim,  
 anǝðer konfidentli sed,  
 "Ɔʒ fʒurli wost wið him,  
 for ðʒ a Galilian art,  
 ðǝ spǝǝ agrǝz ðertu."  
 ðen hi began tu kʒrs and swǝr,  
 intu a paʒon flu,  
 and sed, "Ɔ du not nǝ ðis man  
 ov hum ʒǝ spǝk." Befǝr  
 ðe wǝrdz had kwǝt eskept hiz lips,  
 kok-kreǝ woz herd wǝns mǝr.  
 ðe Lord ðen tʒrnd, and kǝt hiz ǝ:  
 hi went ʒt, and wept biterli.  
 Rememberǝ hwot ðe Lord had sed,  
 hi hid hiz fes, and bʒd hiz hed.

## SECTION 179.

*Christ is taken before the Sanhedrim and condemned.*

Matthew 27. 1. Mark 15. 1.  
Luke 22. 66-71.

At early dawn, when morning's ray  
Was still with shadows dim,  
The priests and elders brought the  
Before the Sanhedrim; [Lord  
And there they asked, "Art thou in-  
The Christ, Messiah true?" [deed  
Jesus replied, "If I repeat,  
I am, your credence due  
Ye will refuse; and if I ask  
You questions in reply,  
Ye will not answer; but my right  
To liberty deny.  
Yet know, hereafter ye shall see  
The Son of man enthroned  
On the right hand of God's own power,  
Though now by men disowned."  
Then said they all, "Art thou, in truth,  
The Son of God above?"  
Christ answered, "Ye say right; I  
This did sufficient prove. [am."  
Unto the Jews assembled there,  
His blasphemy; and straight  
They sentenced him to die the death,  
To gratify their hate.

## SECTION 180.

*Judas declares the Innocence of Christ.*  
Matthew 27. 3-10.

Then Judas who betrayed the Lord,  
When he thus saw him stand  
Condemned to die, repented of  
The treachery he had planned;  
And brought the thirty silver coins  
Back to the priests, and said,  
"I've sinned in what I've done, for I  
Have guiltily betrayed  
The Innocent: his blood's on me."  
They said, "What's that to us?  
See thou to that. We've only judged  
A man most blasphemous."

## SEKSEON 179.

*Krist iz teken befør de Sanhedrim and kondemd.*

Matju 27. 1. Mark 15. 1.  
Luk 22. 66-71.

At erli don, hwen mornig'z re  
woz stil wid sadøz dim,  
de prists and elderz brøt de Lord  
befør de Sanhedrim;  
and ðer ðe askt, "Art ðs indid  
de Krjst, Mesja tru?"  
Jizvs repljð, "If j repit,  
Æ am, yr kridens dū  
yi wil refuz; and if j ask  
y kwestionz in replj,  
yi wil not anser; bøt mj rjt  
tu liberti denj.  
Yet nò, hirafter yi sal si  
de Søn ov man entrønd  
on de rjt hand ov God'z øn pser,  
ðø nø bj men disønd."  
Æn sed ðe øl, "Art ðs, in truaf,  
de Søn ov God abov?"  
Krijst anserd, "Yi sè rjt; j am."  
Æis did søfisent pruv,  
øntu de Juuz asembeld ðer,  
hiz blasfemi; and stret  
de sentenst him tu dj ðe deð,  
tu gratifj ðer het.

## SEKSEON 180.

*Judas deklørz de Inosens ov Krjst.*  
Matju 27. 3-10.

Æn Judas hui betred de Lord,  
hwen hi ðøz sø him stand  
kondemd tu dj, repented ov  
de tregeri hi had pland;  
and brøt ðe tertj silver koinz  
bak tu de prists, and sed,  
"Æ'v sind in hwot j'v døn, for j  
hav giltili betred  
de Inosent: hiz blød'z on mi."  
Æe sed, "Hwot's ðát tu øs?  
Si ðs tu ðát. Wi'v ønli jøjd  
a man møst blasfemøz."



He cast the silver pieces down,  
 ('Twas in the temple too,)  
 And went and hanged himself. The  
 priests and the elders knew [chief  
 It was the price of blood; and said,  
 "We must not keep it here."  
 They counsel took, and bought a field  
 To bury strangers, near.  
 That field was called Akeldama,  
 That is, the Field of Blood.  
 Thus was fulfilled the prophet's word,  
 Which long on record stood,  
 "They took the thirty silver coins,  
 The price of Innocence,  
 And gave them for the potter's field."  
 Such was their penitence.

## SECTION 181.

*Christ is accused before Pilate, and is by  
 him declared to be innocent.*

Matthew 27. 2, 11-14. Mark 15. 1-5.

Luke 23. 1-4. John 18. 28-38.

The multitude then rose, bound Christ,  
 And led him to the hall;  
 And then to Pontius Pilate brought,  
 To know what would befall.  
 At early hour, on that sad morn,  
 They came with cruel haste,  
 But would not enter in the hall,  
 Lest they should lose the feast.  
 So Pilate came forth unto them,  
 And asked, "What is the crime  
 Ye charge upon this man?" They said,  
 "It is, indeed, full time  
 That he should suffer by the law."  
 Then Pilate said, "Judge ye."  
 The Jews replied, "Sentence of death  
 We cannot now decree."  
 Thus Jesus' saying was fulfilled,  
 Which told how he should die;  
 By his own nation first betrayed,  
 That Rome might crucify.

Then they began to accuse the Lord;  
 "He doth pervert the nation,  
 Forbidding tribute to be paid,  
 And due subordination,  
 Saying, Himself is Christ, a king."  
 Pilate returned, and now

Hi kast ðe silver pisez dsn,  
 ('twoz in ðe tempel tu,)  
 and went and hand himself. ðe  
 prists and ðe elderz nu [gif  
 it woz ðe prjs ov blvd; and sed,  
 "Wi mðst not kip it hir."  
 ðe kðnsel tuk, and bot a fild  
 tu beri strænjerz, n.ir.  
 ðæt fild woz kold Akeldama,  
 ðæt iz, ðe Fild ov Blvd.  
 ðvs woz fulfild ðe profet's wðrd,  
 hwiç loŋ on rekord stud,  
 "ðe tuk ðe ðerti silver koinz,  
 ðe prjs ov Inosens,  
 and gev ðem for ðe poter'z fild."  
 Svç woz ðer penitens.

## SEKŒON 181.

*KriŒt iz akuzd befor Pilet, and iz bi him  
 deklarð tu bi inosent.*

Matu 27. 2, 11-14. Mark 15. 1-5.

Luk 23. 1-4. Jon 18. 28-38.

ðe mltitud ðen röz, bðnd KriŒt,  
 and led him tu ðe høl;  
 and ðen tu Ponsjus Pilet brot,  
 tu nó hwot wud befol.  
 At erli sr, on ðæt sad morn,  
 ðe kem wið kruel hest,  
 bot wud not enter in ðe høl  
 lest ðe sud luz ðe fist.  
 Sør Pilet kem forð ontu ðem,  
 and askt, "Hwot iz ðe krijm  
 yi çarj vpon ðis man?" ðe sed  
 "It iz, indid, ful tjm  
 ðat hi sud sfer bi ðe ló."  
 ðen Pilet sed, "Jvç yi."  
 ðe Juuz repljd, "Sentens ov ðeŒ  
 wi kanot nð dekri."  
 ðvs Jizðs' seiŋ woz fulfild,  
 hwiç told hð hi sud d;ç;  
 bi hiz øn nefon ferst betred,  
 ðat Røm mjt kruisif.

ðen ðe began tu akuz ðe Lord;  
 "Hi dðŒt pervert ðe nefon,  
 forbidiŋ tribuç tu bi ped,  
 and d;ç s;bdorin;son,  
 seiŋ, Himself iz KriŒt, a kiŋ."  
 Pilet retvrd, and nð

Jesus before him stood. He asked,  
 "The Jewish king art thou?"  
 Jesus replied, "Dost thou require  
 To know for thine own sake?  
 Or is it that some other men  
 Tell thee this charge to make?"  
 Pilate replied, "Am I a Jew?  
 I would thy question shun,  
 But for the charge against thee made  
 By Jews. What hast thou done?"  
 Christ said, "It is not of this world  
 My kingdom is, for then  
 My servants for my cause would fight  
 And save me from these men.  
 But now my kingdom's not from  
 hence."

Said Pilate, "Then, art thou  
 A king?" And Jesus said, "I am;  
 To me the world shall bow.  
 For this end only was I born;  
 And for this cause, forsooth,  
 I came into this world, to bear  
 My witness to the truth.  
 And everyone that's of the truth,  
 And will the truth receive,  
 Will gladly listen to my voice,  
 And in my word believe."  
 And Pilate asked, "What is the  
 truth?"

Then went forth to the Jews,  
 And said "I find no fault at all  
 In him whom ye accuse."  
 Then did the chief priests many crimes  
 Allege against the Lord,  
 But to the malice of these men,  
 He answered not a word.  
 Said Pilate, "See how many things  
 They bring against thee now."  
 He answered not a single word.  
 Pilate, amazed, said, "How  
 Is this, thou answerest not?  
 Canst thou these charges meet?"  
 Still Jesus spoke not, as he stood  
 Before the judgement seat.

SECTION 182.

*Christ is sent by Pilate to Herod.  
 Luke 23. 5-12.*

More fierce they grew, and said, with  
 "He stirs the people up, [rage,

Jizvs befør him stud. Hi askt,  
 "De Juiſ kin art d̄s?"  
 Jizvs replj̄d, "D̄st d̄s rekwj̄r  
 tu n̄o for d̄jn ̄n sek?"  
 or iz it dat sm̄ v̄der men  
 tel d̄i d̄is ̄arj̄ tu mek?"  
 Pj̄let replj̄d, "Am j̄ a Juw?"  
 "̄F wud d̄j̄ kw̄estion ſ̄vn,  
 b̄t for de ̄arj̄ āgenſt d̄i mēd  
 bj̄ Juz. Hwot hast d̄s d̄vn?"  
 Krj̄st sed, "It iz not ov d̄is w̄rld  
 mj̄ k̄ndom iz, for den  
 mj̄ ſervants for mj̄ k̄oz wud ſjt̄  
 and ſev mi from d̄iz men.  
 B̄t n̄s mj̄ k̄ndom'z not from  
 hens."

Sed Pj̄let, "Den, art d̄s  
 a kin?" And Jizvs sed "̄F am;  
 tu mi de w̄rld ſal b̄s.  
 For d̄is end ̄enli woz j̄ born;  
 and for d̄is k̄oz, forſūt,  
 j̄ kem intu d̄is w̄rld, tu ber  
 mj̄ w̄itnes tu de trūt.  
 And everiw̄dn dat's ov de trūt,  
 and wil de trūt reſiv,  
 wil gladli liſen tu mj̄ vois,  
 and in mj̄ w̄rd beliv."  
 And Pj̄let askt, "Hwot iz de  
 trūt?"

Den went f̄erſt tu de Juw,  
 and sed, "̄F ſj̄nd n̄o ſolt at ̄ol  
 in him hum yj̄ akuz."  
 Den did de ̄gjf priſts meni krj̄mz  
 alej̄ āgenſt de Lord,  
 b̄t tu de malis ov d̄iz men,  
 hi anserd not a w̄rd.  
 Sed Pj̄let, "Si h̄s meni ſj̄nz  
 de brij̄ āgenſt d̄i n̄s."  
 Hi anserd not a ſingel w̄rd.  
 Pj̄let, amezd, sed, "H̄s  
 iz d̄is, d̄s anserest not?  
 Kanst d̄s d̄iz ̄arjez mit?"  
 Stil Jizvs ſpek not, az hi stud  
 befør de j̄vj̄ment ſit.

SEK̄SON 182.

*Krj̄st iz sent bj̄ Pj̄let tu Herod.  
 Luuk 23. 5-12.*

M̄er firs de gru, and sed, wid rej,  
 "Hi sterz de pipel ̄p,

From Galilee unto this place ;  
 We cannot with him cope."  
 When Pilate heard of Galilee,  
 He asked, if Christ came thence ;  
 And when he knew, to Herod straight  
 He sent him, for defence.  
 Exceeding glad king Herod was ;  
 For great things he had heard  
 Of him, and hoped some miracle  
 To see, and hear Christ's word.  
 But Jesus nothing would reply  
 To all his questionings,  
 Though priests and scribes used  
 taunts and jibes,  
 And uttered cruel things.  
 Then Herod and his men of war  
 Scorned him ; and on his back  
 They put a gorgeous robe, and then  
 To Pilate sent him back.  
 Pilate and Herod, that same day,  
 Became as friends again ;  
 Before they were at enmity.  
 What friendship 'tween such men ?

## SECTION 183.

*Christ is brought back again to Pilate, who again declares him innocent.*

Matthew 27. 15-23. Mark 15. 6-14.  
 Luke 23. 13-23. John 18. 38-40.

Then Pilate summoned the chief  
 And rulers of the Jews, [priests  
 And said, "Ye've brought this man to  
 As one whom ye accuse [me  
 Of stirring up the people, and  
 Perverting them, and I,  
 Who have examined him upon  
 The charge you specify,  
 Have found no crime or fault in him :  
 Such charge is cruelty.  
 Nor Herod, for to him I sent  
 The case, to know his mind ;  
 And he no manner of offence  
 For punishment, could find.  
 Your course appears to me unjust,  
 And Herod thinks it so ;  
 Therefore, with some small chastise-  
 I now will let him go ; [ment,  
 For nothing worthy death or bonds  
 Has this man done or said.

from Galili vntu ðis ples ;  
 wi kanot wid him kœp."  
 Hwen Pjlet herd ov Galili,  
 hi askt, if Krjst kem ðens ;  
 and hwen hi nu, tu Herod stret  
 hijsent him, for defens.  
 Eksidiŋ glåd kiŋ Herod woz ;  
 for gret ðiŋz hi had herd  
 ov him, and hept sœm mirakel  
 tu si, and hir Krjst's wœrd.  
 Bœt Jizœs nœtiŋ wud replj  
 tu œl hiz kwestioniŋz,  
 ðœ prists and skriŋbz ūzd tœnts  
 and jibz,  
 and œterd kruel ðiŋz.  
 ðœn Herod and hiz men ov wor  
 skornd him ; and on hiz bak  
 ðœ put a gorjœs rœb, and ðœn  
 tu Pjlet sent him bak.  
 Pjlet and Herod, dât sem dœ,  
 bekem az frendz agen ;  
 befœr ðœ wer at enmiti.  
 Hwot frendjip 'twœn sœg men ?

## SEKŒON 183.

*Krjst iz brœt bak agen tu Pjlet, hu agen dekleorz him inosent.*

Matj 27. 15-23. Mark 15. 6-14.  
 Luuk 23. 13-23. Jon 18. 38-40.

ðœn Pjlet sœmond ðœ gœf prists  
 and rulerz ov ðœ Juuz,  
 and sed, "Yi'v brœt ðis man tu mi  
 az wœn huœm yi akœz  
 ov steriŋ œp ðœ pipel, and  
 pervertiŋ ðœm, and j  
 huœ hav ekzœmind him, œpon  
 ðœ çœrj ū spesifi,  
 hav fœnd nœ kriœm or fœlt in him :  
 sœg çœrj iz kruelti.  
 Nor Herod, for tu him j sent  
 ðœ kœs, tu nœ hiz mœnd ;  
 and hi nœ maner ov œfœns  
 for œœniœment, kud fiŋd.  
 Ūr kœrs œpirz tu mi œnjœst,  
 and Herod ðiŋks it sœ ;  
 ðœrfœr, wid sœm smœl çœstizment,  
 j nœ wil let him gœ ;  
 for nœtiŋ wœrði dœœ or bondz  
 haz ðis man dœn or sed.



I'll therefore set him free at once,  
 For custom has decreed  
 That at this solemn festival  
 One prisoner be set free,  
 Whichever ye desire: now say,  
 What prisoner it shall be;  
 Barabbas, or this Jesus Christ,  
 Whom I deem just and true,  
 And whom as Christ, ye will not own,  
 But still his life pursue."  
 (Barabbas was a rebel, that  
 Defied the Roman rule,  
 And, in an insurrection, had  
 Committed murder foul.)  
 "Shall I release," said Pilate, "him  
 Ye call King of the Jews?"  
 He knew 'twas envy that had led  
 The chief priests to accuse  
 The Lord. And while he sat there, lo,  
 His wife sent unto him  
 And said, "Beware, and keep thyself  
 From such an awful crime  
 As shedding that man's blood would  
 be,—  
 That righteous man and just:  
 For I have had a dreadful dream  
 Concerning him, and trust  
 That he will neither be condemned,  
 Nor we endure the curse  
 Of shedding innocent blood, than  
 which  
 No wickedness is worse."  
 But the chief priests and elders then  
 Stirred up the multitude  
 To ask Barabbas' liberty,  
 And the Messiah's blood.  
 And they cried out at once, "Release  
 Unto Barabbas give,  
 And let not Jesus, called the Christ,  
 Have privilege to live."  
 But Pilate, wishing more and more  
 To set the Savior free,  
 Pleaded again in his behalf;  
 But the foul bigotry  
 Of the besotted Jews forbade  
 This act of justice there,  
 For they preferred Barabbas still,  
 And Christ they would not spare.  
 Then Pilate said, "What shall I do  
 With this your Jewish King?"

Æ'l ðerfær set him fri at wõns,  
 for kþstom haz dekridd  
 ðat at ðis solem festival  
 wõn prizoner bi set fri,  
 hwigever yi dezir: nþ se,  
 hwot prizoner it sal bi;  
 Barabas, or ðis Jizþs Krjst,  
 hum i dim jþst and tru,  
 and hum az Krjst, yi wil not øn,  
 bþt stil hiz lif pþrsu."  
 (Barabas woz a rebel, ðat  
 deþid ðe Røman ruul,  
 and, in an insþrekþjon, had  
 komited mþrder fþl.)  
 "Sal i relis," sed Pjlet, "him  
 yi køl kþj ov ðe Juuz?"  
 Hi nu 'twoz envi ðat had led  
 ðe gif prists tu akuz  
 ðe Lord. And hwj hi sat ðer, lø,  
 hiz wjf sent vntu him  
 and sed "Bewer, and kip ðjself  
 from svþ an øful krjþ  
 az sedjþ ðat man'z blþd wud  
 bi,—  
 ðat rjþþs man and jþst:  
 for i hav had a dredful drim  
 konsernjþ him, and trþst  
 ðat hi wil nþter bi kondemd,  
 nor wi endyr ðe kþrs  
 ov sedjþ inosent blþd, ðan  
 hwjþ  
 nø wikednes iz wþrs."  
 Bþt ðe gif prists and elderz ðen  
 sterd vþ ðe mþltitþd  
 tu ask Barabas' liberti,  
 and ðe Mesja'z blþd.  
 And ðe krjþ øt at wõns, "Relis  
 vntu Barabas giv,  
 and let not Jizþs, køld ðe Krjst,  
 hav privilej tu liv."  
 Bþt Pjlet, wjþjþ mør and mør  
 tu set ðe Sevier fri,  
 plided agen in hiz behsf;  
 bþt ðe fþl bigotri  
 ov ðe besoted Juuz forbad  
 ðis akt ov jþstis ðer,  
 for ðe preferd Barabas stil,  
 and Krjst ðe wud not sper.  
 ðen Pjlet sed, "Hwot sal i du  
 wið ðis yr Juwif Kþjþ?"

They cried aloud, "Him crucify!"  
 And made the welkin ring.  
 He said to them the third time,  
 What evil hath he done? ["Why?  
 I find no cause of death in him;  
 Nor least offence,—not one."  
 But they, more furious than before,  
 With frantic hatred cried,  
 "Away with this man from the earth;  
 Let him be crucified."  
 And as they Pilate thus assailed,  
 Their voices, & the crowd's, prevailed.

## SECTION 184.

*Pilate releases Barabbas, and delivers Christ  
 to be crucified.*

Matthew 27. 24-29. Mark 15. 15-18.  
 Luke 23. 24, 25. John 19. 1-16.

When Pilate saw this scorn of law;  
 And tumult, fierce and rude;  
 And felt that he could nothing do,  
 By his appeals, renewed,  
 He water took, and washed his hands  
 Before the multitude,  
 And said, "See ye to this man's blood,  
 For I am innocent."  
 The people shouted, "Let his blood  
 On us fall; we consent;  
 And on our children too." Their hate  
 Of Christ was vehement.  
 Then Pilate, yielding to their will,  
 Released the murderer dire,  
 Barabbas, who in prison lay,  
 And granted their desire.  
 The holy Jesus then he scourged,  
 And gave him to their will,  
 To crucify him as they wished,  
 And thus their own doom seal.  
 The soldiers to Prætorium,  
 Which was the common hall,  
 Led Jesus, and assembled there  
 The band of soldiers all.  
 They stripped him, and then put on  
 A purple-scarlet cloak; [him  
 A crown of thorns upon his head  
 They put, just to provoke  
 Him with a show of kingliness,  
 And actual cruelty.

Æ krijd alsd, "Him kruusif!"  
 and med ðe welkin riþ.  
 Hi sed tu ðem ðe ðerd tîm "Hwî?  
 hwot ivil haþ hi ðvn?  
 Æ fînd nør kôz ov ðef in him;  
 nør list ofens,—not wvn."  
 Bvt ðe, mør fûriþs ðan befør,  
 wið frantik hetred krijd,  
 "Awæ wið ðis man from ðe erf;  
 let him bi kruusifd."  
 And az ðe Pîlet ðvs aseld,  
 ðer voizez, and ðe krød'z, prevæld.

## SEKŞON 184.

*Pîlet relizez Barabas, and deliverz Kriþ  
 tu bi kruusifd.*

Matþ 27. 24-29. Mark 15. 15-18.  
 Luk 23. 24, 25. Jon 19. 1-16.

Hwen Pîlet so ðis skorn ov ló;  
 and tûmþlt, fîrs and rud;  
 and felt ðat hi kud nþtiþ ðu,  
 bi hiz apilz, renud,  
 hi wøter tuk, and woft hiz handz  
 befør ðe mþltitud,  
 and sed, Si yi tu ðis man'z bløð,  
 for i am inosent."  
 Æ pipel fsted, "Let hiz bløð  
 on vs føl; wi konsent;  
 and on sþ çildren tu." Æer het  
 ov Kriþt woz vihement.  
 Æen Pîlet, yildiþ tu ðer wil,  
 relist ðe mþrderer ðjþ,  
 Barabas, hu in prizon le,  
 and granted ðer dezjþ.  
 Æe høl Jizþs ðen hi skþrjþd,  
 and gev him tu ðer wil,  
 tu kruusifþ him az ðe wiþt,  
 and ðvs ðer øn dum sil.  
 Æe seldierz tu Prætorium,  
 hwiç woz ðe komon høl,  
 led Jizþs, and asemheld ðer  
 ðe band ov seldierz ol.  
 Æe stript him, and ðen put on hiþ  
 a þþrpel-skarlet kløk;  
 a krøn ov ðornz vþon hiz hed  
 ðe put, jþst tu þrevøk  
 him wið a sþ ov kiþlines,  
 and aktþal kruelti.

A reed for sceptre in his hand  
They placed, then bowed the knee  
In mocking salutation, and  
Pretended loyalty.

“King of the Jews, all hail!” they  
Then smote him spitefully. [cried,  
They spat on him, and took the reed,  
And smote him on his sacred head.

Relenting Pilate then went out,  
And thus again appealed,  
“I bring him forth that ye may know  
There is no fault revealed.”

Jesus came forth, in purple robe,  
Wearing the thorny crown,  
And spoke these words, “Behold the  
man!”—

And spoke without a frown.  
But still the priests and officers,  
With hatred filled, exclaimed,  
“Ah! crucify him! crucify!”  
And Pilate, not unblamed,  
Replied, “Take ye, and crucify,  
I find no fault at all.”

The Jews then said, “We have a law,  
Which, as God’s voice, doth call  
On us to take away his life.

Indeed, he ought to die,  
Because he proudly made himself  
The Son of God most high.”

Then Pilate grew more fearful still,  
At hearing that strange word,  
And to the judgement hall returned,  
And questioned thus the Lord :

“Whence art thou?” Jesus answered  
“Wilt thou not answer me? [not.  
Dost thou not know my power to save,  
Or crucify, even thee?”

Jesus then spoke, “No power hast  
thou

’Gainst me, except from heaven ;  
Therefore the greater sin is his  
Who me to thee has given.”

From that time Pilate sought to save  
Him : but, to gain their end,  
The Jews said, “If thou let him go,  
Thou art not Cæsar’s friend.  
Whoever makes himself a king,  
Doth against Cæsar speak.”

A rid for septer, in hiz hand  
ðe plest, ðen bød ðe ni,  
in mokiñ saluðeson, and  
pretended loialti.

“Kiñ ov ðe Juz, ol hel!” ðe krið,  
ðen smøt him spjiðfuli.  
Æ spat on him, and tuk ðe rid,  
and smøt him on hiz sekred hed.

Relentiñ Pjlet ðen went øt,  
and ðøð agen apild,  
“Æ briñ him førð ðat yi me nó  
ðer iz nø folt revild.”  
Jizøð kem førð, in pørpel røb,  
wering ðe ðorni krøn,  
and spøk ðiz wørdz, “Behøld ðe  
man!”—

and spøk wiðøt a frøn.  
Bøt stil ðe priðts and ofiserz,  
wið hetred fild, eksklemd,  
“Ah! kruisifi him! kruisifi!”  
And Pjlet, not ønblemd,  
replið, “Tøk yi, and kruisifi,  
i find nø folt at øl.”

Æe Juz ðen sed, “Wi hav a lo,  
hwig, az God’z vois, ðøð køl  
on øð tu tek awø hiz lif.

Indið, hi øt tu ði,  
bekøz hi pørðli með himself,  
ðe Søn ov God møst hi.”

Æen Pjlet gruu mør fairful stil,  
at hariñ ðát strenj wørd,  
and tu ðe jøjment høl retørnd,  
and kwestionð ðøð ðe Lord :

“Hwens art ðø?” Jizøð anserð  
“Wilt ðø not anser mi? [not.  
Døst ðø not nó mi pøer tu sev,  
or kruisifi, iven ði?”

Jizøð ðen spøk, “Nø pøer hast  
ðø

’genst mi, eksept from heven ;  
ðerfør ðe greter sin iz hiz  
hu mi tu ði haz given.”

From ðát tjiñ Pjlet søt tu sev  
him : bøt, tu gen ðer end,  
ðe Juz sed, “If ðø let him gø,  
ðø art not Sizar’z frend.  
Huøever meks himself a kiñ,  
ðøð agenst Sizar spik.”



|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                                                                                                             |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Then Pilate rose, and brought again,<br/>The Holy One and meek.<br/>It was the preparation day,<br/>At morning hour of six,*<br/>When Pilate did in Gabbatha<br/>His seat of judgement fix.<br/>Then, turning to the Jews, he said,<br/>"Behold your King!" But they,<br/>With eager shout, at once cried out,<br/>"Away with him! Away!"<br/>And "Crucify!" Nought would ap-<br/>Their animosity. [pease<br/>"What! shall I crucify your King?"<br/>Asked Pilate, mockingly.</p> | <p>Æen Pīlet rōz, and brōt agen,<br/>de Hōli Wōn and mik.<br/>It woz ðe preparēson dē,<br/>at mornīŋ s̄r ov siks,*<br/>hwen Pīlet did in Gabata<br/>hiž sit ov jōjment fiks.<br/>Æen, tōrniŋ tu ðe Juuz, hi sed,<br/>"Behōld ūr kiŋ!" Bōt ðe,<br/>wið iger s̄st, at wōns krið s̄t,<br/>"Awe wið him! Awe!"<br/>and "Krusifi!" Nōt wud apiz<br/>ðer animositi.<br/>"Hwot! sal i krusifi ūr kiŋ?<br/>askt Pīlet, mokiŋli.</p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

\* It is probable that St. John here used the Roman reckoning of days and hours, which resembled our own, (according to Townsend,) and commenced their circle at midnight. The other Evangelists used the Jewish reckoning of days and hours, which commenced their circle about sunset. This diversity of reckoning expositors have often failed to perceive, and consequently have gone into great technicalities and perplexities.

I have a strong persuasion that, according to the Gospel history, Christ took his last Passover towards the commencement of the *fifth day* of the Jewish week, which extended from our Wednesday evening to Thursday afternoon. In this day of the Passover of the Jews, there was full moon—light shining all night; and the population of Jerusalem, from the highest to the lowest, was all in commotion, at the celebration of their national festival. During the night, or early morning, of this Passover day, Christ was tried and condemned; he was delivered up by Pilate at six in the morning thereof, and he was crucified at nine in the morning thereof, and he expired on the cross at three in the afternoon, after which he was buried.

Now St. John (who, as I say, used the Roman reckoning,) includes the Jewish Passover's Preparation day of the Sabbath, in the Roman day to which he refers; though, according to the Jewish reckoning, it did not commence till the evening thereof. In the same way, he says it was the sixth hour of the morning, (according to the Roman reckoning,) when it was the first hour according to the Jewish reckoning of the other Evangelists, who tell us that Christ was crucified three hours after, at the third hour of the morning, or what we term 9 *a.m.*

The Jewish Passover's Preparation day, which, like all the days of the Jews, began in the evening, could not be their Passover day, because it succeeded the Passover; neither could it be their Sabbath, because it preceded the Sabbath.

The other Evangelists tell us that, according to the Jewish reckoning, when the evening of the Passover day was come, the Passover's preparation of the Sabbath commenced. This Preparation day is what the Jews called their *sixth day*, extending from Thursday evening till Friday afternoon. Then their *seventh day*—their Sabbath—commenced, extending from Friday evening to Saturday afternoon, at the last part of which their week concluded.

Thus I conceive our Lord, according to his own prediction, lay three nights and three days buried in the earth; namely, Thursday night, Friday night, and Saturday night, and Friday morning, Saturday morning, and Sunday morning, which being on the third day, he rose again. This view appears to myself, and a few other critics, capable of demonstration, as a matter of Biblical truth and historic science.

But while I maintain this theory as the only one which will satisfactorily reconcile the statements of the Evangelists on this point, I have no wish to disturb the venerable ecclesiastical custom of celebrating the death of Christ on Good Friday, though it may be a day after the fact. The grand purpose of the church is that the fact itself should be devoutly impressed on the hearts of people at that sacred season.

The chief priests said, "We Cæsar own,  
And have no king beside."  
Then Pilate gave him up to them,—  
Gave to be crucified.

## SECTION 185.

*Christ is led away from the Judgement Hall  
of Pilate to Mount Calvary.*

Matthew 27. 31, 32. Mark 15. 20, 21.  
Luke 23. 26-32. John 19. 16, 17.

Then took they Jesus, as they wished,  
And led him from the hall,  
And having once more mocked him, as  
They low before him fall,  
They took the purple robe from him,  
And put his own clothes on ;  
Then led him to be crucified,  
As day began to dawn.  
Submissively he bore his cross,  
But, faint with weakness, fell.  
To bear a part of that sad load  
Simon they now compel  
(Of Alexander, Rufus, he  
Was father,) to assist.  
They laid the cross on him, therefore,  
To bear it after Christ.  
There followed Jesus, as he went,  
A goodly company ;  
And many women, who beheld  
This great iniquity.  
And Jesus, turning to them, said,  
" Weep not, weep not for me,  
Ye daughters of Jerusalem,  
Who show me sympathy,  
But for yourselves and children weep,  
Who bitter days will see.  
Behold the days come when they shall  
Their misery thus deplore :—  
' The barren are the blessed, and  
The wombs that never bore.'  
And in their sad distress of life  
They will begin to say  
Unto the mountains and the hills,  
' Fall on us ; hide, we pray.'  
If in this way the green tree fares,  
What of the dry, which God now  
spares ?"  
There were two malefactors, whom  
They led, with Christ, to their sad  
doom.

Ɔe gif prists sed, " Wi Sizar Ɔn,  
and hav nƆ kiŋ besjð."  
Ɔen Pjlet gev him Ƴp tu ðem,—  
gev tu bi kruusifjð.

## SEKƆON 185.

*Krjst iz led awe from de Jajment HƆl  
ov Pjlet tu Msnt Kalvari.*

Mafu 27. 31, 32. Mark 15. 20, 21.  
Luk 23. 26-32. Jon 19. 16, 17.

Ɔen tuk ðe JizƳs, az ðe wjft,  
and led him from ðe hƆl,  
and haviŋ wƳns mƆr mƆkt him, az  
ðe lƆ befƆr him fƆl,  
ðe tuk ðe ƳrƳpel rƆb from him  
and put hiz Ɔn klƆdz on ;  
ðen led him tu bi kruusifjð,  
az ðe began tu ðƆn.  
SƳbmisivli hi bƆr hiz kros,  
bƳt, fent wið wiknes, fel.  
Tu bƆr a part ov ðat sad lƆd  
Sjmon ðe nƆ kompel  
(ov Alekzander, RuufƳs, hi  
woz fƆðer,) tu asist.  
Ɔe led ðe kros on him, ðerfƆr,  
tu bƆr it after Krjst.  
Ɔer folƆd JizƳs, az hi went,  
a gudli kƳmpani ;  
and meni wimen, hu beheld  
ðis gret inikwiti.  
And JizƳs, tƆrniŋ tu ðem, sed,  
" WjƳ not, wjƳ not for mi,  
Ƴi ðoterz ov Jerusalem,  
hu fƆ mi simpati,  
bƳt for Ƴrselvz and gjldren wjƳ,  
hu biter ðez wil sƆ.  
BehƆld ðe ðez kƳm hwen ðe sal  
ðer mizeri ðƳs deplƆr :—  
' ðe baren ar ðe blesed, and  
ðe wumz ðat never bƆr.'  
And in ðer sad distres ov ljf  
ðe wil begin tu se  
Ƴntu ðe mƆntenz and ðe hilz,  
' FƆl on Ƴs ; hjð, wi Ƴre.'  
If in ðis we ðe grin tri ferz,  
hwot ov ðe dri, hwiç God nƆ  
sƳrƳz ?"  
Ɔer wer tƳ malefaktorz, hum  
ðe led, wið Krjst, tu ðer sad  
dum.

## SECTION 186.

*Christ arrives at Mount Calvary, and  
is crucified.*

Matthew 27. 33, 34, 37. Mark 15. 22, 23, 26, 28.  
Luke 23. 33, 34, 38. John 19. 18-22.

They bring him unto Golgotha,  
Called also Calvary,  
Which means the place of skulls, and  
Complete the tragedy. [there  
They gave him vinegar to drink,  
And mingled it with gall,  
But when he had just tasted, he  
Refused to drink at all.  
And with him there were crucified  
Two thieves, or rioters ;  
On each side one, he in the midst,—  
The Christ—and prisoners !  
And so the Scripture was fulfilled  
Which saith of Jesus, “ He  
Was numbered with transgressors.”  
Thus speaks the prophecy. [for  
And Pilate wrote a title, and  
He put it o'er his head,  
And many a Jew stood there to view,  
And this inscription read.  
In Hebrew, Greek, and Latin, too,  
'Twas written ; so that all men knew.

In Hebrew thus the title ran :—

“ THIS IS JESUS, THE KING  
OF THE JEWS.”

And thus it was in Greek :—

“ JESUS THE NAZARITE, THE  
KING OF THE JEWS.”

And in the Latin thus :—

“ THIS IS THE KING OF THE  
JEWS.”

The chief priests, then, to Pilate, said,  
“ Write not, ‘ King of the Jews,’  
But that he said, ‘ I am their King.’ ”  
And Pilate did not choose  
To alter it a single whit,  
But said, “ What's written I have  
writ.”

## SEKSEON 186.

*Krist arivz at Msnt Kalvari, and iz  
krusifid.*

Matju 27. 33, 34, 37. Mark 15. 22, 23, 26, 28.  
Luk 23. 33, 34, 38. Jon 19. 18-22.

Ɖe briŋ him ontu Golgoŋa,  
kold olse Kalvari,  
hwig minz Ɖe ples ov skulz, and  
komplit Ɖe trajedi. [Ɖer  
Ɖe gev him vinegar tu drink,  
and mingeld it wid goll,  
bvt hwen hi had jvst tested, hi  
refuzd tu drink at ol.  
And wid him Ɖer wer krusifid  
tú tivz, or rjoterz ;  
on iċ sjd wvn, hi in Ɖe midst,—  
Ɖe Krjst—and prizonerz !  
And se Ɖe Skriptur woz fulfild  
hwig set ov Jizvs, “ Hi  
woz nvmberd wid transgreserz,” for  
Ɖvs spiks Ɖe profesi.  
And Pjlet rot a tjtet, and  
hi put it e'r hiz hed,  
and meni a Ju stud Ɖer tu vq,  
and Ɖis inskripjon red.  
In Hibru, Griċ, and Latin, tu  
'tvoz riten ; se Ɖat ol men nq.

In Hibru Ɖvs Ɖe tjtet ran :—

“ ƉIS IZ JUZVS, ƉE KIŋ  
OV ƉE JUWZ.”

And Ɖvs it woz in Griċ :—

“ JUZVS ƉE NAZARƉT, ƉE  
KIŋ OV ƉE JUWZ.”

And in Ɖe Latin Ɖvs :—

“ ƉIS IZ ƉE KIŋ OV ƉE  
JUWZ.”

Ɖe ċif prists, Ɖen, tu Pjlet, sed,  
“ Rjt not, ‘ Kiŋ ov Ɖe Juwz,’  
bvt Ɖat hi sed, ‘ F am Ɖer Kiŋ.’ ”  
And Pjlet did not ċuz  
tu olter it a singel hwit,  
bvt sed, “ Hwot's riten j hav  
rit.”



## SECTION 187.

*The Crucifixion.*—Matthew 27. 35, 36, 39-44.

Mark 15. 24, 25, 29-32.

Luke 23. 35-37, 39-44. John 19. 23-27.

They crucified the Lord of life,  
And man of sorrows too ;  
And yet, for those who did their hands  
In his own blood imbrue,  
“ Father,” he said, “ forgive them, for  
They know not what they do.”

The Roman soldiers took his clothes,  
And claimed them as their own,  
Divided them, and made four parts,  
And each of them took one :  
And as his coat was woven throughout,  
Cast lots for that alone.

So was the prophet’s word fulfilled,  
“ My garments they did part,  
And for my vesture they cast lots,”

While he endured death’s dart.  
These things therefore the soldiers  
did.

And now the day wore on :  
The third hour of the Jews approached,  
’Twas nine by morning’s sun.

And sitting down they watched him  
there.

The people who stood by,  
And rulers too, reviled him with  
The taunt, “ Now let him try  
To save himself, if he be Christ,  
The chosen of the Lord.

Others he saved ; the dead he raised ;  
Cured people by a word.”

The soldiers also mocked him, when  
They kindly offered him

Some vinegar, to quench his thirst,  
In sufferings so extreme,

And said, derisively, “ If thou  
Be true King of the Jews,

Then save thyself ; rule o’er the land ;  
None will thy sway refuse.”

The passers-by reviled him too,

And wagged their heads, and railed :  
With pouting lips, they poured con-  
tempt,

(While Jesus never quailed,)

## SEKŒON 187.

*Æ Krusifikſon.*—Maſu 27. 35, 36, 39-44

Mark 15. 24, 25, 29-32.

Luk 23. 35-37, 39-44. Jon 19. 23-27.

Æ krusifd ðe Lord ov lif,  
and man ov soroz tu ;  
and yet, for ðoz hu did ðer handz  
in hiz en blød imbru,  
“ Fæder,” hi sed, “ forgiv ðem, for  
ðe nò not hwot ðe du.”

Æ Røman seldierz tuk hiz klødz,  
and klømd ðem az ðer en,  
divjded ðem, and med fèr parts,  
and ið ov ðem tuk wøn :  
and az hiz kòt woz wøven trúst,  
kast lots for ðát aløn.

Sø woz ðe profet’s wørd fulfild,  
“ Mj garments ðe did part,  
and for mj vestur ðe kast lots,”

hwjl hi endurd ðeſ’s dart.  
Æiz ſiþz ðerfèr ðe seldierz  
did.

And nð ðe ðe wøron :  
ðe ðerd sr ov ðe Juuz aprøgt,  
’twoz njn bj mornij’z søn.

And sitiþ døn ðe woçt him  
ðer.

Æ pipel hu stud bj,  
and rulerz tu, revjld him wið  
ðe tænt, “ Nð let him trj  
tu sev himself, if hi bi Krjst,  
ðe çøzen ov ðe Lord.

pðerz hi sevd ; ðe ded hi rezd ;  
kurd pipel bj a wørd.”

Æ seldierz olðø mokt him, hwen  
ðe kjndli oferd him

søm vinegar, tu kweng hiz ðerst,  
in søferijz sø ekstrim,

and sed, derjivli, “ If ðð  
bi tru Kjþ ov ðe Juuz,

ðen sev ðjself ; rul ø’r ðe land ;  
nøn wil ðj swe refuz.”

Æ passerz-bj revjld him tu,

and wagd ðer hedz, and reld :  
wið pøtiþ lips, ðe pørd kon-  
tempt,

(hwjl Jizðs never kweld,)

“Ah! thou, who wouldst destroy, and  
The temple in three days, [build,  
Save now thyself; come down, and  
then

We, too, will sing thy praise.”  
The chief priests, scribes, and elders  
mocked,

And said, “If thou be King  
Of Israel, come down, and we  
Will willing offerings bring.  
He trusted in the Lord; then let  
His God deliver now,  
If he will have him, for he said,  
‘Him my God I avow;  
I am his son.’ Let then this Christ,  
This King of Israel,  
Descend now from the cross; if not,  
Let him descend to hell.”

The very thieves reviled him too,  
And railed upon him thus:  
“If thou be Christ, first save thyself,  
And then thou may’st save us.”

One afterwards repented, and  
Rebuked such profanation;  
And to his fellow thief thus said,

“Hast thou no veneration  
For great Jehovah, seeing thou  
Art in this condemnation?  
And we indeed most justly, for  
We meet our due reward;  
But this man hath done nought amiss:”

He said to Jesus, “Lord,  
When in thy kingdom thou shalt be,  
Do thou, in love, remember me.”  
And Jesus said to him, “To-day,  
To Paradise I will convey  
Thee, when I go, from earth, away.”

Close by the cross of Jesus stood  
Mary, his mother, then;  
And Mary, wife of Cleopas,  
And Mary Magdalene.

When Jesus saw his mother there,  
With John, he loved so free,  
He said to her, “Behold thy son!”  
To him, “Thy mother see!”

And from that hour, his follower took  
Christ’s mother to his home,  
And shared with her the joys and griefs  
That to the faithful come.

“Ah! þú, hui wudst destroi, and  
þe tempel in þri dæg. [bild,  
sev næ ðjself: kóm dæn, and  
þen

wi, tu, wil siñ ðj prez.”  
Ðe çif prists, skriþz, and elderz  
mokt,

and sed, “If þú bi Kiñ  
ov Izrael, kóm dæn, and wi  
wil wiliñ oferinþz briñ.  
Hi trósted in ðe Lord; þen let  
hiz God deliver næ,  
if hi wil hav him, for hi sed,  
‘Him mi God i avæ;  
i am hiz sön.” Let þen ðis Krjst,  
ðis Kiñ ov Izrael,  
desend næ from ðe kros; if not,  
let him desend tu hel.”

Ðe veri ðivz revjld him tu,  
and reld ppon him þús:  
“If þú bi Krjst, ferst sev ðjself,  
and þen þú me’st sev vs.”

Wpñ afterwardz repented, and  
rebuht sþg profaneþon;  
and tu hiz feleþ ðif þús sed,

“Hast þú næ veneræþon  
for gret Jehøva, siin þú  
art in ðis kondemneþon?”

And wi indid mæst jþstli, for  
wi mit ær dý reword;  
bvt ðis man haþ dþn not amis:”

hi sed tu Jizþs, “Lord,  
hwen in ði kiñdom þú salt bi,  
dui þú, in lþv, remember mi.”  
And Jizþs sed tu him, “Tu-ðe  
tu Paradjs i wil konve  
ði, hwen i gø, from erþ, awe.”

Klæs bi ðe kros ov Jizþs stud  
Meri, hiz mþter, þen;  
And Meri, wif ov Kliopas,  
And Meri Magdalen.

Hwen Jizþs sþ hiz mþter ðer,  
wiþ Jon, hi lþvd sþ fri,  
hi sed tu her, “Behold ði sþn!”  
tu him, “Þi mþter si!”

And from ðát ær, hiz foløer tuk  
Krjst’s mþter tu hiz høm,  
and jerd wiþ her ðe joiz and grifs  
ðat tu ðe feþful kóm.

## SECTION 188.

*The Death of Christ.*

Matthew 27. 45-56. Mark 15. 33-41.  
 Luke 23. 44-49. John 19. 28-37.

The sixth hour of the day now came,  
 (The hour of twelve at noon,)  
 And darkness overspread the land,  
 And nature had a swoon.

The sun was darkened in the sky,  
 All things looked dim and drear,  
 Until the ninth hour of the day.

All hearts were filled with fear.  
 Then Jesus, with a loud voice, cried,  
 In death's last agony,

“Eloi, Eloi, lama sabachthani?”

That is, “My God, my God, to what  
 Hast thou abandoned me?”

Some of the people that stood there,  
 And heard this mournful cry,  
 Said, “This man calleth for Elias.”

And as the end drew nigh,  
 And Jesus knew that all was done  
 According to God's will,  
 He said, “I thirst;” that Scripture thus  
 Might be accomplished still.

One of them ran, and soon a sponge  
 In vinegar did dip,  
 And put it on a hyssop reed,  
 And raised it to his lip.

And others said, “Let be; that we  
 May see, if, from the dead,  
 Elias now will come to save,  
 Or render any aid.”

When therefore Jesus had received  
 The thirst-allaying drink,  
 He cried out, “It is finished!” Then  
 He loosened the last link  
 That bound him to the earth, and said,  
 “Father, I come to thee.

Into thy hands I now commit  
 My spirit.” Peaceably  
 The Lord then bowed his sacred head  
 And yielded up the ghost, as dead.

At that dread hour the temple's veil  
 Was rent throughout in twain;  
 The earth did quake, the rocks were  
 rent,  
 Graves open'd their mouths again.

## SEKSON 188.

*De Deð ov Krjst.*

Matj 27. 45-56. Mark 15. 33-41.  
 Luuk 23. 44-49. Jon 19. 28-37.

Ʒe siksŧ Ƨr ov Ʒe dƷ nƧ kƷm,  
 (Ʒe Ƨr ov twelƷ at nuun,)  
 and darknes Ʒverspred Ʒe land  
 and netjƷr had a swuun.

Ʒe sƷn woz darkend in Ʒe skj,  
 Ʒl Ʒinjz lukt dim and drir,  
 until Ʒe njntŧ Ƨr ov Ʒe dƷ.

Ʒl harts wer fild wið fir.  
 ƷƷen JizƷs, wið a lƷd vois, krjð,  
 in deŧ's last agoni,

“Eloj, Eloj, Isma sabakŧani?”

Ʒat iz, “Mj God, mj God, tu hwot  
 hast ƷƷ abandond mi?”

SƷm ov Ʒe pipel Ʒat stud ƷƷr,  
 and herd Ʒis mƷrnful krj,  
 sed, “Ʒis man koleŧ for Eljas.”

And az Ʒe end druun nj,  
 and JizƷs nƷ Ʒat Ʒl woz ƷƷn  
 akordiƷ tu God's wjł,  
 hi sed, “I Ʒerst;” Ʒat SkriptjƷr ƷƷs  
 mjt bi akompljst stil.

WƷn ov ƷƷm ran, and suun a sƷnƷj  
 in vinegar did dip,  
 and put it on a hisop rið,  
 and rezd it tu hiz lip.

And ƷƷerz sed, “Let bi; Ʒat wi  
 me si, if, from Ʒe ded,  
 Eljas nƧ wil kƷm tu seƷ,  
 or render eni ed.”

HƷen ƷƷrfer JizƷs had resivd  
 Ʒe Ʒerst-aleinj driƷk,  
 hi krjð Ʒt, “It iz finjst!” ƷƷen  
 hi luusend Ʒe last liƷk  
 Ʒat bƷnd him tu Ʒe Ʒrŧ, and sed,  
 “FƷƷer, j kƷm tu Ʒi.

Intu Ʒj handz j nƧ komit  
 mj spirit.” Pisabli  
 Ʒe Lord ƷƷen bƷd hiz sƷkred hed  
 and jilded ƷƷ Ʒe gƷst, az ded.

At Ʒat dƷred Ƨr Ʒe tempel's Ʒel  
 woz rent Ʒruust in twen;  
 Ʒe Ʒrŧ did kwƷk, Ʒe roks wer  
 rent,  
 gƷrvz ƷƷt ƷƷr mƷdƷz agen.



Now opposite Christ's cross stood one,  
Centurion of the band,  
Who watched these awful signs, and  
heard

Those words, so sad, so grand.  
He, struck with fear, exclaimed, "This  
A righteous one must be." [man  
And others said, "The Son of God  
Is here most certainly."

And at the sight, the people smote  
Their breasts, with anguish filled;  
And silently they turned away,  
With grief and horror chilled.

His friends, too, witnessed all these  
things,

And feeble women there;  
Mary of Magdalene, and she  
Who James and Joses bare;  
Salome, who had ministered  
To Christ in Galilee,  
And numerous other women who  
Loved Jesus tenderly.

'Twas evening. A new day began,  
Sixth of the Jewish week,  
The day of preparation; and  
The Jews at once bespeak  
The care of Pilate to prevent  
That on the Sabbath day  
The bodies should stay on the cross.

They therefore begged that they  
Might be removed, and straight be—  
He would enforce the law, [sought  
And break their legs, that they might  
die.

The thieves' they broke; but saw,  
When to the cross of Christ they came,  
He had already died.

They therefore did not break his legs,  
But pierced, with spear, his side,  
And forthwith blood and water came.

This record is most true:  
The deed was seen by him who now  
Records it, with the view  
That ye, too, may believe, and that  
His faith may be in you.

These things were done, and so fulfilled  
The Scriptures, which agree,  
"A bone of him shall not be broken,  
But pierced his side shall be."

Ns opozit Krjst's kros stud wɔn,  
senturion ov ðe band,  
hu woçt ðiz ɔful sjnz, and  
herd

ðeɜ wɔrdz, sɔ sad, sɔ grand.  
Hi, strɔk wið fir, eksklemd, "ðis  
a riçtɪvs wɔn mɔst bi." [man  
And ɔðerz sɛd, "ðe sɔn ov God  
iz hir mɔst sertenli."

And at ðe sjt, ðe pipel smɔt  
ðer brests, wið ançwið filð;  
and sjlentli ðe tɔrnd awɛ,  
wið grif and horor çild.

Hiz frendz, tu, witnest ɔl ðiz  
ðjnz,

and fibel wimen ðer;  
Meri ov Magdalen, and si  
hu Jɛmz and Jɔses bɛr;  
Salɔmi, hu had ministerd  
tu Krjst in Galili,  
and numərəs ɔðer wimen hu  
lɔvd Jizɔs tenderli.

'Twoz ivniç. A nu ðe began,  
sikst ov ðe Juif wik,  
ðe ðe ov preparɛsjon; and  
ðe Juz at wɔns bɛspik  
ðe ker ov Pilɛt tu prevent  
ðat on ðe Sabat ðe  
ðe bodiz sud ste on ðe kros.

ðe ðerfɔr begd ðat ðe  
mjt bi remuvd, and stret bɛsɔt  
hi wud enfɔrs ðe lɔ,  
and brɛk ðer legz, ðat ðe mjt  
dɪ.

ðe ðivz' ðe brɛk; bɔt sɔ,  
hwen tu ðe kros ov Krjst ðe kɛm,  
hi had ɔlredi dɪd.

ðe ðerfɔr did not brɛk hiz legz,  
bɔt pɪrst, wið spir, hiz sjd,  
and fɔrtwið blɔd and wɔter kɛm.

ðis rekord iz mɔst tru:  
ðe did woz sɪn bj him hu ns  
rekordz it, wið ðe vɔ  
ðat yi, tu, mɛ beliv, and ðat  
hiz fɛt mɛ bi in ɔ.

ðiz ðjnz wer dɔn, and sɔ fulfild  
ðe Škripturz, hwiç agri,  
"A bɛn ov him šal not bi brɛken,  
bɔt pɪrst hiz sjd šal bi."

## SECTION 189.

*Joseph of Arimathea and Nicodemus bury the body of Christ on the preparation day, commencing on Thursday evening.*

Matthew 27. 57-61. Mark 15. 42-47.

Luke 23. 50-55. John 19. 38-41.

When now was come the quiet eve  
Of preparation-day,  
(The day before the Sabbath,) when  
Jews tuned their hearts to pray,  
There came a rich man of the Jews,  
And Joseph was his name ;  
Arimathea was the town  
From which this good man came.  
An honorable counsellor,  
A good man, and a just ;  
He waited for God's kingdom, and  
In Jesus put his trust.  
He had not openly professed  
His faith in Israel's king,  
For fear of that which might befall,  
And Jewish hate might bring.  
But now, with holy boldness, he  
To Pilate went, straightway,  
And begged that he might from the  
Christ's body take that day. [cross  
Then Pilate the centurion called,  
Not thinking Christ yet dead ;  
And when assured, the body gave.  
Then Joseph, grateful, sped  
Unto the cross, with pious haste,  
And on the ground he spread  
A cloth, in which he placed the Lord  
(It was most clean and white).  
And Nicodemus also came,  
Who saw the Lord by night,  
And brought about a hundredweight  
Of aloes and of myrrh.  
They put the body in the cloth,  
With these ; in holy fear.  
Thus used the Jews, in burial rites,  
To honor whom they loved,  
And thus for him who claimed it most,  
Their reverence they proved.  
Now where the cross of Christ was  
There was a garden fair ; [placed,  
And in the garden a new tomb,  
Prepared by Joseph's care  
For his own sepulchre ; and hewn  
Out of the solid stone ;

## SEKSON 189.

*Jøzef ov Arimathea and Nikodimos beri de bodi ov Kristus on de preparefon de, komensj on Fvrdæ evnj.*

Matju 27. 57-61. Mark 15. 42-47.

Luk 23. 50-55. Jon 19. 38-41.

Hwen n̄s woz k̄m de kwjet iv  
ov preparefon-de,  
(de de bef̄or de Sabat,) hwen  
Juuz t̄nd đer harts tu pr̄e,  
đer kem a riġ man ov de Juuz,  
and Jøzef woz hiz nem ;  
Arimatia woz de t̄sn  
from hwiġ đis gud man kem.  
An onorabel k̄nseler,  
a gud man, and a j̄st ;  
hi w̄ted for God'z k̄nđom, and  
in Jiz̄ps put hiz tr̄st.  
Hi had not øpenli pr̄fest  
hiz fēt in Izrael'z k̄iġ,  
for fir̄ ov đat hwiġ m̄t bef̄ol,  
and Juuif het m̄t briġ.  
B̄t n̄s, wiđ h̄li b̄oldnes, hi  
tu P̄ilet went, str̄etwe,  
and begđ đat hi m̄t from de kros  
Krist's bodi tek đat de.  
Đen P̄ilet de senturion k̄old,  
not đ̄iġkiġ Krist yet ded ;  
and hwen ājurd, de bodi gev.  
Đen Jøzef, gr̄etful, sped  
øntu de kros, wiđ p̄jps hest,  
and on de gr̄snd hi spr̄ed  
a klof, in hwiġ hi plest de Lord  
(it woz m̄st kl̄in and hwjt̄).  
And Nikodimos øls̄ø kem,  
hu s̄ø de Lord bi n̄t,  
and br̄ot ab̄st a h̄ndredwet  
ov al̄ez and ov mer.  
Đe put de bodi in de klof,  
wiđ đ̄iz ; in h̄li fir̄.  
Đ̄ps ūzd de Juuz, in berial r̄jts,  
tu onor hum de l̄ovđ,  
and đ̄ps for him hu kl̄emd it m̄st,  
đer reverens de pr̄uvđ.  
N̄s hw̄er de kros ov Krist woz  
đer woz a garden fer ; [plest,  
and in de garden a n̄ tum,  
preperđ bi Jøzef's k̄er  
for hiz øn sep̄lker ; and h̄n  
st̄ ov de solid st̄n ;

No man had ever there been laid ;  
 'Twas Jesus' tomb alone.  
 There laid they him, therefore, because  
 The sepulchre was nigh ;  
 And preparation-day came on,  
 And then the Sabbath high.  
 They rolled a great stone to the door  
 Of Jesus' sepulchre,  
 And then departed ; but their grief  
 They could not thus inter.

Mary, the mother of the Lord,  
 And Mary Magdalene,  
 With women too from Galilee,  
 Beheld the solemn scene.  
 These last returned, and soon prepared  
 Ointments and spices sweet ;  
 Then rested on the Sabbath day,  
 As was for them most meet.  
 But both the Marys still remained  
 To watch that grave, so dear ;  
 Their love to Jesus quite dispelled  
 All sentiments of fear.

## SECTION 190.

*The Jewish Sabbath (commencing on Friday evening) being come, the chief priests prepare a guard of soldiers to watch the Sepulchre.*

Matthew 27. 62-66.

Now the next day (the Sabbath day)  
 That followed preparation,  
 The chief priests and the Pharisees  
 In fearful expectation  
 Of what might happen, met, and did  
 With Pilate converse hold ;—  
 " Sir, this deceiver, when alive,  
 Spoke, with assurance bold,  
 ' In three days I will rise again.'  
 Therefore command that fast  
 His sepulchre be made until  
 That time be fully past ;  
 Lest his disciples, stealthily,  
 Should carry him away,  
 And then, ' He's risen from the dead,'  
 Unto the people say."  
 So Pilate, to content them, said,  
 " Go, make the grave secure :"  
 They went, and placed a watch to  
 And sealed it, to make sure. [guard,

no man had ever ðer bin led ;  
 'twoz Jizvs' tum aløn.  
 ðer led ðe him, ðerfør, bekøz  
 ðe sepulker woz nĩ ;  
 and prepareſon-ðe kem on,  
 and ðen ðe Sabat hj.  
 ðe røld a græt støn tu ðe dør  
 ov Jizvs' sepulker,  
 and ðen departed ; bvt ðer grif  
 ðe kud not ðvs inter.

Meri, ðe mōðer ov ðe Lord,  
 and Meri Magdalen,  
 wið wimen tu from Galili,  
 beheld ðe solem sin.  
 ðiz last retørnd, and sūn preperð  
 ointments and spjsez swit ;  
 ðen rested on ðe Sabat ðe,  
 az woz for ðem mēst mīt.  
 Bvt bōð ðe Meriz stil remend  
 tu woð ðæt græv, sō ðir ;  
 ðer lōv tu Jizvs, kwjð dispeld  
 ol sentiments ov fir.

## SEKŒON 190.

*Æ Juif Sabat (komensij on Frjðe ivnij) biij kōm, ðe gif priſts preper a gard ov soldierz tu woð ðe Sepulker.*

Matſu 27. 62-66.

Ns ðe nekst ðe (ðe Sabat ðe)  
 ðat foløð prepareſon,  
 ðe gif priſts and ðe Farisiz  
 in firful ekspekteſon  
 ov hwot mjt hapen, met, and did  
 wið Pjlet konvers høld ;—  
 " Ser, ðis desiver, hwen aljv,  
 spøk, wið aſurans bøld,  
 ' In ðri ðez j wil rjz agen.'  
 ðerfør komand ðat fast  
 hiz sepulker bi med pntil  
 ðæt tjm bi fuli past ;  
 lest hiz disjipelz, stelfili,  
 ſud kari him awe,  
 and ðen, " Hi'z rizen from ðe ded,'  
 pntu ðe pipel se."  
 Sō Pjlet, tu kontent ðem, sed,  
 " Gō, mek ðe græv sekur :"  
 ðe went, and plest a woð tu gard,  
 and sild it, tu mek ſur.



## BOOK XII.

## SECTION 191.

*The Sabbath being over, Mary Magdalene, Mary Cleopas, and Salome purchase spices, to anoint the body of Christ.*

Matthew 28. 1. Mark 16. 1, 2. John 20. 1.

And when the Sabbath of the Jews,  
(Or Saturday,) was passed,  
Came Mary Magdalene, who sought  
The sepulchre in haste,  
With Mary, wife of Cleopas,  
And sad Salome too,  
That they with spices and sweet balm  
Christ's body might imbue.  
'Twas early on the Sunday morn,  
The first day of the week,  
While darkness lingered in the sky,  
With dawning's earliest streak ;  
And as they now approached the tomb,  
They to each other said,  
" Who shall roll back the mighty stone  
Which o'er the grave is laid ? "

## SECTION 192.

*Christ rises amid a great earthquake.*

Matthew 28. 2-4 ; 27. 52, 53.

And in that hour an earthquake, great  
And dreadful, shook the land ;  
For God's swift angel came from  
heaven,  
Charged with his high command,  
And rolled away the ponderous stone  
From that mysterious tomb,  
And sat thereon, and cast a blaze  
Of glory through the gloom.  
His countenance like lightning shone,  
So dazzling was its glow,  
And his seraphic vesture gleamed  
Like glittering virgin snow ;  
And all for fear of him, the guard  
Of rugged soldiers there,  
Trembled, and fell as dead, o'erwhelmed  
With terror and despair.  
And in that earthquake other graves  
Of saints were open rent,  
And holy forms that slept therein,  
From death arose, and went

## BOOK XII.

## SEKŒON 191.

*De Sabab biij over, Meri Magdalen, Meri Kliopas, and Salomi porçes spisez, tu anoint de bodi ov Krjst.*

Maŕu 28. 1. Mark 16. 1, 2. Jon 20. 1.

And hwen de Sabat ov de Juuz,  
(or Saterde,) woz past,  
kem Meri Magdalen, hu sot  
de seplker in hest,  
wid Meri, wif ov Kliopas,  
and sad Salomi tu,  
dat de wid spisez and swit bsm  
Krijst's bodi mjt imbü.  
'Twoz erli on de Sönde morn,  
de ferst de ov de wik,  
hwjl darknes lingerd in de skj,  
wid donij'z erliest strik ;  
and az de nš aprøgt de tum,  
de tu iç vder sed,  
" Hu fal røl bak de mjt støn  
hwig o'r de grev iz led ? "

## SEKŒON 192.

*Krijst rizez amid a gret erðkwek.*

Maŕu 28. 2-4 ; 27. 52, 53.

And in dát šr an erðkwek, gret  
and dredful, šuk de land ;  
for God'z swift enjel kem from  
heven,  
garjd wid hiz hj komand,  
and røld awe de ponderøs støn  
from dát mistariøs tum,  
and sat đeron, and kast a blez  
ov gløri šru de glum.  
Hiz kšntenans ljik ljtnij šon,  
šø dazlij woz its glø,  
and hiz serafik vestur glimd  
ljik gliterij verjin snø ;  
and ol for fir ov him, de gard  
ov røged seldierz đer,  
trembeld, and fel az ded, o'rhwelmd  
wid teror and desper.  
And in dát erðkwek vder grevz  
ov sents wer øpen rent,  
and høli formz dat slept đerin,  
from deš arøz, and went

Into Jerusalem ; such power  
Christ's resurrection gave ;  
And unto many they appeared  
As first-fruits of the grave.

## SECTION 193.

*The three women arrive at the Sepulchre,  
and find the stone rolled away.*

Matthew 28. 5-8. Mark 16. 2-8.  
Luke 24. 1-8. John 20. 1, 2.

And when the pious women came,  
The sepulchre to see,  
They found the mighty stone removed ;  
The guarded grave was free.  
They went into the sepulchre,  
But there they could not find  
The body of the Lord, which had  
Been in that tomb enshrined.  
Then swiftly ran the Magdalene  
To Peter and to John,  
And said, "The body of the Lord  
Is taken, and is gone."  
And as the women at the tomb  
Were troubled at the event,  
They saw an angel, like in form  
To a young man, intent  
On high commission : at the right,  
Within the tomb, he sat,  
Arrayed in white and glistening robes ;  
They were afraid thereat.  
He said, "Fear not : I know ye seek  
Jesus of Nazareth,  
Who late was crucified, and here  
Was buried after death :  
He is no longer dead, he hath  
Arisen from this grave,  
In that new life which he will give  
To those whom he will save.  
Come, see the place where Jesus lay ;  
And recollect the word  
He spoke to you in Galilee,  
Declaring that your Lord  
Should, after crucifixion, rise  
To life on the third day.  
But go, and tell his followers  
That he will lead the way  
To Galilee, and there you shall  
Behold your Lord again."

intu Jerusalem ; sov pser  
Krijst's rezvrekfjon gev ;  
and vntu meni ðe apird  
az ferst-fruits ov ðe grev.

## SEKŒON 193.

*Æ dri wimen ariv at ðe Sepplker, and  
find ðe ston rold awe.*

Maŕu 28. 5-8. Mark 16. 2-8.  
Luuk 24. 1-8. Jon 20. 1, 2.

And hwen ðe pijs wimen kem,  
ðe sepplker tu si,  
ðe fænd ðe miji ston remuud ;  
ðe garded grev woz fri.  
Æ went intu ðe sepplker,  
bvt ðer ðe kud not fïnd  
ðe bodi ov ðe Lord, hwiç had  
bin in ðát tum enfrïnd.  
Æen swifkli ran ðe Magdalen  
tu Piter and tu Jon,  
and sed, "Æe bodi ov ðe Lord  
iz teken, and iz gon."  
And az ðe wimen at ðe tum  
wer tröbeld at ðe event,  
ðe so an enjel, lik in form  
tu a yon man, intent  
on hj komifon : at ðe riç,  
wiðin ðe tum, hi sat,  
ared in hwjt and glisenij røbz ;  
ðe wer afred ðerat.  
Hi sed, "Fir not : j nó yi sik  
Jizps ov Nazareð,  
hu let woz kruisifjd, and hir  
woz berid after ðeð :  
hi iz nør lonçer ded, hi hað  
arizen from ðis grev,  
in ðát nu lif hwiç hi wil giv  
tu ðeoz hum hi wil sev.  
Köm, si ðe ples hwær Jizps læ ;  
and rekolekt ðe wörd  
hi spok tu u in Galili,  
deklerinð ðat ur Lord  
jud, after kruisifikfjon, rijz  
tu lif on ðe ðerd ðe.  
Bvt gø, and tel hiz foløerz  
ðat hi wil lid ðe we  
tu Galili, and ðer u sal  
behøld ur Lord agen."

Then in these holy women's hearts  
 Great joy succeeded pain ;  
 And tremblingly, and silently,  
 They ran, in haste, to tell  
 The eleven disciples, of this great  
 And glorious miracle.  
 But the disciples could not then  
 Believe their words were true ;  
 Though some mysterious hopes revived  
 Within their breasts anew.

## SECTION 194.

*Peter and John hasten to the Sepulchre.*  
 John 20. 3-10.

Then Peter, to the sepulchre,  
 Hastened with zealous heed ;  
 And John ran too, whose younger feet  
 Outstripped the other's speed.  
 He, stooping down, then first beheld  
 The linen clothes there laid ;  
 But still he ventured not within ;  
 By awe and reverence stayed ;  
 Till bolder Peter came ; and he  
 An entrance quickly found.  
 He saw the clothes, and napkin too,  
 That round his head was bound.  
 The other then went in the tomb,  
 And when he saw, believed ;  
 Though, of his resurrection, they  
 Had not Christ's truth received.  
 And after this, with silent awe  
 They to their home returned ;  
 Musing upon the wonders great  
 With which their spirits burned.

## SECTION 195.

*Mary Magdalene looks into the Sepulchre,  
 and sees two angels.—John 20. 11-18.*

But Mary lingered still beside  
 That grave, so sad, so dear ;  
 And as she wept, and looked within,  
 Two angels, bright and fair,  
 One at the head, one at the feet,  
 Where Jesus had been laid,  
 She now beheld ; and unto her,  
 In soothing tones, they said,

Then in ðiz hœli wimen'z harts  
 gret joi sœksided pen ;  
 and trembliŋli, and silyntli,  
 ðe ran, in hest, tu tel  
 ðe eleven disjpelz, ov ðis gret  
 and glœriœs mirakel.  
 Bœt ðe disjpelz kud not ðen  
 beliv ðer wœrdz wer tru ;  
 ðœ sœm mistirjœs hœps revjœd  
 widin ðer brests anœ.

## SEKŒON 194.

*Piter and Jon hesen tu de Sepulker.*  
 Jon 20. 3-10.

Then Piter, tu de sepulker,  
 hesend wid zelœz hid ;  
 and Jon ran tu, huœz yœnger fit  
 œtstriœt ðe œfer'z spœd.  
 Hi, stupinj dœn, ðen ferst beheld  
 ðe linen klœdz ðer led ;  
 bœt stil hi ventœrd not widin ;  
 bj œ and reverens stœd ;  
 til bœlder Piter kem ; and hi  
 an entrans kwikli fœnd.  
 Hi sœ ðe klœdz, and napkin tu,  
 ðat rœnd hiz hed wœz bœnd.  
 ðœ œfer ðen went in ðe tum,  
 and hwen hi sœ, belivd ;  
 ðœ, ov hiz rezœprekœjon, ðe  
 had not Krjst's truœ resivd.  
 And after ðis, wid silynt œ  
 ðe tu ðer hœm retœrœnd ;  
 muœziœ œpon ðe wœnderz gret  
 wid hwjœ ðer spirits bœrœnd.

## SEKŒON 195.

*Meri Magdalen luks intu de Sepulker,  
 and siz tœu enjœlz.—Jon 20. 11-18.*

Bœt Meri lingerd stil besjœd  
 ðæt grev, sœ sad, sœ dir ;  
 and œz sjœ wept, and lukt widin,  
 tœu enjœlz, brjœt and fer,  
 wœn at ðe hed, wœn at ðe fit,  
 hwœr Jizœs had bin led,  
 sjœ nœ beheld ; and œntu her,  
 in suœðjœ tœnz, ðe sed,



“Woman, why weepst thou?” She  
said,  
“They’ve taken away my Lord;  
I know not where they’ve laid him.”  
She turned at Jesus’ word, [Then  
And Jesus’ self did she behold,  
There standing by her side,  
He who had purified her mind,  
And then became her guide.  
His voice now speaks, “Why weepst  
thou?”

Woman, whom seek’st thou here?”  
She knew him not; he unto her  
The gardener did appear.  
One thought her bosom filled: she said,  
“If thou hast borne him hence,  
O tell me, sir, where he is laid,  
And I will take him thence.”  
“Mary!” said Jesus now to her;  
The endearing name revealed  
Him her whole heart adored and loved,  
And recognition sealed.  
She quickly turned, and, “Master!”  
Jesus said, “Touch me not; [cried,  
I shall not yet to heaven ascend,  
And leave this earthly spot;  
But to my Father, and to yours,  
To my God, and yours too,  
I shall ascend. This message give  
My brethren.” She withdrew.

## SECTION 196.

*Mary Magdalene, when going to inform the disciples that Christ had risen, meets again with Salome and the other Mary. Jesus appears to the three women.*

Matthew 28. 9, 10. John 20. 18.

Then did this Mary haste away,  
And, the disciples tell,  
That she had seen her blessed Lord,  
And what things then befel.  
The other holy women, too,  
Went, with the angels’ word,  
And on the way, behold, they meet  
The Savior they adored.  
“All hail!” said Jesus unto them;  
And at his feet they kneeled,  
To worship him, who from the dead,  
His presence thus revealed.

“Wuman, hwj wipest ðs?” Si  
sed,  
“Æv tæken awæ mj Lord;  
j nŏ not hwær ðe’v læd him.” ðen  
ji tŏrnd at Jizðs’ wŏrd,  
and Jizðs’ self did ji behŏld,  
ðer standin, bj her sjd;  
hi hu had purifid her mjnd,  
and ðen bekem her gjd.  
Hiz vois nŏ spiks, “Hwj wipest  
ðs?”

Wuman, hum sik’st ðs hir?”  
Si nŏ him not; hi ŏntu her  
ðe gardener did apir.  
Wŏn ðŏt her buzom fild: ji sed,  
“If ðs hast bŏrn him hens,  
Ő tel mi, ser, hwær hi iz læd,  
and j wil tek him ðens.”  
“Meri!” sed Jizðs nŏ tu her;  
ðe endirin nem revild  
him her hŏl hart adŏrd and lŏvd,  
and rekognifŏn sild.  
Si kwikli tŏrnd, and, “Master!”  
Jizðs sed, “Tŏç mi not; [krijd,  
j ðal not yet tu heven asend,  
and liv ðis erðli spot;  
bŏt tu mj Fæðer, and tu ŏrz,  
tu mj God, and ŏrz tu,  
j ðal asend. ðis mesej giv  
mj brefren.” Si wiðdræ.

## SEKŒON 196.

*Meri Magdalen, hwen gein tu inform ðe disjipelz ðat Krjst had rizen, mæts agen wið Salŏmi and ðe Ƴder Meri. Jizðs apirz tu ðe þri wimen.*

Matŏ 28. 9, 10. Jon 20. 18.

ðen did ðis Meri hæst awæ,  
and, ðe disjipelz tel,  
ðat ji had sin her blesed Lord,  
and hwot ðingz ðen befel.  
ðe Ƴðer hŏli wimen, tu,  
went, wið ðe enjelz’ wŏrd,  
and on ðe wæ, behŏld, ðe mit  
ðe Sevier ðe adŏrd.  
“Ől hel!” sed Jizðs ŏntu ðem;  
and at hiz fit ðe nild,  
tu wŏrðip him, hu from ðe ded,  
hiz prezens ðŏs revild.

“Be not afraid,” he gently said ;  
 “Unto my friends repair  
 And say, “Make haste to Galilee,  
 And ye shall see me there.”

## SECTION 197.

*The Soldiers, who had fled from the Sepulchre, report to the high priests the Resurrection of Christ.*

Matthew 28. 11-16.

When Christ had risen from the dead,  
 The soldiers, who had kept  
 Their watch beside the sepulchre,  
 Their station left, and crept  
 By stealth into Jerusalem,  
 And told the priestly power,  
 His resurrection, and the events  
 They witnessed in that hour.  
 They with the elders council held ;  
 Large money then they gave  
 The soldiers, that they might declare  
 That, “From the darksome grave,  
 His own disciples came by night,  
 And while we slept, did steal  
 The body.” “From the governor  
 We can the truth conceal,”  
 Said they. And this the soldiers did ;  
 And even until this day,  
 The Jews repeat that false report  
 Rather than truth obey.

## SECTION 198.

*Christ appears to Cleopas and another disciple, going to Emmaus.*

Mark 16. 12, 13. Luke 24. 13-35.

Upon the solemn eventide  
 Of that great Easter-day,  
 It came to pass two friends did turn  
 To Emmaus their way.  
 They talked of Jesus as they went,  
 And of the wondrous scene  
 Which they so late had witnessed, and  
 Of what its end might mean.  
 While thus they reasoned and com-  
 Jesus himself drew near ; [muned,  
 But as their eyes were holden, he  
 A stranger did appear.

“Bi not afred,” hi jentli sed ;  
 “vntu mj frendz reper  
 and se, “Mek hest tu Galili,  
 and yi jal si mi der.”

## SEKŒON 197.

*De Söldierz, hu had fled from de Sepulker, report tu de hj prists de Rezvrekfon ov Krjst.*

Matju 28. 11-16.

Hwen Krjst had rizen from de ded,  
 de söldierz, hu had kept  
 der wog besjd de sepulker,  
 der stejon left, and krept  
 bj stelf intu Jerusalem,  
 and told de pristli pæer,  
 hiz rezvrekfon, and de events  
 de witness in dat ør.  
 De wif de elderz kænse held ;  
 larj mœni den de gev  
 de söldierz, dat de mjt dekler  
 dat, “From de darksøm grev,  
 hiz øn disjipelz kem bj njt,  
 and hwjl wi slept, did stil  
 de bodi.” “From de gverner  
 wi kan de truuf konsil.”  
 sed de. And dis de söldierz did ;  
 and iven vntil dis de,  
 de Juz repit dat fols repert  
 rstær dan truuf øbe.

## SEKŒON 198.

*Krjst apirz tu Kliopas and another disjipel, goij tu Emmaus.*

Mark 16. 12, 13. Luuk 24. 13-35.

Upon de solem iventjd  
 ov dat gret lster-de,  
 it kem tu pas tju frendz did tœrn  
 tu Emmaus der we.  
 De tokt ov Jizvs az de went,  
 and ov de wœndrps sin  
 hwig de se let had witness, and  
 ov hwot its end mjt min.  
 Hwjl devs de rizond and komund,  
 Jizvs himself dru njr ;  
 bœt az der jz wer holden, hi  
 a strenjer did apir.

He asked, "What makes your converse sad?"

They answer, "Know'st thou not  
What things have happened in these  
At Salem's hallowed spot? [days  
Art thou a stranger?" He replied,  
"What things?" They told him,  
then,

Of Jesus, great in word and deed,  
'Fore God and also men:  
And how the priests and rulers him  
Betrayed and crucified.  
"But we," they said, "hoped it was he  
Of long time prophesied,  
The anointed King of Israel,  
Redeemer; Lord. Beside,  
This is the third day since these things  
Were done. Our women, too,  
Went early to his sepulchre,  
The holy form to view,  
But found it not; then came, and told,  
That angels were seen there,  
Who said, that Jesus was alive,  
And did on earth appear.  
And certain who were with us, went  
To view the sepulchre,  
And found it as the women said,  
For he was not among the dead."

Jesus then said, "O foolish ones,  
And dull, and slow of heart,  
Ye unbelievers in the truths  
God's prophets did impart.  
Ought not the Christ to suffer thus,  
And glory then receive?"  
From Moses and the Prophets then  
He taught them to believe  
The wonders of the Holy Word,—  
That everything to Him referred.

Soon to the village they drew nigh;  
And he behaved as though  
He would go on. They beg that he  
This purpose would forego.  
"Abide with us, the day is spent,  
And evening shades draw on."  
He entered, and did graciously  
At their repast sit down.  
He took the bread, and blessed, and  
And gave those favored two: [brake,

Hi askt, "Hwot meks ur konvers  
sad?"

Æ anser, "Nøest ðs not  
hwot ðinz hav hapend in ðiz dez  
at Sælem'z halød spot?  
Art ðs a strenjer?" Hi replid,  
"Hwot ðinz?" Æ teld him,  
ðen,

ov Jizds, gret in wōrd and did,  
'fer God and olse men:  
and h̄s ðe prists and rulerz him  
betred and kruusifid.  
"Bōt wi," ðe sed, "hōpt it woz hi  
ov loŋ tīm profesid,  
ðe anointed kiŋ ov Izrael,  
Redimer; Lord. Besid,  
ðis iz ðe ðerd ðe sins ðis ðinz  
wer dōn. ðr wimen, tu,  
went erli tu hiz seplker,  
ðe hōli form tu vū,  
bōt f̄s̄nd it not; ðen kem, and teld,  
ðat enjelz wer sin ðer,  
hu sed, ðat Jizds woz aliv,  
and did on erf̄ apir.  
And serten hu wer wið vs, went  
tu vū ðe seplker,  
and f̄s̄nd it az ðe wimen sed,  
for hi woz not amōŋ ðe ded."

Jizds ðen sed, "O fulif wōnz,  
and dpl, and slø ov hart,  
ȳi p̄nbeliverz in ðe truðz  
God'z profets did impart.  
Ōt not ðe Kr̄jst tu s̄fer ðvs,  
and gl̄eri ðen resiv?"  
From Mōsez and ðe Profets ðen  
hi tōt ðem tu beliv  
ðe wōnderz ov ðe Hōli Wōrd,—  
ðat everiŋ tu him referd.

Sun tu ðe vilej ðe dru n̄j;  
and hi behevd az ðer  
hi wud gō on. Æ beg ðat hi  
ðis p̄rpos wud f̄ergō.  
"Abid wið vs, ðe ðe iz spent,  
and ivniŋ sedz dro on."  
Hi enterd, and did gr̄eŋs̄pli  
at ðer repast sit d̄sn.  
Hi tuk ðe bred, and blest, and br̄ek,  
and gev ðez f̄evord tū:



They knew their Lord! But then, at  
 He vanished from their view. [once,  
 "Did not our hearts within us burn,  
 As in the way he talked;  
 Unfolding all the mysteries  
 Of Scripture, as we walked?"  
 Thus each unto the other spoke;  
 And then they home returned,  
 To tell their brethren the great truth  
 Which now they had discerned.

Soon in Jerusalem they found  
 The eleven with hearts all cheered.  
 Some said, "The Lord is risen indeed!  
 To Simon he appeared."  
 And then they told the wondrous things  
 He showed them that same night,  
 And how, as they were breaking bread,  
 He vanished from their sight.  
 Yet still their minds were slow to learn  
 That Jesus would to them return.

## SECTION 199.

*Christ appears to the assembled Apostles,  
 Thomas only being absent, convinces them  
 of the identity of his resurrection body,  
 and blesses them.*

Luke 24. 36-43. John 20. 19-23.

On that same day, at evening hour,  
 The first day of the week,  
 With fast closed doors, for fear of ill,  
 Sat the disciples meek.  
 And as they to each other spoke  
 Of Jesus' wondrous word,  
 Lo! in their midst, all suddenly,  
 Appeared their gracious Lord.  
 To calm the terror of their heart,  
 He said, "Peace be to you;"  
 For they supposed a spirit had  
 Appeared within their view.  
 "Fear not. Why these anxieties?  
 Behold my hands and feet;  
 Touch me, and know that in the flesh  
 Again your Lord ye meet."  
 Thus Jesus spoke; and then he showed  
 His hands, and feet, and side.  
 And when they saw it was the Lord,  
 Their joy was magnified.  
 Wonder and gladness yet delayed  
 Belief in such great good;

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de nu der Lord! Bwt den, at wons,  
 hi vanist from der vu.  
 "Did not sr harts widin vs born  
 az in de we hi tokt;  
 vnföldig ol de misteriz  
 ov Skriptur, az wi wökt?"  
 Ævs ig vntu de vder spök;  
 and den de hem retørnd,  
 tu tel der bredren de gret truif  
 hwiġ n8 de had disernd.

Sunn in Jerusalem de f8nd  
 de eleven wid harts ol ġird.  
 s8m sed, "Æe Lord iz rizen indid!  
 tu Sġmon hi apird."  
 And den de t8ld de wöndr8s šinġ  
 hi s8d dem dat sem nġt,  
 and h8, az de wer brekiġ bred,  
 hi vanist from der sġt.  
 Yet stil der mġndz wer sl8 tu lern  
 dat Jiz8s wud tu dem retørn.

## SEKŒON 199.

*Krist apirz tu de asembeld Aposelz,  
 Tomas 8nli biġz absent, konvinsez dem  
 ov de identiti ov hiz rezvrek8on bodi,  
 and blessez dem.*

Luk 24. 36-43. Jon 20. 19-23.

On dat sem de, at ivniġ sr,  
 de ferst de ov de wik,  
 wid fast kl8zd d8rz, for fir ov il,  
 sat de disġpelz mik.  
 And az de tu ig vder spök  
 ov Jiz8s' wöndr8s w8rd,  
 l8! in der midst, ol s8denli,  
 apird der gre888s Lord.  
 Tu k8m de teror ov der hart,  
 hi sed, "Pis bi tu u;"  
 for de sp88zd a spirit had  
 apird widin der vu.  
 "Fir not." Hwiġ ðiz anġkġietiz?  
 beh8ld mġ handz and fit;  
 t8ġ mi, and n8 dat in de flesġ  
 agen 8r Lord yi mit."  
 Ævs Jiz8s spök; and den hi s8d  
 hiz handz, and fit, and sġd.  
 And hwen de s8 it woz de Lord,  
 der joi woz magnifid.  
 Wönder and gladnes yet deled  
 belif in svġ gret ġud;

Till Jesus, to convince them, said,  
 "Have ye here any food?"  
 A piece of honeycomb and fish  
 They gave. He took, and then  
 Did eat before them. Jesus said,  
 "Peace be to you," again.  
 "Like as my Father hath sent me,  
 Even so do I send you."  
 And then he breathed on them, that he  
 Might them with power endue,  
 And grace ineffable, and said,  
 "The Holy Spirit receive.  
 To those whose sins ye shall remit,  
 I will forgiveness give;  
 And those whose sins ye shall retain,  
 Their sins will still on them remain."

## SECTION 200.

*Christ appears to the eleven, Thomas being present, and afterwards to a large number of his disciples in Galilee.*

Matthew 28. 16, 17. Mark 16. 14.  
 John 20. 24.

Now Thomas, surnamed Didymus,  
 Was absent when Christ came;  
 And when he heard the wondrous news,  
 He did, in doubt exclaim,  
 "Except within his hands and feet,  
 The nail-prints I perceive;  
 And place my finger in the wounds,  
 I will not this believe."

The Lord appeared to the eleven  
 After eight further days,  
 When Thomas, who had doubted most,  
 Among his brethren prays.  
 "Peace be to you," he said to them,  
 As he came suddenly  
 Within the room, the doors being shut,  
 For their security.  
 Yet tenderly did he upbraid  
 Their stubborn disbelief  
 Of those who saw him, and who wished  
 To mitigate their grief.  
 "Peace be to you," he said. His words  
 Soon soothed their wild surprise.  
 "Thomas, thy finger reach; and see  
 My hands with thine own eyes;  
 And reach thy hand unto my side,  
 Thrust it in fearlessly."

til Jizvs, tu konvins dem, sed,  
 "Hav yi hir eni fud?"  
 A pis ov hönikem and fis  
 de gev. Hi tuk, and den  
 did it beför dem. Jizvs sed,  
 "Pis bi tu u," agen.  
 "Ljk az mj Fster haf sent mi,  
 iven sör du i send u."  
 And den hi brüdd on dem, dat hi  
 mjt dem wid pser endu,  
 and gres inefabel, and sed,  
 "de Heli Spirit resiv.  
 Tu döz huuz sinz yi fal remit,  
 i wil forgivnes giv;  
 and döz huuz sinz yi fal reten,  
 der sinz wil stil on dem remen."

## SEKSON 200.

*Krist apirz tu de eleven, Tomas biig present, and afterwards tu a larj number ov hiz disjipelz in Galili.*

Matj 28. 16, 17. Mark 16. 14.  
 Jon 20. 24.

Ns Tomas, sörnemd Didimus,  
 woz absent hwen Krjst kem;  
 and hwen hi herd de wöndrös nuz,  
 hi did, in döt eksklöm,  
 "Eksept widin hiz handz and fit,  
 de nel-prints i persiv;  
 and ples mj finger in de wundz,  
 i wil not dis beliv."

de Lord apird tu de eleven  
 after et förder döz,  
 hwen Tomas, hu had dsted möst,  
 amöj hiz bredren prez.  
 "Pis bi tu u," hi sed tu dem,  
 az hi kem södenli  
 widin de rum, de dörz biig spt,  
 for der sekuriti.  
 Yet tenderli did hi öpbred  
 der stöborn disbelief  
 ov döz hu sö him, and hu wift  
 tu mitiget der grief.  
 "Pis bi tu u," hi sed. Hiz wördz  
 sun swüdd der wjld sörprij.  
 "Tomas, dj finger riç; and si  
 mj handz wid djn ön jz;  
 and riç dj hand öntu mj sjd,  
 jröst it in firlesli."

He was content to see the Lord :  
 The kindness Jesus showed,  
 Extorted this acknowledgement,  
 "Thou art my Lord, my God."  
 "Since thou hast seen me," Jesus said,  
 "Thou hast believed in me ;  
 But blest are they who, seeing not,  
 Receive me, lovingly."

Then the disciples went away  
 To a mount in Galilee,  
 As Jesus had appointed them,  
 For further ministry.  
 And when they saw, they worshiped  
 But some with hesitation ; [him,  
 And Jesus came and spoke to them  
 Concerning his salvation.

## SECTION 201.

*Christ appears again at the Sea of Tiberias.  
 His conversation with Peter.*

John 21. 1-24.

Again beside Tiberias' lake,  
 Jesus himself made known  
 To Thomas and Nathanael,  
 And James and loving John,  
 And other two disciples, who  
 Being at their fishing trade,  
 Had toiled all night, and found no gain,  
 And out at sea now stayed.  
 At morn, upon the shore, behold,  
 Jesus himself appeared,  
 But yet these simple fishermen  
 Knew not their Lord endeared.  
 He said, "Have ye here any meat?"  
 They briefly answered, "Nay."  
 "Cast then your net on the right side,  
 Abundance shall repay."  
 The heavy net could scarce be drawn :  
 John said, "It is the Lord."  
 And Peter in his zealous haste  
 Cast himself overboard.  
 The rest pulled in their little boat,  
 And drew the net to land,  
 When, lo, a wondrous miracle  
 They saw upon the strand :  
 A fire of coals, and fish thereon,  
 With bread, as need required.

Hi woz kontent tu si ðe Lord ;  
 ðe kjndnes Jizvs sœd,  
 ekstorted ðis aknolejment,  
 "Æs art mj Lord, mj God."  
 "Sins ðs hast sijn mi," Jizvs sed,  
 " ðs hast belivd in mi ;  
 bœt blest ar ðe hu, sœij not,  
 resiv mi, lœvigli."

Æn ðe disjpelz went awæ  
 tu a mœnt in Galili,  
 az Jizvs had apointed ðem,  
 for fœrder ministri.  
 And hwen ðe sœ, ðe wœrjsipt him,  
 bœt sœm wið hezitejon ;  
 and Jizvs kem and spœk tu ðem  
 konsernij hiz salvejon.

## SEKŒON 201.

*Krist apirz agen at ðe Si ov Tjibirias.  
 Hiz konversejon wið Piter.*

Jon 21. 1-24.

Agen besjð Tjibirias' lœk,  
 Jizvs himself mœd nœn  
 tu Tomas and Natanael,  
 and Jemz and lœvij Jon,  
 and wœðer tœu disjpelz, hu  
 bœij at ðer fijið trœð,  
 had toild œl njt, and fœnd nœ gen,  
 and œt at si nœ sted.  
 At morn, ppon ðe sœr, behœld,  
 Jizvs himself apœrd,  
 bœt yet ðiz simpel fœrmen  
 nœ not ðer Lord endird.  
 Hi sed, "Hav yi hir eni mit?"  
 ðe brifi anserd "Nœ."  
 "Kast ðen yr net on ðe rið sjð,  
 œbœndans sal repe."  
 ðe hevi net kud skers bi drœn :  
 Jon sed, "It iz ðe Lord."  
 And Piter in hiz zelœs hœst  
 kast himself œverbœrd,  
 ðe rest puld in ðer litel bœt,  
 and dru ðe net tu land,  
 hwen, lœ, a wœndrœs mirakel  
 ðe sœ ppon ðe strand :  
 A fjr œv kœlz, and fœj ðeron,  
 wið bred, az nið rekwjrd.



Then Jesus said, "Bring what ye've  
caught."

They did as he desired.

A hundred fish, and fifty-three,  
They counted from the net;  
And yet it was unbroken, though  
It bore this heavy weight.

Then Jesus saith, "Come ye and dine."

They could not speak a word  
To ask him, "Who art thou?" for well  
They knew it was the Lord.

Then Jesus took the bread and fish,  
And round distributed.

This third time did he show himself,  
New risen from the dead.

Then having dined, to Peter he  
These searching words addressed;—

"Now Simon, son of Jonas, say  
If thou dost love me best."

"Yea, Lord, thou know'st I love thee  
Said he, undoubtingly. [much,"

"Then feed my lambs," the Lord re-  
"This charge I give to thee." [plied,  
Again the second time he spoke,

"Simon, dost thou love me?"  
"Yea, Lord, thou know'st I love thee  
He answered faithfully. [much,"

"Feed thou my sheep." This high  
command

Was given him by his Lord.

Peter was grieved when asked again,  
By him his soul adored,

The thrilling question, "Lov'st thou  
O Simon, Jonas' son?" [me,

"Lord, thou, who knowest all things,  
That I love thee alone." [knowest,  
Again said Jesus, "Feed my sheep.

I tell thee, verily,

When thou wast young, thou hadst  
thy will,

And then thy steps were free;

But when old age shall be thy lot,  
Another's power shall guide,  
And thou shalt then be carried forth  
Against thy will, and tried."

Of Peter's death, the Lord thus spoke;  
Then added, "Follow me."

Peter then saw that loved one near,  
Who leaned so tenderly

Æn Jizvs sed, "Briŋ hwot y'i'v  
kōt."

Æ did az hi dezjrd.

A hundred fiſ, and fiſti-þri,  
ðe kōnted from ðe net;  
and yet it woz vnbrokeŋ, ðe  
it bōr ðis hevi wet.

Æn Jizvs seþ, "Kōm yi and dīn."

Æ kud not spik a wōrd  
tu ask him, "Hu art ðs?" for wel  
ðe nū it woz ðe Lord.

Æn Jizvs tuk ðe bred and fiſ,  
and rōnd distributed.

Ðis ðerd tīm did hi seþ himself,  
nū rizen from ðe ded.

Æn haviŋ dīnd, tu Piter hi  
ðiz serġiŋ wōrdz adrest;—

Ns Sīmon, sōn ov Jōnas, se  
if ðs dōst lōv mi best."

"Ye Lord, ðs nō'st i lōv ði mōġ,"  
sed hi, vndstīġli.

"Æn fid mī lamz," ðe Lord replīd,  
"ðis ġarj i ġiv tu ði."

Aġen ðe sekōnd tīm hi spēk,  
"Sīmon, dōst ðs lōv mi?"

"Ye, Lord, ðs nō'st i lōv ði mōġ,"  
hi anserd feþfuli.

"Fid ðs mī ſip." Ðis hi  
komand

woz ġiven him bī hiz Lord.

Piter woz ġrīvd hwen askt aġen  
bī him hiz sōl adōrd,

ðe frīliġ kwestion, "Lōv'st ðs mi,  
O Sīmon, Jōnas' sōn?"

"Lord, ðs, hu nōest ol ðīŋz, nōest,  
ðat i lōv ði alōn."

Aġen sed Jizvs, "Fid mī ſip.

Æ tel ði, verili,

hwen ðs wost yōŋ, ðs hadst ði  
wīl,

and ðen ði steps wer fri;

bōt hwen oīd eġ ſal bi ði lot,  
anōder'z pōer ſal ġīd,  
and ðs ſalt ðen bi karīd fōrt  
aġenst ði wīl, and trīd."

Ov Piter'z deþ, ðe Lord ðvs spēk;  
ðen aded, "Folō mi."

Piter ðen sō ðāt lōvd wōn nīr,  
hu līnd seþ tenderli

On Jesus' breast, upon the night  
Of that most solemn feast.  
"And what shall this man do, O  
Lord?"

He asked, with over-haste.  
Jesus replied, "If I so will,  
He tarry till I come,  
'Tis nought to thee; thy path is clear,  
To follow me, nor roam."  
These words they understood to mean  
That John should never die;  
Yet Jesus said not so. 'Tis he  
These things doth testify.

## SECTION 202.

*Christ appears to his Apostles at Jerusalem,  
and commissions them to preach repentance  
and the remission of sins among all nations.*

Luke 24. 44-49.

And Jesus further said to them,  
"Remember ye the word  
I spake when I was with you still  
Concerning Christ, the Lord:  
That all things written in the Law,  
And in the Prophets too,  
And in the Psalms, concerning me,  
Must have fulfilment due."  
Then opened he their minds that they  
His Word might understand;  
That Word which came from heaven,  
and was  
Written by God's command.  
He told them how the Scriptures had  
Predicted all his fate;  
That he should suffer death, and rise  
In three days from that state;  
And that in his name there should be  
Proclaimed, both far and near,  
Repentance and forgiveness which  
All humankind should share.  
"Moreover," Jesus said to them,  
"Ye, my disciples true,  
Are witnesses of all my words  
And works, which well ye knew.  
God's promised gift ye shall receive;  
But ye shall not remove  
From this Jerusalem until  
Full power from heaven ye prove."

on Jizps' brest, upon de njt  
ov dat most solem fist.  
"And hwot sal dis man du, O  
Lord?"

hi askt, wid over-hest,  
Jizps repljd, "If j so wil,  
hi tari til j kom,  
'tiz not tu di; di psť iz klar,  
tu folo mi, nor rom."  
Dis wřrdz de vnderstud tu min  
dat Jon Jud never di;  
yet Jizps sed not so. 'Tiz hi  
dis finz doť testifj.

## SEKSON 202.

*Křst apirz tu hiz Aposelz at Jerusalem,  
and komifonz dem tu prig repentans  
and de remifon ov sinz amng ol nefonz.*

Luk 24. 44-49.

And Jizps forđter sed tu dem,  
"Remember yi de wřrd  
j spek hwen j woz wid u stil  
konsernij Křst, de Lord:  
dat ol finz riten in de Lō,  
and in de profets tu,  
and in de Ssmz, konsernij mi,  
mřst hav fulfilment du."  
Den opend hi đer mindz dat de  
hiz Wřrd mjt vnderstand;  
dat Wřrd hwig kem from heven,  
and woz  
riten bj God'z komand.  
Hi toľd dem hř de Skripturz had  
predikted ol hiz fet;  
dat hi Jud sřfer deť, and rjz  
in đri đez from dat stet;  
and dat in hiz nem đer Jud bi  
proklemd, boť far and nřr,  
repentans and forgivnes hwig  
ol human kjnd Jud ser.  
"Merover," Jizps sed tu dem,  
"yi, mj disjpel tru,  
ar witnessez ov ol mj wřrdz  
and wřrks, hwig wel yi nř.  
God'z promist gift yi sal resiv;  
boť yi sal not remuiv  
from dis Jerusalem vntil  
ful přer from heven yi pruv."

## SECTION 203.

*Christ leads his Apostles to Bethany, gives them their final commission, blesses them, and ascends to heaven.*

Matthew 28. 18-20. Mark 16. 15-20.  
Luke 24. 50-53.

And after this Christ led them out  
As far as Bethany,  
And said to them these parting words :  
“All power is given to me  
In heaven and in earth ; therefore,  
Into the world go ye,  
The Gospel preach, all nations teach,  
That they may heaven inherit ;  
Baptising them into the name  
Of Father, Son, and Spirit ;  
Teaching them to observe all things  
I have commanded you ;  
And, lo, I'm with you always, in  
All time that shall ensue.  
And these miraculous signs from  
Shall true believers share ; [heaven  
In my name shall they cast out devils,  
By fasting and by prayer ;  
They in new languages shall speak,  
And poisonous serpents charm ;  
And if they drink a deadly thing,  
It shall not do them harm ;  
And when they lay their holy hands  
On those who suffer pain,  
Sickness shall vanish at their touch,  
And all be health again.”

When Christ had spoken these last  
To his disciples true, [words  
He lifted up his holy hands  
And blest them all anew.  
And while he blest them, and they saw  
His Godlike form of love,  
Lo, he was parted from them, and  
Then rose to heaven above ;  
A heavenly cloud received the Lord,  
And veiled him from their sight,  
And he ascended into heaven  
And sat in glory bright  
At God's right hand,—omnipotent,—  
Clothed with all power and might.  
They worshiped him ; and then re-  
From Olivet, with joy, [turned  
Unto Jerusalem, and did  
Their lives and tongues employ,

## SEKŒON 203.

*Krjst lidz hiz Aposelz tu Beġani, givz dem der fjal komifson, blesez dem, and asendz tu heven.*

Matġ 28. 18-20. Mark 16. 15-20.  
Luuk 24. 50-53.

And after dis Krjst led dem st  
az far az Beġani,  
and sed tu dem diz partiġ wördz :  
“Ol pser iz given tu mi  
in heven and in erđ ; ġerfer,  
intu de wörld ġo yi,  
de Gospel priġ, ol nefonz tiġ,  
ġat de me heven inherit ;  
baptiziġ dem intu de nem  
ov Fæder, Søn, and Spirit ;  
tiġiġ dem tu obzerv ol ġinjz  
i hav komanded u ;  
and, lō, i'm wiġ u olwez, in  
ol tġm ġat sal ensu.  
And ġiz mirakulōs sġnz from heven  
sal tru beliverz fer ;  
in mi nem sal de kast st deviltz,  
bġ fastiġ and bġ prer ;  
de in nu langweġez sal spik,  
and poizonōs serpents ġarm ;  
and if de driġk a dedli ġiġ,  
it sal not du dem harm ;  
and hwen de le ġer hōli handz  
on đoz hu sfer pen,  
siknes sal vaniġ at ġer tōġ,  
and ol bi helf agen.”

Hwen Krjst had spōken ġiz last  
tu hiz disġpelz tru, [wördz  
hi lifted up hiz hōli handz  
and blest dem ol anu.  
And hwġ hi blest dem, and de so  
hiz Godliġ form ov lōv,  
lō, hi woz parted from dem, and  
den rōz tu heven abov ;  
a hevenli klōd resivd de Lord,  
and veld hiin from ġer sġt,  
and hi asended intu heven  
and sat in ġlōri brġt  
at God'z riġ hand,—omnipotent,—  
klōdd wiġ ol pser and mġt.  
De wörġipt him ; and den retōrnd  
from Olivet, wiġ joi,  
vntu Jerusalem, and did  
ġer liġz and tōġz emploġ,



In praising God continually  
 Within the temple fair.  
 They then went forth, throughout the  
 earth,  
 And preached Christ everywhere.  
 The Lord worked with them, and again  
 Confirmed his word by signs. Amen.

## SECTION 204.

*John's conclusion to the Gospel History of  
 Jesus Christ.—John 20. 30, 31; 21. 25.*

And many other signs there were  
 That Jesus did on earth,  
 In presence of his followers,  
 That are not here set forth;  
 So many that, if they should all  
 Be written, I suppose  
 The world could not receive so much  
 As those books would disclose.  
 But these are written, and these signs  
 Are now proclaimed abroad,  
 That ye may know that Jesus is  
 The Christ, the Son of God;  
 (Son as to his humanity,  
 Divinity's abode;)  
 And that believing, ye may then  
 Have life through his own name.  
 Amen.

in preziŋ God kontinuali  
 wiðin ðe tempel fer.  
 ðe ðen went foert, fruust ðe  
 erf,  
 and priçt Krjst everihwær.  
 ðe Lord wørkt wið ðem, and ager  
 konfermd hiz wørd bj sijnz. Amen.

## SEKŒON 204.

*Jon'z konkluzon tu ðe Gospel History ov  
 Jizvs Krjst.—Jon 20. 30, 31; 21. 25.*

And meni øfter sijnz ðer wer  
 ðat Jizvs did on erf,  
 in prezens ov hiz foløerz,  
 ðat ar not hir set foert;  
 sø meni ðat, if ðe jud øl  
 bi riten, i søpøz  
 ðe wørlð kud not resiv sø møg  
 az ðøz buks wud diskløz.  
 Bøt ðiz ar riten, and ðiz sijnz  
 ar nø prøklømd øbrød,  
 ðat yi mæ nø ðat Jizvs iz  
 ðe Krjst, ðe Søn ov God;  
 (Søn az tu hiz hūmaniti,  
 Diviniti'z øbød;)  
 and ðat beliviŋ, yi mæ ðen  
 hav lif fru hiz øn nem.  
 Amen.

## CONCLUDING NOTE.

The sentence in the last paragraph of St John's Gospel, relating to the multitude of books which might have been written concerning the life of Christ, has been translated in different senses by various scholars. Some critics agree with the Authorised Version, in supposing that St John here used a strong Oriental hyperbole, or exaggeration, such as was sometimes employed by Jewish writers of that period, when they wished to convey an idea of immensity. Other critics (including myself,) think that such a supposition is erroneous and perilous; and they believe that so pure and truthful a writer as St John did not here indulge in any extravagant figures of speech, but that he asserted a true fact truly.

I conceive, therefore, that St John did not intend to say that if all the particulars of Christ's life, words, and works, were described, the world would not be able to contain the written records thereof. But he indicates, that in this case they would be so voluminous, that the world, the community of men and nations, could not receive or comprehend so great a mass of evangelical narratives.

When we consider that about one-third of the whole Gospel history is occupied in minutely describing only one week, that being the last week of Christ's life, preceding his resurrection, it appears that if the other weeks of his life had been recorded with similar minuteness, the biographic history of our Savior would have occupied at least a hundred volumes, as large as the entire Bible. And it is quite clear that the majority of mankind does not possess either capacity or leisure to become well acquainted with such enormous memorials, and to grasp and analyse their various contents.

With respect to the right interpretation of this passage, the Greek word *choreo*, which the Authorised Version here renders *contain*, is in four places of the same version of the

New Testament, rendered *receive*. It is likewise so rendered by Origen, Grotius, Whitby, Wynn, Wakefield, Harwood; and they are countenanced by a great multitude of authorities that need not here be mentioned.

It likewise appears highly probable, for several critical reasons, that the sentence at the end of St John's 20th chapter, and that at the end of his 21st chapter, were originally connected, and afterwards became dislocated. I have, therefore, recombined them in one concluding paragraph of the utmost practical importance.

In this proceeding I am confirmed by Townsend, Greswell, and the ever-amiable, sagacious Erasmus, who thus joins these two sentences together, at the close of his commentary on St John's Gospel. "If a man should go about to tell all the things which Jesus said and did, everything by itself, an immeasurable sort of books would be made thereof. But so much is written as sufficeth to the obtaining of salvation. Therefore the rest is, that believing these, and sticking to the steps and ways of Jesus, we labor diligently to get the reward of immortal life." (Bishop Udal's translation, 1548.)

It is indeed the highest interest and duty of man to believe in Jesus Christ—to cherish true faith in him, and obedience to him, as the divine Savior and Redeemer of our sinful race. For there is no other name under heaven given among men whereby we must be saved, but that of Jesus Christ. True faith in him, evinced by conformity to his example and his commandments, should be the main object of rational ambition and labor. This, indeed, is divine in itself, and it gives the Christian nothing less than a participation of the divine nature. It surpasses the highest excellences of all secular wisdom and virtue. It excels the brightest achievements of genius, or wealth, or power. So transcendent is its majesty, so imperishable its glory, so perfect its happiness, that all human speculations and exploits become insignificant in comparison—vain, futile, and unprofitable.

The evidences in favor of the divine truth and inspiration of the Gospels, and the other books of holy Scripture, appear to me perfectly convincing and irrefragable. Those evidences are so numerous, yet so harmonious, that they cannot be refuted. They are distinguished as internal, external, spiritual, moral, prophetic, historic, ecclesiastical, ethnical, mythologic, metaphysical, analytic, comparative, philological, and critical. Any one of these departments of biblical evidences, when thoroughly investigated, gives strong support to the faith of a Christian. But the convergence of so many different kinds of evidences, from so many different quarters, to the same central result, appears like a clenching demonstration of the truth of revelation. If there are any chances at all in the case, they are a million to one in favor of the believer. That such a marvelous harmony and correspondence of different and independent evidences, from the spheres of time, nature, and art, should exist in confirmation of an imposture, is the most improbable of all improbabilities. Well said Sir Isaac Newton, "A little knowledge may lead the mind from Christianity, but a little more will lead it back." Verily, he who believes Christianity shows far less credulity than he who disbelieves it. For although Christianity has been, and is, exposed to the blasts of criticism and the storms of scepticism, yet it always survives their attacks, and grows stronger by their antagonisms.

Not only is this Christianity true, but it is infinitely important, and indispensable to the welfare and happiness of men and nations. It presents to our view the divinest model of character and conduct, the divinest plan for the education and salvation of immortal souls, without which they are exposed to ruin both here and hereafter. This same Christianity has now stood the test of ages, and these facts have been evinced over and over. So far from being outgrown by the progress of science and discovery, it is still an immense distance in advance of our highest attainments. Yes, Christianity has proved itself to be essentially connected with all the best aspirations, sympathies, and interests of humanity, and every form of individual and social improvement. If right is to conquer wrong, effectually and permanently, it will be by the sign of the cross, and nothing less sacred. The chief existing evils, the plagues of imposture, injustice, intemperance, and war, are mainly owing to the want of Christianity among those who call themselves Christians, but who are not. Senators and philanthropists are justly striving to reform abuses, and supply defects. But every human remedy for the wrongs and woes of mankind, will be found abortive without this celestial remedy. The Lord Jesus Christ has declared that the salvation of man in this world and the next, shall be procured through the regenerating influence of his Word and Spirit. And he will overturn, overturn, overturn, all that opposes his wise designs, until he "shall be King over all the earth;" and, "in that day there shall be one Lord, and his name one."

F. B.

## APPENDIX.

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The publication of the following correspondence seems necessary to account for the unusual appearance of two names, implying joint authorship, on the title page of a work of this kind.

“ Bath, 4th May, 1870.

“ ISAAC PITMAN TO FRANCIS BARHAM.

“ In sending you the last slip of proof of THE GOSPEL EPIC I cannot deny myself the pleasure of expressing the delight I feel at the conclusion of the work. The four and a half months during which the book has been passing through the press, have been a time of extra labor, and some degree of anxiety to me. When you placed the manuscript in my hands last autumn, I saw that there was so much of good in it that it deserved to be printed; and I thought I would try my hand upon the lines that did not run smoothly, or that were rather a paraphrase, than a mere rhyming, of our most rhythmical Authorised English Version. I corrected the manuscript to the end of Section 9 at odd times before going to press with the first sheet at Christmas, with this result:—Out of a total of 512 lines, I had touched-up 111, and introduced 49 new ones. I was thus encouraged to undertake the revision and printing of the work in the *Phonetic Journal*, in weekly portions of eight pages. This I thought I could accomplish in addition to my regular duties. After three weeks, finding that practice produced increased facility in the revision, I determined to give sixteen pages per week, and thus have the book ready in four months instead of eight. I have been obliged to postpone many things that I much wished to accomplish, in order to keep up with the weekly demand for “copy.” My gratification, therefore, at being released from this extra engagement is very great; yet there is a feeling of sadness in thinking that the pleasant employment of rhyming the Divine narrative of the Gospel is at an end. Eminently serviceable did I find my Phonetic Shorthand as a medium of fixing rapidly on paper, as they arose in my mind, the various forms of expression of which the Divine ideas in the Gospels are capable in English.

“ I find that the poem contains 10,853 lines, and except that the lines are shorter than the ten-syllable lines of ‘Paradise Lost,’ which contains 10,565 lines, the two poems are very nearly of the same length, the GOSPEL EPIC being nearly 300 lines longer. But if we measure by the number of poetic feet, it is but  $\frac{8}{11}$  as long as Milton’s poem.

“ Of the total number of lines, I find, by a careful computation, that 3,652 have been written anew by me, and 2,024 altered, and, as I hope, improved.

“ At first, I corrected your own manuscript for the printer, but after going through 23 Sections in this way, I found that I could do the work more thoroughly, and in about the same time, by writing it out afresh in shorthand for the compositor. I therefore made first a rough draft, and then a fair copy of those parts of the book that I considered needed revision, and a fair copy only of those parts that required only the occasional alteration of a word or a line. The elevated and depressed parts of the poem were most



conspicuous in the Sections that relate the death, burial, and resurrection of our Lord. The exceeding wickedness of the Jews in demanding the death of 'The Holy One and the Just,' and accompanying the physical pain with every species of mental pain, insult, and mockery, seems to have so saddened your mind as to have prevented you from rising to the height of your great argument, and in the Sections 184 to 189 I see that out of 409 lines in the original manuscript, only 112 are preserved; and these are occupied mainly in describing the bright incidents of Pilate's efforts to save Jesus; Mary standing by the cross, and given over, by the Lord, to the care of John; the centurion's reflections on the solemn circumstances attending the crucifixion; and the two Marys watching the entombment of the body by Joseph and Nicodemus. For all the rest of this sad scene I had to labor at the text, and rhyme the Evangelists' narratives of the appalling events as well as I could. Then your muse recovered herself on the resurrection morn, and, elevated by the subject, described in Sections 190 to 197 the glorious events of that bright Sunday in language which I had only to copy and enjoy.

"The happy thought of carrying out the work of this Gospel Epic is your own, as is also the liberality which led you to present it to me for publication, 'with permission to make such corrections of the manuscript as my judgement might determine.' In return I gave you a royalty on the sale of all copies after the first edition of 2,000. I wish you may live many years to reap this pecuniary recompense of your labors. My chief desire in issuing the work is that the history of our Lord's human life upon this earth, and his precepts of life, may, by this book, be more constantly made a subject of meditation by young and old. I cherish the hope that this 'Rhymed Harmony of the Gospels' will become a favorite in schools and in families, especially for the reading of the young.

"Farewell."

---

"8 St Mark's Place, Bath, 4th May, 1870.

"DEAR MR PITMAN,

"In answer to your letter on the subject of the 'Rhymed Harmony of the Gospels,' I beg to thank you cordially for having taken so much pains in the revision and correction of my original manuscript, which I wrote about ten years ago, and which could not receive from me the finishing touch in consequence of very ill health.

"I gave you full permission, when you undertook to publish the book, to alter those lines which appeared to you to require alteration. Now, seeing the new lines you have made, and your emendations of other lines, are so very numerous, I think your name should appear after mine on the title page, as a faithful brother-worker in this good, and holy, and philanthropic cause. I beg to propose this kind of acknowledgment of your services as more befitting the case than the reference which I made to the subject in a postscript at the end of the Preface, which was printed with the first sheet of the work. To carry out my proposal you will merely have to print another title page.

"But as many persons may be interested in noticing the words of my original manuscript, (which I believe are sometimes superior and often inferior to your own,) can you liberally offer to print and publish it, for the sake of fair comparison? Perhaps our readers and critics will favor us with some improved renderings of our defective passages, in order that this work may be rendered as perfect and edifying as the circumstances of the case permit.

"Yours truly,

"FRANCIS BARHAM."

---

"ISAAC PITMAN to FRANCIS BARHAM.

"Bath, 4th May, 1870.

"I answer your inquiry with a prompt 'Yes,' and will endeavor to have the book ready by the end of October. An edition of 500 would be as great an outlay as I should think it prudent to incur at first; but, should there be a demand for a second edition, I would then print a larger number.

"Farewell."

## NOTE ON READING POETRY.

As this book will be read by many, especially children and young persons, who have but little of the poetic faculty, it is considered necessary to caution them against that style of reading poetry with a regular pulsation of accent on every other syllable, in which children are often allowed, if not taught, to repeat hymns. To this is generally added a cadence, or singing tone, which recurs at the same place in each line.

To be understood, we must briefly explain the construction of poetry. A line of poetry may be divided into equal portions of two or three syllables, and each of these portions is called a "foot." In each foot, the first, second, or third syllable is accented, and it is the repetition of this accent, *at stated intervals*, that distinguishes poetry from prose. This is the *rhythm* of poetry. The accented syllables are called "long," or "heavy," and the unaccented ones "short" or "light." When it is desired to represent these long and short syllables to the eye, it is done thus: — long,  $\bar{\quad}$  short,  $\check{\quad}$ . The three most common kinds of poetry are written in one of the following kinds of feet:—

*The Iambic Foot*  $\check{\quad} - \quad \bar{\quad}$       The  $\bar{h}$ is |  $\check{t}$ o $\bar{r}$ y |  $\check{o}$ f  $\bar{J}$ e |  $\check{s}$ us  $\bar{C}$ hrist.

*The Trochaic Foot*  $- \quad \check{\quad}$       Ha $\bar{r}$ k the | he $\bar{r}$ ald | a $\bar{n}$ g $\check{e}$ ls | si $\bar{n}$ g.

*The Anapestic Foot*  $\check{\quad} \check{\quad} - \quad \bar{\quad}$       'Tis the  $\check{v}$ oice | of  $\check{t}$ he  $\check{s}$ l $\bar{u}$ g | ga $\check{r}$ d  $\bar{I}$  heard | hi $\check{m}$  co $\check{m}$ plain.

The structure of this GOSPEL EPIC is Iambic, with alternate long and short lines of four and three feet each; every two short lines, and occasionally the two halves of a long line, (see Sec. 174, line 6 from the end; Sec. 184, line 1,) ending with a rhyme; and sometimes two or three long lines rhyming with each other at the close of a paragraph. This "8.6" measure is the usual ballad metre, or "Common Metre," and is perhaps more frequently employed than any other length of line.

The Iambic measure best suits narrative. The Trochaic line is more stately. The Anapestic measure is light and tripping, but is sometimes employed on a solemn theme.

A Trochaic foot, occasionally, among Iambics, introduces a slight break in the regular tread of the line, and adds to the reader's pleasure by a variety of rhythm. And it is here that children are at fault, in not changing the accent from the Iambic to the Trochee. The Trochee occurs most frequently at the beginning of a line, and in the present work instances of this kind are numerous. Seven will be found in page 244. If the accent or stress of voice be placed on the *first* syllable of these lines, instead of, as in other lines, on the *second* syllable, the reader will be preserved from the first fault against which we wish to guard him; that is, he is to read such lines thus:—

Now the | next day | (the Sab | bath day)

Spoke with | assu | rance bold.

and not thus:—

Now the | next day | (the Sab | bath day)

Spoke with | assu | rance bold.

Sometimes two light syllables are allowed to count as one light one; that is, an Anapestic, or three-syllable, foot, is introduced among Iambics; or, an extra syllable is thrown into the line; without detriment to the measure of the verse. (See Sec. 3, line 1; Sec. 183, line 16.) The best poets take this license occasionally, rather than adopt a weaker form of expression. If it occurred frequently, it would denote want of skill in the construction of verse.

Children should be especially guarded against the second fault mentioned above, that of reading rhythmical lines in a singing tone. They should be instructed to employ their usual speaking voice, avoiding both monotony, or one tone, and the use of singing tones towards the end of a line.

THE RHYTHMICAL CHARACTER OF THE AUTHORISED VERSION OF  
THE SCRIPTURES.

Whatever excellence may be found in this Rhymed Version of the Gospel History, is due mainly to the translators of the Authorised Version. They formed that marvellous "well of English undefiled," whose waters are ever springing up in the versicles of this Epic; and the labors of the editors have consisted mainly in finding a rhyme to the rhythmical sentences of the translators, at every seventh foot,—no very difficult matter in so copious a language.

The following letter, which appeared in the *Times* of 3rd March, 1870, in connection with the present agitation for a revision of the Authorised Version, and the removal of the few blemishes that disfigure it, sets forth this feature of our English Bible in so admirable a manner that no apology seems necessary for introducing it here.

*To the Editor of the Times.*

Sir,—It is earnestly to be hoped that in all attempts to revise our present translation of the Holy Scriptures, scholars who are intrusted with the task will take especial care not to sacrifice the marvellous beauty of the style and rhythm of the Authorised Version. No version whatever has so caught the ear, as well as the religious conviction, of the reader and hearer. It is quite possible to lose this vast advantage without any corresponding gain in a more close rendering of the original, by the substitution of Latinised terms or circumlocutory forms of expression for the more nervous, harmonious, and native Saxon. That most illustrious convert from the Church of England, Dr Newman, is said to have refused to undertake a revision of the version for the use of members of the Romish Church in this country, on the ground of the impossibility of producing anything that would stand a comparison with our Bible as it is. His words are these:—

Who will not say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten; like the sound of church bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of man is hidden beneath its words. It is the representative of his best moments; and all that has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him for ever out of his English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible.

How little is gained by a more correct rendering of the original Hebrew—if, indeed, in many cases it be more correct—but how much is lost in force and harmony, will be seen by comparing Bishop Lowth's translation of Isaiah with that of the Authorised Version.

Lord Shaftesbury appears to me to have some ground for alarm lest the alterations proposed "produce a momentous and permanent change in the thoughts and feelings of every English-speaking people."

I am, Sir, your obedient servant,

*Hordley Rectory, 25th February, 1870.*

JOHN WALTER MOORE.

ADVERTISEMENT.

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