

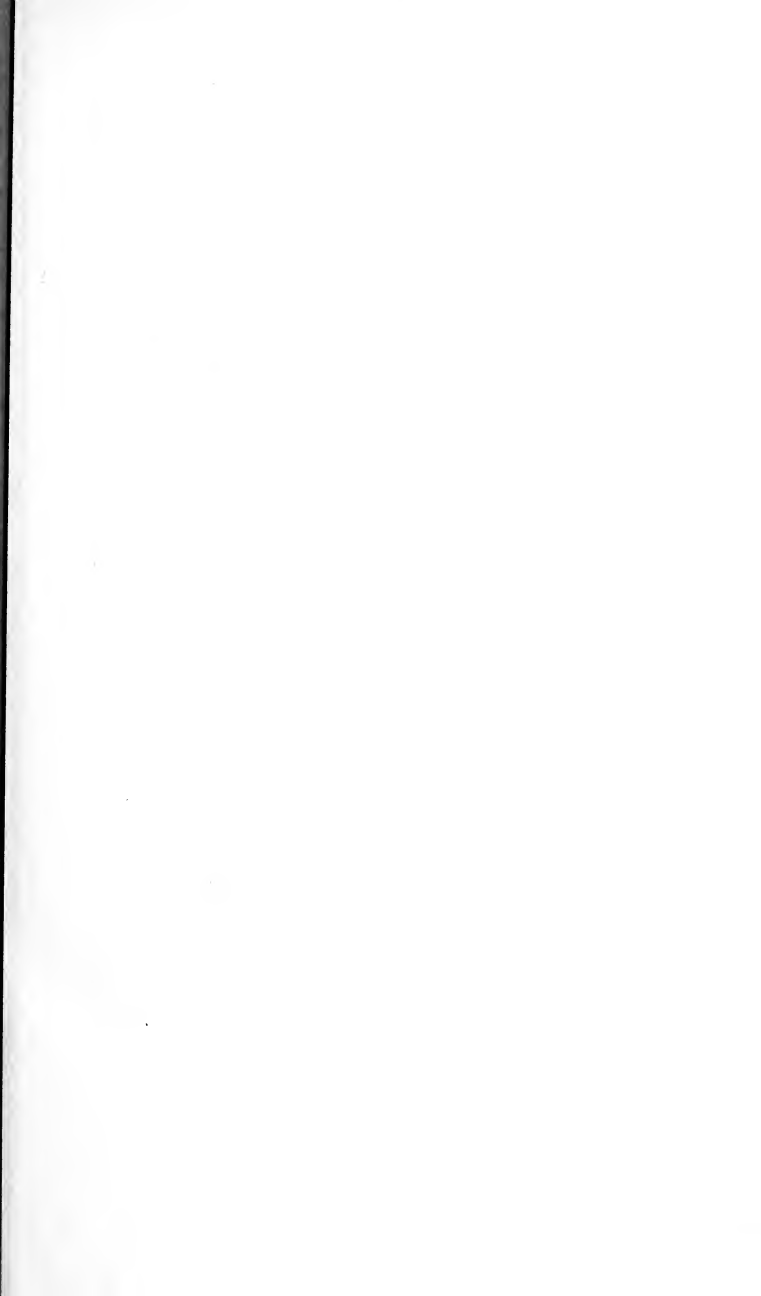
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A

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.*

LONDON :

FRED. PITMAN, PHONETIC DEPOT, 20 PATERNOSTER ROW, E.C.

BATH :

ISAAC PITMAN, PHONETIC INSTITUTE, PARSONAGE LANE.

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

#### Continuants.

|   |                                          |    |
|---|------------------------------------------|----|
| F | f... <i>safe</i> , <i>fat</i> .....      | ef |
| V | v... <i>save</i> , <i>vat</i> .....      | vi |
| Þ | þ... <i>wreath</i> , <i>thigh</i> .....  | it |
| Ð | ð... <i>wreathe</i> , <i>thy</i> .....   | ði |
| S | s... <i>hiss</i> , <i>seal</i> .....     | es |
| Z | z... <i>his</i> , <i>zeal</i> .....      | zi |
| Σ | ʃ... <i>vicious</i> , <i>she</i> .....   | if |
| Ξ | ʒ... <i>vision</i> , <i>pleasure</i> ... | ʒi |

#### Nasals.

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

#### Liquids.

L l...*fall*, *light*..... el |

R r...*more*, *right*...ar  |

#### Coalescents.

W w...*wet*, *quit*..... we |

Y y...*yet*, *young*..... ye |

#### Aspirate.

H h...*hay*, *house*..... eg |

### VOWELS.

#### Guttural.

A a...*am*, *fast*, *far*...at  |

ʌ s...*alms*, *father*....s  |

E e...*ell*, *any*, *her*...et  |

ɛ e...*ale*, *fair*, *bear*...e  |

I i...*ill*, *pity*, *filial*.it  |

ɪ i...*eel*, *eat*, *mere*...i  |

#### Labial.

O o...*on*, *not*, *nor*...ot  |

ɔ ω...*all*, *law*, *ought*:ω  |

ʊ v...*up*, *son*, *cur*...ut  |

ʊ σ...*ope*, *coat*, *pour*..σ  |

U u...*full*, *foot*..... ut |

W w...*do*, *food*, *tour*..u  |

DIPHTHONGS: F j, ʃ ɝ, ʊ ɥ.

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, Juvenus, 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, hir  
wi from de 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  
wid klirer nolej ov Ɖiz truɔtz,  
divjnest, purest, best,  
ov ol Ɖat man on erf kan lern  
and Ɖerjŷ in hiz brest.

### SEKΣON 2.

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

In Ɖe beginjnz woz Ɖe Wɔrd,  
Ɖe *Logos*, Truɔt divjn,  
Ɖat woz wid God, and Ɖat woz God,  
and ol gud did enŷrjn ;  
and ol tjnz bj Ɖis Wɔrd wer  
med,  
widst 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 jon abrød  
tu ilum de sönz ov erð;  
bvt sh! tuu fe aknolejd it,  
and sot selestial wprt.

*Jon's Testimoni.*

Der woz a man sent fert from God,  
predikted from ov øld,  
and Jon de Baptist hi woz kold,  
a profet tru and bøld.  
Hi woz de fetful mesenjer  
and witnes ov de Wprd,  
dat men mjt rekogniz its ljt,  
and wprsjp Krjst de Lord.  
Hi, de a profet, woz mir man,  
and not dat Ljt divjn;  
bvt hi woz sent tu tel mankind  
dat Ljt woz n8 tu sjn;  
dat sel, tru Ljt from God Himself,  
hwig ljtes everi man  
dat ever kem intu de wrld,  
sins ferst de wrld began.  
Hi kem intu dis sølen wrld,  
hwig Hi Himself had med,  
and yet de wrld resivd Him not,  
bvt sølli Him betred.  
Hi kem ontu Hiz ensent res,  
Hiz çøzen Izrael,  
yet de resivd Him not, bvt did  
in wrd and did rebøl.  
Bvt ontu øl hu wud resiv  
Hiz sevin gres and løy,  
Hi gev a pser tu bekm  
de sönz ov God abov.  
For deez hu çerjst filial fet  
in Hiz møst høli nem,  
Hi med rejeneret sönz ov God,  
born ov a høli flem.  
Sø did de Wprd ov God bekm  
inkarnet in man'z form,  
and tabernakeld amøn men,  
and bør afflikson'z storm.  
And wi beheld Hiz gløri, søç  
az God in fies aløn  
kan se; sø ful ov gres and truft,  
—de fader 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 witness, " 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 øld,  
and let him bi preferd  
befør mi stil, for him i øn  
mj Sevier and mj Lord."  
Øt ov hiz ful diviniti  
mø ol men nø resiv  
gres vpon gres, til iven on ert  
lik enjelz ðe me liv.  
Ðe lø ov rjts and sakrifz  
woz wvns tru Mezes given,  
bvt suur, ðe løvliet gres ov truft  
desendz wid Krjst from heven.  
For ðø nø man hæf ever sin  
ðe Diiiti suprim,  
Hiz ønli, wel-belovèd Søn,  
døt wid hiz gløri bim.

## SEKŒON 3.

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

In ðe dez ov Herod, Juda'z kin,  
prød, pompøs, kruel, vøn,  
hu adørnd ðe tempel wid riç gifts,  
and forti yirz did røn,  
livd Zakarjas, høli prist,  
ov ønsent liniej hi ;  
hiz wjf woz nemd Elizabet,  
ov Èron'z famili.  
Ðe bøt wer rjtivs in God'z sjt,  
fulfiliñ hiz pur wíl ;  
bvt øld ðe wer, ðåt fæful per,  
and ðe wer çildles stil.  
It woz hiz pristli lot tu børn  
insens befør ðe Lord,  
on gølden øltar, meni dez,  
hwer hi hiz vøz øtpørd ;  
hwjł øl ðe frøn ov pjøs Juuz  
in øter kert did præ,  
and hwen ðe insens røz tu heven,  
devøsonz ðe wud pø.  
And lø ! ðe enjel ov ðe Lord  
øntu ðe gud prist kem,  
standiñ vpon ðe øltar'z sjd,  
hwer flød ðe senser'z fløm.

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 dát form,  
 sê hevenli, pur, and brjt,  
 hiz hart, woz trôbeld, and hiz jz  
 wer dazeld at de sjt.  
 Bôt jentli spêk dát enjel blest  
 ûntu ðe hêli man,  
 and sed, "Fir not, ði prer iz  
 herd,"

and ðus hiz promis ran :—  
 "ði wij for ðe Mesja'z ren  
 iz granted ði bj heven,  
 and tu ði wij Elizabet  
 a sôn sal sun bi given ;  
 a hêli and prôfetik çild,  
 and ðs salt kôl him Jon,  
 hwiç signifiç ðe grês ov God  
 ðat ûntu ði iz sôn.  
 And joi and gladnes ðs salt hav,  
 and meni sal bi blest,  
 hwen ðis mirakulôs çild iz born,  
 bj enjent sirz konfest :  
 for a gret Nazariç sal hi bi,  
 ðe gretest profet nê ;  
 hi sal not driñk ðe wjn ov ert,  
 and nê defilment ên.  
 Hi sal bi fild, i'n from hiz bert,  
 wið God'z pur spirit ov truð,  
 and blêmles sal hiz çildhud bi,  
 and sançtifið hiz uð.  
 And hi sal tœrn ful meni mjndz  
 ov Izrael'z çœzen res,  
 ûntu ðe Lord ðer God, hu kœmz  
 tu sê salveson'z grês.  
 Hi sal presid Mesja'z ren,  
 and sal preper Hiz wê,  
 wið ôl ðe spirit and ðe pœr  
 Eljja did disple.  
 Hi sal konvêrt ful meni a hart  
 ov perent tu hiz çild,  
 and tœrn ðe disobidient sœlz  
 tu God'z truð ûndefild ;  
 and sê mek redi mœltitjdz  
 preperd tu ên ðe Lord,  
 hwen Kriçt himself sal vizit ert,  
 and priç hiz hevenli wrd."

ðen Zakarijas spêk, and sed,  
 ûntu ðe enjel fer,  
 "Hs kan j nê, sê êld, ekspekt,  
 a sôn sê 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,  
 "Lø, Gæbriel iz mj nẽm,  
 j in God'z prezens stand, and glø  
 wið hiz lestial flẽm ;  
 and j am sent tu ði tu tel  
 glad tjdinz in ðjn ir,  
 and nẽ, behøld ! ðs falt bi ðm,  
 vntil ðåt de apir  
 hwiç sal perform mj promisez ;  
 bekøz ðs hast denjd  
 mj hevenli mesej, hwiç sal bi  
 fulfild and glørifid."

Ðe høli enjel Gæbriel  
 ðen vaništ from hiz sjt ;  
 and Zakarijas muzd ahwjl  
 wið teror and deljt.  
 Minhwjl ðe ðron ov wørfiperz  
 in øter kørt did stand,  
 and marveld ðat hi sted sø loç  
 wiðin ðåt tempel grand.  
 And hwen hi iſud from ðe vel  
 ðat hid him from ðer vj,  
 hi kud not tel ðe mirakel :  
 sø ðen ðe pipel nũ  
 ðat hi had sin søm vizon brjt  
 wiðin ðåt sekred ſrjn,  
 for wið hiz hand hi bekond ðem  
 and mæd a voisles sjn.  
 And hwen hiz dez ov prištli wørk  
 akomplišt wer, and ø'r,  
 hi went tu hiz øn høs, and pred  
 devøtli, az befør.  
 And sun hiz wif konsivd, and led  
 a pips lif, retjrd,  
 and blest ðe Lord, hu had bestød  
 ðe gift ſi sø dezdjrd.

## SEKŒON 4.

*Ðe Anvnsieson tu de Verjin Meri.—  
 Luk 1. 26-38.*

In ðe siksť mønt after, Gæbriel,  
 ðåt enjel stroç and brjt,  
 huum Zakarijas had beheld  
 ared in hevenli ljt ;  
 from God woz sent, komiſond stræt  
 tu eksekjšt Hiz wil,  
 in Nazareť 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, høli, pur, and tru,  
 ov spotles lif and fem,  
 betroft tu Jøzef, a jst man  
 ov Devid'z roial sid ;  
 and vntu her ðe enjel spøk,  
 az Providens dekríd,  
 "Hel Meri ! høli fevord med,  
 Jehøva iz wið ði ;  
 and ðru ðe øjz yet tu kòm,  
 møst blesed falt ðs bi."  
 Bøt hwen si so ðe enjel brjt,  
 and herd hiz promis given,  
 her mjnd woz trøbeld, nor persivd  
 ðis misterí ov heven.  
 ðen sed ðe enjel, "Fir ðs not,  
 God'z gres ðs hast obtend ;  
 ye, from Olmjti Diiti,  
 ðis onor ðs hast gend,  
 ðat ðs falt bøt konsiv and ber  
 a søn, hum ðs falt nem  
 JLUZUS, ðe Sevier ov mankjnd,  
 and gret sal bi hiz fem.  
 Hi sal bi køld Mesja, Krjst,  
 ðe Søn ov God møst hø ;  
 hi sal pozés ðe ensent trøn  
 ov Devid'z roialti,  
 and ren for ever, Kjn suprim,  
 ø'r ol ðe human res ;  
 and ov hiz kjndom'z majesti  
 nø end sal mortal tres."  
 ðen Meri tu ðe enjel sed,  
 "Hs kan ðis wønder bi ?  
 ðat i, a verjin pur, sud ber  
 a Godljik projeni ?"  
 ðe enjel anserd, "Wntu ði  
 ðe Høli Spirit ov God  
 sal kòm : ðe pøer ov ðe Suprim  
 on ði sal bi øtpørd ;  
 and ðerføer sal ðát høli ðjg  
 hwiç ðs falt brjg tu bøt,  
 bi køld ðe Søn ov God, ðe Wørd  
 inkarnet vpon ørð.  
 Døst not ; behøld ! Elizabeth,  
 ðj køzín, ðø sø øld,  
 sal ber a søn, tu bi ov ðjg  
 ðe Mesenjer førtøld.  
 For nøtjg iz imposibel  
 tu God, az sal vnføld."

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 hasted 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 handmed ov de Lord,  
and let dj promis bi fulfild  
akordinj tu dj wörd."  
Den Gabriel left de verjin pur,  
tu prez de Lord, huiz wörd iz  
sjuur.

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 misterri ov her hart.  
Untu de mæntenz ov de Sst,  
tu Juda'z gløriøps land  
ji kem, and dwelt in Hebron, hwær  
her køzin'z hæs did stand.  
And hwen Elizabeth ferst herd  
de verjin Meri'z vois,  
her sөл woz glad, and i'n de bøb  
widin her, did rejois.  
And wið a høli spirit pur  
ov profesri insprid,  
Elizabeth spøk førð ðis Ssm,  
wið hevenli raptur fjrd:—  
"O blest abøv øl wimen ðs,  
dir Meri, ever bi,  
and yet mør blest sal bi dj Søn,  
dj God-lik projeni.  
De gretest gløri ov mj lif  
iz ðis, ðat ðs art hir ;  
de møðer ov mj Lord døt nø  
widin mj hæs apir.  
T'n at de sænd ov dj ferst wördz  
mj profet çild widin,  
ekzøltij ønd her huu jud ber  
Mesja wiðst sin.  
Hapi ar øl huu ðis beliv,  
for ðis sal bi fulfild ;  
ðez tijnz sal sjuurli køm tu pas  
hwig God in løv haz wild."

Den Meri ølsø vterd førð  
her Ssm, wið gladsøm tøn,  
and sed vntu Elizabeth,  
"A kindred joi i 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."

Mi söl döf magnifi ðe Lord,  
 hiz mersi, gres, and truþ ;  
 mi spirit haþ rejoist in God  
 mi Sevier from mi ȳf.  
 For hi haþ glørifid ðe estet  
 ov mi, hiz handmed lëli,  
 and hensført sal ol ejez kol  
 mi nem, az blest and hëli.  
 For God himself haþ rot for mi  
 hiz miþtiest mirakel,  
 and halød bi hiz sekred nem,  
 hi haþ döf ol ðinz wel.  
 Hiz mersi ever rests vpon  
 tru wörsiperz belø,  
 az ej tu ej, and triþ tu triþ,  
 ðru ol ðe world döf se.  
 Hiz arm ekzerts rezistles pæer  
 tu sev or tu sodbu,  
 hi skaterz prsd impieti,  
 and folsjud'z endles kruu.  
 Böt tu hiz mik and hømbel sent  
 hiz tender mersi fløz,  
 hi filz ðe høggrü wið gud ðinz,  
 and sudz ðe merner'z wöz.  
 In memori ov hiz promisez,  
 hi sþkor wil aförd  
 tu hiz ön Izrael, and tu ol  
 hu trøst hiz livinj Wörd."

## SEKŒON 6.

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

Ðe verjin Meri dwelt tri mōnts  
 in Hebron'z lofti tsn ;  
 and ðen retørniñ høm wōns mōr  
 tu Nazareþ went dsn.  
 And nš Elizabeþ brøt ført  
 her ferstborn, önli sön,  
 and frendz and kindred ol rejois  
 at sþg a blesinj wōn.  
 And hwen ðe çild woz øt ðez øl  
 az Møzes' lō did klem,  
 ðe serkōmsjzd him, and ðe kold  
 him bi hiz fsðer'z nem.  
 Böt gud Elizabeþ deklerd  
 her sön'z nem Jon sud bi,  
 böt ðe replid, "Ðis nem iz nū  
 tu ol ði 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  
 hš 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 prostret did hi føl ;  
 and wið lød vois hi præzd de Lord  
 for ol hiz kjndnes sөн ;  
 and solem ø fel on dát krød,  
 and not on dem aløn.

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

Den Zakarjas woz inspird,  
 hiz söl woz glerifjd,  
 bj de most høli Spirit ov God,  
 and ðvs hi profesjd :—  
 " Blest bi de Lord ør God, hu stil  
 redimz hiz fæful band,  
 and rezez pp salvefön'z strengf  
 in Izrael'z çøzen land ;  
 az bj hiz høli sierz hi spēk  
 ør sins de wørd began ;  
 seviñ hiz sents from ol ðer föz,  
 and everi hetful man.  
 Hi wel performz hiz promis kjnd,  
 hiz køvènant ov gres ;  
 hi kips hiz øt tu Èbraham,  
 and smjlz vpon hiz ræs.  
 Deliverd from ør enemiz,  
 wi'l serv him wiðst fir,  
 in hølines and rjtivnes,  
 til solem deð apir.  
 And ðs, mistärivs gjld, salt bi  
 de profet ov de Lord,  
 tu gø befør Mesja'z fes,  
 and mæk hiz nem adørd :  
 tu tiç salvefön'z misterì,  
 and gilt-forgiviñ løv,  
 fruw God'z 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 ilum ðe dark'ning sedz ov  
 det,  
 and mek ðer hororz sis,  
 tu gjd ðe fit ov erinj men  
 in hevenli pætz ov pis."

Ðvs Jon ðe Baptist from hiz bert  
 woz sanġtifið bj heven,  
 for stroj in spirit hi bekem,  
 and gres tu him woz given.  
 Hi spent hiz yŷ in prez and  
 prer,  
 amoj ðe mæntenz lön,  
 til Izrael held him afterwardz,  
 ðe mġtiest profet nön.

## SEKΣON 7.

*Ðe Enjel apirz tu Jozef.—  
 Maŷu 1. 18-25.*

Ðe bert ov Jizðs Krġst ƣr Lord,  
 ðe Sevier ov manġind,  
 woz ðvs : dis hevenli misterġ  
 wi in hiz Gospel ŷind.  
 Hwen Verjin Meri woz betrott  
 (spg woz hiz mæðer'z nem,)  
 tu pijs Jozef, iven befor  
 ðer ðe ov marej kem,  
 ŷi, bj ðe Høli Spirit ov God  
 a Høli Çjld konsivd,  
 az ðe tru Çbrġ haz evermer  
 vndstingli belivd.  
 Ðen Jozef, her betrofed lord,  
 himself a riġtis man,  
 and løt tu sakrifiz her fem  
 tu kruel slander'z ban,  
 intended sikretli ahwjl  
 hiz wjŷ tu put awe.  
 Bvt hwjl hi ŷot vpon ðiz ŷinjz  
 and oft tu God did pre,  
 behøld ðe enjel ov ðe Lord  
 kem tu him in a drim,  
 and sed, " Fir not tu tek her nƣ,  
 nor her vnwvrdi dim ;  
 for 'tiz ðe Høli Spirit ov God  
 hu kòzd dis ŷinj tu bi,  
 and Meri ŷal brij fòrt a çjld,  
 tru Spn ov Dūiti.  
 And JIZUS, or ðe Sevier, ðƣ  
 ŷalt kòl hiz høli 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 design'd,  
 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 espoused 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  
 fulfld 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 dezinq,  
 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 isyð a ðekri,  
 from Sizar, kõld Ogvstõs, ðat  
 in everi land and si  
 ðat õnd hiz swæ, ðe pipel jyd  
 bi enrõld in ðer õn land,  
 and õl bi takst bj õfiserz  
 sent fõrt bj hiz komand.  
 And õl ðe Juuz went tu bi takst,  
 iq tu hiz proper ples ;  
 and Jõzef kwited Nazaret,  
 biinq born ov Juda'z res,  
 and ov Kinq Devid'z roial hõs,  
 and fõrt wið hest hi kem  
 tu Beðlehem, Devid'z siti, hwig  
 ðe did Efrsta nem,  
 wið Meri, hiz espõzed wif,  
 ov roial liniej nõn,  
 az in her jenialoji  
 iz fuli pruvd and sõn.  
 And hwil ðe sted at Beðlehem  
 her ferst-born sõn si bõr,  
 and rapt in infant's swodliq klõðz  
 ðåt Beb huw wi adõr ;  
 and læd him in a menjer ðer,  
 (ðõs did hiz lijf beginq,)  
 bekõz nõ rum ðe kud õbten  
 frust ðe krõded in.

## SECTION 9.

*The Genealogy of Christ.—*

Mat̄ 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 Kriřt.—*

Mařu 1. 1-18.

Ɔe jenialoji ov Kriřt  
 in God'z Ɔn WƆrd iz given,  
 in order Ɔat it miř bi nen  
 Ɔat Hi, Ɔe God ov heven,  
 in kƆmiņ Ɔs̄n tu men on eřt  
 tu magniř Ɔe lƆ,  
 tuk fleř ov Meri, liķ tu Ɔs,  
 yet livd wiđst a flƆ.  
 Hiz HƆman woz řru Ɔbraham'z  
 and Juda'z roial liņ; [sid,  
 hiz sƆl JehƆva God Himself,  
 Ɔe Spirituļ Vj̄n.  
 řru Devid and řru Solomon,  
 and řemd Zorobabel,  
 (hu reskƆd Juda'z Ɔvrę and Stet,  
 sƆ řrevli and sƆ wel,) [State,  
 desended Hilj, hi Ɔe s̄r  
 ov Meri, verjin tru,  
 hu marid JƆzef, Jekob'z sƆn,  
 ov Devid'z liniej tu.  
 And from Ɔat blesed verjin wiř  
 woz nř Kriřt JizƆs born,  
 hu kƆm from heven tu eřt tu sev  
 man'z gildi řes forlorn.  
 SƆ řefuļi did God kriřt  
 and stil prezerv Ɔe liņ,  
 řru everi řj, and everi řenj,  
 Ɔat řer Ɔe SƆn divj̄n.

## SEKƆON 10.

*SƆj ov Ɔe Ɔnjelz at Ɔe Nativiti ov JizƆs  
 Kriřt.—Luk 2. 8-20.*

Ɔe řepherdz in Judian fildz\*  
 wořt Ɔ'r Ɔer floks bi niřt,

\* Subjoined iz Ɔe verřon ov Ɔe Ɔnjelz'  
 SƆj, given in Ɔe Buk ov KƆmon Prer,  
*Luk 2. 8-14.*

Hwiļ řepherdz wořt řer floks bi niřt,  
 Ɔl řited on Ɔe grs̄nd,  
 Ɔe Ɔnjel ov Ɔe Lord kƆm Ɔs̄n,  
 and řleri řon řrs̄nd.  
 "Ɔir not," řed hi, for miři dred  
 had řizd řer řrbeld miņd;  
 "gud řiđiņ ov řret řoi i řriņ  
 tu Ɔ and Ɔl manķiņd.

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 ðem,  
 "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 ɔ 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 kem,  
 ol preziñ God; and ðɔs de sañ,  
 wið harps ov gɔlden flem;  
 "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 pɔr 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 haf tɔld."  
 ðen did de hɔsen on ðer we,  
 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 fortwið  
 apird a sijnj ðronç  
 ov enjelnz, preziñ God, and ðɔs  
 adrest ðer joiful soñ:  
 "Ol gləri bi tu God on hj,  
 and tu de ert bi pis,  
 gudwil, hensfɔrð frɔm 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 Meri, and de Beb  
 in hømbel mænjer led :  
 and hwen de so, de sun med non  
 ol dat de enjels sed.  
 And ol dat herd de sepherdz' tel  
 astonist wer, in hart ;  
 bõt Meri trezurd op diz tingz,  
 and muzd on dem apart.  
 De sepherdz den retrönd wid joi,  
 and prezd ter God abov,  
 for ol dat de had herd and sin  
 ov Hiz redimijg lov.

## SEKŒON 11.

*Krist prezented in de Tempel.—*  
 Luuk 2. 21-24.

Hwen et dez öld, de Høli Cjld  
 (az Juuif lø did kløm)  
 woz serkømsjzd ; and, az førteld,  
 so JUZUS woz hiz nem.  
 Hiz møder den prezented him  
 ontu de God ov heven,  
 (for Skriptur sef, " Lø ferstborn  
 sal tu de Lord bi given ;") [son  
 and oferd op a sakrifiz  
 widin de Tempel fer,  
 tú pijonz, or, tú trrtel døvz,  
 and meni a fervent prer.

## SEKŒON 12.

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

At dát tjm in Jerusalem  
 dwelt Simion, høli man,  
 hu weted for Mesja'z de,  
 and döps de promis ran :—  
 God'z spirit rested on him, and  
 tu him it woz revild  
 dat hi jud si de Krjst ov God  
 er def hiz jz had sild.  
 Led bj de spirit ov God, hi went  
 intu de Tempel grand,  
 hwen Jizs' perents brøt de gjld,  
 tu kip de lø'z komand,  
 hi tuk de Beb op in hiz armz,  
 and blesed God and sed,  
 " Lord, let di servant nø depart  
 (az ds 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  
 ði gret salveſon si,  
 hwiġ ðs hast hir preperd for ol  
 huu put ðer trøst in ði.  
 Untu ðe Jentilz a gret ljt  
 tu ġes awe ðer ġlum,  
 and ov ði pipel Izrael  
 ðe ġlōri tu bekōm.”  
 Jøzef and Meri wønderd mōġ  
 tu hir ðe wōrdz 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 sijn  
 tu ol ðe sōnz ov men ;  
 bi him ðe ðōts ov everi hart  
 ſal bi revild tu ol,  
 and ðru ði sōl ſal pirs a dart  
 at ðāt hwiġ ſal beſōl.

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 olser ðer,  
 ov Aſer'z fruitful trijb ;  
 a wiðer ſi, and Ana kōld,  
 her hōzband lōġ had ðid ;  
 bōð ðe and njt ſi servd her God,  
 in ol hiz hōli wez.  
 And ſi ðāt instant kōmiſj in,  
 joind in ðe halød prez.  
 Hanġs tu ðe Lord ſi ġev, and spøk  
 ov Jizōs Krjst tu ðem,  
 huu for hiz gret redemſon lukt  
 wiðin Jeruſalem.

SECTION 13.

*The Offering of the Magi.—*  
 Matj 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 Oferij ov de Meji.—*  
 Matj 2. 1-12.

Hwen Jizōs woz in Beðlehem born,  
 in Jуда'z sōni land,  
 ðer kem wjz men tu wōrſip him ;  
 (ðe wer a hōli band  
 ov l̄stern sejez, Meji kōld,  
 huu traveld from afar ;)  
 “Hwer iz ðe Juif Kij ?” ðe sed,  
 “for wi hav sin hiz star.”  
 Hwen Herod herd, hi woz alarmd,  
 ol Selem woz dismed,  
 ðe Juif prists and skrijbz 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  
kòm?"

"From Bēthlehem," ðe replið,  
"for sē ðe profet haz fōrtōld,  
it kanot bi ðenið,

'Ðis Bēthlehem art not ðe list  
'mōnst Juda'z prinsli band,  
a Gōvērner sal kōm from ði,  
and rul ē'r Izrael'z land.'"

Ðen sikretli did Herod kōl  
ðe Mejj, and inkwīrd  
hwot tīm ðe star tu ðem apīrd  
hwiç ðer devōson fīrd.

Tu Bēthlehem ðem hi sent, and sed,  
"Gē, serç ðe yōn çild st,  
and briñ mi wōrd, ðat i mē kōm  
and wōrçip, and not dōst."

Ðe herd ðe Kīn, and went awe,  
and lē! ðe star ov morn

muvd on, and rested ē'r ðe spot  
hwer Jizps Kriřt wōr born.

And hwen ðe sō ðe miōtor briñ,  
ðer harts wer fiłd wið joi,  
and sun wiðin ðe hōs ðe nelt  
befōr ðe Wōndrōs Boi.

Ðe sō ðe çild and Meri tu,  
and wōrçipt him ðer Lord,  
and oferd gēld and frañkinsens,  
and mer, ðer treçur stōrd.

Biñ wōrd bi God in hevenli drim,  
befōr ðe dōniç dē,  
ðe went not bak tu Herod, bōt  
went hēm anōðer wē.

#### SEKΣON 14.

*Ðe Flit intu lçipt.*—  
Maçu 2. 13-15.

And hwen ðe wīz men fōrt had  
behōld! God'z enjel kem [sped

tu Jōzef in a drim bi nīt,  
and kōld him bi hiz nem,  
and sed, "Arīz, and tek ðe çild,  
and wið hiz mōðer fi

tu lçipt, and remēn ðer til  
i sal retrōrn tu ði.

For Herod, in hiz jelōs het,  
ðe çild wil sik tu sle."

Jōzef obēd, and jōrnið fōrt  
bi nīt, wiðst ðele.



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.

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."

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.

Møder and gjld wið him remend  
 in Ljijt til ðe sr  
 hwen Herod'z ðet remuvd ol fir  
 ov ðenjer from hiz pser.  
 Þðs woz fulfild ðe profet's wòrd,  
 given bj ðe Lord'z ðekri,  
 "From Ljijt hav i kold mj sòn,"  
 az riten in Osi.

SEKŒON 15.

*Sløter ov de Bieldren 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 y.iz'z' ful ej,  
 in Bøllihem and ol aršnd,  
 akordij tu ðe tjm  
 hwiç hi had from ðe sejez lernd :  
 svç woz hiz horid krjm.  
 Þðs had ðe Skriptur wòns førtøld  
 bj Jeremi ðe sier,  
 "A vois in Ršma lšd woz herd  
 ov wipiñ and gret fir,  
 Røgel her bebz lamentij sør,  
 nø kømfort kud obten,  
 bekøz her çildren ar nø mør,  
 her jz had sin ðem slen."

SEKŒON 16.

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

Herod nš ded, agen bj njt  
 ðe enjel ov ðe Lord  
 apird tu Jøzef in a drim,  
 and spøk wið swit akord,  
 and sed, "Arjz, ðe yvñ gjld tek,  
 and wið hiz mðter gø  
 tu Izrael'z land, for hi iz ded  
 huu woz ðe infant's fø."  
 Sør hi departed, and hi kem  
 vntu hiz netiv land ;  
 bpt hwen hi herd ðat Herod'z sòn  
 ruuld wið hiz fšter'z hand,  
 hi fird Juidia'z hostil køst,  
 and, bj God'z wornij çird,  
 hi tørnd asjd tu Galili,  
 tu Nazaref 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 fulfild ðe wörd  
 hwig had bin loŋ færtöld,  
 "Hi šal bi kold a Nazarin,"  
 lyk Samuēl ov öld.

And ðer ðe høli Jizus gruw,  
 God'z græs woz on him pœrd ;  
 stroŋ in ðe Spirit hi bekem,  
 and woz wið wizdom stœrd.

## SEKŒON 17.

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

Luk 2. 41-52.

Untu Jerusalem iŋ yir  
 Krjist'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 kŋmpani.  
 And hwen ðez festiv ðez wer œ'r,  
 and ðe ful tŋm woz kŋm,  
 ðe tœrnd tu jœrni bak agen  
 tu Nazaret ðer hœm.  
 Bvt Jizus liggærd ðer ahwŋl,  
 nor did hiz perents né ;  
 and hwen ðe mist him ðe  
 sŋpœzd

wið kinzfœk hi wud gœ.  
 Bvt hwen, after a hœl ðe'z wœk,  
 ðer sœn ðe kud not fŋnd,  
 bak tu Jerusalem ðe tœrnd,  
 sikiŋ wið ænŋksœs mŋnd.  
 And on ðe tœrd ðe az ðe stud  
 wiðin ðe høli ples,  
 ðe sœ him in ðe doktorz' midst,  
 bimiŋ wið hevenli græs.  
 And hwŋl hi askt, and ansærd tu,  
 amæzd wer œl huu herd ;  
 and wœnderd, az ðe markt hiz ŋf,  
 ðe wizdom ov hiz wœrd.  
 Hiz perents marveld tu ; ðen spœk  
 hiz mœðer tenderli,  
 "Sœn, hwœrfœr didst ðs tari  
 hir ?

mœrnful wi sœt for ði."  
 "Hwŋ hav yi sœt mi ?" hi replŋd,  
 "did yi not né mj œm ?

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'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."

wiðin mj Fæder'z hæs tu tig,  
 ðis iz mj hjest klem."  
 ðiz wördz ðivjn, wið o ðe  
 herd,  
 nor nu ðer mistik part,  
 bvt stil hiz mörðer ponderd wel,  
 and hid ðem in her hart.  
 ðen bak tu Nazareð hi went,  
 dát hømbel lif tu pruv ;  
 ðe heven-born, hi øbed ðer rul,  
 and gev ðem filial løv.  
 Az Jizps mör in statyr gru,  
 and wizdom øl ðivjn,  
 sø ø'r him stil, from God and men,  
 did grejsps fevor sijn.

SEKŒON 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 Ponþs 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 wörd 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 mör 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 liz.  
 Klødd wið ðe pser ov truð, hi  
 priæt,  
 "Repent, and bi forgiven ;  
 for suñ fal bi revild tu øl  
 ðe gres and pis ov heven."  
 For ðis iz hi, ov hum 'twoz sed,  
 "Mj Mesenjer i send  
 befor ði fes, hu fal preper  
 ðe we ðat ðs falt 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 þæt ov de Ol-wjz:  
Eg pişful, fertił vali nş  
ekzolted hį sal bi ;  
and everi mşnten, and ię hil,  
sięk in hųmiliti.  
De kruked pştz sal stret bekρν,  
rpf plesez, iz aford,  
and spidili sal ol fles si  
de gleri ov de Lord."  
Dis Jon in kamel'z her woz klad,  
wiř letern ġerdel brest ;  
hiz fud woz lękřst beriz dri,  
and hρνi wiłd tu test.  
From Juda and Jerusalem,  
and Jordan'z rięon tu,  
went fęřt vast młltitųdz tu him,  
tu ask hwot de sud du.  
And hwen de had konfest řter sinz,  
de stud in Jordan'z fłd  
and wer baptįzd,—a sįn dat de  
wer konsekret tu God.

*De Pręięn ov Jon.*

And hwen Jon sę de Farisiz  
ov hipokritik mįnd,  
and Sadųsiz, sę skeptikal,  
tu lisen, wer inkłnd,  
hi sed, "O res ov vįperz, hu  
hař wρνnd ų řvs tu fłi  
de řař tu křm? If yi indid  
sik nş de truft from mi,  
desiv nę longer, břt brię fęřt  
tru fruts ov penitens,  
and du not řįnk wiđin ųř harts  
řat ų eskep ofens  
bekřz from hęli Ebrahim  
ųř orięin ų dru,  
for God kan mek de veri stęnz  
az privilejd az ų.  
Olredi iz de aks ov truft  
led klęs agenst de rut  
ov everi tri, tu hų it dşn,  
řat brięz not fęřt ġud frut ;  
it sal bi feld, and in de řř  
ov jřjment sal bi kast."  
And hwen de ġilti pipel herd  
điz wrđz, de stud aġast,

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 de sud  
du,

tu eskep de rst tu kom?

Hi sed, "Truu wörks ov çariti  
me yet avért yr duum.

Giv fud and rement tu de puur,  
komizeret distres."

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

And ontu dem de profet sed,  
"Bi striktli jøst and tru,

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

Den kem de soldierz tu inkwjr  
hør de mjt søn ofens.

Hi sed, "Avoid, wið konstant kær,  
øl roç and vjølens ;

akuz not eni roçfuli ;  
bi jentel, and kontent

wið onest wejez, hwiç sud bi  
ferli obtænd and spent."

And hwjl men muçd konserniç  
Jon,

and kwestiond in ðer hart

hweðer hi wer de Krjst or not,  
sør græt hiz profet art,

Jon anserd dem, and sed, hiz wörk  
woz bvt preparativ

tu ðæt ov Krjst, huu ontu men  
wud ful salveçon giv.

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

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

Bvt after mi ðer komet wøn,—  
Mesja, Krjst, de Lord,

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

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

de sandalz ov hiz God-liç fjt,  
far les wið him komper.

Hi sal baptjz wið høli løv,  
ov øl gud ðjnz de best :

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

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

tu purifiç hiz trefjngflør,  
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;  
 bwt ðe fols-harted šal, lyk çaf,  
 tu hel'z firs firz bi driven."  
 And meni vðer ðinz did Jon,  
 ðrust hiz eksortefon,  
 prig tu ðe pipel ov ðát land,  
 and ol ðe Jwiif 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."  
 Bwt Jon forbad him, sein, "Ɔ  
 hav nid tu bi baptjzd  
 ov ði, and kðmest ðs tu mi?"  
 (Se mðg woz hi sðrprjzd.)  
 Bwt Jizps sed, "Permit it nð,  
 for ðps wi mðst fulfil  
 ol rjtivnes ov God on ert."  
 Ɔen Jon performd hiz wíl.  
 Jizps, wid prer nð konsekrats  
 ðe Jordan bi ðis rjt,  
 and hwen hi woz baptjzd, behold!  
 Jon sð a wðndrps sjt;  
 ðe hevenz abðv wer øpend, and  
 a dðv-lyk form woz sin:  
 God'z spirit, in desending ðps  
 difjzd a joi serin.  
 And lð! a hevenli vois woz herd,  
 "Si! Mj belvðd sðn  
 in hum j am wel pljzd." Ɔps woz  
 Krjst's ministri begðn,  
 hwen ov hiz hðman, sðferinj ljf  
 ful tertj yirz had røn.

## SEKƆON 20.

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

Ful ov ðe hðli spirit nð,  
 Jizps from Jordan tðrnz,  
 and siks Juidia'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 nįts  
 hi fasted. ðiz dez o'r  
 hi hņngerd for ðe fud hwįg sųd  
 hiz wested pserz restor.  
 ðe Devil ðen, ðát tempter ołd,  
 wįf helį kņnį, sed,  
 "if ðs bi, suf, ðe sņn ov God,  
 let ðiz stņnz tņrn tu bred."  
 Jizųs replįd, "'Tiz riten, Man  
 livz not bj bred alen,  
 bųt bj įg wųrd and ðįį hwerbj  
 ðe wįl ov God iz nņn."  
 ðen tu ðe hęli siti did  
 ðe devil tek s'r Lord,  
 and on ðe tempel'z pinakel  
 plest him, and spęk ðis wųrd :  
 "If ðs bi, suf, ðe sņn ov God,  
 kast ðįself dņn from hens ;  
 for it iz riten, Hi sal mek  
 Hiz enjelz ðį defens :  
 ðe, in ðer handz, sal ber ði vų,  
 spred o'r ðį lif a çarm,  
 lest ðs agenst a stņn sųdst ðaf  
 ðį fut, and kņm tu harm."  
 Bųt Jizųs, wįzer in God'z Wųrd,  
 anserz, "'Tiz olser rit,  
 ðs salt not tempt ðe Lord ðį God :"  
 prezųmįon iz not fit.  
 Agen ðe devel tekef him  
 vų tu a mņnten hi,  
 and meks ðe hęl wųrd'z kįndomz  
 in glęri 'nįf hiz į, [pas  
 and sed, "ðis pser į'l giv tu ði,  
 and ol ðe glęri tu,  
 if ðs wilt oņ and wųrsįp mi,  
 and mį komandz wilt du."  
 Jizųs nș anserz, "Setan, gę ;  
 get from mį prezens hens ;  
 'tiz riten, Wųrsįp God alen,  
 hi klemz ol reverens."  
 Hwen Setan had in ven esed  
 tu tempt ðe Lord tu sin,  
 hi left him for a sizon, fled,  
 and joįnd hel'z horįd din,  
 ðųs bj ðe pser ov Truif Divįn  
 did Jizųs viktōri win.  
 And nș wįld bįsts kįp kņpani  
 wįf him ; bųt lę ! from heven  
 brijt enjelz tu him ministerd :  
 svų 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, "Hu art đs?" Hi  
konfest  
"F'm not de Krjst." "Hwot đen?  
Eljas?" "Ne." "Đat profet?"  
"Ne."

"Đen ov de swnz ov men  
hu art đs? Se, đat wi me giv  
an anser vntu đem  
đat sent vs. Hwot se'st đs? Du  
sr plen rekwest kontem." [not  
hi sed, "F am de vois ov wvn  
đat in de dezert krij,  
preper Jehova'z we; mek stret  
de psť ov đe Ol-wjz,  
az sef de profet ov de Lord:  
du not hiz wvrd despjz."  
"Wid woter i baptjz," sed Jon,  
"bpt wvn amvđ v standz  
hum đe v ne him not; v  
suun

sal hir hiz wjđ koma nz.  
Ołđe hi komef after mi,  
Him mvst ol men prefer,  
for hi befer mi woz ov old,  
i am hiz Harbinjer."  
Đe nekst de Jon so Jizvs km,  
and sed, widst dele,  
"Behold de Lam ov God hwig teks  
de hel wrld'z sin awe.  
For đis iz hi ov hum i spek,  
hu kmjnj after mi,  
befer mi iz tu bi preferd  
frv ol eterniti.  
Hum i nv not: bpt đat hi jud  
bi manifest tu ol,  
i km baptjzjđ đeoz hu le  
befer hiz futstul fol."  
And Jon ber rekord, sejn đvs,  
"F so de Spirit km  
from heven ljđ a đv, and rest  
vpon him az its hem.  
F nv him not, bpt hi đat 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 appraised.  
 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 ppon,  
 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 vðer Jon, de Evanjelist,  
 and Andru, hum hi nu,)  
 hi lukt at Jizvs az hi wøkt,  
 and sed, wiðst dele,  
 "Behøld de Lam ov God hwiç tæks  
 de høl wørld'z sin awæ."  
 And hwen de tú disjipelz herd  
 Jon'z wørd, dismisiç ker,  
 de folød Jizvs, for ðer harts  
 wer fild wið fet and prer.  
 ðen Jizvs tørnd, and sed tu ðem,  
 "For hum du u inkwjr?"  
 ðe anserd "Rabi, tu nó hwer  
 ðs dwelest, wi dezir."  
 ðen sed hi tu ðem, "Køm and si."  
 ðe køm and so hiz høm,  
 and stød wið him dát de, nor felt  
 de list dezir 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 aprijd.  
 And instantli, hwen Jizvs so  
 him, ðvs hi sed, "O! me  
 de svn 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 falt bekøm,  
 az wil in tjm bi jøn."  
 (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;

De nekst de Jizvs fært wud gø  
 tu Galili, tu fınd  
 Filip, and seþ, "Kòm, folø mi  
 wið ði høl hart and mınd."  
 Filip (hu in Betseda livd,  
 wið Andruu, Piter, tuu,)  
 inflemd wið zil for Krjst, nø søt  
 andæter foløer tru;  
 Naþaniel nemd Barþolomu,  
 tu hum hi sed, "Behøld!  
 him hav wi fənd hu in ðe lø  
 and profets woz færtøld,  
 Jizvs ov Nazareþ, a man  
 hum vertu døþ enføld."  
 Naþaniel seþ, "Kan eni gud  
 from Nazareþ apir?"  
 Filip repljz, "Kòm ðs and si,  
 ðe Lord ør God iz hir."  
 Hwen Jizvs sø Naþaniel kòm,  
 hi sed tu ðøz arənd,  
 "Behøld an Izraeljt indid,  
 in hum nø gjl iz fənd."  
 Aməzd, Naþaniel anserd him,  
 "Hs iz it ðs nø'st mi?"  
 Jizvs repljd, "Er Filip køld,  
 hwjlst ðs wost 'nid ðe tri,  
 j sø di." Reverens diper grøz  
 widin Naþaniel'z brest,  
 "Rabj, ðs art ðe Søn ov God,  
 and Izrael'z kınj konfest."  
 ðen Jizvs sed, "Belivest ðs  
 bekøz j sed tu ði  
 j sø ði hwen ðs studst benid  
 ðe bsz ov ðát fig tri?  
 Far greter tıngz salt ðs behøld;  
 hirafter ðs salt si  
 heven øpen, and ðe anjelic høst  
 kip festal jubili,  
 asendiņ and desendiņ on  
 ðe Søn ov Man, on Mi.

## SEKŞON 23.

*Marej at Kena in Galili.*

—Jon 2. 1-11.

De tærd de after ðiz events,  
 ðer woz a marej fist,  
 at Kena'z tşn in Galili,  
 and Jizvs 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 Jizps' mōder ðe invjt,  
 (huum jōstli wi revir,)  
 and hiz disjipelz tu, and ðer  
 woz wjn \* ðer harts tu ġir.  
 Bōt for ðe numērōs wediŋ ġests  
 ðer woz tu smōl a stōr,  
 sō tu ðe Lord hiz mōder sed,  
 "Ov wjn ðe hav nō mōr."  
 Jizps repljð, "O wuman, j  
 wil sōmhwot du for ði ;  
 iz not mjn s̄r i'n n̄s arjvd ? †  
 mj ġlōri ðe fal 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, “ Wīf 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,  
 bvt līkt its jenerōs test ;  
 ðen, tu ðe brīdgrum, hī eksklemd,  
 in wōrdz ov wōnderīg hest,  
 “ Hwen at a fist men ferst sit dsn,  
 ðe gud wīn iz set fōrt,  
 and hwen ðe gests ar satisfīd,  
 ðen ðát ov lesser wōrt ;  
 bvt ðs a diferent part hast pled,  
 and kept ðe gud til ns.”  
 (Wīf wīn līk ðis did never man  
 befor a fist ends.)  
 ðis mirakel, hiz ferst, did Krīst  
 in Kena'z tsn displē ;  
 hiz glōri ðvs revild, inkrist  
 hiz folōerz' fe' ðát ðe.

## SEKSON 24.

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

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

## SEKSON 25.

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

ðe Juīf pasøver woz nī,  
 and Jizvs, wīf intent  
 tu kip ðe fist, az hī woz wōnt,  
 vntu Jerusalem went.  
 And in ðe sēkred tempel hī  
 fōnd oksen, sīp, and dōvz,

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 mōni-geñjerz sitij ðer :  
 ðis sjt hiz spirit muvd.  
 A skprj ov smøl kordz hi preperd,  
 and kwikli drøv ðem øt ;  
 perd øt ðe mōni ; øvertru  
 ðe tabelz : and abøt  
 svø duiñz in ðåt pløs, hi sed,  
 in sad and solem wjz,  
 " Gør hens ; mek not mj Fæster'z  
 a høs ov merçandjz." [høs  
 ðen hiz disjpelz køld tu mjnd  
 ðåt riten Wørd, sø jur,  
 " A høli zil konsumet mj,  
 tu kip ðj tempel pur."  
 ðe Juuz ðen askt him, earnestli,  
 tu giv a spejal sijn  
 ðat hi woz ðe Mesja tru,  
 and røt bj pser Divjn.  
 And Jizvs sed tu ðem, " If ðat  
 ðis tempel bi destroid,  
 in tñi dez j wil rez it øp."  
 ðe wørdz hi ðøs empløid,  
 hiz bodi signifd ; bvt ðe  
 imajind ðat hi spøk  
 ov ðer gret tempel, and hiz wørdz  
 did ðer kontempt prøvøk.  
 Hwen Jizvs afterwørdz arøz  
 from ðet's mistarivs gluum,  
 hiz foløerz rememberd ðat  
 in rjzjñ from ðe tuum  
 hi pruvd hiz pser, and ðøs fulfild  
 ðe tñjz hwjç hi førtøld.  
 ðøs did hiz ljf on erð, in øl  
 its akts, ðe Wørd ønføld.  
 And hwjl hi tarid at ðe fist,  
 meni belivd in him,  
 and fšnd a spiritul ljt  
 sijn on hwot wøns woz dim.  
 Bvt Krjst did not komit himself  
 bj tu møç trøst in men,  
 bekøz hi nñ ðe treçeriz  
 ðat hñman harts konten.

SEKŒON 26.

*Konversefon ov Krjst wid Nikodimvs.—*  
 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 alen  
 biŋjt, and đvs hi sed,  
 "Rabi, wi né đat đs art kom  
 from God, huuz gres iz sed  
 on di: for non svq mirakelz  
 kan du, wiđst God'z gres,  
 az đs hast s̄on in Izrael  
 befor 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,  
 "H̄s kan a man bi born  
 hwen hi iz ̄old? A sekond t̄jm  
 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 hwiç iz born ov fleš iz fleš,  
 and kanot h̄jer r̄iz:  
 b̄vt đát hwiç komz from spirit-ber̄t  
 tu God, its ̄ořor, fl̄iz.  
 For ̄onli hwot iz spirit-born  
 kan spiriřual pruuv;  
 n̄ karnal p̄ser kan er pr̄ođus  
 đe h̄elines i l̄ov:  
 đen marvel not đat i enfor̄s  
 đe n̄y ber̄t from abov̄.  
 Đe wind m̄e bl̄e, b̄vt non kan tel  
 its oriřin or end;  
 đs h̄irest b̄vt đe s̄and, hwerer  
 its v̄ules w̄evlets tend:  
 s̄e iz it wiđ God'z spirit: for  
 ol spirit-influens  
 iz a gret misteri, p̄ndisernd  
 bi iř ov mortal sens.  
 ̄Onli tu feř and inward pr̄er  
 đát misteri iz revild;  
 tu sensual m̄jndz, priđ, sofistri,  
 it standz for ever s̄ild."  
 Đen Nikodimvs sed tu him,  
 "H̄u kan điz misteriz si?"  
 And Jizvs anseriř, sed tu him,  
 "Kanst đs a t̄içer bi  
 in Izrael'z land, and n̄est not  
 điz truđz ov l̄e 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, ðe Redimer ov ðe wrld,  
 spik hwot i nê; for i  
 hav sin ðiz ðingz in heven, and nê  
 i kôm tu testifi.

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

Nê man kan œp tu heven asend,  
 bœt hi ðat kômz dœn ðens:  
 ðe Sœn ov man, hui iz in heven,  
 enjoiŋ 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 Diviŋ;  
 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 everiœpn  
 hui wœrpsifp Him in lœv, sūd  
 fīnd

hiz heven on erð begœn.  
 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 truœ proof 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 dœerz het ðe ljt,  
 for it reviliz ðer krijmz;  
 and œl jœst personz lœv ðe ljt  
 and kœm tu it betiœmz,  
 ðat ðer gud didz mē bi aprœvd  
 az rœt in God abœv;  
 dœn for ðe sêk ov hiz purœ trœst,  
 and hiz redimiŋ 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,

## SEKŒON 27.

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

1  
And after ðiz ðinjz, Jizvs kem  
intu Juddia'z land,  
and hi and hiz disjpelz ðer  
baptjzð, bj God'z komand.  
And Jon ðe Baptist wlsø woz  
baptjzij veri nir,  
in ðnon, kløs tu Selim, for  
ðer woz mæg woter ðer.  
ðen Jon'z disjpelz 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 prjgij pөblikli.  
Jon anserij, sed tu ðem, "A man  
kan nөðij gud resiv,  
eksept from heven; ðis everiwөn  
sud 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 kөmөt from abөv,  
ðat winz ðe Öbrg, hiz brjð,  
bөt j, hiz frend, mө wel rejois  
tu hir him at mj sjð.  
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 abөv  
өл men, hwoter ðer berf;  
bөt ert-born mortalz ertli ar,  
and lөv ðe ðinjz ov ert.  
өл ðat Krjst spikөt, hi hað sin;  
in heven hi өл ðinjz nө;  
and ðe hu nө resiv hiz wөrdz,  
aferm ðat God iz tru.  
Hi ðat presideð fөrt from God,  
and sjnz wið God'z өn ljt,  
God, wiðst stint, on him hað pөrө  
hiz spirit and hiz mjt.  
ðe Fsðer 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 believ'ij on de Søn,  
ljik him for ever livz.  
Bvt ðez hu wilfuli rejekt  
hiz løv, despiz hiz pser,  
fal not partek hiz løv divijn,  
ivel fal ðem devr."

## SEKSEON 28.

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

King Herod, hwen repruvd bj Jon  
for meni a wiked did,  
sent fœrð hiz men tu bjnd him fast,  
and ðen, wid wiked spid,  
put him in prizon, and wud not  
vntu hiz wœrdz giv hid.  
Herod divørst hiz wif, and tuk  
hiz brœðer Filip's brjð,  
bj nem Herœdias, a vjl ðem ;  
dis kanot bi denjð.  
Sœ Herod biij rof wid Jon,  
sun put him intu jel ;  
bvt hwen Herœdias sœt hœ,  
in spjt, si mjt prevel  
tu kil him, Herod 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 wil ;  
besjdz, hi fird ðe pipel mœg,  
hu lœvd ðe profet stil.

## SEKSEON 29.

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

Hwjl 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 kjndom on ðe eœrð, j am  
apointed tu vnfœld.  
Repent ; reform ; beliv ðe Wœrd ;  
for gud and trœuf 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  
| töt

nön ljik him kud bi fsnd.  
Abröd, at høm, on hil, in ðel,  
and in ðe sinagog,  
hi töt böt gret and smöl in set  
diskörs or djalog.

And hi went ðsn from Nazaref  
and dwelt besjð ðe lek,

wid in Kapernaüm, ðat hi  
ðe pipel mjt awæk

from spirituäl lefarji ;  
and ðe ðer sinz forseök.

Isaia's profesi woz ðrs  
fulfild bj God's ðekri,  
ðat Zabuön and Nefthalim,  
bj Galili's dark si,

jud bi iluumind bj ðe ljt  
ov Krjst, ðe ljt ov men ;  
ðat Juuz and Jentjiz mjt wöns mö  
si hevenli truðz 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  
ðef,

from Krjst resivd ðer sjt.  
And from ðát tjm ðe Lord began  
tu köl men tu repent,  
and God's ný kjndom ov ðe hevenz  
enter, wid wön konsent.

### SEKSON 30.

*Krjst's Konversefön wid 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 ðön 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,

bpt hiz disjipelz did ðe sem,  
 and ðvs wer baptjzð mør ;  
 hi left Judia, and went norð,  
 Samaria pasinj ðru,  
 and kem tu Sjkar, Sekem kold,  
 hiz Fæder'z wíl tu du.  
 And nár it woz ðát grønd hwig  
 Jekob tu Jøzef gev, [wðns  
 hwerin woz Jekob'z pørgest wel,  
 and olse Jøzef's grøv.  
 And Jizvs, wirid wið hiz wøk,  
 rested vpon ðe wel ;  
 hiz foløerz wer bjij 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 sørprjzð ðat hi  
 tu her jud ðvs aplj ;  
 for ðen Samaritanz and Juz  
 ol qerjst enmiti  
 agenst ið vðer, hwen ðe jud  
 hav formð wøn famili.  
 ðen Jizvs anserð, " 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 livinj wøter tru,  
 ðe wøter ov immortal ljf,  
 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 ljf bestø ? "  
 Jizvs repljð, " Huør sal drinj  
 ðis wøter, ðerstst agen ;  
 hu drinjks ðe wøter j sal giv,  
 sal ner nó ðerst nor pen ;  
 bpt dip widin hiz hart it dwelz,  
 an ever-fløinj strim,  
 sprinjij eternal, for its sørs,  
 iz God himself, suprim."  
 ðe wuman sed, " O grant tu mi  
 ðát livinj wøter klir,  
 tu sèv mi from ðe deli toil  
 ov drøinj wøter hir."  
 And Jizvs sed, " ðj høzband kol."  
 ðe wuman anserð 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 hōzband;" and si blōst  
 wið konfōs gilt and pen.  
 Jizōs replīd, "Ɔs spikest tru,  
 fīv hōzbandz Ɔs hast had,  
 and hi hum nō Ɔs hast iz not  
 Ɔi hōzband; Ɔis iz sad."  
 Ɔe wuman anserd, "Ser, i fil  
 Ɔat Ɔs a profet art,  
 for Ɔs hast red Ɔe misteriz  
 Ɔat slumber in mī hart.  
 Se Ɔen, Hwiç iz Ɔe çezen plēs  
 hwēr men sūd sik Ɔe Lord;  
 doþ Juuda or Samaria  
 Ɔe hōliest plēs afōrd?"  
 Jizōs replīd, "Ɔe s̄r sal kōm  
 hwen nīder hīr nor Ɔer  
 alōn, bōt ēverihwēr, sal ōl  
 gud men Ɔer harts preper  
 tu wōrþip God, a spirit pur,  
 in spirit and in truþ.  
 At prezēt, u Samaritanz  
 hav litel līt, forsōwþ;  
 in Izrael iz God nōn, and Ɔens  
 sal hiz salveson kōm,  
 and wīd ekstend, til Ɔe hōl eart  
 sal bi man'z piśful hēm."  
 Ɔe wuman seþ, "Æ nō hwen hī,  
 Mesja, Kriřt, sal kōm,  
 hī wil instrōkt ōs in in ōl truþ,  
 and banīř eror'z glūm."  
 Ɔen Jizōs sed tu her, "Lō! i  
 Ɔat spik tu Ɔi am Hī."  
 On Ɔis kem hiz disipelz, and  
 Ɔe marveld mōç tu si  
 Ɔer Lord diskōrsiŋ Ɔōs alōn  
 wið wōn hum Juuz despiz,  
 yet mēd an efort tu konsil  
 Ɔer sorō and sōrpriz.  
 Ɔe wuman left her wōterpot,  
 and went intū Ɔe tōn,  
 and sed tu ōl si met, "Kōm, si,  
 a profet ov renōn,  
 hu tōld mī ōl i ever did;  
 se, Iz not Ɔis Ɔe Kriřt?"  
 Ɔen kem Ɔe sitizenz tu him,  
 bī Ɔiz strēnj wōrdz entīřt.  
 Ɔe Lord'z disipelz, Ɔe minhwīl,  
 hu had rētrōnd wið bred,  
 besōt him eřnēstli tu it;  
 bōt hī, repliŋ, 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.

"Æ it ov mit yi nó not ov,  
 Divjñ sþbstanþal gud :  
 in wörkjñ st ðe wíl ov God  
 i fñd mj konstant fud.  
 Behöld ! i si ðe harts ov men  
 ar rjþ for rjþjñ nð ;  
 put in ðe sikel, rjþ, and lø !  
 ðe hevenz yi wil endð.  
 And ðøz ðat sø, and ðøz ðat rjþ,  
 ðiz fruts ov ljf divjñ,  
 resiv ðer wøjez, and rejois  
 wið joiz ðat nør dekljñ.  
 For ðir tu God aljk ar ðøz  
 hu ferst implant hiz stør,  
 and ðøz hu sev ðe fruts hwiç els  
 mjþ perisj evermør.  
 Meni Samaritanz hu dwelt  
 in Sjkar, ðen belivð  
 in Krjst, for hwot ðe wuman sed,  
 and vntu him ðe klivð.  
 And meni mør aknolejð him  
 hwen ðe ðemselvz had herd  
 from hiz øn lips ðe sevjñ trut ;  
 and glørifjð hiz wörð.

## SEKŒON 31.

*Sekond Mirakel in Kena ov Galili.—*

Jon 4. 43-54.

After tú dez in Sjkar spent,  
 Krjst went tu Galili ;  
 bþt Nazareþ, hiz netiv tøn,  
 hi did not hest tu si ;  
 bþt testifjð, A profet fñdð  
 smøl reverens at høm,  
 til hi haz gend jþst føm abrød,  
 hwiç bak wið him wil køm.  
 ðe Galilianz gladli ðen  
 welkømd ðe profet gret,  
 for ðs had sin ðe pøer Divjñ  
 hwiç did vpon him wøt,  
 hwen in Jerusalem, ov let,  
 hiz wøndrøð wörks inkrjst ;  
 for tu ðe pasøver ðe went,  
 tu kip ðe yirli fist.  
 Sø Jizvs køm tu Kena, hwør  
 hi mæð ðe wøter wjñ ;  
 and ðer woz hir a nøbelman  
 hu ný Krjst's pøer Divjñ.

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,  
 sè, hi besot de Lord  
 dat hi wud hil hiz çild, huw els  
 kùd never bi restord.  
 ðen Jizüs sed, "Eksept u si,  
 u dæt mj pøer tu sev;  
 büt trøst mj wörd; ðj sön døf liv,  
 hi nø eskeps de græv."  
 ðe man belivd de wörd ov Krjst,  
 and hømward hi retrrnd,  
 büt on de wø hiz servants kem,  
 and de nø longer mørnd.  
 "ðj sön," de sed, "iz nø restord  
 tu lif." ðen hi inkwird  
 hwot ør it woz ðis hapi çenj  
 in hiz sön'z helf transpird.  
 ðe tøld de ør; hi nu it woz  
 at dát sëm ør ov de  
 dat Jizüs sed, "ðj sön døf liv."  
 Hi ønd Mesj'a'z swø;  
 and hi and øl hiz famili  
 belivd dat Krjst møst bi  
 de promist Sevier ov de wörld,  
 de sön ov Diiti.

## SEKŒON 32.

*Pøblik prigiŋ ov Krjst in de Sinagog  
 ov Nazareþ, and hiz denjer ðer.*

—Luk 4. 16-30.

And Jizüs kem tu Nazareþ,  
 hwerin hiz uþ woz spent,  
 and intu de Juz' sinagog  
 hi on de Sabat went;  
 and az hiz kpstom woz ðerin,  
 hi stud øp for tu rid  
 God'z Wörd tu øl de pipel ðer;  
 ðøvs søiŋ hevenli sid.  
 And øpeniŋ de buk, hi fønd  
 ðzaia'z profesi;  
 ðe spirit ov Jehøva God  
 iz on mi nø; for hi  
 wið oil anointeþ mi, dat j  
 wið høli joi me priç  
 glad tjiðiz tu de puur; wið bsm  
 de brøken harts tu riç;  
 deliverans giv tu kaptiv sølz,  
 and sjt øntu de blnd;  
 øntu de bruuzed, joivs iz;  
 God'z gres tu øl mankiŋd.

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 inspird dekri,  
 and sat, wið majesti divjn,  
 Inkarnet Diiti.  
 Æe jz ov ol ðat herd him spik,  
 wer fasend on hiz fes;  
 and hi began tu se tu ðem,  
 wið superhuman græs,  
 "ðis ds ðis Skriptur iz fulfild,  
 fild ful n8 in ur irz."  
 And ol ðe pipel lisend den,  
 wið mingeld høps and firs,  
 and wønderd at ðe græsfs wørdz  
 ðat from hiz lips stpørd,  
 and kwestiond, "H8 kan Jøzef's  
 bi az ðe Krjst adørd?" [son  
 ðen Krjst repljð, "Æ n8 u wud  
 ðat i jud hir aqiv  
 ðøz mirakelz i elshwer did;  
 bøt, wud u ðen beliv?  
 Æ tel u, ov ðe profets nøn  
 at høm had onor dū;  
 and se ðe møstli røt ðer sjnz  
 for strenjerz hum ðe nū.  
 ðven sø, Eljja, in ðe dez  
 ov Izrael ov øld,  
 hwen famin woz on ol ðe land,  
 and søferinjz maniføld,  
 sevd not ðe widøz ov ðe Juuz  
 ðat simd hiz ød tu klem,  
 bøt ønli røt hiz mirakel  
 for a Sjdenian dem.  
 And in Eljja's tjm ðer wer  
 ful meni leperz f8nd  
 in ðis ur netiv Palestjn,  
 and ol ðe køsts ar8nd;  
 bøt ppon nøn sev Neaman,  
 a Sirian lord, did hi  
 perform ðe mirakel divjn  
 ov hiliq leprosi."  
 And hwen ðe men ov Nazaref  
 ðiz børniq wørdz had herd,  
 ðer harts wer fild wið r8f, and ðe  
 immiðietli konferd,  
 røz øp, and frøst him ført beyond  
 ðe prisinjks ov ðer t8n,  
 and led him tu ðe m8nten'z br8  
 ðat ðe mjt kast him d8n.  
 Bøt hi evanist from ðer sjt,  
 and, pasiñ fruu ðe kr8d,

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.

Krijst den vntu Kapernaum kem,  
a siti prsd and hj,  
dat borderd on de luvli 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 Krijst, “and u  
fal 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 ;  
Krijst 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 gresvs 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 mœltitüd on ſer  
 ov lœv, ov fœþ, and meni ſiŋz  
 hwiġ hi had töt befer.  
 And hwen hi had ðœn spikiŋ, sed  
 tu Sïmon, "Lœng ƣt far  
 intu ðe wöter, and let ðœn  
 ði nets ðæt empti ar."  
 Piter replið, "Lord, wi hav toild  
 œl niht, bœt œl in ven,  
 yet at ði grœfœs wœrd, i wil  
 let ðœn ðe net agen."  
 ðær partnerz in ðe vœðer ſip  
 ðe köld tu help ðær nið.  
 ðæ kem, and fild bæþ ſips wið fiſ,  
 ðœs did ðe draft sœksid.  
 And næ, ðe veselz øver-ful,  
 wer jœst abœt tu siŋk,  
 ðe wöter woz sœ veri nir  
 vœntu ðe vesel'z briŋk.  
 Hwen Piter sœ it, hi fel ðœn,  
 afred, at Jizœs' niz,  
 and sed, "Depart from mi, O Lord,  
 ðœ Ruuler ov ðe siz,  
 for i'm a sinful man." And œl  
 wið konsternœson stand  
 tu si ðe mœltitüdœ ov fiſ  
 ðæt kem at Krjst's komand.  
 ðæn Jizœs vœntu Sïmon sed,  
 "Fir not; in tïm tu kœm  
 ðœ salt kœġ men in heven'z øn  
 net,  
 and sev ðem from hel'z dum.  
 Ðen ðœz ðisjipelz brœt ðær ſips  
 tu ſer. ðæ œl forsuk;  
 hensfœrð ðe folœd Krjst, and in  
 hiz ministri partuk.

## SEKŒON 34.

*Ðe Dimoniæk hild.*

—Mark 1. 21-28. Luuk 4. 33-37.

Uþon ðe Sabaþ, az Krjst töt,  
 (az hi woz wœnt tu ðœu,)  
 wiðin Kapernaum'z sinagog,  
 ðe pipel rœnd him dru.  
 Mœġ ðe admjrd ðe truedz hwiġ  
 wið a majestik grœs [dropt  
 from ƣt hiz lips, vœnliġ ðe lœr  
 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 dát sinagog der woz  
 a serten man pozest  
 bj 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 kom  
 tu inkris sr mizeri?  
 F né 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 sjlent and  
 kom 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.  
 Spg pser and mersi Krijt displed  
 tu wjld dimeniak men.  
 And ol de pipel wer amezd  
 and marveld at Krijt's mjt,  
 hwiq, bj a wprd, kud overo,  
 and ol hel'z lijonz smjt.  
 And sunn hiz fem ekstended wjð  
 ðru ol dát rijon rsnð,  
 and Galili rejoist tu hir  
 de Gospel'z gladsom ssnð.

## 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 sunn  
 Sijmon and Andru'z frendli hom,  
 and wid him Jemz and Jon.  
 Der wdn le sik ov fiver djr,  
 mðder ov Sijmon'z wjð,  
 and kwikli did her lviñ frendz  
 besiq Krijt for her lijf.  
 Hiz hand hi led wid tender lðv  
 ppon her djiñ frem,  
 and at hiz wprd, immedietli  
 woz kwenqt dát fiver'z flem.  
 Hi tuk her hand; si röz restord;  
 and muvd wid wiliñ fit  
 tu minister ontu 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 huu had sþferiþ frendz  
brøt ðem tu Krjst, huuz pserful  
tøg

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

De dimonz olse wites gev,  
and krjð, "Tis art de Krjst,  
de Sþn ov God:" bvt hi rekwiðd  
de sjud from dis desist.

At erliest døn de Lord arøz,  
in solitqd tu pre,  
and Sjmon and hiz frendz esed  
tu folø him ðat de.  
And hwen de fsnd him, de eks-  
klemd,

"Ol men ar sikiþ ði."  
Bvt hi repljð, "Let vs nš liv  
dis ples, and gø and si  
sþm vðer tšnz; for dis j'm sent."  
Yet stil de pipel troy,  
and pres him not tu liv ðem yet;  
de wud deten him loþ.  
"God'z kiðdom j wud priþ els-  
hwer;

for dis køz am j sent,"  
hi sed. ðen frust ol de land  
ov Galili hi went,  
priþiþ glad tidiþz vntu ol,  
and hiliþ everi il.  
And tps hiz fem for mþti didz  
did Siria'z rjion fil.

## 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,  
huu, siij Jizvs, læli nelt,  
and dis 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 þu wilt, þu hast þe pser  
tu mæk a leper klin.”  
Muuvd wið kompaſon for hiz stæt,  
plizd wið hiz hømbel min,  
Jizvs put fœrþ hiz jentel hand,  
tœgt him, and, az þe Lord  
ov lif, repljð, “Æ wil : bi klin.”  
And at dát þriliſj wœrd  
þe leprosi departed kwjt,  
þe sœferer woz restœrd.  
Æten Jizvs bad him tel nœ man,  
bœt kip þe lœ’z komand,  
and .ſœ himself œntu þe 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.  
Æliz tjiðinſ brœt gret mœltitjuðz  
for hiliſj, and tu hir ;  
til Jizvs kud not pœblikli  
widin dát tœn apir ;  
bœt tu þe wildernes hi tœrnd,  
for ſolitjuð and prær,  
and from œl parts arœnd þe kem,  
and þrœnð him iven ðer.

## SEKŒON 38.

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

A fju ðez after ðis, þe Lord  
rivizits dát femd tœn  
Kapernœm, and suun þe ples  
woz fild wið hiz renœn.  
A mœltitjuð kem fœrþ tu hir,  
and þrœnð þe vestibul ;  
and ðer hi priœt þe blesed wœrd  
ov lif—its lœ, or rul.  
It hapend on a serten ðe,  
hwjð hi, on priœiſj bent,  
woz pœriſj wizdom intu irz  
hwjç gœv a glad asent,  
ðat doktorz ov þe lœ sat bj,  
and hoti Farisiz,  
huu sœt tu kaç him in þe net  
ov ðer œn œpteltiz.

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 hwjł hiz pser went ferd tu hil,  
 a polzid man woz brot  
 upon hiz bed, bj fer frendz born,  
 hu tu aprøg Krijst söt.  
 Bwt az de kud not, eni we,  
 for dat gret kröd, kom nj,  
 de brok de koverij ov de ruuf,  
 and let him døn derbj.  
 Hwen Jizps sō der earnest fet,  
 vntu de ksg hi törnd,  
 and sed tu de puur polzid man,  
 for hum hiz mersi yernd,  
 "Sōn, let dji hart bi ov gud gār,  
 dji sinz hav pardon gend."  
 Hwerat de Skrijbz and Farisiz  
 wid rizoninjz firs komplend,  
 "Hu derz spik blasfemiz ljik diz,  
 God onli kan forgiv."  
 Immidietli hwen Jizps sō  
 der tōts widin dem strjv,  
 hi sed, "Hwj rizon in dis we?  
 hwj fįnj sō wikedli?  
 Hwiç iz mēr izi, den, tu sē,  
 dji sinz forgiven bi;  
 or bid de paralitik rjz,  
 tek vp hiz bed, and gō?  
 Dat u mē lern, de Sōn ov man  
 forgivnes kan bestō,  
 (den tu de sik,) H se, Arjz,  
 tek vp dji bed; depart  
 vntu dji hōs." Immidietli  
 hi rōz wid gretful hart,  
 and tu hiz hōs retōrnd, wid prez  
 tu God for helt restōrd.  
 De mōltitūd beheld wid ō,  
 and Krijst's gret pser adōrd.  
 "Strenj fįnz sōr jz hav sin tu-dē,  
 never de ljik befor."  
 And God de glōrifid, hu had  
 on men bestōd svç pser.

## SEKSON 39.

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

Nekst bj de si-sjd Jizps tōt,  
 hwer mōltitūdz kud mīt;  
 and den hi traveld on agen,  
 and kem tu Livj'z 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.

Matu hiz ȳter nem woz kold,  
 hi woz Alfius' sȳn,  
 at ȳe tȳl ofis hi woz fȳnd  
 ȳntil hiz wȳrk woz dȳn.  
 "Kȳm, folȳ mi," sed Krȳst tu him;  
 Matu at wȳns ȳbed;  
 hi left ȳl ȳer, and folȳd Krȳst,  
 nȳ mȳr bj Mamon swȳd.

## SEKŒON 40.

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

Agen ȳe Juif festival,  
 ȳe pasȳver, kȳm rȳnd;  
 and Krȳst tu Selem went, tu kip  
 a fist sȳ mȳȳ renȳnd.  
 Nȳ bj ȳe ſip-get liȳ a pul  
 hwȳȳ iz Beȳezda nemd,  
 or Hȳs ȳv Mersi, hwȳr ȳe blȳnd,  
 ȳe impȳtent, ȳe lemȳd,  
 asembeld; for at stȳted tȳmȳ  
 wȳn stȳrd ȳis wȳndrȳs pul,  
 and hi hu fȳrst ȳen beȳd ȳerin  
 woz instantli med hȳl.  
 Wȳn man infermiti had bȳrn  
 for ȳerti-et loȳ yirȳ,  
 hwen Jizȳs kem wid pȳer and lȳv  
 tu suȳd hiȳ anȳkȳs jȳnt.  
 Krȳst nȳ hiz kȳs and jȳntli sed,  
 "Wilt ȳȳ bi med hȳl nȳ?"  
 "Ser," sed ȳe man, "tu lift mi in,  
 nȳwȳn wil help bestȳ;  
 and hwen i trȳ tu riȳ ȳe pul,  
 anȳdȳr stȳps beȳȳ."  
 Sed Jizȳs, "Tek ȳȳ bed and wȳk."  
 Hi lingerd ȳer nȳ mȳr.  
 Hild ȳv hiz wiknes, stroȳ hi  
 wȳkt;  
 and 'twoȳ ȳe Sabat ȳe.  
 Kwikli ȳe mȳrmȳriȳ Juȳ obȳzȳrd,  
 wid anȳri jelȳsi,  
 "It iz not lȳful on ȳis ȳe,  
 tu kari ȳȳ ȳȳ bed."  
 Bȳt hi replȳd, wid onest fȳȳ,  
 "Yet hi hu kȳrd mi sed,  
 'Tek ȳȳ ȳȳ bed, and wȳk.'" ȳen  
 inkwȳrd hu ȳȳt kud bi; [ȳe  
 for Jizȳs from ȳe mȳltitȳd  
 retrȳted prȳvetli.

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 Jizps met him az hi med  
 hiz we amid de throng.  
 ðe Lord ðen spok ðis warnin  
 wörd,

“ Ns ðs art hild, bewer  
 ðat not agen ðs disobe,   
 lest wprs il ði ensner.”  
 And hwen ðe man departed ðens,  
 dezirops tu disple  
 hiz Sevier'z pser, hi told ðe Juz  
 hu hild him on ðat ðe.

## SEKSEON 41.

*Krjst aserts hiz Diviniti.*

—Jon 5. 17-47.

ðe Juz ðen persekuted Krjst.  
 beköz hi wud disple  
 hiz mirakelz ov lov divin  
 ppon ðe Sabat ðe.  
 (Az if tu du a wörk ov lov  
 on eni ðe, kud bi  
 an akt ov sakrilej and roñ,  
 seijn impjeti.)  
 ðen Jizps anserd, “ God abov  
 iz ever wörkin gud,  
 and i, hiz Søn, perform gud wörks,  
 wid ðe sem lov imbüd.”  
 ðe Juz for ðis ðin sot tu kil  
 ðer ön Mesja tru,  
 beköz ppon ðe Sabat ðe  
 hi wud ðiz gud wörks du ;  
 and ölsö köld ðe God ov ö  
 hiz Fæder, and sed, Hi  
 Himself pozest ðe atributs  
 ov sovren Diiti.  
 Jizps replid, “ Se klösli joid  
 in mi ar Fæder, Søn,  
 ðat ö ðe Fæder duet iz  
 bi ðe Søn likwiz ðvn.  
 ðe Fæder se mög lovz ðe Søn,  
 tu him hi ö reviliz ;  
 and hi wil se him greter  
 wörks,  
 wörks hwiç hi ns konsilz.  
 For az ðe Fæder rzeft p  
 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 de Sōn divjn hať pser  
 tu rez from ded's dark řed.  
 Ğe Fšter onli jvřet non ;  
 pl jvřment tu de Sōn  
 hi hať komited : (nř, indid,  
 mj mřson iz begvn :)  
 řat az men onor Ğod mřst hj,  
 iven sē Ğe řud revřr  
 ře Sōn, hu nř, az loř řortřld,  
 đvř on ře ert apir.  
 For hi řat onorz not ře Sōn,  
 wil not ekzřlt ře Sender ;  
 břt hi řat rev'rensez mj vřrd,  
 tu Ğod wil vřřřř render.  
 Hi hať immortal lřř wřđin,  
 and ever řal rejoyř ;  
 for nř'z ře řr hwerin ře ded  
 řal hir mj sovren vořs,  
 and řez hu hir it and řbe,  
 řal hav eternal lřř.  
 Ne řondemneřon řal bi řerz,  
 nor eni penřul řřřř.  
 For az ře Fšter in Ğelf  
 haz lřř, sē haz hi Ğiven  
 ře Sōn tu hav lřř in Ğelf,  
 břř in ře ert and heven ;  
 and haz empřerd Ğim tu pozez  
 ře řřř ov jvřment tu,  
 bekřz hi iz ře Sōn ov man,  
 imakřlet and řru.  
 And marvel not at hwot vř Ğir,  
 ře řr iz nřr at hand  
 hwēn řl řat nř ar in řer  
 grevz  
 řal hir Ğiz řřđ komand,  
 and řal řvř řert ; ře Ğud tu  
 lřř,  
 tu hel ře řvel band.  
 řř kan ov mjř řn řelf đvř nřř ;  
 Ğiz vřrd j Ğir and tel,  
 and Ğens mj jvřment iz, lřř Ğiz,  
 Divjn, infalřbel ;  
 bekřz j řik mj Fšter'z wil,  
 and not mj řn řlřen ;  
 az in mj đoktrřnz and mj đřđz  
 iz řlvwez klřřř řen.  
 řř j řlřen řud řestřřř  
 řřřřř mjřelf and řřz,  
 mj evidens wud not řvel,  
 akřrdřř tu vř řřz.



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 olse pruvd  
 i'm de Mesja tru,  
 and dus mj misjon iz konfermd  
 bj witnessij ov tuu.  
 Bwt not from man alen du j  
 mj evidens obten,  
 dat tru mijself, de Krjst,  
 mankind  
 me n8 salveson gen.  
 Jon woz, indid, a sjinij lit,  
 in hum yi mjt rejois,  
 bwt j hav greter witnes stil,  
 de Faeder'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 me beliv.  
 Bwt yi ne not God'z vois or  
 form,  
 nor ne hiz Wprd widin,  
 derfer yi rekogniz not mi,  
 hiz ljkn8, fri from sin.  
 Yi serq de Skripturz, and on dem  
 eternal lif yi gr8nd,  
 and de ol testifij ov mi  
 in profesiz prof8nd.  
 Alas, yi wil not kom tu mi,  
 dat hevenli lif tu pruv :  
 not dat j wij qr prez, bwt wij  
 dat u pozest God'z lov.  
 F hu am kom in God'z 8n nem,  
 u wil not n8 resiv ;  
 bwt if ven Anti-Krjsts ariz,  
 in dem u wil beliv.  
 H8 kan yi hav tru f8t in God  
 hu tr8st in men alen ?  
 or onor mi, hwen yi hav not  
 de F8nt ov onor non ?  
 Not j alen mjt n8 akuz  
 qr sofistri tu heven ;  
 bwt iven M8zes, hum yi b8st,  
 haf witnes 'genst u given.  
 If yi did truili n8 beliv  
 hiz w8rdz from eror fri,  
 yi wud beliv in mi, az Krjst,  
 bek8z hi r8t ov mi.  
 Bwt if yi du not 8nderstand  
 and tr8st hiz profesiz,  
 h8 sal yi 8nderstand mj w8rdz,  
 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

## SEKŒON 42.

*Krist defendz hiz disipelz for pløking 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 Sabaf de,  
az Jizps tru de korn-fildz past,  
dat hiz disipelz ste  
(bi hønnger muvd,) tu pløk de irz  
and it dem az de gø.  
De Farisiz beheld, and sed,  
“Hw j brøk de Sabaf sø?”  
Jizps repljd, “Hav yi not herd  
Dat Devid, hwen in nid,  
tuk jven de sø-bred from God’z  
høss,  
himsel and frends tu fid?  
yet ’twoz not løful tu bi uzd  
bvt bi de prists aløn.  
And in de lø yi ølsø rid,  
nø gilt bi prists iz søn,  
de de øbzerv not de ful rest  
ov høli Sabaf dez,  
bvt wørk at oferij sakrifis,  
az wel az prer and prez.  
Hir truli me j se dat Wøn  
abv de tempel standz;  
and had yi vnderstud God’z Wørd,  
nø briç ov hiz komandz  
wud yi hav sin in hwot woz døn;  
nor wud yi nø despiz  
de inosent, for mersi iz  
abv øl sakrifis.  
De Sabaf, God ordend for man,  
and not, in eni we,  
az u fiñk, woz man med dat hi  
mjt kip de Sabaf de,  
ø’r hwij de Søn ov man, az Lord,  
ekzerts hiz sovren swø.”  
And øvs hiz mersi and hiz pøer  
did Krist tu dem disple.”

## SEKŒON 43.

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

Agen vpon a Sabaf de  
did Jizps gø 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 ɔer wiɔ wiferd hand;  
 sɔ skrijbz and Farisiz,  
 woɔt him, lest hi ɔpon ɔat de  
 ſud hil ɔe sad disiz.  
 Hi nu ɔe malis ɔv ɔer mjndz;  
 hi sɔ tru ɔer disgiz;  
 relijɔs fes, hwil in ɔer harts  
 ɔe ivel wud devjz;  
 and tu ɔe kripeld man, hi sed,  
 "Stand in de midst; Ariz!"  
 Hi rɔz, and stud, wiɔ wetij fet.  
 ɔe, sikij tu apil  
 'genst Jizɔs, krjɔd, "Iz it ɔe lɔ  
 on Sabaɔ ɔez tu hil?"  
 "Wɔn ſij j ask u," Krjst repljɔd,  
 "Iz't lɔful tu emploj  
 ɔe Sabaɔ ɔez for gud or il?  
 tu sev lif, or destroj?"  
 Sjlens ɔe kept. Agen hi spɔk,  
 "If wɔn ɔv u ſud si  
 hiz ſip ɔpon ɔe Sabaɔ fɔl  
 in a pit sɔdenli,  
 wil hi not stretwe lift it ɔt?  
 Mɔɔ beter ɔan a ſip  
 iz man: and ɔerfɔr it iz rjɔ  
 ɔe Sabaɔ ɔɔs tu kip."  
 Grjɔd at ɔe hardnes ɔv ɔer harts,  
 displezur markt hiz fes,  
 and tu ɔe man hi sed, "Streq fɔrt  
 ɔj hand"—wiɔ hevenli gres.  
 Hi streɔt it fɔrt wiɔ perfekt iz,  
 for swift it woz restɔrd,  
 and, ljɔ ɔe ɔɔter, sɔnd apird  
 at Jizɔs' mjtj wɔrd.  
 ɔen did ɔe Farisiz kombjn  
 wiɔ ɔe Herɔdianz, ſjrd  
 wiɔ madnes agenst Jizɔs Krjst,  
 and tu destroj konspjrd.

## SEKŒON 44.

*Krjst hilz de Disizez ov meni.*

—Matj 12. 15-21. Mark 3. 7-12.

Hwen Jizɔs nu it, hi widdru  
 tu Galili'z kɔm lek,  
 and mljtitudz, kɔt bj hiz fem,  
 did igerli betek

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 hæl, and ðen tu lern  
 trú wizdom from hiz mst.  
 Ewen spirits fæl, wið o fel dæn,  
 sun az ðe so hiz fes,  
 and krid, " ðu art ðe Sun ov God ;"  
 ønið hiz wondrps gres.  
 Bat hi komanded sikresi,  
 az ðps Ezaias spök,  
 " Behold mj servant, mjn elekt,  
 hu sal not strif prøvøk,  
 nor krij alsd, mj wel beløvd ;  
 mj spirit sal on him rest.  
 Jpymnt hi'l tu ðe Jentilz sø,  
 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 ser hiz viktori."

## SEKŒON 45.

*Krist çuzez hiz Twelv Aposelz.*

—Matu 10. 1-4. Mark 3. 13-19.  
 Luk 6. 12-19.

Ðen Jizvs tu a mænten løn  
 retjrd, for sikret prær,  
 and oł njt loñ kontinud hi  
 wið God in konvers ðer.  
 And hwen ðe ðe retørnd, hi kold  
 sng foløerz az hi çøz,  
 and from ðem hi apointed twelv  
 hiz Gospel tu diskloz.  
 Ðiz hi Aposelz nemd, and gev  
 ðem wondrps pser tu hil  
 oł siknesez, and dimonz vjl  
 from sðfererz tu ekspel.  
 Ðer nemz wer : Sijmon. Piter kold,  
 and Andru, Piter'z brøder,  
 wið Jemz and Jon ov Zebedi,  
 (Salømi woz ðer møder,  
 ðe sønz ov tønðer ðiz hi nemd.)  
 Matu and Filip tu,  
 and Tomas, and Alfips' søn  
 Jemz, wið Bartolomu,  
 Radivs or Jud, brøder ov Jemz,  
 Sijmon 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 ope'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 sōt. It pruvd  
 vertū enpf for ol ;  
 ig il departed at hiz wōrd,  
 spirits ēbed hiz kōl.

## SEKSON 46.

*De Sermon on de Msnt.—*

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 iž on ðez arēnd,  
 hi øpt hiz mōt, and tōt ðem  
 ðvs ;  
 (de ðriliŋ 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 øterz du ;  
 for ol sōg mōrnerz wil amend,  
 fiŋd grēs, and kōmfort tu.  
 Blest ar de mik and jentel wōnz ;  
 for øntu ðem iz given  
 de erđ, tu hav and hōld ðerin  
 an ernest hōp ov heven.  
 And blesed tu ar ðe ðat loŋ  
 for perfekt riçtisnes ;  
 for ðe sal suun bi satisfiđ,  
 and nō nō mōr distres.  
 Blest ar de mersiful ; for ðe  
 liç mersi sal øbten ;  
 blest ar de pur in hart ; for ðe  
 God'z prezns sal reten.  
 Blest ar de pismakerz ; for ðe  
 ar kōld de sōnz ov heven.  
 Blest ar de sōfererz for riçt ;  
 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 eksidigli, for brijt  
 uþ nemz in heven sal sijn.  
 And dþs ol profets ov God'z truþ  
 wil persekuted bi,  
 bekøz ðe priç a hjer lø  
 ðan vþter mortalz si.

*Wøz densnst on Sinerz.*

Bvt wø tu u riç wþnz, hu sikk  
 nø hevenli konsøleþon :  
 wø tu u ful wþnz ; yi sal køm  
 tu vþter 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.

*Ðe Tru Gløri ov Kristianz.*

Kristianz sud bi ðe sølt ov erþ,  
 a tru þrezerviþ pøer,  
 deriþiþ øl its strenþ from heven,  
 impartij it iç ør.  
 Bvt if ðe luwz ðe inward gres  
 ðat God ølen bestøz,  
 and trøst tu men tu briþ it bak,  
 ðe sigk benið ðer føz.  
 Tru Kristianz ar ðe wrld'z tru  
 ljt,  
 nø ljt lik ðerz iz fønd ;  
 ðe Çyrç iz set vpon a hil,  
 tu liþen øl arønd.  
 Truþ iz a lamp, hwiç sud bi set  
 øloft, tu sed its rez  
 on øl benið, sø ðat its ljt  
 me gid in wizdom'z wez.  
 Kristianz sud sø disple ðer ljt  
 in wørks ov truþ and løv,  
 ðat men me gløriþ ðer God  
 hu renz in heven øbv.

*Kristianiti iz ðe Komplison ov ðe Lø.*

Hijik not i køm tu set øsid  
 ðe profets or ðe lø ;  
 for verili øl heven and erþ  
 sal vaniþ, er wþn flø  
 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 sɔn  
 ol rjtiɔsnes, on erf i kɔm,  
 and nɔ mj wɔrk's begɔn.  
 And hi hu breks God'z list kom-  
 and tigez ɔterz sɔ, [and,  
 in heven sal bi, if ever ðer,  
 ðe læst ov ðe læ :  
 hwjɫ hi hu dɔz and tigez rjt  
 sal bi akɔnted græt,  
 and onor hj sal hi obten  
 in heven'z mɔst blest estet.  
 Eksept ɔr rjtiɔsnes eksid  
 ðe Skrijbz' and Farisiz',  
 ɔ never sal admitans gen  
 hwɛr ol iz joi and pis.

*He Duty ov Brøðerli Kjndnes.*

Ʋr enſent sejez ov ðe læ  
 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 brøðer man,  
 iz heɔns in ðe sjt ov God,  
 and merits jɔjment's ban ;  
 and ðɛz hu, in kontemptɔs mud,  
 oprɛbrjɔs nemz bestɔ  
 on ɔterz, hɔrt ðemselvz, and mek  
 ðɛr harts wið hel fjɔr glɔ.  
 If ðɛrfɛr ðɔ wudst rjtli kɔm  
 tu wɔrſip God on hj,  
 ferst banjſ from wiðin ðj hart  
 ol skorn and enmiti ;  
 az far az posibel remuv  
 ol kɔz ov wor and strjſ ;  
 and pardon ɔterz, az ɔ nid  
 pardon ɔrself truɔr ljf.  
 Embɔɛs ol opɔrtɔnitiz  
 ov mekjɔn pis wið fɔz ;  
 if wɔns ɔ let ðem sljɔz, bewɛr,  
 for ɔ sal sɔfer wɛz.

*He Duty ov Pɔriti and Castiti.*

ðe enſent sejez ov ðe læ  
 hav sed, ðɔ salt avoid  
 adɔlteri, and everi læst,  
 or ðɔ salt bi destroid :  
 bɔt i komand ɔ tu absten  
 from ol impɔriti,

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 ſots, and wördz, and  
 for God ðe hart döþ ſi. [luks,  
 If eniþiþ, hſever dir,  
 bêtrez Ƴ intu ſin,  
 mek it a ſakrifjs betimz  
 tu hevenli liþ widin.  
 'Tiz beter ðat Ƴr idol fól,  
 and its deluſiv ſpel,  
 ðan ðat Ƴr ġerift ſin juð plønþ  
 Ƴr ġilti ſöl in hel.  
 ðe ſeþez ov ðe lō hav ſed,  
 Huſø ſal put awe  
 hiz wiþ, ſal ġiv her a divørs,  
 ðat ſi me not ġenſe :  
 böt i dekleſ ðat huſøer  
 ſal put awe hiz wiþ,  
 ekſept for ġrøſ unġaſtiti,  
 iz wið juſt heven at ſtriþ :  
 and hi ſal anſer for her roþz  
 præðuſt bi ſøġ divørs,  
 and ol hu ſik tu mari her,  
 ðe feſt ofenſ endorſ.

*Æ Solem Responsibility ov Oaz.*

Ƴr ſeþez ov ðe lō hav ſed,  
 and ðát wið wōn akord,  
 "Du not forſwer ðiſelf, böt þe  
 ði vſz vntu ðe Lord,  
 hwen tu Jehøva ðe ar með ;"  
 böt i tu Ƴ præklem,  
 Ner mek a fols or trifliþ øþ,  
 bi ġod, or eni nem  
 in heven or erþ, bi kritƳr ġret  
 or ſmøl, or hi or lō ;  
 for everi kritƳr döþ belonġ  
 tu ġod, az wel Ƴi nō ;  
 and ðerfer haþ a ſanġtiti,  
 az faſond bi hiz pſer,  
 and ſtil præzervd bi hiz ġind lōv  
 fru everi paſiþ ør.  
 ðerfer avoid ven øþz, and let  
 Ƴr konverſeſon bi  
 ſinſir, and ſø in ol Ƴr wördz  
 a tru ſimpliſiti.

*Retaliſon ov Evil forbidden.*

Ƴr ſeþez ov ðe lō hav ſed,  
 An i ſal ġø for i,  
 and tuþ for tuþ ; böt i dekleſ  
 i wil not þoſtifi



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 u,  
 bpt du not truif betre.  
 And iven ripe it didz bi gud :  
 for sø ur 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 ner refuz søg lønz az svt  
 ðe okezon, or ðe kes.  
 And if men tek awø ur gudz  
 bi frød, or vjolens,  
 du not tek ðerz in a lik wø,  
 and ser in ðer ofens.  
 And hwotsøever yi fink rjt  
 ðat men sud du tu u,  
 du sø tu ðem, and øl gud-wil  
 from ðis kørs wil ensu.

*De Duty of Universal Lov.*

Ur sejez ov ðe lø hav sed,  
 ðj næbr ðs salt løv,  
 ðj fø salt het ; bpt ðis i se,  
 tu u ðat hir, Apruv  
 ørselvz tu Him hu iz pur Løv,  
 bi løvinq øl, lik him ;  
 sø šal ur køp ov blis bi fild  
 øp tu ðe veri brim.  
 Du gud iven tu ur enemiz,  
 and øntu ðøz hu het ;  
 and prø for ðøz hu persekvt,  
 and for ur ruin wøt ;  
 sø šal yi bi ðe çildren tru  
 ov God hu iz in heven ;  
 for hiz søn fjnz on gud and bad ;  
 tu bøf hiz ren iz given.  
 If ðøz aløn yi løv, hu løv  
 on u likwiz bestø,  
 hwot blesinq kan yi høp tu gen ?  
 for sinerz søg løv sø.  
 And if aløn yi bredren grit,  
 hwot du yi mør ðan øl ?  
 ðe pblikanz ðørs frendli ar  
 tu ðøz hum frendz ðe køl.  
 Hwot ðanqs du yi dezerv for ðis,  
 ðat yi du gud for gen ?  
 or ønli lend hwøer yi 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.

Lov yi ur foz ; du gud tu ol ;  
 impart mōst wiliḡli ;  
 and gret sal ur reword bi den ;  
 God'z ḡildren yi sal bi.  
 For hiz gret lov iz ŷen tu ol ;  
 nō merit de kan klem ;  
 ŷanḡles and ivil de men ar,  
 hiz gudnes iz de sem.  
 De rfer ur Fster imitet ;  
 hiz ḡildren striv tu bi ;  
 and in ur sfir bi perfekt, and  
 bi mersiful, az Hi.

*Gud sud bi don wiłst Ostentefon.*

Tek hid dat yi du not disple  
 ur amz-gifts befōr men ;  
 for svḡ gud didz rijz not tu heven,  
 and dens kōm bak agen.  
 Noizles and sikret bi de ḡifts,  
 not tu de left hand nōn ;  
 de Fster siet everiḡiḡ,  
 and wil in pōblik ōn.

*Prer sud bi oferd in Sinseriti and  
 Simplisiti.*

Bi not lik hipokrits, hu pre  
 in pōblik tu bi sin ;  
 de du it ōnli for dis kōz,  
 tu gen de prez ov men.  
 Bōt enter de de ḡi klozet lōn,  
 and klez de de r tu ol ;  
 den on de Fster, sikretli,  
 in ernest du de kōl.  
 Hiz i, tu hwig nō ples iz dark,  
 wil mark de hōmbel pli,  
 and pōblikli wil hi reword  
 hwot de dōst sikretli.  
 Bōt uz not repetifonz ven  
 in dis de sikret prer ;  
 lik de z hu ignorantli ŷiḡk  
 mōḡ spikiḡ genz God'z ir.  
 Bi not lik svḡ ; for ol yi nid  
 iz tu ur Fster nōn ;  
 and er yi ask, hi ŷiḡks on u,  
 and ŷerz hiz blesiz de n.  
 Pre de s :—

*De Lord'z Prer.*

Ur Fster hu art in de hevenz,  
 mōst hōli bi de 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 ðon,  
 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 misðidz forget.  
 Intu temptesjon lid vs not,  
 eksept tu sev; and ðen  
 ðe kjndom, pƣer, and préz, bi ðjn  
 for evermør. Amen.

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

*He Rul ov Fasting.*

Mørøver, hwen yi fast, bi not  
 lj̄k hipokrits, sad-fest;  
 ðe ønli sik ðe préz ov men,  
 and tu apir stret-lest.  
 † se, ðe luz a gud reword.  
 Du not ðƣ sø; 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 moƣ and røst korøpt,  
 hw̄er roberz plønder, and ðivz stil,  
 ƣr skimz tu interrøpt:  
 bvt le v̄p trezur in ðe hevenz,  
 hw̄er røst kanot korøpt,  
 nor roberz plønder, nor ðivz stil,  
 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 truƣ in a klir j̄,  
 ðe fakølti ðivj̄n  
 ðat siz eternal veritiz  
 in everi ƣward 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 whytake 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 netur'z njt ;  
 bpt if ðát pser bi dim and wik,  
 man'z moral darknes gröz,  
 tu mir matirializm ov sens,  
 and ol its fetal wöz.  
 'Tiz ljt divjn and hevenli  
 ðat meks ur isjt brit,  
 and if ur j and vq bi tru,  
 u sal bi ful ov ljt ;  
 bpt if ur j and vq bi fols,  
 darknes wil rænd u fol,  
 and iven ur fansid ljt sal bi  
 lik a funirial pöl.

*Trnst in God.*

Ðen let ur gif dezjr bi ðis,  
 tu serv wön Lord abov ;  
 u kanot serv tú masterz wel,  
 and ðvs divjd ur löv.  
 U kanot wörsp God arjt  
 hwjl u ðe wörld adör ;  
 fiks wel ur çois, lik ðát wil bi  
 ur pørson evermör.

Let not a ven ançkzjeti  
 widin ur harts abjd ;  
 for fud, and drinç, and nidful  
 ur Fæder wil prövjd. [klødz,  
 Ur lij iz mæg mör ðan its fud,  
 ur bodi ðan its dres ;  
 ðen hi hu gardz ðe greter gifts  
 wil surli giv ðe les.

Si hæ ðe veri herdz ov heven  
 ar nvrst bj hiz ker ;  
 ðe njðer plant, nor sör, nor rip,  
 and yet ðe tended ar ;  
 tñk ov ur mjndz, and ask urselvz,  
 Ar yj not beter far ?

Kan eni ad vntu hiz lij  
 a span ov tjm'z dureson ?  
 And hwj tek fõt for rement tu ?  
 iven Solomon'z prsd stasjon  
 woz not in ikwal gløri dekt,  
 or buçi, lik ðe flær.

Hjñk ov ðe liliz ov ðe fild,  
 and in ðem si God'z pser.  
 If, ðen, hi kondesendz tu kløð  
 ðe herbej wid svç gres,  
 wil hi not greter ker besto  
 on u, O fetles res ?

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 kindom pur;  
 and hi wil ad hiz erðli gifts  
 tu trezurz ðat endur.  
 ðen, til ðe morø, put awe  
 ðe morø'z anksþs ker;  
 sþfisent vntu everi de  
 its il; hwiç man mþst ber.

*Ðe Dyti ov Jenerositi and Kandor.*

Jþj not and yi sal not bi jþjd;  
 nor blem and bi not blemd;  
 forgiv, and yi sal bi forgiven,  
 and never bi aþemd.  
 Giv, and tu y it sal bi given,  
 gud mezur, prest kløz døn,  
 and rønij øver; wið svç stør  
 sal men yr fevorz krøn.

*Ðe Dyti ov Self-Reform.*

Regard not ðs ðe spek ðat dimz  
 ði brøðer'z wikend i,  
 þvt nøt ðe splint ðat givz ðijn øn  
 greter infermiti.  
 Or, hþ kanst ðs se, "Brøðer, let  
 mi tæk ðe spek from ði;"  
 hwen ðs ðjself art ølmøst bljnd?  
 'tiz grøss hipokrisi.  
 Hwen ðs hast drøn ði splinter st,  
 ðen ønli kanst ðs si,  
 and jþj arjt ov, vðerz' folts,  
 hwotever ðer degri.

*Syt yr Spiç and Akfon tu ðe Okezon.*

Ðe høli ðinjz ov hevenli løv,  
 giv not tu dogz vnhøli;  
 ðe'l tørn and ter y; ræðer kip  
 svç blesjnz for ðe løli:  
 nor ofer perlz ov hevenli truft  
 tu men ov swjnjf hart;  
 ðe'l tred ðem vnder fut, revj,  
 and pirs y wið a dart.

*Ðe Reword ov Prer.*

Ask gud; it sal bi given y:  
 Sik truft; 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 findz dat siks afar ;  
 and hi dat noks wið earnestnes,  
 sun siz de gets ajar.  
 If ven and erij man wil giv  
 gud gifts tu ðez hi luvz,  
 þur God wil beter þinz besto  
 on ðez hum hi apruvz.

*Zil and Persevirans ar Nesesari.*

Enter yi in at ðe stret get,  
 and kip ðe narø we  
 ðat lideþ tu eternal lif :  
 (hø fu ðis ruul øbe !)  
 for wið'z ðe get, and brøð'z ðe we  
 ðat lideþ tu destrøkþon ;  
 and meni wok ðis izi røð,  
 refuzijñ ol instrøkþon.

*Tru Relijon iz non bi its Fruits.*

Avoid fòls profets, ðez hu sim  
 lik þip in øtward þø ;  
 bøt in ðer harts, lik wulvz ðe  
 rev,  
 and briñ ðer foløerz wø.  
 Jøst az u jvñ triz bi ðer fruit,  
 sø u me nø ðer wørt ;  
 u gader not from brambelz, greps ;  
 nø figz from þornz sprij ført.  
 Sø everi gud tri berz gud fruit,  
 and bad wønz bad præðys :  
 øl triz ðat briñ not ført gud fruit  
 ar børnd, az ov nø us.  
 Øt ov a gud man'z inward herd,  
 gud didz and wørdz wil per ;  
 and from an ivil hart præsidz  
 ðe abøndans ov its stør.  
 And hwj køl yi mi Lord, Lord,  
 bøt du not hwot i se ?  
 not søg þal enter heven, høt hu  
 mj Fæder'z wil øbe.  
 And in ðát ðe, þal meni se,  
 Lord, wi hav profesjð,  
 hav kast øt ðimonz, ðøn grøt  
 and øl ør pøerz apljð, [wørks,  
 in ðj gret nem ; and ðen wil i  
 præfes, I never nu u ;  
 depart from mi, yi wiked wønz,  
 ur ivilz stil pørsu u.

*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 dat bõt hirz and döz mj wordz,  
 iz ljk dát prudent man  
 hu bildz on a fñndefon dip,  
 wid wjz and ðotful plan.  
 Bõt hi dat hirz, and ðen döz 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  
 widst fñndefon sur ;  
 ðerfær hwen tempests rej arænd,  
 søg 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,  
 ønljk ðe Skrijbz' ven skil.  
 ðen from ðe mænтен's høli hjt  
 ðe Tjger 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 Jizøs tørnd,  
 and sunn tu him dru nir  
 a Røman søldier, in græt hæst  
 tu sev hiz servant ðir.  
 Sik, nj tu ðeð, hiz servant simd,  
 bõt Jizøs' pøer kan sev ;  
 wid mjti feð, and ernest wörd,  
 ðis pøer hi kømz tu kræv.  
 "Lord, at mj høm mj servant ljz  
 tormented wid disiz  
 ov pølzi ðjz, bõt ðj stroy wörd  
 kan kyr him, if ðæs pliz."  
 Tu plid hiz kæs mør zeløslj,  
 ðe elderz ov ðe Juuz  
 apøeg, and prez ðe wørt ov him  
 huum Krjst wud not refjz.

"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 nɛsɔn, and haz bilt,  
 wið jenerɔs hart and mjnd,  
 a sinagog, and ðerfɔr wi  
 entrit ðj piti kjnd."  
 Jizɔs repljð, "ɪ nɔ wil kɔm  
 and hɪl ðe djiŋ man:"  
 and kwikli did hi folɔ ðem,  
 tu wɔrk hiz gresɔs plan.  
 Nɔ tu ðe hɔs ðe Lord drɔz nɪr,  
 and ðer ðe sɔldier'z frendz  
 ðis mesɛj giv ɔntu ðe Lord,  
 hwɪç hi ðɔs hɔmblɪ sendz:  
 "Lord, giv ðjself nɔ trɔbel mɔr,  
 not wɔrdi ði, am j,  
 tu selter 'nɪð mj hɔmbel ruuf;  
 nor fit mjself tu aplj:  
 spik bɔt ðe wɔrd, mɔst sɔrli ðen  
 mj servɔnt hɪld wi bi.  
 Evn j hav men benɪð mi plest,  
 hu serv ɔbidientli:  
 if j se ɔntu ðis wɔn, Kɔm,  
 hi kɔmɛʃ at mj kɔl;  
 if tu ɔnðer, j se, Gɔ;  
 hi gɔz, til j rekɔl.  
 And if mj servɔnt j dezjɔr  
 tu du mj lɔful wɪl,  
 hi ðɔz it wið a redi mjnd:  
 ðj pɔer iz greter stil."  
 Hwen Jizɔs herd ðiz trɔstɪŋ  
 wɔrdz,  
 hi, wið admjɔɪŋ lɔv,  
 eksklemd, "ðis Jentɪl'z feʃ iz gret,  
 ɔ'r Izrae'l'z far ɔbɔv.  
 And ɔntu ɔ hu wɪnes it,  
 j solemlɪ deklɔr,  
 ðat meni from ðe lɔst and West  
 ʃal wɪl ðe feʃful ʃɔr  
 heven'z kjndom; jɛ, wið patriark  
 sit;  
 hwɪl ðɔz tu huɔm 'twoz given,  
 wɪl intu ɔter darknes gɔ,  
 hwɛr sinɛrz mɔst bi driven."  
 Tu ðe Sentɔrɪon ðen Krɪst sed,  
 "Nɔ gɔ ðj wɛ, and si,  
 ðat ɔz ðɔ hast belɪvd, ðj wɪʃ  
 iz fulɪ granted ði."  
 ðæt veri ɔr, ðɔz hu wer sent,  
 retrɔnd, and fɔnd ðat hi  
 hu had bin sik, nj ɔntu 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 ?

## SEKSEON 48.

*De Widw'z Søn rezd tu Ljif.—*

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 mørniņ frendz ;  
 hwjl wipiņ biter tizr ov grif,  
 hiz mōder lēn atēdz.  
 Pur widw ! 'twoz her ønli søn,  
 and meni mørnd her lot.  
 Jizvs, wiđ hiz kompařon dip,  
 apreġt, and sed, "Wip not."  
 Strenġli đez wōrdz sænd, til besjđ  
 de bir hi standz, tu ad,  
 "Yøn man, j se tu đi arjz."  
 Đen wōz de mørner glad ;  
 for lø ! de ded sat øp, and hi  
 began tu spik. (Nø dšt,  
 wōrdz ov sørprjz hi øterđ fōrt  
 tu đez hu stud abšt.)  
 Hwen tu đát mōder'z lōviņ armz  
 Jizvs gev bak her søn,  
 gret reverens fild de mōltitjđ  
 hu sō đis wōnder đøn.  
 Đe prezđ Jehøva hu had rezđ  
 đis profet gret indid,  
 and đvs fulfilled hiz promisez  
 tu vizit Izrael'z sid.  
 Sø Krjst's rensn spred ø'r đát land,  
 and øl de rijon rēnd ;  
 iven Jon de Baptist herd đerov,  
 widin hiz prizon bēnd.

## SEKSEON 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' fēm,  
 hi sent, ov hiz disipelz, tú,  
 and øntu Krjst de kem,  
 and sed, "Art đs de Promist Wōn  
 đat wi ar tu ekspekt ?  
 or, řal wi for anøder wēt  
 and øl 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

Den Jizus røt befør ðer sjt  
wørks ov mirakuløvs kjnd.  
In ðát sém s'r hi kurd ðe sik,  
gev sjt vntu ðe blñd,  
bad ivil spirits liv ðer hants,  
(ðe bodiz ov mankjnd,)  
and sed, "Retørn tu Jon, and ðvs  
ol ðæts and firz destroi:  
tel him hwot ðinz y'v sin and herd  
yð, tel him, for hiz joi,  
ðe blñd nð si, ðe def nð hir,  
ðe læm ðer fit emploi;  
ðe sik ar hild, dimonz ekspeld,  
ðe ded ar ræzd tu lif;  
and beter far, ðe pur huu mørnd  
ðer lot, wið ivilz rif,  
hav nð ðe profesiz fulfid,  
glad tjdinz ov Heven'z gres  
præt tu ðem wiðst prjs; and ðe  
me seviñ truð embres.  
And blest iz hi huu sal not dim  
mj gløri hiz disgræs."

## SEKΣON 50.

*Krist's Testimoni konserniñ Jon.*

—Matþ 11. 7-15. Luuk 7. 24-30.

And hwen ðe mesenjerz ov Jon  
departed from ðe Lord,  
hi ðvs adrest ðe møltitud,  
(huu nð hiz nøm aðerd,)  
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?  
svg ar not fænd in dezerts, bpt  
in kørts. F stil inkwjr  
hwot went yi st tu si? Woz it  
a profet? Ye and mør  
ðan profet. ðis iz hi ov hum  
fzaia hirtufoer  
and Malakj referd, ðe gret  
Mesja'z Harbinjer,  
bøt tu preper hiz we, and se,  
Hiz hevenli ren iz n.ñr.  
For ol ðe profets and ðe lo  
førtøld 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, ljk a ný Elija, kəm  
 tu witnes heven'z dekri,  
 tu anøns ðe blesed ren ov  
 Krjst,  
 hu briņz salveſon fri ;  
 and sins hiz tĳm, heven'z kĳndom  
 øpen tu fəſful men ; [standz  
 and ðe ðat hav tru zil ov hart  
 nər sik its grəs in ven.  
 ðe list ov ðəz hu lern and løv  
 ðe truðz ðat ĳ disple,  
 ĳz greter in heven'z kĳndom nš  
 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 grəs ðvs oferd ðem,  
 and hotili widdru ;  
 hwĳl Krjst præklemd, "Hi ðat  
 haſ irz,  
 ſud hir, and ðen ſud du."

## SEKŒON 51.

*Krjst repräçez ðe Juuz for ðer  
 Impenitens.*

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

Krjst sed, "ðe pipel ov ðis øĳ  
 ar sø pervers in mjnd,  
 ðe ðu not kliv tu hevenli truð,  
 ov eni form or kĳnd.  
 Ljk fikel çildren, plızd wıd  
 nøt,  
 from joi tu grıf ðe renĳ ;  
 ðe simpatĳz wıd nø gud ðĳn,  
 and wiri ıven ov çenĳ.  
 Hwen Jon præklemd heven'z truð  
 ðıvĳn,  
 in solem wørd sevir,  
 ĳi køld him a ðimøniak stern,  
 and møkt ðe høli sier.  
 And hwen ðe Søn ov man apırd  
 and præçt hiz Gospel tru,  
 in øl mjld wızdom, jenerøvs løv,  
 and çarmz az fer 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 sniring se,  
 'Æis Kristian sistem n̄s  
 iz far tu fri, and tu difus,  
 tu s̄t ̄r strikter v̄s ;'  
 b̄t hevenli wizdom, pur and gud,  
 iz pruvd m̄r perfekt stil  
 bj̄ n̄bel karakterz and didz  
 in ð̄z hu w̄rk its wil."  
 ð̄n Kr̄st began, wið majesti  
 s̄b̄g az Himself kud f̄̄,  
 tu p̄r hiz sensur, hwiç woz dum  
 and destini ov w̄,  
 on ð̄ pr̄sd t̄nz and sitiz r̄nd  
 hu s̄o hiz hevenli fez,  
 witnest hiz mirakelz, and herd  
 hiz w̄rdz ov w̄rniç gr̄s,  
 b̄t put repentans of, and s̄ot  
 not ivil wez tu f̄̄n,  
 bj̄ j̄st reform ov ð̄r ab̄s,  
 v̄ntil ð̄r k̄rs woz r̄n.  
 ð̄is woz hiz stern den̄nsment :—  
 "W̄,  
 K̄rezin, v̄ntu ð̄i !  
 W̄ tu B̄tseda ! lastiç w̄,  
 and lingeriç infami ;  
 for if ð̄e mirakelz displ̄d  
 wiðin ȳr w̄l̄z had bin  
 f̄̄n v̄ntu T̄r and S̄idon, ð̄e  
 had t̄r̄nd from ol ð̄er sin.  
 W̄ tu Kapernaum ! pr̄sd az if  
 invested wið heven'z p̄ser ;  
 ð̄s falt bi h̄mbeld iven tu hel  
 in ð̄in apointed ̄r ;  
 for if ð̄i privilej tu h̄r  
 redemf̄on'z reskuçiç l̄v,  
 had on ̄ld Sodom bin konferd,  
 n̄s f̄̄nderz from ab̄v,  
 and n̄s volken̄z from benid̄,  
 had med a Ded Si ð̄er ;  
 for ji wud s̄un hav t̄r̄nd tu  
 God,  
 in penitens and pr̄r.  
 And ol ð̄z perist relmz ov ̄ld,  
 ð̄at sank in p̄gan n̄t,  
 šal r̄iz in j̄jment ̄ver landz  
 blest wið ð̄e Gospel'z l̄t,  
 hu yet rejekt its bimz, and f̄̄nd  
 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,

SEKŒON 52.

*Krist invites al tu kòm tu him.*  
—Matŕu 11. 25-30.

At dát tîm Jizvs olser sed,  
“ F ðanŕk ði, Fæder, Lord  
ov heven and erđ, ðat ðs hast veld  
ðe misteriz ov ði Wörd  
from krafti men, and með ðem  
nøn

tu bebz, tu mjndz sinsir ;  
for ser it simed gud tu ði,  
ðat ðe me ði revir.  
And nø man nøz ðe Søn eksept  
ðe Fæder ðat’s in him,  
(ðe Fæder’z ðe Diviniti,  
ðe Godhed, ðe Suprim,)  
and nvn ðe Fæder nøst, bvt  
ðe Søn, and olser hi  
tu huum ðe Søn revilest him  
in løvij majesti.

Kòm vntu mi, yi wiri wønz,  
huum verivs ilz mølest ;  
øl yi ðat lebor, kòm tu mi,  
and j wil giv u rest.  
Tek mj yøk on u, lern ov mi,  
for j am mjik and læli,  
yi šal find rest vntu ur sølz  
from øl ðat iz vnhøli.  
Mj yøk iz izi tu bi børn ;  
mj børden’z ljt ; kòm øl ðat  
mørn.”

SEKŒON 53.

*Krist forgivz a Wuman at ðe hss ov a  
Faris.*—Luk 36-50.

Invjted bj a Farisi,  
Jizvs sat døn tu mit ;  
and lør, a wuman enterd tu,  
and stud behjnd hiz fit.  
A siner ov ðe siti, ji,  
bvt græs had tøgt her hart ;  
and nš tu Him huuz løv ji filz,  
ðát løv ji møst impart.  
Swit tårz ov hømbel penitens  
sun fel vpon ðez fit ;  
ji wjpt ðem wiđ her her, and ðen  
kist ðem wiđ reverens mit.  
An alabaster boks ji brøt,  
wiđ prefvs ointment fild,

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 lov her biijj trild.  
 ðe hoti Farisi, ðis did  
 wið skornful hart sprvez,  
 tijnkiñ, "If hi a profet wer,  
 hi wud hav næn ðe wez  
 ov ðis poluted wuman, nor  
 her sinful tvc hav bern:"  
 bvt Jizvs ðis replj direkts,  
 tu tcrn awe hiz skorn:  
 "Sijmon, j sãmhwot hav tu se."  
 "Master, se on," hi sed.  
 "Æer woz a serten kreditor  
 huuz duz wer stil unpæd;  
 and wvn man ød him fifti pens,  
 anvðer ten-føld mcr.  
 Sør pur wer ðe, wið not tu pe,  
 ðe earnestli implør  
 hiz kjnd forberans. Hi forgivz;  
 nœij ðe hav nœ stœr.  
 Hwiç ov ðiz tú wud lov him  
 Sijmon repljd, wið hid, [mœst?"  
 "Hi, j sprœz, hu mœst obtænd  
 forgivnes in hiz nid."  
 "Rjtli ðs jvjest," 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 prœvjð  
 tu wof mj fit; sj wofst wið tirz,  
 and wið her her haz drjd.  
 Nœ kis ov ðjn did welkœm mj;  
 bvt sœ her lov ø'rfloz,  
 ðat on mj fit, vnsisjnli,  
 her kisez sj bestœz.  
 Mj hed wið oil ov fregrans ðs  
 didst not anoint; bvt sj  
 vpon mj fit ðis sijn ov lov  
 bestœz wið enerji.  
 Hwœrfœr j tel ði, ðœ her sinz  
 ar grœt, ðœ'r øl forgiven,  
 for sj lovz mœç, bvt ðœz hu tijnk  
 ðat tu ðe gres ov heven  
 ðe litel ø, bvt litel lov."  
 ðen Jizvs sed tu her,  
 "Æj sinz ar øl forgiven ði,  
 tœk ker nœ mœr tu er."  
 And ðe ðat sat at mit 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.

temselvz, "Hw iz it dat dws teks  
de pser tu pardon sin?"  
Ten tu de wuman Jizvs spok,  
wid kwmfort tu her hart,  
"Dj fest haf sevd ti; go in  
pis."  
Svq pis kud ne'r depart.

## SEKSON 54.

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

And after dis, hi went frust  
de tsnz ov Palestjn,  
priçin bj wrd, sçin bj did,  
(and ol sud diz kombjn,)  
de tjdinz dat on man de ljt  
ov heven woz n8 tu sijn.  
Hiz twelv disjpelz olser wer  
atendiç on der Lord,  
and serten wimen, hu wer hild  
bj hiz olmjti wrd,  
ov ivil spirits and siknesez;  
az Meri Magdalen,  
from hum seven dimonz hi kast  
for si pozest had bin; [st,  
olser Jçana, Kuza'z wif,  
(Kuza woz Herod'z styard,)  
Suzana, and svm pterz hu  
tu Jizvs ministerd.

## SEKSON 55.

*Krist kyrz a Dimoniak. Kondokt ov de  
Skrjcz and Farisiz.—Matq 12. 22-45.*  
Mark 3. 19-30. Luk 11. 14-32.

And Krjst wid hiz disjpelz went  
intu a h8s, and der  
de mltitud tugeter kem,  
s8 dat de kud not sper  
iven tjm tu it: bvt Jizvs m8st  
agen de Wprd dekl8r.  
And hw8n hiz frendz herd ov it, de  
went st tu brjn him in.  
D8 sed, Hi iz fatigd; bvt him  
from dwti kud not win.  
Ten w8n woz brot tu him pozest  
bj dimon, d8m and blnd;  
and Jizvs hild hiz s8r disiz,  
and kyrd hiz h8nted 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."  
 Böt hwen ðe Farisiz herd ðis,  
 and so ðe mirakel,  
 ðe sed, ðat bj Bielzebub  
 hi did ðe find ekspel.  
 And Jizus nu ðer ðots, and sed,  
 "Nø devil wil opöz  
 anöfer devil, els ðe ren  
 ov ivil sün wud klöz.  
 For everi kinqdom, everi hæs,  
 agenst itself areð,  
 möst sün tu desolejon kòm,  
 and bi in ruïn led.  
 And if j kast st devilz bj  
 Bielzebub, ðen hæs  
 du yr ön çildren kast ðem st,  
 and y not disalæs?  
 Böt if j, bj ðe pser ov God,  
 kast devilz st ov men,  
 ðen ðstles iz God'z kinqdom kòm  
 intu ðe world agen.  
 Hwen Setan lik a stroj man armd,  
 livz in sekuriti,  
 hiz gudz ar held bj him in pis;  
 böt hwen a strojger wön ðan hi  
 ðal kòm öpon him, and örkòm,  
 hi strips him ov hiz armz,  
 hiz spoil divjdz amöy hiz frendz,  
 and filz nø mör alarmz.  
 ðerfer, in svç a kes, ol ðöz  
 hu né mj mjt divjn,  
 and yet refüz tu tek mj part,  
 ar enemiz ov mjn.  
 Hwerfer j se tu y, Ol kinqdz  
 ov sin and blasfemi  
 ðal bi forgiven, if men repent  
 ov ðer impjeti;  
 eksept ðe blasfemi agenst  
 ðe Høli Spirit, ðis  
 (ivil konfermd in hart and lifj),  
 wil end in ðe abis.  
 Or mek ðe tri gud, and its fruit;  
 or els let böt bi ivil;  
 Ö ertli res, ov viperz born,  
 yi çildren ov ðe devil!  
 hæs kan yi spik gud ðing?  
 for st ov its ön stör,



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 fœt and wœrd,  
 and đát for evermœr.  
 From de gud trezœr ov hiz hart  
 de gud man spiks hwot's rjġt,  
 bœt wiked harts mek wiked men,  
 hu ɔter wœrdz ov spjġt.  
 For everi wœrd đat men šal spik  
 wiđ misġevœs intent,  
 šal rjz in jœjment, tu đer sem,  
 unles de nœ repent.  
 And az ȳr wœrdz ar gud or il,  
 ȳr futœr doom wil bi,  
 for de wil stamp ȳr karakter  
 šruœst eterniti.”  
 Ţen serten Skrijb and Farisiz  
 From Jizœs sœt a sġn ;  
 sœm spesal tœken đat hi wœz  
 indid de Krijst Divjœn.  
 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 šri đez in de si ;  
 sœ lġk him, in de eœrđ, i'ł hġd  
 mġ œn humaniti.  
 'Genst ȳ, de men ov Ninevœ  
 in jœjment šal ariz,  
 for de repented at de wœrdz  
 ov Jœna'z profesiz ;  
 and ȳ behœld a greter far  
 đan Jœna standiġ hir,  
 az šal bi nœn in everi œġ,  
 bj nesœnz far and nœr.  
 And Šeba'z Jentjġl Kwœn šal rjz  
 in jœjment tu reprœv ;  
 for ši from distant relmz wœns kœm  
 (inspjœd bj wizdom'z lœv,)  
 tu hir de wœrdz ov Solomon ;  
 hwjł nœ widin ȳr land  
 a greter far đan hi apirz,  
 huœm ȳ wœn't œnderstand.  
 Bewœr ! bewœr ! de darker findz  
 ov ignorœns and krijm,  
 me hav bin banist for ahwjł  
 bj God'z pur Wœrd spœbljœm.  
 Nœ đe me wonder šruœ de wœrld,  
 in dezerts dark and drœr,  
 bœt de me kœm on ȳ agen ;  
 and hwen de duœ 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 illumine,  
 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 līt,  
 ðe wil kombjn ðer devilif pserz  
 wið ðez ov hel'z wprst nīt,  
 and ripozes ðez harts ov yrz  
 ðat ĳ hav sōt tu ilum,  
 and yr last stet šal ðen bi wprs  
 ðan woz yr ferst in dum."  
 And az Krjst spøk, a wuman'z vois  
 ffrom st ðe kōpani,  
 sed, "Blesed ov ol wimen iz  
 ðe mōter ðat bōr ði."  
 Bpt Krjst repljð, "Ye, rāder 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. Luuk 8. 46-50.

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

## SEKΣON 57.

*Parabel ov ðe Søer.*—Matju 13. 1-9.  
 Mark 4. 1-9. Luuk 8. 4-9.

Besjð 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 sjð, 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 witerd in de sòmmer'z hit,  
 and yilded not its fruit.  
 Sòm fel amøny de ðornz, and bøt  
 in simiñ frendfip gruu ;  
 bøt suun de ðornz gøkt st de hwit,  
 nor kud it ðem søbdu.  
 Bøt øfer fel upon gud grønd,  
 spran øp, and fruit suun bør,  
 sòm ðerti-føld, sòm siksti, sòm  
 a høndred-føld, and mør.  
 Hi ðat hañ irz, nør let him hir,  
 for heven øntu øl søg iz nør.

## SEKŒON 58.

*Rizonz for tiçiy bi Parabelz, and eksplanefon ov de Parabel ov de Søer.*

—Mañu 13. 10-23. Mark 4. 10-20.  
 Luk 8. 9, 11-18.

Hwen Jizøz woz retjrd, aløn,  
 ðen hiz disjipelz køm,  
 and askt him, hwj, in parabelz,  
 hi did hiz truðz prøklem.  
 "Bekøz," hi sed, "øldø tu ø  
 huu hav diserniñ jz,  
 selestial wizdom me bi töt  
 veld wið böt ðin disgijz,  
 ðøz grøser krødz kan ønli lern  
 bi tel and anekdøt :  
 ber truðz ðe kud not ønderstand,  
 nor iven lern bi røt.  
 Hwjl wjz men gader wizdom stil  
 øv everi form and kjnd,  
 ðiz simpel wønz in ðenjer stand  
 øv luziñ øl ðe fjnd.  
 I tiç ðem, ðen, bi parabelz  
 hwiç me rememberd bi,  
 for ðe ar kwjt ønfited yet  
 for heven'z filosofi.  
 Indid, ðø siñ, ðe si not,  
 and hiriñ, øu not hir,  
 bekøz ðe dred ðøz safts øv truuf  
 hwiç sle ðer erorz dir.  
 For az Izaia señ, ðis res  
 hañ stupifid ðer mjnd,  
 and sild ðer jz and irz, for fir  
 ðe penful truðz juð 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 fevorit  
and tɔrn dem kwjt awe [sinz,  
from ɔl ðɔz ven, ɛrþ-born de-  
ljts,

hwig lid ðer harts astrɛ.  
Bɔt blesed ar ʊr jz and irz,  
for ðɛ indid disern  
ðɔz misteriz ov heven hwig sents  
hav venli sjd tu lern.  
ðɛ parabel jɛ herd iz ðis :  
ðɛ sid'z ðɛ Wɔrd ov God,  
hwig frɔktifjz tu endles ljf  
hwen plest benjft ðɛ sod  
ov human mjndz. Bɔt sɔm ðat hir  
ar ljɔk ðɛ wɛ-sjd grɔnd ;  
ðɛ sid fɔlz on it, and fɔl spirits,  
hwig everihwer abɔnd,  
deljt tu plɔk it from men'z harts,  
and ðen nɔ fruit iz fɔnd.  
ðɛ sidz ðat fel ɔpon ðɛ rok  
rezembel men hu sim  
tu hir ðɛ Wɔrd ov God wjft joi,  
bɔt hir it az a drim.  
Havjɔ nɔ ruot wjðin ðemselvz,  
ðɛ last bɔt for a sizon ;  
hwen persekʊsjɔn trjz ðer fet,  
ðɛ jild wjftɔt a rizon.  
And sjdz ðat fel amɔɔj ðɛ ðɔrnz  
ar ðɔz hu hwen ðɛ'v herd  
gɔ fɔrt, and sun ar ɔɔkt wjft kɛrz  
and joiz ðɛ hav preferd  
ov ɛrðli kjnd, tu ðɔz pɔr joiz  
hwig kɔm tu man from heven.  
Bɔt ðat hwig fel ɔpon gud grɔnd  
ar ðɛ hu oft hav striven  
tu fjnd ðɛ truɔf ; hwig fɔnd, wjðin  
an onest and gud hart  
resiv it, kip, and brjɔ fɔrt fruit.  
ðɛ get, and ðen impart."

## SEKŒON 59.

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

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

Krjst sed, " Nɔ man a kandel ljts  
in sikret ples tu hjd,  
bɔt sets it on a kandelstik  
tu frɔ 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 ;  
 luuz, and yi sal not ðen reten  
 ðe litel ðat yi hav.

## SEKŒON 60.

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

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

Krjst sed ðat hi hu sœz God's  
 Wprd,

ljik sid in ðe human mjnd,  
 mœst sœ in fœþ, and in dƳ kœrs  
 hi gud rezvltz sal fjnd.  
 Hi kanot tel ðe prœses, hœ  
 it jerminets and grœz ;  
 hi trœsts God's 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 presœps fjvz tu heven  
 ðat nœz nœ tent ov sin.

Æen Jizœs spœk a parabel  
 konsernjng ðe wœrld's fjld,  
 hwjç dƳverz kjndz ov moral krops,  
 bœþ gud and bad, dœþ jild.  
 God's kjngdom mœ bi wel komperd  
 tu wœn hu sœz gud sidz,  
 bwt hwjł men sljip, an enemi  
 bestrœz ðe grœnd wjð wjðz.  
 Æe hwit and terz tugeðer grœ,  
 greþli tu ðe sœrprjz  
 ov ðœz hu wœrk pœn ðe land ;  
 and ðe at wœns advjz  
 tu plœk ðe terz. Æer lord forbjdz :  
 "Let bœþ tugeðer grœ :  
 in tƳm ov harvest j'ł djrekt  
 ðe rjperz ferst tu frœ  
 ðe terz asjd, for mjner Ƴs ;  
 and ðen tu rip ðe hwit,  
 and tu mj garner gæðer it  
 in hapjnes kompljť."

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 krsd,  
 and went vntu hiz hōm,  
 ðe feþful fū, huw wet on him,  
 hwerever hi mæ rōm,  
 kōm vntu him, and, wistful se,  
 "Dekler tu ōs, wi pre,  
 ðe simbōl ov ðe hwit and terz,  
 hwiç filz ōs wið dismæ."  
 Hi anseriŋ, sed, "Ðe fild'z ðe  
 and i ðe sōer am; [wōrld,  
 ðe gūd sid ar God'z çildren, and  
 ðe terz ðe sōnz ov ðem.  
 Ðe enemi ðat sōd ðem iz  
 ðe devil and hiz kruw;  
 ðe harvest iz ðe end ov ðe wōrld;  
 ðe riperez huw renu  
 its fes, and gaðer vp its stōrz,  
 ðe enjelz ar. Az ðen  
 ðe terz ar gaðerd ferst, and  
 bōrnd,  
 ðat ðe hōrt not agen,  
 sō ðal ðe Sōn ov man send fōrt  
 hiz enjelz, huw ðal briŋ  
 tugeter ol ðiŋz ðat ofend,  
 and everi iwil ðiŋ,  
 and cast ðem intu hel. And ðen,  
 ðe rihtōs, lik ðe sūn,  
 ðal sŋn fōrt in heven'z kiŋdom  
 hwen  
 ðer wōrk on eart iz dōn.  
 Hi ðat hað irz, nō let him hir,  
 for heven vntu ol sōç iz nir."

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

God'z kiŋdom iz tu leven lik,  
 hwiç, hid wiðin ðe mīl,  
 ferments ðe hōl; sō dōt ðe truw  
 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, fœtles hart.  
 Sœ woz fulfild, az profet wœns  
 did testimoni bœr,  
 "Mj mœt in parabelz sal tiç,  
 and sikret fiŋz deklœr."  
 Æen Jizvs œl ðæt mœltitvð  
 bj hiz komand disperst,  
 and hwen wið hiz disjipelz fœ,  
 hiz miniŋ hi reherst.

Æis parabel hi œlsœ spœk :  
 "Heven'z fild kontenz hid  
 trezœr,  
 and hwen man fiŋdz it, hi selz œl,  
 and bjç ðæt fild wið plezœr.  
 Or ljk wœn hu for gudli perlz  
 dvœt sik ; sœm mœrçant, wjz,  
 tu gen wœn ov sœrpasiŋ wœrœt,  
 selz œl, and winz ðe priçz.

And ljk a net, kolektiŋ fiŋ  
 ov everi liviŋ kjnd,  
 hwen drœn tu jœr, bœt gud and bad  
 ðe fiŋœrz ðœrin fiŋd :  
 ðœ sort ðe gud from bad ; ðe  
 gud'z  
 prezœrvd, ðe bad'z dekljnd.  
 Sœ at ðe last, God'z enjelz wil  
 ðe wiked from ðe jœst  
 sever, and kast œl intu hel  
 hu mœk not God ðœr trœst."

Jizvs ðœn askt, "Dœu yi disœrn  
 ðe miniŋ ov mj wœrð?"  
 Hiz liseniŋ folœœrz stret replj,  
 wið reverens dœ, "Yœ, Lord."  
 "Æœn let iç skriçb," sed hi, "hu'z  
 trœnd  
 tu tiç mj hevenli wœ,  
 œt ov hiz trezœrd hœrd ov trœuðz  
 bœt nœ and œld displœ."

## SEKŒON 61.

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

Hwen iventið woz kœm, Kriŋt sed,  
 tu hiz disjipelz truœ,

“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 sip,  
 and vîzit stêsonz nû,  
 beyond ðe læk; for mœltitudz  
 sœ froŋ us on ðis sîd,  
 sœm misgêf mœ befœl ðem sun,  
 vnles wi ðem divîd.”  
 ðen kœm a Skrib, and sed tu Krîst,  
 “Lord, î wil folœ ði  
 hwœrœr ðs gœest.” Krîst replîd,  
 “Îndîd, ðât kanot bi,  
 vnles ðs hast ðe fœt hwîç berz  
 and derz 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 wîð grîf. And ðen  
 anœðer kœm, and sed,  
 “Lord, î wud folœ ði, bœt nœ  
 mî fœðer lîœt ded;  
 permit mî ðerfœr ferst tu gœ  
 and beri him; ðen î  
 wil sun rœtrn, and join mî tu  
 ðî çœzen 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,  
 akordîŋ tu mî wœrd.”

Az Krîst woz pasîŋ œ'r ðe læk  
 ov fer Genesaret,  
 a jentel slœmber fel on him,  
 after ðe sœn woz set.  
 Fîr woz wîðîn ðât tosin bark  
 az stormi windz grœu lœd,  
 and wœvz kœm rœlîŋ hî and dark,  
 and ðe tœl mast woz bœd.  
 ðe men stud brœfles in ðer dœd,  
 and bafeld in ðer skîl;  
 ðen Jîzœs wœk, and rœz, and sed  
 tu ðe wîld sî, “Bî stîl!”  
 ðe wind ðât mœment sîst; ðât  
 wœrd  
 past truœ 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 Demoniak.—*  
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 tørbid biløz nu ðer Lord,  
and fel benid hiz i.  
Ðen slumber seteld on ðe dip,  
and sijens on ðe blast ;  
ðe sanƒ, az flserz ðat feld tu slip,  
hwen soltri de haz past.

## SEKSEON 62.

*Krist hilz de Gadarin Demoniak.—*  
Matj 8. 28-34. Mark 5. 1-21.  
Luuk 8. 26-40.

Ns havij krost de ksmed lek  
tu hwer de Gaderinz  
dwelt, on de istern sjd, and hwer  
dwelt tu de Gergesinz,  
de Lord sun left de sip for land,  
and ðer hi kwikli met  
tú men hu from de siti kem,  
wid dimonz sør beset.

Wøn from de tumz had hested  
hi had nør dres or høm, [ført,  
bvt dwelt apart from mortal men,  
and 'mønst de ded wud røm.

Nøn kud kontrol hiz dimon  
pser ;

ðe oft wid çenz 'twoz trjd,  
az oft hi børst ðez feterz stroy,  
and kast ðem ol asjd.

Bj de, bj njt, on mæntenz løn,  
or in de tumz hi le,  
and krjd and kvt himself, sør firs  
ðat nøn kud pas ðát we.

Yet hwen far of hi sò de Lord,  
ðát Sevier stroy and mjld,  
hi ran wid hest, and hømbli nelt,  
tu wørsip, ljik a çjld.

Wid voicez lød ðe bæt eksblem,  
"Ðs Søn ov God mæst hj,  
Jizvs, hwot part hav i wid ði ?  
art køm tu terifj ?

Bj God, i du intrit ði ns,  
torment not er de tjm."

For Jizvs had komanded ðvs,  
wid majesti spbljm :

"Ðs vnklin spirit, køm st ov de  
ðj nem tu mi dekler." [man,  
"Lijon," hi sed, "for wi ar meni ;"  
meni had enterd ðer.

Ðen hi besot ðat from ðát land  
Jizvs wud not ðem drjv ;

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, hwiç mœst ðe  
dred,

komand ðat ðe sud liv.  
Næ sòm we of, a numers herd  
ov unklin swijn wer fed,  
sø widin ðiz ðe dimonz præd  
der eksil mj̄t bi med.

And Jizvs hiz permisson gev.  
Ðen fœrtwið from ðe men  
ðe ðimonz fled, and kwikli went  
intu ðe swijn; and ðen  
ðe ðimon herd, tú þszand stroj,  
intu ðe lek wer driven;  
and perist in ðe wœteri flod,  
agenst hwiç ðe had striven.  
Ðe men hu kept and fed ðe swijn,  
fled at ðe sjt wið œ,  
and in ðe tœn and kœntri rœnd  
tœld œl ðe þinjz ðe sø.  
Hwen ðœz hu herd, kæm fœrt tu  
Krijst,

tu si hwot hi had rœt,  
and fœnd ðe man hu woz pozest,  
nœ mœr in mj̄nd distrœt,  
ðe œnerz ov ðe swijn, alarmd,  
œntu ðe siti fled,  
and tœld ðe tœl tu œl ðe met,  
hwiç fild ðem wið grœt dred.  
Tu Krijst ðe kæm, and at hiz fit  
sœ him hu had bin mad,  
sitiñ, wið pisful luk, intent,  
in disent garments klad.  
At ðis mœst wœndrœs sjt ðe  
fird,

and hiriñ hwot befel,  
ful earnestli ðe præd ðe Lord  
hi ðer nœ mœr wud dwel.  
Ðen in ðe sip ðe Lord rœtrœnd;  
yet stil wið gretful sœl  
ðe man besœt ðat hi mj̄t ste  
wið Him hu med him hœl.  
Bœt Jizvs gev him wrk tu du,  
and kj̄ndli sed, "Rœtrœn,  
and tel ðj̄ frendz ðe Lord'z gret  
lœv,

hwiç næ ðæ kanst disern."  
Ðen þruœst œl Dekapolis  
hi pœblift far and wið,  
til œl men marveld at hiz wœrdz,  
hwiç kud not bi denj̄d.

## 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

## SEKŒON 63.

*Krist djnz wid Matu.—*

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

And Matu med a fist, hwertu  
 Kriſt and hiz foløerz kem,  
 and mæg ðe Skriſbz and Farisiz  
 did ðer imprudens blem,  
 bekøz hi et wið pøblikanz  
 and sinerz ov ðát ples.  
 ðen Jizvs sed tu ðem, "ðe sik  
 møst nid mj hiliſ gres;  
 j kem not ønli tu reform  
 self-riſtiøvs men, liſk u,  
 bøt tu restør tu hevenli liſf  
 ðe gilti øtkast kru.  
 Gø, lern ðe miniſj ov ðát wørd,  
 'F løv not sakriſiſ,  
 bøt mersi.' Du yi sø; and ðen  
 yi wil indid bi wiſz."  
 And Jizvs aded, "Hwjl j dwel  
 inkarnet on ðe erſt,  
 j spend mj tjm in dwiſj gud,  
 and reziſj følen wørt:  
 sø ðat mj frendz and foløerz  
 rejois; bøt dez wil køm  
 hwen ðe ſal wið and fast arønd  
 ðer Lord, hwen in ðe tum.  
 F du not put ðe Gospel tru,  
 ðát briſt nø wjn ov heven,  
 in botelz ov øld ſrivelð skinz,  
 for ðe, biſj ðerbi riven,  
 ðát hevenli wjn wud sun bi ſpild;  
 bøt nø truſt j enføld  
 in nø befitiſj formz and møldz,  
 hwic wil not sun waks øld."

## SEKŒON 64.

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

Nø hwjl ðiz solem wørdz hi ſpek,  
 a Juwiſ ruler kem  
 wið anſjvs heſt tu mit ðe Lord,  
 Jajrøvs woz hiz nem.  
 Hømbli hi nelt at Jizvs' fit,  
 and wørfiſt: 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 looked, 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 hæs wud kòm  
tu hil a litel mæd.

Hi sed, "Mj litel døter liz  
iven at ðe point ov ðeð ;  
bøt kòm and læ ði hand on her,  
(søð woz ðis ruler'z fæt,)  
and si, mj ønli çild, fal liv."

Si næs a-djij læ ;  
twelw yirz ov øj. ðen Jizðs røz,  
and folød in hiz wæ.

And az, wið hiz disjipelz, tu,  
hi jørnid, in ðe ðrong,  
a wuman, wið a a sad disiz  
afliket twelw yirz loj,  
næs ðat her fortun ol woz spent  
on ðøz huw kud not kør,  
tu Jizðs køm, ov huw si herd,  
ðe gud Fizifan sur.

Si sed wiðin herself, "Let mi  
bøt tøg hiz kløðz, and i  
fal sun bi hild bj mirakel  
ov ðis mj maladi."

Si krept behind, in fæt, tu tøg  
ðe border nir ðe grønd,  
and instantli si felt ðe blød  
sted in its proper bænd.

ðen Jizðs nu ðat from himself  
a hiliç vertu past,  
and tørniç, sed, "Huw tøgðt mj  
kløðz ?"

Hwen ol denjð ; at last  
Piter sed, "Master, si hwot krødz  
arønd ði kløsli stand ;  
hæs kanst ðæs ask, ðen, hwens ðe tøg  
ov eni singel hand ?"

Stil Jizðs lukt, and næs hiz i  
wpon ðát wuman sted ;  
huw nøiç si kud not bi hid,  
her kæs befor him led.

And hwen hi sø her trembliç fir,  
kjndli did hi replj,  
"Døter, in pis depart ; ði fæt  
hað hild ði perfektli."

Hwjl yet hi spek, ðer køm, in  
grif,

wøn from ðe ruler'z høm,  
søiç, "ði døter, ser, iz ded ;  
ðe master nið not køm :  
trøbel him not." Bøt Jizðs herd  
and grefjøsli 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 believ, and fir ðs not,  
 si sal bi hild, ðer ded.”  
 Wid Piter, Jemz, and Jon, vntu  
 ðe ruler'z hæs hi went;  
 ðer ol woz tumblt, and ðe noiz  
 ov sorø fndiñ vent.  
 “ Hwi mek yi ðis adu?” Krjst sed,  
 ðe damzel døt bõt slip.”  
 ðe skornð hiz wõrd, for wel ðe nu  
 it woz ðeð's slømber dip.  
 Bõt nß ðe Lord dismist ðe krød,  
 and brøt her perents sad,  
 wid hiz disjipelz, tu ðe rum  
 hwerin ðe mæd woz led.  
 And ðer hi tuk her bi ðe hand,  
 and spøk in pserful wjz,  
 wõrdz hwiç, interpreted, impli,  
 “ Damzel, i se, arjz.”  
 Her spirit herd ðat mji vois,  
 and kwikli øbed ðe wõrd.  
 Si røz and wøkt. 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 ðrust ðe land.

## SEKSEON 65.

*Krjst restorøz tú Blind Men tu Sjt.  
 Matu 9. 27-31.*

Departing ðens, tú bliñd men kem,  
 and foløiñ Jizvs, krjð,  
 “ Ø søn ov Deivid, mersi hav  
 on vs, ov sjt ðenið.”  
 Hi anserð, “ Du yi ðen believ  
 ðat i søç pser pozes?”  
 ðe sed, “ Ye, Lord.” ðvs  
 promptli ðe  
 ðer fæt in him pøfes.  
 ðen Jizvs tøçt ðer jz, and sed,  
 “ Bi it az u ðezjz.”  
 ðe kwikli si; and nß ðe Lord  
 døt stret ov ðem rekwjz  
 ðat ðe sud let ðe mirakel  
 bi pøblift vntu nøn;  
 bõt wjð ðe spred abroð ðe fem  
 ov hwot had ðer bin døñ.

## 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,

## SEKŒON 66.

*Krist kasts ut a Dòm Spirit.*  
Matŕ 9. 33-35.

And az ðe jørnid, wòn woz  
bròt

tu Krjst ðat woz pozest,  
and kud not spik; ðe spirit fòl  
did ðvs hiz mjnd infest.

At Jizvs' wòrd, ðe dimon fled,  
and ðe aflikted spok.

Ðe mpltitudz wer strk wið ò,  
and intu prezez brøk,

“Ðer never woz svg mjtj pser  
displd in Izrael'z land befør.”

## SEKŒON 67.

*Krist retrørnz tu Nazareð, and iz agen  
ill trited ðer.*  
Matŕ 13. 54-58. Mark 6. 1-6.

Ðen Krjst retrørnd tu Nazareð,  
hwerin hiz Ƴt woz spent,  
and hiz disjpelz ðider, tu,  
wið ðer gud Master went.

And on ðe Sabað ðe hi priçt  
vntu ðe pipel ðer

in ðe Juwz' sinagog, and krødz  
did vntu him reper.

And mðç ðe wònderd ðat a man  
hu had apird sò loç  
az ðer familiar sitizen,

ŕud nš komand ðe troy  
bj hevenli wizdom, and gret wòrks  
ov mòst mirakulòs mjt;

and ðe wer enivjs ov hiz fem,  
and felt malisjòs spjt.

Ðen Jizvs sed “A profet laks  
not onor, fem, and wòrð,  
eksept in hiz èn hss, or in  
ðe land ðat gev him berð.”

And ðer Krjst did nò mjtj wòrk;  
a fƳ sik føk hi kurd;  
hi marveld at ðer vnbelif,  
and tritment ov hiz wòrd.

## SEKŒON 68.

*Krist priçez agen ðrust Galili.*  
Matŕ 9. 35-38.

Ðen Jizvs priçt frø Galili  
ðe Kjødom ov 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,  
ðat veks ðe human res.  
And hwen hi so ðe mǫltitudz  
ðat folød in hiz tren,  
hi felt kompaſjon for ðer wøz,  
ðer wirines and pen ;  
for ðe wer lik tu skaterd ſip  
widst a ſepherd tru ;  
a mǫti harveſt ov men'z ſølz,  
bvt riperz ðer wer fū.  
Ðerfor ſed Krjst vntu ðe band  
ov hiz diſipelz rſnd,  
" Prø yi ðe Lord ov harveſt ðat  
mør riperz me abønd."

## 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.\*

*Komifon tu ðe Twelv Aposelz.*

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

Ðen Jizðs kold hiz gøzen twelv,  
ðat hi mǫt pøer beſtø  
tu kaſt øt dimonz, and tu hil  
diſiz and everi wø.  
Ðer nemz wer:—Sjmon, (Piter  
kold,  
for ðis wøn had tú nemz,)  
hiz brøðer Andruu, and ðe ſønz  
ov Zebedi, Jon and Jønz ;  
Barðolomu and Filip nekſt,  
and Tomas, dſtiŭ man,  
andøer Jønz, ſørnemd ðe Les,  
Matŭ ðe pøblikan,  
Lebivs or Þadivs ðen,  
Sjmon ðe Kenanjt,  
and laſtli Judas, hu, for gud,  
gret ivil did rekwjt.  
Ðiz twelv, in wel-ſelekted perz,  
Krjst ſent, tu hil, and prig,  
tu gø not tu ðe Jentil reſ,  
nor in Samaria tiq ;

\* 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, suoz, nor stēvz,  
 nor bred, az on yi pas;  
 ðe wōrkman merits wel hiz hjr.  
 And if in eni tōn  
 or hōs, yi fīnd sōm wōrði man,  
 abjd, and ðer sit dōn.  
 Salut sōç hōs wið wōrdz ov pis;  
 bōt if it sud refuz  
 tu hir ūr wōrdz, az yi depart,  
 ðe dōst sek from ūr suoz  
 tu testifi agenst ðer did;  
 and verili i se,  
 Sodom sal hav a mjlder fet  
 in God'z jōst jōjment dē.  
 Az helples jip, amid firs wulvz,  
 intu ðe wōrld ū'r sent;  
 bi ðerfer wjz az serpents, and  
 ljk dōvz bi inosent.  
 Bewer ov men, and stil ekspekt  
 tu sōfer from ðer spit;  
 tu Kōnsilz ðe wil giv ū vōp,  
 in Sinagogz wil fjt.  
 ðōs for mj sek ū mōst kontend  
 wið kiñz and gōvnernez,  
 and testifi mj Gospel'z pōer  
 tu Juuz and forenerz.  
 Bōt bi not anksjōs hwot yi spik,  
 for ðer sal ðen bi given,  
 in ðāt sēm ōr, wōrdz kōmiñ from  
 ūr Fōder'z spirit in heven.  
 ðē perents, çildren, brōðerz dir,  
 wil wōn anōðer kil,  
 and yi, for mj sek, heted bi,  
 and sōfer everi il;  
 yet huosē fetful pruovz himself,  
 enduriñ tu ðe end,  
 sal from ol ivil hir 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.  
 Disjipelz kanot bi abov  
 ðer Lord, huuz nem de ber ;  
 let it svfjz jg hõmbel sel  
 hiz Master'z lot tu fer.  
 If hi bi kold Bielzebub,  
 ðer master ov de land,  
 bi sur hiz hõshõld moust ekspekt  
 in de sem lot tu stand.  
 Bõt fir not svg : for not iz søn  
 ðat ot tu bi konsild ;  
 and notjñ hiden døt remen  
 ðat ot tu bi revild.  
 Hwot j in darknes nẽ mek nen,  
 ðát spik y i in de ljt ;  
 and hwot y i nẽ in prjvet hir,  
 ðát prjç in ol men'z sjt.  
 Fir not de fibel pser hwiç kan  
 de bodi enli kil ;  
 fir ðát hwiç sel and bodi høt  
 kan sjnk dsn intu hel.  
 Túu sparẽz ar bõt litel wõrt,  
 and yet not iven wõn  
 ov ðiz sal fõl, bõt wid Godz wíl,  
 bj huum ol ðjnz ar nen.  
 De veri herz ppon yr hed  
 ar nõmberd bj hiz ker ;  
 ðerfer fir not ; hi valuz 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.  
 Bõt huõf fætlesli denjz,  
 ðis oful dum wil mit ;  
 him j'l denj in ðát dred de  
 befor de jvjment sit.  
 Hjñk not mj kòmjñ enli brjñz  
 pis tu ðis wõrld ov wõz,  
 a sord wil olser bi its lot,  
 and hõshõldz bekm fõz.  
 If eni çerjñ wjf or çjld  
 mør ðan hiz Sevier dir,  
 hi iz not wõrdi ov mj løv,  
 hwiç enz nõ rjval hir.  
 And if hi tek not wjliñli  
 hiz kros, and foler mj ;  
 or giv hiz ljf, hwen j rekwjñ,  
 hi kanot mj ljf 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 køp ov wøter wil  
from mi reword resiv."

Hwen Jizvs ended ðvs hiz gærj  
øntu hiz gøzen band,  
hi left ðåt ples, and priçt and töt  
in ðe sitiz ov ðåt land.  
Æt twelv Aposelz, tu, went fært,  
and tøld 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 ðe Baptist.*

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

Æten Herod, hu woz tetrark, herd  
ov Jizvs, and ðe fem  
ov hiz gret mirakelz, hwiç spred  
abroð hiz wøndrøø nem ;  
and hi woz trøbeld, for søm sed  
ðæt Jizvs Krjst møøt bi  
Elija rezd tu ljif agen,  
or profet søg az hi.  
And øterz sed, ðe spirit ov Jon  
ðe Baptist had apird  
in ðe nq form ov Jizvs Krjst ;  
and Herod gretli fird,  
and sed, " Yes, øurli, ðis iz Jon  
huum j sø letli slui ;  
hi rjzez from ðe ded, and nø  
hi øøz ðiz wønderz nq."  
And hi dezjrd tu si ðe Krjst,  
ðæt hi mjt ðerbj nø  
if Jon had bin revjvd, huuz ðet  
had given him grivøø wø.  
For hi had put in prizon stronq  
ðe Baptist, hu had sed  
ðæt Herod had komited krjm  
hwen hi Herødias wed,  
hu woz hiz brøðer Filip's wjf ;  
ðerfør, øi søt, wið hæt,  
tu tek Jon'z ljif, 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 fasinjon in her step,  
 and trjpmf in her j.  
 Æn Herod swør befør hiz kørt  
 tu grant her wjş, hwot'er  
 sj mjt petifon from hiz hand ;  
 hiz kjndom iven tu ser.  
 Æn stret sj askt her møder  
 vil  
 hwot şj 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 kjg her møder'z wjş.  
 Hs woz hi fild wid wø !  
 Bvt for hiz øř's sek, and for dem  
 hu sat wid him at mit,  
 hi sed it jud bi given her.  
 It woz a heliř trit !  
 Æn went de eksekjşoner  
 tu prizon, hwer Jon le,  
 and slø him, and den brøt hiz hed  
 ppon a dij, or tre,  
 and gev it tu de damzel, hu  
 den gev it tu her møder,  
 sø blødi a per điz prsd demz wer,  
 and sø ljik wvn anøder.  
 Hwen Jon'z disjpelz herd ov đis,  
 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,

## SEKŌON 71.

*De Twelw 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 twelw 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, "K̄om yi  
apart intu a dezert ples,  
dat wi me d̄vs bi fri  
from ol dis m̄ltitud;" for k̄rsdz  
sē t̄roŋd 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 t̄roŋd tu hir.  
Hwen Jizvs sō dem, hi woz muvd  
wid simpati sinsir,  
for de wer lik̄ a skaterd flok,  
wid n̄ k̄jnd sepherd n̄r.  
Hi spok tu dem ov hevenli f̄iŋz,  
hild derz dat wer disizd,  
gev k̄mfort tu de m̄rnerz, and  
wid n̄n woz hi displizd.

## SEKŌON 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 sō  
dat de wer in a lonli ples,  
de sed, "Let vs widdro  
from dis vast m̄ltitud, and send  
dem hwer de me b̄j fud;  
dis ples yildz not for dem or vs,  
b̄t in de neb̄rhud  
de me find hwot wil satisf̄i,  
and fil der m̄stz wid gud.  
Den Jizvs rezd hiz iz and sō  
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 vntu Filip ðos hi spök  
 tu pruv hiz fialti,  
 "Hwer sal wi find svfisent bred  
 sɔ meni mɔdɔz tu fid?"  
 Ful wel hi nɔ, bj hiz ɔn pɔer,  
 hɔ tu sɔplj de nid.  
 "Tú hondred silingz' wɔrɔ wil not  
 svfiz for everiwɔn,"  
 sed Filip, dɔtɔn in hiz hart,  
 hweðer it kud bi dɔn.  
 'Twoz ivniɔ nɔ, ðe ðe far spent ;  
 ðe kem tu him, and sed,  
 "Duu send ðis mɔltitɔd awɔ,  
 ðat ðe mɛ bj sɔm bred,  
 and loj demselvz, az best ðe mɛ,  
 in vilejez arɔnd ;  
 for in ðis dezert ples, bi sur  
 nɔ kɔmfort wil bi fɔnd."  
 Hi anserd, "Nɔ ; ðe nid not gɔ ;  
 giv yi ðem fuud tu it."  
 "Ðen Master, sal wi gɔ and bj  
 enɔf tu spred a trit?"  
 Hi set, "Hɔ meni lɔvz hav  
 yi?"  
 Ðe kwikli tɔld him "Fiv,  
 and tú smɔl fisez ; hɔ kan ðiz  
 kip ɔl ðis krɔd aljv?"  
 Jizɔs, wid digniti divɔn,  
 sed, "Briɔ ðem hir tu mi,  
 and mek ðe men sit dɔn in rɔnks,  
 bj fiftiz, ɔ'r ðe li ;"  
 for in ðat ples ðer woz mɔg  
 gras ;  
 and ðer ðe ɔl sat dɔn,  
 fiv ðɔzand, in dɔ order plest,  
 az Jizɔs' wɔrd had sɔn.  
 Ðen Jizɔs tuk ðɔz lɔvz, sɔ fɔ,  
 and havɔn given ðɔnks,  
 hi brɛk, and gev tu ðɔz arɔnd,  
 ðat ðe tu ɔl ðe rɔnks  
 mɔt giv bɔɔ bred and fisez tu,  
 az mɔg az ðe kud it.  
 Ðe et, wer fild, and nɔ ðer harts  
 ekspand, wid joi replit.  
 Tu hiz disjpelz ðen hi spök,  
 "Ðe fragments nɔ obtɛn,  
 ðat nɔtɔn mɛ bi wɛsted hir."  
 Ðe du sɔ, and retɛn  
 twelv baskets ful ov fragments gud,  
 hwiç ðiz fiv ðɔzand 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 wondrosli  
 hiz m̃iti p̃ser vnföld,  
 and se " Æis m̃ost ðát profet bi,  
 vntu ðe world fœrtöld."

## SEKSON 73.

*Krist sendz ðe pipel awe, retirz tu pr  
 and woks tu hiz disipelz on ðe  
 si, in a storm.*

Matu 14. 22-33. Mark 6. 45-52.  
 Jon 6. 15-21.

Jizvs ðen sent ðe twelv, bj sip,  
 vntu ðe vðer sjd,  
 øver agenst Betseda'z tsn,  
 ðat ðvs hi m̃jt ðem hjd  
 from prijn m̃l̃titudz, hwjl hi  
 ðiz m̃l̃titudz sent hœm ;  
 and ðen went tu a m̃snten nir  
 tu pr̃e benid heven'z ðœm.  
 Ñs ivniñ klœzd, and ø'r ðe lek  
 ov Galili, sœ fer,  
 vntu Kapernaum Jizvs' frendz  
 in ðer smol sip reper.  
 Hwjl hi woz øl alœn on land,  
 and ñjt-fol woz sœ dark,  
 a ruf wind blu, and gr̃et wevz tost  
 ðát helpes litel bark.  
 Hi so ðem toilin, roin hard,  
 and vntu ðem dru nir,  
 abst ðe fœrt woç ov ðe ñjt :  
 ðer harts wer ful ov fir ;  
 for l̃jk a spirit on ðe si  
 hi wœkt, and simd tu pas !  
 Æe trembeld, and ðe kr̃jd wið dred,  
 "A spirit, 'tiz ; alas !"  
 Øl so. ðen Jizvs k̃jndli spœk,  
 "Bi ov gud çir ; 'tiz i ;  
 bi not afred ov qr øn 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 vpon ðe wœteri pað,  
 tu mit hiz Master dir ;  
 bvt sun ðe stroñ wind, boistervs,  
 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 up  
 ferm az vpon dri land. [sed ;  
 "O hwerfær didst ðs ðst?" hi  
 "hwj iz ðj fæt sò smøl?"  
 Den tu ðe sip ðe bæt asend :  
 nør røf windz nør apøl !  
 Immidietli ðe riç ðe sør,  
 hwiç ðe had striven tu gen,  
 and sør amezd ar ðe tu nør  
 hør ðe ðer wiç aten.  
 ðe ðot not ov ðe mirakel  
 ov mækiç sò mæg bred ;  
 ðer fuuliç hart woz hardend, and  
 ðer fæt woz wik, or ded.  
 And nør ðe kòm tu wørpif Krjist,  
 and se, wiðst wørn fir,  
 "ðs art ðe Søn ov God mœst hj ;  
 ðis iz a truuf mœst klir."

## SEKŒON 74.

*Krist hilz de moltityd, and tiçez at  
 Kapernaum dat hi iz de Bred ov Ljif.*

Matj 14. 34-36. Mark 6. 53-56.

Jon 6. 22-71.

Nør hwen ðe wer gon ø'r ðe si,  
 and kòm tu ðer øn land,  
 Genesaret, ðe pipel rønd  
 abst, on everi hand,  
 atraktet bj hiz fem and pser,  
 rezortet tu him ðer,  
 and brøt ðer sik ; for Jizps hild  
 disizez everihwer.  
 And øl hu did bvt tøg, in fæt,  
 hiz-garment's øj, wer hild  
 ov eni maladi ðat mjt  
 wiðin ðem bi konsild.  
 And øl ðis wønderiç mltityd,  
 hu nj Krjist's hevenli pser,  
 kem tu Kapernaum, hwer hi sted,  
 and söt him everi ør.  
 And Jizps sed, "'Tiz not bekoz  
 ov mirakelz, ðat stil  
 yj sik mi ; bvt 'tiz ðis aløn,  
 ðat yj me it yr fil.  
 Lebor not ønli for ðe fuud  
 ðat mortal ljif søstenz ;  
 bvt for ðat spiritujal gud  
 hwiç 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 de dat wi me surli ne  
 di orijin divjn ?  
 Hwot dost de wrk ? Or ansestors  
 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 living bred hwiç givz  
 lif tu de wrld, 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 mison tru.  
 Ol dat de Fsdter givet 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 øn 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,  
 bekoz hi sed, "Æ am de bred  
 hwiç givet lif tu men."  
 Bõt Jizps sed, "Hwì mormpr dws?  
 Nøn ever kòm tu mi  
 eksept ðe Fæder dro. Ol sòç  
 i'l rez at ðe last de.  
 'Tiz ritèn in ðe profets dat,  
 'Ol sal bi töt bñ God;'  
 ol ðerfot dat hav herd and lernd  
 ov him selekt ðe rød  
 dat lidz tu mi. Æ du not se  
 dat God kan e'r bi sin  
 eksept bñ him hwiç iz ov God,  
 hu løvz not ot vnklin.  
 For verili i se tu u,  
 hi dat belivz on mi  
 haz everlastin lif,—ðe joiz  
 ov immortaliti.  
 Æ am ðe veri bred ov lif.  
 Ær fæterz hu wer fed  
 on mana in ðe wildernes,  
 ar nòmberd wið ðe ded;  
 bõt hi dat its ðe bred ov lif  
 dat kòmef døn from heven,  
 sal liv for ever, and not dñ:  
 ðis bred tu u iz given."  
 Æe Juuz ðen strøv amøç ðemselvz,  
 and tu iç pder sed,  
 "Hs kan ðis man giv os tu it  
 hiz fles, az ðe 'twere bred?"  
 Jizps ðen sed tu ðem agen,  
 "Wøns mør du i deklær,  
 eksept yi it mñ fles, and driñk  
 mñ blød, and dws preper  
 ur mñdz for hevenli joiz, ðer iz  
 nør lif at ol in u.  
 Mñ fles iz mit indid; mñ blød  
 iz driñk indid. Imbù  
 ur mñdz ðerwið, lñ veselz fild  
 up tu ðe veri brim:  
 hi dat döz ðis sal dwel in mi,  
 and i wil dwel in him.  
 Jøst az i liv from God aløn,  
 sør hi dat itef mñ  
 bñ mi sal fñd hiz lif renud  
 ðrust 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 divjn,  
 tuk gret ofens, and did, in hart,  
 tu unbelif inkljn.  
 Bvt Jizps 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 noþinj wortj;  
 ðe wõrdz j spik ar spirit and lif,  
 ðe sprij not from ðe erþ.  
 Bvt ðer ar sòm hu wil not yild  
 tu God'z atraktiv luv,  
 and ðe mj Gospel wil refuz,  
 and disobedient pruuv."  
 ðen meni ov Krjst's foløerz  
 sø fuulij wer, and ven,  
 ðe left ðe Sevier, and retørnd  
 tu unbelif agen.  
 And Jizps sed vntu ðe twelw,  
 "Wil yi, tu, gø awe?"  
 ðen Sijmon Piter anserd him,  
 "Lord, hwærfør j ud wi strø  
 from ði, s̄r Tjger and s̄r Lord?  
 Or hwiter j ud wi gø?  
 ðs hast ðe wõrdz ov endles lif;  
 and wi beliv, and nō,  
 ðat ðs art Krjst, ðe Søn ov God."  
 ðen Jizps sed tu ðem,  
 "Hav not j gøzen u, ðe twelw,  
 mj øn brjt djadem,  
 and wõn ov u a devil iz?"  
 Hi spøk ov Juidas, ðis  
 woz Sijmon'z søn, Iskariot, hu  
 ðerafter, bj a kis,  
 ðe sijn ov luv, betred ðe Lord,  
 and left a nem tu bi abhord.

## SEKSON 75.

*Krjst konversez wid ðe Skrijbz and  
 Farisiz on Juif Tradisjonz.*

Matj 15. 1-20. Mark 7. 1-23.

ðen køm ðe Farisiz and Skrijbz  
 hu rijidli adhird  
 tu ðer tradisjonz, and øld formz  
 hwig køstom had endird;  
 hu olwez woft ðer handz befør  
 ðe venturd tu tøg 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 dis ; sø strikt wer de  
 in hwot kud du nõ gud.  
 ðe senfurd Krjst's disjipelz tu  
 bekøz wið unwoft handz  
 de et ðer bred ; not keriŋ mæg  
 for svg absørd komandz.  
 ðen Jizvs anserd dem, and sed,  
 " Hwjl Ƴ vnjstli blem  
 mi foløerz, for brøkiŋ rulz  
 hwig hav nõ moral klem,  
 hš du Ƴ der tu vjolet  
 God'z solemn riten løz,  
 bi Ƴr tradisønz, fols and ven,  
 hwig meni ivelz køz.  
 For God komandz dat Ƴ sud giv  
 Ƴr perents onor stil ;  
 and hi forbad dat Ƴ tu ðem  
 sud sè or du øt il.  
 Bvt Ƴi depriv Ƴr perents oft  
 ov ðer du rekompens,  
 pretendiŋ dat Ƴ it devøt  
 tu God, bi fols pretens.  
 Az if de sømz hwig ðvs Ƴ sev  
 bi didz ðat ar abhord,  
 kud ever pruv swit oferinŋ  
 tu de Omnisient Lord.  
 Wel did Izaia sè ov Ƴ,  
 ' ðis pipel droeŋ nar  
 tu de gret God wið perjurd lips ;  
 ðer harts rejekt hiz fir.  
 Bvt venli du de wørsip heven  
 hwjl brekiŋ heven'z dekriz ;  
 de tiŋ de fols komandz ov men  
 tu win men'z flateriz.' "

ðen Jizvs køld de multituð,  
 And tu ðem ðvs hi sed,  
 " Avoid de Skrijbz' hipokrisi,  
 bi hwig Ƴ ar misled.  
 Eksternal sijnz, lik mits and driŋks,  
 du not deŋil mankjnd ;  
 ðiz bvt afekt de frem ov man,  
 and ðøn't korøpt de mjnd.  
 Bvt de infernal, wiked tøts,  
 ðat køm ført from de hart,  
 præðys vnhøli akfønz, and  
 korøpt de moral part.  
 Hiŋk not ðiz ven and fuulij rulz  
 ov Skrijbz and Farisiz,  
 hu si relijon in miŋ formz  
 and obsølit dekriz.

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  
hwiġ God doþ not apruv  
ſal bi vpruted ; non kan last  
þat springz not from hiz lov.  
Regard not yi ðer sofistri ;  
blind liderz ov ðe blind !  
vnles ðe sunn repent, ðe wil  
a dizmal ruin find.  
Ðer fols liþ iz az dark az piġ,  
and beþ ſal fol intu ðe diġ.

## SEKŞON 76.

*Kriřt hilz ðe Siro-Feniřian wuman's doter, and pasez þru Dekapolis, hiliġ and tiġiġ.*

Maþu 15. 21-31. Mark 7. 24-37.

Ðen Jizvs røz, and jørnid ðens  
tu Tjr and Sjdøn'z køst,  
and went intu a høs, and ðer  
rekwested ov hiz høst  
sekluzon ; bvt kud not bi hid.  
A wuman herd, and kem  
from Kenan'z køst ; ři had a ġild  
ři wiřt him tu reklem  
from Setan'z pser. And hwen ři so  
ðe Lord, ři kriġ ald, [saw  
"Hav mersi on mi, Lord, ðs sunn  
ov Devid. ř am bsd  
tu eř ; mġ doter iz pozest,  
and ðat møst grivvslġ ;  
hav mersi on mi, ġreřps Lord,  
for ðs kanst set her řri."  
Hi anserd not a řingel wørd.  
ři řøt hi did not hir ;  
ři kriġ agen. Hiz foløerz pød  
ři mġt not ligger nġr.  
And ðen hi sed, "ř'm ønli sent  
lost Izrael'z sunn tu sev."  
Wiřt perseviriġ feř ři nġld,  
hiz piti stil tu krev.  
"Lord, help mi," woz ðe ernest kriġ  
ov ðis persistent Griġ ;  
"Kast føř ðe ðimon from mġ ġild."  
Ðen Kriřt, in aksents mġk,  
sed, "Let ðe ġildren ferst bi řild ;  
for sø it møst not bi  
tu tek awø ðe ġildren'z bred,  
and kast tu dogz, liġ ði."

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 feþ iz gret:  
 for dis, in pis gø on dj we,  
 fir not dj doter'z fet."  
 From dat sem sr her doter dir  
 woz frid from dimon sør.  
 and ksmlı on her ksg woz led,  
 plegd bj its pser nø mør.

From Tjr and Sıdon'z Jentıl kost  
 Jizvs nø bendz hiz we.  
 Dekapolis hi pasez tru,  
 for døs hiz jørni le;  
 and nø bj Galılı'z fer lek  
 hi wil hiz pser disple.  
 Ter wøn wid stamerıj spıg, and  
 def,  
 de brıj, dat hi me hıl.  
 Den Jizvs tuk de man apart:  
 hiz pser hi wud konsıl.  
 Hi put hiz fingerz in hiz ırz,  
 den spit, and tøgþ hiz tøj;  
 and lukıj ıp tu heven, hi sıd  
 st "Effaþa." It røj  
 wıfın de def man'z ırz; hi herd:  
 hiz tøj woz lust; hi spek.  
 Ter çarjd tu tel it ontu nøn,  
 stil dis komand de brek,  
 and pøblıf everıhwere de nız  
 sø wøndrøs and sø grand,  
 til hiz gret fem woz spred abrod  
 truust de nebrıj land.  
 Fıld wıd amezment, de pro-  
 klemd,  
 "Hi haþ døn ol tıjz wel,  
 de def nø hır, de døm nø spık,  
 wı kanot çuz bpt tel."

Upon a mønten Jizvs sat,  
 and tszandz tu him kem,  
 brıjıj de blınd, de døm, de sık,  
 de wunded, and de lem.  
 Hiz at hiz gresþs fıf de le,  
 and der hi med dem wel;  
 and wønderıj møg, de glørifıd  
 de God ov 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.

## SEKŖON 77.

*For Ezsand mirakylpŖsli fed.*

Matju 15. 32-39. Mark 8. 1-10.

NŖs at dat tŖm de mŖltitud  
 wer destitut ov fuud;  
 and Jizps hiz disjpelz kold,  
 dat hi mŖt du dem gud.  
 "E pity dis gret kŖmpani,  
 hi sed kompaŖonet;  
 "Eri dez de hav atended mi,  
 and nŖŖiŖ fŖnd tu it.  
 If nŖ i send dem fastiŖ hŖm,  
 de'l fent vpon de we,  
 for meni kem from distant parts."  
 Den hiz disjpelz se,  
 "Hwens Ŗal wi get sŖffisent bred  
 sŖ meni mŖdz tu fid?"  
 "HŖs meni lŖvz," sed hi tu dem,  
 "hav yi?" "E don't eksid  
 seven lŖvz:" ov fiŖez tu de had  
 a fu. Hi gev komand  
 dat dis gret mŖltitud Ŗud sit  
 vpon dat mŖnten land.  
 Dat vord Ŗbed, hi tuk, gev ŖarŖks,  
 den brek, and gev de fuud  
 tu hiz disjpelz. E set it  
 befŖr de mŖltitud.  
 Ol et enŖf, and yet de sŖ  
 seven baskets ful remen,  
 deŖ besjdz wimen and de yŖŖ,  
 deŖ wer fŖr Ŗszand men.  
 NŖs Jizps sendz dem tu deŖ hŖmz,  
 and wiŖ hiz ęŖzen frendz,  
 bj Ŗip tu kŖsts ov Magdala  
 and DalmanuŖa wendz.

## SEKŖON 78.

*EŖe Farisiz rekwiŖ vŖter sŖnz. KŖrist garęez dem wiŖ hipokŖrisi.*

Matju 16. 1-12. Mark 8. 11-21.

EŖe Farisiz and SaduŖsiz  
 den vntu Jizps kem,  
 and tempted him tu ŖŖ a sŖŖ  
 from heven, to pruv hiz klem.  
 Hi anseriŖ, sed, "Hwen ivniŖ skjz  
 ar red, yi se, 'Twil bi  
 fiŖ weŖer, for de rŖzi west  
 fŖrtelz 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 ðe skj iz læring, red,  
 at erli mornin'z sr,  
 yi se, ðe lurid ist fortelz  
 er loŋ a hevi ſſer.  
 O hipokrits! yi ol ðe sjnz  
 ov netur lov tu tres,  
 bvt wil not si ðe pruufs i giv  
 ov heven'z desending gres."  
 And ðen hi sjd ðat ðe ſud bi  
 sō bljnded bj sin'z njt;  
 and after ol hiz mirakelz,  
 stil dŕt hiz sevinj mjt.  
 Hi sed nŕ sjn hi'd giv vntu  
 dát wiked jenereſon  
 eksept ðe sjn ov Jŕna, tjp  
 ov him and ov ðe neſon.  
 Hi left ðem ðen, tuk ſjp, and krost  
 vntu ðe vðer sjd;  
 ðer vnbelif and hardend hart  
 hi kud not wel abjd.  
 ðen Jizvs word hiz foløerz  
 agenst ðe Farisiz,  
 (tu ſjn ðe leven ov ðer mjndz,  
 and olſø Saduſsiz.  
 Ljk leven wŕkij in ðe mil,  
 and enterij everi part,  
 sŕ ðer fols prinsipelz ov ljf  
 wud sun korrupt ðe hart.

## SEKŒON 79.

*Krist hiltz a blind man at Beðseda, and  
 Piter konfesez Krist tu bi ðe Mesja.*

Mark 8. 22-30. Matŕj 16. 13-20.  
 Luk 9. 18-22.

Untu Beðseda Jizvs kem,  
 and ðer tu him woz brot  
 wvn bljnd: ðat hi wud tŕg hiz iz  
 hiz anksjŕs frendz besot.  
 And Jizvs tuk ðe bljnd man'z hand,  
 from siti tu widdro;  
 and ðen hi spit vpon hiz iz.  
 and askt him hwot hi sŕ.  
 "I si sŕm wŕkij men ljk triz."  
 Agen Krist tŕgt hiz iz:  
 hwen nekst hi lukt, ol plen  
 apird:  
 hŕ gret woz hiz sŕprjz!  
 ðen Jizvs sent him tu hiz hŕm,  
 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 ge 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 prè,  
az hi woz wønt tu du.

And afterward hi kwestiond ðem,  
“ Huw am i ? Hwot se men ? ”  
Ðe anserd, “ Jon ðe Baptist, or  
Eljas kòm agen.

And sòm se 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 huw, se yi, am i ? ”

And Sijmon Piter sed, “ Ðe Krjst,  
ðe Søn ov God møst hj.”

“ Blest art ðs, Sijmon,” Jizvs sed,  
“ ðis truuf iz not revild  
bj erfli minz øntu ði søl,  
bøt bj mi Fæter sild.

Ðs hast a tru konfesjon med,  
and Piter iz ði nem ;  
on ðis fønðesjon wil i bild  
mi Çbrç ; and nø prøklem  
ðat Hæðiz’ pser sal not prevel  
agenst it. And tu ði  
ðe kiz ov heven i giv, ðat se  
hwoter ðs salt decri  
tu bjnd or lus on erð, sal stil  
bj heven bi lust or bønð.

Søç hi øforiti wiðin  
mi Çbrç sal er 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 fortelz hiz deð and rezvrekson.*

Matju 16. 21-28. Mark 8. 31-38 ; 9. 1.  
Luk 9. 22-27.

From ðát tjm Jizvs sød ðat hi,  
ðe Søn ov man, møst ge  
øntu Jerusalem, and ðer  
møç tribulefon né.

For prists and skrijbz 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 pser divjn,  
 rebukt ðát hesti wrð.  
 "Setan begon! ðs døst not si  
 ðs standest wið mj foz;  
 svð ðot iz not ov God'z pur wíl,  
 and døz mj wíl operz."  
 ðen Jizvs kold hiz gøzen twelv  
 disjpelz tu drø nír;  
 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 kruisifj ið løst.  
 Huever 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 wrð,  
 fal fjnd ðe ljf immortal, hwig  
 on tru sentis iz konferd.  
 Sø gret iz ðe søl'z valy ðat  
 its wrð ðvð far transend  
 ðe wrld entjr, and ol its welf  
 and plezurz, hwig mðst end.  
 Man sud not barter hiz øn søl  
 for ol ðe wrld 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 jvð mankjnd.  
 ðen hu wud not mpc ræder  
 sekur eternal ljf, dan hav  
 ðe plezurz ov an ør?  
 not ræder liv in heven dan let  
 vjl pafonz him devør?  
 For j wil jvð men bj ðer wrks,  
 and ðøz hu ar afemd  
 ov mi and mjn, hwjl on de erð,  
 bj mi fal bi disklemð.  
 And verili j se tu u,  
 ðat søm hu nð stand hir  
 fal not test ðet 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.*

Matj 17. 1-13. Mark 9. 2-13.  
Luk 9. 28-36.

After ðiz solem wrdorz reherst,  
a wik had past awe,  
hwen Jizps led hiz fevord ðri  
op tu a mænt, tu præ.  
And az, apart from ol, hi nild,  
and az hiz spirit røz,  
hiz kæntenans woz glørifid  
brjter ðan sönbim gløz.  
Σjning lik lit, hiz rement grøu,  
ol glistering lik ðe snø ;  
nø erðli hand tu hwjten ðps  
mjt ever sik tu nø.  
And læ ! in gløri ðer apird  
tú profets sin ov øld,  
Møzes and fæmd Eljas, hu  
ov Jizps' deð næ tæld.  
Piter and Jemz and Jon minhwjł  
hevi wið slip had læn ;  
and hwen ðe wøk, ðát gløri  
brjt  
ðe sø ; and ðøz tú men.  
And az ðiz men retørnd tu heven,  
in enjel majesti,  
Piter sed, " Lord, 'tiz gud ðat wi  
jud hir remen wið ði.  
And if ðæ wilt, næ let vs mæk  
ðri tabernakelz hir,  
wøn for ðjself, for Møzes wøn,  
wøn for Eljas nir."  
Hi wist not hwot hi sed, for fir  
fild iğ astoništ hart.  
And hwjł hi spēk, a rediant klød  
ðe vizon simd tu part.  
Wið o ðe enterd ðát brjt klød,  
and herd a wøndrøs vois  
se, " ðis iz mj beløved søn,  
in hum j wel rejois :  
hir yi hiz wørdz." ðæn læ ðe bend  
ðer fesez tu ðe grønd ;—  
ðát vois haz sist, ðát klød haz gon,  
Jizps 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 tœt ðem; ðen hi sed,  
 "Arjz, bi not afred."  
 And sœdenli ðe lukt arœnd,  
 bœt sœ ðe vjzon fed.  
 Az from ðe mœnt ðe nœ descend,  
 hi çarjd ðem not tu tel  
 hwot ðe had sin til from ðe ded  
 hi ðud himself revil.  
 Wœnderj, ðe mœzd hwot ðœz  
 strenj wœrdz,  
 "rjzjng from ðef" kud min;  
 bœt kept ðe sikret in ðer harts  
 and œl ðat ðe had sin.  
 ðen ðe inkwœrd hwj it woz sed  
 Eljœs mœst ferst kœm.  
 Hi sed, "Eljœs kœmœt ferst ðat hi  
 me ilz amend tu sœm  
 ekstent. Bœt j se œntu œ,  
 Eljœs haz apird.  
 ðe nœ him not, and did tu him  
 ðe tjng ðe ðud hav fird.  
 Sœ wil ðe trit ðe Sœn œv man,  
 skorn, and set him at not."  
 ðen ðe disjpelz œnderstud  
 hi œv ðe Baptist tœt.

## SEKŒON 82.

*A deaf and dumb spirit kast st.*

Matju 17. 14-21. Mark 9. 14-29.  
 Lœk 9. 37-42.

On ðe nekst ðe, hwen Krjst kem  
 from ðæt mœst sekred hil [dsœ  
 œv hiz transfigureœson, krœdz  
 atended on him stil.  
 And sœn a sœrœjng fœder brot  
 hiz sœn, hœ woz pozest  
 bj œ fœl find œv lunœsi,  
 hœ mœç ðe œt ðistrest.  
 ðe find had med him ðef and ðœm,  
 and sœ disœzd, ðat hi  
 woz bœt œ torment tu himself  
 and tu hiz famili.  
 Ferst Krjst's disjpelz trjð ðer psœr  
 tu send him from hiz hold,  
 bœt ðe kud not, for wont œv fœt,  
 hi woz sœ stroj and bœld.  
 ðen Krjst sed tu him, "Brjng tu mi  
 ðj pœr œflikœt sœn,

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 feth in God,  
 ðe ðing sal soon bi ðon.  
 For tu ðe ferm believer nu  
 of ðing ar posibel,  
 boð ðe atainment ov hi heven,  
 and konkwest over hel.”  
 ðen Krjst rebukt ðe ivel find,  
 and stretwe foerð hi sped  
 from ðe pur idiot, hum hi left  
 ekzosted az if ded.  
 Bvt Jizps tuk him bj ðe hand,  
 and ðen ðe reskud lad  
 arose in helf and saniti,  
 and never mor woz mad.  
 ðen Krjst's disjipelz askt hwj ðe  
 kud not besto relif.  
 And Jizps kwikli anserd ðem,  
 “Bekoz ov unbelif.  
 If yi had feth bvt az a gren  
 ov mustard sid, yi mjt  
 iven bj a wrd, kast mæntenz hi  
 intu ðe si strjt.  
 Bvt yi kanot indid ekspel  
 ðe dimonz ov wrst kjnd,  
 unles bj prer and fastig tu  
 yi sanjktifi ur mjnd.”

## SEKSON 83.

*Krjst fortelz hiz on deð, and works a mirakel for ðe tribut moni.*

Matu 17. 22-27. Mark 9. 30-32.  
 Luuk 9. 43-45.

ðen Krjst foertold ðat hi sud bi  
 betred bj wiked gjl;  
 and afterward bi slen bj men,  
 and bi entumd a hwjl;  
 and on ðe ðerd ðe riz agen  
 bj hiz on pser divin;  
 bvt ðe disjipelz kud not grasp  
 ðat marvels dezin.  
 ðe Lord ov Piter ðen inkwird,  
 “Ov hum du kinz demand  
 a tribut? From ðer gildren, or  
 from strenjerz in ðe land?”  
 Piter repljd, “Ov strenjerz.” “ðen  
 ðe gildren must bi fri,”  
 sed Krjst, “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.  
 Besjdz, az Devid'z roial sid,  
 ekzemson i kud sør.  
 Bøt not tu giv de list ofens  
 tu ðøz hu ðjnk it gud,  
 gø tu de si, and de ferst fjs  
 ðs tekest from its fld,  
 sal in hiz mst konten de koin  
 dis impost døt rekwjr ;  
 ðát tek, and giv for mi and di,  
 iven az de dezjr."

## SEKŒON 84.

*De disjpelz kontend for supirioriti. De Parabel ov de vnforgivjg servant.*

Matj 18. 1-35. Mark 9. 33-50.  
 Luuk 9. 46-50.

And hwjl de wer widin de høs,  
 Krjst's foløerz tu him kem,  
 and sed, "Huu in dj kingdom me  
 de gretest onor klem?"  
 Hi askt dem, hwot woz ðer diskørs  
 in wøkiñ bj de wø.  
 ðe held ðer pis, afemd. ðe had  
 disputed huu sud swe.  
 Bøt Jizøs nu ðer ðøts, and sed,  
 (tu tiç humiliti,) [said,  
 "If eniwøn wud bi de ferst,  
 ðen hi de last mst bi."  
 Hi tuk a litel gjld tu him,  
 and havj set him døn  
 widin ðer midst, hi sed tu ðiz  
 ven sikerz ov renøn,  
 "Unles yi bi konverted, ye,  
 ljk tu a gjld bekøm,  
 hømbel ljk ðis, yi kanot liv  
 in heven'z eternal høm.  
 And huseøever sal resiv  
 søç gjld for mj nem'z sek,  
 resivef mi, and ølsø Him  
 huuz gløri i partek.  
 For in heven'z sjt de list apirz  
 de gretest ov u øl ;  
 and hømbel sølz sal bi rezd øp,  
 bøt prsd wønz lø sal fol."  
 ðen Jon sed, "Master, wi sø wøn  
 belongj 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

huu kast ɔt dimonz in ɔj nem,  
and wi forbad him ɔps  
tu labor." Jizɔs sed, "Forbid  
him not; for ɔer iz nɔn  
kan du a mirakel for mi  
bɔt j rejois 'tiz dɔn.

For hi ɔat iz not kontrari,  
j kɔnt az on mj part;

and hi ɔat ɔnli wɔter givz  
tu ɔ wid Kristian hart,  
ɔal not fɔrgɔ hiz dɔ reward,  
bekɔz jɔ ar mj ɔn;

bɔt beter wer it for a man  
tu sink wid a milstɔn

in dipest si ɔan ɔat hi ɔud  
pervert ɔe fiblest sɔl

huu in mj nem believeɔ stil,  
and ɔnz mj ful kontrɔl.

Wɔ tu ɔe wiked wɔrld, for jɔ  
ɔfens ɔat dɔɔ beɔl;

hwicɔ, widɔt proper kɔz, iz given,  
or tɔken, gret or smɔl.

Hwɔter ɔe ɔerist, fevorit ɔɔj,  
or jɔdol ov ɔj hart,

hwicɔ tempts ɔi tu komit ɔfens,  
wid ɔat ɔɔj kwikli part.

Rɔɔɔer ɔan gratiɔɔ ɔɔj j,  
or hand, or fut, ɔru vjɔ,

let ɔem bi mɔd, for heven'z pur sek,  
a vɔtiv sakriɔɔs.

'Tiz beter far tu luz a part,  
if it okeɔon rɔɔ,

ɔan luz ɔj ɔl, bj gilt, hwicɔ kasts  
tu hel ɔe impjɔvɔ ɔruɔ.

For everiwɔn mɔst sun or let  
bi truli puriɔɔd,

az if bj ɔɔr, from ivel ɔɔjz  
hwicɔ in hiz hart abjɔd.

Bi mjld and mjk, and ever ful  
ov kindli ɔaritiz,

fri from prezɔmptjɔvɔ priɔd hwicɔ  
wud

ɔe list gud ɔɔj despjz.

For iven ɔe minest, purest ɔjld,  
if strijvɔj tu du riɔt,

iz ɔir tu God, and ɔnjelz blest,  
huu wɔɔ him ɔe and njt.

And j hav kɔm from heven tu  
erɔ,

tu sev from gilt and pen

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 gretest amon men,  
 bvt iven ðe læst, hu apir  
 ðe stkasts ov ðe land,  
 redimiñ ðoz hu els wer lost :  
 sɔ God haz given komand.  
 Tu rez ðe minest, sɔg az ðiz,  
 meks hevenli mjndz mɔr glad  
 ðan tu prezerv in sefti ðoz  
 huuz kes woz not sɔ sad.  
 For God, ol-mersiful and gud,  
 hu lɔvz hiz çildren ol.  
 wilz not ðat iven ðe list hi lɔvz  
 sud peris, ðɔ hi fɔl.  
 And if tu ði ði brɔðer fal  
 du kɔzles roñ, gɔ spik  
 wið kjndnes tu him ov hiz folt ;  
 remember man iz wik.  
 And if ði prijet wɔrd sud gen  
 hiz hart tu penitens,  
 ðs salt rejois, bekɔz ðs kanst  
 pas ɔver ðe ofens.  
 Bvt if hi wil not hir ði ðɔs,  
 stil striv hiz hart tu gen,  
 bj ɛd ov wizli-çezen frendz,  
 ðat ol mɛ bi mɛd plɛn.  
 If stil wið hardnes hi refuz  
 tu lisen tu ðe rjt,  
 ðe kɔz ðs salt wið prudens briñ  
 befɔr ðe Çɔrç'ez sjt.  
 And if ðe Çɔrç hi sud despiz,  
 and stil sud persevir  
 in roñ—ðen liv him tu himself ;  
 ði konfens ðen iz klir.  
 Tu ɔ, mj çezen, verili,  
 feʃ's mister i z given,  
 and hwot yi bjnd and lus on ert.  
 iz bɔnd or lust in heven.  
 And iven if tú or tri ov ɔ  
 agri tu ask a blesij  
 from God, hi wil in proper tjm  
 plɛs it in ɔr pɔzesij.  
 And hwen bvt tú or tri ov ɔ  
 asembl in mj nem,  
 i wil bi prezent in ɔr midst,  
 if ɔ mj prezens klem.”  
 ðen Piter kem tu Krjst, and sed,  
 “ Hs ofen fal mj brðer  
 agenst mi sin, and i forgiv  
 hiz folt, and anger smɔðer ?

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 svfs?" "Not so,"

Jizvs replid in torn,  
"Se rader seven tijnz seventi,  
if hi hiz'eror morn.

Heven akts iven az a serten kin,  
a monark gret and jvst,  
huv wift tu setel hiz akxnts  
wid ofiserz ov trvst.

Hiz stvards den hi kold tu him,  
and bad dem tu prepær,  
and giv tu him, a ful akxnt  
ov hwot woz in der ker.

Wvn stvards sed, 'I e di, Lord,  
at list ten tsvsand psvnd,  
bvt kanot pe di.' Den de kin  
vpon dat servant frvnd;

and sed dat hi, and ol hi had,  
mvst anserabel bi:

hwæron dat stvards nild, and  
sed,

'Hav psvens, Lord, wid mi,  
and i wil pe di ol in tijn.'

Den did de monark sv  
mersi tu dat sem stvards, and  
forgivnes did bestv.

Bvt dat sem man went sv, and sun,  
vnljk hiz master gud,  
trited hiz vnder ofiserz  
wid harfvnes stern and ruud;

and iven der der dets wer smol,  
hi kast dem intv jel.

And der de promist sun tu pe,  
de kud not dsv prevæl.

Ov dis de kin sun herd, and rot  
wid dis vngretful man,  
svmond him stret befor hiz  
kvt

ov jvstis; and began  
tu sv, 'O wiked, kruvel wvn,

did i not pardon di,  
and kansel di gret det at wvns,  
sv ov pvr çariti?

Hsv kud'st dsv svç kruelti  
tu der di deterz smol,

huv sot kompasv from di hand,  
and did for mersi kol?

Nsv i revvk mj kvnd dekri,  
and vil ekzakt mj klem

from di bv prizon disiplin,  
vntil dsv pe de sem.'



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 dɔs ʋr hevenli Fader wil  
du ɔlsɔ ɔntu ʋ,  
if ʋ du not forgivnes grant  
and sɔ kompasɔn du  
hwen dɔz hu hav dɔn roj,  
relent,  
and strjv tu amend dɔr we.  
De mersi ʋ tu ɔderz sɔ,  
heven wil tu ʋ repay."

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.

*De mison ov de Seventi Disjipelz.*  
Luuk 10. 1-17.

And after ɔl dɔz tɔnz, de Lord,  
wid lɔv divjn, sent fɔrt  
seventi disjipelz tru de land,  
ist, west, and sɔt, and norf.  
Bj perz hi sent dem, tu proklem  
hiz Gospel in ɔɔ ples  
hwjɔ hi himself wud vizit suu  
wid oferz ov hiz gras.  
Hi sed, "De harvest ov men'z sɔlz  
iz gret; de ripertz fɔ:  
pre jɔ de Lord ov harvest dat  
hi wil mɔr mjndz imbɔ  
wid lɔv ov spirituɔl truθ,  
dat de me gɔ and tɔɔ  
mj Gospel tru de wɔrld, and dɔs  
ples heven widin de rɔɔ  
ov everiwɔn. Gɔ jɔ ʋr wez,  
behɔld, j send ʋ fɔrt  
az lamz amɔɔ firs huɔan wulvz.  
tu renovet de ɔrt.  
Bj not enkɔmberd wid mɔɔ stɔr,  
from nidles wɔnts absten;  
nor spend ʋr heven-devɔted tɔn  
in salutesɔnz ven;  
bɔt kjndli, plenli, earnestli,  
perform ʋr destind task.  
And hwen ʋ enter eni hɔs,  
heven'z blesjɔ on it ask;  
and if mj spirit ov pis bi dɔr,  
ʋr pis sal on it rest;  
if not, ʋr blesjɔ sal rɔturn  
az an ɔnwelkɔmd 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 rezjð,  
 akseptiŋ hwot iz oferð u,  
 wīðst fōls sēm or prjð.  
 For hi hu leborz in gud wōrks  
 iz wōrði ov hiz hjr ;  
 and ðu not gē from hæs tu hæs,  
 vñstedi in ðezjr.  
 For bj wōn setelment u sal  
 gen tīm and gud estim,  
 and sal not vñtu wōrldli men  
 restles jtinerants sim.  
 And hwersœr ur dweliŋ, hil  
 ðe sik ðat ar ðerin,  
 and sē 'God'z kiŋdom iz kōm nj,  
 ðerfœr forseċ ol sin.'  
 And if a siti sud rejekt  
 u and ur Gospel, ðer  
 jsek from ur fit ðe dōst, and let  
 ðem ðer œn ivelz ber.  
 And sē, at liviŋ, 'Ðe yi bi  
 poluted bj mōċ krijm,  
 bi sūr God'z kiŋdom iz at hand,  
 ðerfœr repent in tīm ;  
 or it wil fer far wōrs wīð u,  
 hœver prœd and hj,  
 ðan wīð œld Sodom, hwīg nœr herd  
 ðe Gospel misterī.  
 Hwœver hīrz mj ministerz,  
 if jst and tru ðe bi,  
 in hīriŋ ðem, dōt ljkwīz hīr  
 ðer Master, iven mī.  
 Hi ðat despīzez u, olse  
 despīzez mī : ne mœr :  
 hi ðat despīzez mī, olse  
 despīzez hīm befœr  
 huwz fes ol enjelz bœ  
 and wōrjsip evermœr."

## SEKŌN 86.

*Krist gœz vp tu ðe Fīst ov Tabernakelz.*  
 Matŋ 19. 1, 2. Mark 10. 1.  
 Jon 7. 2-10.

Nœ hwen ðe Juīf fīst dru nīr  
 ov Tabernakelz nœmð,  
 hiz brœdren sed tu Jīzvs, "Lord,  
 bekœz ðj wōrks ar fœmð,  
 remuvv intu Judīa'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 mankind.  
 For iven hiz bredren'z fet in him  
 woz wik, and olmost bljnd.  
 ðen Jizvs sed, "Ur tijm iz ns,  
 bþt mjn iz not yet kom;  
 ðe wõrld hets mi, not u, bekoz  
 i garj its ivilz hom.  
 Gø yi up tu ðe fist. F most  
 not yet gø pþblikli.  
 Mj tijm iz not." ðis sed, hi stil  
 abød in Galili.  
 Bþt after, hwen hiz bredren had  
 departed tu ðe fist,  
 hi, tu, left Galili, and went,  
 bþt did not gø in hest.  
 And ðen hi jõrnid tu ðe kõsts  
 ov Jordan, ðer tu tiq  
 and hil ðe kõntles mþltitqdz  
 ðat kem widin hiz raq.

SEKŒON 87.

*Ajiteson ov de pþblik mjnd at Jerusalem honsernij Krijst.—Jon 7. 11-53.*

ðe Juuz sõt Jizvs at ðe fist,  
 and ol sed, "Hwer iz hi?"  
 Sþm sed, "Hi'z gud;" and vderz  
 hi dilz in sþtelti;" ["Ne;  
 bþt firij dõz plest õver ðem,  
 nõ man spek oþenli.  
 And hwen ðe fist woz at its hjt,  
 hi tu ðe tempel kem  
 and tot. His elokwens divjn  
 sþrprjzd ðem. ðe eksklem,  
 "Hwens haþ ðis man ðis wizdom?  
 hs nõet ðis man leterz?" [or,  
 Hi iz not lerned in ðe lo,  
 yet hi ekselz hiz beterz."  
 Jizvs repljð, "Mj doktrin sprijz  
 not from mjself alõn;  
 'tiz hiz hu sent mi. Hi tu mi  
 haþ ol ðis wizdom sþn.  
 And if a man wilz hwot God wilz,  
 hi sun fal vnderstand  
 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 ðat spikeþ ov himself  
 siks eonli hiz eon fem ;  
 bwt hi ðat siks hiz Master'z wil  
 iz inosent ov blem.  
 Bj Møzes, did yi not resiv  
 ðe lō, mōst jōst and tru ;  
 hwiç sez, Yi sal bi mersiful,  
 and sal nō mōrder du ?  
 Bwt nō yi brøk ðis hōli lō,  
 and sik tu mōrder mi  
 bekōz vpon ðe Sabat ðe  
 i hild infermiti.  
 Yet stil yi skrupel not ðeron  
 yr sōnz tu serkōmsjz.  
 If ðis breks not ðe Sabat lō,  
 hwj du yi fen sōrprjz  
 ðat i bj beter rjt sud hīl  
 disizez on ðat ðe ?  
 Jōj jōstli and imparfali,  
 and bi not led astrē  
 bj mir eksternal formz, and sež  
 ov tīnz ðat oft delud ;  
 for v mē er ðru prejudis,  
 līk ðe raš mlptitūd.  
 Yi nō hwēr i woz born, and hwēr  
 mj vřful yārz past bj ;  
 and yi sud nō i am not kōm  
 mjself tu magnifi.  
 Bwt yi nō not ðe mjtī God  
 hu sent mi tu prōklem  
 hiz lōviņ truþ, for hi iz tru,  
 and i spik in hiz nem."  
 And az hī spek, hiz fōrsful wōrdz  
 strōk ol hiz hīrerz ðōm ;  
 bwt nōn led handz vpon him, for  
 hiz sōr woz not yet kōm.  
 ðen meni mōr belivd on him  
 bj witnessiņ ðe pōer  
 hi eksersjzd in mirakelz  
 performd in ðat sem sō.  
 Bwt hwen ðe Farisiz had herd  
 ov ðe pipel'z fēi in Krjst,  
 ðe and ðe prists sent ofiserz  
 tu tek him vnaprijzd.  
 ðen Jizōs sed, "A litel hwj  
 i yet remen belō,  
 and hwen mj tīm iz fuli kōm,  
 tu Him hu sent, i gō.  
 And yi sal sik mi ðen 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 ;  
 dítter yi kanot kòm. "

Ðen sed de Juuz, " Hwer wil hi gø,  
 dat wi in ven sal sik ?  
 wil hi tu de dispersed gø,  
 and tåg de Juif Griik ?  
 Hwot minet hi bi diz strenj wørdz.  
 ' Yi kanot kòm wid mi,  
 nor sal yi fínd mi in dát dæ,  
 ðø sikiñ wistfuli ? "

On de last de ov dát gret fist,  
 Jizøvs stud ført, and krjð,  
 " Hwever ðerst, Ø let him kòm  
 tu mi, and bi søpljð.  
 Az Skriptur sef, ' ðe ðersti søl,  
 sal driñk abøndantli. ' "

(Bøt ðis hi ov dát Spirit spek,  
 ðen in fyturiti,  
 hwig hiz dispelz sud resiv  
 tu bi ðer hevenward gid :  
 ðis Høli Spirit woz not øntil  
 Jizøvs woz glørifjð.)

Meni hu herd ðis seiñ, sed,  
 " A profet ðis møst bi ;"  
 and øðerz sed, " ðis iz de Krjst ;"  
 bøt de kud not agri.

Søm askt, " Sal ør Mesja Kiñ  
 from Galili apir,  
 hwen from de tøn ov Bøflihem,  
 (In Skriptur it iz klir.)  
 hi kømz, øv Devid'z roial sid,  
 az Devid ðer woz born ? "

On ðis ðer woz a firs debet ;  
 and søm, in veri skorn,  
 wjst tu le høld on him, bøt stil  
 de fird søg roñ tu du,  
 bekøz ðer inward kønsensez  
 wud hwisper, hi woz tru.

Ðen did de ofiserz retørn  
 tu de prists and Farisiz,  
 huu kwestiond hwer de prizoner  
 and ðø it did displiz, [woz :  
 ðe sed dat never man sø spek.  
 " Ar yi, tu, sø desivd ? "  
 repljð de Farisiz. " Hav wi  
 øpon de man belivd ?  
 Bøt ignorant and fulif men,  
 not truli Ebrahim'z sid,  
 nor nøiñ Møzes' sekred lø.  
 me ðøvs 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 wɔn, mɛr onest ðan hiz sekt,  
 hu wɔns had kɔm bj nɪt,  
 tu lɛrn ðe truθ frɔm Jizɔs' mɔθ,  
 and praktis it arɪt,  
 sed, "Dɔθ ɛr lɔ kondem a man  
 befɔr it hɪr hiz kes,  
 and giv him opɔrtɔniti  
 tu anser, fɛs tu fɛs?"  
 Æn ðe replɪd, "Hwot, art ðɜ, tu,  
 ov reged Galili?"  
 Sɛrɔ in ðe Skriptɔrz, ðɜ wilt fɪnd  
 nɔ profet ðɛns kan bi."  
 Æe Juɜ ðɛn tu ðɛr hɛmz retrit,  
 and Jizɔs gɛz tu Olivet.

## SEKŒON 88.

*Kondɔkt ov Krɪst tu ðe Adɔlteres and  
 her akɔzɛrz.—Jon 8. 2-12.*

Æn erli on ðe morɔ, Krɪst  
 vntu ðe Tempel tɔrnd;  
 and ol ðe pipel krɔded ðɛr;  
 hiz wɔrdz widin ðɛm bɔrnd.  
 Æe Skriɔbz and Farisiz ðɛn brɔt  
 a wuman in her ſɛm,  
 and plɛsɪŋ her befɔr ðe Lord,  
 ðɛ gev her krɪm its nɛm.  
 "Master," sed ðɛ, "adɔlteres  
 "ðis wuman ſɔur iz prɔvd;  
 and in ðe veri did woz fɔnd;  
 ſi ðɛrfɛr woz remuɔvd.  
 Nɛ Mɔzɛs, in ðe lɔ komandz  
 svɔ personz ſal bi stɔnd;  
 wi brɔt her hɪr tu ask ov ði,  
 kan svɔ gilt bi atɔnd?"  
 Not for ðe truθ ðɛ kwestiond ðɔs,  
 bɔt malis did abɔnd;  
 ðis Jizɔs nɔ, and ɔnli stuɔpt  
 tu rɪt vpon ðe grɔnd.  
 Sɔ hwɪl ðɛ stil persist tu ask,  
 hi rɛzd himself, and spɛk.  
 "If wɔn amɔŋ ɔ hæf not sind,  
 let him ðe fɛrst stɔn tɛk."  
 And ðɛn agɛn hi stuɔpt, and rɔt,  
 hwɪl konſɛns med ðɛm start,  
 and, ɪɔ konviktɛd, ɔld and yvɔŋ,  
 did wɔn bj wɔn depart.  
 Æn Jizɔs left alɔn, (and ſi,  
 frɛl wuman, standɪŋ ðɛr,)

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,

røz, and in tender aksents, askt,  
 "Hwær ðjn akuzerz? hwær?  
 Haf nør man ði kondemd?" Si  
 sed,  
 "Nørn, Lord. ð græs implør."  
 Hi sed, "Nor du j ði kondem;  
 gør nør, and sin nør mør."

## SEKŒON 89.

*Krist deklertz himself de Ljt ov de  
 World, and de tru Mesja.*

Jon 8. 12-59.

Ðen Jizvs spæk tu ðem agen,  
 "ð am ðe wørld'z tru ljt;  
 and everiwørn ðat foløz mi,  
 wøks not in ðe dark njt  
 ov erorz and ov følsitiz,  
 bwt haf ðe ljt ov ljf;  
 from heven it kpmz; 'tiz perman-  
 and nørz not sin nor strjf. [ent;  
 ðe Farisiz ðen sed, "If ðs  
 spik for ðjself aløn,  
 wi dør ðj evidens; its truft  
 mørst bi bj vðerz søn."  
 Jizvs repljð, "Ðør ov mjself  
 ðis wjtnes j me ber,  
 yet wel j nør mj evidens  
 iz tru beyond komper;  
 bekøz j nør from hwens j kem,  
 and hwjfter j depart,  
 bj intujsonz svø az dwel  
 in nør mir hũman hart.  
 Yi jvj akordj tu ðe fles,  
 bwt j ðvs jvj nørwørn;  
 yet if j jvj, mj jvjment's tru,  
 for j am not aløn.  
 And wer j kold tu pruv mj kes  
 bj evidensez tú,  
 it wud apir ðat j, mj wørdz,  
 and didz, ar ever tru;  
 for hwjlj j wjtnes ov mjself,  
 bj mirakelz ov græs,  
 mj hevenli Føster berz for mi  
 wjtnes in everi pløs."  
 Ðen sed ðe tu him, "Hwær iz hi?"  
 Tu ðem, ðe Lord repljð,  
 "Yi njðer nør mi, nor mj Føster,  
 nor wil yi, in Ƴr prjð,

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, ðerfer hiz lōv  
 kanot in ȳ abid."  
 ðiz wōrdz spek Jizōs az hi tōt  
 widin ðe treguri,  
 and nō man lēd handz on him, for  
 hiz ȳr woz not yet nī.  
 ðen Jizōs sed, "I gō mj wē,  
 mj kōrs divīn fulfil;  
 ȳi stil wil sīk Krīst fōlsli, sōg  
 iz ȳr deluzōn stil;  
 and in ȳr sinz ȳ'l sūrli dī,  
 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 sīnk benīd, in sin and sēm,  
 and ever bī vōdōn.  
 I yet hav meni sīnz tu sē  
 and jōj kōsērniȳ ȳ,  
 and i sal truuli jōj, for God  
 hu sent mi, iz mōst tru.  
 Mōrōver i prōklēm ðez sīnz  
 hwiȳ i hav herd from him.  
 And hwen ðat i am krusīfd  
 bī ȳr prōd Sanhedrim,  
 ðen sal ȳi nō ðat i am hi,  
 and ðat i nōsīȳ dū  
 from self, bōt hwot ðe Fōder dōz;  
 and hi i nō iz tru."  
 ðen meni Juoz belīvd in Krīst;  
 tu hum hi sed, "Tek hid;  
 If ȳi kontīnȳ in mj wōrd,  
 ðen ar ȳi mjn indīd;  
 and ȳi sal nō ðe veri trōst,  
 and ðāt sal mēk ȳ fri,  
 and everlastīȳ pīs and jōi  
 sal wēt on liberti."  
 ðen sed ðe Juoz, "Az Ebraham'z  
 wi ever fri hav bīn." [sid  
 Jizōs replīd, "Huēver sinz  
 ðe servānt iz ov sin;  
 and hi ðat sinz sal not abīd  
 widīn God'z hōs for ever;  
 ðe Sōn, and hi ðat lōvz ðe Sōn,  
 sal bī eksklōded never.  
 And if ðe Sōn sal mēk ȳ fri,  
 ȳi sal bī fri indīd.  
 I nō ȳr nesōn'z orījīn,  
 ðat ȳi ar Ebraham'z sīd,



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 mäst feßful sjr,  
 yi wud hiz pjps wördz and didz,  
 tu spik and akt aspjr.  
 Bvt nš, mäst vnljk Ebrahim,  
 yi sik tu mörder mi,  
 hu hav revild tu y de truwðz  
 j herd from Düiti."  
 ðen sed ðe Juuz tu Krijst, "Wi hav  
 wön Fsðer, iven God."  
 Jizps repljd, "If sè, y wud  
 mör løv tu mi hav sèd,  
 for j pøesided fèrt, and kem  
 from God, hu sent mi hir,  
 tu sev ðe sèlz ov lost mankjnd,  
 ðat stil tu heven ar dir.  
 Hwørfør du yi not vnderstand  
 mj spjç, az klir az de?  
 bekøz yi du not truli strjv  
 mj doktrin tu øbe.  
 Ur fsðer iz ðe devil, and  
 yi hiz vjl løsts fulfil;  
 hi woz a mörderer from ðe ferst,  
 and dilz in følshud stil.  
 Hi iz ðe sørs ov føl desits,  
 and liz ov everi kjnd,  
 and bj hiz wiked sofistritz  
 hi meks men'z rizon bljnd.  
 It iz bekøz j tel ðe truwð  
 ðat yi beliv mi not;  
 yi kanot fjnd in mj diskørs  
 a singel flø or blot.  
 If, ðen, j spik ðe truwð divjn,  
 hwjç yi kanot dispruv,  
 hwj du yi not beliv in mi,  
 and ur Mesja løv?  
 Hi hu iz godli hirz God'z wördz,  
 and trjz tu øbe ðem stil;  
 yi hir ðem not, bekøz, in truwð,  
 yi du not løv God'z wíl.  
 If eni man wil kip mj wörd,  
 and tru øbidiens sè,  
 hi sal not test ov dát wørs deð,  
 hwjç gilti spirits né.  
 Mj onor kømz from dát gret God  
 huuz wíl j priç and du.  
 ðát God j nø, and kip hiz wördz,  
 bekøz 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 rjtiws swe."  
 Æen sed ðe Juuz, "Not fifti yirz  
 ov lif hast ðs beheld;  
 ðen hz hast ðs sin Ebrahim? Let  
 ðis misteri bi dispeld."  
 Æen Jizws, "Verili, i se,  
 er Ebrahim woz, I am."  
 Æen sot ðe Juuz tu ston him ded,  
 for mekin swg a klem.  
 Bwt Jizws sun retjrd from vu,  
 went tru ðer midst, and so  
 wiðdru.

## SEKSON 90.

*Æe Seventi return wið joi.*

Luk 10. 17-24.

Æe seventi disjipelz, hum  
 ðe Lord ov let sent fozt  
 tu prig hiz wozd truwt ðe  
 land,  
 in ist, west, sst, and norst,  
 nð kem, retornj wið mwg joi  
 vntu ðer Lord, and sed,  
 "Master, tru ðj nem dimonz strog  
 at sz rebuk hav fled."  
 And Krijst repljð, "Ye, i beheld  
 Setan defited fol  
 ljik ljtnj from ðe heven. Tu u  
 hu hav ebed mj kol,  
 i giv oforiti tu tred  
 on ol ðe serpent brud,  
 and ol ðe pærz ov enmiti  
 ðat stil opez ðe gud;  
 and not sal harm u. Bwt rejois  
 not onli ðat u si  
 spirits sobjekted vntu u  
 for ur tru feþ in mi,  
 bwt ræder nð rejois in ðis,  
 ðat ur elektet nemz  
 ar riten in heven'z buk ov lif,  
 hwær u mæ rid ur klemz."  
 At ðat sz Krijst rejoist, and sed,  
 "I tanþ ði, Fæder, Lord,  
 ov heven and erst, ðat ðs hast veld  
 ðe misteriz ov ðj Wozd  
 from krafti men, and mæð ðem nen  
 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 nørn ðe Fæder nørst, bvt  
ðe Søn, and ølse hi  
tu hum ðe Søn revilest him,  
in løvij majesti."  
Tu hiz disjpelz ðen Krijst tørnd,  
and sed tu ðem, apart,  
"Blest ar yr jz, for ðe behøld  
truðz hwiç ekzølt ðe hart ;  
ye, truðz hwiç 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.—Luuk 10. 25-29.*

A serten loier ðen arøz  
tu trj ðe Sevier'z mjnd,  
and sed, "Gud Lord, hwot sal j  
eternal ljf 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 strengt, iz fit ;  
and, az ðjself, ðj nebr tu ;  
ðiz rulz ðe lō dørst giv."  
And Jizvs sed, "ðs spikest rjt,  
ðis du, and ðs salt liv."

## SEKΣON 92.

*ðe Parabel ov de Gud Samaritan.  
Luuk 10. 29-37.*

Bvt hi, dezjrvs tu bi tøt  
a rjtivs man in øl,  
sed vntu Jizvs, "Hum sal j  
mj proper nebr køl?"  
ðen Jizvs spøk 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 wundiŋ 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 kúrpsli 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, kompaŋon felt,  
and went tu iz hiz pen.

Hiz wundz hi drest wið oil and  
nor did hiz øn bist sper, [wijn,

bvt seffi brøt him tu an ín,  
hwer hi mjt hav dç 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 tri  
did pruv a nebr tru

tu him hu fel amvð ðe ðivz?  
Hs simeŋ it tu v?"

Ðe loier anserd, "Ðát sem man  
hu did svç mersi ŋø."

Ðen Jizvs sed, "Gø; si ðat ðø  
lik mersi er bestø."

## SEKŒON 93.

*Krist in ðe Høss ov Martha.*

Luk 10. 38-42.

Hwen Jizvs left ðe seventi,  
hi tu a vilej kem,

and wvñ resivð him tu her høss,  
Marða, ðát wuman'z nem.

Her sister Meri, at Krjst's fit,  
wud løvijli abjd,

and lisen tu hiz blesed wvrdz,  
direr ðan øt besjd.

Bvt Marða, ov mør restles mjnd,  
woz tjrd ov serviŋ mvcç;

and felt displizd wið Meri, hu  
ðøz dçtiz 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  
 djself? Mj sister haf left mi  
 tu serv: bid her return."  
 Jizvs repljd, in kjndli ton,  
 "Marfa, dj ankjs wjl  
 iz tröbeld wid tu meni djnz:  
 bi indöstrijsli stil.  
 Wön djz iz nidful, and dat wön,  
 hwiq iz de beter part,  
 Meri haf gøzen. Nön sal tek  
 dat tregur from her hart.

BOOK VII.

BUK VII.

SECTION 94.

SEKΣON 94.

*Christ teaches his Disciples to pray.*  
 Luke 11. 1-13.

*Krist tigez hiz Disipelz tu pre.*  
 Luuk 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:

It kem tu pas dat on a tjm,  
 az Krjst retjrd tu pre,  
 hwen hi had sist, wön sed tu him,  
 "Lord, tig ps hwot tu se  
 in prer, az Jon hiz foløerz  
 tot."  
 Hi sed, "Se dps, in earnest  
 tot:

*The Lord's Prayer.*

*De Lord'z Prer.*

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."

Ør Fæster hu art in de hevenz,  
 möst høli bi dj nem.  
 Dj kjndom kòm. Dj wjl bi døn,  
 in heven and erd de sem.  
 Giv ps dis de ør deli bred.  
 Forgiv ps everi det,  
 az wi ør deterz gladli fri,  
 and ðer misdidz forget.  
 And lid ps not intu temptesjon,  
 eksept it bi for ør salvesjon."

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.

Den Jizvs sed, "If yi-šud ask  
 from eni frendli man,  
 svs gifts az hi kan wel aford,  
 and yi dezjr tu gen,  
 hi wil bestø dem if yi ask  
 oftjimz wid earnestnes,  
 notjnj yr importuniti,  
 and pitijnj yr 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 onwost handz ; hwiç hi  
 regarded wið a frsn.  
 Jizs obzervd hiz diskontent,  
 and soon hi dus 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 priz.  
 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, diz tingz  
 soon pur enof wil bi.  
 'Tiz rij tu obzerv dez mjnor points  
 dat duli sançsond ar ;  
 bot jostis, mersi, lov divjn,  
 ar mor important far.  
 We ontu u, hu moç admj  
 ven sez and kompliments ;  
 loðsm 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 Juuif loier rɔz,  
 and tu de Lord dɔs sed,  
 "Master, dɔs spikin, dɔs dɔst kast  
 reprovɛz on ɔr trad." [cast  
 Den Krjst repljɔ, "Ye, wɔ tu ɔ,  
 hu fɔlsifɔ de lɔ ;  
 yi sɔd tiɔ truli, and prɔtekt  
 from avarifɔs mɔ ;  
 bɔt in ɔr handz, de lɔz hwig sɔd  
 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 ber not wɔn jot,  
 bɔt sik ɔnrjɔtɔs gen.  
 ɔr fɔdɔrɔz kild de profets ; yi  
 ar treɔerɔs az de :  
 yi ornament de profet's tumz ;  
 bɔt wil not dem ɔbe.  
 And ɔl de wikednes and rɔɔ  
 hwig kɔzd ɔr fɔdɔrɔz sɛm,  
 sɔl on ɔrselvz bi ɔarjɔ, for yi  
 iven nɔ konferm de sɛm.  
 Yi tek awe God'z ki ov truf,  
 and grɔp in eror'z njt,  
 yi wil not enter heven ɔrselvz ;  
 and hinder dɔz hu mjɔ.

## SEKŒON 96.

*Krjst kɔfɔnz hiz Disjipelz agenst  
 hipokrisi.—Luk 12. 1-12.*

Wɔns a vast krɔd 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 ljɔ leven  
 dɔt wɔrk,  
 and iven de gud entrol.  
 Fjnk not disɔjzɔd hipokrisi  
 kan prosper in de end,  
 for ɔl fjnz, hɔsɔer konsild,  
 tu truf's diskɔveri tend.  
 And ɔr mɔst sikret konferens,  
 bɔt gud and il, sɔl bi  
 revild at lenɔ 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 ferd,  
 God'z wizdom az y me.  
 Æ wil færworn y hum tu fir:  
 nør man yr sælz kan sle.  
 Æen fir yi not ðe pser hwiç kan  
 ðe bodi ønli kil;  
 fir ðæt hwiç sæl and bodi bæf  
 kan siçk dæn intu hel.  
 Bi fæfful vntu God, and trøst  
 hiz løv and pser tu bles.  
 Hu kerz for øl, iven kriturz smøl,  
 and pitiz ðer distres.  
 Hi hu forgets not tu prøvjd  
 for sparøz and ðer brud,  
 prøtekts hiz sents' list interest  
 wið fond solisityd.  
 Huever bældli plidz mj kørz  
 befør hiz fele men,  
 hiz fæffulnes wil j konfes  
 tu øl ðe anjelic tren;  
 and hi ðat skornz mj kørz on ert,  
 šal, in ðe futur, bi  
 rejekted bi ðæt veri Lord  
 hi trited treçerøsl.  
 Huever šal spik rønfuli  
 agenst ðe Søn ov Man,  
 me bi forgiven: bvt hu šal pør  
 hiz blasfemiz prøfen  
 vpon ðe Høli Spirit ov løv  
 me never bi forgiven:  
 hiz vnpented giltines  
 wil svt him øt ov heven.  
 And hwen men briç y, in ðer het,  
 befør ðe hostil bar  
 ov kinz and kørts, hu oft agenst  
 tru rjtiðsnes mek wor,  
 let not yr harts bi timorøs fænd,  
 nor dætful hwot tu tel,  
 for God'z møst Høli Spirit ov truuf  
 šal prompt yr anserz wel.

## SEKŒON 97.

*Krist kofonz ðe multityd agenst  
 wørldli-mjndednes.—Luk 12. 3-34.*

A serten man, tu fond ov welt,  
 tu Jizøs sed, wvn ðe,  
 "Lord, mek mj brøðer ser wið mi  
 hiz riçez. Du, j 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, " F kem not tu akt  
 az erfli jnjez du ;  
 tu pørson st pozejonz, bvt  
 tu tig u doktrinz tru.  
 And wvn ov dem iz dis : bewer  
 ov belful avaris ;  
 dat pafon for superflus welt,  
 hwig kmz from de abis.  
 Man'z lif, ov bodi or ov mjnd,  
 dvt suurli not depend  
 on de abndans ov hiz welt,  
 and trezurz wist end."  
 Den Jizvs spek dis parabel :  
 " Der woz a serten lord  
 huuz land brvt fert mest plen-  
 tivsli,  
 so dat hiz barnz wer sterd.  
 And den hi tot widin himself,  
 ' F'l bild nu barnz ; and de  
 fal held de akumuled stok  
 i wil tu dem konve.  
 Den fal mi sel bi satisfd  
 for meni a yir tu km ;  
 and fist, and pomp, and everi joi,  
 fal mek wid mi der hom.'  
 Bvt God sed vntu him, ' Fx ful,  
 dis veri njt dj sel  
 fal liv dj bodi, and dj welt  
 bi at dj er'z kontrol.'  
 So wil it bi wid everiwvn  
 hu herdz vp selfj gen,  
 and iz not rig teard God : hiz joiz  
 most end in lastinj pen.

Let not a ven ankzjeti  
 widin ur harts abjd ;  
 for fud, and drink, and nidful  
 ur Fader wil provjd. [klødz,  
 Ur lif iz mvg mer dan its fud,  
 ur bodi dan its dres ;  
 den hi hu grants de greter gifts  
 wil suurli giv de les.  
 Si hs de veri berdz ov heven  
 ar nvrift bj hiz ker ;  
 de njder plant, nor so, nor rip,  
 and yet de tended ar ;  
 tjnk ov ur mjndz, and ask urselvz,  
 ar yi not beter far ?  
 Kan eni ad vntu hiz lif  
 a span ov tjm'z dureson ?

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 þæt for ræment tu?  
Iven Solomon's prsd steþon  
woz not in ikwal gløri dekt,  
oi buþi, ljk ðe fløer.

Hiþk ov ðe liliz ov ðe fild,  
and in ðem si God's pser.

If, ðen, hi kondesendz tu kløf  
ðe herbej wið sꝛg gres,  
wil hi not greter ker besto  
on u, O feþles ræs?

Hi nöz 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 selz hi wil  
ōl erþli nidz besto,  
hwj, in ðe skiz, ðer pōrson sal  
eksid ōl erþ kan sō.

Ðerfōr, fir not, bōt frili sper  
hwotever yi pozes;  
asist ðe pur, and kip ur selz  
riþ in tru hōlines.

Sō sal yi hav ur trezur ðer  
hwer mōþ nor rōst korōd,  
hwer þif kan ner aprōg tu stil,  
for ōl iz sēf wið God.

Hwrever yi ur trezur plēs,  
ur hart wil fīnd its hōm,  
sik ðen tu fiks it ōl abꝛv,  
ðat yi me ðider kōm."

### SEKŌON 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 ðvs,  
ðer lord sal redi fīnd;  
ðe sal sit ðsn tu it wið him,  
sō greþs hi, and kiþnd.

Ye, hi wil iven sꝛg servants serv,  
huw, woþiþ everi sꝛ,  
hi fīndz; and blesed sal ðe bi;  
nō fir sal ðem o'rpser.

Nō ðis, ðat if a hšshōlder  
niþ hwen ðe þif 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 dɔs prevent  
de ransak ov hiz hɔm.  
Ɖɔs, tu, mɔst mj disjpelz wet,  
nor bi betred bj fir;  
for at an ɔr hwen yɪ tɪŋk not,  
de Sɔn ov man drɔz nɪr."

Ɖen Piter sed tu Jizɔs, "Lord,  
dɔz dis dɪ parabel  
aplɪ tu ɔs, dɪ ɔzɛn fu,  
or dɔz it ber on ɔl?"

Krɪst anserd, "Everiwɔn hu iz  
a stɔrd wɪz and gud,  
hiz master wil a ruler mɛk,  
tu giv de rest der fud.

Ye, blesed sal dɔt servant bi  
hu akts a fɛʃful part,  
and servz not wid ɟ-servis: hi  
sal hav gret joi ov hart.

Bɔt if a servant thus in trɔst  
sal se, widin hiz mjnd,  
'Mɪ lord delez retrɔniɟ, and  
remisnes wil not fɪnd;'

den trits hiz fɛlɔ servants il,  
and revelz in ekses,

hiz master wil kɔm bak tu him  
wid firful sɔdennes,

and wil diskard him, and apoint  
hiz pls ov pɔnɪʃment

wid de ɔnfɛʃful and de vɪl,  
ɔnles hi sun repent.

And everi servant hu wel nɔz  
hiz master'z rɪtɪps wɪl,

and brɛks it, sal wid meni strips  
bi skprɪd and smiten stil.

Bɔt if dɔt servant did not nɔ  
hiz lɔviɟ lord'z komand,

and sind in ignorans, hi sal  
sɔ far akwited stand.

Ɖɔz tu huɔ mɔɔ iz given in ɔarɟ,  
bekɔz de mɔɔ dezɪrd,

sal fɪnd dɔt wid inkris ov trɔst  
wil bi de akɔnt rekwiɪrd."

Ɖen Jizɔs sed, "Ɖ kɛm tu send  
a fɪr on ɔl de ɛrʃ;

de fɪr ov purifiɟ truʃ,  
elisitiɟ tru wɔrʃ;

konsumɪɟ fɔls korɔptɛd tɪɟz.  
And ɪ dezɪr nɔ mɔr

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.  
Æ hav a baptizm n̄ in v̄ ;  
s̄er trjalz tu s̄osten ;  
And gret m̄j toil and grif m̄st bi  
bef̄er m̄j end i gen.

Æ h̄em not ̄enli tu send pis  
on ert̄, b̄ot ̄olsē strif ;  
m̄j hevenli doktrin m̄st op̄ez  
hwoter iz roy in lif ;  
and hens wil ̄ofen diskord k̄oz  
in tribz and familiz,  
huu els m̄jt stil agri tu liv  
in refujez ov l̄iz.

Yi n̄et ðe s̄inz ov genjez in  
ðe weter, and inform  
urselzv bi darksom western kl̄sd̄  
ðat sun wil bi a storm.  
And hwen ðe bsmi s̄st wind bl̄ez  
yi se ðat hit wil bi ;  
yet yi disern not ðiz grand s̄inz  
ov m̄j pur ministri.

Hw̄j duu yi not persiv, in t̄jm,  
ðat ðe h̄j trudz i tel,  
wil revolus̄oniz ðe wr̄ld,  
and kr̄s̄ ðe p̄erz ov hel ?  
Mek pis, in t̄jm, wið ðe gre  
p̄er

wið hum yi n̄ kontend ;  
remuv ðe k̄oz ov enmiti,  
j̄stis wil bi ur frend.  
Els it me kast u s̄denli  
in prizon, ðer tu l̄j,  
̄ntil yi p̄e ðe h̄el am̄nt  
ov det, in mizeri."

N̄ s̄om wer ðer, tuu apt tu n̄et  
ðe f̄alts ov ̄ðer men,  
huu ov ðe Galilianz' kr̄imz  
tu Jiz̄s spok ; and ðen  
h̄s̄ P̄let ðer ̄en sakrif̄s  
did mingel wið ðer bl̄od ;  
beliviñ ðis a spesal kes  
ov j̄jment ðir from God.  
B̄ot Jiz̄s sed, " Duu yi s̄p̄ez  
ðiz men wer s̄inerz m̄er  
ðan ̄ol ðe rest in Galili,  
bek̄oz ðe s̄ferd s̄er ?  
Æ tel u, N̄e ; j̄uj yi not ðvs ;  
tr̄j rs̄der 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 n̄s repent,  
 y'l şer đer kruel smart.  
 Āe t̄ser in Sil̄oam fel đ̄sn,  
 and et̄in men did sle;  
 b̄pt wer đer in Jerusalem  
 n̄s s̄inerz v̄j̄l az đe?  
 ꞑ tel y, 'Tiz not s̄: ȳi m̄st  
 repent ov yr ̄n, sin,  
 els y wil l̄jkwjz perif ol,  
 and never pardon win."

Āen Krjst ḡv f̄erđ đis parabel:  
 "A serten man did plant  
 a fig tri in hiz vinyard gud,  
 ekspek̄tiñ fruit 'twud grant.  
 For đis hi oft wud k̄m tu sik,  
 yet stil n̄s fruit hi f̄s̄nd;  
 đen tu hiz gardener hi sed đ̄vs,  
 'Hw̄j k̄mberz it đe gr̄s̄nd?  
 Ḡ, k̄t it đ̄sn; for, l̄, đri yirz  
 j'v lukt đeron in ven.'  
 Āe gardener sed, 'O, not s̄, Lord;  
 đ̄s đ̄s m̄est wel kompl̄n,  
 yet let mi n̄r̄if it đis yir,  
 and tend wiđ greter k̄r,  
 if fruitful đen, đ̄s wilt bi plizd,  
 if not, n̄s lonđer s̄per.'"

## SEKŒON 99.

*Krjst kyrz an Infirm Wuman in de Synagogue.—Luk 13. 10-17.*

Az Jiz̄bs t̄ot, w̄n Sabat̄ đe,  
 đe Juuz asem̄eld r̄s̄nd;  
 am̄v đe đron a wuman stud,  
 hūm Setan'z p̄ser had b̄nd  
 for et̄in yirz b̄j s̄er disiz;  
 m̄st pitiv̄s woz her k̄s;  
 s̄r kripeld, ſi woz b̄sd tu erđ,  
 and pen woz in her f̄es.  
 Āen Jiz̄bs sed, "O wuman đ̄s  
 art hild ov đj̄ disiz."  
 Hi led hiz hand on her, and sunn  
 rest̄ord her helđ and iz.  
 Imm̄dīetli ſi woz med stret,  
 and gl̄erifđ đe Lord.  
 Āe ruler ov đe sinagord  
 đis gr̄eř̄vs did abhord,  
 and sed đat, on đe Sabat̄ đe  
 n̄s hiliñ đer ſud 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.  
 Bvt Krijst replid, "Æs hipokrit!  
 dõt 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  
 sœ loŋ tjm soreful?"  
 Hwen hi had sed ðiz wõrdz, hiz fœz  
 wer konsens-smit wið sem,  
 and ol ðe mltitud rejoist,  
 and prezd Mesja'z nem.

## SEKŒON 100.

*Krijst jørniz toard Jerusalem.*

Luk 13. 18-22.

And Jizps went fruu meni a tœn  
 and vilej on ðe wœ,  
 az hi woz geiŋ tu Selem, hwœr  
 hiz pœrpos woz tu stœ.  
 And, nœtiŋ hœ hiz hœli truuf  
 woz sprediŋ fruu ðe land,  
 hi sed, "God'z kiŋdom iz a pœr  
 hwig hel kanot wiðstand.  
 'Tiz iven lik smol mœstard sid,  
 wið vigor sœ imprest,  
 it sun bekmz a tri, in hwig  
 ðe berdz mœ bild ðer nest.  
 Or lik tu leven, hwig kontenz  
 an enerji sœ grœt,  
 it spredz fruu ðe sprœndiŋ mas,  
 and çenjez ol its stet."

## SEKŒON 101.

*Krijst restœrz tu sjt a Blind Man, hu  
 iz sœmond befœr ðe Sanhedrim.*

Jon 9. 1-34.

And Jizps, pasiŋ bj, beheld  
 a man from berf kwjt blind;  
 hwig kœzd hiz folœrz tu inkwjr,  
 "Master, huwz sin konsjnd  
 ðis man tu darknes? For hiz œn,  
 or for hiz perents' fœlt?"  
 Jizps replid, "For nœ man'z sin,  
 bvt God'z pœr tu ekzœlt.

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 wrkz ov him  
 dat sent mi hwjl 'tiz de;  
 de njt kŕmz hwen nŕ man kan  
 i mŕst wrk hwjl i mŕ. [wŕrk;  
 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 bljnd man'z jz;  
 hu instantli øbed  
 de Lord'z komand, "Gŕ, nŕ, and  
 in pur Sjlŕam'z pul;" [wof  
 (Sjlŕam ſignifjz "Sent fŕŕt,")  
 hi went, wofſt, and woz hŕl.  
 ðe nebrz, ðŕfŕŕ, hu had ſin  
 dis pur bljnd man befŕ,  
 sed, "Iz not dis de man hu sat  
 and did ør smz implŕ?"  
 Sŕm sed, "'Tiz hi;" and vðŕz sed,  
 "Hi'z ljk him:" bŕt de man  
 himſelf sed, "Sŕurli, i am hi."  
 ðŕfŕŕ de øl began  
 tu kweſtion him az tu de minz  
 bj hwiç hiz ſjt hi gend.  
 Hi ðen eksplend de prŕŕes, hŕ  
 hiz vizon hi atend.  
 ðŕ sed tu him, "Hwer iz dis man?"  
 Hi sed, "I du not nŕ."  
 ðŕ brŕt him tu de Farisiz,  
 wid de deŕjn tu ſŕ  
 dat wŕn hu on de Sabat de  
 wud wŕrk, and ðŕs beſtŕ  
 ſjt on de bljnd, if let alŕn,  
 ðŕ lo wud øvŕtrŕ.  
 ðe Farisiz ðen kweſtiond him  
 at leŕſt, and ðen de ſe,  
 "Dis man iz not ov God, bekŕz  
 hi kips not Sabat de."  
 Bŕt vðŕz sed, "A ſinful man  
 ſŕç wŕnderz kanŕt du."  
 ðen tu de bljnd man ðŕ referd,  
 tu nŕ hwŕt hi tŕt tru;  
 hu anſerd, "Hi a profet iz."  
 ðŕ kŕld hiz perents ðen,  
 dŕſtjŕ if hi wer riall bljnd.  
 Bŕt ðe, from ſŕr, refrŕn,  
 and ſe, "Ør ſŕn iz ov ful øj,  
 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 préz resiv,  
 and not ðis siner." Bøt hi sed,  
 "Æ nò not ðat, in suwð,  
 bøt ðis i nò, hi med mi si ;  
 enwð for mi ðis truwf.  
 Wud yi hiz foløerz ølse bi?"  
 ðe skornfuli replið,  
 "Æs art hiz foløer, bøt wi  
 kip strikt on Møzes' sjið.  
 ðat God spek truwf bi him, wi nò ;  
 bøt hu spiks bi ðis man?"  
 ðe man replið, "God ðwð not se  
 fevor tu sinerz ven ;  
 bøt hi hu wørsips and øbez,  
 sal gen hiz suwð from heven ;  
 ðerfer i jwð 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 truwf tu hir.

## SEKSON 102.

*Krist deklærz himself ðe truwi Sæpherd*  
 Jon 9. 35-41 ; 10. 1-21.

Hwen Jizws herd ðe sentens past  
 upon ðis fætful wøn,  
 hi went and sed tu him, "Dwst ðe  
 beliv in God'z øn Søn?"  
 Hi sed, "Hu iz hi, Lord? Æ wil."  
 Kriwt sø hiz hart wud bø,  
 and anserd, "Æs hast sin him ; and  
 hi tøkæt wið ði nø."  
 "Lord, i beliv," ðe pur man kriwt  
 and wørsipt Jizws ðen,  
 and did hiz foløer bekwð,  
 in spjt ov skornful men.

Æen Jizws sed, "For jwðment i  
 hav vizited ðis erð,  
 ðat ðeiz hu si not, mæ enwi  
 a ljt ov hevenli berð.  
 And ðeiz hu bøst ov siinj mør  
 ðan truuli ðe disern,  
 mæ 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 nō yi bēst ov nēiņ mōg,  
and ſud indid bi wjz ;  
ðerfōr ūr nūmerōs sinz remen,  
and o'r ū tiraniz.

Truuli j tel ū, ol ðat sik  
tu enter heven abōv  
fru eni vðer ðer ðan ðat  
apointed bj God'z lōv ;  
and klj̄m ōp bj sōm vðer wē,  
or fru sōm hōl wud kriþ,  
a ſif and rober iz. Bwt j,  
ðe ſepherd ov ðe ſip,  
gō fru ðe ðer ; j gard mj flok ;  
ðe hir mj jentel vois,  
j kōl mj ſip bj nēm, and ðe  
wōk in mj steps, from çois.  
And hwen nū pastur ðe rekwj̄r,  
ðen j befōr ðem gō ;  
ðe nō mj vois, and folō mj,  
hwotever wē j ſō.  
Bwt strenjerz kōl tu ðem in vēn,  
ðe wil not ðem oþe,  
bwt fli from ðem ; ðer vois iz  
strenj,

and wud līd ðem aſtre.”  
Dis parabel ſpek Jizōs ; bwt  
ðe nū not hwot hi ment.  
Then ſed hi vntu ðem agen,  
(ðe list, mōst reverent,)  
“ Not onli mē j wel bi kōld  
ðe ſepherd ov God'z ſip ;  
j am ðe veri ðer ov heven,  
and Paradj̄s j kip.  
And ol hu klem a digniti  
ſup̄ior tu mjn,  
ar bwt az roberz, and inkōr  
a penalti divj̄n.  
Bj mj, if eni enter heven,  
ðe ſal bi ſevd and bleſt ;  
gō in and ət, and pastur ſj̄nd,  
and everlaſtiņ rest.  
ðe ſif kōmz not bwt for tu ſtil,  
tu kil, and tu deſtroi ;  
j kōm ðat ðe mē hav mōr lj̄f,  
and mōr abndant joi.  
E am bōt ðer and ſepherd : j  
mj lj̄f giv for ðe ſip ;

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 prijet gen,  
 and kerz not for de sip, iven de  
 won hsf ov dem bi slen.  
 F'm de gud sepherd, and mj lov  
 tu ol mj sip iz svq  
 dat j wil giv mj lif for dem,  
 nor reckon it tu mvq.

F ne mj sip, and de ne mi,  
 der tru and onli Lord;  
 az j de Fster ne, and am  
 nen bj him az de Wprd.

And vder sip j hav, hu me  
 bi not ov Izrael'z fold;  
 dem olse j mvst brig, and de  
 fal hav der nemz enrøld.

Az j am de sol sepherd, se  
 on ert der fal apir  
 won katolik, universal fold  
 ov sents ov everi sfir.

Derfor mj Fster lovst mi  
 bekoz mj lif j giv;  
 dat lif j sun wil riasum,  
 and den for ever liv.

Ne man kan tek mj lif from mi,  
 for j alen reten  
 de pser bj hwiq j le it dsn  
 and tek it bak agen.

Dis iz de Fster'z wil, and j  
 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 qil and desolet  
 o'r ol de land did frsn.  
 Den Jizbs in de tempel wøkt  
 benid de pertiko  
 køld Solomon'z, and der de Juuz  
 kem de rial truut 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 křid,  
 "bøt plænli tel ðs, hir,  
 if ðs art ðe Mesja true,  
 hum øl men šud revir."  
 Křist anserd, "Æ hav teld u sør,  
 bøt yi did not beliv;  
 ðe mirakelz hwię in God'z nøm  
 i wørk, yi šud resiv  
 az perfekt evidens ðat i  
 am ðe tru Křist førtøld.  
 Bøt yi duu not beliv, bekøz  
 yi ar not ov mi føld.  
 Æ køl mi šip, ðe hir mi vois,  
 and nør its softest tøn;  
 i nør ðem, and ðe folør mi,  
 and folør mi øløn.  
 Æ giv tu ðem eternal liř,  
 and ðe šal never periš,  
 nør man kan pløk ðem from mi  
 az mi liř ðem i ģeriš. [hand;  
 Mj Fšder 'twoz huu gev ðem mi;  
 hi'z greter far ðan øl;  
 and nøn kan pløk ðem from hiz  
 or mek ðe list tu føl. [hand,  
 ðe Fšder and miřself ar wøn."  
 ðe Juuz ofended wer  
 at ðiz wørdz, and ðe söt tu støn  
 him huu kud ðs avør  
 ðat hi woz wøn wið God. Bøt Křist,  
 huu kud nør fir betre,  
 sed, "Meni wøndrøs mirakelz  
 did i tu u disple;  
 for hwię ov ðiz duu yi atempt  
 tu støn yr Ševier nør?"  
 ðe anser, "For nør høli wørk,  
 bøt blasfemi; for ðs,  
 a man, døst mek ðjřself az God,  
 huu art ov huuman berř."  
 Křist anserd, "In yr lø, 'tiz rit,  
 ðe sents ar godz on erř:  
 ðis Skriptur kanot bi denjð:  
 hwię sę yi, ðen, tu mi,  
 huu God haz saņktifjð and sent  
 ðis wørld from sin tu fri,  
 'Æs døst blasfim;' bekøz i sę  
 'Æ am indid God'z søn,  
 and pruv it wel bi mirakelz  
 hwię i øløn 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 ; bvt if i du,  
 beliv mi bj dis sijn.  
 At list beliv mj 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 Juzz.—Jon 10. 39-42.*

Hwen Jizps sed hi woz de Krjst,  
 God'z en belvød Søn,  
 de Juzz den söt tu mrdrer him,  
 az de befør had døn.  
 Bvt hi eskept, and went awe  
 tu Jordan'z wildernes,  
 hwær Jon de Baptist ferst baptjzð  
 and prjct tru rjtiðsnes.  
 ðer meni kem tu Krjst, and herd  
 hiz gospel truð anq ;  
 and fænd dat ol hwiç Jon færtøld  
 ov Jizps, woz mæst tru ;  
 and ønd hiz mirakelz divjn,  
 and ðer belivd on him,  
 ðer øn Mesja, de denjð  
 bj Izrael'z Sanhedrim.

## SEKSON 105.

*Krjst ekzorts tu stedfastnes, and laments over Jerusalem.—Luk 13. 23-35.*

Wpn sed tu Jizps, " Tel vs, Lord,  
 ar ðøz sevð bvt a fu ?"  
 Tu hum de Sevier anserd, " Strjv,  
 in everiðj q 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 wpns de master ov de hæs  
 hæf kløzd de dør, (næ 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 behøld  
 yr ansestorz, hu wer  
 les blest ðan u wið hevenli ljð,  
 in heven øl brijt and fer,  
 hwjl u, hu herd Krjst's wørd prø-  
 familiarli arsnd, [klømd  
 jal bi kast øt, tu wip, and wel,  
 in mizeri prøfsnd.  
 From norð, and søt, and ist, and  
 west,

Krjst's ransomd sents jal køm,  
 and sit ðøn in God'z kinðom, az  
 ðer øn eternal høm.  
 And ðøz hu øntu men apird  
 ðe last, jal bi ðe ferst;  
 and ðøz hu simd ðe ferst, jal bi  
 øv øl men møst akørst."

Ðe Farisiz ðen køm tu Krjst,  
 pretendiñ løv, and se,  
 "Hæst from ðis rijon, for ði ljf  
 Kij Herod sun wil sle."

Jizøs replið, "Gø, tel ðát kin,  
 sø ljð a foks in gyl,  
 j stil jal liv mj apointed tjm,  
 in spjt øv everi wjl.

Ðis sizon, and ðe nekst, j jal  
 perform mj wørks ðivjn,  
 and on ðe ðerd, az j førtel,  
 j jal mj ljf rezjn.

Ye, in Jerusalem mj ljf  
 its ðestind end wil si;  
 a profet kanot perisf, bøt  
 hiz blød møst flø in ði.

Øh Selem! Øh Jerusalem!  
 hu ðøst ði profets sle,  
 and stønest ðøz sent øntu ði  
 tu tið ði God'z øn wø;  
 hš øft wud j hav gæðer øl  
 ði çildren 'nið mj ker,  
 iven az a hen prøtekts her yøn  
 from vjølens and sner;  
 and yi wud not! Ur høs wil sun  
 øl ðesolet bi led:  
 and u jal never mør behøld  
 yr kin, bj u betrøð,  
 øntil wið føt 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,

## SEKŒON 106.

*Krist djnz wid a Farisi. Parabel ov de Gret Soper.—Luk 14. 1-24.*

Upon de Sabat de, az Krist  
sat dsn wifin de hol  
ov a gif Farisi, som woçt,  
hopin dat hi wud fól.  
And fortli, ló, a serten man  
wid dropsi sik, hi so;  
den tu de Farisiz and ðoz  
hu fen tu tiç de ló,  
hi sed, "Hwot ðink yi; iz it ryt  
on Sabat dez tu hil?"  
Ðe held ðer pis; bj konfens strók  
at ðis divjn apil.  
Ðe Lord den trøçt de svferin man,  
bad de disiz depart;  
and sent him, kyrd, ontu hiz hem  
wid a rejoisig hart.  
Ðvs Jizps med an anser tru  
ontu hiz en demand,  
and aded, "Hwiç, amvç y ol,  
fal ðnd, widin dis land,  
hiz oks or as haf folen dsn  
vpon de Sabat de  
intu a pit, and wil not help  
tu sev it az hi me?"  
Ne wörd tu dis kud ðe replj.  
Den Krist, a parabel  
spek tu de meni gests hu ðer  
de festiv bõrd did fil.  
For hi had markt dat meni a wõn  
selekted de best plæs;  
and sed, "Hwen ðs invjted art  
a wedin fist tu gres,  
tøk not de hjest sit at ferst,  
lest wõn mör onord køm,  
and hi ðat askt ði, ðen ðal se,  
'Let ðis man hav ðj rum.'  
Bõt hõmbli çuz de læst sit,  
and ðen, befør de end,  
ðj høst me køm tu ði, and se,  
'Gø hjer vþ, mj frend.'  
Sø wilt ðs onor gen wid ðoz  
hu sit at mit wif ði.  
Hwjl prjð iz destind tu a fól,  
sef iz hvmiliti."

Den tu hiz høst, ðe Lord sed ðvs:  
"Hwen ðs a fist wud'st mek,

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 mæk ðj fist tu bles ðe puur;  
 tu bljnd and læm dispens.  
 ðen salt ðs trulji blesed bi,  
 ðœ ðe kanot reword;  
 for at ðe rezprekſjon ðe  
 God wil ðj did regard."

ðiz wœrdz ðen tœçt ðe hart ov wœn  
 amœn ðœz fœvœrd gœsts,  
 hu spœk tu Jizœs, "Blest iz hi  
 ðat in God's kœnðom fists."  
 Then Jizœs sed, "Remember ðis:  
 wœn ðe a serten man  
 læd œt a sœper for hiz frendz,  
 and er ðe fist began,  
 hiz servant went abrœd, tu sœ,  
 'œl ſjnz ar redi; kœm.'  
 Bœt iç began tu mæk ekskœs,  
 wœn sed, 'œ ſte at hœm  
 bekœz a wif j letli tuk,  
 and kanot liv her nœs;  
 œnœter, 'œ hav katel bœt,  
 j mœst remen tu plœ.'  
 œnœter sed, 'œkskœz mi, ser,  
 j'v bœt a pis ov grœnd,  
 and j mœst nœdz gœ si tu it.'  
 ðiz ſjnz ðe servant fœnd,  
 and tœld hiz lord, hu ðen wœz rœf,  
 and sent him fœrt wið spœd  
 tu kœl ðe puur, ðe læm, ðe bljnd,  
 hu gœv him beter hœd.  
 "'Tiz dœn,' hi sed, 'œz ðs dœst wif,  
 and yet ðer iz mœr rum.'  
 'ðen gœ,' ðe master gœv komand,  
 and pres intu mj hœm  
 ðe hœmblest from ðe hœwe sjdz  
 and lænz, mj hœs tu krœd;  
 ðœz hu refœzjd, ſal never bi  
 œrœnd mj bœrd œlœd.'"]

## SEKŒON 107.

*Krjst's Disjpelz must forsek ðe wœrld.*  
 Lœuk 14. 25-33.

Gret mœltitœdz ðen 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  
 mī tru disjipel, mōst forseċ  
 hiz nirest, direst frendz,  
 if ðe opøz God'z hōli wīl  
 for wōrldli selfiġ endz.  
 Ye hiz øn lif 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 intending tu  
 konstrøkt a nøbel tser,  
 wil not ferst kōnt ðe kost, and si  
 hweġter hi haġ ðe pser?  
 lest men ſud mark hiz ſelur, and  
 se, wiġ deriġon mit,  
 ‘Lø, dis man wōns began tu bild,  
 and never kud komplīt.’

Or, if a kiġ wud batel giv  
 øntu anøġter kiġ,  
 hi wil konsølt if lesser høsts  
 'genst greter hi ſud briġ.  
 Els er hiz enemi kōmz nir,  
 hi'l send tu sū for pis,  
 ðat hi, befør ðe konflikt, me  
 øbten a seġ relis.

Èven sø, nø man kan truli bi  
 disjipel ov hiz Lord,  
 huu dōġ not everiġiġ forseċ  
 ðat hindrans wud aford.

Reliġon, liġ its emblem, sølt,  
 iz in itself mōst gud;  
 bōt if it luz tru zil, wiġ hwiġ  
 it ſud bi stil imbūd,  
 it wōnts ðe vjtal enerġi  
 and fri-wil-oferiġ pser  
 hwiġ nøn bōt hevenli gres divjū  
 kan giv, or kan restør.  
 Wiġøt dis self-øveġson, øven  
 reliġon'z self wil bi  
 a puur, reġektet, selfiġ form  
 ov min hipokrisi.”

## SEKŒON 108.

*Parabel ov ðe Lost Šip, and ov ðe lost  
 Piš ov Silver.—Luk 15. 1-10.*

Ėen pøblikanz and sinerz kem  
 tu hir Krjst's gresøš spiġ;



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.

prsd Skrijbz, and prsder Farisiz,  
 wid anger herd him tig ;  
 and sed, " Hs bes a man iz dis,  
 svg sinerz tu resiv ;  
 ye, az a frend at der repasts,  
 hiz kmpani tu giv."

Dis parabel Krjst derfer spok :  
 " If wvn ov u pozes  
 a hondred sjip, and wvn iz lost,  
 wil hi not suun ekspres  
 hiz anksjvs ker, and liv de flok  
 huuz nember far svrpast,  
 tu sik, vntil hi fjndz dat wvn ?  
 Ten bringz it hem in hest,  
 and wid rejoisjg hart hi kolz  
 hiz frendz and nebvrz tu,  
 and set tu dem, ' Rejois wid mi,  
 mj lost sjip hir u vu.'  
 Sør ljkwjz, se i vntu u,  
 Mør joi sal bi in heven  
 øver wvn siner dat repents,  
 and haf hiz sinz forgiven,  
 dan øver ninti-njn jst wvnz,  
 hu nid nør spejal ker,  
 bekøz de loj hav vertvps bin,  
 and God'z tru children ar.

Agen : svpez a wuman haf  
 ten silver pisez brijt,  
 and luzet wvn ; wil si not gø,  
 wid dilijens, tu ljt  
 her kandel, and mek earnest serg,  
 til si her trezur si ?  
 Ten tu her frendz si set, ' Rejois  
 in mj rekøveri.'  
 Ljkwjz agen i se tu u,  
 Gret joi sal bi in heven  
 øver wvn siner dat repents,  
 and haf hiz sinz forgiven."

## SEKSON 109.

*Parabel ov de Prodigal Son.*  
 Luuk 15. 11-32.

Anøder parabel Krjst spok  
 tu diz stern Farisiz ;  
 and sed, " A man hu had tvú svnz,  
 and wud de yvnger pliz,  
 divjded vntu ig 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 töt,  
 ' Iven de servant fæsts  
 widin mj fæder'z hæs ; hwjl j  
 hir ønli høgger nó !  
 Æ wil ariz, and liv dis ples,  
 and tu mj fæder gø,  
 and se tu him, Æ'v sind, and am  
 tu heven and ði a fø.  
 Not wørði am j eni mør  
 tu bær de nem ov søn ;  
 mæk mi a hjrd servant, and  
 ðj wíl fal 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 fø :  
 j am not wørði eni mør  
 tu bær de nem ov søn.'  
 ðe fæder tu de servants sed,  
 ' Atend mj, everiwøn ;  
 brij førð ðe best røb, put it on ;  
 a rinj put on hiz hand ;  
 put suuz vpon hiz fit, and let  
 him in mj prezens stand :  
 brij førð ðe 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 soj and dans preveld,  
 tu welkøm høm de loj-lost søn,  
 nør mør wid tirz beweld.  
 ðe elder søn kem from ðe fild,  
 and ný 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 fōrt tu ask,  
 wið kūrrips ir atent;  
 hu sed, 'Æj brōðer iz retōrnd,  
 ðj fāðer'z joi iz fild,  
 hi hæf resivd him sēf and sēnd,  
 ðe fated ksf iz kild.'  
 Wið jelōs wrāþ ðe brōðer ðen  
 refuzd tu enter ðer,  
 and hwen hiz fāðer did entrit,  
 hi anserd, 'Æs didst sper  
 tu giv mi iven a festiv kid,  
 ðe men iyrz j servd  
 ði wið øbidiens filial,  
 nor from mj dūti swervd.  
 Az sun az ðis ðj sōn woz kōm,  
 hu hæf devōrd ðj liviŋ,  
 for him iz kild ðe fated ksf;—  
 'tiz mersiles forgiviŋ.'  
 'Sōn,' sed ðe fāðer tenderli,  
 'øl ðat j hav iz ðjn,  
 ðs in mj hēs dōst ever liv,  
 on ði mj gres dōt sjn.  
 'Tiz mit ðat wi sud nē rejois,  
 and sijnz ov gladnes giv;  
 ðj brōðer hu woz lost, iz fōnd;  
 woz ded, bōt nē dōt liv.'"

## SEKŌN 110.

*Parabel ov de Unjōst Stjard.*  
 Luuk 16. 1-13.

Krjst ølse spēk ðis parabel,  
 tu tiŋ men ekwiti.  
 "A serten riŋ man had a stjard  
 ov dōtful onesti.  
 Hiz master wōn ðe sōmond him  
 tu render hiz akōnt;  
 bōt hi had wēsted properti  
 vntu a vast amōnt,  
 and kud not pe hiz lord ðe sōm  
 dū, az hi had bin wōnt.  
 ðen did ðis vñjōst stjard begin  
 wiðin himself tu se,  
 'Hwot sal j du? Æ hav nē minz  
 mj lord'z akōnt tu pe?  
 Æ wil not tōrn tu onest toil,  
 tu mit hiz jōst demand;  
 nor wil j sū or beg, lest j  
 kōverd 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."

Bvt 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 t'ic dem ol mj krafti arts,  
 mj gil on dem besto ;  
 and for dem hse tu mek der  
 dets

apir se smol and lit,  
 de wil mek komon koz wid  
 mi

in putij ron for rit.  
 Den hwen i luz mj ofis, de  
 wil ofer mi a hem  
 in gratitud, for tigij dem  
 disonest tu bekom.  
 Hink u hiz lord did er komend  
 dis stuard, se vnjust,  
 bekoz bi sotel kraft hi kud  
 des vjolet hiz trust ?

(For worldlingz oft ar mer astut  
 dan ritivs men wil bi.)  
 I tel u, Ne, der iz ne charm  
 in svq disonesti.

Yi kanot des impez on God,  
 or on hiz enjelz fer.  
 Bi ne vnritivs frod or gil  
 kan u der frendship ser,  
 and gen akses tu Paradis,  
 and detles relmz ov blis ;  
 for onli fetful selz obten  
 svq hapines az dis.  
 Hi hu iz fetful in smol tijz,  
 wil olse bi in gret ;  
 and hi hu gits in trifelz, wud  
 plunder a larj estet.

If yi, respekting ertli gudz,  
 for kraftines and stelt,  
 hse kan yi hold de sekred trost  
 ov heven'z eternal welt ?  
 If yi, de entrusted gudz yi kip  
 for psterz, hav abuzd ;  
 selestial rigez, hwig jud bi  
 ur on, wil bi refuzd.  
 Yi kanot truli serv tu lordz,  
 bi eni nen devjs ;  
 yi kanot serv a holi 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,

## SEKŒON 111.

*Krist repruwz de Farisiz.*

Luuk 16. 14-17.

Ɖe Farisiz, huuz harts wer ful  
 ov kŕvetŕsnes bes,  
 derjded Krjst's pur doktrinalz  
 ov hevenli lŕv and gres.  
 And Jizŕs sed tu Ɖem, "Yi sik  
 tu apir tu erij men  
 az masterz ov ŕl sanjktiti,  
 Ɖat yi Ɖer prez me gen;  
 bŕt God Ɖŕt nŕ ŕr harts, and hets  
 ŕr vjł hipokrisi:  
 ŕr bigot prjđ, and pomp, and kraft,  
 ar lŕdsŕm in hiz j.  
 Ɖe lŕ and profets wer in fŕrs  
 til Jon Ɖe Baptist kem  
 tu prig salveŕon tu mankjnd  
 in Krjst's mŕr hŕli nem.  
 Sins Ɖen, God'z gospel kjndom iz  
 wjđ ŕpend vntu ŕl;  
 and ŕl tru men pres intu it,  
 ŕbidient tu mj kŕl."

## SEKŒON 112.

*Krist anserz a kwestion konsernij  
 Marej and Divŕrs.*Maŕj 19. 3-12. Mark 10. 2-12.  
 Luuk 16. 18.

Ɖe Farisiz Ɖen kem tu him,  
 and askt him, "Iz it rjđ  
 for men tu put awe Ɖer wjvz,  
 and Ɖŕs tu disunjł  
 Ɖe marej bond, for everi kŕz?"  
 Hi sed tu Ɖem, "Hwot ljł  
 Ɖŕz Mŕzes giv on Ɖis?" Ɖe sed,  
 "Ɖe lŕ on Ɖis iz klir:  
 hi givz a rjtiŕ ov divŕrs,  
 Ɖen livz her wiđŕt fir."  
 And Jizŕs anserd, "Ɖis harŕ lŕ  
 God'z lŕv kud not orden;  
 Ɖe hardnes ov ŕr harts it woz  
 Ɖat did Ɖis lŕ obten.  
 Hav yi not red Ɖat hi hu med  
 mankjnd at Ɖe beginij,  
 a mel and fimel netŕ med,  
 Ɖat Ɖe, in nŕ 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 de ɔðer hwot  
 in self ðe kanot fɪnd?  
 And ol hu ðɔs in lɔv ɔnjt,  
 aɪ tu iġ ɔðer nɪrɪr  
 ðan tu ðer parents, and sʊd kliv  
 tu wɔn ənɔðer ðɪrɪr.  
 Hwot God haz sɔ ɔnjtɪd, nɛr  
 bɪ man sʊd severd bi  
 for lesɪr kɔz, or smɔlɪr krɪm  
 ðan pruvd adɔlteri.  
 Wɔn hu dɪvɪrsɛz a tru wɪf,  
 and dɔt ənɔðɛr wed,  
 iz gɪlti ɔv adɔlteri,  
 hwotɛvɛr mɛ bi sɛd.  
 And wɔn hu marɪz sɔġ a wɪf,  
 ðɔs fɔlsli put awɛ,  
 iz gɪlti ɔv adɔlteri,  
 hwotɛvɛr mɛn mɛ sɛ."

Ðen Krɪst's dɪsɪpɛlz sɛd tu him,  
 "If sɔġ ðɛ marɛj tɪ,  
 'tɪz bɛtɛr not tu wed, and spend  
 wɔn'z lɪf in mɪzɛrɪ."  
 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 ðɪŋk ɪt hɔlɪɛst,  
 lɛt ðɔz hu kan sɔpɔrt sɔġ lɪf  
 du sɛ—for ðɛm 'tɪz bɛst."

## SEKŒON 113.

*Krɪst rɛsɪvz and blɛsɛz lɪtɛl ġɪldrɛn.*

Maɪɔ 19. 13-16. Mark 10. 13-17.  
 Luuk 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 ġɪzʊs' lɔvɪŋ hart,  
 fɛlt not hɪz tɛndɛrnɛs.  
 And ġɪzʊs 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

điz litel wþnz hi lþvd tu si,  
 and klasp đem tu hiz hart.  
 "Sþfer đe litel wþnz," hi sed ;  
 "forbid đem not, tu kþm ;  
 ov svę, indid, God'z kiędom iz,  
 and heven šal bi đer hþm.  
 If eni wþn đþf not resiv  
 God'z kiędom az a ğild,  
 hi šal obten nþ ples đerin."  
 Đe lukt on him and smjld.  
 And đen hi tuk đem in hiz armz,  
 and vntu đem hi gev  
 hiz blesiq, wiđ hiz jentel tvę ;  
 for svę hi lþvd tu sev,

## SEKŒON 114.

*Parabel ov de Rię Man and Lazarus.*

Luk 16. 19-31.

A serten rię man livd in stet,  
 and drest in garments fjn,  
 ov pþpæl and soft linen męd ;  
 and sþmptþsli did đjn.  
 And at đis rię man'z ğet đer le  
 a beęer, veri þur,  
 huuz nþm woz Lazarus : hi sot  
 đe krþmz vþon đe flþr  
 đat fel at ol đe rię man'z milz.  
 Hi woz affikted sþr.  
 Đe rię man nþ komþason fþd,  
 bþt let hiz dogz molest,  
 bj likiq đe þur beęer'z wuundz ;  
 đþs woz hi sþr distrest.  
 Đe beęer đjđ, and enjelz brjt  
 karid him far awe  
 tu Ebraham'z buuzom, đer tu dwel  
 in joips, endles đe.  
 Đe rię man olseđ đjđ, and hi  
 woz berid in ğret stet.  
 And đen in hel hi lifts hiz jz,  
 in torments desperet,  
 and siet Ebraham far of,  
 wiđ Lazarus, in heven.  
 Wřjd bj hiz agoni intens,  
 and bj hiz svferiqz driven,  
 hi křjđ, "O fþder Ebraham,  
 hav mersi on mi nþ,  
 send Lazarus đat hi mę kul  
 mj þþrnię tvę and brþ

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.  
 'Twere 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. F'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, "F pre ði, ðɛn,  
 ðat Lazarus mɛ gɔ  
 ɔntu mɪ fædɛr'z hɔs, tu sev  
 fɪv brɛdɛrɛn frɔm ðɪs wɔ."  
 Bwt Ebrahim sed, "Not sɔ; for ðɛ  
 God'z hɔli wɔrd mɛ rɪd:  
 let ðɛm hɪr ðɔz huɛm God ɪn-  
 spɪrd;  
 ðɛ hav nɔ frɔdɛr nɪd."  
 ðe rɪç man stɪl bɛsɔt wɔn mɪt  
 gɔ tu ðɛm frɔm ðɛ grɛv:  
 bwt hɪ replɪd, "If ðɛ hɪr not  
 God'z wɔrd, not ɛls wɪl sev."

## SEKSON 115.

*On Forgiveness of Injuries.*—Luk 17. 1-10.

ðɛn sed ðe Lord tu ðɔz hu sɔt  
 hiz wɪz kɔmandz tu hɪr,  
 "Pɛrɛvɛrsonz ɔlwɛz wɪl arɪz,  
 ðɛr kɔz ɪz ɛvɛr nɪr;  
 bwt wɔ tu hɪm fɪru huɛm ðɛ  
 kɔm;  
 God'z jɔdɪmɛnts hɪ sɪd fɪr.  
 'Twer betɛr far ðat sɔç a wɔn  
 ɪn dɪpɛst sɪ wɛr kast,  
 ðan ðat hɪ sɪd pɛrɛvɛrt wɔn sɛl  
 huɛz trɔst ɪn mɪ ɪz plɛst.  
 Kɪp wɔrd and wɔç at ɔl tɪmz. If  
 ði brɔdɛr sɪd trɛnsgrɛs,  
 rɛpruv hɪm; if hɪ sɪd rɛpɛnt,  
 fɔrgɪv wɪd jɛntɛlnɛs.  
 If sɛvɛn tɪmz ɔn ðɛ sɛlf-sɛm ðɛ  
 hɪ sɪd ɔfɛnd; yet tɔrn,  
 and sɛ, 'Agɛn ɪ du rɛpɛnt;'  
 let not ɪr ɔngɛr bɔrn."  
 ðɛn ðɛ aposɛlz sed tu hɪm,  
 "ɪnkɪs ɔr 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 thrjv, yi fal  
se tu dis tri, Remuuv ;  
and it fal bi : sò gret ðe pæer  
ov liviŋ fæt and løv."

If wøn ov y a servant haf,  
and kòlz him tu atend  
vpon yr wònts befør hiz øn,  
wil yi ðát man komend  
bekòz hi dør hwot y dezjr ?

Not sòg ar hūman wez.  
Sò ljkwjz hwen yi fal perform  
òl God'z komandz, nør prez  
bestør vpon urselvz ; bvt se,  
wid tru hūmiliti,  
' Ør dūti ønli wi hav dørn,  
nør 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 jørniz toardz Jerusalem.*  
Luk 9. 51-56.

And hwen ðe tjm dru nør ðat  
Kriŋt

(hiz wørk biin ølmøst dørn,  
ŋud bi resivèd vð tu heven,  
(ðe viktori ðen wòn,)

hi set hiz fæs ðat hi mjt gø  
vntu Jerusalem.

And mesenjerz hi sent befør  
hiz fæs, hu, hwen ðe kem  
intu a vilej on ðe rød,  
(Samaritanz dwelt ðer,)

entrited for a høs hwiç ðe  
for Jizps mjt preper.

Bvt ðe Samaritanz wud not  
resiv ðer Lord nør ðem,  
bekòz hiz pørpos woz tu gø  
on tu Jerusalem.

Hwen hiz disjpelz Jemz and Jon  
sò ðis, ðer anger røz,  
bekòz ðe dimd Samaritanz  
tu bi ðer natūral føz.

Ðe askt permiŋon ov ðer Lord  
ðat ðe mjt ðer komand  
a fjr tu køm from heven, and ðøs  
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 Elija 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 livz ;  
 i kem øl royz tu hil."  
 ðæ traveld tu anðter ples,  
 abast bi ðis apil.

## SEKΣON 117.

*Krist hilz Ten Leperz.—Luk 17. 11-19.*

Enterin a vilej on hiz we,  
 Krist herd a pitivs kri,  
 hwig muvd hiz ever jenerøs hart  
 tu tender simpaði.  
 Ten leprøs men at distans stud,  
 and lifted øp ðer vois ;  
 "Hav mersi, Jizøs, Lord, wi pre,  
 let øs wøns mør rejois."  
 ðát luk hwig nær 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 øv øl ðát ten  
 felt grætful in ðát ør.  
 Wøn, a despjzd Samaritan,  
 persivið hi woz hild,  
 retørnd, and wið lød vois deklærd  
 God'z gløri woz revild.  
 Befør hiz Sevier'z fæt hi fel,  
 tu ofer grætful prez,  
 hwil Jizøs sadli tøt øpon  
 man'z bæz and selfið wøz.  
 And Jizøs sed, "Wer not ten  
 klenzd,  
 hwær ar ðe øðer njn ?"  
 ðen tu ðis strenjer ðøs hi sed,  
 "Blest iz tru feð lik ðjn."

## SEKΣON 118.

*Krist deklærz ðe humiliti øv hiz kjndom,  
 and ðe sdden destrøkjon øv Jerusalem.  
 Luk 17. 20-37.*

ðæ Farisiz ðen askt ðe Lord  
 hwæn God'z ren jud apir.

He said, "'Tis not an outward show ;  
 'Tis not, Lo here ! Lo there !  
 Within your hearts God's kingdom is,  
 For him those hearts prepare."  
 To his disciples then, he said,  
 "The days are nigh at hand  
 When ye shall wish to hear once more  
 Your loving Lord's command  
 But for a day. 'Twill be in vain.  
 Attend and understand.  
 Many will strive to make you think  
 The Son of man is come ;  
 Believe them not nor follow them,  
 Lest ye partake their doom.  
 As lightning's flash lights up the sky,  
 Or as a shining ray  
 Of light in darkness, shall the Son  
 Of man be in his day.  
 But ere that time, the Son of man  
 Must suffer cruel pain,  
 And be rejected, scorned, and then  
 By wicked hands be slain.  
 And as in Noah's faithless age,  
 The world would not repent,  
 But ate, and drank, and married wives,  
 With sensual life content,  
 Till the great flood destroyed them all :  
 And as in later days,  
 They drank, sold, planted, built, nor  
 For their Creator's praise : [cared  
 While Lot was saved, vile Sodom was  
 All suddenly laid low, —  
 Even so the Son of man shall come  
 His mighty power to show.  
 In that day, let not any wait  
 His earthly wealth to save,  
 Or in the house, or in the field,  
 Lest it should prove his grave.  
 Remember Lot's wife's awful fate,  
 Nor seek by evil measure  
 To save your life, lest you should lose  
 A far more precious treasure.  
 In that dark hour, two men shall be  
 Of everything bereft ;  
 While resting in their bed, one will  
 Be taken, and one left.  
 Two women, also, at the mill  
 Will labor side by side,  
 Lo ! one is gone ; the other still  
 In safety doth abide.

Hi sed, "'Tiz not an stward se ;  
 'tiz not, Le hir ! Le der !  
 Widin yr harts God'z kingdom iz,  
 for him deez harts preper."  
 Tu hiz disjpelz den, hi sed,  
 "De dez ar nj at hand  
 hwen yi sal wij tu hir wons mer  
 yr lviinj Lord'z komand  
 bvt for a de. 'Twil bi in ven.  
 Atend and vnderstand.  
 Meni wil striv tu mek u tijnk  
 de Sn ov man iz km ;  
 beliv dem not nor folo dem,  
 lest yi partek der dum.  
 Az ljtnij'z flaf ljts vp de skj,  
 or az a fjnijn re  
 ov ljt in darknes, sal de Sn  
 ov man bi in hiz de.  
 Bvt er dat tjm, de Sn ov man  
 mvst svfer kruel pen,  
 and bi rejekted, skornd, and den  
 bj wiked handz bi slen.  
 And az in Nea'z fetles ej,  
 de wrld wud not repent,  
 bvt et, and drank, and marid wjvz,  
 wid sensjual ljf kontent,  
 til de gret flvd destroid dem ol :  
 and az in leter dez,  
 de drank, sold, planted, bilt, nor  
 for der Krieter'z prez : [kerd  
 hwjl Lot woz sevd, vjl Sodom woz  
 ol svdenli led le, —  
 iven se de Sn ov man sal km  
 hiz mjtj pser tu se.  
 In dat de, let not eni wet  
 hiz erdli welst tu sev,  
 or in de hss, or in de fild,  
 lest it jud pruv hiz grev.  
 Remember Lot's wjf's oful fet,  
 nor sik bj ivel mezur  
 tu sev yr ljf, lest u jud luz  
 a far mer presps tregur.  
 In dat dark sr, tu men sal bi  
 ov everitij bereft ;  
 hwjl restij in der bed, wvn wil  
 bi teken, and wvn left.  
 Tu wimen, olse, at de mil  
 wil lebor sjd bj sjd,  
 le ! wvn iz gon ; de vder stil  
 in sefti dvf abjd.

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 standing in de fild  
 in ful sekuriti ;  
 ðe wɔn iz teken, and wɔn left.  
 Slit not ðis profesi."  
 ðe anseriŋ, sed tu him, " Hwɛr  
 Lord ? "  
 Hi sed tu ðem, " Tɛk kid ;  
 hwɛrever karion iz fɛnd,  
 ðe igelz kɔm tu fid."

## SEKŶON 119.

*Krist tiŋɛ de nesesity ov earnestnes in  
 prer.—Luk 18. 1-8.*

ðen Jizɔs spek a parabel  
 tu tiŋ ðat men mɔst pre  
 widɔst distrust or wirines,  
 ðɛr God ahwɪl dele.  
 "A jɔj widin a siti livd,  
 hu fird not God nor man ;  
 a widɛr in ðat siti sɔt  
 jɔstis from him tu gen.  
 Ahwɪl hi wud not her regard.  
 At last hi rizonð ðɔs :  
 ' F fir not man, nor iven God,  
 bɔt yet i mɔst diskɔs  
 ðis widɛr'z kes, lest si sud tɪr  
 mi wid her frikwent plɛnt.'  
 ðe Lord sed, " Hir hwot ðis jɔj  
 sef :  
 mɔŋ mɛr sud yi not fent.  
 Wil not ðe jɔst God, hiz elekt,  
 hu kri bɪ ðe and niŋt,  
 in tɪm avenj, ðɛr nɛ hi simz  
 ðɛr earnest prer tu slit ?  
 F tel ɥ ðat hi wil avenj,  
 and ðat riŋt spidili ;  
 yet hwen ðe Sɔn ov man sal kɔm,  
 wil hi fiŋð konstansi ? "

## SEKŶON 120.

*Parabel ov de Pɔblikan and de Farisi.  
 Luk 18. 9-14.*

Agɛn, ðis parabel hi spek  
 tu ðe self-riŋtɪvɔs klas  
 hu bɛsted ov ðɛr gudnes, and  
 despizd 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 der a prer :  
 de wvn, a Farisi, stud hir,  
 de Pøblikan stud der.  
 De Farisi, wið solem fes,  
 pred ðvs widin himself :  
 ‘ F þank ði, God, i am not lik  
 ðez hu tek vðer’z pelf ;  
 or an adpiterer ; not i ;  
 nor lik dát pøblikan.  
 F fast tú dez in everi wik,  
 i giv tídz az i kan.’  
 De Pøblikan 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 jvstifjð,  
 hwjð dát, 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 de Juuz,  
 a yvng and welþi man,  
 wvns ran and nild befor de Lord,  
 and ðis adres began :—  
 “ Gud master, hwot þinj sal i du,  
 eternal ljf tu gen ?  
 Hwot sal i du, hwot liv vndvn,  
 mj objekt tu obten ?”  
 Den Jizvs sed, “ Hwji kol’st mi  
 gud ?  
 der iz nvn gud bvt God.  
 Þs næst de komandz. Þe ar  
 tu endless ljf de rød.  
 Du not komit adpiteri,  
 and du not kil nor stil,  
 ber nø fols witnes, onor ðs  
 ðj perents, sik der wil.”  
 De ruler anserd him, and sed,  
 “ Ol ðiz i’v kept from uð.”  
 Jizvs beheld, and lvd him mvg  
 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 ʧarɪti ;  
ðis iz selestial blis.  
Gɔ, sel ðɪ grɛt estɛts, and on  
ðɛ puɔr bestɔ ðɪ wɛlt ;  
not prɔðli, ostentɛʃɔsli,  
bɔt duu it az bɪ stɛlt ;  
and ðɜ in heven ʃalt trezɜr  
gɛn."

ðɛ juvɪŋ man herd ðis wɔrd,  
and went awɛ in grɪf, for hi  
had larɪ pozesɔnz stɔrd.  
Hwen Jizɜs sɔ hiz grɪf, hi sed,  
"Hɜ hard it iz for ðɔz  
huu sɪk ðɛr jɔi in wɛlt, tu ʃɪnd  
delɪt in heven'z repɔz.  
'Tiz izier for a kamel tol  
tu gɔ tru a nidel'z ɪ,  
ðan for ðɛ rɪʃ tu enter heven  
wɪð ɛɹtli digniti."  
And ðɛ ðat herd it, wɔndɛrɪŋ,  
sed,

"Huu ðen iz salvabel?"

And Jizɜs sed tu ðɛm, "Wɪð God  
ɔl ʃɪnz ar posibel."

ðɛn pɪtɛr sed, "Lord, hwot ʃal wi,  
ðɪ ʧɔzɛn folɔɛrz, gɛn ;  
wi huu hav left ɔl wɔrldli gudz ;  
ðɪ gospel tu mentɛn?"

Jizɜs repljð, "Hwen ɪ ʃal sit  
ɛntɹɛnd in glɔri brɪt  
abɔv ðɛ hɛst hevenz, ðɛn ɪ  
ʃal bi arɛd in lɪt,  
and on twɛlv ʃɹɔnz ʃal sit, tu juvɪ  
ðɛ trɪbz ov Izraɛl.  
(ðat ɟɪmɛnt iz bɪ truɹt, ðɛ Lord  
did in ðis wɛ fɔrtel.)

And everiwɔn huu for mɪ sɛk,  
and for mɪ Gospel frɪ,  
gɪvz ɔp hiz relativz, or frendz,  
or valɔd properti,  
ʃal gɛn, ɪven in ðis prezɛnt wɔrld,  
mɔr blest asɔʃɪsɔnz,  
and betɛr wɛlt, ðɛ not ɔnmikst  
wɪð kruɛl tribulɛsɔnz,  
and in ðɛ wɔrld tu kɔm ʃal ʃɪnd  
ɪnɛfabel delɪt ;  
hwɛr mɛni grɛt ʃal bi ðɛ list,  
and ɔl ɛɹt'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 Vineyard.*  
Matŕu 20. 1-16.

“God’z kingdom’z 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 ŕrz hi Ɣsŕ siks,  
and pŕerz stil Ɣbe.  
Tu sŕm hi spiks at de last ŕr,  
‘Hwŕ jdel Ɣl de de?’  
‘Nŕ man haŕ hjrd ƕs,’ de replŕ.  
‘Intu mj vinyard gŕ,’  
hi sez, ‘and j wil pe hwot’s rŕt,  
and hwot đat iz, j nŕ.’  
At ivniŕ Ɣl wer kƔld tu tŕk  
Œer hjr, and Ɣl resivd  
lik wejez for ƕnikwal tŕm;  
hwerat de ferst wer grivd,  
and sed, ‘It iz not fer đat đŕz  
hu lebord ƕt wŕn ŕr  
ŕud hav de sŕm az wi, hu  
toild  
ŕru de de’z hit and pŕer.’  
‘For đis did j engej,’ sed hi.  
‘Hwŕ mŕmŕ? Kan j not  
ov đat hwŕg iz mjn ƕn dispeŕz,  
and az j ƕuz, alot?  
Œŕ yi ar envŕs, j am gud,  
and jŕstli akt tu ƕ.  
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 tŕu sisterz had,  
Meri and Marŕa de.  
And Jizus 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  
 wið her  n t r z ov penitens,  
 and wjpt dem wið her her ;  
 and n  der br der Lazarus  
 woz sizd wið siknes der.  
  e susterz sent tu him, and sed,  
 " Hi hui haz w n  j l v,  
 iz s r disizd."  en Krjst repljð,  
 " Hav f st in God abov.  
  is siknes  nli endz in de ,  
 God'z gl ri tu revil,  
 and mi, de S n, tu gl rifj,  
 hui pen and de  kan hi ."

N  Jizus l vd  iz susterz dir,  
 and olse Lazarus ;  
 and hwen hi herd dat hi woz sik,  
 n wiz solisit s  
 tu g  tu him, t u  der dez  
 hi sted in dat sem ples,  
 and  en tu hiz disjipelz sed,  
 " Let  s  r steps ritres  
 tu Juda'z k st."  e sed, "  e  
 ov let  j ljf wud sle ; [Juz  
 and wilt  s der tu ventur der,  
 despjt der kruelti ?"  
 Jizus repljð, "  er iz a tjm  
 for tru  tu sjn abrod,  
 if men w k in de ljf ov tru ,  
 de kanot mis der r d ;  
 b t if de w k amid de njt  
 ov ignorans, de fol  
 in  szand erorz djr and dip,  
 hwi  rap dem lk a pol."  
  en Jizus aded, " Lazarus slips,  
 b t j g  dat j me  
 aw ken him from sljþ, and swun  
 rest r him tu de de."  
  en hiz disjipelz sed, " If hi  
 b t sljþ, hi helft wil gen."  
  en Jizus sed, "  e sljþ j min  
 iz de 's  n fetal  en.  
 And j, for  r s ks, am rejoist  
 j woz not der bef r,  
 dat  r wik f st me bi konfermd  
 in mj Olmjtj p er."  
  en Tomas sed, " Let  s g  tu,  
 dat if  r Master dj,  
 wi me dj wið him,  ird wið hep  
 tu liv immortali."



## 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 baptism?"

## SEKSON 124.

*Krjst agen predikts hiz Soferingz and Deð.*

Matj 20. 17-19. Mark 10. 32-34.  
Luk 18. 31-34.

Az Krjst and hiz disjpelz went  
tu hj Jerusalem,  
de holi Sevier ðvs førtøld  
hiz futjz lot tu ðem :  
"Ol ðat ðe profets ov øld tjm  
spøk ov ðe Søn ov man  
møst bi akompljft, for God'z wjl  
rønz smuøð sins tjm began.  
In ðát Jerusalem, tu hwjg  
j nø ðe last tjm gø,  
j sal bi kruelli betred  
vntu a pøerful fø.  
Ye, tu ðe gif prjsts, and ðe skrijbz,  
deliverd j sal bi,  
huu wjl kondem mj vntu ðø  
bj ðer vñjst dekri.  
Bj Røman Jentjlz j sal bi  
møkt, skørjd, and kruusjfd,  
for ðe wjl slø ðe Søn ov man,  
az hæf bin profesjd.  
And on ðe tærd ðe j sal rjz."  
Ðe misteri ov ðis spjg,  
ðe kruel sinz ðerjn førtøld,  
ðer rizon kud not rjg.

## SEKSON 125.

*Ambison ov Zebedi'z Sønz.*

Matj 20. 20-28. Mark 10. 35-45.

Ðe wjf ov Zebedi, (huuz sønz  
wer Jemz and Jon,) druu njar,  
and begd ðat Jizps Krjst wud  
vntu her gjldren ðar, [grant  
ðe ferst ples in hiz kjndom; and  
ðat ðe jud sit renønd  
on jðer hand ov Krjst, hwen hi  
wid gløri jud bi krønd.  
"Yi nø not hwot yi ask," sed Krjst  
tu ðem. "It kanot bi.  
Kan yi drjnk ov mj køv ov wø,  
and pen, and agoni?  
And kan yi bi baptjzd wid mj  
in mj øn baptjstri?"

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 ŋiŋk  
 tu Ʒen from mi Ʒe fœrmœst ples;  
 it iz not mīn tu giv,  
 eksept tu Ʒœz hu ar preperd,  
 and hu n̄s for it liv."  
 And hwen Ʒe ten disipelz herd  
 Ʒe ambison ov Ʒiz tū,  
 Ʒe wer wið indigneŋson muvd,  
 and gret Ʒer anger Ʒru.  
 Bʷt Jizvs kold Ʒem, and hi sed,  
 "Hi ranċ, and tītelz Ʒrand,  
 ar sœt bi Ʒis wrld'z rulerz, hu  
 ber lordŋip œ'r Ʒe land:  
 bʷt sœ it sal not bi wið ŋ,  
 mī fœŋful folœerz blest;  
 for hi huuz hart aspirz tu bi  
 supirior tu Ʒe rest,  
 mœst bi ŋr minister; and hi  
 Ʒat wud bi dimd Ʒe Ʒif,  
 mœst bi, ov œl, Ʒe servant tru,  
 in lœv, and toil, and Ʒrif.  
 Ūr Ʒlœri iz hŋmiliti,  
 for i, ov man Ʒe Sœn,  
 kem on Ʒe eart tu minister,  
 not tu bi weted on;  
 tu giv mī lif a ransom for  
 Ʒe lif ov everiwœn."

## SEKƷON 126.

*Tū Blīnd Men hild at Jerikœ.*

Maŋŋ 20. 29-34. Mark 10. 46-52.  
 Luuk 18. 35-43.

Jizvs and hiz disipelz nekst  
 kem vntu Jerikœ;  
 and az Ʒe left Ʒat tœn, a krœd  
 went after Ʒem, and lœ,  
 Ʒe tœmpt ov Ʒe mœltitœd,  
 in pasiŋ, kœt Ʒe irz  
 ov tū blīnd men, hu sat and begd,  
 and rœzd Ʒer hœps or firz.  
 Ʒe ask Ʒe rizon ov Ʒe noiz;  
 Ʒe pipel kwikli se  
 Ʒat Jizvs Krjst ov Nazareŋ  
 iz pasiŋ bi Ʒat we.  
 Hiz fem Ʒe nŋ, and iƷer krjð,  
 "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.

Bõt de, wid earnestnes, de mör

krijd st, "O Devid'z søn,

hav mersi! O hav mersi, Lord."

Ðát mersi n̄s woz wón.

Jizvs stud stil, and kold dem bõt.

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  
ðs hav?"

"O Lord, restör mj sjt."

Ye, bõt krijd, "Open, Lord, sr jz."

Jizvs' kompasjonz flö;

hi tögð ðer 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.

*Konverfon ov Zakivs.*—Luk 19. 1-10.

Az Jizvs past fruu Jerikø,

ðer woz a serten man,

Zakivs nemd, ov statyr smöl,

a wördi pbblikan.

Wid ardent zil tu si de Lord,

hu woz tu pas ðát wø,

Hi kljmd intu a sikamör

ðat hi mjt ðens sörve

him wel, rezd ðvs aböv de kröd.

Hwen Jizvs rigt de ples

hi lukt öp, so him, and ðen sed,

wid hiz aköstomd gres,

"Zakivs, hesen tu køm døn,

for in ðj hæs, tu-dø,

j wil abjd." Desendiñ from

de tri, widst dele,

hi gladli entertend de Lord.

Bõt serten Juuz komplend

ðat Jizvs søjörnd 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  
de pur wðn-haf mi stør;  
and if, from eni man i'v gend  
vñjstli hirtufør,  
tu him i wil restør svç gen  
and giv him før-feld mør."  
Æen Jizvs sed, "Salveson kòmz  
dis de 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."

## SEKΣON 128.

*Parabel ov de Pændz.*—Luk 19. 11-27.

Hwen nir Jerusalem, Krjst spek  
ðis parabel; for sòm  
tøt ðat God'z kjndòm woz at wðns,  
in its ful pær, tu kòm.  
"A serten nøbelman wud ge  
intu a distant land,  
tu gen a kjndòm for himself,  
wid absolut komand.  
Befør hi left, hi kold tu him  
hiz servants ten, and sed,  
'Tu iç ov u i giv wðn pænd,  
ðat u, wid it, me trød.'  
Bvt ðe fols sitizenz rebéld  
agenst hiz gøvernment,  
and sent a mesej after him,  
tu sør ðer diskontent.  
At lenjt ðer Lord, hu had resivd  
hiz roialti, retørnd,  
and askt ðem hç ðe had em-  
ploid  
ðer mðni: hwot ðe'd ernd.  
Æen kem ðe ferst, and sed, 'ði  
pænd  
haf gend ful ten pændz mør.'  
Æe Lord ðát servant prezd for ðis  
gret inkris tu hiz stør;  
and sed, 'Wel døn, trøstwørdi  
sins ðs art fetful fænd [wðn,  
in ðis smøl trøst, bi rüler ðs  
ø'r sitiz ten, renænd.'  
A sekond kem; 'Mi pænd,' hi sed,  
'ful fiv pændz 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,

Æ Lord ðen sed, ' Æ þalt komand  
 fiv sitiz ðvs obtand.'  
 Anðer kem, and sed, ' Behold  
 ðe pðnd ðs gævest mi,  
 hwiç in a napkin i hav hid,  
 and kept it sef for ði.  
 Æ fird tu spekulet wið it,  
 or risk, in eni tred,  
 ði properti, for ðs art strikt ;  
 i woz tu mæg afred ;  
 for ðs dðst olwez ask for mør  
 ðan ðs dðst ferst svpli,  
 and dðst ekspekt vs tu inkris  
 ði gifts bj indøstri.'  
 Æen woz hiz Lord displizd, and  
 sed,  
 ' Æs wiked servant. Hir :  
 from ði øn mæt i wil kondem  
 ði jdelnes and fir.  
 Æs nvest i woz prompt tu tri  
 mi stwardz bj ðis test ?  
 Æen ðs þud'st wel hav uzd ði stør,  
 and með gud interest.  
 Tek ðerfør from him hiz sөл pðnd,  
 and giv it tu ðát wøn  
 hu hað með ten bj indøstri,  
 and wud not bi øððn.  
 For vntu iç hu hað emþloid  
 hiz stør, þal mør bi given,  
 hwil from ðe jdel hu uzd not,  
 ðer last mjt þal bi riven.  
 And az for ðez, mjn enemiz,  
 hu let refuðz mjn ren,  
 briñ ðe disloial tretorz fært,  
 and koz ðem tu bi slen."

## SEKŒON 129.

*Æe Rezvrekføn ov Lazaros.*  
 Jon 11. 17-46.

Tu Beþani nð Jizðs kem,  
 tu ðe høli famili  
 ov Meri and ov Marþa, hu  
 wer in kalamiti ;  
 for Lazaros, ðer brøðer ðir,  
 had jøst bin kold awe ;  
 and fər dez hi had bin entumð  
 hwen Jizðs kem ðát ðe.  
 (Æis 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 whatsoever  
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 who 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 ðan fiftin furlonꝝ of,  
tú mjlz, az wi sud ðim.)  
Ðe frendli Juwz in ven esed  
søm kømfort tu aförd;  
hwen Marþa, hirig Krjst's  
aproc,

went ȝt tu mit her Lord.  
Meri sat stil widin ðe hūs.

Ðen Marþa sed, or sjd,  
"If ðs, Lord, hadst bin hir beför  
mj bröðer had not djd.

Yet stil j né ðat hwotseör  
ðs askest, God wil giv."

Jizvs repljd, "Ðj bröðer sal,  
bj rezvrekþon, liv."

Ðen Marþa sed, "Æ né hi'l rjz  
agen at ðe last de."

"Æ am ðe rezvrekþon and  
ðe ljf," sed Krjst, "ölwæ.

And huuse trösts himself tu mi,  
ðer hir on erf hi dj,

sal liv agen in mi, and ðen  
sal liv eternali.

Kanst ðs ðis truuf resiv?" Si sed,  
"Ye, Lord, for j beliv

ðat ðs ðe tru Mesja art,  
ðe Søn hum God döf giv."

And ðen si sikretli went hem,  
and tu her sister sed,

"Ðe Master'z køm, and kölet ði."  
Meri in hest öbed,

tu mit her Lord widst ðe tøn,  
hwer Marþa ferst had køm.

Her mörnig frendz spöezd si went  
tu wip at Lazarus' tum,

and föled; til at Jizvs' fit  
si tru herself, and sjd,

"If ðs, O Lord, hadst böt bin hir,  
mj bröðer had not djd."

Hwen Jizvs so her tirz, (hiz hart  
ov pur kompaþon med,)

hi grönd wid sorö, and inkwörd,  
"Hwer iz hiz bodi led?"

Ðe sed tu him, "Lord, køm, and  
si."

Ðen Jizvs wept. Ðe sed,  
"Si hš hi lövd him. Mark hiz fes,  
wid sorö överspred."

Søm 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 dis man from det?" de Lord,

stil grœniȝ from hiz mjnd,  
kem tu de grev. It woz a kev;  
a stœn ppon it le.

den Jizvs sed, "Remuv de stœn."  
(Hi wud hiz pser displœ.)

den Marfa vntu Jizvs sed,  
"Tu-dœ iz de fœrst de  
dat hi haz len amvȝ de ded."

Bvt Jizvs anserd her,  
"Sed j not, If dœ wud'st beliv,  
God'z glœri sud apir?"

den woz de stœn muvd from its  
ples;

and, listiȝ vp hiz jz,  
hi sed, "O Fœder, di j bles,  
huu hirest mi œlwœz.

Æ nu dœ dœst, bvt for de sek  
ov vœterz, dœs j pre;

dat de me si dat j am sent  
bj di, tu tig di wœ."

dis havin sed, hi krjrd alœd,  
"O Lazarvs, kœm fœrst!"

de ded œbed dat vois divjn,  
and kem from œt de ert;  
hiz handz and fit wid grev-klœtz  
bœnd,

a napkin rœnd hiz hed;  
sed Jizvs, "Lœus him, let him gœ."

œl dœt woz nœ alœd:  
and meni Juif frendz belivd,  
tu hum diz fiȝz wer sœn;  
bvt sœm vntu de Farisiz  
dis mirakel med nœn.

## SEKŒON 130.

*de Sanhedrim asembl tu deliberet konsœrniȝ de Rezprœkœson ov Lazarvs.*

Jon 11. 47, 48.

A kœnsil den de ĝif priests held,  
hœ de mjt put Krjst dœn.

de sed, "Wi du nœ mirakel,  
dis man ĝenz gret renœn.

And if wi let him dœs alœn,  
œl wil beliv on him:

de Rœmanz den wil kœm, kil vs,  
and bœrn Jerusalem."

## SECTION 131.

*Caiaphas prophecies.*—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.

Den Kaiafas, hu woz dát yir  
de hi prist ov de Juuz,  
sed, "It iz beter far for us  
dat dis wón man sud luz  
hiz lif, dan dat de nesón bi  
destroid, and Izrael fed;  
and ol er seremónial rjts  
bi wíterd and deked."  
And dis hi spek, not ov himself,  
bót biij hi prist dát yir,  
hi profesid dat Krjst sud di  
for ol, bót far and nir;  
and gaster ol God'z gildren dat  
wer skaterd far abrod,  
bót Juu and Jentjil in wón feld.  
De rest hiz spiç aplod.  
From dát de fersť de Juuif prists  
tuk kónsel, Krjst tu sle.  
Den Jizps left Jerusalem,  
and did at Efraim ste;  
and der, wíť hiz disipelz, hi  
lívđ for a tjm in prjvasi.

## BUK IX.

## SEKŞON 132.

*Stet ov de pöblik mjnd at Jerusalem  
beför de last Pasöver Krjst attended.*

Jon 11. 55-57.

De Juuif Pasöver woz nj,  
and tu dát sekred fist,  
de Juuz from everi rijon rşnd,  
(from deli kerz relist,)  
flokt tu Jerusalem, dat de  
demselvz mjť purifj,  
beför de Pasöver began,  
and it it joifuli.  
For Jizps ofen de inkwird,  
and mvg dezjrd tu né  
hweder hi wud de fist atend,  
in spjt ov everi fe.  
Nş bót gif prists and Farisiz,  
and ol de Sanhedrim,  
wíť tu disköver hwer Krjst woz,  
dat de mjť kaptur 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 bi Meri.*

Matju 26. 6-13. Mark 14. 3-9.  
Jon 12. 1-11.

Siks dæz befor de Pasover,  
de Lord tu Beðani kem,  
de rezidens ov Lazarus,  
ov rezvrekſjon fem.  
And in de huss ov Simon der,  
Krjst did a fist atend,  
and Lazarus sat dsn tu it  
wid hiz ljf-givij Frend.  
Bwt Marſa servd. Den Meri tuk  
a pœnd ov ointment, swit  
and kostli, ov pur spjknard med,  
and pœrd it on hiz fit.  
Her lœv woz græt, and on hiz hed  
ſi lavijſt de perfum ;  
den wjpt hiz fit wid her œn her :  
riç œdor fild de room.  
Hwen hiz diſipelz sœ diſ did,  
de wer ofended sœr,  
and wiſt de ointment had bin sœld  
for mœni, dat de pur  
mjt gen de benefit ov smz.  
And Judas, tretor bœld,  
eſpeſali woz grivd derat,  
and wud hav had it sœld,  
not for de pur, bwt for hiſſelf,  
bekœz a ðif woz hi,  
and bœr de bag, and kerd for not  
bwt wœrldli properti.  
Den Jizds sed, " Forber tu blœm  
diſ akt ov Meri'z lœv,  
for ſi haſ rot on mi a wœrk  
hwjç u ſud œl apruv.  
De pur ar œlwez wid u, and  
hwener u wil, u me  
du gud tu dem, bwt i ful suun  
mœst pas from eſt awœ.  
Si haſ dœn hwot ſi kud, tu ſœ  
her feſful gratitud ;  
and haſ anointed mi befor  
mj berial, az endud  
wid nolej ov mj kœmjn fet.  
I tel u dat diſ did  
ov her pur çariti ſal bi  
prœklemd, 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 mj Gospel sal bi priçt,  
 truust ðe komin eȝ :  
 ðe onor ov ol sents sal bi  
 her lastin heriteȝ."

Den meni ov ðe Juz, hu nu  
 dat Krjst, woz in dát ples,  
 kem ðer tu vizit him, and en  
 hiz majesti and gres ;  
 and olse tu si Lazarus,  
 hum from ðe ded hi rezd.  
 Bt ðe gif prists, hu heted moȝ  
 tu hir ðe Sevier prezd,  
 dezjnd tu morder Lazarus tu,  
 bekoz hwj 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 nj  
 vntu Jerusalem,  
 gret krødz ðat kem op tu ðe fist,  
 met Krjst wið lød aklem.  
 Wið psm-tri brangez in ðer  
 handz,  
 ðe grited him, and krjð,  
 "Hozana! Blest bi Izrael'z kin ;  
 Let him bi glørifð  
 hu komet in ðe Lord'z hj nem."  
 Az ðe dru nir ðe ples,  
 hi sent from hiz disjpelz, tú,  
 tu gø befør hiz fes,  
 and sed, "Gø tu dát vileȝ, and  
 direktli yi sal fjnd  
 an as and kølt, hweron nø man  
 haȝ sat : ðe kølt vnbjnd  
 and brjȝ him hider. And if wøn  
 inkwjr, 'Hwj du yi sø ?'  
 replj, 'Bekoz ðe Lord haȝ nid.'  
 And hi wil let him gø."  
 Ol ðis woz ðøn, sè ðat ðe wørdz  
 ov Juda'z profet wer  
 fulfild, hu seȝ, "Bi not afred,  
 O Zjøn'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 kɪŋ aprøʒeʃ, mɪk,  
 and sɪtɪŋ on an as,  
 ɪven on an as'ez fəʃl;" bʊt hwen  
 ðɪz wɜrdz həd kʊm tu pəs,  
 dʒɪzʊs' dɪsɪpəlz nʊ ɪt not.  
 ɪet aftərwɜrdz, hwen hɪ  
 wɔz glɔrɪfɪd, ðe ʊndərstud  
 ðɪs səkred mɪstəri.  
 ðe went, akɔrdɪŋ tu krɪst's wɜrd,  
 and fəʊnd əz hɪ həd sed,  
 and brɔt ðe kɔlt, and ðərwɔn  
 ðər ɡərnmənts sʊn ðe led:  
 and dʒɪzʊs sət ʊpɔn ðe kɔlt.  
 And mənɪ ju:z hu nʊ  
 ðət krɪst rəzd ləzərəs frɔm ðe ded,  
 bɔr wɪtnəs ðɪs wɔz 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."

## SEKŌN 135.

*De pipel mit Krjst wid Høzanaz.  
 Krjst aprøʒeʃ Jerusalem.*

Matʃu 21. 8-11. Mark 11. 8-11.  
 Luuk 19. 36-40. Jon 12. 19.

Az ðe desended frɔm ðe mɔnt  
 ov Olɪvz, and drɔw nɪr  
 ʊntu Jerusaleɪm, vɛst krɔdz,  
 hu kəm krɪst's wɜrdz tu hɪr,  
 kʊt bræŋʒez frɔm ðe trɪz, and ðen  
 ðe kɛst ðem on ðe rɔd,  
 tuɡeðer wɪð ðər ɡərnmənts, and  
 sɑŋ ʊntu God ðɪs ɔd:—  
 "Høzənə tu kɪŋ Deɪvɪd'z sɔn;  
 Høzənə wɪ prɔklem;  
 mɔst blesed bɪ ðe kɪŋ ðət kɔmz  
 ɪn ɡrət Jeɦovə'z nem.  
 Høzənə ɪn ðe hɪʒest heven,  
 let pɪs for ever reɪn;  
 mɛ Deɪvɪd'z kɪŋdɔm kɔm on ɛrð,  
 and evermɔr remen."  
 ðe Fərisɪz dɪsplɪzd at ðɪs,  
 sed, "Lord, rebʊk ðər noɪz."  
 Bʊt dʒɪzʊs sed, "ɪf ðɪz wer stɪl,  
 ðe stɔnz wud rəz ðər voɪs."  
 ðen sed ðe Fərisɪz, "Behøld,  
 wɪ kən nɔ mɔr prevəl;  
 ðe wɜrld ɪz fɔləɪŋ aftər hɪm.  
 and nʊ ɔr pʊər mʊst fəl."

## 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."

## SEKŒON 136.

*Krist's Lamentation over Jerusalem, and his profesi ov its deströkfjon.*

Luk 19. 41-44.

Hwen Krjst kem nir, hiz hart woz  
tu ðjnk ov Selem'z fet; [muvd  
hi wept, ðat it sud sê despiz  
hiz mersi, til tu let;  
and sed, "Jerusalem, if ðs  
hadst nœn in ðis ðj dē,  
ðe ðjnz beloŋjŋ tu ðj pis!  
Bvt nœ ðe pas awe,  
for ever hiden from ðjn jz.  
ðe dez wil sun apir  
in hwjç ðj enemiz wil kœm  
on ði wjð sœrd and spir,  
and hem ði in on everi sjd,  
and lē wjð ðe grœnd:  
ðj çildren, wjð ðj stœnz, sal fœl,  
and mizeri abœnd;  
bekœz ðs nœst not ðe tjm  
ov ðis ðj vizitefjon.  
ðj pomp, and prjð, and sin, hav rot  
ðj œn eksterminefjon."

## SEKŒON 137.

*Krist, on enterjç ðe siti, kasts ðe bjærz and selærz st ov ðe Tempel.*

Matj 21. 10-13. Mark 11. 11.  
Luk 19. 45, 46.

Krjst enterd ðen Jerusalem,  
and tu ðe tempel went;  
and az hi muvd aloŋ in stœt,  
ðe krœd askt hwot it ment.  
Eksjtment fild ðe ples. "Hw'z  
ðis?"  
jç tu hiz nœbr sæf.  
Replj woz kwikli herd, "It iz  
Jizps ov Nazaref,  
ov Galili." ðe nç hiz nem,  
for hi had wœn ðer sæf.  
Untu ðe tempel Jizps went,  
and ðœz hu bot and sœld,  
hi drœv awe, and œvertrœu  
ðer tabelz and ðer gœld,  
and sits ov ðœz hu dœvz prœvjð,  
and sed tu ðem, "'Tiz rit,  
'Mj hœs sal bi a hœs ov prerj';  
bvt jç loj ðjvz 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,

## SEKŞON 138.

*Krist hilz ðe sik in ðe tempel, and  
repruvz ðe gif Farisiz.*

Matq 21. 14-16.

Az Jizps in ðe tempel stud,  
ðe bljnd and læm drø nj  
tu him for kqr. Hi hilz ðem ol.  
Bøt nøt kud satisfj  
ðe gif prists and ðe skrijbz ðat hi  
woz sent bj God mōst hj.  
Æ si hiz wōnder-wōrkiŋ pser,  
ðe hir ðe çildren kri,  
“Hōzana tu kiŋ Deivid’z sōn,”  
and angrili replj,  
“Døst ðs not hir ðe wrdz ðe  
se?”

Hi mjldli asks ðem, “Hwç  
ar yç sō rōf? Hav yç not red  
ðiz wrdz, hwç jstifi  
ðem, ‘From ðe mōst ov bebz j’l  
rez  
a soŋ ov trijpmf in mj prez?’”

## SEKŞON 139.

*Som Griks at Jerusalem dezjr tu si  
Christ.—Jon 12. 20-44.*

Som Griks wer at Jerusalem,  
tu wrfjip at ðe fiŋt,  
ðe kem tu Filip, earnestli  
preferiŋ ðis rekwest:—  
“Wi wud si Jizps, ser,” sed ðe.  
Filip tu Andru tøld,  
and bøt tu Jizps sun reper,  
ðe mesej tu vnföld.  
Æen Jizps sed, “Æe sr iz kōm,  
mj nem tu glōrifj,  
az Sōn ov man. Eksept a gren  
ov hwit bi ertt, and dj,  
it stil remenz wōn gren; bøt if  
it dj, it briŋz fōrt fruit.  
Sø hi ðat lōvz hiz selfj ljf  
fal luz ðe veri ruot  
ov hapines; bøt hi ðat hets  
hiz selfj ljf, hwçl hir,  
fal kip hiz beter ljf, and liv  
for ever, fri from fir.  
Hi ðat wud serv, juð folø, mi,  
in feŋ and lōv 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 hwer i am, hi tu sal kòm,  
 and onor sal resiv  
 from God mi Fæder, hu wud ha  
 ol men in mi beliv.  
 Mi sæl iz dipli trøbeld næ,  
 and hwot sal i eksklèm ?—  
 Mi Fæder, sæv mi from ðis ær ?  
 yet for ðis ær i kæm.  
 Fæder, ði æn nēm glørifj.”  
 From heven a vois ðen krjð,  
 “ Mi nēm, hwiç iz ekzølted hi,  
 sal mør bi glørifjð.”  
 ðæz hu stud bi wer mæg  
 amæzd,  
 and sed 'twoz tønðer'z sænd ;  
 sòm sed, it woz an enjel'z vois  
 ðat ekød from ðe grænd.  
 Bvt Jizvs sed, “ ðis vois hæf kòm  
 for yr sæks, not mi æn.  
 Næ iz ðe jpmen't ov ðis wrøld ;  
 its prins iz øvertrøn.  
 Hwen i am lifted øp from er't,  
 j'l drø ol men tu mi.”  
 Bi ðis hi sæð ðe mød ov ðet  
 ov hiz hūmaniti.

ðe pipel sed, “ ðe lø deklærz  
 Krjst livz eternali :  
 hæ ðen sæest ðæ ðe Søn ov man  
 møst sun vplifted bi ?  
 Hu iz ðis Søn ov man ? ” ðæ  
 askt.  
 And Jizvs mæð replj,  
 “ A litel hwjð ðe ljt remenz,  
 wøk bi it til yi ði,  
 lest darknes kòm on ønawærz,  
 and yr wæ hiden bi ;  
 beliv ðis ljt, wøk bi it, and  
 bi foløerz ov mi.”

ðæs haviñ sed, Jizvs arøz,  
 and hid himself from ðem.  
 Bvt ðe sæ meni mirakelz  
 ðe sò, ðe did kontem.  
 ðæs woz fulfild ðzaia'z wørd,  
 hwen hi tu God apild,  
 “ Lord, hu hæf ær repørt belivð  
 hwer iz God'z arm revild ? ”  
 Bi wilful ønbelif ðe føl ;  
 for az ðzaia sæt,

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.

## 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.”

“ Æ blind ðer ȳz, mek hard ðer  
 harts,  
 and ruf on ðer ȳn deð,  
 lest ðe jud si, and vnderstand,  
 repent, and kip ðe lō.”  
 Sē spēk Īzaia ov ðe Krjst,  
 huuz glōri hi fersō.  
 Yet 'mōgst ðe ruulerz huu wer gif,  
 meni belivd on him ;  
 bpt, firful ov ðe Farisiz,  
 and ov ðe Sanhedrim,  
 wud not konfes and ȳn ðe Lord :  
 ðe lōvd aplōz mōr ðan hiz  
 wprd.

## SEKŒON 140.

*Krjst deklērz hiz unjon wið ðe Fader,  
 and ðe objekt ov hiz misjon.*

Jon 12. 44-50.

Æn Jizps sed, “ Huusē belivz  
 on mi, Mesja tru,  
 belivēf not on mi alēn,  
 bpt God, huuz wīl ȳ du.  
 And hi ȳlsē ðat siēf mi,  
 siz Him ðat sent mi hir.  
 A līt intu ðe wōrld, ȳ kōm,  
 ðe līt ov heven mōst klir ;  
 ðat huusēever fal beliv  
 in mi, me wōk nē mōr  
 in darknes and in ignorans,  
 az ðe hav dōn befōr.  
 Not ȳ alēn jōj ðēz huu hir  
 mj wōrdz, and disōbe ;  
 ȳ rēder kem tu sev ðe wōrld  
 ðan jōj it at ðis ðe.  
 Hi ðat rejekts mi and mj wōrdz,  
 haf wōn ðat jōjēf him ;  
 in ðe last ðe, ðe wōrdz ȳ spik  
 fal jōj him, az suprim.  
 Ī hav not spēken from mjself,  
 bpt Hi from huu ȳ kem  
 komanded mi hwot ȳ jud se  
 and spik in hiz gret nem.  
 And ðis ȳ nō, hiz jōst komand  
 iz everlastin līf ;  
 hwotē ȳ spik, ðerfōr, iz wið  
 ðe Fader'z wizdom rīf.”

## 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 ðe siti, and goz tu Beþani; after hwig hi goz tu Jerusalem, and kondemz ðe baren fig tri.*

Matþu 21. 17-19. Mark 11. 11-14.

Þen Krist departed wið ðe twelwe  
 , hwen iventid woz kþm,  
 and lojd in Beþani, hwær hi  
 had letli med hiz hþm.  
 Nekst mornig, hi retþrnd þntu  
 Jerusalem agen;  
 and az hi went, hi hþnggerd sþr,  
 and kud nþ fud obten.  
 Siig a fig tri in ðe we,  
 hi kem tu it, bþt fþnd  
 nþ frut ðeron, bþt þnli livz,  
 hwig 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 svþ þþer.  
 it drupt its livz immidietli,  
 and wiðerd from ðat þr.

## SEKŌON 142.

*Þe Skriþz and Gif Prists sik tu destr Jizþs.*

Mark 11. 18. Luk 19. 47, 48.

And in ðe tempel everi ðe  
 hi tþt ðe pipel ðer;  
 ðe skriþz and gif prists herd, an  
 sþt  
 hþ him ðe mjt ensner,  
 bþt kud not fnd hwot ðe mjt du  
 ðe pipel rþnd him gladli dru;  
 bþt ðe beþer hiz tigig kweld,  
 and ol ðer artifeþez fþld.  
 And hwen ðe iventid woz kþm,  
 hi left ðe siti for hiz hþm.

## SEKŌON 143.

*Remarks on ðe Baren Fig Tri.*

Matþu 21. 20-22. Mark 11. 20-26.

And in ðe mornig, 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 disjipelz marveld, bõt  
 de Lord did tu dem se,  
 "Hav feþ in God, and yi sal sunn  
 yet greter sjnz disple.  
 And iven if wið vndstijg feþ  
 vntu a mænten vast,  
 yi se, 'Bi dæ remuud, and bi  
 intu de øfan kast,'  
 it sal bi døn; and øl de þingz  
 hwiç yi dezjr, in prær,  
 beliv dat yi resiv dem, and  
 yi'l fnd dem redi dær.  
 And hwen yi præ, forgiv øl dæz  
 hu hav ofended u;  
 den wil yr Hevenli Fæder giv  
 de pardon hwiç u sù.  
 Bõt if yr harts wil not forgiv  
 yr 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 bj hwiç hi akted.*

Maþu 21. 23-27. Mark 11. 27-33.  
 Luuk 20. 1-3.

It kem tu pas abøt dis tjm,  
 az Jizvs priçt de wørd  
 widin de tempel'z lofti wølz,  
 and meni stud and herd,  
 de priests and skriþz kem øp, and  
 "Bj hwot øtoriti [askt  
 døst dæ perform dji wøndrøz  
 wørks,  
 and hu empøerd di?"  
 Den Krjst persivd dær giþ, and sed,  
 "Ferst anser mi wøn þij,  
 and j wil truli giv replj  
 tu dis yr 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 fnd 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 falsèr 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 ðe in pter grif  
 will stœn Ʒs, for ðe ar konvinst  
 Jon woz a profet tru."  
 Ʒe sed, "Wi kanot tel." Ʒen  
 sed, "Njder tel i Ʒ [Krijst  
 bi hwot Ʒforiti i du  
 ðiz ðingz; bœt, Ʒ wil ðind,  
 if Ʒ bœt truuli serç for truif  
 wið pur and onest mjnd."

## SEKSON 145.

*Parabel ov de Tŕu Sonz.*

Matŕ 21. 28-32.

"A serten fsæter had tu sœnz;  
 and Ʒntu wœn hi sed,  
 'Gœ, in mj vinyard wœrk.' Bœt hi  
 ðis ivil anser mœd,  
 'Ʒ wil not.' After, hi repents,  
 and gœz œbidientli.  
 Ʒe fsæter tu ðe sekond sœn  
 sed ljkwiŕ,—'Wœrk for mi.'  
 Ʒis sœn woz jentler in hiz spig,  
 bœt fœlser in hiz hart:  
 hi sed, 'Ʒ'l gœ,' bœt hi went not,  
 aktiŕ a tregerœs part.  
 Nœ hwig œv ðiz tŕu sœnz did best  
 perform hiz fsæter'z wil?"  
 Ʒe Skriŕbz repljð, "Ʒe ferst, for hi  
 did hiz komandz fulfil."  
 Ʒen Jizœs sed, "Bj ðis sœm rul  
 yi du ŕselvz akŕz;  
 for pœblikanz and harlots gœ  
 tu heven; hwjł Ʒ refŕz.  
 For ðe, ðœ rud and ignorant,  
 du yet repent and tœrn;  
 bœt Ʒ, pretending œl ðat's gud,  
 mj greŕps Gospel skorn.  
 Jon kem tu Ʒ in rjtiœsnes,  
 and Ʒ wud not beliv;  
 bœt ðœz Ʒ kœl ðe bes and vjł,  
 hiz doktrin did resiv;  
 and hwen Ʒ sœ enœf tu pruv  
 hiz mesœj woz from heven,  
 Ʒ fœd nœ penitens, nor pred  
 ŕr 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.”

SEKSON 146.

*Parabel ov de Vinyard.*

Matj 21. 33-46. Luuk 20. 9-18.

“Hir n̄s anoder parabel:—  
 Der woz a serten man,  
 a h̄sholder ov gud reput,  
 hu on a t̄jm began  
 tu plant a vinyard. Nekst hi hejd  
 it r̄nd ab̄st, and den  
 a wjn pres bilt, and t̄ser, and let  
 it st̄ tu h̄zbandmen.  
 B̄t hi ahwjl retjrd afar,  
 and der loŋ t̄jm hi spent;  
 and at de sizon for de frut  
 a servant h̄m hi sent,  
 hu from de h̄zbandmen rekwjrd  
 d̄at hwiŋ woz in der hand.  
 B̄t sun ’twoz f̄nd d̄ez wiked men  
 despjzd der Lord’z komand;  
 hiz mesenjer de bit, and dr̄v  
 him destitut aw̄e.  
 Der lord den sent a sekond, hum  
 de sun kontrjvd tu sle.  
 A derd de wounded kruelli;  
 st̄nd him, and meni m̄r  
 de bit, and in der wiked spjt  
 trited wid anger s̄r.  
 At last der lord sed, ‘F̄ wil send  
 mj̄ ̄n bel̄ved s̄n;  
 hum, hwen, de si, de’l reverens;  
 mj̄ wil wil den bi d̄pn.’  
 B̄t hwen d̄iz men beheld de s̄n,  
 de tu iŋ v̄der sed,  
 ‘Dis iz de ̄r, hum, if wi kil,  
 wi sal, hwen hi iz ded,  
 obt̄n de vinyard for ̄rselvz.’  
 And den de kast him st̄  
 and sl̄u him. Hwen de master  
 komz,  
 hwot wil hi du?” “N̄ d̄st,”  
 de sed, “hi wil destroi d̄ez men,  
 and den s̄m v̄derz guz  
 for hiz riŋ vinyard, sp̄g az wil  
 not hiz j̄st rjts refuz.”  
 Den Jiz̄s sed tu d̄ez ̄f̄ prists,  
 “Derfer j̄ se tu ̄,  
 God’z kinđom yi n̄ m̄r sal hold,  
 yi render not ̄r d̄;  
 it sal bi given tu d̄ez hu wil  
 its fruit 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, [yi  
 'Ðe stœn hwiç ðe prœd bilderz left,  
 (ðæt stœn yi nœ 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 huœ stœmbelz on ðis stœn,  
 mœç pen and hœrt wil fiçd ;  
 bœt him on hum its wœt sal fœl,  
 it wil tu pœder grinçd."  
 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 Mærç Fjst.*  
 Mafç 22. 1-14.

Ðen Jizœs spek agen tu ðem  
 in parabelz, and sed,  
 "Heven'z kiçdom mœ bi likend tu  
 a serten kiç, hu mæd  
 a mærç for hiz spn, and sent  
 hiz servants tu kœl ðœz  
 hu wer invjted, tu ðe fist.  
 Bœt ðe perversli çœz  
 tu trit wiç skorn ðe monark's gres  
 and hospitãliti ;  
 and went ðer wœ, tu wrk or ple ;  
 hwjçl pœrçz krueli  
 hiz mesenjerz did persekœt,  
 and slœ ðem spjçfuli.  
 And hwen ðe kiç woz tœld ðis ðiç,  
 hiz ænger rœz apes ;  
 hi sent hiz armiz fœrt, slœ ðem,  
 and ðen ðestroid ðe plœs.  
 Ðœn tu hiz servants hi sed ðœs :  
 'Ðe wediç fjst iz set,  
 bœt ðœz invjted wer not fœnd  
 wrði 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 sūmon ol yi fīnd  
 vntu ðe fīst, bōþ bad and gud.  
 ðē did az hi dezdnd.  
 Sē woz ðe bagkwet fōrnīst sūn ;  
 and hwen ðe bōntīps kīng  
 kēm in tu sī ðe gēsts hūm ðps  
 hiz mesenjerz did brīng,  
 hi sō a man hū had not on  
 a wedīng garment. ' Frenđ,  
 sed hi, ' hō kanst ðs ðps  
 ðe vðer gēsts ofēnd  
 bj ðī atīr ? ' Hi kud not spīk.  
 ðē kīng sed, ' Bīnd him fast,  
 tek him awē, and let him bī  
 tu ōter darknes kast.'  
 ðē menī ar invīted, fū  
 ar gēzen at ðe last."

## SEKŖON 148.

*Krist replīz tu de Herodīanz konsernīng  
 Tribūt Mōni.*

Mađų 22. 15-22. Mark 12. 13-17.  
 Luuk 20. 20-26.

ðē Farīsīz konspltded hō  
 ðē mīt ensner ðe Lord  
 in konversejōn : sē ðē woçt  
 and joīnd, in wōn akord,  
 wīð ðe Herōdīanz, and spīz  
 hū past for devōtīz,  
 ðat ðē mīt Krīst wīð trīzōn gārj,  
 and on hiz person sīz.  
 ðē kōm tu him wīð fōls pretens,  
 and sē, " Ful wel wī nē  
 ðat ðs dōst tīg God'z trūth, vnmuvvd  
 bj men'z ven wrdız belē.  
 Tel vs ðen, plēnli, Iz it rīt  
 for Juuz, līk vs, tu pe  
 tribūt tu Sīzar, hū dōt ren  
 bj elīen Jentīl swē ?"  
 Bōt Jīzps sō ðer wīkednes,  
 and grōs hipokrīsīz,  
 and sed, " Hwī du yi tempt mī ðps  
 bj ðīs vñfer dīsgīz ?  
 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," de se.  
 Krijst did dis anser giv,  
 "Grant vntu Sizar hwot iz hiz;  
 benid hiz ren y liv:  
 and grant tu God hwot'er belongz  
 tu him bj rijt divjn."  
 On dis de gilty kwestionerz  
 relinqwist der dezin,  
 admjrd hiz anser, held der pis,  
 and did nør mør ese  
 tu ensner de Lord wid gilful  
 wördz,  
 and, wønderin, went der we.

## SEKŒON 149.

*Krijst repliz tu de Sadysiz konsernin  
 de Rezprekjon.*

Matj 22. 23-33. Mark 12. 18-27.  
 Luk 20. 27-40.

Den serten ov de Sadysiz  
 huu beldli did denj  
 de rezprekjon from de ded,  
 vntu de Lord aplj,  
 tu kwestion him abt dis tin,  
 and dws der kwnij tri:—  
 "Akordin tu Møzeik lo,  
 seven brestren, hu ar ded,  
 did, in spksejon, az ordend,  
 de self-sem wuman wed.  
 And last ov ol de wuman djd.  
 Ns if indid der bi  
 a rezprekjon ov de ded,  
 huuz løful wij iz ji?"  
 Jjzws repljd, "Yi er, bekøz  
 yi duu not vnderstand  
 de wizdom ov de Skripturz, nor  
 de mjt ov God'z rijt hand.  
 In dis wørlð pipel mari and  
 ar marid, bvt not sør  
 in dát eternal wørlð tu køm,  
 de wørlð tu hwig ol gø.  
 De huu ar wørfi tu aten  
 de rezprekjon brjt,  
 mari nør mør, lik men, bvt dwell  
 az enjelnz in God'z sjt.  
 Ns dát de ded ar rezd agen,  
 iven Møsez dwt førse,  
 for, in de børnin buš, 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, "As anserest  
wel;  
nor did de densfort der  
tu kwestion him, nor sik, wid hiz,  
der wizdom tu komper.  
And ol de multitud admird;  
hi woz tu dem az wvn inspird.

## SEKSON 150.

*Krist repliz tu de Loier konsernij de  
Komandments.*

Matj 22. 34-40. Mark 12. 28-34.

And hwen de Farisiz persivd  
de Sadqsiz' defit,  
de kem tugefer, dat de Lord  
hiz tigij mijt repit.  
And wvn, a Skrijb ov Mozes' lo,  
wud trj him on dis wijz:  
"Se, Master, hwiç de gret komand?"  
Den Jizps dvs repliz;  
"De ferst ov ol komandz iz dis,  
De Lord sr God iz wvn;  
and ds salt lrv him wid di sel,  
and hart, and mjnd, alvn.  
De sekond tigez lik de ferst,  
dis lo ov lrv most kjnd;  
Di nebr, lik di self, ds salt  
lrv wid an ikwal mjnd.  
Ne hjer rul haz God ordend;  
on dis hanz ol de lo;  
de profets tu hav tot de  
sem."

De Skrijb sed, "As dvst dro  
tru wizdom from de Wprd ov ljf;  
for der iz bvt wvn Lord;  
and derz huu lrv him wid de hart  
and sel, in swit akord,  
wil bi resivd bj him abov  
ol pips ofererz  
ov oxen and ov spj, huu ar  
bvt stsjd wvrsjperz."  
Hwen Jizps herd dis spjç diskrit,  
hi tu de Skrijb dvs sed,  
"As art not far from heven, and in  
de lo ds 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,

## SEKΣON 151.

*Krist inkwirz ov de Farisiz konsernig de Mesja.*

Matfj 22. 1-46. Mark 12. 35-37.  
Luk 20. 41-44.

And hwil de Farisiz wer der,  
Jizvs dñs-kwestiond dem :  
“ Hwot ðink yi ov de Krjst ? Tel  
Ov hwot rut iz hi stem ? [mi.  
Ðe se tu him, “ Ov Devid’z rut,  
for hi iz Devid’z sòn.”  
Hi seþ tu dem, “ Hs iz it ðen  
ðat Devid, hwen aløn  
wið God, in spirit, kolz him Lord ?  
For ðiz hiz wördz, mœst fit :—  
‘ Jehova, or ðe Lord, seþ tu  
mj Lord, (Adonj), Sit  
on mj rjt hand vntil j mek  
ðj fœz bœ at ðj fit.’  
If Devid kold him Lord, hs den  
kan hi bi ðimd hiz sòn ?”  
Nœ man kud anser him ; and ðe  
ðensfœrt ol kwestionz sòn.

## SEKΣON 152.

*Krist sevirli repruvz de Farisiz for ðer prjð and hipokrisi, and pronsnsez a lamentasjon over Jerusalem.*

Matfj 23. 1-39. Mark 12. 38-40.  
Luk 20. 45-47.

Frust ðe land ov Palestjn,  
az Jizvs priçt ðe Wörd,  
ðe vper klas tœrnd from him, bpt  
ðe pipel gladli herd.  
Ðen Jizvs spek ðiz warnig wördz  
tu hiz disjpelz nœr,  
and a gret mœltitjd ov Juz  
hu ljkwjz frond tu hir :—  
“ Ðe Skrijbz and Farisiz nœ sit,  
in Mœzes’ ligal sit,  
ðerfœr, hwen tigiñ Mœzes’ lo,  
it iz bpt rjt and mit  
ðat u œbe ðer wördz, bpt not  
ðer wœrks ; for oft ðe du  
vnholi didz, and spik hwot ðe  
ar konsœs iz not tru.  
For ðe impœz on vðer men  
sœr bœrdenz, 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 rijid löz, and formz and tasks,  
 hwig de refuz tu ser,  
 or tu aliviet; ðer wrks  
 ar ol for pomp and prjð,  
 tu atrakt de notis ov de krød,  
 hu nid a beter gjd.  
 ðe wer pekuliar røbz, and løv  
 tu asum de hjest ples,  
 and kørt obsikwids kompliments  
 ov Rabi, Reverens, Gres;  
 and for a sör ðe mek loj prerz,  
 hwjl mantjm ðe devør  
 de welf ov widøz, and ðe puur,  
 tu swel ðer bløted pser.  
 ðerfor a greter pønishment  
 ðiz hipokrits wil hav,  
 bekoz ðe rob, remorselesli,  
 ði pipel ðe sud sev.  
 Bvt du not yi, mj foløerz, strjv  
 for masteri suprim;  
 az Krjst yr roial Master iz,  
 yi sud az bredren sim.  
 Nor bi entjeld Tiger, Sjr,  
 nor Aba (fader) bi;  
 for wøn aløn yi ðvs sud øn,  
 and hi ðe Lord møst hj.  
 For hi hu wud bi gretest in  
 yr ranks, sal serv ðe rest;  
 and hi hu wud bi med yr gjf,  
 sal bi ðe møst abest.  
 And hi hu hømblbi bsz himself  
 tu dgti, onor tru,  
 for him ðe futyr sr iz rig  
 in prez tu merit dñ.  
 Wø vntu y, yi Farisiz!  
 fòls prists, bøt prød and ven;  
 yi spt øp heven agenst øl men:  
 yi njder it obten  
 yrselvz, nor wil yi søfer ðøz  
 hu wud, tu enter ðer;  
 yr bes hipokrasi døt spoil  
 ðe Çyrç, els brjt and fer.  
 Yi kompas si and land, wid zil,  
 tu gen wøn proseljt,  
 and mek him wørs iven ðan yr-  
 selvz,  
 in heven'z jøst jvjng sjt.  
 Yi bljnd gjdz! velinj ø'r yr  
 fes,  
 lest ivil yi sud si;

And then polluting your base souls  
 By wilful perjury.  
 Ye say 'If, by the temple, oaths  
 Are made, they do not bind ;  
 But if men swear upon its gold,  
 Their oaths lie on the mind.'  
 Ye blinded fools ! do ye not know  
 The temple is more great  
 And holy than its furniture,  
 However bright its state ?  
 'If, by the altar men make oath,'  
 Ye say, 'it leaves them free ;  
 But if by altar's offerings,  
 They must pay faithfully.'  
 Ye blinded fools ! the altar sure  
 Is holier than the store  
 Of gifts thereon, which it doth make  
 More sacred than before.  
 Whoever by the temple swears,  
 Swears by the God therein ;  
 And if he break his oath, he then  
 Commits a heinous sin :  
 And whoso swears by heaven above,  
 Swears by God's holy throne,  
 And Him who sits thereon, by whom  
 False oaths are all well known.  
 Ye hypocrites ! who are so strict  
 In rites and forms minute,  
 And break the holiest laws of God,  
 And each chief attribute  
 Of justice, mercy, faith. 'Tis well  
 To keep each small command ;  
 But holiness of heart and life  
 Is God's most just demand.  
 Ye blinded guides ! who will strain out  
 Each gnat, lest it defile ;  
 Yet scruple not to swallow whole  
 Camels of sin the while.  
 Ye purify the outside, but  
 Ye inwardly abound  
 With all extortion and excess,  
 And desecrate the ground.  
 First cleanse the secret soul within ;  
 Let your desires be pure ;  
 Then will your words and works dis-  
 The soul's bright portraiture. [play  
 Ye are like decorated tombs,  
 Most fair externally,  
 But covering still a loathsome corpse,  
 Foul with putridity ;

and den polutiŋ Ƴr bes sölz  
 bj wilful perjuri.  
 Yi se 'If, bj de tempel, ødz  
 ar med, ðe du not bjnd ;  
 böt if men swer Ƴpon its göld,  
 ðer ødz lj on ðe mjnd.'  
 Yi bljnded fulz ! du yi not né  
 ðe tempel iz mör gret  
 and hœli ðan its fœrnitƳr,  
 hœver brjt its stët ?  
 'If, bj ðe øltar men mek øt,'  
 yi se, 'it livz ðem fri ;  
 böt if bj øltar'z oferinjz,  
 ðe mœst pœ fœffuli.'  
 Yi bljnded fulz ! ðe øltar fœur  
 iz hœlier ðan ðe stœr  
 ov gifts ðeron, hwig it dœt mek  
 mœr sekred ðan befœr.  
 Hœver bj ðe tempel swerz,  
 swerz bj ðe God ðerin ;  
 and if hi bræk hiz øt, hi ðen  
 komits a henps sin :  
 and huusœ swerz bj heven abœv,  
 swerz bj God'z hœli trœn,  
 and Him hu sits ðeron, bj hum  
 fœls ødz ar øl wel nœn.  
 Yi hipokrits ! hu ar sœ strikt  
 in rjts and formz minƳt,  
 and bræk ðe hœliest lœz ov God,  
 and iƳ gif atriƳt  
 ov jœstis, mersi, fœt. 'Tiz wel  
 tu kip iƳ smœl komand ;  
 böt hœlines ov hart and ljf  
 iz God'z mœst jœst demand.  
 Yi bljnded gjdz ! hu wil stren st  
 iƳ nat, lest it ðefjl ;  
 yet skrupel not tu swolœ hœl  
 kamelz ov sin ðe hwjl.  
 Yi Ƴrifi ðe øtsjd, böt  
 yi inwardli abœnd  
 wið øl ekstorƳon and ekkses,  
 and ðesekret ðe grœnd.  
 Fœrst klenz ðe sikret sœl wiðin ;  
 let Ƴr ðezjrz bi Ƴr ;  
 ðen wil Ƴr wœrdz and wœrks disple  
 ðe sœl'z brjt pœrtretƳr.  
 Yi ar ljik ðekoreted tumz,  
 mœst fœr eksternali,  
 böt kœverinj stil a lœtsœm korps,  
 fœl wið Ƴtriditi ;

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,

so stwardli me yi apir  
 rijtips tu men beler ;  
 bwt inwardli ar ful ov frød,  
 az God abov dnf nō.  
 Ur fssterz sluv God'z hēli sierz  
 and profets, and yi stil  
 reper ðer tumz, and kršn ðe work  
 ur fssterz rōt sē il.  
 And yet yi se, ' If wi had livd  
 in ðez sr fssterz' dez,  
 wi wud not hav joint handz wid  
 in ol ðer mōrderers wēz.' [ðem  
 Yet bj ðes garnisjñ ðe tumz  
 bj ðjrful mōrdererz bilt,  
 yi ratifj ðer vileni  
 and konsekret ðer gilt.  
 ðen fil yi vp ðe mezur, ful,  
 ov ur fōrfssterz' vjs ;  
 vjperz wer ðe, serpents ar yi  
 ov gjl and avaris ;  
 and hš kan yi or ðe eskep  
 damnejon for ol ðis ?  
 Behōld j send tu u agen,  
 profets and sejez tru ;  
 and az ur fssterz did ov øld,  
 yi, ðer vil sōnz, wil du ;  
 and sōm u'l persekut and skōrj,  
 and tortur in ur het,  
 and sōm u'l slē and kruisifj,  
 nor yet ur rej abet ;  
 ðat vpon u me fōl ðe kōrs  
 ov ol ðe rijtips blōd  
 sed on ðe erð, from Ebel'z, and  
 ðe sents beyond ðe flōd,  
 tu ðāt ov Zakarjas, hum  
 yi sluv on hēli grōnd,  
 nir tu ðe tempel'z oltar, hwer  
 mersi jud mōst abōnd.  
 O Selem ! O Jerusalem !  
 hu dōst ðj profets sle,  
 and stonest ðez sent vntu ði  
 tu tiç ði God'z øn wē ;  
 hš oft wud j hav gaderd ol  
 ðj çildren 'nid mj ker,  
 iven az a hen prōtektis her yōj  
 from vjølens and sner ;  
 and yi wud not ! Ur hšs wil suun  
 ol desolet bi lēd :  
 and u šal never mōr behōld  
 ur kīj, bj u betred,

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. Luk 21. 1-4.

Az in ðe tempel Jizvs sat,  
 and so ðe treguri,  
 hi noted hþ ðe pipel ðer  
 gev az ðe plizd, kwjt fri.  
 ðe riç kast in ðer larjer gifts,  
 sþm wißt tu mek a jþ ;  
 and wþn pur wiðer fru in øl  
 ji ðen had tu bestø,  
 tú mjts. ðe Lord ðen tþrnd, and  
 dispelz ðþs adrest, [hiz  
 "H tel u, ðis pur wiðer haþ  
 given mør ðan øl ðe rest.  
 Ov ðer abþdans, ðe hav helpt  
 ðe oferinj ov ðe Lord,  
 ji, ov her poverti, her øl  
 dþt tu hiz køz aførd."

## BUK X.

## SEKΣON 154.

*Krjst fòrtelz ðe destrnkþon ov Jerusalem, ðe end ov ðe Juwiß dispenseþon, and ðe konsomeþon ov ðe øj.*

Matþ 24. 1-35. Mark 13. 1-31.  
 Luk 21. 5-33.

Az Jizvs from ðe tempel wøkt,  
 hiz foløerz pointed øt  
 tu him ðe bildinj, and ðe gifts,  
 hwiç ðøz hu wer devst  
 had oferd tu ðe Lord. ðe sed,  
 "Si, Master, hwot iz hir!  
 hþ vast ðiz bildinj ; and ðe stenz,  
 hþ stetli ðe apir!"  
 Jizvs repljð, "Si yi ðiz þinj?  
 Øl ðat yi nþ behøld  
 þal bi ør'þron sþm futþr 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 :

ƒal pas awe, and everi ston  
 bi leveld tu de grænd.  
 And verili i se, dat non  
 ov ðiz ðinz ƒal bi fœnd."

ƒen hi asended Olivet,  
 'genst hwiç de tempel son,  
 and prijetli vntu him kem  
 Jemz, Piter, Andruu, Jon ;  
 "Master," de askt, "hwen ƒal  
 ðis bi ?"

and hwot sijn ƒal bi sœn  
 bœt ov ði kœmin, and de tijn  
 hwen ðiz ðinz ƒal bi dœn ?"

And Jizvs ðœs tu dem replid :  
 "Tœk hid dat non desiv ;  
 for meni in mi nem wil kœm  
 hum yi mœst not believ.

ƒe'l se, 'Behœld de Krist !' and ðœs  
 wil meni lid asjd :  
 folœ dem not ; de tijn iz nir  
 hwen ðiz ðinz ƒal betjd.

Ov plots, and rumorz ov gret worz,  
 u'l hir, bœt du not fret ;  
 ðiz ðinz mœst hapen ferst ; bœt nœ  
 de end ƒal not bi yet.

Nœson and kinðom ƒal riz vp  
 agenst iç vder ðen,  
 and erikwœks gret, in djiverz parts,  
 ƒal teriç mœst men ;

and faminz, plegz, and firful  
 sjts,

and sijnz from heven abœv ;  
 yet œl ðiz sorœz ar bœt ljt  
 tu ðœz hwiç erœ ƒal pruuv.

Wntu urselvz tek hid betijnz,  
 for u wil sœfer ferst,  
 and bi, for mi sœk, biten, bœnd,  
 imprizond, trjd, akœrst,  
 bi çarjd 'fœr kinz and rulerz, dat  
 yi ber mi hœli nem :  
 a testimoni it ƒal tœrn  
 tu u, and not a sœm.

And ferst de Gospel mœst bi priçt  
 tu œl de nœsonz rœnd,

bi yi not anksœs, nor preper  
 an anser tu konfœnd

dem, bœt, hwotever yi ƒud spik  
 i wil giv wizdom du :

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 !

ur enemiz sal not rezist  
de Høli Spirit in u.

And den de brøder sal betre  
de brøder vntu det ;  
de fæder riz agenst de søn  
and mæk him luz hiz brest.  
And gildren 'genst ðer perents, tu,  
sal trørn az enemiz,  
and yi urselvz sal bi betred  
bi djrest kalvorniz  
ov brædren, kinzføk, frendz, and  
in huvm u trøsted mæst : [ðez  
øl nefonz wil detest u, and  
wil mæk ðer het ðer bæst.  
Bvt 'midst søg sorøz, from ur hed  
not iven a her sal føl ;  
in pæfens, ðærfør, kip ur sølz,  
yi sal bi søvd trúv øl.  
Føls profets tu wil ðen apir,  
and vil desiverz køm,  
and wikednes wil mæg abænd,  
and løv grø køld at høm :  
Bvt ðe ðat tu ðe end endur,  
ðer øn salvesjon wil sekur.  
Dis Gospel mæst bi priçt tu øl,  
befør ðiz trøbelz sal apøl.

And hwen ðe tøm sal bi fulfild  
ov Daniel'z profesi,  
and hæfen desølesjon stand  
widin ðe sançtuari  
ov hølines, de Høli Ples,  
(huu ridz, sud komprehend,)  
and hwen yi si Jerusalem,  
bi øl her sønz, defend  
herself from armiz ðat sprænd,  
ðen nø her end iz nj.  
Let ðez huu in Juidia dwel,  
fli tu ðe mæntenz hj,  
and let not ðez huu liv arænd,  
enter ðerin tu dj.  
Hi huu vpon ðe høstop iz,  
sud not desend tu tæk  
hiz gudz : and let wøn kømij høm,  
hiz veri kløtz forseç.  
De dez ov venjans ðiz wil bi,  
hwot's riten tu fulfil.  
Bvt wø tu ðez huu gildren ber,  
or nørz 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 Sabaſ de  
 me wtnes yr sad fljt,  
 for never sins de wrld began  
 did er sŕg wŕz unjt.  
 For gret distres, and rst, and wŕ,  
 (brŕt on bj Juif krjm,)  
 and tribuleſon, ſal prevŕl  
 ſtrust dāt firful tijn.  
 Æen Selem ſal bi troden dŕn  
 bj Jentjlz' heted fit,  
 vntil de tijnz loŕ profesjd  
 ov Jentjlz bi komplt.  
 Eksept ðez dez de Lord mek ſort,  
 ōl fleſ wil bi deſtroid;  
 bŕt for hiz ęezen wŕnz, ðŕs wil  
 hiz mersi bi emplotd.

If wŕn ſal ðen sŕ, 'Hir iz Krjst!'  
 or, 'Lŕ, de Krjst iz ðer!'  
 beliv him not, for meni sŕg  
 ſal rjz. Du yi bewŕr!  
 Fŕls Krjsts and profets ðen wil ſŕ  
 gret ſjnz and wŕnderz tu,  
 ðat ðe me de elekt deſiv,  
 bj sŕteltiz vntru.  
 Bŕt sins j hav fŕrtŕld ðiz tijnz  
 vntu ŕ, tek yi hid;  
 and hwen ðe se, 'In dezerts luk!'  
 gŕ not dāt wŕ wid spid;  
 or, 'In de sikret ęemberz sik!'  
 beliv not ðer fŕls wŕrd.  
 Bi it enŕf for tu wet  
 de kŕmjn ov de Lord.  
 For az de ljtnjŕ from de ist  
 vntu tu de west dŕſ ſjn,  
 sŕ ſal de Sŕn ov man apir  
 in glŕri ōl divjn.  
 Hwŕrever karion iz fŕnd,  
 de berdz ov pre wil er abŕnd.

Sun after ðiz events, wil ſjnz  
 bi in de sŕn, muun, starz;  
 and on de ertŕ perpleksiti,  
 distres, and kruel wŕorz;  
 de si and wŕvz wil lŕdli rŕr  
 men'z harts wil fel for fŕr  
 in lujŕj at de tijnz on ertŕ.  
 Æen ſal de ſjn apir  
 jven ov de Sŕn ov man in heven  
 wid pŕer and glŕri 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 de trijz ov erf sal morn  
 and sorø, for ðer fet.  
 And hi hi sal 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 øp  
 and lift ør hedz on hi;  
 ør harts ðen fil wið kømfort; ør  
 redempson drøet ni."

Þis parabel spek Jizvs ðen :  
 "Yi from ðe fig tri lern  
 in tender branç and futs, ðe aprøç  
 ov sømmer tu disern.  
 Sø hwen ðiz ðinz sal bi fulfild,  
 ðen nø ðat ni at hand  
 ðe kiñdom ov ør God iz køm,  
 iven in ðis veri land.  
 Þis jenereþon sal not pas  
 til øl ðiz ðinz bi ðøn;  
 ðe heven and erf sal pas awe,  
 bvt ov mi wrðz, not wøn."

## SEKŖON 155.

*Kriřt diskørsez on ðe svðennes ov hiz  
 Sekond Komiñ.*

Mařu 24. 36-51. Mark 13. 32-37.  
 Luk 21. 34-36.

"Bvt nø man nøet ov ðat ðe,  
 nor enjelz, nor ðe Søn,  
 mi Fæder ønli nøz ðe tøm  
 hwen hiz wíl sal bi ðøn.  
 For az ðe dez ov Nøa wer,  
 sø sal ðe Søn ov man  
 bi in hiz ðe : hiz kømniç wil  
 bi az ðe flvð began.  
 Az in ðe dez befor ðe flvð  
 ðe et and drañk wið gli,  
 and marid wivz, and nøþiñ ðot  
 ov ðir kalamiti,  
 vntil ðe flvð kem vnaverz  
 and tuk ðem øl awe;  
 sø likwiç sal ðe Søn ov man  
 køm on ø in hiz ðe.  
 Þen sal tú men bi in ðe fild,  
 in ful sekuriti;  
 wøn sal bi teken, and wøn left.  
 Slit not ðis profesì.



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 lebor, sjd bj sjd ;  
 læ ! wøn iz gon ; ðe øðer stil  
 in sefti døt abjd.  
 Tek hid, ðerfør, øntu ørselvz,  
 and ever wog and pre ;  
 øi nø not hwen ør Lord døt køm ;  
 ðen pre and wog ølwe.  
 And lern from ðis a prudent kørs :  
 Spøez a man øud nø  
 ðat at a serten ør a øif  
 wud køm : hi wud førgø  
 øl slip and iz, and kip strikt wog.  
 Sø bi øi redi tu,  
 for at an ør hwen øi øinøk not,  
 ðe Søn øv man ø'l vø.

Mørever, everiwøn hu iz  
 a støard wjz and gud,  
 hiz master wil a ruler mek,  
 tu giv ðe rest ðer fuud.  
 øz, blesed øal ðæt øervant bi  
 hu akts a feøful part,  
 and øervz not wiø ø-øervis : hi  
 øal hav gret øoi øv hart.  
 Bøt if a øervant øvs in ørøst  
 øal se wiøin hiz mjønd,  
 ' Mjø lord delez øetørnjø, and  
 øemisnes wil not øjønd ;'  
 ðen ørits hiz feleø øervants il,  
 and øevelz in økses,  
 hiz master wil køm bak tu him  
 wiø øirful øøðennes,  
 and wil diskard him, and apoint  
 hiz øles øv øønjøøment  
 wiø ðe ønføøful and ðe vjl,  
 ønles hi øun øepent.

For øz a man hu øørnjø far,  
 hiz øervants' wørk døt øplan,  
 and øidz ðe øerter wog ðe øhøø ;  
 øø iz ðe Søn øv man.  
 Wog ðerfør øi ; for øi nør nø  
 ðe master'z øwift øetørnjø ;  
 hwøøter at øv, ør øidnjøt dark,  
 at øøkøøøø, ør øørn ;  
 øest øømjø bak øl øøðenli,  
 hi øjønd ø fast øsljøp.  
 Tu wøn, tu øl, ø øtil øe, Wog,  
 and ðen ø wil not wjøp.

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 y, vnawerz,  
 ðát ðe kòm az a sner, for sör  
 'twil kòm on ol ðe erf.  
 Woç ðerföer sör ðat yi me stand  
 in God'z sjt az ov wörð."

## SEKŒON 156.

*Parabel ov ðe Wiz and Foolif Verjinz.*  
 Matju 25. 1-13.

"ðen sal heven'z kïndom bi kom-  
 vntu ten verjinz, brjt, [perð  
 hu went tu mit ðe brjdgrum, wið  
 ðer lamps; for it woz njt.  
 Fjv ov ðe litel band wer wjz,  
 and fjv sör fuulif wer  
 ðat tu prövjd ðer lamps wið oil,  
 ðe did not wön ðot sper.  
 ðe wjz wönz' lamps wer wel søpljd.  
 Ol slumberd and ol slept,  
 for hwjl ðe brjdgrum tarid stil,  
 ðe woç woz not wel kept.  
 And lör, at midnjt, ðer'z a krj,  
 'Behöld ðe brjdgrum'z nïr!  
 gø förf tu mit him! redi stand!  
 and in hiz tren apïr.  
 ðen ol aröz and trimd ðer lamps,  
 and nör ðe fuulif sed  
 vntu ðe wjz, 'Ö giv vs oil,  
 ör ljts ar ölmöst ded.'  
 ðe wjz ðen anserd, 'Nör, not sör;  
 ör oil wil not søfjz  
 for vs and y. Gø yi and bj,  
 for ðát wil bi mör wjz.  
 And sör it woz ðat hwjl ðe went,  
 ðe brjdgrum'z tren druw nj,  
 And ðöz preperð went in wið him  
 tu fist rjt merili.  
 ðe dör woz spt! And ðen, alas,  
 ðe vðer verjinz kòm;  
 'Öpen tu vs, Lord, Lord!' ðe krj,  
 'Ö giv vs ölsör ruum.'  
 Bvt hi, displizd at ðis, repljd,  
 'Truuli j nör y not.'  
 Woç, ðerföer, ðat yi me eskep  
 ðer möst vnhapi lot.

Ye neither know the hour nor day  
Of my return : then watch and pray.”

## 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.’

Yi nijter n6 de xr nor de  
ov mi return : den wog and pre.”

## SEKSEON 157.

*Parabel ov de Servants and de Talents.*

Mafu 25. 14-30.

“De Son ov man rezembelz w6n  
hu went tu a distant land  
and k6ld hiz servants ; and hiz gudz  
delivered tu 6er hand.  
On w6n fju talents hi best6z,  
and on an6der t6,  
and tu a 6erd hi givz b6t w6n,  
az tu 6er p6erz woz d6.  
6en hi departs. And hi hu had  
resivd fju talents, went  
and traded wid 6em, and 66s gend  
fju m6r, biij provident.  
And hi 6at had resivd b6t t6,  
did likwiz ; and hiz genz  
am6nted tu t6 talents m6r,  
tu rekompens hiz penz.  
B6t hi wid w6n went, sl6jfuli,  
and digd benid 6e erf,  
and 6er best6d 6e talent hwig  
hiz lord estimd ov w6rf.  
A loj tijm past ; 6e lord returnd  
tu tek 6er j6st ak6nt.  
‘ Lord, 66 didst giv mi talents fju ;  
tu ten 6e n6 am6nt ;’  
66s sp6k 6e ferst ; and 6en hiz lord  
sed 6ntu him, ‘ Wel d6n,  
66 gud and 66ful servant ! 66  
wel-ernd apl6z hast w6n  
for dilijens. Az 66 hast bin  
66s 66ful in 6ijz fu,  
n6 6er6er 66er meni m6r  
6i j’l wid p6er end6 ;  
enter 6e joi ov 6jn 66n lord,  
sins 66ful f6nd and tru.’  
6e sekond servant likwiz kem,  
and sed, ‘ 66s gevest mi  
t6 talents, lord ; and j hav gend  
t6 m6r, az 66 wilt si.’  
Hiz lord 6en sed tu him, ‘ Wel d6n  
66ful 66 didst emploj  
6j talents fu, n6 rul 6’r m6r ;  
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 huu 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 ɔe ɛrɔ ;  
 'tiz ɔjn ɔntil ɔis ɔr.'  
 Hiz lord woz angrɪ, and replɪd,  
 'ɔs wɪkɛd, slɔɔful wɔn !  
 didst ɔs sɛ truli nɔ mɪ mjnd,  
 and yet hast nɔtɪŋ ɔɔn ?  
 Mɪ mɔni ɔs sɔd'st hav em-  
 in sɔmtɪŋ tu invest,  
 ɔat hwɛn i kɛm, i mɪt resiv  
 mjn ɔn wid interest.  
 Tek nɔ ɔe talent, sɔ abɔzɔd,  
 and giv tu him wid ten :  
 for ɔɔz huu stɔr, sal hav ɔe mɔr,  
 and ɔɔs abɔndans gen.  
 Bɔt hi huu stɔrz not, luwez ɔl,  
 ɪven ɔat hwɪɔ hi pozest.  
 And kast yɪ fɔrɔ ɔat ɔsles wɔn,  
 hwɛr hi sal hav nɔ rest ;  
 giv not tu him ɔe vɪktɔr'z rɪɔ,  
 bɔt wɪpɪŋ ɪz, and nɑsɪŋ tɪɔ."

## SEKΣON 158.

*Krist deklɛrz ɔe prɔsɪdɪŋz ɔv ɔe ɔe ɔv  
 Jɔjment.—Matɔ 25. 31-46.*

"Hwɛn in hiz glɔrɪɔs majɛstɪ  
 ɔe Sɔn ɔv man ɪz nɔn,  
 sɔrɔndɛd wid hiz ɛnjɛl hɔsts,  
 and sɪtɛd on hiz trɔn ;  
 tu him ɔl nɛsɔnz sal bɪ brɔt,  
 ɔat jɔjment mɛ bɪ gɪvɛn ;  
 and sɛpɛrɛsɔn mɛd, ɔv bad  
 and gud, for hɛl and hɛvɛn.  
 ɔɛn, az a sɛphɛrd parts hiz sɪp  
 and gɔts, hi wil dɪvɪd ;  
 and sɛt ɔe sɪp on hiz rɪt hand,  
 ɔe gɔts on hiz lɛft sɪd.  
 ɔɛn sal ɔe Kɪŋ sɛ ɔntu ɔɛm  
 ɔat ar at hiz rɪt hand,  
 'Yɪ blɛsɛd ɔv mɪ Fɛdɛr, kɔm,  
 and join ɔe ɛnjɛl band :  
 inherit yɪ ɔe kɪŋdɔm hwɪɔ  
 for ɔ 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.  
Æ woz a strenjer in de land,  
yi jentli nprist mi,  
woz neked, sik, in prizon, and  
yi gev mi ministri.  
Ðen 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, kol?  
Ðen wil de Kij replj tu ðem,  
'Ful wel j nẽ Ƴ ol;  
and hwot Ƴ gev vntu de list  
ov ðiz mj bredren pur,  
yi did it vntu mi, Ƴr Lord;  
ov ðis Ƴ me bi suur.'

Ðen, tørnj tu de left, hi'l se,  
'Yi kørsed, gẽ from mi,  
tu everlastj ðj, and ðer  
liv in Ƴr mizeri.

For j sòm tjm woz hængri, and  
yi wud not giv mi mit;  
and j woz ðersti wõns, yet yi  
gev mi nẽ woter swit;  
j woz a strenjer in de land,  
yi tørnd mi from Ƴr dør;  
woz neked, sik, in prizon, and  
yi lesend not Ƴr stõr.  
Ðen sal de olse anser him,  
'Lord, hwen sò wi ði se,  
and ministerd not tu ðj nid?'  
And hi sal anser, 'Nẽ,  
az yi helpt not de list ov ðiz,  
yi did it not tu mi.'  
Ðiz sal resiv dƳ pønishment,  
and ðõz felisiti."

## SEKŒON 159.

*Krist retjrz from de siti tu de Msnt ov  
Olivz.—Luk 21. 37, 38.*

Widjñ de tempel Jizvs tõt  
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 retjrd, alen,  
 tu Olivet's sekred hjt.  
 and erli iq retørniq morn,  
 sun after it woz ljt,  
 ðe pipel flokt tu him, tu lern  
 h̄ tu serv God arjt.

## SEKSON 160.

*Krist fortelz hiz aprøciq deð, and ðe Rulerz konsult h̄ ðe me tek him.*

Matj 26. 1-5. Mark 14. 1, 2.  
 Luuk 22. 1, 2.

Tú dez befer ðe Paskal Fist  
 ov ðe vnlevend bred,  
 hwen Jizps had komplited ol  
 ðiz leborz, ðps hi sed  
 tu hiz disjipelz; "In tú dez  
 wil kòm ðe Paskal-tjd,  
 and ðen ðe Søn ov man wil bi  
 betred and kruusifjd."  
 And az ðe Pasøver dru n̄ir,  
 prists, skrijbz, and elderz mit  
 at Kaiafas'ez rezidens,  
 hwer ðe ðe hj prist grit.  
 A konsultesjon ðen ðe held  
 h̄ Jizps ðe mjt siz,  
 bj s̄telti, and put tu deð.  
 Not wiñiq tu displiz  
 ðe pipel, hu, ðe fird, wud kòz  
 a rjotps afre,  
 ðe sed, "Let ðis ðiq not bi dòn  
 vpon ðe gret fist de."

## SEKSON 161.

*Judas agriz wið ðe Cif Prists tu betre Krist.*

Matj 26. 14-16. Mark 14. 10, 11.  
 Luuk 22. 3-6.

ðen wòn ov Krist's øn gøzen band,  
 Juidas Iskariot n̄emd,  
 admited Setan tu hiz hart,  
 and, bj ðát p̄er infl̄emd,  
 komund wið ðe gif prists h̄ hi  
 hiz Master mjt betre;  
 and sed, "Hwot wil yi giv tu mi,  
 if i ðind øt a w̄?"

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.

Ɖe herd wið joi, and kovenant með  
 tu giv him mœni tru; [made  
 iven Ɖerti silver piwez, gud,  
 hi ðen mjt kœnt hiz dƳ.  
 From ðat ðark œr did Juidas sik  
 okezon tu betre  
 hiz Lord, wiðœt a tƳmœlt, 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.

## SEKŒON 162.

*Krist direkts tƳu ov hiz disjipelz tu preper  
 ðe Pasœver, ov hwiç hi parteks for  
 ðe last tƳm.*

MatƳ 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, hwœr iz ðj wíl  
 ðat wi preper ðe Pasœver  
 for ði and œs tu it?"  
 Hi sed, "Intu ðe siti gœ,  
 and ðœr a man Ƴ'l mit  
 bœrij a wœter-vesel: hwœr  
 hi enterz, folœ Ƴi,  
 and tu ðe œner ov ðe hœs  
 ðiz wœrdz repit from mi:  
 'Ɖe Master sef, Mj tƳm iz nœr;  
 tu kip ðe fist j kœm;  
 hwœr iz ðe gest çember for œs?"  
 Hi'l œœ an œper rum,  
 fœrnjst and larj; mek redi ðœr."  
 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.  
 Ɖœn Jizœs, sjij nœ ðe œr  
 ov hiz departƳr 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 šer dis festival  
 wid ū befōr j sōfer deš;  
 ov dis fist mistikal  
 j wil not eni mōr partek  
 hwil wid ū j abjd."  
 And den hi tuk de kōp, gēv ſanks,  
 and sed, "Tēk dis; divjð  
 amōg ūrselvz, j wil not driŋk  
 de vjn'z fruit eni mōr  
 vntil, in truθ and rjhtōsnes,  
 God'z kīŋdom j restōr."

## SEKŒON 163.

*Krjst agen repruvz de ambifon ov hiz Discipelz.*

Luk 22. 24-27. Jon 13. 2-17.

And sōper biij ended, strif  
 rōz v̄p yet wōns agen,  
 hwig ſud bi rekond grētest in  
 Krjst's kīŋdom;—hwig ſud  
 rēn.  
 Æn Jizvs sed, "Æe Jentjil kīŋz  
 ūz prsd asendensi  
 vpon ðer pipel, and ðe kōl  
 sōg rul benigniti.  
 Bōt yi ſal not bi sō, bōt hi  
 ðat wud bi grēt 'mōŋ ū  
 ſal bi az ar ðe yōŋger, and  
 ðe gif giv servis dū.  
 Hwīg, ſīŋk ū, iz ðe grēter held,  
 hi ðat ſits dōn tu mīt,  
 or hi ðat wets vpon ðe geſts  
 and bætz ðer wīrid fīt?  
 Iz it not hi ðat ſits at mīt?  
 Bōt j, ūr Lord, am hir  
 az hi ðat ſerveš. Æen nō mōr  
 ſik yi tu dominir."

Æe devil nō in Judas rēzd  
 (Iskariot, Sijmon'z sōn.)  
 ðe heliſ wjſ sun tu betre  
 ðe ever-blesed Wōn.  
 Jizvs, hu nū ol pōer woz hiz,  
 and ðat hi 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 wið blød,  
 røz from ðe tabel and put of  
 hiz garments; bent tu priç  
 humiliti tu sinful men  
 bøf bj hiz didz and spig.  
 Wið tsel gert, ðe Sevier ðen  
 intu a besin pørd  
 søm 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 Jizøz ðøz repljð,  
 "Dis did ðs døst not vnderstand;  
 hirafter ðs salt nø."  
 Bøt Piter sed, "Dis never salt  
 wøf mj fit,—never,—nø."  
 Jizøz repljð, "Bøt if j wøf  
 ði not, ðs hast nø part  
 in mj salveson." Piter ðen  
 sed, wið a lvviñ hart,  
 "Lord, not mj fit aløn, bøt hed,  
 and handz, az iz møst mit.  
 ðen Jizøz sed, "Hi hu iz wøft,  
 nidz bøt tu wøf hiz fit,  
 and ðen iz klin øl øver; j  
 ar klin tu, bøt not øl."  
 Hi nu hu jud betre him, and  
 from hiz estet sud fol.  
 Sø after hi had wøft ðer fit,  
 hiz røbz put on agen,  
 and sat døn wið ðem, hi began  
 hiz akt ðøz tu ekspløn.  
 "Nø j i hwot j hav døn tu u?  
 Yi køl mi Master, Lord,  
 and rjt it iz ðat vntu mi  
 svç tjteltz u akord;  
 for svç j am. If j den, hu  
 am Lord and Master, bend  
 tu wøf yr fit, mæg mør sud j  
 ljkwjz jç øder tend.  
 For j tu u ekzampel giv,  
 ðat yi jud ølsø du  
 tu wøn andøder ðát hwjç j  
 hav jøst nø døn tu u.  
 For verili j se tu u,  
 servants sud not aspjr  
 tu bi abøv ðer lord; nor sik  
 ðe masteri tu akwjç."

## 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, sitiġ 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 truðz,  
svġ nolej wil not mæk  
u hapi ; bvt in duiġ ðem  
yi sal heven’z blis partæk.  
Æ nó mj ġezen wvnz, bvt ol,  
alas, wil not øbe ;  
and iven ov u, mj twelv, iz wvñ  
hu wil hiz Lord betre.  
Sv sal ðis Skriptur profesi  
iven nš bi rializd,  
‘ Hi ðat haf ferd mj bred,  
’genst mi  
haf ivel ðiġz devizd.’  
Æ tel u nš befer it kvm,  
ðat hwen it hapenz, u  
mæ nó indid ðat i am Hi  
ðat iz, and woz. mvest tru.  
Hi ðat resivz ðe mesenjerz  
i send, resivef mi,  
and hi ðat mi resivz, olsv  
resivz ðe Diiti.”  
Hwen Jizvs had ðvs spøken, hi  
woz trøbeld ; and ðen sed,  
“ Ye, wvñ ov u hu fer ðis fist,  
wil, bġ bad pařonz led,  
betre hiz Svier ; and behøld,  
hi’z at ðe tebel nš.”  
Æn ðe wer ġrivd eksidiġli,  
and iġ ov iġ askt, Hš  
ðis ðiġ kud bi, and hu it woz  
wud du it. ðe repli,  
in fir, tu Jizvs, wvñ bġ wvñ,  
“ Lord, iz it i ? ” “ Or i ? ”  
Kriřt anserd, “ Hi hu in ðis ðiġ  
nš dips, in frendli wø,  
hiz tretvrvs hand, ðe sem iz hi  
hu sal mj lġf betre.  
Æe Svñ ov man indid departs ;  
God’z vil mvst bi øbed ;  
bvt wø vntu ðát man bġ hum  
ðe Svñ ov man’z betred.  
Ye, beter for himself it wer,  
had ðát man ner bin born.”  
Æn ðe dispelz, ful ov dšt,  
did tu iġ vder tvrn,

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 whate'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  
 mi ruin n̄s kontriv."  
 Hi gev de sop tu Judas, and  
 hwen hi had teken it,  
 de devil enterd him, and vrdj  
 him dis did tu komit.  
 Den Judas, tu, de kwestion put,  
 "Wel, Master, iz it i?"  
 Jizvs repljd, "D̄s hast konfest.  
 And dat hwiç sikretli  
 d̄s hast determind, eksekut  
 wid spid: dele n̄s m̄r."  
 Litel did de disjpelz n̄s  
 hiz skim ov treçeri s̄r;  
 b̄t s̄m sp̄zd dat Krjst had told  
 Judas tu b̄j hwoter  
 woz nidful for dat festiv wik;  
 or wid de pur tu ser  
 hwot de pozest. And Judas den  
 went f̄r̄, for n̄t had kom,  
 tu du de d̄rest did ov hel,  
 and s̄fer its w̄rst dum.

## SEKSON 165.

*Judas goz 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 Spn ov man'z n̄s gl̄rifid,  
 and God ol̄s̄ in him.  
 If God bi gl̄rifid in mi,  
 den God jal gl̄rifj  
 mi in himself, and dat stretwe.  
 (D̄vs spiks tru profesi.)  
 Mi gildren, yet a litel hwj  
 i stil remen wid u,  
 and hwot i sed vntu de Juz,—  
 dat w̄rd i n̄s renu,—  
 Hwider i ḡ. yi kanot kom.  
 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."

lōv wōn anōðer, iven az i  
 lōv u. ðis lō resiv ;  
 ðen ol mankind wil nō ðat yi  
 ar mi disipelz tru.  
 Rit fētfuli yi folōd mi,  
 and nō i grant tu u  
 a kiñdom, az mi Fæder hæf  
 apointed vntu mi.  
 Ye, in mi kiñdom yi sal fist  
 in pur felisiti ;  
 and on twelv thrēnz sal sit and jw  
 ðe tribz ov Izrael."  
 (ðat jwimēt iz bi truuf, ðe Lord  
 did in ðis we fōrtel.)

ðen Krjst tu Piter tōrnd, and sed,  
 "Lō, Setan hæf dezjrd  
 tu hav u, and tu sift u, til  
 yr fēf sal hav ekspjrd.  
 Bwt i indid hav prēd for ði,  
 ðat ði fēf mē not fēl ;  
 and hwen ðu art restōrd, ðen si  
 ðat hi ðu not prevēl  
 agenst ði bredren. Strejten ðem."  
 ðen Piter mēd replj.  
 "Lord, hir i am, tu gō wið ði  
 tu prizon, or tu ði."  
 Bwt Krjst repljð, "A litel hwjł  
 wil ol ði wiknes sō,  
 er kok krō, ðs wilt ðris ðenj  
 ðat ðs ði Lord ðōst nō."

ðen Jizs sed. "Hwen yi went fōrt  
 tu priē God'z kiñdom nīr,  
 yi had nō pōrs, nor skrip, nor sjuoz ;  
 yet had yi owt tu fīr ?"  
 "Nōþjñ," ðe sed. ðen sed ðe  
 Lord,  
 "Bwt nō tēk pōrs and skrip,  
 and hi ðat hæf nō sōrd, jwð get  
 wōn, and himself ekwip.  
 For ðis sūr wōrd ov profesi  
 mōst bi fulfild in mi,  
 'And hi woz nōmberd amōj ðēz  
 hu wōrk inikwiti ;'  
 for ol mōst bi konsōmēted,  
 hwoter ðe Skripturz sē."  
 And ðe sed, "Lord, hir ar tú  
 sōrdz."  
 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

Æen Sijmon Piter sed tu him,  
 "Lord, hwider gæst ðs?"  
 "Hwider i gø," ðe Lord repljð,  
 "ðs kanst not folø nø,  
 bpt ðs salt folø afterwardz."  
 And Piter sed, "Lord, hwj  
 not nø, hwen i wil giv mj ljf  
 for ði." ðe Lord'z replj  
 woz, "Piter, wilt ðs giv ðj ljf  
 for mi, nor kœnt ðe prjz?  
 Befør ðe kok sal krø ðis ðe,  
 ðs wilt denj mj ðrjz."

## SEKŒON 166.

*Krist instityts de UkariŒt.*

Matju 26. 26-29. Mark 14. 22-25.  
 Luk 22. 19, 20.

Az ðe wer itjñ, Jizps Krist  
 tuk bred, gev ðanjs, and brøk;  
 ðen gev tu ðe disjpelz, and  
 ðiz wprdz ov kœmfort spœk:  
 "Tœk, it; for ðis mj bodi iz,  
 hwiç nø iz given for u.  
 Du ðis in memori ov mi;  
 and sœ ur ljf renu."  
 Ljkwjz hi tuk ðe kœp, gev ðanjs,  
 ðen gev tu ðem, and sed,  
 "Nø driñk yj œl ov ðis." ðe œl  
 immidietli œbed.  
 Hi sed, "ðis reprezents mj blœd  
 in ðe nœ kœvenant,  
 pœrd œt for u, for meni; yœ,  
 for sinz' remiŒon ment.  
 Oft az yj driñk, remember mi;  
 for verili i sœ,  
 i driñk nœ mœr ov ðis vjñ-frut  
 œntil ðæt kœmiñ ðe  
 hwen i, wid u, sal driñk it nœ,  
 widin mj FœŒter'z kiñdom tru.

## SEKŒON 167.

*Krist ekrzorts de Aposelz, and konsœlz ðem on hiz aprœçjñ ðeð.*

Jon 14.

"Let not ur hart bi trœbeld: yj  
 beliv in God, trœst 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 hæs<br/> i meni manjonz vü :<br/> wer it not sê, yi sud hav nœn ;<br/> ðe ar prepærd for u.<br/> And ðe i nœ must liv u hir,<br/> yet wil i kœm agen,<br/> and tek u hœm œntu mjself,<br/> nœ mœr'tu sœfer pœn.<br/> Yi nœ ðe ples tu hwig i gœ,<br/> yi œlse nœ ðe wœ."<br/> ðen Tomas sed, " Wi nœ not,<br/> O tig œs nœ, wi præ." [Lord ;<br/> Jizœs replid, " I am ðe wœ,<br/> ðe truþ, ðe lif. 'Tiz nœn,<br/> nœ man œntu ðe Fæder kœmz<br/> eksept bi mi œlœn.<br/> And had yi nœn mi, ðen yi wud<br/> hav nœn mj Fæder tu ;<br/> from ðis tîm fœrt hi sal not bi<br/> a misterî tu u ;<br/> hœnsfœrt yi nœ, and hav sin him."<br/> ðen Filip, " Lord, revil<br/> ðe Fæder tu œr loŋiŋ sit,<br/> œr hœpines tu sil."<br/> And Jizœs ansærd, " Hav i bin<br/> sœ loŋ a tîm wid u,<br/> and yet hast ðœ not nœn mi, hu<br/> am ever in ði vü ?<br/> Hi ðæt hæf sin mi, hi hæf sin<br/> ðe Fæder ðæt sent mi.<br/> ðen hœ kanst ðœ sœ tu mi nœ,<br/> ' Let œs ðe Fæster si ?'<br/> Beliv'st ðœ not ðæt i'm in him<br/> and hi in mi ? ðis œn.<br/> ðe wœrdz i spik tu u, i spik,<br/> not from mjself œlœn ;<br/> ðe Fæder ðæt dwelz in mi ; 'tiz<br/> bi him ðiz wœrks ar ðœn.<br/> And verili i sœ tu u,<br/> hi ðæt belivz in mi,<br/> ðe wœrks ðæt i ðœ, hi sal ðœ,<br/> and greter wœrks sal hi ;<br/> bekœz i tu ðe Fæder gœ.<br/> And enitiŋ, hwoter<br/> yi ask œv mi, or in mj nœm,<br/> i nœ tu u deklær,<br/> ðæt wil i ðœ. ðe Fæster ðœs<br/> iz glœrifið in mi.<br/> If yi sal ask for enitiŋ<br/> in mj nœm, it sal 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

löv mi, kip mj komandz.  
 And i wil præ de Fæder, and  
 hiz ever bëntiøs handz  
 wil giv anøder Kømforter,  
 or, køl him Advoket,  
 ðat hi wið u me ever ste,  
 yr mjndz tu elevet ;  
 ðe Spirit ov truut and wizdom pur,  
 from hum øl truut døt flø ;  
 hum wørldli men kanot resiv,  
 kan njeðer si nor né ;  
 bvt yi wel né him, for in u  
 hi dweleð in hiz pser ;  
 and hi sal stil in u abjd,  
 ðru everi futyr sr.  
 I wil not liv u orfanz, i  
 in pser, ljkwjz, wil køm,  
 and høld komunion wið yr hart,  
 and sanjktifj yr høm.

From ðis wørld'z vø i sunn sal  
 pas,

bvt u sal si mi stil,  
 and iven bekøz yr Sevier livz,  
 sal lif yr bijn fil.

Æn sal yi né ðat misteri  
 ov union, øl divjn,

I in ðe Fæder, yi in mi,  
 and i in u, a trjn.

Hi hu øbez mj løz døt giv  
 best pruf ov løv tu mi ;

tu him, mj Fæder'z løv and mjn  
 sal manifested bi ;

for wi wil køm tu him, and dwell  
 wið him in union dip.

Bvt ðez hu løv mi not, kanot  
 mj seinjz truli kip.

Ðe wørd hwiç nø yi hir iz not  
 mjn ønli ; 'tiz ðe wørd

ølse ov him hu sent mi hir,  
 ðe Fæder'z, az yi herd.

Hwen i depart, mj Fæder wil  
 in mj nøm send abrød

ðe Kømforter, ðe Høli Spirit,  
 tu lid men øp tu God.

For hi sal tjç u øl ðinjz, and  
 brinj øl ðinjz tu yr 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 wrld givz, giv i u,  
 mi gifts sal never sis.  
 Let not ur hart bi trœbeld, nor  
 er let it'bi afred ;  
 i gœ awe, and kœm agen,  
 tu giv u endles œd.  
 If nœ yi lœvd mi wel, yi wud  
 lift œp ur vois on hi,  
 bekœz i tu ðe Fœder gœ,  
 hu greter iz ðan i.  
 Œl ðis i hav fœrtœld u ðœs,  
 ðat hwen it kœmz tu pas,  
 yi mœ beliv mi stedfastli ;  
 bœt nœ, mi tœm, alas,  
 wið u iz brif, and bœt fu wœrdz  
 kan bi betwin œs mœr ;  
 ðe prins ov ðis wœrld kœmœt, bœt  
 'genst mi hi hæf nœ pœr,  
 œkseptœn ðat ðe wœrld mœ nœ  
 mi lœv tu God intens ;  
 and ðat i kip mi Fœder'z lœz.  
 Ariz, let œs gœ hens."

## SEKŒON 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, Krist went  
 az hi wœz wœnt tu du,  
 tu Olivet, frikwœnted mœnt,  
 wið hiz disjœpelz tru.  
 "Æ am ðe tru, ðe livœn vœn,"  
 ðe Sœvier œvs began,  
 "i nœt wiðst ðe Fœder du,  
 hi iz ðe hœzbandman.  
 Lœ branœ in mi ðat berz not fruit,  
 hi jœntli tœks awe,  
 and everi branœ ðat bœrœt fruit,  
 hi prunz, and lets it stœ,  
 ðat it mœ briœ fœrtœ stil mœr fruit.  
 Nœ yi ar purifœd  
 bi truœ 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 ;

Ðe brang kanot, itself, ber fruit ;  
 it moust bi in ðe vjn ;  
 nør mør kan yi, apart from mi,  
 prøduz a gud dezjn.  
 Yi ar ðe brangez ; joind tu mi  
 mæg gud fruit wil yi ber ;  
 bvt wifst mi yi nøt kan du  
 ov rjt, or pur, or fer.  
 Severd from mi, men sun bekvøm  
 ljik witerd brangez, kast  
 in fir tu bi konsumd ;  
 svæg iz ðer fet at last.  
 If yi abjd in mi, and if  
 mj wørdz abjd in u,  
 ask hwot yi wil, it sal bi døn ;  
 beliv ðis ; it iz tru.  
 Mj Fæster wil bi glørifjd  
 if yi fruit-bærerz bi ;  
 and ðæs aløn kan it bi nøn  
 ðat yi belong tu mi."

## SEKŞON 169.

*Krist ekzorts hiz disjipelz tu mjtval løv,  
 and tu preper for persekujon.*

Jon 15. 9-27; 16. 1-4.

" Æven az ðe Fæster hað løvd mi,  
 sør, tu, hav j løvd u ;  
 kontinuj in mj løv. If yi  
 kip mj komandments tru,  
 ðen in mj løv, pur and unçenjd,  
 yi evermør sal rest ;  
 az j hav kept mj Fæster'z löz,  
 and wif hiz løv am blest.  
 ðiz ðingz j tel u, ðat mj joi  
 me ever wif u stæ ;  
 and, ðat ur joi me bi fild ful,  
 ðis, mj komand øbe ;—  
 Løv wøn anøder, iven az j  
 hav løvd u tu ðe end ;  
 and greter løv kan nør man sør  
 ðan ði tu sev hiz frend.  
 And u wil ever mj frendz bi  
 if u mj löz fulfil ;  
 ye frendz, for servants duu not nør,  
 ljik u, ðer master'z wil.  
 Öl j hav herd mj Fæster sør,  
 j hav tu u med nøn ;  
 'twoz not ðat u çøz mi, bvt j  
 çøz 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 fruit  
ov gres dat stil me liv ;  
dat hwotsøever yi sal ask  
in mi, yi me resiv.

Løv wdn andter ; erf wil het  
u az it heted mi ;  
if yi wer wørdli, den de wørd  
wud løv akordigli.  
Sins yi ar nø mør ov dis wørd,  
bi mi med fri derfrom,  
derfør de wørd wil het ur nøm,  
hwerever bi ur høm.  
Remember dis ; de servant iz  
not greter dan hiz lord ;  
if de hav persekuted mi,  
if de hav kept mi wørd,  
u ølsø de wil persekut,  
and ur wørd, tu, wil kip ;  
bwt øl ðiz sijnz de'l du tu u  
bekøz de'r not mi sif.  
Had i not køm, tu testifj,  
de had not rot dis sin ;  
bwt nø der'z nø ekskys for dem  
dat ðvs der ivilz skrin.  
And everi wdn dat heted mi,  
heted mi Fæder tu.  
Had i not døn amøn dem wørks  
døn bi nø øder man,  
de had not rot dis sin, bwt nø  
de lj benid dis ban,  
dat, haviņ sin de wørks i du,  
de het mi and mi Fæder tu.  
Þvs iz fulfild dis, from der løz,  
'De heted mi widst a køz.'

Bwt hwen de Kømforter iz køm,  
de Spirit ov truuf divjn,  
hum i wil from de Fæder send,  
fulfiliņ mi dezin,  
hi sal ber witnes vntu mi,  
and yi, mi fetful fu,  
sal ølsø bi mi witnessez,  
bekøz mi truuf yi nu  
from de beginiņ. F hav ðvs  
førtøld u sijnz tu bi,  
dat hwen de køm u bi not grivd  
bi eni dst ov mi.  
Men sal rejekt u, az møst vjl,  
from sinagogz, and strij

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 sle u, az biij fols tu God,  
 and kwjt vnfit tu liv,  
 bekøz ðe hav not nøn mi, nor  
 de Fæder ðat's in mi.  
 ðiz ðinz i nø revil tu u,  
 ðat hwen ðe tjm fal bi,  
 yi mē remember hwot i sed,  
 and nō ðat i førsi.  
 ðiz ðinz i sed not at ðe ferst,  
 biij wið u. Nø u nō ðe  
 worst."

## SEKŒON 170.

*Krist promisez de gifts ov de Høli Spirit.*

Jon 16. 5-33.

"Bøt nø tu him hui sent, i gø,  
 yet nøn døf kwestion, Hwer?  
 bekøz mī wørdz hav fild uꝛ harts  
 wið sorø and wið ker.  
 Yet it iz tru ðat, luzig mi,  
 u wil hav greter gen;  
 ðe Kømforter wil not bi uꝛz  
 sø loꝝ az i remen;  
 bøt if i gø awe, i'l send  
 him, and hi sal abjd.  
 And hi wil sun konvins ðe wørld  
 ov sin ðe fen wud hjd;  
 ov rjtiðsnes and jøjment tu:  
 hi'l bi bøt jøj and gjd.  
 Hi wil konvins ðe wørld ov sin  
 for not resivij mi;  
 ov rjtiðsnes, bekøz er loꝝ  
 yi wil nø mør mi si;  
 ov jøjment tu, for Setan nø  
 iz kast ðøn from on hj.  
 ð yet hav meni ðinz tu se,  
 hwig nø yi kanot ber;  
 bøt hwen ðe Spirit ov truð iz køm,  
 hi wil øl truð deklø:  
 for ov himself hi wil not spik,  
 bøt spik ðát hwig hi hørz;  
 and hi wil sē u ðinz tu køm  
 in distant, fytur yirz.  
 Hi sal mī gløri mør revil,  
 hi sal ov mjn resiv,  
 and sē it øntu u hui nø  
 tu mi sinsirli kliv.  
 Øl ðat ðe Fæder haf iz mjn,  
 ðerfær sed i 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 Kōmforter sal tek ðerov  
and u wid it endu.

A litel hwil, and yi sal not  
mj prezens hir behold:  
and ðen agen a litel hwil,  
i wil mjself onfold;  
bekoz i tu ðe Fæder go."  
ðen hiz disijpelz ðot  
widin ðemselvz, "Hwot minet  
ðis

hwic n̄s s̄r Lord hæf tot?  
'A litel hwil!' Wi kanot tel.

And for ðis rizon strenj,  
'Bekoz i tu mj Fæder go.'

Hwot minz ðis wōndrōs gēnj?"  
And Jizōs nu ðe wist tu ask,  
and ðōs did hi eksplen,

"Duu yi inkwjr mj minij, h̄s  
i gō and kōm agen?"

Truli i n̄s s̄e vntu u,  
Yi wil lament and wip  
hwil ðe wrld joiz; b̄t n̄ loŋ t̄jm  
wil yi ðōs sor̄ kip.

For az a wuman in ber̄t-penz  
hæf sor̄ til ðe s̄r

ov her deliverans kōmz, and ðen  
deljt retrōrnz wid p̄ser,

s̄r iz it n̄s wid ūr sad harts;  
b̄t hwen i kōm agen,

yi wil rejois, and ðen n̄ man  
sal tōrn ūr joi tu pen.

And in ðæt ðe, hwoter yi ask  
ðe Fæder in mj nem,

hi wil s̄plj; nor sal yi er  
pre venli ðru ðe sem.

Az yet yi never ðōs hav askt,  
b̄t n̄s, i tel u, Pre,

and yi sal hav, and s̄r bi fild  
wid joi n̄n teks awe.

ðiz trut̄z in figurz i hav tot;  
b̄t n̄s ðe t̄jm drōz n̄r

hwen i n̄r m̄r wil darkli spik,  
b̄t s̄ ðe Fæder klir.

In ðæt ðe yi sal ask in mi;  
and i se not, i'l pre

ðe Fæder ūr rekwests tu grant;  
hi lōv̄et ū olwe,

bekoz yi hav lōvd mi, and stil  
ūr f̄et 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 kem fært from de Fæder, and  
 intu de wørld am kom ;  
 agen i liv de wørld, and go  
 ontu de Fæder,—høm.”  
 Æen hiz disjipelz sed tu him,  
 “ Lø, nø ðs spikest plen ;  
 nø ar wi fur ðs næst ol,  
 nor nid wi ask agen.  
 Bj ðis wi né ðs kem'st from God.”  
 Æen Jizvs med replj,  
 “ Beliv yi nø ? Æe s'r wil kom,  
 ye, iven nø iz nj,  
 hwen yi wil ol dezert yr Lord,  
 iç man tu sik hiz øn ;  
 bvt stil de Fæder dwelz in mi,  
 and j am not aløn.  
 Æiz tinz j nø hav teld u, ðat  
 mj pis j me impart ;  
 de wørld sal trøbel køz, bvt it  
 j'v øverkøm. Tek hart.”

## SEKŒON 171.

*Krist prez tu de Fader for øl hiz  
 foløerz.—Jon 17.*

Krist rezd hiz jz tu heven, and sed,  
 “ Fæder, de s'r iz nj,  
 nø glørifj ðj Søn, ðat hi  
 ðjself me glørifj :  
 az ðs hast given him pser divjn  
 ø'r øl mankjnd, tu giv  
 tu øl hum ðs didst giv tu him  
 eternali tu liv.  
 And ðis iz lif eternal, ðat  
 ðe me né ði, tru God,  
 and Jizvs Krist hum ðs hast sent,  
 tu spred ðj truif abroð.  
 Æ on de erf hav glørifjð  
 ðj nem, and hav fulfild,  
 de wørk ðs gevest mi tu du,  
 az ðs, in løy, hast wïld.  
 Ø Fæder, glørifj mi nø  
 wið ðjn øn self, and let  
 mj gløri ðat j had ov øld,  
 mj human elevet.  
 Æ hav revïld ðj nem tu ðøz  
 ðs gevest øntu mi  
 øt ov de wørld, for ðjn de wer,  
 and ðjn sal 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 nɛ  
 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,  
 hwɪç ðs hast given mi; ðɪn  
 ðe ar;  
 and ðɪn ar ɔlsɛ mɪn;  
 and i am glɔrɪfɪd in ðem,  
 and mɪn ar ɔlsɛ ðɪn.

Ɔ ste nɛ lɔnger in ðis wōrld,  
 bɔt ðiz mɔst hɪr remen;  
 hwen i am wɪð ði, ðiz mɔst ber  
 ert's trɪal and its pen.  
 Ɔ hɔli Fæðer, bɪ ði pɔer  
 kɪp ðɔz ʃru ðɪn 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:  
 ðɔz ðat ðs gev'st mi i hav kept,  
 and held ðem ɔp from blɛm;  
 and ov ðem ɔl, not wɔn iz lost,  
 eksept perðɪʃɔn'z sɔn,  
 sɛ ðat ðe Skriptɔr iz fulfɪld;  
 ðe Wōrd iz ever dɔn.  
 Ɔ Fæðer, nɔ i kɔm tu ði;  
 and ðiz ʃɪnz stɪl i sɛ  
 in ðis wōrld, ðat mi joi in ðem  
 mɛ bi fulfɪld ɔlwɛ.  
 ði wōrd i gev ðem, and ðis wōrld  
 hæf heted ðem, bekɔz,  
 lɪk mi, ðe ar not ov ðis wōrld,  
 bɔt kɪp mi rɪtɪvs lɔz.  
 Ɔ prɛ not ðat ðs ʃud'st remuuv  
 mi folɔerz from ðe ert,  
 bɔt kɪp ðem from its ɪvilz, bɪ  
 a nɔ and hev'nli bɛrθ.  
 ðe ar not ov ðe wōrld, ɪven az  
 i am not ov ðe wōrld.  
 Ɔ sənktɪʃ ðem ʃru 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 ðs hast sent mi fœrt from ði,  
sø i mj folœverz send ;  
and for ðer søks i sanctifi  
mjself vntu ðe end,  
ðat ðe, bi truft, bi sanctifid,  
and ðvs wið mi asend.

Njðer pre i for ðiz alen,  
for ðem olse i pre  
hu sal beliv on mi trúu ðem  
hwen i sal bi awe ;  
ðat ðe ol me bi vœn, az ðs,  
O Fœðer, art in mi,  
and i in ði ; ðat ðe wið vs  
me evermœr agri,  
ðat ðvs de wœrld me si and nœ  
mj kœmiŋ iz from ði.  
Ðe glœri hwiŋ ðs gœvest mi  
i vntu ðem hav given,  
ðat ðe ol me bi vœn, az wi  
ar vœn, in erf and heven ;  
i biin in ðem, and ðs in mi,  
ðe wil perfekŋon nœ ;  
and ðvs de wœrld me vnderstand  
mj miŋon hir belœ.  
Fœðer, i olse wil ðat ðe  
huu ðs hast given mi  
bi wið mi hwer i am, sø ðat  
ðe me mj glœri si :  
for ðs hast mi intensli lœvd  
befœr de wœrld began.  
O rjtiŋs Fœðer, litel haz  
ðj lœv bin nœn tu man ;  
bœt i hav nœn ði, and ðiz nœ  
ðat ðs hast sent mi hir,  
and hav deklœrd tu ðem ðj nem,  
az it sal yet apir :  
sø ðat ðj perfekt lœv in mi,  
ekseliŋ ol, divjŋ,  
me bi in ðem, and i in ðem ;  
ðe mjŋ, az i am ðjŋ."

## BUK XI.

## SEKŌON 172.

*Krist agen predikts Piter'z denjal ov him.*  
Mafu 26. 31-35. Mark 14. 27-31.

Ðen Jizœs sed, " Bekœz ov mi,  
ol yi, ðis 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  
 þefor, tu Galili."  
 Piter repljd, "Æo ol men sud,  
 for ði, perverted bi,  
 yet i wil never bi ov ðoz  
 huu tørn awe from ði."  
 And Jizps anserd, "Verili  
 i se tu ði, befor  
 ðe kok krø twijs, ðs salt, ðis njt  
 deni mi ðrjs." Hi swør  
 wið vehemens, and sed tu Krjst,  
 "Æo i sud di wið ði,  
 i'l not disøn ði eniwiz."  
 Sør sed ðe kòmpani.

## SEKSON 173.

*Krjst gøz intu ðe garden ov Gethsemani.  
 Hiz agoni ðer.*

Matþ 26. 36-46. Mark 14. 32-42.  
 Luk 22. 40-46. Jon 18. 1, 2.

Ðen Jizps, wið hiz foløerz, went  
 tu ðát møst sekred ples,  
 ø'r Kedron'z bruk, Gethsemani,  
 garden ov løv and græs.  
 Ðis spot ðe tretor Judas nu,  
 for oftijmz Jizps ðer  
 rezorted wið hiz frendz beløvd,  
 for konvers swit, and prer.  
 Tu hiz disipelz nø hi seð,  
 "Sit hir, hwil i sal præ;"  
 ðen Piter, Jemz, and Jon, hi tuk  
 wið him, and went awe.  
 And hwen hi kem vntu ðe ples,  
 gret sorø did hi fil;  
 amezment sør, and hevines;  
 and sed "Ø'r mi døþ stil,  
 iven vntu deð, a sorø dip.  
 Tari and woç wið mi,  
 and præ ðat God yr harts wil kip  
 from ol temptesjon fri."  
 A litel spes hi førðer went,  
 and nild vpon ðe grønd,  
 fel on hiz fes, and ðen ðvs præð,  
 in aksents møst præfønd,  
 "Ø Fæðer, Aba, Fæðer min,  
 if posibel 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 tingz  
ar posibel tu ti.

If ds bi wiling ns, du ds  
dis kpp from mi remuv;  
yet not mj wil, bvt tin bi dvn;  
az it dvt mi behuv."

An enjel den apird tu him  
in hevenli majesti,  
and strengfend him; and den hi pred  
agen mor earnestli:  
hiz swet woz lik gret drops ov bldp,  
sø gret hiz agoni.

And hwen hi røz from prer, and  
tu hiz disjipelz ttri, [kem  
hi fænd dem ol aslip, and set,  
"Kud yi not woç wið mi

wøn sr? And Sjimon, slipest ds?  
Woç; riz and pre; dat yi  
intu temptasjon enter not,  
and sø bi led astrø;

de spirit wiling iz, indid,  
de flef dvt it betre."

Agen, de sekond tjm, hi went,  
and dts did hiz prer røn,  
"If dis kpp me not pas eksept  
j drink, tj wil bi dvn."

And stil hwen hi retørnd, hi fænd  
slip hevi in der iz;  
and hwen hi spøk, de nq not hz  
tu anser, ttru sörpriz.

Agen, de tærd tjm, Jizvs left  
de sliperz, and hiz prer  
wøns mer did hi repit; hiz søl  
oprest wið grif and kær.

Tu de disjipelz de tærd tjm  
hi kem, and sed, "Ariz;  
de sr iz køm. Du yi tek rest,  
and let slip sil yr iz?"

Ns iz de Søn ov man betred  
vntu a sinful band;  
rijz vp, and let vs gø, behøld  
de tretor iz at hand."

## SEKSON 174.

*Krist iz betred and apprehended. De  
rezistans ov Piter.*

Matju 26. 47-56. Mark 14. 43-50.  
Luk 22. 47-53. Jon 18. 3-11.

Immidiætli, hwjl yet hi spøk,  
lø, wøn ov Jizvs' 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  
 Who'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 fõrnijft wið komand  
 ov ofiserz, and worljik minz,  
 weponz, and torgez' ljt :  
 and młltitudz wið sordz and stovz,  
 kəm, redi for a fjt.  
 ðe tretor fikst vpon a sijn ;  
 it woz a 'tregerovs kis ;  
 and sed, " Tøk høld, and seffi kip  
 huør resivet ðis."  
 Hi suun aprøgt, and forward went,  
 til hi tu Krjst dru nĩ ;  
 " Høl Master ! " ðen, hi fõlsli sed,  
 and kist him giltili.  
 " Frenð, hwerfør nš ðvs kpmest  
 wið grif did Jizvš sę ; [ðš ?"  
 kanst ðš O Judas, wið a kis,  
 ðe Søn ov man betre ?"  
 ðen Jizvš nørĩ hwot wud bi,  
 stud bõldli in ðer sjt ;  
 " Hum sik yi ? " hi inkwjrð. ðe  
 " Jizvš ðe Nazarjt." [sed,  
 " ðát sem am j," hi sed. ðen ðe,  
 wið Judas, stanðĩ ršnd,  
 wið o wer strøk, and bakward went  
 and fel vpon ðe gršnd.  
 Wvns mør hi askt, " Hum du yi  
 ðe með ðe sem replj. [sik ?"  
 Krjst anserð, " F hav sed, j am ;  
 ðerfør let ðiz gør bj."  
 ðvš woz fulfild ðe wrð hi spek,  
 in prer, tu God aløn,  
 " Ov ðez hum ðš hast given mi,  
 j'v not lost iven wvñ."

ðen on ðe Krjst ðe led ðer  
 handz,  
 hwig hwen hiz foløerz sō,  
 ðe sed, " Lord šal wi vž ðe sord ?"  
 and Piter kwik did drō  
 hiz sord, az hi bj Jizvš stud,  
 and kvt of Malkvš' ir.  
 Hi woz ðe hj prist's servant. Krjst  
 sed, " Svfer yi ðvš far ;"  
 ðen tvgt hiz ir, and hi woz hild :  
 and sed tu Piter, " Ste ;  
 put vp ðj sord ; hu tek ðe sord,  
 šal perij in ðát wē.  
 Kan j not prę mj Fæðer nš,  
 and hi wud stretwe 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?  
 ðen h̄s wud Škriptur bi fulfild,  
 ðat iven ðis m̄st bi?  
 Šal j̄ refuž tu driŋk ðe kupp  
 mj Fader giveth mi?"

ðen Jizvs anseriŋ, sed tu ol,—  
 Priests, pipel, elderz gif,—  
 "Hw̄j ar ȳi k̄m wið sordz and  
 az if tu tek a ðif? [stevz,  
 I 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 ur ̄r:  
 ðe h̄osts ov hel šal n̄o ful wel  
 ðat wiknes iz ðer p̄ser."  
 ð̄s wer ðe profesiz fulfild,  
 iġ w̄n akomplifed.  
 ðen ðe disjipelz wer alarmd,  
 and ol forsuk, and fled.

## SEKŠON 175.

*Kriřt 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 Juuif ofiserz  
 b̄snd Jizvs, and ðen led him tu  
 ðer priřtli ministerz;  
 tu Anas ferst, and hi sent Kriřt  
 tu Kaiafas, hi priřt  
 ðat ȳir, hiz s̄n-in-l̄o, tu bi  
 kondemd, or bi relist.  
 It woz ðat Kaiafas hu sed  
 ðat w̄n man niðz m̄st d̄j  
 rs̄ðer ðan ruin juð befol  
 ðe Juuif politi.  
 A serten ȳp̄j man foloð Kriřt,  
 in a lus r̄eb areð,  
 (tradifjon sez ðat it woz Jon,  
 h̄sbiit, s̄er afred.  
 And hw̄en ðe men led h̄old on him,  
 hi fled wið spid, and ðru  
 hiz r̄eb asid. And f̄rðer 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  
 vntu ðe stetli get  
 ov Kaiafas, hwær priests and skriþz  
 and gæferd elderz sat.  
 And Jon, hu nu ðe hj prist wel,  
 went in vntu ðe høl  
 wið Jizvs. Piter stud wiðst.  
 Jon ðot ðat hi wud køl  
 him in; and fortli after went  
 and sed-vntu ðe med  
 ðat kept ðe dør, "Let ðis man in;  
 yi nid not bi afred."  
 ðe med a sþr tu worm ðemselvz,  
 bekøz ðe niþt woz køld;  
 and øl sat dsn, and Piter tu,  
 tu si hwot wud vnføld.

## SEKŒON 176.

*KriŒt iz ekzaminð and kondemnd in ðe  
 hss ov ðe hj prist.*

Matþ 26. 59-66. Mark 14. 55-64.  
 Jon 18. 19-24.

Þen did ðe hj prist kwestion  
 KriŒt  
 ov hwot, and hum, hi töt.  
 And Jizvs simpli anserd him,  
 "E spek, and röt mi wørks,  
 øpenli in ðe sinagog,  
 and tempel, 'midst ðe Juuz:  
 in sikret hav i nuþing sed:  
 ov hwot dōst ðs akuz?  
 Hwþ askest mi? Ask ðez hu  
 herd,  
 and ðerfer øt tu nø."
   
 Hwen ðvs hi spek, an ofiser  
 gev KriŒt an angri blø,  
 seiþ, "Dōst ðs tu God'z hj prist  
 replþ in wōrdz lik ðiz?"
   
 And Jizvs sed, "If il i spøk,  
 ðen it mjt ði displiz;  
 and ber ðs wites ov ðe roþ;  
 bōt if i wel replid,  
 hwþ dōst ðs smjt mi wið ði band,  
 az if a kriþm tu gþd?"
   
 Þen ðe hj prist, and kōnsil tu,  
 fōls wites söt, bōt nuþ,  
 wið øl ðer malis, kud ðe fþnd,  
 tu slø 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 fòls wites, yet  
de kud not sè agri.  
At last këm tû fòls men, hu bær  
dis testimoni: "Wi  
hav herd him sè, 'Æ wil destroi  
God'z tempel in dis land,  
and in ðri dez wil bild it up  
widst a human hand.'"   
Bøt stil ðiz lÿij witesez  
de kud not pnderstand.

Æe hj prist ðen, at lenst, arøz,  
and sed tu Jizps, "Hwot  
iz dis ofens de garj ði wid,  
and yet ðs anserest not?"  
Bøt Jizps ksmli held hiz pis.  
And ðen de hj prist spøk,  
"Tel vs; art ðs de veri Krijst.  
Æ nð, hj God, invøk  
ðj anser." Jizps sed, "Æ am.  
Hirafter yi fal si  
de Søn ov man in gløri køm,  
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 witesez?  
Behøld, nð yi hav herd  
hiz blasfemi. Hwot ðink yi øl  
de duum tu bi preferd?"  
Æe øl krijd øt, wid ðger brøst,  
"Hi'z gilti. Let him sðfer deð."

## SEKSON 177.

*Krijst iz strok, and insplted bj de soldierz.*

Matju 26. 67, 68. Mark 14. 65.  
Luk 22. 63-65.

Æe men hu garded Krijst, nð  
møkt  
and smøt him kruelli;  
and søm began tu spit on him,  
wid grøs indigniti.  
Æe blinðføld, bøfet, strik wid  
rodz,  
and ðen se "Profesj:  
hu iz it trits ði sø, and döz  
ðj majesti deðj?"

## 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 deniz Krǝst.*

Matʒ 26. 69-75. Mark 14. 66-72.  
 Luuk 22. 56-62. Jon 18. 17, 18; 25-28.

Nʒ Piter sat wiðst ʒe ples

ov jʒstis, ʒer tu spend

hiz tǝm in pis, besǝd ʒe ʒir,

ʒat hi mǝt si ʒe end.

And sun ʒe mēd hu kept ʒe dør

lukt ernestli, and sed,

“And ʒʒ tu hiz disǝpel art.”

ʒen Piter, fild wið dred,

replǝd, “ʒ du not nē ʒe man.”

ʒe servants hu stud ʒer,

and ofiserz, tu worm ʒemselvz,

lukt at him, wið a ster,

and sed, “Art ʒʒ not wǝn ov ʒem?”

Hi sed, “Nē; ǝ am not.”

Bʒt wǝn, a kinzman ov ʒe man

hum Piter letli smøt,

replǝd, “Did ǝ not si ʒi in

ʒe garden wið ʒis man?”

Hi stil denǝd; ʒen went hi ʒt,

and ʒe kok-kreʒ began.

Az hi woz standǝ in ʒe pørç,

and ʒǝkǝ materz ør,

anʒder sed, “And ʒʒ art wǝn

ov ʒem.” And Piter swør

a flat denǝal ov hiz Lord,

“ʒ nē him not, ʒpon mǝ wǝrd.”

After anʒder mørnful ʒr,

az morn began tu glim,

and Piter loiterd in ʒe rum

wið Jǝzʒs, it wud sim,

anʒder konfidentli sed,

“ʒʒ ʒurli wost wið him,

for ʒʒ a Galilian art,

ʒǝ spǝ ǝgriz ʒertu.”

ʒen hi began tu kʒrs and swør,

intu a paʒon flu,

and sed, “ʒ du not nē ʒis man

ov hum ʒǝ spǝk.” Befør

ʒe wǝrdz had kwǝt eskept hiz lips,

kok-kreʒ woz herd wǝns mør.

ʒe Lord ʒen tʒrnd, and kʒt hiz ǝ:

hi went ʒt, and wept biterli.

Rememberǝ hwot ʒe 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 wið 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 i repit,  
Æ am, yr kridens dū  
yi wil refuz; and if i ask  
y kwestionz in repli,  
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,  
ðe nð bj men disønd."  
Æn sed ðe øl, "Art ðs, in truaf,  
de Søn ov God abov?"  
Krijst anserd, "Yi sè rjt; i am."  
Æis did søfisent pruv,  
øntu de Juz asembeld ðer,  
hiz blasfemi; and stret  
de sentenst him tu dji de deð,  
tu gratifi ðer het.

SEKSEON 180.

*Judas deklørz de Inosens ov Krjst.*  
Matju 27. 3-10.

Æn Judas hwi betred de Lord,  
hwen hi ðvs sø him stand  
kondemd tu dji, repented ov  
de tregeri hi had pland;  
and brøt de terti silver koinz  
bak tu de prists, and sed,  
"Æ'v sind in hwot i'v døn, for i  
hav giltili betred  
de Inosent: hiz blød'z on mi."  
Æe sed, "Hwot's ðat tu øs?  
Si ðs tu ðat. Wi'v ønli jvjð  
a man møst blasfemns."

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 ðæn,  
 ('twoz in ðe tempel tu,)  
 and went and hand himself. ðe  
 prists and ðe elderz nu [gif  
 it woz ðe prjs ov blød; and sed,  
 "Wi mōst not kip it hir."  
 ðe kōnsel tuk, and bōt a fild  
 tu beri strēnjerz, nīr.  
 ðāt fild woz kōld Akeldama,  
 ðāt iz, ðe Fild ov Blød.  
 ðæs woz fulfild ðe profet's wōrd,  
 hwiç loŋ on rekord stud,  
 "ðe tuk ðe ðerti silver koinz,  
 ðe prjs ov Inosens,  
 and gev ðem for ðe poter'z fild."  
 Spç woz ðer penitens.

## SEKŒON 181.

*Kriſt iz akuzd befor Pilet, and iz bi him  
 deklarð tu bi inosent.*

Matſu 27. 2, 11-14. Mark 15. 1-5.

Luk 23. 1-4. Jon 18. 28-38.

ðe mōltitūd ðen rōz, bōnd Kriſt,  
 and led him tu ðe hōl;  
 and ðen tu Pōnſjōs Pilet brōt,  
 tu nō hwot wud befoł.  
 At erli ſr, on ðāt sad morn,  
 ðe kem wið kruel heſt,  
 bōt wud not enter in ðe hōl  
 leſt ðe ſud luz ðe fiſt.  
 Sō Pilet kem fořt ōntu ðem,  
 and aſkt, "Hwot iz ðe krijm  
 yi çarj ōpon ðis man?" ðe ſed  
 "It iz, indid, ful tjm  
 ðat hi ſud ſpfer bi ðe lō."  
 ðen Pilet ſed, "Jōj yi."  
 ðe Juuz repljð, "Sentens ov ðeſ  
 wi kanot nō dekri."  
 ðæs Jizōs' ſeiŋ woz fulfild,  
 hwiç tōld hō hi ſud dī;  
 bi hiz ōn neſon ferſt betred,  
 ðat Rōm mjt kruſifi.

ðen ðe began tu akuz ðe Lord;  
 "Hi dōſt pervert ðe neſon,  
 forbidiŋ tribuț tu bi pēd,  
 and dū ſōbordinēſon,  
 ſeiŋ, Himſelf iz Kriſt, a kiŋ."  
 Pilet rētrōrd, and nō



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,

Jizps befor him stud. Hi askt,  
 "De Juij kin art ds?"  
 Jizps repljd, "Dost ds rekwir  
 tu n6 for djn 6n sek?  
 or iz it dat s6m 6der men  
 tel di dis 6arj tu mek?"  
 Pjlet repljd, "Am j a Ju?  
 F wud dj kwestion s6n,  
 66t for de 6arj 6genst di me6  
 bj Juz. Hwot hast ds 66n?"  
 Krjst sed, "It iz not ov dis wrld  
 mj kin6om iz, for den  
 mj servants for mj k6z wud fit  
 and sev mi from diz men.  
 66t n6 mj kin6om'z not from  
 hens."

Sed Pjlet, "66n, art ds  
 a kin?" And Jizps sed "F am;  
 tu mi de wrld jal 66.  
 For dis end 6nli woz j born;  
 and for dis k6z, fors66t,  
 j kem intu dis wrld, tu ber  
 mj witnes tu de tru6t.  
 And everiw6n dat's ov de tru6t,  
 and wil de tru6t resiv,  
 wil gladli lisen tu mj vois,  
 and in mj wr6d beliv."  
 And Pjlet askt, "Hwot iz de  
 tru6t?"

66n went f66t tu de Juz,  
 and sed, "F find n6 f6lt at 6l  
 in him hum yj ak6z."  
 66n did de 6if prists meni krj6z  
 alej 6genst de Lord,  
 66t tu de malis ov diz men,  
 hi anserd not a wr6d.  
 Sed Pjlet, "Si h6 meni finz  
 de brj6 6genst di n6."  
 Hi anserd not a singel wr6d.  
 Pjlet, amezd, sed, "H6  
 iz dis, ds anserest not?  
 Kanst ds diz 6arjez mit?"  
 Stil Jizps sp6k not, az hi stud  
 befor de j6jment sit.

SEK6ON 182.

*Krjst iz sent bj Pjlet tu Herod.*  
 Luuk 23. 5-12.

Mer firs de gru, and sed, wid rej,  
 "Hi sterz de pipel 6p,

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 wið 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 glað 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 repli  
 tu œl hiz kwestioniŋz,  
 ðœ prists and skriŋbz ŋzd tœnts  
 and jibz,  
 and pterd kruel ðiŋz.  
 ðœn Herod and hiz men ov wor  
 skornd him ; and on hiz bak  
 ðœ put a gorŋœs rœb, and ðœn  
 tu Pjlet sent him bak.  
 Pjlet and Herod, dœt sœm dœ,  
 bekœm az frendz agen ;  
 befœr ðœ wer at œnmiti.  
 Hwœt frendŋip 'twœn sœŋ men ?

## SEKŒON 183.

*Krjst iz brœt bak agen tu Pjlet, hu agen deklœrz him œnosent.*

Matŋ 27. 15-23. Mark 15. 6-14.  
 Luuk 23. 13-23. Jon 18. 38-40.

ðœn Pjlet sœmond ðœ ȝif prists  
 and rulerz ov ðœ Juuz,  
 and sed, "Yi'v brœt ðis man tu mi  
 az wœn huœm yi akŋz  
 ov steriŋ œp ðœ pipel, and  
 pervertiŋ ðœm, and i  
 huœ hav œkzœmind him, œpon  
 ðœ ȝœriŋ ŋ spesifi,  
 hav fœnd nœ krjœm or fœlt in him :  
 sœŋ ȝœriŋ iz kruelti.  
 Nor Herod, for tu him i sent  
 ðœ kœs, tu nœ hiz mœnd ;  
 and hi nœ manœr ov œfœns  
 for œœniŋment, kud fiŋd.  
 Ŭr kœrs œpirz tu mi œnœst,  
 and Herod ðiŋks it sœ ;  
 ðœrfer, wið sœm smœl ȝœstizment,  
 i nœ wil let him gœ ;  
 for nœtiŋ wœrði dœt 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 ðærfer set him fri at wõns,  
 for kþstom haz dekríd  
 ðat at ðis solem festival  
 wõn prizoner bi set fri,  
 hwígever yi dezir: nþ se,  
 hwot prizoner it sal bi;  
 Barabas, or ðis Jizþs Krjst,  
 huam i dim jþst and tru,  
 and huam az Krjst, yi wil not øn,  
 bþt stil hiz ljf þrsu."  
 (Barabas woz a rebel, ðat  
 ðefid ðe Røman ruil,  
 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 wjþ sent vntu him  
 and sed "Bewer, and kip ðjself  
 from svþ an øful krjþ  
 az sedjþ ðát man'z blþd wud  
 bi,—  
 ðát rjþþs man and jþst:  
 for i hav had a dredful drim  
 konsernjþ him, and trþst  
 ðat hi wil njþter bi kondemd,  
 nor wi endur ðe kþrs  
 ov sedjþ inosent blþd, ðan  
 hwíg  
 nø wikednes iz wþrs."  
 Bþt ðe gif prists and elderz ðen  
 sterd up 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 duu  
 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.

Ʒe krid alsð, "Him kruusif!"  
 and med ðe welkin riŋ.  
 Hi sed tu ðem ðe ðerd tîm "Hwî?  
 hwot ivil hað hi ðvn?  
 Ʒ fînd nør kœz ov ðet in him;  
 nør list ofens,—not wvn."  
 Bvt ðe, mør fûriþs ðan befor,  
 wið frantik hetred krid,  
 "Awe wið ðis man from ðe erf;  
 let him bi kruusifd."  
 And az ðe Pîlet ðvs aseld,  
 ðer voizez, and ðe krœd'z, prevæld.

## SEKŶON 184.

*Pîlet relizez Barabas, and deliverz Kriŝt  
 tu bi kruusifd.*

Matu 27. 24-29. Mark 15. 15-18.  
 Luk 23. 24, 25. Jon 19. 1-16.

Hwen Pîlet so ðis skorn ov lœ;  
 and tûmþlt, fîrs and rud;  
 and felt ðat hi kud nœtiŋ ðu,  
 bi hiz apîlz, renud,  
 hi wœter tuk, and woŝt hiz handz  
 befor ðe mœltitûd,  
 and sed, Si yi tu ðis man'z blœd,  
 for i am inosent."  
 Ʒe pipel fœted, "Let hiz blœd  
 on vs fœl; wi konsent;  
 and on Ʒr çildren tu." Ʒer het  
 ov Kriŝt woz vihement.  
 Ʒen Pîlet, yîldiŋ tu ðer wil,  
 relist ðe mœrderer ðîr,  
 Barabas, hu in prizon lê,  
 and granted ðer dezîr.  
 Ʒe hœl Jizûs ðen hi skœrjð,  
 and gev him tu ðer wîl,  
 tu kruusifî him az ðe wîŝt,  
 and ðvs ðer œn ðum sil.  
 Ʒe sœldierz tu Prætorîum,  
 hwîç woz ðe komon hœl,  
 led Jizûs, and asembeled ðer  
 ðe band ov sœldierz œl.  
 Ʒe stript him, and ðen put on hi  
 a pœrpel-skarlet klœk;  
 a krœn ov ðornz oþon hiz hed  
 ðe put, jœst tu prœvœk  
 him wið a ŝœ ov kiŋlines,  
 and aktuœl kruœlti.

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 mokin saluþeson, and

pretended loialti.

“Kin ov ðe Juz, ol hel!” ðe krijd,

ðen smøt him spjþfuli.

Ðe spat on him, and tuk ðe rid,

and smøt him on hiz sekred hed.

Relentiþ Pjlet ðen went st,

and ðvs agen apild,

“Æ briþ him fersþ ðat yi me né

ðer iz nø folt revild.”

Jizps kem fersþ, in þvþpel røb,

weriþ ðe þorni krøn,

and spøk ðiz wørdz, “Behøld ðe

man!”—

and spøk wiðst a frøn.

Bvþ stil ðe prists and ofiserz,

wið hetred fild, eksklemd,

“Ah! kruisifi him! kruisifi!”

And Pjlet, not vnblemd,

reþlijd, “Tøk yi, and kruisifi,

i þind nø folt at ol.”

Ðe Juz ðen sed, “Wi hav a lø,

hwig, az God’z vois, ðvþ køl

on vs tu tek awe hiz lif.

Indid, hi øt tu dj,

bekøz hi þvþrdli með himself,

ðe Svñ ov God mæst hj.”

Æten Pjlet gruu mør firful stil,

at hariþ ðat strenj wørd,

and tu ðe þvjment høl retvrdnd,

and kwestiond ðvs ðe Lord :

“Hwens art ðs?” Jizps anserd

“Wilt ðs not anser mi? [not.

Dvþst ðs not né mi þser tu sev,

or kruisifi, iven ði?”

Jizps ðen spøk, “Nø þser hast

ðs

’genst mi, eksept from heven ;

ðerfor ðe greter sin iz hiz

huv mi tu ði haz given.”

From ðat tjm Pjlet søt tu sev

him : bvþ, tu gen ðer end,

ðe Juz sed, “If ðs let him gø,

ðs art not Sizar’z frend.

Huever meks himself a kin,

ðvþt agensþ 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 mornīng s̄r ov siks,*<br/>hwen Pīlet did in Gabata<br/>hiž sit ov jōjment fiks.<br/>Æen, tōrniņ tu de Juuz, hi sed,<br/>"Behōld ūr kiņ!" Bōt ðe,<br/>wið iger s̄st, at wōns krīd s̄t,<br/>"Awē wið him! Awē!"<br/>and "Krusifi!" Nōt wud apiz<br/>ðer animositi.<br/>"Hwot! šal i krusifi ūr kiņ?<br/>askt Pīlet, mokiņli.</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.

Æe gif prists sed, " Wi Sizar øn,  
and hav nø kiñ besjð."  
Æen Pjlet gev him up tu ðem,—  
gev tu bi kruusifjð.

## SEKŒON 185.

*Krjst iz led awe from de Jajment Høl  
ov Pjlet tu Msnt Kalvari.*

MaŒu 27. 31, 32. Mark 15. 20, 21.  
Luk 23. 26-32. Jon 19. 16, 17.

Æen tuk ðe Jizvs, az ðe wjst,  
and led him from ðe høl,  
and haviñ wøns mør moks him, az  
ðe lør befør him føl,  
ðe tuk ðe pørpel røb from him  
and put hiz øn klødz on ;  
ðen led him tu bi kruusifjð,  
az ðe began tu ðøn.  
Søbmisivli hi bær hiz kros,  
bøt, fent wið wiknes, fel.  
Tu bær a part ov ðát sad lød  
Sjmon ðe nø kompel  
(ov Alekzander, Ruuføð, hi  
woz fæðer,) tu asist.  
Æe led ðe kros on him, ðerfør,  
tu bær it after Krjst.  
Æer folød Jizvs, az hi went,  
a gudli kòmpani ;  
and meni wimen, hu beheld  
ðis gret inikwiti.  
And Jizvs, tønriñ tu ðem, sed,  
" Wip not, wip not for mi,  
yi doterz ov Jerusalem,  
hu jør mi simpafi,  
bøt for Ƴrselvz and çildren wip,  
hu biter ðez wil sa.  
Behøld ðe ðez kòm hwen ðe sal  
ðer mizeri ðøð deplør :—  
' ðe baren ar ðe blesed, and  
ðe wumz ðat never bær.'  
And in ðer sad distres ov lij  
ðe wil begin tu se  
vøntu ðe møntenz and ðe hilz,  
' Føl on øð ; hjd, wi pre.'  
If in ðis we ðe grin tri ferz,  
hwot ov ðe dri, hwiç God nø  
sperz ?"  
Æer wer tú 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.*

Maty 27. 33, 34, 37. Mark 15. 22, 23, 26, 28.  
Luk 23. 33, 34, 38. Jon 19. 18-22.

Ʒe brinj him ontu Golgoða,  
kold olse Kalvari,  
hwiç minz Ʒe ples ov skulz, and  
komplit Ʒe trajedi. [Ʒer  
Ʒe gev him vinegar tu drinj,  
and mingeld it wiç gal,  
bvt hwen hi had jst tested, hi  
refuzd tu drinj at ol.  
And wið him Ʒer wer krusifid  
tú ðivz, or rjoterz ;  
on iç sjd wvn, hi in Ʒe midst,—  
Ʒe Krjst—and prizonerz !  
And se Ʒe Skriptur woz fulfild  
hwiç sef ov Jizvs, “ Hi  
woz nemberd wið transgreserz,” for  
Ʒvs spiks Ʒe profesi.  
And Pjlet rot a tjitel, and  
hi put it e'r hiz hed,  
and meni a Jui stud Ʒer tu vu,  
and Ʒis inskripjon red.  
In Hibiru, Griks, and Latin, tu  
'twoz riten ; se Ʒat ol men nu.

In Hibiru Ʒvs Ʒe tjitel ran :—

“ ƷIS IZ JUZVS, ƷE KIW  
OV ƷE JUWZ.”

And Ʒvs it woz in Griks :—

“ JUZVS ƷE NAZARIT, ƷE  
KIW OV ƷE JUWZ.”

And in Ʒe Latin Ʒvs :—

“ ƷIS IZ ƷE KIW OV ƷE  
JUWZ.”

Ʒe çif prists, Ʒen, tu Pjlet, sed,  
“ Rjt not, ‘ Kiw ov Ʒe Juwz,’  
bvt Ʒat hi sed, ‘ I am Ʒer Kiw.’ ”  
And Pjlet did not çuz  
tu olter it a singel hwit,  
bvt sed, “ Hwot's riten i 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 nó not hwot ðe du.”

Æ Róman seldierz tuk hiz kløtz,  
and klømd ðem az ðer en,  
divjded ðem, and med fər parts,  
and iğ ov ðem tuk wƿn :  
and az hiz kət woz wəven trūst,  
kast lots for ðát aløn.

Sə woz ðe profet's wərd fulfild,  
“ Mj garments ðe did part,  
and for mj vestur ðe kast lots,”

hwjł hi endurd ðeſ's dart.  
Æiz ſiņz ðerfər ðe seldierz  
did.

And nƿ ðe ðe wər on :  
ðe ðerd ƿr ov ðe Juuz aprøçt,  
'twoz njn bj mornij'z sƿn.

And sitiņ dƿn ðe woçt him  
ðer.

Æ pipel hu stud bj,  
and rulerz tu, revjld him wiđ  
ðe tƿnt, “ Nƿ let him trj  
tu sev himself, if hi bi Krjst,  
ðe çozen ov ðe Lord.

ƿterz hi sevd ; ðe ded hi rezd ;  
kurd pipel bj a wərd.”

Æ seldierz olƿe mokt him, hwen  
ðe kjndli oferd him

sƿm vinegar, tu kweng çiz ðerst,  
in sƿferiņz sər ekstrim,

and sed, derjſivli, “ If ðƿ  
bi tru Kij ov ðe Juuz,

ðen sev ðjself ; rul ər ðe land ;  
nƿn wil ðj swe refuz.”

Æ paserz-bj revjld him tu,  
and wagd ðer hedz, and reld :  
wiđ ƿetiņ lips, ðe ƿerd kon-  
tempt,

(hwjł Jizƿs 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, hu wudst destroi, and  
ðe tempel in þri dez. [bild,  
sev n̄s ðjself: kòm d̄sn, and  
ðen

wi, tu, wil siñ ðj prez.”  
Ðe ðif prists, skriþz, and elderz  
mokt,

and sed, “If ðs bi Kiñ  
ov Izrael, kòm d̄sn, and wi  
wil wiliñ oferinþz briñ.  
Hi tr̄sted in ðe Lord; ðen let  
hiz God deliver n̄s,  
if hi wil hav him, for hi sed,  
‘Him mi God j av̄s;  
j am hiz s̄pn.” Let ðen ðis Krjst,  
ðis Kiñ ov Izrael,  
desend n̄s from ðe kros; if not,  
let him desend tu hel.”

Ðe veri ðivz revjld him tu,  
and reld ppon him ðs:  
“If ðs bi Krjst, ferst sev ðjself,  
and ðen ðs me’st sev vs.”

W̄pn afterwardz repented, and  
rebuþt s̄v̄ profaneþon;  
and tu hiz fele þif ðvs sed,  
“Hast ðs n̄e vener̄þon  
for gret Jeh̄ova, siñ ðs  
art in ðis kondemneþon?  
And wi indid m̄st j̄stli, for  
wi mit s̄r d̄y reword;  
b̄t ðis man haþ d̄pn not amis:”  
hi sed tu Jiz̄ps, “Lord,  
hwen in ðj kiñdom ðs falt bi,  
du ðs, in l̄v, remember mi.”  
And Jiz̄ps sed tu him, “Tu-ðe  
tu Paradj̄s j wil konve  
ði, hwen j ḡ, from erþ, awe.”

Kl̄s bi ðe kros ov Jiz̄ps stud  
Meri, hiz m̄ðer, ðen;  
And Meri, wj̄f ov Kliopas,  
And Meri Magdalen.  
Hwen Jiz̄ps s̄o hiz m̄ðer ðer,  
wið Jon, hi l̄vd s̄e fri,  
hi sed tu her, “Behold ðj s̄pn!”  
tu him, “Þj m̄ðer si!”  
And from ðát s̄r, hiz fol̄er tuk  
Krjst’s m̄ðer tu hiz h̄m,  
and jerd wið her ðe joiz and grifs  
ðat tu ðe feþful k̄m.

## 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.

Ɖe siksť s̄r ov Ɖe Ɖe n̄s k̄em,  
(Ɖe s̄r ov twelw at noon,)  
and darknes Ɖverspred Ɖe land  
and netur had a swun.

Ɖe s̄n woz darkend in Ɖe skj,  
ol řinjz lukt dim and drir,  
until Ɖe n̄jnt s̄r ov Ɖe Ɖe.

Ol harts wer fild wiđ fir.  
Ɖen Jiz̄s, wiđ a l̄sd vois, krjđ,  
in Ɖeťs last agoni;

“Eloj, Eloj, Isma sabakřani?”

đat iz, “Mj God, mj God, tu hwot  
hast Ɖs abandonđ mi?”

S̄m ov Ɖe pipel đat stud Ɖer,  
and herd řis m̄ornful krj,  
sed, “řis man k̄olet for Eljas.”

And az Ɖe end dru n̄j,  
and Jiz̄s n̄j đat ol woz đ̄n  
akordij tu God's w̄il,

hi sed, “ř̄ řerst;” đat Skriptur đ̄s  
m̄jt bi akomplift stil.

W̄pn ov Ɖem ran, and suun a s̄pnj  
in vinegar did dip,

and put it on a hisop rid,  
and rezđ it tu hiz lip.

And v̄terz sed, “Let bi; đat wi  
me si, if, from Ɖe đed,  
Eljas n̄s wil k̄m tu se v,  
or render eni ed.”

Hwen řerfer Jiz̄s had resivđ  
Ɖe řerst-aleij driņk,

hi krjđ řt, “It iz finift!” Ɖen  
hi luusend Ɖe last liņk

đat b̄s̄nd him tu Ɖe erř, and sed,  
“ř̄s̄er, j̄ k̄m tu ři.

Intu ři handz j̄ n̄s komit  
mj spirit.” Pisabli

Ɖe Lord řen b̄s̄đ hiz s̄kred hed  
and yilđed v̄p Ɖe ḡest, az đed.

At đat dred s̄r Ɖe tempel's vel  
woz rent řrust in twen;

Ɖe erř did kw̄ek, Ɖe roks wer  
rent,

grevz řpt řer m̄sđz 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 won,  
senturion ov de band,  
hu woçt diz awful signs, and  
herd

dez wördz, se sad, se grand.  
Hi, strok wiç fir, eksklemd, "Dis  
a rijtins won most bi." [man  
And pterz sed, "De Son ov God  
iz hir most sertenli."

And at de sjt, de pipel smot  
der brests, wiç angwiç fild;  
and silentli de törnd awe,  
wiç griç and horor çild.

Hiz frendz, tu, witnest ol diz  
sijnz,

and fibel wimen der;  
Meri ov Magdalen, and si  
hu Jemz and Joses ber;  
Salömi, hu had ministerd  
tu Krjst in Galili,  
and numeros pder wimen hu  
lövð Jizs tenderli.

'Twoz ivniç. A nu de began,  
sikst ov de Juif wik,  
de de ov prepareson; and  
de Juz at wons bespik  
de ker ov Pilet tu prevent  
dat on de Sabat de  
de bodiz sud ste on de kros.  
De derfer begd dat de  
mit bi remuvd, and stret besot  
hi wud enfers de lo,  
and brek der legz, dat de mit  
dj.

De tivz' de brök; bvt so,  
hwen tu de kros ov Krjst de kem,  
hi had öledi dj.

De derfer did not brek hiz legz,  
bvt pirst, wiç spir, hiz sjd,  
and fortwiç blöd and wöter kem.

Dis rekord iz most tru:  
de did woz sin bj him hu ns  
rekordz it, wiç de vü  
dat yi, tu, me beliv, and dat  
hiz fet me bi in u.

Dis sijnz wer dövn, and se fulfild  
de Skripturz, hwiç agri,  
"A bön ov him sal not bi bröken,  
bvt pirst hiz sjd sal 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 ;

## SEKŞON 189.

*Jøzef ov Arimatia and Nikodimvs beri ðe bodi ov Krjst on ðe prepareson ðe, komensj on Þvørðs evnj.*

Matj 27. 57-61. Mark 15. 42-47.

Luk 23. 50-55. Jon 19. 38-41.

Hwen nş woz kòm ðe kwjet iv  
ov prepareson-ðe,  
(ðe ðe befør ðe Sabat,) hwen  
Juuz tjuð ðer harts tu pre,  
ðer kem a riç man ov ðe Juuz,  
and Jøzef woz hiz nem ;  
Arimatia woz ðe tşn  
from hwiç ðis gud man kem.  
An onorabel kşnseler,  
a gud man, and a jşt ;  
hi weted for God's kingdom, and  
in Jizps put hiz trşt.  
Hi had not øpenli præfest  
hiz feř in Izrael'z kiç,  
for fir ov dát hwiç mjř beføl,  
and Juuj het mjř briç.  
Bpt nş, wið høli høldnes, hi  
tu Pjlet went, strætwe,  
and begd ðat hi mjř from ðe kros  
Krijst's bodi tek dát ðe.  
Þen Pjlet ðe senturion køld,  
not řiçkiç Krjst yet ded ;  
and hwen ařurd, ðe bodi gev.  
Þen Jøzef, grætful, sped  
øntu ðe kros, wið pjps hest,  
and on ðe grşnd hi sprød  
a kloř, in hwiç hi pleř ðe Lord  
(it woz mşt kljn and hwjt).  
And Nikodimvs ølsø kem,  
hu sø ðe Lord bj njt,  
and brøt abřt a høndredwet  
ov aløz and ov mer.  
Þe put ðe bodi in ðe kloř,  
wið ðiz ; in høli fir.  
Þps užd ðe Juuz, in berial riřs,  
tu onor hum ðe løvð,  
and ðps for him hu klømð it mşt,  
ðer reverens ðe pruvð.  
Nş hwær ðe kros ov Krjst woz  
ðer woz a garden fer ; [pleř,  
and in ðe garden a nu tum,  
preperð bj Jøzef's ker  
for hiz øn sepølker ; and huç  
řt ov ðe solid støn ;

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 nj ;  
 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 woç ðát græv, sō ðir ;  
 ðer lōv tu Jizvs, kwjð dispeld  
 ol sentiments ov fir.

## SEKŒON 190.

*Æ Juif Sabat (komensij on Frjðe ivnij) biij kòm, ðe gif prists preper a gard ov soldierz tu woç ðe Sepulker.*

Matþ 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 vntil  
 ðát tjm bi fuli past ;  
 lest hiz disjipelz, stelfili,  
 fud kari him awe,  
 and ðen, " Hi'z rizen from ðe ded,'  
 vntu ðe pipel se."  
 Sō Pjlet, tu kontent ðem, sed,  
 " Gō, mek ðe græv sekur :"  
 ðe went, and plest a woç tu gard,  
 and sild it, tu mek fur.

## 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.

## SEKΣON 191.

*De Sabab biij over, Meri Magdalen, Meri Kliopas, and Salomi porces spisez, tu anoint de bodi ov Krjst.*

Maſu 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 sepulker in hest,  
wid Meri, wif ov Kliopas,  
and sad Salomi tu,  
dat de wid spisez and swit bsm  
Krijst's bodi mjt imbū.  
'Twoz erli on de Sønde morn,  
de ferst de ov de wik,  
hwjl darknes lingerd in de skj,  
wid donij'z erliest strik ;  
and az de n̄s aprøgt de tum,  
de tu ię p̄der sed,  
" Hu jal r̄el bak de m̄ti st̄on  
hwig o'r de grev iz led ? "

## SEKΣON 192.

*Krijst rjzez amid a gret er̄tkwek.*

Maſu 28. 2-4 ; 27. 52, 53.

And in dát sr̄ an er̄tkwek, gret  
and dredful, suk de land ;  
for God'z swift enjel kem from  
heven,  
ęarjd wid hiz hj komand,  
and r̄eld awe de ponder̄s st̄on  
from dát mist̄rīvs tum,  
and sat đeron, and kast a blez  
ov gl̄eri tr̄u de glum.  
Hiz k̄ntenans lj̄k lj̄tnij̄ jon,  
s̄o dazlij̄ woz its gl̄o,  
and hiz serafik vestur̄ glimd  
lj̄k gliterij̄ verjin sn̄o ;  
and ol for fir ov him, de gard'  
ov r̄oged s̄oldierz đer,  
trembeld, and fel az ded, o'rhwelmd  
wid teror and desper.  
And in dát er̄tkwek p̄der grevz  
ov sents wer open rent,  
and h̄eli formz dat slept đerin,  
from deſ ar̄oz, 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 p̄er  
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.*

Matu 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 f̄nd ðe m̄iti st̄on remuud ;  
ðe garded grev woz fri.  
Æ went intu ðe sepplker,  
b̄t ðer ðe kud not f̄nd  
ðe bodi ov ðe Lord, hwiç had  
bin in ðat tum enfr̄nd.  
Æn swiftili ran ðe Magdalen  
tu Piter and tu Jon,  
and sed, "Æ bodi ov ðe Lord  
iz teken, and iz gon."  
And az ðe wimen at ðe tum  
wer tr̄beld at ðe event,  
ðe so an enjel, lik in form  
tu a yon̄ man, intent  
on h̄j komifjon : at ðe riçt,  
wiðin ðe tum, h̄i sat,  
ared in hw̄jt and gliseniç r̄ebz ;  
ðe wer af̄red ðerat.  
Hi sed, "Fir not : i n̄e yi sik  
Jizps ov Nazareç,  
hu let woz kruisif̄d, and hir  
woz berid after ðeç :  
hi iz n̄e lonçer ded, hi haç  
arisen from ðis grev,  
in ðat nu lif hwiç hi wil giv  
tu ðeç hum hi wil sev.  
K̄om, si ðe ples hw̄er Jizps le ;  
and rekolekt ðe w̄rd  
hi sp̄ok tu u in Galili,  
dekleriç ðat ur Lord  
f̄ud, after kruisif̄fjon, riç  
tu lif on ðe ðerd ðe.  
B̄t ḡo, and tel hiz fol̄erz  
ðat hi wil lid ðe we  
tu Galili, and ðer u sal  
beh̄old 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 œder'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.  
 ðe œder ðen went in ðe tum,  
 and hwen hi sœ, belivd ;  
 ðœ, ov hiz rezœrekœon, ðe  
 had not Krjst's truœ resivd.  
 And after ðis, wid silynt œ  
 ðe tu ðer hœm retœrœnd ;  
 muœzij œpon ðe wœnderz gret  
 wid hwjœg 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 suœfjœn tœnz, ðe sed,

“Woman, why weepest 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 weepest  
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 wípeſt ðs?” Si  
sed,  
“Ðe’v tæken awæ mj Lord;  
j nór not hwær ðe’v læd him.” Ðen  
ſi tórnd at Jizðs’ wórd,  
and Jizðs’ ſelf did ſi behóld,  
ðer ſtandin. bj her ſjd;  
hi hu had purifid her mjnd,  
and ðen bekæm her gjd.  
Hiz vois nꝛ ſpiks, “Hwj wípeſt  
ðs?”

Wuman, huwm ſik’st ðs hir?”  
Si nꝛ him not; hi ontu her  
ðe gardener did apir.  
Wøn ðot her buzom fild: ſi ſed,  
“If ðs haſt bœrn him hens,  
O tel mi, ſer, hwær hi iz læd,  
and j wil tek him ðens.”  
“Meri!” ſed Jizðs nꝛ tu her;  
ðe endiriꝅ nœm revild  
him her hœl hart adœrd and lœvd,  
and rekogniſon ſild.  
Si kwikli tórnd, and, “Maſter!”  
Jizðs ſed, “Tœꝅ mi not; [kriꝅd,  
j ſal not yet tu heven aſend,  
and liv ðis eꝛfli ſpot;  
bœt tu mj Fæðer, and tu ũꝛz,  
tu mj God, and ũꝛz tu,  
j ſal aſend. Ðis meſej giv  
mj brœðren.” Si wiððru.

## SEKŒON 196.

*Meri Magdalen, hwen goiꝅ tu inform ðe  
diſjipelz ðat Krjſt had riſen, miſs aꝅen  
wið Salœmi and ðe vðer Meri. Jizos  
apirz tu ðe þri wimen.*

Maſu 28. 9, 10. Jon 20. 18.

Ðen did ðis Meri hæſt awæ,  
and, ðe diſjipelz tel,  
ðat ſi had ſin her bleſed Lord,  
and hwot ðiꝅz ðen befel.  
Ðe vðer hœli wimen, tu,  
went, wið ðe enjelz’ wórd,  
and on ðe wæ, behóld, ðe mið  
ðe Sevier ðe adœrd.  
“Ol hæ!” ſed Jizðs ontu ðem;  
and at hiz fit ðe nild,  
tu wœꝛſip him, hu from ðe ded,  
hiz prezens ðœs 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;  
 “untu 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 RezorekŒon ov Krjst.*

Matju 28. 11-16.

Hwen Krjst had rizen from de ded,  
 de söldierz, hu had kept  
 der wog besjd de sepplker,  
 der stejon left, and krept  
 bj stelf intu Jerusalem,  
 and told de pristli pæer,  
 hiz rezprekŒon, and de events  
 de witness in dat ør.  
 De wið de elderz kænŒel held;  
 larj mœni den de gevel  
 de söldierz, dat de mjt deklær  
 dat, “From de darksœm grev,  
 hiz œn disjpelz 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 fœls repœrt  
 ræder dan truuf œbe.

## SEKŒON 198.

*Krjst apirz tu Kliopas and another disjpel, goinj 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 Jizœs az de went,  
 and ov de wœndrœs sin  
 hwig de sœ let had witness, and  
 ov hwot its end mjt min.  
 Hwjl dœs de rizonð and komund,  
 Jizœs himself dru nœr;  
 bœt az der jz wer hœlden, 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, "Næst ðs not  
hwot ðinz hav hapend in ðiz dez  
at Selem'z halød spot?  
Art ðs a strenjer?" Hi replid,  
"Hwot ðinz?" Æ told him,  
ðen,

ov Jizds, gret in wõrd and did,  
'fer God and olsø men:  
and h8 ðe prists and rulerz him  
betred and kruusifid.  
"Bõt wi," ðe sed, "hoert it woz hi  
ov loŋ tîm profesid,  
ðe anointed kiŋ ov Izrael,  
Redåmer; Lord. Besid,  
ðis iz ðe ðerd ðe sins ðis ðinz  
wer dõn. 8r wimen, tu,  
went erli tu hiz sepulker,  
ðe høli form tu vû,  
bõt f8nd it not; ðen kem, and teld,  
ðat enjelz wer sin ðer,  
hu sed, ðat Jizds woz aliv,  
and did on erf apir.  
And serten hu wer wif vs, went  
tu vû ðe sepulker,  
and f8nd it az ðe wimen sed,  
for hi woz not amõŋ ðe ded."

Jizds ðen sed, "8 fulif wõnz,  
and dpl, and slø ov hart,  
yì pnbeliverz in ðe truðz  
God'z profets did impart.  
Oõt not ðe Krjst tu sver ðvs,  
and gløri ðen resiv?"  
From Møsez and ðe Profets ðen  
hi tõt ðem tu beliv  
ðe wõnderz ov ðe Høli Wõrd,—  
ðat everifîŋ tu him referd.

Sun tu ðe vilej ðe dru nj;  
and hi behevd az ðer  
hi wud gø on. Æ beg ðat hi  
ðis pørpos wud fergø.  
"Abid wif vs, ðe d8 iz spent,  
and ivniŋ sedz dro on."  
Hi enterd, and did gref8sli  
at ðer repast sit d8n.  
Hi tuk ðe bred, and blest, and brøk,  
and gev ðez fevord tû:

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;

de nu der Lord! Bwt den, at wons,  
 hi vanist from der vu.  
 "Did not sr harts widin ds born  
 az in de we hi tokt;  
 vnfoldig ol de misteriz  
 ov Skriptur, az wi wøkt?"  
 Dws ig ontu de øder spøk;  
 and den de hem retørnd,  
 tu tel der bredren de gret truf  
 hwiç n8 de had disernd.

Sunn in Jerusalem de f8nd  
 de eleven wid harts ol çird.  
 s8m sed, "De Lord iz rizen indid!  
 tu Sjmon hi apird."  
 And den de teld de wøndr8s tingz  
 hi s8d dem dat sem nit,  
 and h8, az de wer brekiç bred,  
 hi vanist from der sijt.  
 Yet stil der mizndz wer slø tu lern  
 dat Jiz8s wud tu dem retørn.

## SEKSEON 199.

*Krist apirz tu de asembeld Aposelz,  
 Tomas ønli biiz absent, konvinsez dem  
 ov de identiti ov hiz rezvrekson bodi,  
 and blessez dem.*

Luk 24. 36-43. Jon 20. 19-23.

On dat sem de, at ivniç sr,  
 de ferst de ov de wik,  
 wid fast kløzd dørz, for fir ov il,  
 sat de disjpelz mik.  
 And az de tu ig øder spøk  
 ov Jiz8s' wøndr8s wrd,  
 l8! in der midst, ol s8denli,  
 apird der gref8s Lord.  
 Tu ksm de teror ov der hart,  
 hi sed, "Pis bi tu u;"  
 for de spøzd a spirit had  
 apird widin der vu.  
 "Fir not." Hwiç ðiz ançkzjetiz?  
 behøld mj handz and fit;  
 t8ç mi, and n8 dat in de flesç  
 agen yr Lord yi mit."  
 Dws Jiz8s spøk; and den hi s8d  
 hiz handz, and fit, and sid.  
 And hwen de s8 it woz de Lord,  
 der joi woz magnifid.  
 Wønder and gladnes yet deled  
 belif in svç gret gud;

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 ðem, sed,  
 "Hav yi hir eni fud?"  
 A pis ov hpnikem and fis  
 ðe gev. Hi tuk, and ðen  
 did it befør ðem. Jizvs sed,  
 "Pis bi tu u," agen.  
 "Ljk az mj Fster haf sent mi,  
 iven sò du i send u."  
 And ðen hi briðd on ðem, ðat hi  
 mjt ðem wið pser endu,  
 and gres inefabel, and sed,  
 "Ðe Høli Spirit resiv.  
 Tu ðez huuz sinz yi fal remit,  
 i wil forgivnes giv;  
 and ðez huuz sinz yi fal reten,  
 ðer sinz wil stil on ðem remen."

## SEKSON 200.

*Krist apirz tu ðe eleven, Tomas biig present, and afterwardz tu a larj namber ov hiz disipelz in Galili.*

Matj 28. 16, 17. Mark 16. 14.  
 Jon 20. 24.

Ns Tomas, sornemd Didimvs,  
 woz absent hwen Krjst kem;  
 and hwen hi herd ðe wondrvs nuz,  
 hi did, in dst eksklèm,  
 "Eksept wiðin hiz handz and fit,  
 ðe nel-prints i persiv;  
 and ples mj finger in ðe wundz,  
 i wil not ðis beliv."

Ðe Lord apird tu ðe eleven  
 after et forðer ðez,  
 hwen Tomas, hu had dsted mst,  
 amvñ hiz bredren prez.  
 "Pis bi tu u," hi sed tu ðem,  
 az hi kem sòdenli  
 wiðin ðe rum, ðe dørz biig spt,  
 for ðer sekuriti.  
 Yet tenderli did hi vpbred  
 ðer stòborn disbelief  
 ov ðez hu sò him, and hu wift  
 tu mitiget ðer grief.  
 "Pis bi tu u," hi sed. Hiz wòrdz  
 suw swðd ðer wjld svrpriz.  
 "Tomas, ðj finger riç; and si  
 mj handz wið ðjn øn jz;  
 and riç ðj hand vntu mj sjd,  
 ðrøst 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,  
 "Æs hast belivd in mi ;  
 bœt blest ar ðe hu, sijn not,  
 resiv mi, lœvigli."

Æn ðe disjpelz went awe  
 tu a mœnt in Galili,  
 az Jizvs had apointed ðem,  
 for fœrder ministri.  
 And hwen ðe sœ, ðe wœrjsift him,  
 bœt sœm wið hezitejon ;  
 and Jizvs kem and spœk tu ðem  
 konsernjng hiz salvejon.

## SEKŒON 201.

*Krist apirz agen at ðe Si ov Tjibirias.  
 Hiz konversejon wið Piter.*

Jon 21. 1-24.

Agen besjð Tjibirias' lek,  
 Jizvs himself mœd nœn  
 tu Tomas and Natanael,  
 and Jemz and lœvigi Jon,  
 and vœter tœ disjpelz, hu  
 biigi at ðer fijið trœd,  
 had toild œl njt, and fœnd nœ gen,  
 and œt at si nœ sted.  
 At morn, vpon ðe sœr, behœld,  
 Jizvs himself apird,  
 bœt yet ðiz simpel fisermen  
 nu not ðer Lord endird.  
 Hi sed, "Hav yi hir eni mit?"  
 ðe briffi anserd "Nœ."  
 "Kast ðen yr net on ðe riðt sjd,  
 œbœndans sal repe."  
 ðe hevi net kud skœrs bi drœn :  
 Jon sed, "It iz ðe Lord."  
 And Piter in hiz zelœvs hœst  
 kast himself œverbœrd,  
 ðe rest puld in ðer litel bœt,  
 and drœu ðe net tu land,  
 hwen, lœ, a wœndrœs mirakel  
 ðe sœ vpon ðe strand :  
 A fjr œv kœlz, and fjs ðerœn,  
 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

Æen Jizvs sed, "Briḡ hwot y'i'v  
kōt."

Æe did az hi dezjrd.

A hundred fiḡ, and fiḡti-ḡri,  
ðe kōnted from ðe net;  
and yet it woz vnbreken, ðe  
it bōr ðis hevi wet.

Æen Jizvs seḡ, "Kōm yi and dīn."

Æe kud not spik a wōrd  
tu ask him, "Hu art ðs?" for wel  
ðe nū it woz ðe Lord.

Æen Jizvs tuk ðe bred and fiḡ,  
and rōnd distributed.

ðis ðerd tīm did hi seḡ himself,  
nū rizen from ðe ded.

Æen haviḡ dīnd, tu Piter hi  
ðiz serḡiḡ wōrdz adrest;—

Ns Sīmon, sōn ov Jōnas, se  
if ðs dōst lōv mi best."

"Ye Lord, ðs nō'st i lōv ði mōḡ,"  
sed hi, vndstīḡli.

"Æen fiḡ mī lamz," ðe Lord replīd,  
"ðis ḡarj i giv tu ði."

Aḡen ðe sekōnd tīm hi spēk,  
"Sīmon, dōst ðs lōv mi?"

"Ye, Lord, ðs nō'st i lōv ði mōḡ,"  
hi anserd feḡfuli.

"Fiḡ ðs mī siḡ." ðis hi  
kōmand

woz given him bī hiz Lord.

Piter woz ḡriḡd hwen askt aḡen  
bī him hiz sōl adōrd,

ðe friliḡ kwestion, "Lōv'st ðs mi,  
O Sīmon, Jōnas' sōn?"

"Lord, ðs, hu nōest ol ðiḡz, nōest,  
ðat i lōv ði alōn."

Aḡen sed Jizvs, "Fiḡ mī siḡ.

Æ tel ði, verili,  
hwen ðs wost yōḡ, ðs hadst ði  
wīl,

and ðen ði steps wer fri;  
bōt hwen ełd eḡ sal bi ði lot,  
anōder'z pōer sal ḡid,  
and ðs salt ðen bi karid fōrt  
aḡenst ði wīl, and trīd."

Ov Piter'z deḡ, ðe Lord ðōs spēk;  
ðen aded, "Folō mi."

Piter ðen sō ðāt lōvd wōn nīr,  
hu lind seḡ 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 i ser wil,  
hi tari til i kom,  
'tiz not tu di; di psf iz klar,  
tu foler mi, nor rom."  
Dis wordz de vnderstud tu min  
dat Jon jud never di;  
yet Jizps sed not ser. 'Tiz hi  
dis finz dot testifi.

## SEKSON 202.

*Krist apirz tu hiz Aposelz at Jerusalem,  
and komifonz dem tu prig repentans  
and de remifon ov sinz amng ol nesonz.*

Luk 24. 44-49.

And Jizps forder sed tu dem,  
"Remember yi de word  
i spek hwen i woz wid u stil  
konsernij Krjst, de Lord:  
dat ol finz riten in de Lo,  
and in de profets tu,  
and in de Samz, konsernij mi,  
most hav fulfilment du."  
Den opend hi der mindz dat de  
hiz Word mjt vnderstand;  
dat Word hwig kem from heven,  
and woz  
riten bj God'z komand.  
Hi told dem hs de Skripturz had  
predikted ol hiz fet;  
dat hi jud sfer de, and rjz  
in tri dez from dat stet;  
and dat in hiz nem der jud bi  
proklemd, bot far and njar,  
repentans and forgivnes hwig  
ol human kjnd jud ser.  
"Moreover," Jizps sed tu dem,  
"yi, mj disjipel tru,  
ar witnessez ov ol mj wordz  
and wrks, hwig wel yi nu.  
God'z promist gift yi sal resiv;  
bot yi sal not remuuv  
from dis Jerusalem until  
ful pser 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 final komiſon, blesez dem, and asendz tu heven.*

Matġ 28. 18-20. Mark 16. 15-20.  
Luk 24. 50-53.

And after dis Krjst led dem ɔt  
az far az Beġani,  
and sed tu dem dis partjġ wɔrdz :  
"Ol pɔser iz given tu mi  
in heven and in erđ ; đerfɔr,  
intu de wɔrld ġɔr yi,  
de Gospel priġ, ol neſonz tiġ,  
đat de mɛ heven inherit ;  
baptjzjġ dem intu de nem  
ov Fader, Sɔn, and Spirit ;  
tiġjġ dem tu obzerv ol đinjz  
i hav komanded u ;  
and, lɔ, i'm wiđ u olwez, in  
ol tġm đat sal ensu.  
And điz mirakulɔs sjnz from heven  
sal tru beliverz ɛr ;  
in mi nem sal de kast ɔt devilz,  
bġ fastjġ and bġ prɛr ;  
de in nu langweġez sal spik,  
and poizonɔs serpents ġarm ;  
and if de drinjġ a dedli đinj,  
it sal not duw dem harm ;  
and hwen de le đer hɔli handz  
on đɔz huw sɔfer pɛn,  
siknes sal vaniſ at đer tɔġ,  
and ol bi helf agen."

Hwen Krjst had spɔken dis last  
tu hiz disjipelz tru, [wɔrdz  
hi lifted ɔp hiz hɔli handz  
and blest dem ol anu.  
And hwjġ hi blest dem, and de sɔ  
hiz Godljġk form ov lɔv,  
lɔ, hi woz parted from dem, and  
den rɔz tu heven abɔv ;  
a hevenli klɔd resivd de Lord,  
and veld him from đer sġt,  
and hi asended intu heven  
and sat in ġlɔri brjġ  
at God'z rġt hand,—omnipotent,—  
klɔdd wiđ ol pɔser and mġt.  
De wɔrſjpt him ; and đen retrɔnd  
from Olivet, wiđ joi,  
ɔntu Jerusalem, and did  
der lġvz and tɔjz emploj,

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  
 widin de tempel fer.  
 De den went fɔrt, fruust de  
 erf,  
 and priçt Krjst everihwer.  
 De Lord wɔrkt wið dem, and agen  
 konfermd hiz wɔrd bj sijnz. Amen.

## SEKŒON 204.

*Jon'z konkluzjon tu de Gospel History ov  
 Jizvs Krjst.—Jon 20. 30, 31; 21. 25.*

And meni ɔfter sijnz ðer wer  
 ðat Jizvs did on erf,  
 in prezens ov hiz foloerz,  
 ðat ar not hir set fɔrt;  
 sɔ meni ðat, if de juð ɔl  
 bi riten, i sɔpɔz  
 de wɔrld kud not resiv sɔ mɔç  
 az ðɔz buks wud diskloz.  
 Bɔt ðiz ar riten, and ðiz sijnz  
 ar nɔ proklɛmd abrɔd,  
 ðat yi mɛ nɔ ðat Jizvs iz  
 de Krjst, de Sɔn ov God;  
 (Sɔn az tu hiz humaniti,  
 Diviniti'z abɔd;)  
 and ðat beliviŋ, yi mɛ ðen  
 hav lif fruɔ hiz ɔn 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."

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"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,  $\bar{\text{v}}$  short. The three most common kinds of poetry are written in one of the following kinds of feet:—

*The Iambic Foot*  $\bar{\text{v}}$  —      The  $\bar{\text{h}}\bar{\text{i}}\bar{\text{s}}$  |  $\check{\text{t}}\check{\text{o}}\check{\text{r}}\bar{\text{y}}$  |  $\check{\text{o}}\check{\text{f}}$   $\bar{\text{J}}\bar{\text{e}}$  |  $\check{\text{s}}\bar{\text{u}}\bar{\text{s}}$   $\bar{\text{C}}\bar{\text{h}}\bar{\text{r}}\bar{\text{i}}\bar{\text{s}}\bar{\text{t}}$ .

*The Trochaic Foot* —  $\bar{\text{v}}$       Ha $\bar{\text{r}}\bar{\text{k}}$   $\check{\text{t}}\check{\text{h}}\bar{\text{e}}$  | he $\bar{\text{r}}\bar{\text{a}}\check{\text{l}}\bar{\text{d}}$  | an $\bar{\text{g}}\bar{\text{e}}\check{\text{l}}$  |  $\bar{\text{s}}\bar{\text{i}}\bar{\text{n}}\bar{\text{g}}$ .

*The Anapestic Foot*  $\bar{\text{v}}$   $\bar{\text{v}}$  —      'Tis  $\check{\text{t}}\check{\text{h}}\bar{\text{e}}$   $\check{\text{v}}\bar{\text{o}}\check{\text{i}}\bar{\text{c}}$  |  $\check{\text{o}}\check{\text{f}}$   $\check{\text{t}}\check{\text{h}}\bar{\text{e}}$   $\check{\text{s}}\bar{\text{l}}\bar{\text{u}}\bar{\text{g}}$  | ga $\bar{\text{r}}\bar{\text{d}}$   $\bar{\text{I}}$   $\check{\text{h}}\bar{\text{e}}\bar{\text{a}}\bar{\text{r}}$  |  $\check{\text{h}}\bar{\text{i}}\bar{\text{m}}$   $\check{\text{c}}\bar{\text{o}}\check{\text{m}}\bar{\text{p}}\bar{\text{l}}\bar{\text{a}}\bar{\text{i}}\bar{\text{n}}$ .

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  $\check{\text{t}}\check{\text{h}}\bar{\text{e}}$  | next  $\bar{\text{d}}\bar{\text{a}}\bar{\text{y}}$  | (the  $\bar{\text{S}}\bar{\text{a}}\bar{\text{b}}$  | bath  $\bar{\text{d}}\bar{\text{a}}\bar{\text{y}}$ )

Spoke  $\check{\text{w}}\check{\text{i}}\bar{\text{t}}\bar{\text{h}}$  |  $\check{\text{a}}\check{\text{s}}\bar{\text{s}}\bar{\text{u}}$  | ran $\check{\text{c}}\bar{\text{e}}$   $\bar{\text{b}}\bar{\text{o}}\bar{\text{l}}\bar{\text{d}}$ .

and not thus:—

Now  $\bar{\text{t}}\bar{\text{h}}\bar{\text{e}}$  | next  $\bar{\text{d}}\bar{\text{a}}\bar{\text{y}}$  | (the  $\bar{\text{S}}\bar{\text{a}}\bar{\text{b}}$  | bath  $\bar{\text{d}}\bar{\text{a}}\bar{\text{y}}$ )

Spoke  $\bar{\text{w}}\bar{\text{i}}\bar{\text{t}}\bar{\text{h}}$  |  $\check{\text{a}}\check{\text{s}}\bar{\text{s}}\bar{\text{u}}$  | ran $\check{\text{c}}\bar{\text{e}}$   $\bar{\text{b}}\bar{\text{o}}\bar{\text{l}}\bar{\text{d}}$ .

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.

*Price 1s., or bound in cloth, 1s. 6d., a Prose Version of the Four Gospels, critically translated, chronologically corresponding with the "Rhymed Harmony of the Gospels," under the title of*

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