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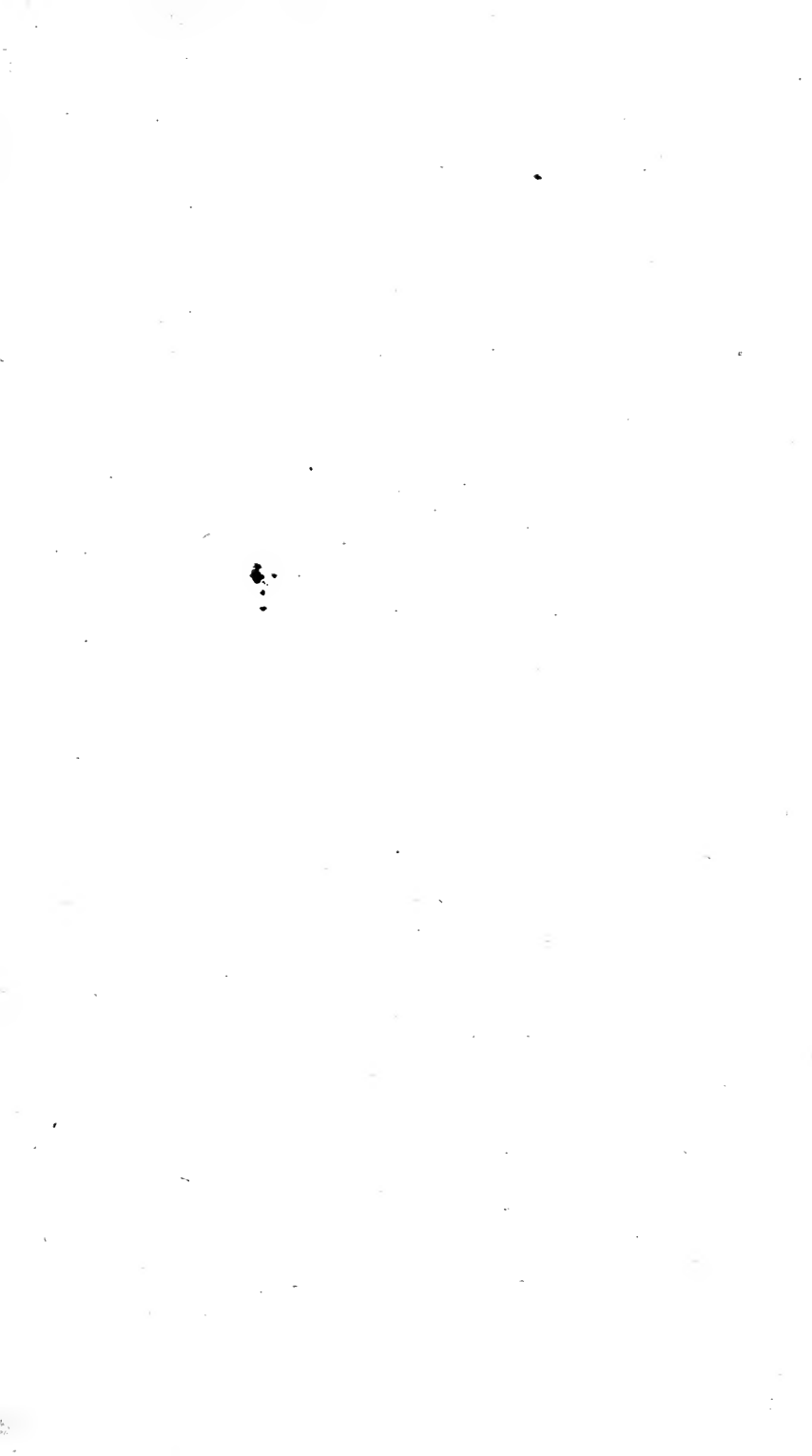
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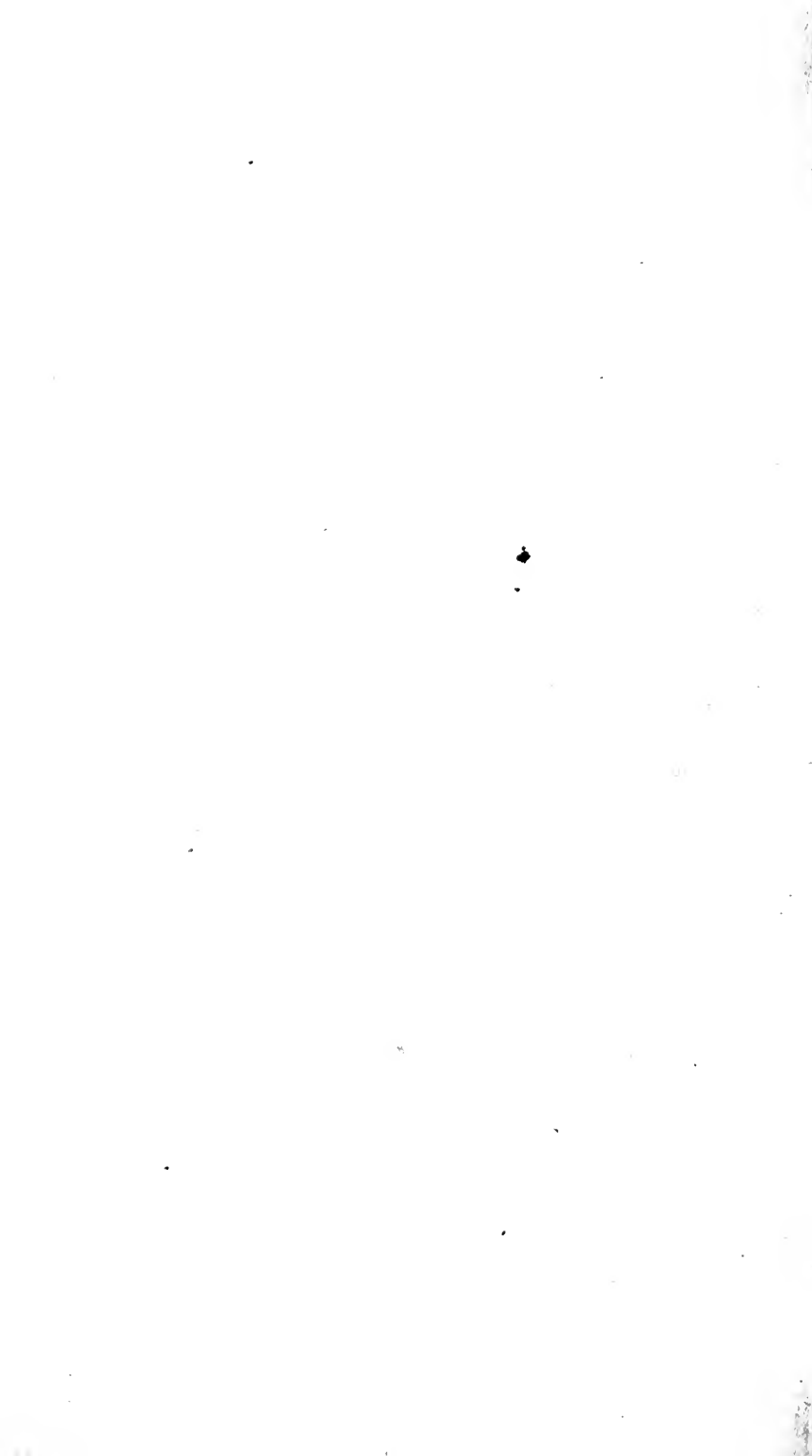
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SACRED LITERATURE:
SHEWING THE
HOLY SCRIPTURES
, TO BE SUPERIOR TO THE MOST CELEBRATED
WRITINGS OF ANTIQUITY,
BY THE TESTIMONY OF
ABOVE FIVE HUNDRED WITNESSES,
AND ALSO BY
A COMPARISON OF THEIR SEVERAL KINDS
OF COMPOSITION.

IN TWELVE BOOKS.

TO WHICH ARE ADDED,
EPISTLES AND EXTRACTS,
FROM SOME OF THE MOST
EARLY OF THE CHRISTIAN FATHERS.

THE WHOLE

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

IN FOUR VOLUMES.

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

V O L. IV.

B I R M I N G H A M:

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MDCCLXXXVIII.



B O O K XI.

ORATIONS AND OTHER DISCOURSES.

I N T R O D U C T I O N.

THE Bible is a magazine of all sorts of fine writing, and it is hard to say in which it most excels. Every kind of composition abounds also in the Heathen writers, and most of them in a considerable degree of perfection. But yet there is a certain something in every species wherein they fall vastly short of the Scriptural models. Demosthenes and Cicero excel all mere men in the oratorical style; and Seneca, Epictetus, and Antoninus, in the moral strain: but where have we any thing, in those justly celebrated orators, like the thundering orations of Moses and the prophets? Or what is there in these moral philosophers, valuable and excellent as they are to be compared to the divine discourses of Jesus of Nazareth and Paul of Tarsus? The first chapter of Isaiah is more eloquent than all the orations of the former, and the sermon on the mount than all the laboured disquisitions of the latter. But why should we instance in these two particulars? Read the following collection of Orations and other Discourses from these inimitable writers, and judge, here also, as upon former occasions, according to your feelings and the effect they produce upon your own mind.



SACRED LITERATURE.

B. O O K XI.

P A R T I.

*Orations and other Discourses, from the Holy
Scriptures and Apocryphal Writings.*

Story of God's dealings with the Jews.

THE Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the fouth, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them. And I spake unto you at that time, saying, I am not able to bear you myself alone: the Lord your God hath multiplied you, and behold, ye are this day as the stars of heaven for multitude. The Lord God of your fathers make you a thousand times so many more as ye are, and bless you as he hath promised you! How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes,

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and

and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken, is good for us to do. So I took the chief of your tribes, wife men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges, at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it. And I commanded you at that time all the things which ye should do. And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea. And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath set the land before thee: go up, and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged. And ye came near unto me, every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. And the saying pleased me well: and I took twelve men of you, one of a tribe. And they turned, and went up into the mountain, and came unto the valley of Eshcol, and searched it out. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land, which the Lord our God doth give us. Notwithstanding, ye would not go up, but rebelled against the commandment of the Lord your God. And ye murmured in your tents, and said, because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. Whither shall we go up? Our brethren have discouraged our heart, saying, the people is greater and taller than we, the cities are great and walled up to heaven, and moreover we have seen the sons of the Anakims there. Then I said unto you, Dread not, neither be afraid of them. The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes:
and

and in the wilderness, where thou hast seen how that the Lord thy God bare thee as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the Lord your God, who went in the way before you to search you out a place to pitch your tents in, in fire by night to shew you by what way ye should go, and in a cloud by day. And the Lord heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers; save Caleb the son of Jephunneh, he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord. Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither. But Joshua the son of Nun, which standeth before thee, he shall go in thither. Encourage him: for he shall cause Israel to inherit it. Moreover, your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it. But as for you, turn you, and take your journey into the wilderness, by the way of the Red Sea. Then ye answered and said unto me, We have sinned against the Lord, we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. And the Lord said unto me, Say unto them, go not up, neither fight, for I am not among you; lest ye be smitten before your enemies. So I spake unto you, and ye would not hear, but rebelled against the commandment of the Lord, and went presumptuously up into the hill. And the Amorites which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah. And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you. So ye abode in Kadesh many days, according unto the days that ye abode there.

Then we turned, and took our journey into the wilderness, by the way of the Red Sea, as the Lord spake unto me: and we compassed mount Seir many days. And the Lord spake unto me, saying, Ye have compassed this mountain long enough: turn you northward. And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir, and they shall

shall be afraid of you: take ye good heed unto yourselves therefore. Meddle not with them; for I will not give you of their land, no not so much as a foot-breadth, because I have given mount Seir unto Esau for a possession. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee, thou hast lacked nothing. And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab. And the Lord said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession, because I have given Ar unto the children of Lot for a possession. The Emims dwelt therein in times past, a people great and many, and tall as the Anakims; which also were accounted giants as the Anakims, but the Moabites call them Emims. The Horims also dwelt in Seir before time, but the children of Esau succeeded them when they had destroyed them from before them, and dwelt in their stead, as Israel did unto the land of his possession, which the Lord gave unto them. Now rise up, said I, and get you over the brook Zered: and we went over the brook Zered. And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them. For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed. So it came to pass when all the men of war were consumed and dead from among the people, that the Lord spake unto me, saying, Thou art to pass over through Ar, the coast of Moab, this day. And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession, because I have given it unto the children of Lot for a possession. That also was accounted a land of giants; giants dwelt therein in old time, and the Ammonites call them Zamzummims, a people great, and many, and tall as the Anakims; but the Lord destroyed them before them, and they succeeded them and dwelt in their stead: as he did to the children of Esau which dwelt in Seir, when he destroyed
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the Horims from before them, and they succeeded them, and dwelt in their stead even unto this day; and the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims which came forth out of Caphtor, destroyed them and dwelt in their stead. Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite king of Heshbon, and his land: begin to possess it, and contend with him in battle. This day will I begin to put the dread of thee, and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee. And I sent messengers out of the wilderness of Kedemoth, unto Sihon king of Heshbon with words of peace, saying, Let me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand, nor to the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet: as the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me, until I shall pass over Jordan, into the land which the Lord our God giveth us. But Sihon king of Heshbon would not let us pass by him; for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day. And the Lord said unto me, Behold I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land. Then Sihon came out against us, he and all his people, to fight at Jahaz. And the Lord our God delivered him before us, and we smote him, and his sons, and all his people. And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones of every city, we left none to remain: only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took. From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the Lord our God delivered all unto us. Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the Lord our God forbade us.

Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei. And the Lord said unto me, Fear him not: for I will deliver him, and all his people, and his land
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into thy hand, and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. So the Lord our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan. All these cities were fenced with high walls, gates, and bars, beside unwalled towns a great many. And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children of every city. But all the cattle and the spoil of the cities, we took for a prey to ourselves. And we took at that time out of the hand of the two kings of the Amorites, the land that was on this side Jordan, from the river of Arnon unto mount Hermon: which Hermon the Sidonians call Sirion: and the Amorites call it Shenir. All the cities of the plain, and all Gilead, and all Bashan, unto Salchah, and Edrei, cities of the kingdom of Og in Bashan: for only Og king of Bashan remained of the remnant of giants; behold his bedstead was a bedstead of iron: is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man. And this land which we possessed at that time from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites. And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants. Jair the son of Manasseh took all the country of Argob, unto the coasts of Geshuri, and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day. And I gave Gilead unto Machir. And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley and the border, even unto the river Jabbok, which is the border of the children of Ammon: the plain also, and Jordan, and the coast thereof, from Chinnereth, even unto the sea of the plain, even the salt sea, under Ashdoth-pisgah eastward. And I commanded you at that time, saying, The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, all that are meet for the war. But your wives and your little ones, and your cattle, for I know that ye have much cattle, shall abide in your cities which I have given you;

you; until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan: and then shall ye return every man unto his possession which I have given you. And I commanded Joshua at that time saying, Thine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou passest. Ye shall not fear them: for the Lord your God he shall fight for you. And I besought the Lord at that time, saying, O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee, speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. So we abode in the valley over against Beth-peor.

Now therefore hearken, O Israel, unto the statutes, and unto the judgments which I teach you for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God, are alive every one of you this day. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them, for this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what
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nation is there so great, that hath statutes and judgments so righteous, as all this law which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy son's sons: specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain, and the mountain burnt with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude, only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire, lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them which the Lord thy God hath divided unto all nations under the whole heaven. But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day. Furthermore, the Lord was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land which the Lord thy God giveth thee for an inheritance. But I must die in this land, I must not go over Jordan: but ye shall go over and possess that good land. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing which the Lord thy God hath

hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God. When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it: ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the lord shall lead you. And there ye shall serve Gods, the work of men's hands wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice: for the Lord thy God is a merciful God, he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire, and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them and brought thee out in his sight, with his mighty power out of Egypt: to drive out nations from before thee, greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day. Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is

is none else. Thou shalt keep therefore his statutes and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee for ever.

Deut. 6th verse of the 1st chap. to 40th verse of the 4th chap.

Moses rehearseth the law, with various expostulations and exhortations.

AND Moses called all Israel, and said unto them, Hear O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount, out of the midst of the fire, I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount, saying, I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other Gods before me. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth. Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Keep the sabbath-day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm: therefore

therefore the Lord thy God commanded thee to keep the sabbath-day. Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's. These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and he added no more; and he wrote them on two tables of stone, and delivered them unto me. And it came to pass when ye heard the voice out of the midst of the darkness, for the mountain did burn with fire, that ye came near unto me, even all the heads of your tribes, and your elders. And ye said, Behold, the Lord your God hath shewed us his glory, and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh that hath heard the voice of the living God, speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and do it. And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

Go, say to them, get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments which thou shalt teach them, that they may do them in the land which I give them to possess it. Ye shall observe to do therefore as the Lord your God hath commanded you, ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord
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your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all his statutes, and his commandments which I command thee; thou, and thy son, and thy son's son, all the days of thy life, and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it, that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it shall be when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities which thou buildedst not, and houses full of all good things which thou filledst not, and wells digged which thou diggedst not, vineyards and olive-trees which thou plantedst not, when thou shalt have eaten and be full; then beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you: for the Lord thy God is a jealous God among you, lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth. Ye shall not tempt the Lord your God, as ye tempted him in Massah. Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes which he hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord swore unto thy

thy fathers; to cast out all thine enemies from before thee, as the Lord hath spoken. And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bond-men in Egypt, and the Lord brought us out of Egypt with a mighty hand. And the Lord shewed signs and wonders, great and fore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.

When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; and when the Lord thy God shall deliver them before thee: thou shalt smite them, and utterly destroy them, thou shalt make no covenant with them, nor shew mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other Gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shall ye deal with them: ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people: for ye were the fewest of all people. But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments

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to a thousand generations; and repayeth them that hate him, to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them; that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: and he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee. And thou shalt consume all the people which the Lord thy God shall deliver thee, thine eyes shall have no pity upon them: neither shalt thou serve their gods, for that will be a snare unto thee. If thou shalt say in thine heart, These nations are more than I, how can I dispossess them? Thou shalt not be afraid of them: but shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt; the great temptations which thine eyes saw, and the signs and the wonders, and the mighty hand, and the stretched out arm, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people of whom thou art afraid. Moreover, the Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. Thou shalt not be affrighted at them: for the Lord thy God is among you, a mighty God and terrible. And the Lord thy God will put out those nations before thee, by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them. The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy

thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it, for it is a cursed thing.

All the commandments which I command thee this day, shall ye observe to do, that ye may live and multiply, and go in and possess the land which the Lord swore unto your fathers. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of oil-olive, and honey, a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it, a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied: then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end, and thou say in

thine heart, My power, and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish: because ye would not be obedient unto the voice of the Lord your God.

Deut. 5th to the end of the 8th chapter.

Moses rehearseth the rebellions of the Israelites.

HEAR, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven; a people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak! Understand therefore this day, that the Lord thy God is he which goeth over before thee, as a consuming fire: he shall destroy them, and he shall bring them down before thy face; so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee. Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people. Remember, and forget not how thou provokedst the Lord thy God to wrath in the wilderness; from the day that thou didst depart out of the land of Egypt until ye came unto this place, ye have been rebellious against the Lord. Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you, to have destroyed you. When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which

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the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: and the Lord delivered unto me two tables of stone written with the finger of God, and on them was written according to all the words which the Lord spake with you in the mount out of the midst of the fire, in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant. And the Lord said unto me, Arise, get thee down quickly from hence: for thy people which thou hast brought forth out of Egypt have corrupted themselves: they are quickly turned aside out of the way which I commanded them: they have made them a molten image. Furthermore, the Lord spake unto me, saying, I have seen this people, and behold, it is a stiff-necked people: let me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they. So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands. And I looked, and behold, ye had sinned against the Lord your God, and had made you a molten calf; ye had turned aside quickly out of the way which the Lord had commanded you. And I took the two tables, and cast them out of my two hands, and brake them before your eyes. And I fell down before the Lord, as at the first, forty days and forty nights; I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger. For I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me at that time also. And the Lord was very angry with Aaron to have destroyed him. And I prayed for Aaron also the same time. And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount. And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the Lord to wrath. Likewise when the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice. Ye have been rebellious against the Lord from the day that I knew you. Thus I fell down before the Lord

forty days and forty nights, as I fell down at the first; because the Lord had said he would destroy you. O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. Remember thy servants, Abraham, Isaac, and Jacob: look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: lest the land whence thou broughtest us out say, Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched out arm.

At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the Lord gave them unto me. And I turned myself, and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me. And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried: and Eleazar his son ministered in the priest's office in his stead. From thence they journeyed unto Gudgodah: and from Gudgodah to Jotbath, a land of rivers of waters. At that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name unto this day. Wherefore Levi hath no part nor inheritance with his brethren: the Lord is his inheritance, according as the Lord thy God promised him. And I stayed in the mount, according to the first time, forty days and forty nights: and the Lord hearkened unto me at that time also, and the Lord would not destroy thee. And the Lord said unto me, Arise, take thy journey before the people, that they may go in and possess the land which I swear unto their fathers to give unto them. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his

his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? Behold, the heaven, and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiff-necked. For the Lord your God is God of gods, and Lord of lords, a great God, a mighty and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger in giving him food and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things which thine eyes have seen. Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude.

Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments alway. And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm, and his miracles, and his acts which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land, and what he did unto the army of Egypt, unto their horses, and to their chariots, how he made the water of the Red-sea to overflow them as they pursued after you, and how the Lord hath destroyed them unto this day. And what he did unto you in the wilderness, until ye came into this place, and what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel. But your eyes have seen all the great acts of the Lord, which he did. Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it: and that ye may prolong your days in the land which the Lord swore unto your fathers to give unto them, and

and to their feed, a land that floweth with milk and honey. For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul; that I will give you the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grais in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them: and then the Lord's wrath be kindled against you, and he shut up the heaven that there be no rain, and that the land yield not her fruit, and lest ye perish quickly from off the good land which the Lord giveth you. Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers to give them, as the days of heaven upon the earth. For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations, and mightier than yourselves. Every place whereon the soles of your feet shall tread, shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be. There shall no man be able to stand before you: for the Lord your God shall lay the fear of you, and the dread of you upon all the land that ye shall tread upon, as he hath said unto you. Behold, I set before you this day a blessing, and a curse: a blessing,

if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known. And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites which dwell in the champaign over against Gilgal, beside the plains of Moreh? For ye shall pass over Jordan, to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein. And ye shall observe to do all the statutes and judgments which I set before you this day.

Deuteronomy 9th to the end of the 11th chapter.

Exhortation to obedience.

AND Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which thine eyes have seen, the signs and those great miracles: yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have ye drunk wine or strong drink; that ye might know that I am the Lord your God. And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan came out against us unto battle, and we smote them: and we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh. Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the brewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: that he may establish thee to day for a people unto himself, and that

that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day: for ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; and ye have seen their abominations and their idols, wood and stone, silver and gold, which were among them: lest there should be among you man or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations: lest there should be among you a root that beareth gall and wormwood; and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart to add drunkenness to thirst: the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: so that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it; and that the whole land thereof is brimstone and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger and in his wrath: even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt: for they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: and the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book: and the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. The secret things belong unto the Lord our God; but those things which are revealed belong unto us and

and to our children for ever, that we may do all the words of this law.

And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the Lord thy God to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart and with all thy soul. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? but the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou

thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Deuteronomy 29th 2. to the end of the 30th chapter.

Address of the Man of God to Eli.

THUS saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? and did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation, and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said indeed, that thy house and the house of thy father should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. Behold, the days come that I will cut off thine arm, and the arm of thy father's house; that there shall not be an old man in thine house. And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever. And the man of thine whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. And this shall be a sign unto thee that shall come upon thy two sons, on Hophni and Phinehas: in one day they shall die both of them. And

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I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever. And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

I Samuel 2. 27—36.

Samuel's address to the Israelites.

BEHOLD, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and gray-headed: and, behold, my sons are with you: and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness. And Samuel said unto the people, It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord which he did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. And when they forgot the Lord their God, he sold them into the hand of Sisea captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. And they cried unto the Lord and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth; but now deliver us out of the hand of our enemies, and we will serve thee. And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. And when ye saw that Nahash the king of the children of Ammon

Ammon came againſt you, ye ſaid unto me, Nay; but a king ſhall reign over us; when the Lord your God was your king. Now therefore behold the king whom ye have choſen, and whom ye have deſired: and, behold, the Lord hath ſet a king over you. If ye will fear the Lord, and ſerve him, and obey his voice, and not rebel againſt the commandment of the Lord, then ſhall both ye, and alſo the king that reigneth over you, continue following the Lord your God: but if ye will not obey the voice of the Lord, but rebel againſt the commandment of the Lord, then ſhall the hand of the Lord be againſt you, as it was againſt your fathers. Now therefore ſtand and ſee this great thing which the Lord will do before your eyes. Is it not wheat harveſt to day? I will call unto the Lord, and he ſhall ſend thunder and rain: that ye may perceive and ſee that your wickedneſs is great which ye have done in the ſight of the Lord, in aſking you a king. So Samuel called unto the Lord, and the Lord ſent thunder and rain that day: and all the people greatly feared the Lord and Samuel. And all the people ſaid unto Samuel, Pray for thy ſervants unto the Lord thy God, that we die not: for we have added unto all our ſins this evil, to aſk us a king. And Samuel ſaid unto the people, Fear not: ye have done all this wickedneſs: yet turn not aſide from following the Lord, but ſerve the Lord with all your heart; and turn ye not aſide: for then ſhall ye go after vain things, which cannot profit nor deliver; for they are vain. For the Lord will not forſake his people, for his great name's ſake: becauſe it hath pleaſed the Lord to make you his people. Moreover as for me, God forbid that I ſhould ſin againſt the Lord, in ceaſing to pray for you: but I will teach you the good and the right way: only fear the Lord, and ſerve him in truth with all your heart; for conſider how great things he hath done for you. But if ye ſhall ſtill do wickedly, ye ſhall be conſumed both ye and your king.

1 Samuel 12th chapter to the end.

David's addreſs to the people and his ſon Solomon.

HEAR me, my brethren, and my people; As for me, I had in mine heart to build an houſe of reſt for the ark of the covenant of the Lord, and for the footſtool of our God, and had made ready for the building: but God ſaid unto me, Thou ſhalt not build an houſe for my name, becauſe thou haſt been a man of war, and haſt ſhed blood. Howbeit, the
Lord

Lord God of Israel chose me before all the house of my father to be king over Israel for ever. For he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel: And of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father. Moreover, I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day. Now therefore in the sight of all Israel the congregation of the Lord; and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts, if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it. 1 Chronicles 28. 2—10.

Isaiah's address to the Jewish nation.

HEAR, O heavens; and give ear, O earth: for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation! a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward! why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate as overthrown by strangers. And the daughter of Zion is left

as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah: to what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand to tread my courts? bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it. How is the faithful city become an harlot! it was full of judgment: righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water: thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore, saith the Lord, the Lord of hosts, the mighty One of Israel. Ah, I will ease me of mine adversaries, and avenge me of mine enemies: and I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, The faithful city. Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. For they shall be ashamed

ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

Isaiah 1. 2—31.

Various prophecies and expostulations of Isaiah.

AND it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord. Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are sooth-sayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land also is full of horses, neither is there any end of their chariots; their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself: therefore forgive them not. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall

be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles, and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty when he ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

For behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water. The mighty man, and the man of war, the judge and the prophet, and the prudent and the ancient, the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. And I will give children to be their princes; and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand: in that day shall he swear, saying, I will not be an healer: for in my house is neither bread nor clothing: make me not a ruler of the people. For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory. The shew of their countenance doth witness against them; and they declare their sins as Sodom, they hide it not. Woe unto their soul: for they have rewarded evil unto themselves? Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him. As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee, cause thee to err, and destroy the way of thy paths. The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the

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the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts. Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon. The chains, and the bracelets, and the mufflers, the bonnets and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses and the fine linen, and the hoods, and the vails. And it shall come to pass, that instead of sweet smell, there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sack-cloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn: and she being desolate, shall sit upon the ground.

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.

Isaiah 2. 2d verse, to the end of the 4th chapter.

Isaiah threateneth Ephraim.

W O E to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim shall be trodden under feet. And the glorious beauty which is on the head of the fat valley shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. In that day shall the Lord of hosts be for a crown of glory and for a diadem of beauty unto the residue of his people; and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean. Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the Lord, ye scornful men that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail

hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore, be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth. Give ye ear, and hear my voice; hearken, and hear my speech: Doth the plowman plow all day to sow? Doth he open and break the clods of his ground? When he hath made plain the face thereof doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye in their place? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin: but the fitches are beaten out with a staff, and the cummin with a rod. Bread-corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working. *Isaiah 28th chapter.*

Isaiah denounceth God's judgment against Jerusalem.

WOE to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee; and thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust. Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the

terrible ones shall be as chaff that passeth away; yea, it shall be at instant suddenly. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion. Stay yourselves, and wonder; cry ye out, and cry: They are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered; and the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work, and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark! and they say, Who seeth us? And Who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay

lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore, thus saith the Lord who redeemed Abraham, concerning the house of Jacob; Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Isaiah 29th chapter.

Judgments on the enemies and blessings on the friends of the Church.

COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, and with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day: the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and

and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech-owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered every one with her mate. Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever; from generation to generation shall they dwell therein.

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: Behold your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass, with reeds and rushes. And an high-way shall be there, and a way, and it shall be called, The way of holiness: the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Isaiah 34th and 35th chapters.

Isaiah exhorteth to trust in God.

THUS saith the Lord, Where is the bill of your mother's divorcement whom I have put away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. Wherefore, when I came, was there no man? When I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? Or have I no power to deliver? Behold, at my rebuke I dry up the sea: I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. I clothe the heaven with blackness, and I make sackcloth their covering. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning: he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together: Who is mine adversary? Let him come near to me. Behold, the Lord God will help me: Who is he that shall condemn me? lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks! walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

Hearken to me ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Hearken unto me, my people, and give ear unto me, O my nation: for a law shall proceed from me, and I will

will make my judgment to rest for a light of the people. My righteousness is near : my salvation is gone forth, and mine arm shall judge the people : the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath : for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner : but my salvation shall be for ever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law, fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool : but my righteousness shall be for ever, and my salvation from generation to generation. Awake, awake, put on strength, O arm of the Lord ; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon ? Art thou not it which hath dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over ? Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head : they shall obtain gladness and joy, and sorrow and mourning shall flee away. I, even I, am he that comforteth you : who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man, which shall be made as grass ? and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth ? and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy ? and where is the fury of the oppressor ? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, and that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared : the Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art my people. Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury : thou hast drunken the dregs of the cup of trembling, and wrung them out. There is none to guide her among all the sons of whom she hath brought forth : neither is there any that taketh her by the hand, of all the sons that she hath brought up. These two things are come unto thee : Who shall be sorry for thee ? Desolation, and destruction,
and

and the famine, and the sword : by whom shall I comfort thee? thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net : they are full of the fury of the Lord, the rebuke of thy God. Therefore hear now this, thou afflicted, and drunken, but not with wine. Thus saith the Lord, the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again. But I will put it into the hand of them that afflict thee : which have said to thy soul, bow down, that we may go over : and thou hast laid thy body as the ground, and as the street to them that went over.

Isaiah 50 and 51st chapters.

Isaiah reproves hypocritical fasts.

C R Y aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God : they ask of me the ordinances of justice : they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold ye fast for strife and debate, and to smite with the fist of wickedness ; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily : and thy righteousness shall go before thee, the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am : if thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity : and if thou draw out thy
soul

foul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul with drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee, shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.

Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity, your lips have spoken lies, your tongue hath muttered perverseness. None called for justice, nor any pleaded for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice-eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed, breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity, wasting and destruction are in their paths. The way of peace they know not, and there is no judgments in their goings: they have made them crooked paths: whosoever goeth therein, shall not know peace. Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon-day as in the night; we are in desolate places as dead men. We roar all like bears, and mourn fore like doves: we look for judgment, but there is none; for salvation, but it is far off from us. For our transgressions are multiplied before thee, and our sins testify against

against us : for our transgressions are with us, and as for our iniquities we know them : in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off : for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that deparateth from evil maketh himself a prey : and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor : therefore his arm brought salvation unto him, and his righteousness, it sustained him. For he put on righteousness as a breast-plate, and an helmet of salvation upon his head ; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies, to the islands he will repay recompence. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun : when the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord, My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever. *Isaiah 58 and 59th chapters.*

Jeremiah denounceth God's judgments against the Jews for their manifold corruptions.

RUN ye to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon it. And though they say, The Lord liveth : surely they swear falsely. O Lord, are not thine eyes upon the truth ? Thou hast stricken them, but they have not grieved ; thou hast consumed them, but they have refused to receive correction : they have made their faces harder than a rock : they have refused to return. Therefore I said, surely these are poor, they are foolish ; for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men,
and

and will speak unto them; for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds. Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased. How shall I pardon thee for this: thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlot's houses. They were as fed horses in the morning, every one neighed after his neighbour's wife. Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this? Go ye up upon her walls, and destroy, but make not a full end: take away her battlements; for they are not the Lord's. For the house of Israel, and the house of Judah have dealt very treacherously against me, saith the Lord. They have belied the Lord, and said, It is not he: neither shall evil come upon us; neither shall we see sword nor famine: and the prophets shall become wind, and the word is not in them: thus shall it be done unto them. Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver is an open sepulchre, they are all mighty men. And they shall eat up thine harvest and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword. Nevertheless, in those days saith the Lord, I will not make a full end with you. And it shall come to pass when ye shall say, Wherefore doeth the Lord our God all these things unto us? Then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not your's. Declare this in the house of Jacob, and publish it in Judah, saying, Hear now this, O foolish people, and without understanding; which have eyes, and see not: which have ears, and hear not. Fear ye not me, saith the Lord, will ye not tremble at my presence,

presence, which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart: they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit, for these things, saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

Jeremiah 5th chapter.

Jeremiah exhorteth to repentance.

STAND in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts the God of Israel; amend your ways and your doings; and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye

ye know not; and come and stand before me in this house which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early, and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight as I have cast out all your brethren, even the whole seed of Ephraim.

Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem? the children gather wood and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? saith the Lord: Do they not provoke themselves to the confusion of their own faces? Therefore thus saith the Lord God; Behold, mine anger and my fury shall be poured out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn and shall not be quenched. Thus saith the Lord of hosts, the God of Israel; put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early, and sending them: yet they hearkened not unto me, nor inclined their ear, but hardened their neck; they did worse than their fathers. Therefore thou shalt speak all these

these words unto them, but they will not hearken to thee : thou shalt also call unto them, but they will not answer thee. But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction : truth is perished, and is cut off from their mouth. Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places ; for the Lord hath rejected and forsaken the generation of his wrath. For the children of Judah have done evil in my sight, saith the Lord : they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, neither came it into my heart. Therefore behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter : for they shall bury in Tophet, till there be no place. And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth, and none shall fray them away. Then will I cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom, and the voice of the bride : for the land shall be desolate.

Jeremiah 7th chapter.

Isaiah threateneth the Jews for their confidence in Egypt.

WOE to the rebellious children, saith the Lord, that take counsel, but not of me ; and that cover with a covering, but not of my spirit, that they may add sin to sin : that walk to go down into Egypt (and have not asked at my mouth) to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt ! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. For his princes were at Zoan, and his ambassadors came to Hanes. They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach. The burden of the beasts of the south : into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them. For the Egyptians shall help in vain, and to no purpose :

therefore have I cried concerning this, their strength is to sit still. Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: that this is a rebellious people, lying children, children that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get you out of the way, turn aside out of the path, cause the holy One of Israel to cease from before us. Wherefore thus saith the holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon. Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of a potter's vessel, that is broken in pieces, he shall not spare; so that there shall not be found in the bursting of it, a sherd to take fire from the hearth, or to take water withal out of the pit. For thus saith the Lord God, the holy One of Israel, In returning and rest shall ye be saved, in quietness and in confidence shall be your strength; and ye would not. But ye said, No, for we will flee upon horses; therefore shall ye flee: and we will ride upon the swift; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one: at the rebuke of five shall ye flee, till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. And therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment; blessed are all they that wait for him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more; he will be very gracious unto thee, at the voice of thy cry; when he shall hear it, he will answer thee. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. Then shall he give the rain of thy seed that thou shalt sow the ground withal, and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy
cattle

cattle feed in large pastures. The oxen likewise and the young asses that ear the ground, shall eat clean provender which hath been winnowed with the shovel and with the fan. And there shall be upon every high mountain, and upon every high hill, rivers and streams of water, in the day of the great slaughter, when the towers fall. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound. Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire. And his breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err. Ye shall have a song as in the night, when a holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel. And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail-stones. For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it. For Tophet is ordained of old: yea, for the king it is prepared, he hath made it deep and large: the pile thereof is fire and much wood, the breath of the Lord, like a stream of brimstone, doth kindle it.

Isaiah 30th chapter.

Restoration of Israel.

AT the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. Again: I will build thee, and thou shalt be built, O virgin of Israel, thou shalt again be adorned with thy tabrets, and shalt go

forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria, the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind, and the lame, the woman with child, and her that travaileth with child together, a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters, in a straight way wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden, and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and I will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord. A voice was heard in Ramah, lamentation and bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they were not. Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded saith the Lord, and they shall come again from the land of the enemy.* And there is hope in thine end, saith the Lord, that thy children shall come again to their own border. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed,

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I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. Set thee up way-marks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities. How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man. Thus saith the Lord of hosts, the God of Israel, As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, the Lord bless thee, O habitation of Justice, and mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. For I have fatiated the weary soul, and I have replenished every sorrowful soul. Upon this I awaked, and beheld: and my sleep was sweet unto me. Behold, the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity, every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt (which my covenant they break, although I was an husband unto them, saith the Lord:) But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them, unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their

fin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord. Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring-line shall yet go forth over against it, upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate towards the east, shall be holy unto the Lord, it shall not be plucked up, nor thrown down any more for ever.

Jeremiah 31st chapter.

God convinceth Job of ignorance and imbecillity.

THEN the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man: for I will demand of thee, and answer thou me? Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding? Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof, when the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling-band for it. And brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? Hast thou commanded the morning since thy days; and caused the day-spring to know his place; that it might take hold of the ends of the earth, that the wicked might be shaken out of it? It is turned as clay to the seal, and they stand as a garment. And from the wicked their light is withholden, and the high arm shall be broken. Hast thou entered into the springs of the sea?

or

or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? Hast thou perceived the breadth of the earth? declare, if thou knowest it all? Where is the way where light dwelleth? and as for darkness, where is the place thereof, that thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof? Knowest thou it, because thou wast then born? or because the number of thy days is great? Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war? By what way is the light parted, which scattereth the east wind upon the earth? Who hath divided a water-course for the over-flowing of waters? or a way for the lightning of thunder; to cause it to rain on the earth, where no man is: on the wilderness wherein there is no man; to satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth? Hath the rain a father? or who hath begotten the drops of dew? Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it? The waters are hid as with a stone: and the face of the deep is frozen. Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we are? Who hath put wisdom in the inward parts? or who hath given understanding to the heart? Who can number the clouds in wisdom? or who can stay the bottles of heaven, when the dust groweth into hardness, and the clouds cleave fast together? Wilt thou hunt the prey for the lion? or fill the appetite of the young lions, when they couch in their dens, and abide in the covert to lie in wait? Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve? Canst thou number the months that they fulfil? or knowest thou the time when they bring forth? They bow themselves, they bring forth their young ones, they cast out their sorrows. Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

Who

Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? Whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing. Will the unicorn be willing to serve thee, or abide by the crib? Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee? Wilt thou trust him because his strength is great? or wilt thou leave thy labour to him? Wilt thou believe him, that he will bring home thy seed, and gather it unto thy barn? Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich, which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them? She is hardened against her young ones, as though they were not her's: her labour is vain without fear: because God hath deprived her of wisdom, neither hath he imparted to her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider. Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha: and he smelleth the battle afar off, the thunder of the captains, and the shouting. Doth the hawk fly by thy wisdom, and stretch her wings toward the south? Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock; upon the crag of the rock, and the strong place. From thence she seeketh the prey, and her eyes behold afar off. Her young ones also suck up blood: and where the slain are, there is she.

Job 38 and 39th chapters.

The Almighty sheweth his righteousness, power, and wisdom, and calleth upon Job to answer him.

THEN answered the Lord unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like him? Deck thyself now with majesty and excellency, and array thyself with glory and beauty. Cast abroad the rage of thy wrath; and behold every one that is proud, and abase him. Look on every one that is proud, and bring him low; and tread down the wicked in their place. Hide them in the dust together, and bind their faces in secret. Then will I also confess unto thee, that thine own right hand can save thee. Behold now, behemoth, which I made with thee: he eateth grass as an ox. Lo, now, his strength is in his loins, and his force is in the navel of his belly. He moveth his tail like a cedar; the sinews of his stones are wrapped together. His bones are as strong pieces of brass: his bones are like bars of iron. He is the chief of the ways of God: he that made him can make his sword to approach unto him. Surely the mountains bring him forth food: where all the beasts of the field play. He lieth under the shady trees in the covert of the reed and fens. The shady trees cover him with their shadow: the willows of the brook compass him about. Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth. He taketh it with his eyes: his nose pierceth through snares.

Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down? Canst thou put an hook into his nose? or bore his jaw through with a thorn? Will he make many supplications unto thee? will he speak soft words unto thee? will he make a covenant with thee? wilt thou take him for a servant for ever? wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? Shall thy companions make a banquet of him? shall they part him among the merchants? Canst thou fill his skin with barbed irons? or his head with fish-spears? Lay thine hand upon him, remember the battle, do no more. Behold, the hope of him is in vain: shall not one be cast down even at the sight of him? None is so fierce that dare stir him up: who then is able to stand before me? Who hath prevented me, that I should repay him? whatsoever is under

under the whole heaven is mine. I will not conceal his parts, nor his power, nor his comely proportion. Who can discover the face of his garment? or who can come to him with his double bridle? Who can open the doors of his face? his teeth are terrible round about. His scales are his pride, shut up together as with a close seal. One is so near to another that no air can come between them. They are joined one to another, they stick together, that they cannot be sundered. By his neefings a light doth shine, and his eyes are like the eye-lids of the morning. Out of his mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth. In his neck remaineth strength, and sorrow is turned into joy before him. The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved. His heart is as firm as a stone: yea, as hard as a piece of the nether millstone. When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves. The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee: sling-stones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear. Sharp stones are under him: he spreadeth sharp pointed things upon the mire. He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. He maketh a path to shine after him; one would think the deep to be hoary. Upon earth there is not his like, who is made without fear. He beholdeth all high things: he is a king over all the children of pride.

Job 40. 6. to the end of the 41st chapter.

God's irrevocable sentence on the Jews.

SON of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I be enquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh, according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through

through their idols. Therefore say unto the house of Israel, Thus saith the Lord God, Repent, and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself. And I will set my face against that man, and I will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him. That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God. Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness, saith the Lord God. If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no men may pass through because of the beasts: though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: though Noah, Daniel, and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter: they shall but deliver their own souls by their righteousness. For thus saith the Lord God, How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and

and the noisome beast, and the pestilence, to cut off from it man and beast? Yet behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

Ezekiel 14th chapter.

God's vindication of his own ways.

WHAT mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten four grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God. If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon usury, and hath taken increase: shall he then live? He shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him. Now lo, if he beget a son that seeth all his father's sins which he hath done, and considereth, and doeth not such

such like, that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, neither, hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, that hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes: he shall not die for the iniquity of his father, he shall surely live. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity. Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live: he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done, he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? all his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of
Israel,

Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

Ezekiel 18th chapter.

Story of the rebellions of the Jews.

SON of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God; Are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you. Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers; and say unto them, Thus saith the Lord God; In the day, when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God; in the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt, into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt. Then I said, I would pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake, that it should not be polluted before the heathen among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against

against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted. Then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up mine hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. Nevertheless, mine eyes spared them from destroying them, neither did I make an end of them in the wilderness: but I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God. Walk in my statutes, and keep my judgments, and do them: and hallow my sabbaths; and they shall be a sign between me and you; that ye may know that I am the Lord your God. Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments, to do them, which if a man do, he shall even live in them; they polluted my sabbaths. Then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless, I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live; and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord. Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me. For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick
trees

trees, and they offered there their sacrifices, and there they presented the provocation of their offering; there also they made their sweet favour, and poured out there their drink offerings. Then said I unto them, What is the high place whereunto you go? and the name thereof is called Bamah unto this day. Wherefore say unto the house of Israel, Thus saith the Lord God: Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord God, I will not be enquired of by you. And that which cometh into your mind, shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord. As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God; there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things. I will accept you with your sweet favour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine

mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled: and ye shall lothe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God. Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field; and say to the forest of the south, Hear the word of the Lord; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it; it shall not be quenched. Then said I, Ah, Lord God! they say of me, Doth he not speak parables? *Ezekiel 20th chapter.*

Duty of a Clergyman and Magistrate.

SON of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it: if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of

Israel, Thus ye speak, saying, if our transgressions and our sins be upon us, and we pine away in them, how shall we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel? Therefore, thou son of man, say unto the children of thy people, the righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous that he shall surely live; if he trust to his own righteousness, and commit iniquity: all his righteousness shall not be remembered: but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die: if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. yet the children of thy people say, The way of the Lord is not equal: but as for them their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, the way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

Ezekiel 33. 1—20.

Wicked Clergymen and Magistrates described.

SON of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away,

neither

neither have ye fought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered because there is no shepherd: and they became meat to all the beasts of the field when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the word of the Lord. As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock; therefore, O ye shepherds, hear the word of the Lord; thus saith the Lord God, Behold, I am against the shepherds: and I will require my flock at their hand, and cause them to cease from feeding the flock: neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong: I will feed them with judgment. And as for you, O my flock, thus saith the Lord God, Behold, I judge between cattle and cattle, between the rams and the he-goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet, and they drink that which

ye have fouled with your feet. Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle, and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and I will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing: and the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

Ezekiel 34th chapter.

God pleads with Israel.

H E A R the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the

the fishes of the sea also shall be taken away. Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest. Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased so they sinned against me: therefore will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be like people, like priest: and I will punish them for their ways, and reward them their doings. For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord. Whoredom, and wine, and new wine take away the heart. My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars, and elms: because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery. I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall. Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The Lord liveth. For Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place. Ephraim is joined to idols: let him alone. Their drink is sour: they have committed whoredom continually: her rulers with shame do love. Give ye. The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

Hear ye this, O priests: and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor. And the revolvers are profound to make slaughter, though I have been a rebuker of them all, I know Ephraim, and Israel is not hid from me: for

now, O Ephraim, thou committest whoredom, and Israel is defiled. They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the Lord. And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. They shall go with their flocks and with their herds to seek the Lord; but they shall not find him: he hath withdrawn himself from them; they have dealt treacherously against the Lord: for they have begotten strange children: now shall a month devour them with their portions. Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven, after thee, O Benjamin. Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be. The princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water. Ephraim is oppressed, and broken in judgment, because he willingly walked after the commandment. Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness. When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear, and go away; I will take away, and none shall rescue him. I will go, and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early.

Hosea 4th and 5th chapters.

God's judgments, with an exhortation to repentance.

BLOW ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains, a great people and a strong: there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness: yea,

yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men, they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks. Neither shall one thrust another, they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them, the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible: and who can abide it? Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders: gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer, and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: but I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea: and his sink shall come

come up, and his ill favour shall come up, because he hath done great things. Fear not, O land: be glad and rejoice; for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locusts hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army, which I sent among you. And ye shall eat in plenty and be satisfied, and praise the name of the Lord your God, that hath dealt wonderously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come; and it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

Joel 2d chapter.

God's judgments against Judah and Israel.

HEAR this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Can two walk together, except they be agreed? Will a lion roar in the forest when he hath no prey? will a young lion cry out of his den if he hath taken nothing? Can a bird fall in a snare upon the earth

earth where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all? Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy? Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof. For they know not to do right, saith the Lord, who store up violence and robbery in their palaces. Therefore thus saith the Lord God, An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled. Thus saith the Lord, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria, in the corner of a bed, and in Damascus in a couch. Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts, that in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el: and the horns of the altars shall be cut off, and fall to the ground. And I will smite the winter house with the summer house: and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord.

Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink. The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks. And ye shall go out at the breaches, every cow at that which is before her, and ye shall cast them into the palace, saith the Lord. Come to Beth-el and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years. And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free-offerings: for this liketh you, O ye children of Israel, saith the Lord God. And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the Lord. And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece

was

was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord. I have smitten you with blasting and mildew; when your gardens, and your vineyards, and your fig-trees, and your olive-trees increased, the palmer-worm devoured them: yet have ye not returned unto me, saith the Lord. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses: and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord. I have overthrown some of you as God overthrew Sodom and Gomorrah, and ye were as a fire-brand plucked out of the burning: yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel. For lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord the God of hosts is his name.

Hear ye this word which I take up against you, even a lamentation, O house of Israel. The virgin of Israel is fallen, she shall no more rise: she is forsaken upon her land, there is none to raise her up. For thus saith the Lord God, The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten to the house of Israel. For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live: but seek not Beth-el, nor enter unto Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought. Seek the Lord, and ye shall live: lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el. Ye who turn judgment to wormwood, and leave off righteousness in the earth, seek him that maketh the seven stars, and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name: that strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress. They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as your trading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn-stone, but ye shall not dwell in them; ye
have

have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions, and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. Therefore the prudent shall keep silence in that time: for it is an evil time. Seek good, and not evil; that ye may live: and so the Lord, the God of hosts shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph. Therefore the Lord, the God of hosts, the Lord saith thus, Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. And in all vineyards shall be wailing: for I will pass through thee, saith the Lord. Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it? I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs: for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream. Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves: therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is the God of hosts.

Amos 3d, 4th, and 5th chapters.

Micah pleads with Israel.

HEAR, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple. For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as

wax

wax before the fire, and as the waters that are poured down a steep place. For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem? Therefore I will make Samaria as the heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot. Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls. For her wound is incurable: for it is come unto Judah: he is come unto the gate of my people, even to Jerusalem. Declare ye it not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust. Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he shall receive of you his standing. For the inhabitant of Maroth waited carefully for good: but evil came down from the Lord unto the gate of Jerusalem. O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee. Therefore shalt thou give presents to Moresheth-gath: the houses of Achzib shall be a lie to the kings of Israel. Yet will I bring an heir unto thee, O inhabitant of Marehah: he shall come unto Adullam the glory of Israel. Make thee bald, and poll thee for thy delicate children: enlarge thy baldness as the eagle; for they are gone into captivity from thee.

Woe to them that devise iniquity and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take them by violence: and houses, and take them away: so they oppress a man and his house, even a man and his heritage. Therefore thus saith the Lord; Behold, against this family do I devise an evil, from which ye shall not remove your necks: neither shall ye go haughtily: for this time is evil. In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people; how hath he removed it from me! turning away he hath divided our fields. Therefore thou shalt have
none

none that shall cast a cord by lot in the congregation of the Lord. Prophecy ye not, say they to them that prophecy: they shall not prophecy to them, that they shall not take shame. O thou that art named, the house of Jacob, is the spirit of the Lord straitened? are these his doings? do not my words do good to him that walketh uprightly? Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely, as men averse from war. The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever. Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you even with a fore destruction. If a man walking in the spirit and falsehood do lie, saying, I will prophecy unto thee of wine and of strong drink, he shall even be the prophet of this people. I will surely assemble, O Jacob, all of thee: I will surely gather the remnant of Israel, I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them.

Micah 1st and 2d chapters.

Malachi's address to the Jews.

BEHOLD, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord, an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob, are not consumed. Even from the days of your fathers

fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? in tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts. Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy: yea, they that work wickedness are set up; yea, they that tempt God are even delivered. Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.

For behold, the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts. Remember ye the Law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the

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the Lord : and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Malachi 3d and 4th chapters.

Various Jewish laws, mostly of a moral nature.

NOW these are the judgments which thou shalt set before them. If thou buy an Hebrew servant, six years he shall serve : and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself : if he were married, then his wife shall go out with him. If his master have given him a wife, and she have borne him sons or daughters ; the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children, I will not go out free : then his master shall bring him unto the judges ; he shall also bring him to the door or unto the door-post : and his master shall bore his ear through with an aul ; and he shall serve him for ever. And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed : to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. And if he hath betrothed her unto his son, he shall deal with her after the manner of daughters. If he take him another wife ; her food, her raiment, and her duty of marriage shall he not diminish. And if he do not these three unto her, then shall she go out free without money. He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand ; then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile ; thou shalt take him from mine altar, that he may die. And he that smiteth his father, or his mother, shall be surely put to death. And he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death. And he that curseth his father or his mother, shall surely be put to death. And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed : if he rise again, and walk abroad upon his staff, then shall he that smote him be quit ; only he shall pay for the loss of his time, and shall cause him to be thoroughly healed. And if a man smite his servant,

or his maid with a rod, and he die under his hand : he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished : for he is his money. If men strive and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow ; he shall be surely punished, according as the woman's husband will lay upon him ; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. And if a man smite the eye of his servant, or the eye of his maid, that it perish, he shall let him go free for his eye's sake. And if he smite out his man servant's tooth, or his maid servant's tooth ; he shall let him go free for his tooth's sake. If an ox gore a man, or a woman, that they die ; then the ox shall be surely stoned, and his flesh shall not be eaten ; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman ; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life, whatsoever is laid upon him. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a man-servant or maid-servant, he shall give unto their master thirty shekels of silver, and the ox shall be stoned. And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein ; the owner of the pit shall make it good, and give money unto the owner of them? and the dead beast shall be his. And if one man's ox hurt another's that he die ; then they shall sell the live ox, and divide the money of it ; and the dead ox also they shall divide. Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in ; he shall surely pay ox for ox : and the dead shall be his own.

If a man shall steal an ox, or a sheep, and kill it, or sell it ; he shall restore five oxen for an ox, and four sheep for a sheep. If a thief be found breaking up, and be smitten that he die ; there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him ; for he should make full restitution : if he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep ; he shall restore double. If a man shall cause a field

or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard shall he make restitution. If fire break out, and catch in thorns, so that the stacks of corn, or the standing-corn, or the field be consumed therewith; he that kindled the fire shall surely make restitution. If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house: if the thief be found, let him pay double. If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods. For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his: the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour. If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast to keep; and it die, or be hurt, or driven away, no man seeing it: then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods: and the owner of it shall accept thereof, and he shall not make it good. And if it be stolen from him, he shall make restitution unto the owner thereof. If it be torn in pieces; then let him bring it for witness, and he shall not make good that which was torn. And if a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it; he shall surely make it good. But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire. And if a man entice a maid that is not betrothed, and lie with her; he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins. Thou shalt not suffer a witch to live. Whosoever lieth with a beast, shall surely be put to death. He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed. Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me: I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword: and your wives shall be widows, and your children fatherless. If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious. Thou shalt not revile the gods, nor curse the ruler of thy people. Thou shalt not delay to offer the first of thy ripe-fruits, and of thy liquors: the first-born of thy fons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with its dam; on the eighth day thou shalt give it me. And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field: ye shall cast it to the dogs.

Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil: neither shalt thou speak in a cause, to decline after many, to wrest judgment: neither shalt thou countenance a poor man in his cause. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him; thou shalt surely help with him. Thou shalt not wrest the judgment of thy poor in his cause. Keep thee far from a false matter: and the innocent and righteous slay thou not: for I will not justify the wicked. And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. And six years thou shalt sow thy land, and shalt gather in the fruits thereof. But the seventh year thou shalt let it rest, and lie still; that the poor of thy people may eat; and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive yard. Six days thou shalt do thy work, and on the seventh thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger may be refreshed. And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

Exodus 21, 22, and 23 chapters, to the 14th verse of the 23d chapter only.

AND

AND the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep : for it is a sign between me and you throughout your generations ; that ye may know that I am the Lord, that doth sanctify you. Ye shall keep the sabbath therefore: for it is holy unto you. Every one that defileth it shall surely be put to death : for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done ; but in the seventh is the sabbath of rest, holy to the Lord : whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever : for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

Six days thou shalt work, but on the seventh day thou shalt rest : in earing-time, and in harvest thou shalt rest.

Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord : whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day.

Exodus 31. 12—17. 34. 21.—35. 2 and 3.

WHATSOEVER man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood ; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood : and I have given it to you upon the altar to make an atonement for your souls : for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, no soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten, he shall even pour out the blood thereof, and cover it with dust : for it is the life of all flesh ; the blood of it is for the life thereof : therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh ; for the life of all flesh is the blood thereof ; whosoever eateth it shall be cut off.

Leviticus 17. 10—14.

YE shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord. None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother, thou shalt not uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home or born abroad, even their nakedness thou shalt not uncover. The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for their's is thine own nakedness. The nakedness of thy father's wife's daughter, begotten of thy father (she is thy sister) thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. Thou shalt not uncover the nakedness of thy mother's sister; for she is thy mother's near kinswoman. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife: thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness. Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time. Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness. Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord. Thou shalt not lie with mankind, as with womankind: it is abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

Leviticus 18. 4—23.

YE shall fear every man his mother, and his father, and keep my sabbaths : I am the Lord your God. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard ; thou shalt leave them for the poor and stranger : I am the Lord your God. Ye shall not steal, neither deal falsely, neither lie one to another. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God : I am the Lord. Thou shalt not defraud thy neighbour, neither rob him : the wages of him that is hired, shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God : I am the Lord. Ye shall do no unrighteousness in judgment : thou shalt not respect the person of the poor, nor honour the person of the mighty : but in righteousness shalt thou judge thy neighbour. Thou shalt not go up and down as a tale bearer among thy people : neither shalt thou stand against the blood of thy neighbour : I am the Lord. Thou shalt not hate thy brother in thine heart : thou shalt in any wise rebuke thy neighbour and not suffer sin upon him. Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thy self : I am the Lord. Do not prostitute thy daughter to cause her to be a whore : lest the land fall to whoredom, and the land become full of wickedness. Ye shall keep my sabbaths, and reverence my sanctuary : I am the Lord. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them : I am the Lord your God. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God : I am the Lord. And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself ; for ye were strangers in the land of Egypt : I am the Lord your God. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have : I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them : I am the Lord.

Leviticus 19. 3d verse 9—18. 29—37.

EVERY one that curfeth his father or his mother shall be surely put to death : he hath curfeth his father or his mother ; his blood shall be upon him. And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulterers shall surely be put to death. And the man that lieth with his father's wife, hath uncovered his father's nakedness : both of them shall surely be put to death ; their blood shall be upon them. And if a man lie with his daughter in law, both of them shall surely be put to death : they have wrought confusion : their blood shall be upon them. If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination : they shall surely be put to death : their blood shall be upon them. And if a man take a wife and her mother, it is wickedness : they shall be burnt with fire, both he and they ; that there be no wickedness among you. And if a man lie with a beast, he shall surely be put to death : and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast : they shall surely be put to death ; their blood shall be upon them. And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness ; it is a wicked thing ; and they shall be cut off in the sight of their people : he hath uncovered his sister's nakedness, he shall bear his iniquity. And if a man shall lie with a woman having her sickness, and shall uncover her nakedness ; he hath discovered her fountain, and she hath uncovered the fountain of her blood : and both of them shall be cut off from among their people. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister : for he uncovereth his near kin : they shall bear their iniquity. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness : and they shall bear their sin, they shall die childless. And if a man shall take his brother's wife, it is an unclean thing : he hath uncovered his brother's nakedness, they shall be childless. *Lev. 20. 9—21.*

AND if thy brother be waxen poor, and fallen to decay with thee ; then thou shalt relieve him : yea, though he be a stranger, or a sojourner ; that he may live with thee. Take thou no usury of him, or increase : but fear thy God ; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy money upon increase.

At the end of every seven years thou shalt make a release. And this is the manner of the release: every creditor that lendeth ought unto his neighbour, shall release it, he shall not exact it of his neighbour, or of his brother, because it is called the Lord's release. Of a foreigner thou mayest exact it again: but that which is thine with thy brother, thine hand shall release: save when there shall be no poor among you: for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it: only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day. For the Lord thy God blesteth thee, as he promised thee, and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee. If there be among you a poor man, of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release is at hand: and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto; for the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

Lev. 25. 5—37. Deut. 15. 1—11.

IF a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

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And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you: and all Israel shall hear and fear. *Deuteronomy 21. 18—21.*

THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass, and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself. Thou shalt not see thy brother's ass, or his ox, fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again. The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are an abomination unto the Lord thy God. If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: but thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

Thou shalt not lend upon usury to thy brother, usury of money, usury of victuàls, usury of any thing that is lent upon usury: unto a stranger thou mayest lend upon usury: but unto thy brother thou shalt not lend upon usury; that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it. When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee: and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform, even a free will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth. When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill, at thine own pleasure; but

but thou shalt not put any in thy vessel. When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand: but thou shalt not move a sickle unto thy neighbour's standing corn.

Deut. 22. 1—8. 23. 19—25.

WHEN a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken. No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge. If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die, and thou shalt put evil away from among you. When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend, shall bring out the pledge abroad unto thee. And if the man be poor, thou shalt not sleep with his pledge: in any case thou shalt deliver him the pledge again, when the sun goeth down, that he may sleep in his own raiment and bless thee: and it shall be righteousness unto thee before the Lord thy God. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in the land within thy gates: at his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee. The father shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take the widow's raiment to pledge. But thou shalt remember that thou wast a bond-man in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive-tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes
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of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bond-man in the land of Egypt: therefore I command thee to do this thing.

Deut. 24. 5—8. 10—22.

IF there be a controversy between men, and they come unto judgment, that the judges may judge them: then they shall justify the righteous, and condemn the wicked. And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes may he give him, and not exceed, lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee. Thou shalt not muzzle the ox when he treadeth out the corn. Thou shalt not have in thy bag divers weights, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

Curfed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen. Curfed be he that setteth light by his father or his mother. And all the people shall say, Amen. Curfed be he that removeth his neighbour's land-mark. And all the people shall say, Amen. Curfed be he that maketh the blind to wander out of the way. And all the people shall say, Amen. Curfed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. Curfed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen. Curfed be he that lieth with any manner of beast. And all the people shall say, Amen. Curfed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen. Curfed be he that lieth with his mother-in-law. And all the people shall say, Amen. Curfed be he that finiteth his neighbour secretly. And all the people shall say, Amen. Curfed be he that taketh reward to slay an innocent person. And all the people shall say, Amen. Curfed be he that confirmeth not all
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the words of this law to do them. And all the people shall say, Amen.

Deuteronomy 25. 1—4. 13—16. 27. 15—26.

Tobit's instructions to his son.

AND when he had called him, he said, My son, when I am dead, bury me, and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not. Remember, my son, that she saw many dangers for thee, when thou wast in her womb; and when she is dead, bury her by me in one grave. My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and follow not the ways of unrighteousness. For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly. Give alms of thy substance: and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee. If thou hast abundance, give alms accordingly: if thou hast but a little, be not afraid to give according to that little. For thou layest up a good treasure for thyself against the day of necessity. Because that alms do deliver from death, and suffereth not to come into darkness. For alms is a good gift unto all that give it, in the sight of the most High. Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy fathers' tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land. Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in not taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay, and great want: for lewdness is the mother of famine. Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect, my son, in all things thou doest, and be wise in all thy conversation. Do that to no man which thou hatest: drink not wine to make thee drunken; neither let drunkenness go with thee in thy journey. Give
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of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms; and let not thine eye be envious when thou givest alms. Pour out thy bread on the burial of the just, but give nothing to the wicked. Ask counsel of all that are wise, and despise not any counsel that is profitable. And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

Tobit 4. 3—18. 21.

The angel instructs Tobit.

THEN he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to shew forth the works of God; therefore be not slack to praise him. It is good to keep close the secrets of a king, but it is honourable to reveal the works of God: do that which is good, and no evil shall touch you. Prayer is good with fasting, and alms and righteousness: a little with righteousness is better than much with unrighteousness: it is better to give alms than to lay up gold: for alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness, shall be filled with life: but they that sin are enemies to their own life. Surely, I will keep close nothing from you. For I said it was good to keep close the secrets of a king, but that it was honourable to reveal the works of God. Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One; and when thou didst bury the dead, I was with thee likewise. And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee. And now God hath sent me to heal thee, and Sara thy daughter in law. I am Raphael, one of the seven holy angels, which present the prayers of the faints, and which go in and out before the glory of the Holy One. Then they were both troubled, and fell upon their faces: for they feared. But he said unto them, Fear not, for it shall go well with you; praise God therefore. For not of any favour of mine, but by the will of our God, I came; wherefore praise him for ever. All these days I did appear unto you; but I did neither eat nor drink,

drink, but ye did see a vision. Now therefore give God thanks: for I go to him that sent me; but write all things, which are done, in a book. *Tobit* 12. 6—20.

Tobit's last discourse with Tobias.

AND when he was very aged, he called his son, and the six sons of his son, and said to him, My son, take thy children; for behold, I am aged, and am ready to depart out of this life. Go into Media, my son, for I surely believe those things which Jonas the prophet spake of Nineveh; that it shall be overthrown, and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land; and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time; and that again, God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously; and the house of God shall be built in it for ever, with a glorious building, as the prophets have spoken thereof. And all nations shall turn and fear the Lord God truly, and shall bury their idols. So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice, shall rejoice, shewing mercy to our brethren. And now, my son, depart out of Nineveh, because that those things which the prophet Jonas spake, shall surely come to pass. But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee. And bury me decently, and thy mother with me; but tarry no longer at Nineveh. Remember, my son, how Aman handled Achiacharus, that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was saved, but the other had his reward; for he went down into darkness. Manaffas gave alms, and escaped the snares of death which they had set for him: but Aman fell into the snare, and perished. Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old, and he buried him honourably.

Tobit 14. 3—11.

Achior's

Achior's speech to Holofernes.

THEN said Achior the captain of all the sons of Ammon, let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth, concerning this people which dwelleth near thee, and inhabiteth the hill countries: and there shall no lie come out of the mouth of thy servant. This people are descended of the Chaldeans. And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers which were in the land of Chaldea. For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days. Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle. But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation. Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low, with labouring in brick, and made them slaves. Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight. And God dried the Red-sea before them, and brought them to mount Sina, and Cades Barnea, and cast forth all that dwelt in the wilderness. So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Elebon, and passing over Jordan, they possessed all the hill-country. And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days. And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them. But when they departed from the way which he appointed them, they were destroyed in many battles very fore, and were led captives into a land that was not theirs, and the temple of their God was cast to the ground, and their cities were taken by the enemies. But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate. Now therefore, my lord and governor,

governor, if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them. But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.

Judith 5. 5—21.

Holofernes's speech to Achior.

AND who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied amongst us as to day, and hast said, That we should not make war with the people of Israel, because their God will defend them? and who is God, but Nabuchodonosor? He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses. For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth; for he said, None of my words shall be in vain. And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt. And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return. Now therefore my servants shall bring thee back into the hill-country, and shall set thee in one of the cities of the passages: and thou shalt not perish, till thou be destroyed with them. And if thou persuade thyself in thy mind, that they shall not be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

Judith 6. 2—9.

Judith's speech to the governors of Bethulia.

HEAR me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye
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made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you. And now, who are ye that have tempted God this day, and stand instead of God amongst the children of men? And now try the Lord Almighty, but ye shall never know any thing. For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger. For if he will not help us within these five days, he hath power to defend us, when he will, even every day, or to destroy us before our enemies. Do not bind the counsels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering. Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him. For there arose none in our age, neither is there any now in these days, neither tribe, nor family, nor people, nor city among us, which worship gods made with hands, as hath been aforetime. For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies. But we know none other god, therefore we trust that he will not despise us, nor any of our nation. For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth. And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wherefoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us. For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour. Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us. Moreover, let us give thanks to the Lord our God, which trieth us, even as he did our fathers. Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother. For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him to admonish them.

Judith 8. 11—27.

Judith's

Judith's speech to Holofernes.

THEN Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night. And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes. As Nebuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nebuchodonosor and all his house. For we have heard of thy wisdom, and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war. Now as concerning the matter which Achior did speak in thy council, we have heard his words, for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee. Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God. And now that my lord be not defeated, and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done: for their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things that God hath forbidden them to eat by his laws: and are resolved to spend the first-fruits of the corn, and the tenths of wine and oil, which they had sanctified, and reserved for the priests which serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands. For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a license from the senate. Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day. Wherefore, I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it. For thy servant is religious, and serveth the God of heaven day and night; now therefore, my lord, I will remain with thee, and thy servant will go out by night

into the valley, and I will pray unto God, and he will tell me when they have committed their sins : and I will come and shew it unto thee : then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee. And I will lead thee through the midst of Judea, until thou come before Jerusalem ; and I will set thy throne in the midst thereof ; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee : for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

Judith 11. 5—19.

Baruch's exposition.

HEAR, Israel, the commandments of life : give ear to understand wisdom. How happeneth it, Israel, that thou art in thine enemies land, that thou art waxen old in a strange country, that thou art defiled with the dead ? That thou art counted with them that go down into the grave ? Thou hast forsaken the fountain of wisdom. For if thou hadst walked in the way of God, thou shouldst have dwelled in peace for ever. Learn where is wisdom, where is strength, where is understanding that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace. Who hath found out her place ? or who hath come into her treasures ? Where are the princes of the heathen become, and such as ruled the beasts upon the earth. They that had their pastime with the fowls of the air, and they that hoarded up silver and gold wherein men trust, and made no end of their getting ? For they that wrought in silver, and were so careful, and whose works are unsearchable, they are vanished and gone down to the grave, and others are come up in their steads. Young men have seen light, and dwelt upon the earth : but the way of knowledge have they not known. Nor understood the paths thereof, nor laid hold of it : their children were far off from that way. It hath not been heard of in Chanaan ; neither hath it been seen in Theman. The Agarenes that seek wisdom upon earth, the merchants of Meran, and of Theman, the authors of fables, and searchers out of understanding ; none of these have known the way of wisdom, or remember her paths, O Israel, how great is the house of God, and how large is the place of his possession ! Great, and hath none end ; high, and unmeasurable. There were the giants famous from the beginning, that were of so great stature, and so expert in war.

war. Those did not the Lord choofe, neither gave he the way of knowledge unto them : but they were destroyed becaufe they had no wifdom, and perifhed through their own foolifhneis. Who hath gone up into heaven and taken her, and brought her down from the clouds? Who hath gone over the fea, and found her, and will bring her for pure gold? No man knoweth her way, nor thinketh of her path. But he that knoweth all things knoweth her, and hath found her out with his understanding : he that prepared the earth for evermore, hath filled it with four-footed beafts. He that fendeth forth light, and it goeth ; calleth it again, and it obeyeth him with fear. The ftars fhined in their watches, and rejoiced : when he called them, they fay, Here we be ; and fo with chearfulnefs they fhewed light unto him that made them. This is our God, and there fhall none other be accounted of in comparifon of him. He hath found out all the way of knowledge, and hath given it unto Jacob his fervant, and to Ifrael his beloved. Afterward did he fhew himfelf upon earth, and converfed with men.

This is the book of the commandments of God, and the law that endureth for ever : all they that keep it fhall come to life ; but fuch as leave it fhall die. Turn thee, O Jacob, and take hold of it ; walk in the prefence of the light thereof, that thou mayeft be illuminated. Give not thine honour to another, nor the things that are profitable unto thee to a ftrange nation. O Ifrael, happy are we : for things that are pleafing to God are made known unto us. Be of good cheer, my people, the memorial of Ifrael. Ye were fold to the nations, not for [your] deftruction : but becaufe ye moved God to wrath, ye were delivered unto the enemies. For ye provoked him that made you, by facrificing unto devils, and not to God. Ye have forgotten the everlafting God that brought you up, and ye have grieved Jerufalem that nurfed you : for when fhe faw the wrath of God coming upon you, fhe faid, Hearken, O ye that dwell about Sion : God hath brought upon me great mourning ; for I faw the captivity of my fons and daughters, which the Everlafting brought upon them. With joy did I nourifh them ; but fent them away with weeping and mourning. Let no man rejoice over me a widow, and forfaken of many, who for the fins of my children am left defolate ; becaufe they departed from the law of God. They knew not his ftatutes, nor walked in the ways of his commandments, nor trode in the paths of difcipline in his righteoufnefs. Let them that dwell about Sion come, and remember ye the captivity of my

sons and daughters, which the Everlasting hath brought upon them : for he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither revered old man, nor pitied child. These have carried away the dear-beloved children of the widow, and left her that was alone desolate without daughters. But what can I help you ? For he that brought these plagues upon you, will deliver you from the hands of your enemies. Go your way, O my children, go your way: for I am left desolate. I have put off the cloathing of peace, and put upon me the sackcloth of my prayer : I will cry unto the Everlasting in my days. Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies. For my hope is in the Everlasting, that he will save you, and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour. For I sent you out with mourning and weeping ; but God will give you to me again with joy and gladness for ever. Like as now the neighbours of Sion have seen your captivity ; so shall they see shortly your salvation from our God ; which shall come upon you with great glory, and brightness of the Everlasting. My children, suffer patiently the wrath that is come upon you from God : for thine enemy hath persecuted thee ; but shortly thou shalt see his destruction, and shalt tread upon his neck. My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies. Be of good comfort, O my children, and cry unto God ; for ye shall be remembered of him that brought these things upon you. For as it was your mind to go astray from God ; so being returned, seek him ten times more. For he that hath brought these plagues upon you, shall bring you everlasting joy again with your salvation. Take a good heart, O Jerusalem : for he that gave you that name, will comfort thee. Miserable are they that afflicted thee, and rejoiced at thy fall. Miserable are the cities which thy children served : miserable is she that received thy sons. For as she rejoiced at thy ruin, and was glad of thy fall ; so shall she be grieved for her own desolation. For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning. For fire shall come upon her from the Everlasting, long to endure, and she shall be inhabited of devils for a great time. O Jerusalem, look about thee towards the east, and behold the joy that cometh unto thee from God. Lo, thy sons come, whom thou sentest away, they come gathered together from the east to
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the west by the word of the Holy One, rejoicing in the glory of God.

Put off, O Jerufalem, the garment of thy mourning and affliction, and put on the comeliness of the glory that cometh from God for ever. Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thine head, of the glory of the Everlasting. For God will shew thy brightness unto every country under heaven. For thy name shall be called of God for ever, The peace of righteousness, and the glory of God's worship. Arise, O Jerufalem, and stand on high, and look about toward the east, and behold thy children gathereth from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God. For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom. For God hath appointed that every high hill, and banks of long continuance, should be cast down, and vallies filled up, to make even the ground, that Israel may go safely in the glory of God. Moreover, even the woods, and every sweet-smelling tree, shall over shadow Israel by the commandment of God. For God shall lead Israel with joy, in the light of his glory, with the mercy and righteousness that cometh from him.

Baruch 3. 9th verse, to the end of the 5th chapter.

Mattathias's instructions to his son.

NOW when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation: now therefore my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. Call to remembrance what acts our fathers did in their time, so shall ye receive great honour, and an everlasting name. Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness? Joseph, in the time of his distress, kept the commandment, and was made lord of Egypt. Phinees our father, in being zealous and fervent, obtained the covenant of an everlasting priesthood. Jesus, for fulfilling the word, was made a judge in Israel. Caleb, for bearing witness before the congregation, received the heritage of the land. David, for being merciful, possessed the throne of an everlasting kingdom. Elias, for being

zealous and fervent for the law, was taken up into heaven. Ananias, Azarias, and Mifael, by believing were saved out of the flame. Daniel, for his innocency, was delivered from the mouth of lions. And thus confider ye throughout all ages, that none that put their trust in him shall be overcome. Fear not then the words of a sinful man; for his glory shall be dung and worms. To-day he shall be lifted up, and to-morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing. Wherefore, ye my sons, be valiant, and shew yourselves men in the behalf of the law, for by it shall ye obtain glory. And behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you. As for Judas Maccabeus, he hath been mighty, and strong, even from his youth up: let him be your captain, and fight the battle of the people. Take also unto you all those that observe the law, and avenge ye the wrong of your people. Recompense fully the heathen, and take heed to the commandments of the law.

1 Maccabees 2. 49—68.

Sermon of John the Baptist.

O GENERATION of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth forth not good fruit is hewn down and cast into the fire. I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Matthew 3. 7—12.

Our Saviour's sermon on the mount.

BLESSED are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are

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are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for their's is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Ye are the salt of the earth: but if the salt has lost his favour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid: Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your father which is in heaven. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing. Ye have heard that it was said by them of old

old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye; do not even the publicans the same? and if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

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Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy father which seeth in secret, himself shall reward thee openly. And when thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him. Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If
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therefore, the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other: ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? which of you by taking thought can add one cubit unto his stature? and why take ye thought for raiment? consider the lilies of the field how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly father knoweth that ye have need of all these things: but seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, Let me put out the mote out of thine eye; and behold a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth: and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then,
being

being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. *Matthew 5. 3—27, of the 7th chapter.*

Our Saviour's ordination sermon.

AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew, the publican; James the

the son of Alpheus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor bras in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (for the workman is worthy of his meat.) And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence. And when ye come into an house, salute it: and if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words; when ye depart out of that house, or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves; but beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered that shall not be revealed: and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and

and what ye hear in the ear, that preach ye upon the house tops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that looseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.

Matthew 10th chapter.

Our Saviour vindicates his ejecting devils.

WHEREFORE I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign: and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out: and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

Matthew 12. 31—45.

Humility and forgiveness taught.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? and Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because

because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. Moreover, if thy brother shall trespass against thee, go, and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my father which is in heaven. For where two or three are gathered together in my name there am I in the midst of them. Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience

patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Matthew 18th chapter.

The Pharisees reproved.

THEN spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do: but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders: but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself, shall be abased; and he that shall humble himself shall be exalted. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that

that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. Woe unto you, ye blind guides! which say, Whosoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel! Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers! how can ye escape the damnation of hell? Wherefore behold, I send unto you prophets and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in

your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerufalem, Jerufalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Matthew 23d chapter.

Our Saviour's sermon in the plain.

AND he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation, Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. And why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. *Luke 6. 20—48.*

Commission to the 70 disciples.

THEREFORE said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor

shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. *Luke 10. 2—16.*

Christ or Hell.

AND if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched: and if thy foot offend thee cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched; and if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched. *Mark 9. 43—48.*

Pharisees,

Pharisees, Scribes and Lawyers reproved.

AND as he spake, a certain Pharisee besought him to dine with him : and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter ; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also ? But rather give alms of such things as ye have ; and, behold, all things are clean unto you. But woe unto you, Pharisees ! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God : these ought ye to have done, and not to leave the other undone. Woe unto you Pharisees ! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you scribes and Pharisees, hypocrites ! for ye are as graves which appear not, and the men that walk over them are not aware of them. Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also. And he said, Woe unto you also, ye lawyers ! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you ! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers : for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute : that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation ; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple : verily I say unto you, it shall be required of this generation. Woe unto you, lawyers ! for ye have taken away the key of knowledge : ye enter not in yourselves, and them that were entering in ye hindered.

Luke 11. 37—52.

Hypocrisy, covetousness and anxiety reproved.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed ;

revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house tops. And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? and he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? and he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have store-house nor barn; and God feedeth

feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things: but rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves, like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore also ready: for the Son of man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? and the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he

is not aware, and will cut him in funder, and will appoint him his portion with the unbelievers. And that fervant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. I am come to fend fire on the earth, and what will I if it be already kindled? But I have a baptism to be baptized with, and how am I fraintened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower: and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right? When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him: lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence till thou hast paid the very last mite.

Luke 12th chapter.

The manner of our Saviour's coming.

AND when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or lo, there! for, behold, the kingdom of God is within you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here, or, see there: go not after them, nor follow them. For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation,

generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day he which shall be upon the house top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, In that night there shall be two men in one bed; the one shall be taken and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where Lord? and he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

Luke 17. 20—37.

Our Saviour's discourse with Nicodemus.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily verily I say unto thee, except a man be born again he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb and be born? Jesus answered, Verily verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest

knowest not these things? Verily verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him, should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

John 3. 1—21.

John Baptist's testimony to our Saviour.

AFTER these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Enon, near to Salim; because there was much water there: and they came, and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan to whom thou bearest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing except it be given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from
above

above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard that he testifieth: and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

John 3. 22—36.

Our Saviour's vindication of his own pretensions.

THEN answered Jesus, and said unto them, Verily verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man; but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. Verily verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming in the which all that are in the grave shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of my own self do nothing: as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that

that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me. And the Father himself which hath sent me hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him will ye receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

John 5. 19—47.

Our Saviour's last instructions to his disciples.

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the life. No man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth

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the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall also live. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear, is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass ye might believe. Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and

and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine? no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth, but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause. But when the

Comforter

Comforter is come, whom I will send unto you from the Father: even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

These things have I spoken unto you that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me: of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, because I go to the Father? They said therefore, What is this that he saith, A little while? We cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child,

child, she remembereth no more the anguish for joy that a man is born into the world. And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily verily I say unto you, Whatsoever ye shall ask the Father in my name he will give it you. Hitherto have ye asked nothing in my name, ask and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now we are sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world.

John 14, 15, and 16 chapters.

St. Peter's first sermon.

MEN and brethren, this scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Jesus, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers of Jerusalem; insomuch as that field is called in their proper tongue *Aceldama*, that is to say, *The field of blood*. For it is written in the book of psalms, *Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take*. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us. Beginning from the
baptism

baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

Acts 1. 16—22.

St. Peter's second sermon.

YE men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken as ye suppose, seeing, it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know; him being delivered by the determinate counsel and foreknowledge of God ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day: therefore being a prophet, and known that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we

all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Acts 2. 14—36.

St. Peter's third sermon.

YE men of Israel, why marvel ye at this; or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

bleſſed. Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.

Acts 3. 12—26.

St. Stephen's ſermon.

MEN, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran, and ſaid unto him, Get thee out of thy country, and from thy kindred, and come into the land which I ſhall ſhew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not ſo much as to ſet his foot on: yet he promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him, when as yet he had no child. And God ſpake on this wiſe, That his ſeed ſhould ſojourn in a ſtrange land; and that they ſhould bring them into bondage, and entreat them evil four hundred years. And the nation to whom they ſhall be in bondage, will I judge, ſaid God: and after that ſhall they come forth, and ſerve me in this place. And he gave him the covenant of circumciſion: and ſo Abraham begat Iſaac, and circumciſed him the eighth day; and Iſaac begat Jacob; and Jacob begat the twelve patriarchs. And the patriarchs, moved with envy, ſold Joſeph into Egypt; but God was with him, and delivered him out of all his afflictions, and gave him favour and wiſdom in the ſight of Pharaoh, king of Egypt: and he made him governor over Egypt and all his houſe. Now there came a dearth over all the land of Egypt and Chanaan, and great affliction; and our fathers found no ſuſtenance. But when Jacob heard that there was corn in Egypt, he ſent out our fathers firſt. And at the ſecond time Joſeph was made known to his brethren; and Joſeph's kindred was made known unto Pharaoh. Then ſent Joſeph and called his father Jacob to him, and all his kindred, threeſcore and fifteen ſouls. So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the ſepulchre that Abraham bought for a ſum of money, of the ſons of Emmor the father of Sychem. But when the time of the promiſe drew nigh, which God had ſworn to Abraham, the people grew and multiplied in Egypt, till another king aroſe, which knew not Joſeph. The ſame dealt ſubtilly with our kindred, and evil entreated

our fathers, so that they cast out their young children, to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months. And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? but he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didest the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out after that he had shewed wonders and signs in the land of Egypt, and in the Red-sea, and in the wilderness forty years. This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he that was in the church in the wilderness with the angel that spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust him

him from them, and in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your God Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. Our fathers had the tabernacle of witnesses in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after, brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David; who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things? Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it.

Acts 7. 2—53.

St. Peter's address to Cornelius and his friends.

OF a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all: that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that

were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins.

Acts 10. 34—43.

St. Peter's defence.

I was in the city of Joppa praying; and in a trance I saw a vision. A certain vessel descended, as it had been a great sheet, let down from heaven by four corners: and it came even to me. Upon the which when I had fastened my eyes, I considered and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter, slay, and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And this was done three times: and all were drawn up again into heaven. And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the man's house. And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he had said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?

Acts 11. 5—17.

St. Paul's

St. Paul's sermon at Antioch.

MEN of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people, when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that, he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. Of this man's seed hath God according to his promise, raised unto Israel a Saviour Jesus: when John had first preached before his coming, the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption

ruption: but he whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets, Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

Acts 13. 16—41.

St. Peter's discourse to the Apostles.

MEN and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God which knoweth the hearts, bare them witnesses, giving them the Holy Ghost, even as he did unto us: and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe, that through the grace of our Lord Jesus Christ, we shall be saved, even as they. *Acts 15. 7—11.*

St. James's discourse to the Apostles.

MEN and brethren, hearken unto me. Simson hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, faith the Lord, who doeth all these things. Known unto God are all his works, from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

Acts 15. 13—21.

St. Paul's

St. Paul's discourse at Athens.

YE men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Acts 17. 22—31.

St. Paul's charge to the elders of Ephesus.

YE know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations which beset me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall beset me there: save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now behold, I know that

that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your ownelves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Acts 20. 18—35.

Paul declareth his conversion at Jerusalem.

MEN, brethren, and fathers, hear ye my defence which I make now unto you. I am verily a man which am a Jew, born in Tarsus, a city in Cicilia, yet brought up in the city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was was come nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? and he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were

were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? and the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came unto Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. And it came to pass, that when I was coming again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

Acts 22. 1. 3—21.

Oration of Tertullus.

SEEING that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes. Who also hath gone about to profane the temple; whom we took, and would have judged according to our law; but the chief captain Lyfias came upon us, and with great violence took him away out of our hands, commanding

commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things whereof we accuse him. *Acts 24. 2—3.*

St. Paul's defence against Tertullus.

FORASMUCH as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: because that thou mayest understand that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God and toward men. Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object if they had ought against me. Or else let these same here say, if they have found any evil doing in me, while I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

Acts 24. 10—21.

St. Paul's defence before king Agrippa.

I THINK myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews: especially, because I know thee to be expert in all customs and questions which are among the Jews. Wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, (if they would testify) that after the most straitest sect of our religion

ligion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead? I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and, when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth; I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? and he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and and of those things in the which I will appear unto thee: delivering thee from the people, and from the Gentiles unto whom now I send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained the help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles,

Acts 26. 2—23.

Nature,

Nature, excellence, and necessity of charity.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly: but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

1 Corinthians 13th chapter.

Nature and proof of the resurrection.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles,

apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? but if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits: afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus, our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame. But some man will say, How
are

are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? the sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

*1 Corinthians 15th chapter.
Exhortation*

Exhortation to stedfastness in the gospel.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, That if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Ye did run well, who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord that ye will be none otherwise minded; but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you. For brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts? If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. *Galatians 5th chapter.*

Caution against false teachers.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh: though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death; if by any means I might attain unto the resurrection of the dead: not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high-calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample. (For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame: who mind earthly things.) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may

may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Philippians 3d chapter.

St. Paul's advice to clergymen.

GODLINESS with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his time he shall shew, who is the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see: to whom be honour and power everlasting, Amen. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. *1 Timothy 6. 6—19.*

P A R T II.

*Orations and other Discourses from the ancient
Heathen.**Hesiod's instructions to his brother Perseus.*

SING, Muses, sing, from the Pierian grove,
 Begin the song, and let the theme be Jove ;
 From him ye sprung, and him ye first should praise.
 From your immortal Sire deduce your lays ;
 To him alone, to his great will, we owe,
 That we exist, and what we are, below.
 Whether we blaze among the sons of fame,
 Or live obscurely, and without a name ;
 Or noble, or ignoble, still we prove
 Our lot determin'd by the will of Jove.
 With ease he lifts the peasant to a crown,
 With the same ease he casts the monarch down ;
 With ease he clouds the brightest name in night,
 And calls the meanest to the fairest light ;
 At will he varies life thro' ev'ry state ;
 Unnerves the strong, and makes the crooked strait,
 Such Jove, who thunders terrible from high,
 Who dwells in mansions far above the sky.
 Look down, thou Pow'r supreme, vouchsafe thine aid,
 And let my judgment be by justice sway'd ;
 Oh ! hear my vows, and thine assistance bring,
 While truths undoubted I to Perseus sing.
 As here on earth we tread the maze of life,
 The mind's divided in a double strife ;
 One, by the wife, is thought deserving fame ;
 And this attended by the greatest shame,
 The dismal source whence spring pernicious jars,
 The baneful fountain of destructive wars,
 Which, by the laws of arbitrary fate,
 We follow, tho' by nature taught to hate ;

From

From night's black realms this took its odious birth ;
 The one Jove planted in the womb of earth,
 The better strife ; by this the foul is fir'd
 To arduous toils, nor with those toils is tir'd ;
 One sees his neighbour with laborious hand,
 Planting his orchard, or manuring land ;
 He sees another, with industrious care,
 Materials for the building art prepare ;
 Idle himself he sees them haste to rise,
 Observes their growing wealth with envious eyes,
 With emulation fir'd, beholds their store,
 And toils with joy who never toil'd before.
 The artist envies what the artist gains,
 The bard, the rival bard's successful strains.

Persees attend, my just decrees observe,
 Nor from thy honest labour idly swerve ;
 The love of strife, that joys in evils, shun,
 Nor to the Forum, from thy duty, run.
 How vain the wranglings of the bar to mind,
 While Ceres, yellow Goddess, is unkind !
 But when propitious she has heap'd your store,
 For others you may plead, and not before ;
 But let with justice your contentions prove,
 And be your counsels such as come from Jove.
 Not as of late, when we divided lands,
 You grasp'd at all with avaricious hands ;
 When the corrupted bench, for bribes well known,
 Unjustly granted more than was your own.
 Fools blind to truth ! nor knows their erring soul
 How much the half is better than the whole,
 How great the pleasure wholesome herbs afford,
 How bless'd the frugal, and an honest, board !
 Would the immortal Gods on men bestow
 A mind, how few the wants of life to know,
 They all the year, from labour free, might live
 On what the bounty of a day would give ;
 They soon the rudder o'er the smoke would lay,
 And let the mule, and ox, at leisure stray :
 This sense to man the King of Gods denies,
 In wrath to him who daring robb'd the skies ;
 Dread ills the God prepar'd, unknown before,
 And the stol'n fire back to his heav'n he bore :
 But from Prometheus 'twas conceal'd in vain,
 Which for the use of man he stole again,

And, artful in his fraud, brought from above,
 At which enrag'd spoke cloud-compelling Jove.
 Son of Japetus, over subtle, go,
 And glory in thy artful theft below ;
 Boast the celestial fire by stealth retriev'd,
 And triumph in almighty Jove deceiv'd ;
 But thou too late shalt find the triumph vain,
 And read thy folly in succeeding pain ;
 Posterity the sad effects shall know,
 When in pursuit of joy, they grasp their woe.
 He spoke, and told to Mulciber his will,
 And, smiling, bade him his commands fulfil ;
 To use his greatest art, his nicest care,
 To frame a creature exquisitely fair ;
 To temper well the clay with water, then
 To add the vigour, and the voice, of men ;
 To let her first in virgin lustre shine,
 In form a Goddess, with a bloom divine.
 And next the Sire demands Minerva's aid,
 In all her various skill to train the maid,
 Bids her the secrets of the loom impart,
 To cast a curious thread with happy art.
 And golden Venus was to teach the fair,
 The wiles of love, and to improve her air ;
 And then in awful majesty to shed
 A thousand graceful charms around her head.
 Next Hermes, artful God, must form her mind,
 One day to torture, and the next be kind,
 With soothing language, and the treach'rous smile,
 The heart to purchase, and that heart beguile.
 Jove gave the mandate ; and the Gods obey'd,
 First Vulcan form'd of earth the blushing maid ;
 Minerva next perform'd the task assigned ;
 With every female art adorn'd her mind.
 To dress her Suada, and the Graces, join ;
 Around her person, lo ! the diamonds shine.
 To deck her brows the fair-tress'd seasons bring
 A garland, breatheing all the sweets of spring.
 Each present Pallas gives it proper place,
 And adds to ev'ry ornament a grace.
 Next Hermes taught the fair the heart to move,
 With all the false alluring arts of love.
 The finish'd maid the Gods Pandora call,
 Because a tribute she receiv'd from all.

And

And thus, 'twas Jove's command, the sex began,
 A lovely mischief to the soul of man.
 When the great Sire of Gods beheld the fair ;
 The fatal guile, th' inevitable snare ;
 Hermes he bids to Epimetheus bear. }
 Prometheus, mindful of his theft above,
 Had warn'd his brother to beware of Jove,
 To take no present that the God should send,
 Lest the fair bribe should ill to man portend ;
 But he, forgetful, takes his evil fate,
 Accepts the mischief, and repents too late.
 Mortals at first a blissful earth enjoy'd,
 With ills untainted, nor with cares annoy'd,
 To them the world was no laborious stage,
 Nor fear'd they then the miseries of age ;
 But soon the sad reversion they behold,
 Alas ! they grow in their afflictions old,
 For in her hand the nymph a casket bears,
 Full of diseases, and corroding cares,
 Which open'd, they to taint the world begin,
 And Hope alone remains entire within.
 Such was the fatal present from above,
 And such the will of cloud-compelling Jove.
 And now unnumber'd woes o'er mortals reign,
 Alike infected is the land, and main.
 O'er human race distempers silent fray,
 And multiply their strength by night and day ;
 'Twas Jove's decree they should in silence rove,
 And who is able to contend with Jove !

And now attend, while I at large relate,
 And trace the various turns of human state.

Soon as the deathless Gods were born, and man,
 A mortal race, with voice endu'd, began,
 The heav'nly pow'rs from high their work behold,
 And the first age they stile an age of gold.
 Men spent a life like Gods in Saturn's reign,
 Nor felt their mind a care, nor body pain ;
 The fields, as yet untill'd their fruits afford,
 And fill a sumptuous, and unenvi'd board.
 From labour free they all delights enjoy,
 Nor could the ills of time their peace destroy ;
 They die, or rather seem to die, they seem
 From hence transported in a pleasing dream.
 Thus, crown'd with happiness their ev'ry day,
 Serene, and joyful, pass'd their lives away.

When

When in the grave this race of men was laid,
 Soon was a world of holy Damons made.
 Aerial spirits, by great Jove design'd,
 To be on earth the guardians of mankind ;
 Invisible to mortal eyes they go,
 And mark our actions, good, or bad, below ;
 Th' immortal spies with watchful care preside,
 And thrice ten thousand round their charges glide.
 They can reward with glory, or with gold ;
 A pow'r they by divine permission hold.

Worse than the first, a second age appears,
 Which the celestials call the silver years.
 The golden age's virtues are no more ;
 Nature grows weaker than she was before ;
 In strength of body mortals must decay,
 And human wisdom seems to fade away.
 An hundred years the careful dames employ,
 Before they form'd to man th' unpolish'd boy ;
 Who when he reach'd his bloom, his age's prime,
 Found, measur'd by his joys, but short his time.
 Men, prone to ill, deny'd the Gods their due,
 And by their follies, made their days but few.
 The altars of the bless'd neglected stand,
 Without the off'rings which the laws demand ;
 But angry Jove in dust this people laid,
 Because no honours to the Gods they paid.
 This second race, when clos'd their life's short span,
 Was happy deem'd beyond the state of man ;
 Their names were grateful to their children made,
 Each paid a reverence to his father's shade.

And now a third, a brazen-people rise,
 Unlike the former, men of monstrous size.
 Strong arms extensive from their shoulders grow,
 Their limbs of equal magnitude below ;
 Potent in arms, and dreadful at the spear,
 They live injurious, and devoid of fear.
 On the crude flesh of beasts, they feed, alone,
 Savage their nature, and their hearts of stone ;
 Their houses brass, of brass the warlike blade,
 Iron was yet unknown, in brass they trade.
 Furious, robust, impatient for the fight,
 War is their only care, and sole delight.
 To the dark shades of death this race descend,
 By civil discords ; an ignoble end !

Strong tho' they were, death quell'd their boasted might,
And forc'd their stubborn souls to leave the light.

To these a fourth, a better race, succeeds,
Of godlike heroes, fam'd for martial deeds,
Them Demigods, at first, their matchless worth,
Proclaims aloud, all through the boundless earth.
These, horrid wars, their love of arms destroy ;
Some at the gates of Thebes, and some at Troy.
These for the brothers fell, detested strife !
For beauty those, the lovely Grecian wife.
To these does Jove a second life ordain,
Some happy foil far in the distant main,
Where live the hero shades in rich repast,
Remote from mortals of a vulgar cast.
There in the islands of the blest'd they find,
Where Saturn reigns, an endless calm of mind ;
And there the choicest fruits adorn the fields,
And thrice the fertile year a harvest yields.

Oh ! would I had my hours of life began
Before this fifth, this sinful, race of man ;
Or had I not been call'd to breathe the day,
Till the rough iron age had pass'd away !
For now, the times are such, the Gods ordain,
That ev'ry moment shall be wing'd with pain :
Condemn'd to sorrows, and to toil, we live ;
Rest to our labour death alone can give ;
And yet amid the cares our lives annoy,
The gods will grant some intervals of joy :
But how degenerate is the human state !
Virtue no more distinguishes the great ;
No safe reception shall the stranger find ;
Nor shall the ties of blood, or friendship, bind ;
Nor shall the parent, when his sons are nigh,
Look with the fondness of a parent's eye ;
Nor to the sire the son obedience pay ;
Nor look with reverence on the locks of grey,
But, oh ! regardless of the pow'rs divine,
With bitter taunts shall load his life's decline.
Revenge and rapine shall respect command,
The pious, just, and good, neglected stand.
The wicked shall the better man distress,
The righteous suffer, and without redress ;
Strict honesty, and naked truth, shall fail,
The perjurd villain, in his arts, prevail.

Hoarse envy shall, unseen, exert her voice,
 Attend the wretched, and in ill rejoice.
 Justice and modesty at length do fly,
 Rob'd their fair limbs in white, and gain the sky;
 From the wide earth they reach the blest'd abodes,
 And join the grand assembly of the Gods;
 While wretched men, abandon'd to their grief,
 Sink in their sorrows, hopeless of relief.

While now my fable from the birds I bring,
 To the great rulers of the earth I sing.
 High in the clouds a mighty bird of prey
 Bore a melodious nightingale away;
 And to the captive, shiv'ring in despair,
 Thus, cruel, spoke the tyrant of the air.
 Why mourns the wretch in my superior pow'r?
 Thy voice avails not in the ravish'd hour;
 Vain are thy cries, at my despotic will,
 Or I can set thee free, or I can kill.
 Unwisely who provokes his abler foe,
 Conquest still flies him, and he strives for woe.
 Thus spoke th' enslaver with insulting pride,
 Oh! Perseus, justice ever be thy guide,
 May malice never gain upon thy will,
 Malice that makes the wretch more wretched still.
 The good man, injur'd to revenge is slow,
 To him the vengeance is the greater woe.
 Ever will all injurious courses fail.
 And justice ever over wrongs prevail;
 Right will take place at last, by fit degrees;
 This truth the fool by sad experience sees.
 When suits commence, dishonest strife the cause,
 Faith violated, and the breach of laws,
 Ensue, the cries of justice haunt the judge,
 Of bribes the glutton, and of sin the drudge.
 Thro' cities then the holy Dæmon runs
 Unseen, and mourns the manners of their sons,
 Dispersing evils to reward the crimes
 Of those who banish justice from the times.
 Is there a man whom incorrupt we call,
 Who sits alike unprejudic'd to all,
 By him the city flourishes in peace,
 Her borders lengthen, and her sons increase;
 From him far-seeing Jove will drive afar
 All civil discord, and the rage of war.

No days of famine to the righteous fall,
But all is plenty, and delightful all ;
Nature indulgent o'er their land is seen,
With oaks high tow'ring are their mountains green,
With heavy mast their arms diffusive bow,
While from their trunks rich streams of honey flow ;
Of flocks untainted are their pastures full,
Which slowly strut beneath their weight of wool ;
And sons are born the likeness of their sire,
The fruits of virtue, and a chaste desire :
O'er the wide seas for wealth they need not roam,
Many, and lasting, are their joys at home :
Not thus the wicked who in ill's delight,
Whose daily acts pervert the rules of right ;
To these the wise disposer, Jove, ordains
Repeated losses, and a world of pains.
Famines, and plagues, are, unexpected, nigh,
Their wives are barren, and their kindred die ;
Numbers of these at once are swept away ;
And ships of wealth become the ocean's prey.
One sinner oft provokes th' avenger's hand,
And often one man's crimes destroy a land.
Exactly mark, ye rulers, of mankind,
The ways of truth, nor be to justice blind ;
Consider, all ye do, and all ye say,
The holy Demons to their God convey,
Aerial spirits, by great Jove design'd,
To be on earth the guardians of mankind,
Invisible to mortal eyes they go,
And mark our actions, good, or bad, below ;
Th' immortal's spies with watchful care preside,
And thrice ten thousand round their charges glide.
Justice, unspotted maid, deriv'd from Jove,
Renown'd, and reverenc'd, by the Gods above,
When mortals violate her sacred laws,
When judges hear the bribe, and not the cause ;
Close by her parent God behold her stand,
And urge the punishment their crimes demand.
Look in your breasts, and there survey your crimes,
Think, oh ye judges ! and reform betimes.
Forget the past, nor more false judgments give,
Turn from your ways betimes, oh ! turn and live.
Who, full of wiles, his neighbour's harm contrives,
False to himself, against himself he strives ;

For he that harbours evil in his mind,
 Will from his evil thoughts but evil find ;
 And lo ! the eye of Jove, that all things knows,
 Can, when he will, the heart of man disclose ;
 Open the guilty bosom all within,
 And trace the infant thoughts of future sin.

Oh ! when I hear the upright man complain,
 And, by his injuries, the judge arraign ;
 If to be wicked is to find success,
 I cry, and to be just, to meet distress,
 May I, nor mine, the righteous path pursue.
 But int'rest only ever keep in view :
 But by reflection better taught, I find
 We see the present, to the future blind.
 Trust to the will of Jove, and wait the end,
 And good shall always your good acts attend.
 These doctrines, Peres, treasure in thy heart,
 And never from the paths of justice part,
 Never by brutal violence be sway'd ;
 But be the will of Jove in these obey'd.

In these the brute creation men exceed,
 They, void of reason, by each other bleed ;
 While man by justice should be kept in awe,
 Justice of nature, well ordain'd the law.
 Who right espouses, through a righteous love,
 Shall meet the bounty of the hands of Jove ;
 But he that will not be by laws confin'd,
 Whom not the sacrament of oaths can bind,
 Who, with a willing soul, can justice leave,
 A wound immortal shall that man receive ;
 His house's honour daily shall decline,
 Fair flourish shall the just from line to line.

O ! Peres, foolish Peres, bow thine ear,
 To the good counsels of a soul sincere.
 To wickedness the road is quickly found,
 Short is the way, and on an easy ground.
 The paths of virtue must be reach'd by toil,
 Arduous, and long, and on a rugged soil.
 Thorny the gate, but when the top you gain,
 Fair is the future, and the prospect plain.
 Far does the man all other men excel,
 Who, from his wisdom, thinks in all things well,
 Wisely consid'ring, to himself a friend,
 All for the present best, and for the end ;

Nor is the man without his share of praise;
 Who well the dictates of the wife obeys;
 But he that is not wife himself, nor can
 Harken to wisdom, is a useless man.

Ever observe, Perseus of birth divine,
 My precepts, and the profit shall be thine;
 Then famine always shall avoid thy door,
 And Ceres, fair wreath'd Goddess, bless thy store.
 The slothful wretch, who lives from labour free,
 Like drones, the robbers of the painful bee,
 Has always men, and Gods, alike his foes;
 Him famine follows with her train of woes.
 With chearful zeal your mod'rate toils pursue,
 That your full barns you may in season view.
 The man industrious stranger is to need,
 A thousand flocks his fertile pastures feed;
 As with the drone with him it will not prove,
 Him men and Gods behold with eyes of love.
 To care and labour think it no disgrace,
 False pride! the portion of the sluggard race;
 The slothful man, who never work'd before,
 Shall gaze with envy on thy growing store,
 Like thee to flourish, he will spare no pains:
 For lo! the rich virtue and glory gains.

Strictly observe the wholesome rules I give,
 And, bless'd in all, thou like a God shalt live.
 Ne'er to thy neighbour's goods extend thy cares,
 Nor be neglectful of thy own affairs.
 Let no degenerate shame debase thy mind,
 Shame that is never to the needy kind;
 The man that has it will continue poor;
 He must be bold that would enlarge his store.
 But ravish not, depending on thy might,
 Injurious to thyself, and other's right.
 Who or by open force, or secret stealth,
 Or perjurd wiles, amasses heaps of wealth,
 Such many are, whom thirst of gain betrays,
 The Gods, all-seeing, shall o'ercloud his days;
 His wife, his children, and his friends shall die,
 And, like a dream, his ill got riches fly.
 Nor less, or to insult the suppliant's cries,
 The guilt, or break through hospitable ties.
 Is there who, by incestuous passion led,
 Pollutes, with joys unclean, his brother's bed,

Or who, regardless of his tender trust,
 To the poor helpless orphan proves unjust,
 Or, when the father's fatal day appears,
 His body bending, through the weight of years,
 A son who views him with unduteous eyes,
 And words of comfort to his age denies,
 Great Jove, vindictive, sees the impious train,
 And, equal to their crimes, inflicts a pain.

These precepts be thy guide through life to steer :
 Next learn the Gods immortal to revere ;
 With unpolluted hands, and heart sincere,
 Let from your herd, or flock, an off'ring rise ;
 Of the pure victim burn the white fat thighs ;
 And to your wealth confine the sacrifice.
 Let the rich fumes of od'rous incense fly,
 A grateful favour, to the pow'rs on high ;
 The due libation nor neglect to pay,
 When ev'ning closes, or when dawns the day :
 Then shall thy work, the Gods thy friends, succeed ;
 Then may you purchase farms, nor sell through need.

Enjoy thy riches with a lib'ral soul ;
 Plenteous the feast, and smiling be the bowl ;
 No friend forget, nor entertain thy foe,
 Nor let thy neighbour uninvited go.
 Happy the man, with peace his days are crown'd,
 Whose house an honest neighbourhood surround ;
 Of foreign harms he never sleeps afraid,
 They, always ready, bring their willing aid ;
 Cheerful, should he some busy pressure feel,
 They lend an aid beyond a kindred's zeal ;
 They never will conspire to blast his fame,
 Secure he walks, unfulli'd his good name :
 Unhappy man, whom neighbours ill surround,
 His oxen die oft' by a treach'rous wound.
 Whate'er you borrow of your neighbour's store,
 Return the same in weight, if able, more ;
 So to yourself will you secure a friend ;
 He never after will refuse to lend.
 Whatever by dishonest means you gain,
 You purchase an equivalent of pain.
 To all a love for love return : contend
 In virtuous actions to emulate your friend.
 Be to the good thy favours unconfin'd ;
 Neglect a sordid, and ungrateful mind.

From

From all the gen'rous a respect command,
While none regard the base un giving hand :
The man who gives from an unbounded breast,
Tho' large the bounty, in himself is blest'd :
Who ravishes another's right shall find,
Tho' small the prey, a deadly sting behind.
Content, and honesty, enjoy your lot,
And often add to that already got ;
From little oft' repeated much will rise,
And, of thy toil the fruits, salute thine eyes.
How sweet at home to have what life demands,
The just reward of our industrious hands,
To view our neighbour's bliss without desire,
To dread not famine, with her aspect dire !
Be these thy thoughts, to these thy heart incline,
And lo ! these blessings shall be surely thine.

When at your board your faithful friend you greet,
Without reserve, and lib'ral, be the treat :
To stint the wine, a frugal husband shews,
When from the middle of the cask it flows.
Do not, by mirth betray'd, your brother trust,
Without a witness, he may prove unjust :
Alike it is unsafe for men to be,
With some too diffident, with some too free.
Let not a woman steal your heart away,
By tender looks, and her apparel gay ;
When your abode she languishing enquires,
Command your heart, and quench the kindling fires ;
If love she vows, 'tis madness to believe,
Turn from the thief, she charms but to deceive ;
Who does too rashly in a woman trust,
Too late will find the wanton prove unjust.
Take a chaste matron, partner of your breast,
Contented live, of her alone possess'd ;
Then shall you number many days in peace,
And with your children, see your wealth increase ;
Then shall a duteous careful heir survive,
To keep the honour of the house alive.

If large possessions are, in life, thy view,
These precepts, with assiduous care pursue.

The dying speech of Cyrus.

CHILDREN! and all you my friends here present, the conclusion of my life is now at hand, which I certainly know from many symptoms. You ought, when I am dead, to act and speak of me in every thing as a happy man: for when I was a child, I seemed to have received advantage from what is esteemed worthy and handsome in children; so likewise when I was a youth, from what is esteemed so in young men; so when I came to be a man, from what is esteemed worthy and handsome in men. And I have always seemed to observe myself increase with time in strength and vigour; so that I have not found myself weaker or more infirm in my old age than in my youth. Neither do I know that I have desired or undertaken any thing in which I have not succeeded. By my means, my friends have been made happy and my enemies enslaved; and my country, at first inconsiderable in Asia, I leave in great reputation and honour. Neither do I know that I have not preserved whatever I have acquired. And though, in time past, all things have succeeded according to my wishes, yet an apprehension, lest in process of time I should see, hear, or suffer some difficulty, has not let me be too much elated, or too extravagantly delighted. Now, if I die, I leave you, children! behind me, (whom the gods have given me) and I leave my country, and my friends happy. Ought not I, therefore, in justice, to be always remembered, and mentioned as fortunate and happy? I must likewise declare to whom I leave my kingdom; lest that, being doubtful, should hereafter rise dissensions among you.—Now, children, I bear an equal affection to you both, but I direct, that the elder should have the advising and conducting of affairs, as his age requires it; and it is probable he has more experience. And as I have been instructed by my country and yours to give place to those older than myself, not only brothers, but fellow-citizens, both in walking, sitting, and speaking, so I have instructed you from your youth, to shew a regard to your elders, and to receive the like from such as were inferior to you in age. Receive, then, this disposition as ancient, customary, and legal; do you, therefore, Cambyses! hold the kingdom, as allotted you by the Gods, and by me, so far as it is in my power. To you, Tanoaxares, I bequeath the satrapy of the Medes, Armenians, and Caducians; which, when I allot you, I think I leave your eldest brother a larger empire, and the title of a kingdom, but to you a happiness freer from care and vexation. For I do not see what human satisfaction you can need; but you will enjoy what-

ever

ever appears agreeable and pleasing to men. An affection for such things as are difficult to execute, a multitude of pains, and an impossibility of being quiet, anxiety from an emulation of my actions, forming designs yourself, and having designs formed against you; these are things which must more necessarily attend a king, than one in your station; and be assured, these give many interruptions to pleasure and satisfaction. Know therefore, Cambyfes! that it is not the golden sceptre which can preserve your kingdom; but faithful friends are a prince's truest and securest sceptre. But do not imagine that men are naturally faithful; (for then they would appear so to all, as other natural endowments do) but every one must render others faithful to himself. And they are not to be procured by violence, but rather by kindness and beneficence. If, therefore, you would constitute others joint-guardians with you of your kingdom, whom can you better begin with than him, who is of the same blood with yourself? And fellow-citizens are nearer to us than strangers, and those who live and eat with us, than those that do not. And those who have the same original, who have been nourished by the same mother, and grown up in the same house, and beloved by the same parents, and who call upon the same father and mother, are not they of all others the nearest to us? Do not you therefore, render those advantages fruitless, by which the gods unite brothers in affinity and relation; but to those advantages, add other friendly offices; and by that means your friendship will be reciprocally solid and lasting. The taking care of a brother, is providing for one's-self. To whom can the advancement of a brother be equally honourable, as to a brother? Who can shew a regard to a great and powerful man, equal to his brother? Who will fear to injure another so much as him, whose brother is in an exalted station? Be therefore, second to none in submission and good will to your brother, since no one can be so particularly serviceable or injurious to you; and I would have you consider how you can hope for greater advantages, by obliging any one so much as him? Or whom can you assist that will be so powerful an ally in war? Or what is more infamous than want of friendship between brothers? Who, of all men can we so handsomely pay regard to, as to a brother? In a word, Cambyfes! your brother is the only one you can advance next to your person, without the envy of others. Therefore in the name of the gods, children! have regard to one another, if you are careful to do what is acceptable to me. For you ought not to imagine you certainly

know, that, after I have closed this period of human life, I shall no longer exist. For neither do you see my soul, but you conclude from its operations, that it does exist. And have not you observed, what terrors and apprehensions murderers are inspired with, by those who have suffered violence from them? What racks and tortures do they convey to the guilty? Or how do you think honours should have continued to be paid to the deceased, if their souls were destitute of all power and virtue? No, children, I can never be persuaded, that the soul lives no longer than it dwells in this mortal body, and that it dies on its separation. For I see that the soul communicates vigour and motion to mortal bodies, during its continuance in them. Neither can I be persuaded that the soul is divested of intelligence on its separation from this gross senseless body. But it is probable, that when the soul is separated, it becomes pure and entire, and is then more intelligent. It is evident, that on man's dissolution, every part of him returns to what is of the same nature with itself, except the soul. That alone is invisible, both during its presence here, and at its departure. And you may have observed, that nothing resembles death so much as sleep; but then it is, that the human soul appears most divine, and has a prospect of futurity, for then it is probable, the soul is most free and independent. If therefore things are as I think, and that the soul leaves the body, having regard to my soul, comply with my request. But if it be otherwise, and that the soul continuing in the body, perishes with it, let nothing appear in your thoughts or actions, criminal or impious, for fear of the gods, who are external, whose power and inspection extends over all things, and who preserve the harmony and order of the universe free from decay or defect, whose greatness and beauty is inexplicable. Next to the gods, have regard to the whole race of mankind, in perpetual succession. For the gods have not concealed you in obscurity; but there is a necessity, your actions should be conspicuous to the world. If they are virtuous, and free from injustice, they will give you power and interest in all men. But if you project what is unjust against each other, no man will trust you; for no one can place a confidence in you, though his inclination to it be ever so great, when he sees you unjust, where it most becomes you to be a friend. If, therefore, I have not rightly instructed you what you ought to be one to another, learn it from those who lived before our time, for that will be the best lesson. For there are many who have lived affectionate parents to their children, and friends to
their

their brothers ; and fomethere are, who have acted the opposite part towards each other. Whichsoever of these you shall observe to have been most advantageous, you will do well in giving it the preference in your choice.—But perhaps this is sufficient as to these matters. When I am dead, children ! do not inshrine my body in gold nor in silver, nor any thing else, but lay it in the earth as soon as possible. For what can be more happy than to mix with the earth, which gives birth and nourishment to all things excellent and good : and as I have always hitherto bore an affection to men, so it is now most pleasing to me, to incorporate with that which is beneficial to men. Now (said he) it seems to me, that my soul is beginning to leave me, in the same manner as it is probable it begins its departure with others. If therefore, any of you are desirous of touching my right hand, or willing to see my face, while it has life, come near to me. For when I shall have covered it, I request of you children, that neither yourselves, nor any others would look upon my body. Summon all the Persians and their allies before my tomb, to rejoice for me ; that I shall be then out of danger of suffering an evil ; whether I shall be with the deity, or shall be reduced to nothing ! As many as come, do you dismiss with all those favours that are thought proper for a happy man. And (said he) remember this, as my last and dying words ! If you do kindnesses to your friends, you will be able to injure your enemies.—Farewel ! dear children ! and tell this to your mother as from me. And all you my friends ! both such of you as are here present, and the rest who are absent ! farewel !—Having said this, and taken every one by the right hand, he covered himself, and thus expired.

Cyropædia.

On discontent, covetousness, and the use of riches.

WHENCE comes it to pass, Mœcenas, that no man is contented with his present condition ; whether choice or fortune has placed him in it, he is still dissatisfied, and thinks, and talks of nothing else, but the happiness of others ?

How blest is the merchant, crys the good old foldier, wasted with age, and maim'd and exhausted with watching and marching, the constant attendants of a military life. The merchant on the other hand, in a storm at sea, thinks the foldier happy ; and why ? Because in an engagement, in

a very little time, he either meets with an honourable death, or comes off a conqueror.

The lawyer, being disturb'd with the early visits of his troublesome clients, admires the peasant's quiet life; the peasant again, being forc'd to town to appear at bar, is all o'er wonder; Lord, faith he, what happy folks are these citizens!

To relate all the instances of this kind, would tire even Fabius, who was remarkable for his impertinence.

That I may not seem tedious, I intend thus much: suppose some Deity should expressly declare himself to these dissatisfied wretches, that he was ready to grant them all their requests; that the soldier should be a merchant; the lawyer a peasant; they would scruple the change, and yet they pretend that their only happiness depends upon it. What more reasonable, than that the abused Deity should revenge himself upon them, and for the future, be deaf to their prayers, since they know not what they would be at? But raillery apart, (tho' truth and raillery are not inconsistent, it being usual with masters to encourage their scholars with cakes and sweetmeats, the better to prepare them to receive instruction:) If you ask the peasant, vintner, and soldier, or even the daring merchant himself, who bids defiance to the storms and tempests, to what end or purpose they undergo these severe fatigues? They will all tell you, 'tis only to provide themselves a competency, that in the declining part of life they may peaceably and comfortably enjoy themselves. In this they pretend to imitate the ant (whom to be sure they always bring in for an example) who being careful and provident of the day of necessity, adds all she can gather to her increasing store.

Thus far indeed the example holds good; but herein is the difference: The ant in the winter ceases from her labour; she stays at home and enjoys the fruit of her honest industry; but neither heat nor cold, fire nor sword; storms nor tempests, can allay your thirst of amassing riches; and all this you do that no other man may be wealthier than yourself. Where is the profit or satisfaction of hoarding up a mass of treasure in the earth, which cannot be done without some concern? You will possibly reply, should I spend any of it, it would quickly have an end; and unless you do so, where is the joy of being rich? What beauty is there in a heap of money? Tho' your barns and granaries are stored with wheat, yet your appetite is much the same as mine, the same quantity of bread will satisfy us both. Suppose you were

were one among other slaves, who was pitched upon by your master to carry the basket of provisions for the rest, could you therefore eat more than your companions? Of what importance is it to a temperate man, who observes the bounds which nature hath prescribed him, to have a hundred, or a thousand acres? But, oh the pleasure of taking from a great heap! and yet if you allow, that that little which providence hath bestowed upon me, is sufficient for all the necessities of life, where then is the preference? What difference is there between a hundred and a thousand acres? 'Tis just the same, as if wanting a glass of water, you should rather choose to have it from the river than from a little fountain. Hence it comes to pass, that they who extend their desires too far, are oftentimes carried away by the torrent, and ruined by their covetousness; but he whose desires keep pace with his necessities runs no risque at all, the water he drinks is clear and pure, he dreads not the misfortune of perishing in the river. But, so it is, with the greatest part of mankind, that, being led away with mistaken notions, they never think they have enough. A man, say they, is esteemed in the world, in proportion to his riches. Now what must be done in such a case? They deserve to be miserable, who thus industriously labour to be so. Like the rich miser at Athens, who was wholly unconcerned at what the citizens said of him: The Athenians, said he, make their jests upon me, but as often as I look upon my bags of gold, I applaud my own happiness. 'Tis reported of Tantalus, that he was ready to perish with thirst, tho' up to the chin in water; that when he attempted to drink, the water moved from him. You laugh at this relation, change but the name, and you yourself are the Tantalus in the fable. You sit gaping over your money, and dare no more touch it, than you dare commit sacrilege; your guineas and broad pieces are like so many pictures, the pleasure you take in them, is just the same. What pity is it, that you do not better understand the use of riches? They were given you to purchase bread and wine, and all the other necessaries of life, which render our subsistence comfortable and happy.

To be perpetually alarmed either with the fear of thieves or fire; to distrust your domestics lest they should plunder you; if this be the pleasure and satisfaction of riches; welcome poverty, may I never be rich.

But what, say you, if sickness should seize me, or any other misfortune confine me to my bed? How many are ready to offer me their assistance, to call the physician, and

to do every thing that is necessary to re-establish my health, which cannot but be dear to all my relations? In this also you are miserably mistaken. Neither your wife nor children pray for your recovery; all your neighbours and acquaintance hate you; nor need you wonder to find yourself so universally detested, while you continue so wretchedly covetous. Assure yourself, unless you get rid of this fordid passion, in vain you endeavour the love of your relations; 'tis like attempting to bring up an ass to the manage, 'tis but lost labour to seek their friendship. It becomes you therefore to moderate your desires: the greater your possessions are, the less reason you have to be afraid of poverty. You have got what you wanted, do not any longer be your own tormentor. But above all things do not follow Unmidius's example, who was so rich that he measured his money by the bushel, and withal so fordid, that he always went clad like a menial servant; and yet this rich, this miserable Unmidius, was perpetually in fear of wanting bread before he died; at last his valiant and courageous concubine, like another Clytemnestra, gave him his death's wound with the blow of an hatchet, and put a period to his life and fears together.

Well, Sir, what is it that you would have me to do? Shall I live like Mænius or Nomentanus? I mean no such thing; you are all for extremes. I warn you against covetousness, must you therefore lead a loose and profligate life? Is there no difference between Tanais, and the father-in-law of Vifellius? There's a mean in all things, even virtue itself hath its stated limits, which not being strictly observed, it ceases to be virtue.

To resume the argument. All men are like the covetous man, their neighbour's circumstances please them better than their own; they fret and consume themselves with envy, because another man's goat gives more milk than theirs. What is the reason of this uneasiness? They seldom compare themselves with their inferiors, but are always looking forwards, eagerly aspiring to get before this man, and that man; so that as long as there remains one greater than themselves, what hopes of satisfaction? They resemble herein the charioteers, who in a race, are always pressing, always intent on those that are before them, regardless of those they leave behind. Thus it is with mankind, and this is the reason we seldom or never meet with a man, who, by his own confession, has lived a happy and contented life; who like a satisfied guest, goes quietly off from the stage of this world; not a little pleased with his past enjoyments.

What

What has been said, is I think sufficient; should I detain you any longer, you will possibly suspect me of stealing from Crispinus, to avoid which, I will say no more upon this argument.

First Satyr of Horace.

Men to be regarded rather for their virtues than their descent.

THO' you, Mæcenas, derive your descent from the noblest and most ancient family of the Lydians, who first settled in Etruria; tho' your ancestors both by father and mother have commanded mighty armies, yet notwithstanding these great advantages, you do not, like other men of quality, condemn a person for the meanness of his origin; no not even me, whose father was a slave, tho' afterwards made free. You publickly declare you do not so much regard a man's family as the man himself; that you never mind what his parents were, so he be an honest worthy man. You are fully persuaded, and not without reason, that long before the reign of Tullius, whose mother was a captive, there were many persons of ignoble extraction, who were eminent for their probity, and no less considerable for the titles and dignities, to which by their merits they advanced themselves. On the contrary, Lævinus (whose father Valerius delivered his country from the tyranny of Tarquin) was always had in the utmost contempt even by the common people, who, generally speaking, are very ill judges of a man's merits, they are slaves to fame, their eyes are dazzled with the pomp of titles, with a large retinue, and images without number; and then no wonder, if they bestow their honours on those who least deserve them.

How then ought you to act, whose sentiments are so widely different from the vulgar? But suppose that the people following the bent of their inclinations, would lay aside Decius, a man of known merit, but of a mean extraction, and give their votes in favour of Lævinus (how unworthy soever) to be one of their magistrates, because a person of condition, would Appius the censor exclude me the senate, for not being the son of a freeman? Yes he would, and in my opinion not undeservedly, since I was not contented with my own condition. To excuse their ambitious pursuit after glory, men generally pretend that the chariot of the goddess is so exquisitely tempting, that the prince and peasant are both alike charn'd with its splendour and magnificence.

But

But tell me, Tillius, what advantage was it to you, to resume your former seat in the senate, and to be a tribune? You are now maligned and hated by the people, which you would have escaped in a more private condition. For when any one affects to appear on a sudden in a senator's robe: people presently enquire (and 'tis very natural for them to do so) What? Who was his father? When any one, like Barrus, is so ridiculously fantastical as to ape the beau; wherever he goes the ladies examine him from head to foot; they immediately ask whether his air and mien are agreeable? Are his teeth white, feet handsome, legs well made, and the like?

'Tis just the same when a man pretends to take care of the city, to govern the empire, preside over Italy, and to inspect the temples of the gods; all men are solicitous to be apprized of his family, and, of course, enquire, what were his ancestors? Oh, say they, dare you who are the son of a Syrus, Demetrius or Dionysius, sit in judgment over a Roman? Have you the impudence to condemn a citizen, and to sentence him to be thrown down headlong from the Tarpeian rock? Or dare you deliver him to the cruel Cadmus? You reply, Novius my colleague is a degree below me, he is but what my father was, and yet he is a senator. What of that, do you therefore fancy yourself a Paulus Æmilius, or Messala Corvinus? As for Novius, his lungs are so prodigiously strong, that in a stop of 200 drays, and three funerals with their train of trumpeters, his voice was much superior to them all; do you think this nothing?

But to return. 'Tis objected against me, that my father was a freed man; this proceeds partly, from the honour I have of eating at your table, partly from my having had the command of a Roman legion. How strangely different are these two articles? Tho' they might envy my being a tribune in Brutus's army; yet what can they object against your being my friend? Will they dare to arraign your wisdom and judgment, who choose none but the deserving? I am not in the least indebted to fortune for the honour of your friendship. Virgil and Varius were my advocates in your favour, they gave you my character. When I appeared in your presence what thro' fear and modesty, I faltered in my address. I was so far from pretending an honourable descent, that I frankly and plainly laid before you my condition, and told you what I was; you gave me your answer, and I departed. About nine months after, you were pleased to send for me, and to enroll me in the number of your friends. This indeed is a considerable advantage, and I cannot

not but value myself upon it, that being destitute of birth and fortune, my merit and honesty recommended me to your favour, who are so excellent a judge of mankind.

If I am of an honest and virtuous disposition, if my faults are few and inconsiderable, like some little spots in a beautiful face, which nevertheless is charming and agreeable; if no man can justly accuse me of covetousness, of frequenting houses of an ill reputation, or of any base, or dishonourable action: if I lead an honest and innocent life, and am dear to my friends, I owe all to my father: who notwithstanding his short and narrow circumstances, disdained to put me to Flavius's school (where several great men placed their sons, who carried on their arms, their counters and tables of the monthly interest of several sums, of which they were obliged to give in the computation.) No! my generous father had the courage and spirit to carry me to Rome, and to give me a noble and liberal education, such as knights and even senators themselves bestowed upon their children. I was so well dressed, and had such a number of servants at command, that they who saw me could not but conclude me a person of condition. My good old father, like a faithful guardian, was never from me; he was always at hand when my masters instructed me. In a word, he preserved my innocence, which is the foundation of virtue, pure and untainted; he kept me from base and dishonest actions, nay, even from the very suspicion of them. He liberally spent his income upon me, nor was he under any apprehension, that myself or others would ever reproach him for what he did, if thro' the great expence he was at in my education, I became a poor cryer, or collector like himself. For that very reason his praise is the greater, and so are my acknowledgments. While I enjoy the use of my reason, I will never be ashamed of so good a father, much less will I follow their example, who, to excuse the meanness of their birth, are perpetually complaining, that it was not their fault, but rather their misfortune that their fathers were not men of quality. For my part, I must differ from them; insomuch that were it permitted us by nature, to begin again to live, and to choose what manner of parents we pleased, such as our vanity would suggest unto us; not consuls, nor senators should be my choice, I would rather continue contented with my own. The common people may think me distracted, but you, Mæcenas, have different sentiments; you will think it an act of wisdom in me, in refusing those titles, which would certainly disturb my quiet and well being. Were I the son of a consul or prætor,

how

how solicitous should I be, in providing myself with a competent estate? How many visits must I then make? I must never go into the country unattended; horses and coaches must be hired, and grooms and pages must be subsided. Whereas, as I am, I can ride when I please, upon my little galled mule, with my wallet behind me, as far as Tarentum. I pass unobserved, I escape the censure and reflections of the world; but you, Tillius, when as prætor you appear in the Tiburtine road, with your equipage of five footmen, one carrying your pots, another your wine, are railed at and condemned by all men for your covetousness: so that all things considered, tho' you are a great senator, yet my life is infinitely preferable to yours, and to a thousand others. I enjoy my liberty, go where I please; I ask the price of herbs and barley; I walk one while in the Circus, which usually abounds with quacks and gypsies, then I go to the Forum, and from thence home, where my pulse, leeks, and onions are got ready for my supper. I have three pretty boys to serve me at table; on my side board stand two cups and a bottle, besides these I have a basin, dish and ewer all right Campania. Supper being over, I go quietly to bed, where I sleep securely; free from the apprehensions of being cited by break of day, to make my appearance before Marfyas's statue, who by his threatening posture discovers an uneasiness at the sight of young Novius.

I study till ten, when having writ or read something for my diversion, I walk abroad in the Campus Martius, and use some exercise. When I am weary, I anoint myself with oil, I get the best I can, and do not like the nasty miserable Natta, defraud the lamps of what I have occasion for. When the weather is sultry, I refresh myself with bathing, and refrain from exercise, I eat no more at dinner, than what will just allay my appetite till the evening. This is my way and manner of living; when I am at home I spend my days in no unprofitable idleness. This is the life of those few wise men, who are free from ambition, these are my enjoyments, and with these I live a more happy life, than if my uncle, father, or grandfather was lord high-treasurer.

Sixth Satyr of Horace.

The tenth satyr of Juvenal.

Argument.

The poet's design in this divine satyr, is to represent the various wishes and desires of man's mind, and to set out the folly of them. He runs through all the several heads of riches, honours, eloquence, fame for martial achievements, long life, and beauty; and gives instances in each, how frequently they have proved the ruin of those that owned them. He concludes therefore, that since we generally chuse so ill for ourselves, we should do better to leave it to the gods, to make the choice for us. All we can safely ask of heaven, lies within a very small compass; it is but health of body and mind. And if we have these, it is not much matter what we want besides; for we have already enough to make us happy.

SURVEY the world over, from Caes westward to Ganges in the east, you will find few able to distinguish without prejudice between good and evil; for what do we fear or hope for by the rule of reason? What do you attempt upon ever such a prospect of success that you do not repent of when accomplished, when your desires are fully answered? The kind Gods have ruined whole families at their own request; in peace, in war, we pray for what will destroy us. An abundant fluency of speech has ruined many, and the orator has been undone by his own eloquence. Milo, relying upon his strength and his wonderful limbs, perished. But money scraped together with too much care has destroyed more; heaps of wealth, that as much exceed a common fortune as the bulk of a British whale compared to a dolphin. For this it was that in these sad times a troop of cut-throat guards, by the command of Nero, beset Longinus and the great gardens of the rich Seneca, and surrounded the stately buildings of the Lateran family; the soldier seldom looks for plunder in the garrets of the poor. Do but set out by night with a paltry charge of a little silver plate, you are afraid of the dagger or the bludgeon; you shake at the shadow of a reed trembling by moon-shine; while the traveller that has nothing to lose, sings in the robber's face.

Our first prayers commonly, and what all our temples ring with, are, that our wealth, our fortune may improve; that our money-chests may be the largest in all the Forum: but remember, that poison is never drunk out of earthen ware;

ware ; then suspect the draught when the cup is set with jewels ; and your Setine wine sparkles in the large golden bowl.

What think you now of the two fages, one bursting into a laugh, as soon as he moved one foot over the threshold ; the other, on the contrary, dissolved in tears ? But it is an easy matter for a man to sneer and grin ; the wonder is, where the other could find continual moisture for his eyes. Democritus was always shaking his sides with laughing. Though in those countries they had no such pageantry as senatorial gowns, robes of state, rods, litters, or ivory chairs. What, had he beheld the Prætor mounted in his lofty chariot, conspicuous in the middle of the dusty Circus, strutting in Jove's triumphal coat, labouring under the Tyrian tapestry of his embroidered gown ; and sinking with the weight of so wide a circumference of a crown, that no one neck was able to support ! A slave therefore sweating bears it up ; and to mortify the mighty consul this slave is carried in the same chariot with him : not to forget the eagle held in his hand upon an ivory staff, the trumpeters sounding about him, and the citizens in their white robes walking by the horses, sides, friends that wait upon him only for his charity, that lies deep-buried in the bottom of his chest ! This man, in his time, found subjects of his mirth in every company he met ; and his distinguished prudence fully shews, that the greatest geniuses, who are capable of setting us most excellent examples, may be born among the dull Thracians, and in the thickest air. He laughed at the cares, and even at the imaginary happiness of the vulgar, and would sometimes make merry with their tears. To fortune who threatened him, he presented a halter, and held out the middle finger at her in contempt. Our vows therefore which we so eagerly fasten upon the knees of the gods are prayers for what will be of no use, or perhaps prove fatal to us. Power liable to a load of envy hurries others into ruin ; a long and extraordinary catalogue of titles overwhelms him ; down come his statues dragged about the street at a rope's end. The strokes of the ax beat to pieces the very wheels of his triumphal chariot, and the poor horses have their legs undeservedly broken in revenge to their master : hark, the fires sparkle ; that head, once the idol of the people, is now dissolving in the melting-pot heated by the bellows ; the great Sejanus crackles in the flames, and of that face, the second in the Roman world, are made water-pots, basons, frying-pans, and platters. Crown your doors with laurel,
lead

lead a large milk-white bull to the capitol; Sejanus the prime minister is dragged with a hook, as a spectacle to the city; the people triumph at his fall, What blubber-lips are there? What a hanging look? Believe me, I could never endure the fellow. But what crime was he charged with? Who was the informer? What discoveries, what evidence was there against him? Nothing of all this, only a long and solemn letter came from Capreæ.—Enough, I ask no more, but what did the people? As they always do, follow fortune, and hate the unhappy. Had Nurscia, the goddess of her country, favoured this Tuscan statesman with success; had he supplanted the secure old tyrant, this very people, at that instant, had proclaimed Sejanus emperor. Long since, when we no more sold our suffrages, we have lived void of public care; we who once bestowed empires, honours, legions, all things, now look no farther, are anxious only for two weighty matters, for bread and the Circenæan games. I hear many more will suffer for the plot. No doubt of it, that furnace is made for more than one. My friend Brutidius met me at Mars's altar, and looked very pale; how I fear lest Cæsar should exact severe revenge like Ajax, as if we left him unsupported; let us therefore hurry away in time, and trample upon Cæsar's enemy as he lies upon the bank; be sure our slaves see us, lest any of them should deny it, and drag us trembling by the neck to the bar, and try us for our lives. Such then was the common talk, such the private whispers about Sejanus. Would you now receive the honours of a prime minister? Possess his wealth; make this man consul, another general. Be called guardian of the prince, sitting in his room of state, devoted to secret lust at Capreæ, with his Chaldean fortune-tellers about him? I know you would wish to be an officer, to have a company, to command a troop of horse, or be captain of the Prætorian guard; for why? Every man desires the power that would avoid the opportunity to kill. But what titles, what good fortune is of that value, when an equal share of unhappiness is tempered with the highest prosperity? Would you rather wear the robe of this Sejanus, dragged about the streets, or enjoy a small post at Gabii or Fidenæ, or be an Ædile in a patched coat at poor Ulubræ, to sit upon false weights and measures? You see then, Sejanus knew not what he should have wished for; he who desired too many honours, who prayed for too much wealth, raised only more stories in his tower of state, from whence
his

his fall was the higher, and the precipice that dashed him to pieces the more dreadful.

What overthrew the Craſſi, what the Pompeys, and Julius Cæſar himſelf, who bent the ſtubborn Romans to his will, but ſupreme power by wicked arts obtained, and prayers heard by ſome malignant god? Few kings and tyrants to the ſhades deſcend by a dry death, or without wounds and blood.

The boy that goes to ſchool, that ſcarce can ſhew three farthings worth of learning, attended by a ſlave to carry his little ſatchel after him, yet ſoon begins to wiſh, and on Minerva's five days feſtival, invokes the goddeſs that he may obtain the eloquence and fame of Tully and Demoſthenes; yet both theſe orators periſhed by their eloquence, a rapid and overflowing torrent of wit was fatal to both. Wit ſtruck off Tully's hand and head. You never heard of a mean paltry pleader ſprinkling the Roſtrum with his blood: O Rome, deemed loſt, redeemed by me thy conſul! Had all his writings been in this poor ſtrain, he might have ſcorned the ſword of Anthony. I had rather write a poem to be laughed at, than be thy author. O divine Philippic, the ſecond of the name, for ever praized. A cruel death took off Demoſthenes, whom Athens once admired, bearing all before him like a torrent, and leading the full aſſembly as he pleaſed. This man begot with the gods againſt him, in an evil hour, his father a blear-ey'd ſmith ſent to the fatal ſchool of rhetoric, removed from the reeking heat of glowing iron, from coals, and tongs, and anvils, where ſwords are tempered, and all the footy trade of Vulcan's ſhop.

The ſpoils of war, a coat of mail fixed as a trophy on a rugged ſtump, a chap-fatten bever, hanging from the broken helmet, a chariot without a beam, the ſtag of a galley taken, a melancholy captive ſitting on the ſummit of the triumphal arch; theſe are accounted bleſſings more than human; for theſe the Roman, the Greek, the Barbarian captain exerts all his courage; theſe are the ſpurs to labour and to danger. So much the love of fame inſpires before the eſteem of virtue; for virtue who would wed, with all her charms, without a dowry? Yet time has been, when the ambition of a few, the deſire of titles fixed upon their tombs, the keepers of their aſhes, have brought ruin and deſtruction to their country; monuments through which the barren fig-tree ſtrikes her piercing roots, and tumbles to the ground; for ſepulchres themſelves muſt yield to fate.

Place

Place Hannibal in the scale, how many pounds will you find of that great general? Yet this is he whom Africa washed by the Atlantic ocean to the west, and stretching eastward to the heated waters of the Nile, could not contain. Not content with his Æthiopian subjects and Lybian elephants, all Spain is added to his empire; he passed the Pyrenees; nature offered to stop him by the rugged Alps covered with snow; he opened rocks, and crumbled mountains to pieces by the force of vinegar. He is now come into Italy, and resolves to pursue his march. We have done nothing, says he, unless we break the gates with Punic troops, and fix our standards in the middle of Suburra, the chief street of Rome. O what a face was there, how worthy to be painted; mounted as the one-eyed general rode on his Gætulian elephant! but what was his end? O glory! This great Hannibal is at last subdued, flies headlong into exile, there as a mighty spectacle of wonder, waits at the court of the Bithynian king, until the haughty monarch pleased to wake. This man that used to set the world on fire, was not destroyed by swords, or stones, or darts, but that avenger of the field at Cannæ, which satisfied for so much blood, a little Ring concealed the poison. Go, mad man as thou art, scour over the rugged Alps to please the boys, and be a theme at school.

One world did not suffice the warlike youth of Pella; he chafes unhappy, cooped in the narrow compass of the globe, as if shut up within the rocks of Gyarus, or small Seriphus: but when he made his entry into Babylon, fortified with towers of brick, he had room enough within the strait dimensions of a tomb. How small a space our puny bodies fill, death only shews.

It is believed, that formerly mount Athos was sailed round, with other tales like what the lying Greeks record in story, as that the sea was covered with those very ships, and as a pavement passed over by chariot-wheels; we believe that deep rivers sailed, and their waters were drunk up by Xerxes's army at a meal, and every thing that Softratus (his fancy moistened and inspired with wine) relates. But how did the Persian monarch look flying from Salamis? That proud Barbarian who used to scourge the winds, north, east, and west, that never bore so great indignity in their Æolian prison? He that bound Neptune, shaker of the earth in fetters? It was gently done, he might with the same ease have branded him for his slave; no god would murmur to obey so mild a prince! But how returned he? Truly in one small
cockboat

cockboat through the bloody waves, that hardly made its way o'er heaps of slain. Glory so often wished for, thus takes vengeance on the ambitious.

Give length of life, great Jove, give many years; this you desire; for this alone you pray, with eyes to heaven, trembling for fear of death. But what great and continued evils attend upon a long old age? See the face ill-favoured and frightful to look upon, unlike to what it was; instead of a skin, a nasty hide; a flabby pair of cheeks, the wrinkles of an old grandam ape (bred on the shady woods of Tabraca) that mumps and scrubs her leathern face. The complexion of youth is different, this is fairer than that, he than another, a third has the advantage in strength; but the appearance of old men is always the same; the limbs trembling with the voice, a bald pate, a running nose like a child, the poor wretch forced to mumble his crust with his toothless gums; and so grievous is he to his wife, his children, and to himself, that Cossus, with all his fawning patience, could not endure him. His pleasure of eating and drinking is quite changed, his taste gone, the rites of love long since forgot. Look now into the loss of another of his senses. What pleasure has he in the voice of the best musician, or if Seleucus sings, or those that used to shine upon the stage in an embroidered coat? What signifies it in what part of the large theatre he sits, who can scarce hear the cornets or the sound of trumpets? His boy must bawl with all his force to reach his ear, when he wants to tell him who called to see him, or what is the time of day. Besides, the small current of his blood in his cold body can be heated by a fever only. A whole troop of all kind of diseases pour in upon him: if you would know their names, I could as soon reckon how many adulterers Hippia entertained, how many patients doctor Themison killed in one autumn; how many provinces were spoiled by Basilus, how many orphans Hirrus over reached, how many men a day long-sided Maura could dispense with, or the boys the pedagogue Hamillus could defile; I could sooner count the country-houses now possessed by Cinnamus, my barber once, whose nimble scissars snipped my youthful beard.

One is lame in his shoulder, another in his loins, this in his hip, the other has lost both his eyes, and envies the man that has one left; the pale lips of a fifth receive meat from another's hand. At the sight of a supper, he opens his jaws, he makes a shift to gape like a young swallow, when the hungry dam flies to feed her with a full mouth. But a greater unhappiness than the loss of limbs, is, that he does not know

know so much as the names of his own servants, nor the face of a friend with whom he supped the night before ; he forgets his children whom he got and brought up ; he excludes them by a cruel codicil from inheriting his estate, that his fortune may pass to his whore Phiale ; so insinuating is the breath of a cunning strumpet, that many years plied at a common bawdy-house. But allow him to retain the use of his senses, he lives to attend the funerals of his children, to see the pile of his beloved wife, and the urn filled with the ashes of his brothers and sisters ; these are the torments that pursue those that live long, a scene of death in their family continually renewing, much sorrow, constant trouble, always in mourning. Nestor, the king of Pylus, (if we believe what the great Homer sings) was next to the raven's age, an example of the longest life : happy, no doubt, that he could ward against the stroke of death for so many centuries, that he counted the number of years upon his right hand, and guzzled new wine for three hundred seasons. But pray, hear a little, what complaints he made against the laws of fate, and his thread of life too long extended, when he saw his son Antilochus in the prime of youth burning upon the pile. He demands of every friend about him, why he lived to see that day, what crime condemned him to so great an age ? Peleus made the same complaint, lamenting the loss of his son Achilles ; and Laertes likewise, grieving for Ulysses tossed upon the sea. Had Troy stood, Priam had visited the shade of Assaracus his ancestor with great solemnity, carried upon the shoulders of Hector and the other brothers, amidst the tears of the Trojan ladies, his daughters Cassandra, and Polyxena with her clothes rent, beginning the funeral lamentation ; had he died at any time before Paris fitted out an insolent fleet for the rape of Helen. What advantage had he by his long life ? he saw his whole empire overthrown, and Asia ravaged by fire and sword. Then the old soldier trembling with years, took arms, laying his diadem aside ; he rushed before the altar of great Jupiter, as an ox worn out that offers his lean miserable neck to the master's knife, his past service to the plough ungratefully forgotten. This prince however died a man, but his wife who outlived him, barked with her fierce jaws, and died a bitch.

I hasten to examples at home, and pass by Mithridates, the Pontic king, and Croesus commanded by the eloquence of the wise Solon, not to applaud his fortune, till he arrived at the last stage of life. The exile, the imprisonment of Marius, the marbles of Minturnæ, and the begging of his

bread about the streets of conquered Carthage, all this was owing to a length of life ; what had nature through the world produced more happy ? Whom had Rome seen more fortunate than that great citizen, had he breathed out his mighty soul in all the pomp of war, amidst the troops of captives led before him, when he descended from his Teutonic chariot in triumph o'er the Cimbri ? Pompey by providence had a fever in Campania ; happy had he then died : but the prayers of many cities, and the public vows prevailed : yet conquered, his own fortune, and the fate of Rome took off his head, unhappily preserved. A cruel death, a punishment unfelt by Lentulus : Cethegus died undiminished, and Cataline (all traitors to their country) fell with his body whole. The anxious mother, at the shrine of Venus, prays softly for the boys a moderate share of beauty, but for the girls she begs aloud a form complete, even to the greatest nicety. Why, says she, do you blame me ? Was not Latona glad to see Diana fair ? But the fate of Lucretia is no encouragement to wish for a face like her's. Virginia would have been glad to exchange her shape for Rutila's camel-back. A son with a most accomplished person, makes his parents unhappy, and keeps them perpetually in fear ; for beauty and modesty seldom meet together, tho' the plain honest family had furnished him with the best morals, and brought him up after the Sabine education. Besides, let liberal nature, with a kind hand, bestow upon him a chaste disposition, and a face glowing with a modest blush, (for what of greater value can nature, superior to all the art and care of guardians bestow upon a youth ?) Yet still the boy cannot preserve the honour of his sex ; for the vile prodigality of those corrupters of virtue will dare to bribe his very parents ; such is the confidence that comes armed with gold. No tyrant in his cruel palace ever gelt a boy deformed ; Nero never defiled a noble youth club-footed ; neck-swelled with back and belly prominent. Go now, vain mother, please yourself with the beauty of your son, still exposed to greater dangers. You will see him a public stallion, dreading whatever punishment the enraged husband pleases to inflict. Nor shall he escape more happily than Mars as never to be caught in Vulcan's net. A husband's rage sometimes demands severer vengeance than what the letter of the law requires. Some of these gallants are stabbed with poignards, some bleed with cruel strokes, and the live mullet enters some behind. But your sweet Endymion, forsooth, will be engaged with a lady for love, for her beauty only :

but

but when Servilia, tho' deformed, loads him with golden presents, he will do her drudgery whom he hates ; she will strip herself of all her jewels for him : for what will a woman prodigal as Hippia, or covetous as Catulla, what will she deny to gratify her lust ? The closest of them all will open their purse upon this occasion. But, you'll say, how can beauty hurt the chaste ? Pray what advantage had Hippolitus by his inflexible virtue ? Of what use was it to Bellerophon ? Truly Phœdra reddened as slighted by denial, nor was Sthenobœa less on fire than she. Both worked themselves to rage : a woman rises then to hot revenge, when fear of shame adds spurs to her resentment.

Say, what advice would you think proper for the unfortunate Silius, whom Messalina the wife of Cæsar resolves to marry ? This most noble, most beautiful youth of the first quality is hurried to destruction by Messalina's eyes ; she sits expecting in her bridal-veil flame-coloured ; the marriage-bed of Tyrian dye is spread ; the customary portion of a thousand Sestertia is ready ; the soothsayer with the public noctaries attend. Do you think she does this privately, as a secret entrusted with a few ? No, she resolves to marry in due form of law. Advise what the youth should do ; unless you comply, you are sure to die before candle-light ; if you commit the crime, you will gain a few hours till the news reach the city and the people, and come to the prince's ears (for he will be last acquainted with the disgrace of his family) please the lady then for so small a time, if you think a few days life of such consequence ; but whatever resolution you judge safest, your fair and white neck is sure to bleed by the sword of the executioner.

Must men therefore wish for nothing ? If you will be advised, leave it to the gods to determine what is suitable to us, and useful to our affairs : for the deities, instead of what is pleasing, will give what is most proper for us, We mortals are dearer to them than we are to ourselves. We, led on by the impulse of our minds, by blind and strong desire, pray for a wife and children ; they only know how that wife and those children will prove. But that you may ask somewhat (and vow the choicest entrails to their shrines, the sacred puddings of a whitish hog) pray for a sound mind in a sound body ; beg for a great soul, not terrified by the fear of death, that esteems the last stage of a long life among the gifts of nature, that is able to bear misfortune, that knows not how to be angry, that desires nothing, and thinks the troubles and cruel labours of Hercules more agreeable than the lasciviousness, the luxury, the

softness of Sardanapalus. I shew what it is in your own power to bestow upon yourself. Be assured, that the only path to a life of peace is through a course of virtue. O fortune, did men act right, thou wouldst have no divinity about thee; but we make thee a goddess, and place thee in the skies.

The second satyr of Persius.

The Argument.

This may be truly called a divine satyr for the author's chief aim is to shew the corruptions and repugnancies of men's prayers and wishes; and at the same time to inform them what is most acceptable to the gods, which he does more like a Christian than a Heathen. It is directed to his friend Macrinus, as a birth-day present.

LET this day, Macrinus, be distinguished in the calendar with a particular mark, which happily begins the years of your life. Offer wine in abundance to your genius.

You are not a man who makes mercenary prayers to the gods, for the granting you such things, as you would not venture to ask but in private. But it is not so with the rest of the nobility who will offer up their petitions secretly. Nor is it an easy talk to remove this corruption of murmuring, and whispering their prayers out of the temples, and make them deliver their petitions to the gods in the hearing of all men.

When they pray for a good mind, a good reputation and a good heart, they speak with a clear and a distinct voice, that every one may hear it. But their unrighteous requests they mutter inwardly. O that my old rich uncle were dead once! Or that I could have the good luck to hear a pot of money chink under my spade! O that I could but get my ward out of the way, whose next heir I am; for he is distempered and rotten already! There is Nerius has got his third wife! O that I were in his circumstances! It is for this reason, that you may offer these prayers in due form, you wash yourself twice or thrice in the Tiber every morning, to purge away the pollutions of the night.

Pray let me ask you one question, it is an easy one to resolve: What is your opinion of Jupiter? Is there any person among mankind that you will give him the preference to? Let us see to whom? Shall we name Staius? Are you in doubt to determine which of these is the properer judge to take in hand the cause of orphans?

Why

Why then make the same proposal to Staius that you did to Jupiter. O Jupiter! he would cry out: O good Jupiter! And would not Jupiter himself say the same thing? Do you fancy he forgives you, because, when it thunders, the oak is blasted rather than you, and your family? Is it that you do not lie a wretched spectacle of his vengeance, to be expiated by sacrifice in those groves where you have abused his worship? Do you think therefore Jupiter such a fool as to let you carry your presumption farther, to pluck him by the beard? Or by what do you propose to purchase the assent of the gods? Is it by the fat entrails of beasts?

There is another kind of madness, which is that of superstition. Behold now the grandmother or a superstitious aunt—She takes the infant from the cradle, and rubs his forehead and lips with her middle-finger, uses her spittle by way of lustration, as an antidote against a bewitching eye; and then she dandles in her arms the slender hopes of the family; and now wishes to translate him into the estate of Licinus; now into the palace of Crassus. Thus she continues, May some great king and queen court him to be their son-in-law: May the young virgins all fight for him: And wherever he treads, let roses spring up under his feet. At this rate let no nurse ever pray for a child of mine. Nay, though she should dress herself in white, and join sacrifice to her prayer, I beseech you, great Jupiter, to deny her requests.

Perhaps you desire strength, and vigour, and a constitution that will not sink under the infirmities of old age: grant you do; yet notwithstanding this, your multitude of dishes and delicacies have prevented the gods from complying with your requests; they stand in the way even of Jupiter himself.

Again you desire to increase your stores by sacrificing your cattle to Mercury. Grant me (you say to him) good fortune, and increase my flocks and herds. How can he, you wretched creature, when you destroy them in such numbers? And yet this very man perseveres, and thinks to get the better of heaven by expensive offerings! Now, he cries, my estate and flocks are increasing.—My wishes will be granted just now.—Till at length the hopeless creature, who deceived himself so long, grows desperate, when he sees not a farthing left in his coffers.

If I could make you presents of massy silver and gold cups, you are all over extacy, and your heart beats for joy: hence it comes, that you think the gods as corrupt as yourself, which makes you gild the faces of your statues, with some of the gold that you have gained by a victory; for

among the brazen statues of the gods those have most of your adoration, who send you the truest dreams, for which you adorn them with gilded beards.

Gold has usurped the place of Numa's earthen vessels, and turned the brazen utensils of the Saturnian age out of doors, the vestal pitchers, with the Tuscan earthen ware. O ye wretched souls, bent down to the earth, and void of every thing which is heavenly! What should make us introduce such corruptions into our worship, and think that which is pleasing to our sensuality and luxury, can be so to the gods? It was luxury first made us vitiate our oil with Cassia; and die the Calabrian fleece with the filthy blood of the murex:—To scrape the pearl from the shell, and run the gold from its ore:—It is wicked, it is wicked indeed, but still persevere in our wickedness. But tell me, ye pontiff's, who ought to know better things, of what benefit is gold in your sacred rites? No more than the puppets were to Venus, which were offered her by young virgins.

Let us then make an offering of that which the blind family of Messala cannot present from their large censors, a mind well seasoned with a true notion of divine and human laws; the inward recesses of the mind pure and holy; a heart thoroughly impregnated with native honour and honesty: let me but enter the temple with these, and a little cake or flower shall be acceptable to the gods.

Socrates on the goodness of God.

AS Socrates considered Virtue and Piety as the two grand pillars of a state; and was fully persuaded that all other qualifications whatever, without the knowledge and practice of these, would, instead of enabling men to do good, serve, on the contrary, to render them more wicked, and more capable of doing mischief:—for that reason, he never pressed his friends to enter into any public office, until he had first instructed them in their duty to God, and mankind. But above all, he endeavoured to instil into their minds pious sentiments of the Deity:—frequently displaying before them high and noble descriptions of the divine power, wisdom, and goodness.—But seeing several have already written what they had heard him say on divers occasions upon this subject, I will content myself with relating some things which he said to Euthydemus, when I myself was present.

Have you never reflected, Euthydemus, on the great goodness of the Deity, in giving to men whatever they want? Indeed I never have, answered he. You see, replied Socrates, how very necessary light is for us, and how the
 gods

gods give it us. You say true, answered Euthydemus, and without light we should be like the blind.—But because we have need of repose, they have given us the night to rest in, the night, which, of all times, is the fittest for repose. You are in the right, said Euthydemus, and we ought to render them many praises for it. Moreover, continued Socrates, as the sun is a luminous body, and by the brightness of his beams discover to us all visible things, and shews us the hours of the day; and as, on the contrary, the night is dusky and obscure, they have made the Stars to appear, which, during the absence of the day, mark the hours to us; by which means we can do many things we have occasion for. They have likewise made the Moon to shine, which not only shews us the hours of the night, but teaches us to know the time of the month. All this is true, said Euthydemus. Have you not taken notice likewise, that having need of nourishment, they supply us with it, by the means of the earth? How excellently the seasons are ordered for the fruits of the earth, of which we have such an abundance, and so great a variety, that we find, not only wherewith to supply our real wants, but to satisfy even our luxury itself? This goodness of the gods, cried Euthydemus, is an evidence of the great love they bear to men. What say you, continued Socrates, to their having given us water, which is so necessary for all things? For it is that which assists the earth to produce the fruits, and that contributes, with the influences from above, to bring them to maturity: it helps to nourish us; and, by being mingled with what we eat, makes it more easily got ready, more useful, and more delightful: in short, being of so universal an use, is it not an admirable providence that has made it so common? What say you to their having given us Fire, which defends us from cold, which lights us when it is dark, which is necessary to us in all trades, and which we cannot be without, in the most excellent and useful inventions of men. Without exaggeration, said Euthydemus, this goodness is immense. What say you besides, pursued Socrates, to see that after the Winter, the Sun comes back to us, and that proportionably as he brings the new fruits to maturity, he withers and dries those whose season is going over: that after having done us this service, he retires, that his heat may not incommode us: and then, when he is gone back to a certain point, which he cannot transgress, without putting us in danger of dying with cold, he returns again to re-take his place again in this part of the heavens, where his presence is most advantageous to us? And because we should not

not be able to support either cold or heat, if we passed in an instant from one extreme to the other, do you not admire, that this planet approaches us, and withdraws himself from us by so just and slow degrees, that we arrive at the two extremes, without almost perceiving the change? All these things, said Euthydemus, make me doubt, whether the gods have any thing to do, but to serve mankind. One thing puts me to a stand, that the irrational animals participate of all these advantages with us. How! said Socrates; and do you then doubt whether the animals themselves are in the world for any other end, than for the service of man? What other animals do, like us make use of horses, of oxen, of dogs, of goats, and of the rest? Nay, I am of opinion, that man receives not so much advantage from the earth, as from the animals; for the greatest part of mankind live not on the fruits of the earth, but nourish themselves with milk, cheese, and the flesh of beasts: they get the mastery over them, they make them tame, and use them to their great advantage in war, and for the other necessities of life. I own it, said Euthydemus: for some of them are much stronger than man, and yet are so obedient to him, that he does with them whatever he pleases.

Admire yet further the goodness of the gods, said Socrates, and consider, that as there is in the world an infinite number of excellent and useful things, but of very different natures, they have given us external senses, which correspond to each of those sensible objects, and by means of which senses we can perceive and enjoy all of them.

They have besides endued us with reason and understanding, which enable us to discern between those things that the senses discover to us; to enquire into the different natures of things useful and things hurtful, and so to know by experience which to chuse, and which to reject.—They have likewise given us speech, by means whereof we communicate our thoughts to each other, and instruct one another in the knowledge of whatever is excellent and good;—by which also we publish our laws, and govern states. In fine, as we cannot always foresee what is to happen to us, nor know what it will be best for us to do, the gods offer us likewise their assistance by the means of the oracles: they discover the future to us, when we go to consult them, and teach us how to behave ourselves in the affairs of life.

Here Euthydemus, interrupting him, said, and indeed these gods are in this respect more favourable to you than to the rest of mankind; since, without expecting you to consult

consult them, they give you notice of what you ought, and ought not to do. You will allow therefore that I told you true, said Socrates, when I told you there were gods, and that they take great care of men : but expect not that they will appear to you, and present themselves before your eyes, let it suffice you to behold their works, and to adore them, and be persuaded, that this is the way by which they manifest themselves to men : for among all the gods that are so liberal to us, there is not one who renders himself visible to confer on us his favours. And that Supreme God, who built the universe, and who supports this great work, whose every part is accomplished in beauty and goodness ; He, who is the cause that none of its parts grow old with time, and that they preserve themselves always in an immortal vigour ; who is the cause besides that they inviolably obey his laws, with a readiness that surpasses our imagination ; He, I say, is visible enough in the so many wondrous works of which he is author ; but our eyes cannot penetrate even into his throne, to behold him in these great occupations : and in that manner it is that he is always invisible. Do but consider that the sun, who seems to be exposed to the sight of all the world, does not suffer us to gaze fixedly upon him ; and whoever has the temerity to undertake it, is punished with sudden blindness. Besides, whatever the gods make use of is invisible : the thunder is lanced from above, it shatters all it finds in its way : but we see it not fall, we see it not strike, we see it not return. The winds are invisible, though we see the desolations they daily make, and easily feel when they grow boisterous. If there be any thing in man, that partakes of the divine nature, it is his soul, which beyond all dispute, guides and governs him ; and yet we cannot see it. Let all this therefore teach you not to neglect or disbelieve the Deity, because he is invisible : learn to know his presence and power, from the visible effects of it in the world around you ; be persuaded of the universal care and providence of the all-surrounding Deity, from the blessings he showers down upon all his creatures ; and be sure to worship and serve this God in a becoming manner.

I am sure, said Euthydemus, I shall never derogate from the respect due to the gods, and I am even troubled, that every man cannot sufficiently acknowledge the benefits he receives from them. Be not afflicted at that, said Socrates, for you know what answer the Delphian oracle is wont to return to those who are to enquire what they ought to do in order to make an acceptable sacrifice. Follow the custom
of

of your country, fays he to them: now, it is a custom received in all places, for every man to sacrifice to them according to his power? And by consequence there is no better nor more pious a way of honouring the gods than that, since they themselves ordain and approve it. It is indeed a truth, that we ought not to spare any thing of what we are able to offer, for that would be a manifest contempt: when, therefore, a man has done all that is in his power to do, he ought to fear nothing, and hope all: for, from whence can we reasonably hope for more, than from those in whose power it is to do us the greatest good? And by what other way can we more easily obtain it, than by making ourselves acceptable to them? And how can we better make ourselves acceptable to them, than by doing their will?

This is what Socrates taught, and by this doctrine, which was always accompanied with an exemplary devotion, he greatly advanced his friends in piety.

Xenophon's Memorabilia.

Socrates sheweth how to get rid of Poverty.

SOCRATES had an extreme tenderness for his friends, and if through imprudence they fell into any misfortune, he endeavoured to comfort them by his good counsels: if they laboured under poverty, he did all he could to relieve them, teaching all men that they ought mutually to assist one another in necessity.—I will set down some examples of his behaviour on these occasions.

Meeting Aristarchus, who looked very dejected, he said to him; I see, Aristarchus, that something troubles you: but impart the cause of your grief to your friends, and perhaps we may comfort you. Indeed, said he, I am in great affliction: for since the late troubles, many persons having fled for shelter to the Piræus, it has so fallen out that my sisters, nieces, and cousins have all thrown themselves upon me, so that I have no less than fourteen of them to maintain. You know very well that we receive no profit of our lands, the enemies being masters of the open country: our houses in the city are uninhabited, there being at present very little company in Athens: no body will buy any goods, no man will lend money upon any interest whatever, and I believe we may as soon take it up in the middle of the streets, as find where to borrow it. And I am much concerned that I shall not be able to assist my relations whom I see ready to perish,
while

while it is impossible for me to maintain them in the present scarcity of all things. Socrates having heard him patiently said to him: How comes it to pass, that Ceramon, who has so many persons in his family, finds means not only to maintain them, but likewise to enrich himself by the profit he makes of them, and that you are afraid of starving to death, because you have a great many in your family? The reason, answered Aristarchus, is this, Ceramon has none but slaves to take care of, and I am to provide for persons who are free. Socrates went on: for which have you most esteem, for Ceramon's slaves, or for the persons who are at your house? There is no comparison between them, said Aristarchus. Is it not then a shameful thing, replied Socrates, that Ceramon should grow rich, by means of those whom you acknowledge to be of less value, and that you should grow poor, and be reduced to straits, though you keep men of condition in your house, whom you value more?—By no means, said Aristarchus, there is a wide difference betwixt the two; the slaves that Ceramon keeps, follow some trades; but the persons I have with me, have had a liberal education, and follow none. May not he, replied Socrates, who knows how to do any thing that is useful, be said to know a trade?—Yes certainly. And are not, continued Socrates, oat-meal, bread, the clothes of men and women, cassacks, coats, and other the like manufactures, things very useful!—Without doubt.—And do not the persons at your house know how to make any of these things? On the contrary, said Aristarchus, I believe they know how to make all of them. What are you then afraid of, added Socrates? Why do you complain of poverty, since you know how to get rich? Do not you observe how wealthy Nausicides is become, what numerous herds he is master of, and what vast sums he lends the republic? Now, what made this man so rich? Why, nothing but one of those manufactures we mentioned, that of making oat-meal. You see too that Cirtbes keeps all his family, and lives at his ease upon what he has got by being a baker. And how doth Demeas, of the village of Colyttus, get his livelihood? By making cassacks. What makes Menon live so comfortably? His cloak manufactory. And are not most of the inhabitants of Megara, in good circumstances enough, by the trade which they drive of coats and short jackets? I grant all this, said Aristarchus; but still there is a difference betwixt these persons and me: for, whereas they have with them some barbarians whom they have bought, and compel to work, that brings them in gain; I, for my part, keep only ladies and gentlemen

men at my house, persons who are free, and some of them, my own relations.—Now, would you have me to set them to work? And because they are free and your relations, said Socrates, do you think they ought to do nothing but eat and sleep? Do you observe, that they who live thus idle and at their ease, lead more comfortable lives than others? Do you think them more content, more chearful, that is to say, more happy than those who employ themselves in any of those manufactures we have mentioned, or in whatever else tends to the utility or convenience of life? Do you imagine, that idleness and laziness contribute toward our learning things necessary; that they can enable us to retain those things we have already learnt;—that they help to strengthen the body, or keep it in health;—that they can assist us to get riches, or keep what we have got already;—and do you believe that labour and industry are good for nothing? Why did your ladies learn what you say they know, did they believe them to be useless things, and had they resolved never to put them in practice? Or, on the contrary, was it with design to employ themselves in those matters, and to get something by them? Is it a greater piece of wisdom to sit still, and do nothing, than to busy one's self in things that are of use in life, and that turn to account? And is it not more reasonable for a man to work, than to be with his arms across, thinking how he shall do to live? Shall I tell you my mind, Aristarchus? Well then, I am of opinion, that in the condition you are in, you cannot love your guests, nor they you: for this reason, that you, on the one hand, feel they are a burden to you; and they, on the other, perceive you uneasy and discontented, on their account. And it is to be feared, that the discontent will increase on both sides, and that the sense of past favours will wear off: but when you set them to work, you will begin to love them, because they will bring you some profit: and when they find that you regard them with more complacency, they will not fail to have more love for you. The remembrance of your kindnesses will be more grateful to them, and the obligations they have to you will be the greater. In a word, you will be kinder relations, and better friends. Indeed, if what they were to do, was a thing worthy of blame, it would be better to die than to think of it; but what they can do is honourable, and becoming of their sex: and whoever knows how to do a thing well, will acquit himself of it with honour and pleasure. Therefore defer no longer to make the proposal to them, since it will be advantageous to all of you, and be assured they will receive it
with

with joy and pleasure. Good God! what a fine scheme you have proposed! Indeed I cannot but approve of it; nay, it has made such a wonderful impression on my mind, that whereas I was lately against borrowing money at all, because I saw that when I had spent it, I should not be in a condition to repay it; I am now resolved to go try where I can take some up upon any terms, to buy tools and other materials to set ourselves to work.

What was proposed, was forthwith executed: Aristarchus bought what he wanted, he laid in a provision of wool, and the ladies worked from morning to night. This occupation diverted their melancholy, and instead of the uneasiness there was before between them and Aristarchus, they began to live in a reciprocal satisfaction: the ladies loved him, as their protector, and he considered them as persons who were very useful and necessary to him.

To conclude: some time afterwards, Aristarchus came to see Socrates, and related the whole matter to him with great content, and told him the women began to complain that none but he was idle. Why do you not put them in mind, said Socrates, of the fable of the dog? For, in the days when beasts could speak, according to the fable, the sheep said to her master, You are a strange man, we yield you wool, lambs, and cheefes, and yet you give us nothing but what we can get upon the ground: and the dog, who brings you in no profit, is kindly used, for you feed him with the same bread you eat yourself. The dog, over hearing this complaint, answered her: It is not without reason that I am used so well: it is I who protect you; it is I who hinder thieves from taking you away, and wolves from sucking your blood: if I were not always keeping watch about you, you would not dare so much as to go to feed. This answer was the reason, that the sheep yielded freely to the dog, the honour they pretended to before. In like manner, do you also let these ladies know, that it is you who are their guardian and protector, and that you watch over them for their safety, with as much care as a faithful and courageous dog watcheth over a herd committed to his charge. Tell them, that because of you no man dares hurt them, and that it is by your means, that they live at ease and in safety.

Xenophon's Memorabilia.

Homer's view of the state of the damned.

HIGH on a throne tremendous to behold,
 Stern Minos waves a mace of burnish'd gold ;
 Around ten thousand thousand spectres stand
 Thro' the wide dome of *Dis*, a trembling band.
 Still as they plead, the fatal lots he rolls,
 Absolves the just, and dooms the guilty souls.

There huge Orion of portentous size,
 Swift thro' the gloom a giant-hunter flies ;
 A pond'rous mace of brass with direful sway
 Aloft he whirls, to crush the savage prey ;
 Stern beasts in trains that by his truncheon fell,
 Now grisly forms, shoot o'er the lawns of hell.

There Tityus large and long, in fetters bound,
 O'erspreads nine acres of infernal ground ;
 Two rav'nous vultures, furious for their food,
 Scream o'er the fiend, and riot in his blood,
 Incessant gore the liver in his breast,
 Th' immortal liver grows, and gives th' immortal feast.
 For as o'er Panope's enamell'd plains
 Latona journey'd to the Pythian fanes,
 With haughty love the audacious monster strove
 To force the Goddesses, and to rival Jove.

There Tantalus along the Stygian bounds
 Pours out deep groans ; (with groans all hell resounds)
 Ev'n in the circling floods refreshment craves,
 And pines with thirst amidst a sea of waves :
 When to the water he his lip applies,
 Back from his lip the treach'rous water flies.
 Above, beneath, around his hapless head,
 Trees of all kinds delicious fruitage spread ;
 There figs sky-dy'd, a purple hue disclose,
 Green looks the olive, the pomegranate glows,
 There dangling pears exalted scents unfold,
 And yellow apples ripen into gold ;
 The fruit he strives to seize : but blasts arise,
 Toss it on high, and whirl it to the skies.

I turn'd my eye, and as I turn'd survey'd
 A mournful vision ! the Sisyphian shade ;
 With many a weary step, and many a groan,
 Up the hill he heaves a huge round stone ;
 The huge round stone, resulting with a bound,
 Thunders impetuous down, and smokes along the ground.
 Again

Again the restless orb his toil renews.
 Dust mounts in clouds, and sweet descends in dew.
Odyssey 11th book.

Virgil's account of those who died for love, in the separate state.

MINOS the strict inquisitor appears ;
 And lives and crimes, with his assessors, hears.
 Round, in his urn, the blended balls he rolls ;
 Absolves the just, and dooms the guilty souls.
 The next in place, and punishment, are they
 Who prodigally throw their souls away.
 Fools, who repining at their wretched state,
 And loathing anxious life, suborn'd their fate.
 With late repentance now they would retrieve
 The bodies they forsook, and wish to live ;
 Their pains and poverty desire to bear,
 To view the light of heaven, and breathe the vital air :
 But fate forbids ; the Stygian floods oppose :
 And, with nine circling streams, the captive souls inclose.

Not far from thence, the mournful fields appear ;
 So call'd, from lovers that inhabit there.

The souls, whom that unhappy flame invades,
 In secret solitude, and myrtle shades,
 Make endless moans, and pining with desire,
 Lament too late, their unextinguish'd fire.
 Here Procris, Eryphilee, here he found
 Baring her breast, yet bleeding with the wound,
 Made by her son. He saw Paliphae there,
 With Phaedra's ghost, a foul incestuous pair ;
 There Laodamia, with Evadne moves :
 Unhappy both ; but loyal in their loves.
 Caeneus, a woman once, and once a man ;
 But ending in the sex she first began.
 Not far from these, Phoenician Dido stood ;
 Fresh from her wound, her bosom bath'd in blood.

Æneis 6.

Virgil's

Virgil's view of the happiness of the blessed.

THEY took their way,
 Where long extended plains of pleasure lay.
 The verdant fields with those of heaven may vie ;
 With aether vested, and a purple sky :
 The blissful seats of happy souls below :
 Stars of their own, and their own suns they know.
 Their airy limbs in sports they exercise,
 And, on the green, contend the wrestler's prize.
 Some, in heroic verse, divinely sing ;
 Others in artful measures lead the ring.
 The Thracian bard, surrounded by the rest,
 There stands conspicuous in his flowing vest.
 His flying fingers, and harmonious quill,
 Strike seven distinguish'd notes, and seven at once they fill.

Here found they Teucer's old heroic race ;
 Born better times and happier years to grace.
 Affarcus and Illus here enjoy
 Perpetual fame, with him who founded Troy,
 The chief beheld their chariots from afar ;
 Their shining arms, and coursers train'd to war :
 Their lances fix'd in earth, their steeds around,
 Free from their harness, graze the flowery ground.
 The love of horses which they had alive,
 And care of chariots, after-death survive.
 Some chearful souls were feasting on the plain ;
 Some did the song, and some their choir maintain.
 Beneath a laurel shade, where mighty Po
 Mounts up to woods above, and hides his head below.
 Here patriots live, who, for their country's good,
 In fighting fields, were prodigal of blood :
 Priests of unblemish'd lives here make abode ;
 And poets worthy their inspiring god :
 And searching wits, of more mechanic parts,
 Who grac'd their age with new invented arts.
 Those, who to worth their bounty did extend ;
 And those who knew that bounty to commend.
 The heads of these with holy fillets bound ;
 And all their temples were with garlands crown'd.

*Æneis 6.**Virgil's*

Virgil's account of the punishment of the damned.

THESE are the realms of unrelenting fate :
 And awful Rhadamanthus rules the state.
 He hears and judges each committed crime ;
 Enquires into the manner, place, and time.
 The conscious wretch must all his acts reveal :
 Loath to confess, unable to conceal :
 From the first moment of his vital breath,
 To his last hour of unrepenting death.
 Straight, o'er the guilty ghost, the fury shakes
 The sounding whip, and brandishes her snakes :
 And the pale sinner, with her sisters, takes,
 Then, of itself, unfolds th' eternal door :
 With dreadful sounds the brazen hinges roar.
 You see, before the gate, what stalking ghost
 Commands the guard, what centries keep the post :
 More formidable Hydra stands within ;
 Whose jaws with iron teeth severely grin.
 The gaping gulph, low to the centre lies :
 And twice as deep as earth is distant from the skies.
 The rivals of the gods, the Titan race,
 Here sing'd with lightning, roll within th' unfathom'd space.
 Here lie th' Alæan twins, (I saw them both)
 Enormous bodies, of gigantic growth ;
 Who dar'd in fight the thund'rer to defy ;
 Affect his heaven, and force him from the sky.
 Salmoneus, suff'ring cruel pains, I found,
 For emulating Jove ; the rattling sound
 Of mimic thunder, and the glitt'ring blaze
 Of pointed lightnings, and their forky rays.
 Thro' Elis, and the Grecian towns he flew :
 Th' audacious wretch four fiery coursers drew :
 He wav'd a torch aloft, and, madly vain.
 Sought godlike worship from a servile train.
 Ambitious fool, with horny hoofs to pass
 O'er hollow arches of resounding brass ;
 To rival thunder in its rapid course :
 And imitate inimitable force.
 But he, the king of heaven, obscure on high,
 Bar'd his red arm, and launching from the sky
 His writen bolt, not shaking empty smoke.
 Down to the deep abyss the flaming felon strook.

There Tytius was to see ; who took his birth
 From heaven, his nursing from the foodful earth.
 Here his gigantic limbs, with large embrace,
 Infold nine acres of infernal space.
 A rav'nous vulture in his open'd side,
 Her crooked beak and cruel talons try'd :
 Still for the growing liver digg'd his breast ;
 The growing-liver still supply'd the feast.
 Still are his entrails fruitful to their pains :
 Th' immortal hunger lasts, th' immortal food remains.
 Ixion and Perithous I could name ;
 And more Theffalian chiefs of mighty fame.
 High o'er their heads a mould'ring rock is plac'd.
 That promises a fall, and shakes at ev'ry blast.
 They lie below, on golden beds displayed,
 And genial feasts, with regal pomp are made.
 The queen of furies by their sides is set ;
 And snatches from their mouths th' untasted meat.
 Which, if they touch, her hissing snakes she rears :
 Tossing her torch, and thund'ring in their ears.
 Then they, who brothers better claim disown,
 Expel their parents, and usurp the throne ;
 Defraud their clients, and to lucre fold,
 Sit brooding on unprofitable gold :
 Who dare not give, and e'en refuse to lend
 To their poor kindred, or a wanting friend :
 Vast is the throng of these ; nor less the train
 Of lustful youths, for foul adult'ry slain.
 Hosts of deserters, who their honour sold,
 And basely broke their faith for bribes of gold.
 All these within the dungeon's depth remain :
 Despairing pardon, and expecting pain.
 Ask not what pains : nor farther seek to know
 Their process, or the forms of law below.
 Some roll a weighty stone ; some laid along,
 And bound with burning wires, on spokes of wheels are
 hung.
 Unhappy Theseus, doom'd for ever there,
 Is fix'd by fate on his eternal chair :
 And wretched Phlegias warns the world with cries
 (Could warning make the world more just or wise,)
 Learn righteousness, and dread th' avenging deities. }
 To tyrants others have their country sold,
 Imposing foreign lords, for foreign gold :

Some

Some have old laws repeal'd, new statutes made ;
 Not as the people pleas'd, but as they paid.
 With incest some their daughter's bed profan'd,
 All dar'd the worst of ills, and what they dar'd, attain'd,
 Had I a hundred mouths, a hundred tongues,
 And throats of brass, inspir'd with iron lungs,
 I could not half those horrid crimes repeat ;
 Nor half the punishments those crimes have met. *Æneis 6.*

Virgil's account of Purgatory.

KNOW first, that heaven, and earth's compacted frame,
 And both the radiant lights, one common soul
 Inspires, and feeds, and animates the whole.
 This active mind infus'd thro' all the space,
 Unites and mingles with the mighty mass.
 Hence men and beasts the breath of life obtain ;
 And birds of air, and monsters of the main.
 Th' ethereal vigour is in all the same,
 And ev'ry soul is fill'd with equal flame :
 As much as earthy limbs, and gross allay
 Of mortal members, subject to decay,
 Blunt not the beams of heaven and edge of day. }
 From this coarse mixture of terrestrial parts,
 Desire, and fear, by turns possess their hearts :
 And grief, and joy : nor can the grov'ling mind,
 In the dark dungeon of the limbs confin'd,
 Assert the native skies ; or own its heavenly kind.
 Nor death itself can wholly wash their stains :
 But long contracted filth, even in the soul remains.
 The relics of inveterate vice they wear ;
 And spots of sin obscene, in ev'ry face appear.
 For this are various penances enjoin'd ;
 And some are hung to bleach, upon the wind ;
 Some plung'd in waters, others purg'd in fires,
 Till all the dregs are drain'd ; and all the rust expires :
 All have their Manes, and those Manes bear :
 The few, so cleans'd to these abodes repair : }
 And breathe, in ample fields, the soft Elysian air.
 Then are they happy, when by length of time
 The scurf is worn away, of each committed crime.
 No speck is left, of their habitual stains ;
 But the pure aether of the soul remains.

But, when a thousand rolling years are past,
 (So long their punishments and penance last;)
 Whole droves of minds are, by the driving god,
 Compell'd to drink the deep Lethæan flood:
 In large forgetful draughts to steep the cares
 Of their past labours, and their irksome years.
 That unrememb'ring of its former pain,
 The soul may suffer mortal flesh again.

Æneis 6.

On the nature of the human Soul.

THE origin of the soul of man is not to be found in any thing earthly, for there is nothing in the soul mixt or concrete, or that has any appearance of being formed or made out of earth; nothing even humid, airy, fiery; for what is there in such natures, that has the power of memory, understanding, or thought? that can recollect the past; foresee future things; and comprehend the present? which are divine properties alone; nor can we discover whence men could have these, but from God. There is therefore a peculiar nature and power in the soul, distinct from those natures, more known and familiar to us. Whatever then that is, which thinks, which has understanding, volition, a principle of life, is heavenly and divine, and on that account must necessarily be eternal: nor can God himself, who is known to us, be conceived otherwise, than a soul free and unembarrassed, distinct from all mortal concretion, acquainted with every thing, and giving motion to it, itself endued with perpetual motion.

Of this kind and nature is the soul of man. Should you be asked then, what this soul is? where is your own? or what is it? what answer can I make? If I have not faculties for knowing all that I could desire to know, you will allow me, I hope, to make use of those I have. The soul is not equal to the discerning of itself; yet, the soul, like the eye, tho' it has no reflex view of itself, sees other things: it doth not see, (which is of the least consequence) its own shape; perhaps not; tho' it possibly may; but we will pass that by: but it certainly sees that it has vigour, sagacity, memory, motion, velocity; these are all great, divine, eternal properties: what its appearance is, or where it dwells, is not matter of enquiry: as when we behold, first the lucid appearance of the heavens; then, the vast velocity of its revolutions, beyond the imagination of our thought; the vicissitudes

of

of nights and days; the four-fold division of the seasons, adapted to the ripening of the fruits of the earth, and the temperature of our bodies; and then look up to the sun, the moderator and governor of all these; view the moon, by the increase and decrease of its light, marking as it were, and appointing our holy-days; and see the five planets, carried in the same circles, divided into twelve parts, preserving invariably the same courses, with dissimilar motions amongst themselves; and the nightly appearance of the heaven, adorned on all sides with stars; then, the globe of the earth, raised above the sea, placed in the centre of the universe, inhabited and cultivated in its two opposite extremities; one of them the place of our habitation, situated to the north pole, under the seven stars.

Where the cold northern blasts, with horrid sound,
Hardens to ice, the snowy cover'd ground.

The other, the south pole, unknown to us, called by the Greeks *αντιχθονα*, other parts uncultivated, because either frozen with cold, or burnt up with heat; but where we dwell, it never fails in its season,

To yield a placid sky, to bid the trees
Assume the lively verdure of their leaves;
The vine to bud, and joyful in its shoots,
Foretel th' approaching vintage of its fruits;
The ripen'd corn to sing, whilst all around
Full riv'lets glide; and flowers deck the ground.

Then the multitude of cattle, part for food, part for tilling the ground, others for carriage, for cloathing; and man himself made as it were on purpose to contemplate the heavens and the gods, and to pay adoration to them; lastly, the whole earth, and wide extending seas, given to man's use.

When we view these, and numberless other things, can we doubt that something presides over these, or made them! If they are made, as is the opinion of Plato: or if, as Aristotle thinks, they are eternal; so great a work, and so great a blessing, cannot be supposed, without a director. Thus tho' you see not the soul of man, as you see not the Deity; yet, as you acknowledge a God, from his works, so own the divine power of the soul, from its remembering things, its invention, the quickness of its motion, and from every charm of virtue. But where is it seated? say you. My opinion is, in the head, and I can bring you reasons for my opinion; but of those elsewhere. At present, let the soul reside where it will, you certainly have one in you.

Should you ask what its nature is? It has one peculiarly its own: but admitting it to be of fire, or air, it doth not affect the question; only observe this, as you are convinced there is a God, tho' you are ignorant where he resides, and what shape he is of; so you should be assured you have a soul, tho' you cannot satisfy yourself of the place of its residence, nor the fashion of it. In our knowledge of the soul, unless we are grossly ignorant in physics, we cannot but be satisfied, that it has nothing but what is simple, unmixed, uncompounded; which admitted of it cannot be separated, nor divided, dispersed or parted, and therefore not perish; for to perish implies parting asunder, a division, a disunion of those parts which, whilst it subsisted, were held together by some band. Induced by these and such like reasons, Socrates neither looked out for any body to plead for him, when accused, nor begged any favour from his judges, but maintained a manly freedom, not the effect of pride; but of the true greatness of his soul; and on the last day of his life, he held much discourse on this subject; and a few days before he refused his liberty, when he might have been easily freed from his confinement, and when he had hold, in a manner of that deadly cup, he spoke, with an air of one not forced to die, but as ascending into heaven.

Cicero's Tusculan Disputations.

Happiness of dying.

LET us lay the foundation of our happiness in the strength and greatness of our mind; in a contempt and disregard for all earthly things, and in the practice of every virtue. For at present we are enervated by the delicacy of our imaginations, that we should leave this world before the promises of our fortune-tellers are made good to us, we should think ourselves deprived of some great advantages, and seem disappointed and forlorn: but if through life we are in continual suspense, still expecting, still desiring, and are in continual pain and torture: good gods! how pleasant must that journey be, which ends in security and ease! How pleased am I with Theramenes! of how exalted a soul he appears! Though we never read of him without tears; yet that excellent man is not to be lamented in his death; who, when imprisoned by the command of the thirty tyrants, drank off at one draught, as if he had been thirsty, the poisoned cup, and threw the remainder out of it, with such force, that it sounded as it fell. On hearing the sound of it, he with a smile said, I drink this to the handsome Critias:

who

who had been the most severe against him : for it is customary with the Greeks, at their banquets to name the person to whom they intend to deliver the cup. This excellent man was pleasant to the last, even when he had received the poison into his bowels ; and truly foretold his death, to whom he drank of the poison, which soon followed. Who that thought death an evil, could approve of the evenness of temper in this great man, at the instant of dying ? Socrates came a few years after to the same prison and the same cup, by the like iniquity of his judges, as Theramenes by that of the tyrants. What a speech is that which Plato makes him use before his judges, after they had condemned him to death ? I am not without hopes ; O judges, that it is a favourable circumstance to me, that I am condemned to die : for one of these two things must necessarily be, that either death will deprive me of all sense ; or by dying I shall go hence into some other place ; wherefore if I am deprived of sense, and death is like that sleep, which sometimes is so undisturbed, as to be even without the visions of dreams ; good gods ! what gain is it to die ? or what length of days can be profitable to such a night ? And if the constant course of future time should resemble that night, who is happier than I am ? But if what is said be true, that death is but a removal to those regions where the souls of the departed dwell ; that still must be more happy ; to have escaped from those who call themselves judges, and to appear before such as are truly so, Minos, Rhadamanthus, Æacus, Triptolemus ; and to meet with those who have lived with justice and probity ! Can this change of abode appear otherwise than great to you ? to converse with Orpheus, Musæus, Homer, Hesiod, is a privilege of inestimable value ! I would willingly, were it possible, die often, in order to prove the certainty of what I speak of. What satisfaction must it be to meet with Palamedes, Ajax, and others, betrayed by the iniquity of their judges ? I would prove the wisdom even of that king of kings, who led such mighty troops to Troy, that of Ulysses and Sisyphus : nor should I be condemned as I was here, for such an enquiry. And as for you, my judges, who have absolved me, ye need not fear death, for nothing bad can befall a good man, whether dead or living, nor are his concerns overlooked by the gods, nor has this befallen me by chance ; nor have I ought to charge those with, who accused or condemned me, but their intention of doing me harm. In this manner he proceeded ; but nothing I more admire than his last words : But it is time, saith he, for me, to go
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hence to death ; you, to your employes of life ; the immortal gods know what is best ; indeed I believe no mortal doth.

Cicero's Tusculan Disputations.

On the disorders of the mind.

WHAT reason shall I assign, why, as we consist of soul and body, the art of curing and preserving the body should be so much sought after, and the invention of it as being so useful, should be ascribed to the immortal gods ; but the medicine of the soul should neither be the object of enquiry, whilst it was unknown, nor so much improved after its discovery, nor so well received or approved by some, disagreeable, and looked on with an envious eye by many others ? It is because the soul judges of the pains and disorders of the body, but we do not form any judgment of the soul by the body ? Hence it comes that the soul never judges of itself, but when that by which itself is judged is in a bad state. Had nature given us faculties for discerning and viewing herself, and could we go through life by keeping our eye on her own best guide, no one certainly would be in want of philosophy or learning : But as it is, she has furnished us only with a few sparks, which we soon so extinguish by bad morals and depraved customs, that the light of nature is quite put out. The seeds of virtues are connatural to our constitutions, and were they suffered to come to maturity, would naturally conduct us to a happy life ; but now, as soon as we are born and received into the world, we are instantly familiarized to all kinds of depravity and wrong opinions ; so that we may be said almost to suck in error with our nurses milk. When we return to our parents, and are put into the hands of tutors and governors, we imbibe so many errors, that truth gives place to falsehood, and nature herself to established opinion. To these we may add the poets ; who, on account of the appearance they exhibit of learning and wisdom, are heard, read, and got by heart, and make a deep impression on our minds. But when to these are added the people who are as it were one great body of instructors, and the multitude who declare unanimously for vice, then are we altogether overwhelmed with bad opinions, and revolt entirely from nature ; so that they seem to deprive us of our best guide, who have ascribed all greatness, worth, and excellence, to honour, and power and popular glory, which indeed every man aims at ; but whilst he

he pursues that only true honesty, which nature has in view, he finds himself busied in arrant trifles, and in pursuit of no conspicuous form of virtue, but a shadowy representation of glory. For glory is a real and express substance, not a mere shadow. It consists in the united praise of good men, the free voice of those who form true judgments of excellent virtue; it is as it were the very echo of virtue; which being generally the attendant on laudable actions should not be slighted by good men. But popular fame, which would pretend to imitate it, is hasty and inconsiderate, and generally commends wicked and immoral actions, and taints the appearance and beauty of the other, by assuming the resemblance of honesty. By not being able to discover the difference of these, some men, ignorant of real excellence, and in what it consists, have been the destruction of their country or of themselves. And thus the best men have erred, not so much in their intentions, as by a mistaken conduct. What is there no cure for those who are carried away by the love of money, or the lusts of pleasures, by which they are little short of madmen, which is the case of all weak people? or is it because the disorders of the mind are less dangerous than those of the body? or because the body will admit of a cure, but the soul is incurable?

But there are more disorders of the mind than of the body, for the generality, and of a more dangerous nature; for these very disorders, are the more offensive because they belong to the mind, and disturb that; and the mind when disordered, is, as Ennius saith, in a constant error, it can neither bear or endure any thing, and is under the perpetual influence of desires. Now, what disorders can be worse to the body than these two distempers of the mind, (for I overlook others) weakness, and desires? But how indeed can it be maintained that the soul cannot prescribe to itself, when she invented the very phycic for the body? when with regard to bodily cures, constitution and nature have a great share; nor do all, who suffer themselves to be cured, find instantly that effect; but those minds which are disposed to be cured, and submit to the precepts of the wise, may undoubtedly recover a healthy state? Philosophy is certainly the medicine of the soul. For one day well spent, and agreeable to its precepts, is preferable to an eternity of sin.

Cicero's Tusculan Disputations.

The Manual of Epictetus.

C H A P. I.

ALL things whatsoever may be divided into two sorts; those that are, and those that are not within our own power: of the former sort are our opinions and notions of things, our affections, our desires, and our aversions. And in short, all our actions of every kind are in our own power. Of the latter are, the body, riches, glory, magistracies, and in a word, whatever is not our own proper action.

C H A P. II.

The things in our own power, are in their own nature free, not capable of being countermanded, or hindered; but those that are not in our power, are feeble, servile, liable to opposition, and not ours, but another's.

C H A P. III.

Remember then, that if you mistake those things for free, which nature hath made servile, and fancy that your own, which is indeed another's; you shall be sure to meet with many hindrances and disappointments, much trouble, and great distractions, and be continually finding fault both with gods and men. But if you take things right, as they really are, look upon no more to be your own, than indeed is so; and all that to be another's, which really belongs to him; nobody shall ever be able to put any constraint upon you, nobody shall check or disappoint you; you shall accuse nobody: shall complain of nothing, shall never do any thing unwillingly, shall receive harm from nobody, shall have no enemy; for no man will be able to do you any prejudice.

C H A P. IV.

Since therefore the advantages you propose to yourself, are so valuable, remember that you ought not to content yourself with a cold and moderate pursuit of them; but that some things must be wholly laid aside, and others you must be content to suspend for a while. But if you will needs be grasping at both, and expect to compass these, and at the same time attain unto honours and riches too, there will be great hazard of your losing the latter, by pursuing the former; but if not so; you will be sure to find yourself frustrated in all that can make you free and happy, while you pursue the latter.

C H A P.

C H A P. V.

When therefore any frightful and discouraging imagination assaults you, harden yourself, and meet it boldly, with this reflection, that it is only your apprehension of things, and not the real nature of the things themselves. Then bring it to the test, and examine it by such rules of morality as you are master of; but especially by this most material distinction, of things that are or are not in our power. And if upon enquiry it be found one of the latter sort, remember that it is what you are not at all concerned in, and think of it accordingly.

C H A P. VI.

Remember, that the thing which recommends any desire, is a promise and prospect of obtaining the object you are in pursuit of; as on the contrary, the thing which your aversion aims at, and proposes to you, is the escaping the evil you fear. And in these cases, he that is baulked of his desires, is an unfortunate, and he that is overtaken by the mischief he declines, is a miserable man. But now, if you confine your aversions to those evils only which are at the disposal of your own will, you can never be overtaken by any calamity you would decline; but if you extend them to such things as sickness, or poverty, or death, you will of necessity be miserable.

C H A P. VII.

Let your aversions then be taken off from all things out of your own power, and transferred to such things as are contrary to the nature of the things within your own power. And as for desires, lay them for the present wholly aside: for if you fix them upon things out of your power, you are sure to be unsuccessful; and if you would restrain them to fit and proper objects, such as come within it, this is not come to your turn yet. Let your mind therefore go no farther than to mere tendencies and propensions, to moderate and use these gently, cautiously, and without eagerness.

C H A P. VIII.

Remember upon all occasions, to reflect with yourself, of what nature and condition those things are, that minister delight, or are useful and beneficial to you, or that you have a natural tenderness for; and that these reflections may answer their end, make them familiar, by beginning at the flightest and most inconsiderable things, and so rising to the higher and more valuable. For instance; if you are fond of an earthen cup, consider it is but earthen ware, and you cannot

cannot be much troubled or surprized, whenever it happens to be broke. And if you be fond of a child or a wife, consider that these are of human, that is, of a frail and mortal nature; and thus your surprize and concern will be the less, when death takes either of them away from you.

C H A P. IX.

In every action you undertake, consider first with yourself, and weigh well the nature and circumstances of the thing; nay, though it be so slight a one, as going to bathe; represent to yourself before-hand, what accidents you may probably meet with. That in a bath there is often rude behaviour, dashing of water, jostling for passage, scurrilous language, and stealing. And when you have done thus, you may with more security go about the thing. To which purpose you will do well to say thus to yourself: my design is to bathe, but so it is too, to preserve my mind and reason undisturbed, while I do so. For after such wise preparation as this, if any thing intervene to obstruct your washing, this reflection will presently rise upon it: well, but this was not the only thing I proposed; that which I chiefly intended, is to keep my mind and reason undisturbed; and this I am sure can never be done, if I suffer every accident to discompose me

C H A P. X.

That which gives men disquiet, and makes their lives miserable, is not the nature of things as they really are, but the notions and opinions which they form to themselves concerning them. Thus even death, which we look upon as the most perplexing and dreadful, hath in truth, nothing of terror in it: for, if it had, Socrates must needs have feared it as much as we. But our opinion that it is evil, is the only thing that makes it so. Therefore, whenever we meet with obstructions and perplexities, or fall into troubles and disorders, let us be just, and not lay the blame where it is not due; but impute it all to our own selves, and our prejudicate opinions.

C H A P. XI.

Suffer not yourself to be exalted with any excellence that is not properly your own. If your horse should be transported with his beauty, and boast of it, this were tolerable in him: but when you value yourself, and brag of his beauty, consider, that you are not proud of any excellence in yourself, but in your horse. You will say then, what is a man's own? I answer, a right use of his ideas. And when
you

you manage these as you ought, then you may be allowed to please yourself. For this is being exalted with some excellence that is properly yours.

C H A P. XII.

As when a ship lies in port, and you go out for fresh water, you happen to meet with shell-fish, or fallads upon the coast; this is an accidental advantage, and beside your main purpose; but still your thoughts must be fixed upon the ship, and it should be your great care to attend the master's call; that so when he gives you the signal, you may quit all readily, and not be bound, and carried away by violence, as sheep must be served. So here in the affairs of the world, if it be your fortune, instead of fish or fallad, to light upon a beloved wife or child, which give an agreeable relish to life, none of these matters must be suffered to detain you. But when the master gives you the signal, all must be left, and the best of your way made to the ship. But if you are in years, be sure you never stir far from the ship, for fear you be out of the way when the master calls.

C H A P. XIII.

Trouble not yourself with wishing that things may be just as you would have them; but be well pleased they should be, just as they are, and then you will live easy.

C H A P. XIV.

Upon every fresh accident, turn your eyes inward; and examine how you are qualified to encounter it. If you see any very beautiful person, you will find continence to oppose against the temptation. If labour and difficulty come in your way, you will find a remedy in hardiness and resolution. If you lie under the obloquy of an ill tongue, patience and meekness are the proper fence against it. And thus if you do but prepare and use yourself by degrees, no accident whatever will be able to surprize or subdue you.

C H A P. XV.

Never use yourself to say, upon any occasion, that you have lost any thing; but restored it. If your wife or your child die, you have returned them to the owner. If your estate be taken from you, this too is paid back to the giver. But you'll say, he was a knave that defrauded me of it. Alas! what's that to the purpose? or how does it concern you, by what means, or what hand, he that gave it resume it to himself? trouble not yourself therefore about these matters, but while he permits the enjoyment, use it as a thing that is not your own, but another's; and let your concern

concern and affection for it, be just such as travellers have for an inn upon the road.

C H A P. XVI. XVII.

If you are indeed desirous to improve in wisdom and virtue, you must never allow yourself in such mean thoughts as these; I must follow the business of my calling close, or else I and my family shall starve; I must take pains with this boy of mine, and chastise him, or he will be ruined. These are the misgivings of an anxious mind, and unworthy a philosopher, whose first care should be the ease and quiet of his own breast. For a man had better perish for hunger, and preserve his mind from immoderate fear and concern, than to live in the greatest plenty, and continual perplexity with it. And it were a less evil for you, that your servant or your child were vicious, than that yourself should be perpetually unhappy with an anxious care to prevent it.

Use yourself therefore to little trials first; if a cruise of oil be broken, or a pint of your wine stolen, reflect immediately, that this is the purchase of constancy and a composed mind; and since nothing can be had free-cost, he that gets these so cheap hath a good bargain. So again: when you call your servant, consider, that it is possible he may not attend to you; or if he do, that he may not do what you command him. And it is too great an advantage that you give him over yourself, if you put it in his power, whether your mind shall be easy or no.

C H A P. XVIII.

If you would indeed improve in wisdom, you must be content to be thought foolish and stupid, for neglecting the things of the world.

C H A P. XIX.

If you desire that your wife, and children, and friends may never die, this is a senseless wish; for you would have what is not your own, to be in your own power; and would dispose of that which is another's. So again, if you desire that your boy may live without any faults, this is foolish too; for it is to wish, that vice and corruption may change their nature, and be no longer what they cannot but be. But if you will needs be wishing, and would wish so as not to be disappointed, this may be done; and therefore the best way is to practise upon that which is in your own power.

C H A P. XX.

That person is properly my lord and master, who hath it in his power to gratify my wishes, or to inflict my fears; to give what I desire to have, or to take from me what I am
loath

loath to part with. The only way then to preserve one's liberty is to restrain one's own passions, and to have neither desire nor aversion for any thing in the power of others; for he that does not so, is sure to be a slave as long as he lives.

C H A P. XXI.

Let it be your constant care, to behave yourself in all the affairs of human life, with the same decency that you would at a public entertainment. If any thing be offered you, receive it with modesty; if it pass by you, and be sent to another, do not withhold it from him, or keep what was not intended you. If it be not yet come down so low, shew not yourself eager, nor snatch at it greedily, but wait patiently, till it comes to your turn. Manage yourself with the same good manners and reservedness in case of a wife, or children, or honours, or riches, or power and preferment. This will render you worthy to be entertained by the Gods. But if you can conquer your appetite so far, as even to refuse and disdain the delicious meats that are set before you; this will not only qualify you to feast with the Gods, but exalt you to the same dignity and perfection with them too. Such was Diogenes and Heraclitus, and those other renowned heroes, who by this generous scorn were justly esteemed and in reality were divine persons.

C H A P. XXII.

When you see a neighbour in tears, and hear him lament the absence of his son, the hazards of his voyage into some remote part of the world, or the loss of his estate; keep upon your guard, for fear lest some false ideas that may arise upon these occasions, surprize you into a mistake, as if this man was really miserable, upon the account of these outward accidents. But be sure to distinguish wisely, and tell yourself immediately, that the thing which really affects this person is not really the accident itself, (for other people, under his circumstances, are not equally afflicted with it) but merely the opinion which he hath formed to himself concerning this accident. Notwithstanding all which, you may be allowed, as far as expressions and outward behaviour go, to comply with him; and if occasion require, to bear a part in his sighs, and tears too; but then you must be sure to take care, that this compliance does not infect your mind, nor betray you to an inward and real sorrow, upon any such account.

C H A P. XXIII.

Remember, that the world is a theatre, and that your part in this play of life is determined by the poet; upon him
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it must depend, whether you shall act a long or a short one ; whether your character shall be high or low : if therefore he assign you that of a beggar, take care to humour it well ; if a cripple, or a prince, or a private obscure man, or whatever it be, make the best of it : for consider, that the playing of the part assigned you commendably, depends upon yourself. This is your business ; but the giving out of the parts, and choosing the actors, is not your's, but another person's.

C H A P. XXIV.

When the ravens croak, or any other ominous thing happens, let not any superstitious fancies disturb or affright you : but have immediate recourse to this distinction, for the quieting your fears, that nothing of this kind can bode ill to you : to your body, or your estate, or your reputation, or your wife, or your children, 'tis possible it may ; but as for yourself, 'tis in your own power to make every thing auspicious to you ; because whatever disaster happens in any of the fore-mentioned respects, you may, if you please, reap some very considerable advantage from it.

C H A P. XXV.

It is in your power always to come off conqueror, provided you will never engage in any combats, but such whose successes will be determined by your own choice.

C H A P. XXVI.

Take heed when you see any person advanced to an eminent station of honour or power, or any other kind of prosperity, that you be not presently surpris'd with a false idea of his condition, and rashly pronounce him happy. For if all the happiness and tranquillity of our minds, depend upon things within our own power, there can be no room for envy or emulation. And you yourself, when you consider, do not desire to be a general, or a senator, or a consul, but to be free and easy. Now the only way to be so, is to despise the world, and every thing that is out of your own power.

C H A P. XXVII.

Remember that when any man reviles or strikes you, it is not the tongue that gives you the opprobrious language, or the hand that deals the blow, that injures or affronts you ; but it is your own resentment of it, as an injury or affront that makes it such to you. When therefore you are provoked, this is owing entirely to your own apprehensions of the thing ; and especially guard yourself well against the first impressions ; for if you can but so far subdue your passion, as to gain time for cooler thoughts, you will easily attain to a good government of yourself afterwards.

C H A P. XXVIII.

But be sure to keep death, persecution and banishment, and all those calamities which mankind are most afraid of, constantly before your eyes, and let them be very familiar to your minds. But, above all, let death be ever present there: for you will find this a most excellent remedy against base and mean thoughts, and a powerful restraint to all immoderate desires.

C H A P. XXIX.

If you resolve to make wisdom and virtue the study and business of your life, you must be sure to arm yourself before-hand against all the inconveniencies and discouragements that are like to attend this resolution. Imagine that you shall meet with many scoffs, and much derision; and that people will upbraid you with turning philosopher all on the sudden; and ask in scorn, what is the meaning of all this affected gravity, and these disdainful looks? but be not you affected or supercilious; only stick close to whatever you are in your judgment convinced is virtuous and becoming; and consider this as your proper station, assigned you by God, which you must not quit upon any terms. And remember, that if you persevere in goodness, those very men who derided you at first, will afterwards turn your admirers. But if you give way to their reproaches, and are vanquished by them, you will then render yourself doubly, and most deservedly ridiculous.

C H A P. XXX.

If you ever happen to accommodate yourself to the humours of the world, for the sake of reputation and applause; take notice, that this is below a philosopher. And therefore content yourself upon all occasions with really being what you would be thought. But if you will needs be thought so too, deserve your own good opinion, and that will be sufficient.

C H A P. XXXI.

Never perplex yourself with anxious thoughts like these; 'I shall lead a wretched obscure life, without any name, or notice taken of me.' For if you suppose (as this complaint evidently does) that obscurity and disrespect is an evil, consider that it is no more in the power of any but yourself to bring any evil upon you, than it is to bring any benefit or dishonesty upon you. But, besides, pray consider, was it any part of your proper business, to be chosen into a place of command, or to be admitted to, or caressed at public entertainments? you must allow it was not. Where is the dis-

respect then? and what just reflection can it be upon you, if you are not? besides, why should you say, you shall be despised, and have no name or notice taken of you, when your business lies wholly in matters at the disposal of your own will, and for which consequently you have it in your own power to make yourself as valuable as you please? 'but your friends will be never the better for you.' What do you call being never the better? you will not furnish them with money, nor have interest enough to give them the privileges of citizens of Rome. And why should you trouble yourself for this? who told you, that this was ever incumbent upon you, or one of those things in your own power which you ought to look upon as a duty? or how can it be expected, you should bestow that upon another which you are not possess'd of yourself? 'but your friends will answer, pray get it then, that you may impart to us.' Yes, I will, with all my heart, provided you can direct me how I may attain these things, and at the same time preserve my integrity, and modesty, and true greatness of soul, inviolate. But if you desire me to part with my own real good, that I may procure you some imaginary one only; this is the greatest injustice, and the greatest folly imaginable. And which of these do you esteem the more valuable; money, or a true, virtuous, and modest friend? Therefore it would better become you to assist my virtue, than to expect such things from me as cannot be had, but at the expence of that. 'But it will be objected again, that your country receives no advantages from you.' What advantage do you mean? you will not build public porticos, nor bagnios, nor exchanges? and what if you do not? does your country expect to be furnished with arms from a shoemaker, or shoes from a smith? surely if every one do it service in his own way, this is all that can in reason be required. And shall you then be thought to have done it none, if you make an honest and good patriot? no sure; you are very far from being an useless member of the commonwealth, when you do so. Well, but what rank then, what place (you'll say) shall you have in the commonwealth? why truly, even just such a one as is consistent with your integrity and modesty. But if once you part with these, upon a pretence of promoting the public good; know, that you are less capable of serving your country, when you are grown knavish and impudent.

C H A P. XXXII.

It is possible, you observe some other person more caressed than yourself; invited to entertainments, when you are left out;

out ; saluted before you are taken any notice of ; thought more proper to advise with, and his counsel followed rather than yours. But are these respects paid him, good things, or are they evil ? if they deserve to be esteemed good, this ought to be matter of joy to you, that that person is happy in them : but if they be evil, how unreasonable is it to be troubled, that they have not fallen to your own share ? besides, consider, I pray, that it is not possible you should have these civilities paid to you in the same degree that others have ; because the profession you have taken upon you, will not suffer you to do the same things to deserve them that others do. And how can it be expected, that a man who thinks the trouble of waiting at a great man's levee below him, should have the same interest with one that constantly pays his morning devotions there ? or one, that only minds his own business, with another that is eternally cringing, and fawning, and wriggling himself into a lord's train ; one that will not strain a point to commend him ; with a parasite, that is ever blowing him up with his own praise, that indulges all his vices, and admires his follies and his nonsense ? at this rate, you are a very unjust, and a most unreasonable man ; for you expect to receive that gratis, which is really set to sale, and cannot be obtained without paying the price : for instance now, and to use a very familiar one. You enquire in the market, how lettuce go ? and are told, they are a half-penny a-piece. Suppose now, another person bids and pays, and takes them ; and you will neither bid, nor pay, and go without them ; is there any wrong done you ? or hath the buyer a better bargain than you ? he parted with his money, and hath the salad ; you have no salad indeed, but you have kept your money ; just so it is in the case before us. You were not invited to a great man's table ; the reason is, because you did not buy the invitation, pay the price, and you may have it ; and that price is, commendation and flattery. If therefore you think the thing for your advantage, it is set to sale, and you know the market rates. But if you expect it should come without making payments, you are very unreasonable. And if it be thought too dear, then sure you have no reason to complain ; for, though you have not his lordship's dinner, yet you have something as good in the room of it ; for you have the satisfaction of keeping the price in your own hand still ; that is, of not commending a man against truth and conscience ;

‘ * [and of avoiding his formal haughty reception of you, which carries in it a thousand times more of insolence than civility].’

C H A P. XXXIII.

We cannot be at a loss, what the condition of things is by nature, what her laws and methods, nor how men ought to deport themselves, with regard to them: for these are things so plain, that all the world at one time or other, are universally agreed about them. For instance, if a neighbour's child happen to break a glass, we presently answer, that this is a very common accident. Now the application that ought to be made from hence is, that when one of our own happens to be broken, we should no more think it extraordinary, nor suffer it to give us any greater disturbance, than when it was another man's case. And this trivial example, should prepare us for bearing casualties of greater consequence, with the like temper. When any of our acquaintance buries a child, or a wife, every body is ready to mitigate the loss, with the reflection, that all men are mortal, and that this is what all men have therefore reason to expect. But when the misfortune comes home to ourselves, then we give a loose to our passions, and indulge our lamentations and bitter complaints. Now these things ought quite otherwise to awaken the same considerations; and it is but reasonable, that what we thought a good argument to moderate the resentments of other people, should be applied with the same efficacy, to restrain the excesses of our own.

C H A P. XXXIV.

As no man sets up a mark, with a design to shoot beside it, so neither hath the maker of the world formed any such real being, as evil in it.

C H A P. XXXV.

If any one should take upon him to expose your body to be abused by every man you meet, you would resent it as an insupportable insolence and affront. And ought you not then to be much ashamed of yourself, for enslaving and exposing your mind to every one that is disposed to take the advantage? for so indeed you do, when you put it in the power of every malicious tongue, to disturb the inward peace, and order of your breast. For this reason, before you attempt any thing, weigh diligently with yourself, the several difficulties it is like to be incumbered with, the circumstances
preliminary

* These words are not in Simplicius's copy: but being generally found in the rest, I have inserted them in crotchets.

preliminary to, and consequent upon it. For unless you come well settled with this consideration, you will afterwards be discouraged; and what you begun with eagerness and vigour, you will desist from with cowardice and shame.

C H A P. XXXVI.

You are extremely desirous to win the Olympick crown. I wish the same for myself too; and look upon it as an immortal honour. But not so fast; consider the preparations necessary to such an undertaking, and the accidents that may follow upon it; and then let me hear you say you'll attempt it. You must be confined to a strict regimen, must be cramm'd with meat when you have no appetite, must abstain wholly from boiled meats, must exercise whether you be disposed to it or no, whether it be hot or cold, must drink nothing but what is warm, nor any wine, but in such proportions as shall be thought proper for you. In a word, you must resign yourself up to your governor, with as absolute an obedience as you would to a physician. When all this hardship is mastered, you have all the chances of combat to go through still. And here it is many a man's fortune to break an arm, or put out a leg, to be thrown by his adversary, and get nothing but a mouthful of dust for his pains; and, as it may happen, to be lashed and beaten, and become the jest and scorn of the spectators. Lay all these things together, and then, perhaps, your courage may be cooled. But if upon considering them well, you nevertheless retain your resolution, then are you fit to set about the pursuit of what you so much desire. Otherwise you will come off like little children, who in their sports act sometimes wrestlers, and sometimes fiddlers; now they are fencers, and play prizes; then they turn trumpeters, and go to war; and by and by build a stage, and act plays. Just so we shall have you, one while an Olympic fighter, and another time a gladiator, by and by an orator, and after that a philosopher, but nothing long, except a ridiculous whiffler, a mere ape, that mimick all you see, and venture at all professions, but stick to none. And all this is occasioned by your taking things upon you hand over head, without being seasoned and duly prepared for them, but either with a rash heat or fickle inclination. Thus it is with many people, when they see an eminent philosopher, or hear him quoted with admiration and respect (as, how excellently did Socrates write on such a subject; sure no man was ever like him,) nothing will serve their turn, but these hotspurs must needs be philo-

phers too, and each of them does not doubt, but he shall make a Socrates in time.

C H A P XXXVII.

No I advise thee, friend, first of all to consider perfectly the nature of the thing thou wouldst undertake, and then thy own qualifications for it, whether this be what thou art cut out for, or no. Examine thy limbs, and thy sinews; every man is not built for the Olympick exercises. Do you imagine, when you apply yourself to philosophy, that you can be allowed to live at the same rate you do now? to indulge your appetite, and be as nice in all you eat and drink? alas! you must prepare for want of sleep, for hard labour, for absence from your family and your friends, for contempt and insolence from your inferiors, and to have others, less worthy, put over your head in preferments, countenanced more than you in courts of justice and respected more in conversation. Sit down now, and ask yourself, if the prize be worth all this pains! whether you can be content, at so dear a rate, to purchase an equal temper, a quiet mind, perfect freedom, and unmoveable constancy. If you think the price set upon these things too high, leave them for some other purchaser, and do not expose yourself, like those ridiculous boys I mentioned; by being a philosopher this hour, and an exciseman the next; a school-master to-day, and a states-man to-morrow. These things are not for your credit. In short, you have but one man to make, and you may make him either a good or a bad one. You must either make yourself, or the world, your care. In a word, you must be either a fool, or a philosopher.

C H A P. XXXVIII.

It may be said, generally speaking, that the quality of the persons we converse with, and the mutual relations they bear, is the true standard of a man's duty and behaviour towards them. Thus my duty to a father is to assist and take care of him; to support his age and his infirmities; to yield to him, and pay him service and respect upon all occasions, and to receive both his reproofs and his chastisements with patience and submission. But you'll say, he is a rigorous and unnatural father. What's that to the purpose? you are to remember, this obligation to duty does not arise from the consideration of his goodness, but from the relation he bears to us: no failings of his can make him cease to be a father, and consequently none can absolve you from the obedience of a son. Your brother hath done you an injury; but do not suppose that this dispenses with the kindness you owe him:

you

you are still to observe what becomes you; not to imitate what misbecame him. Besides, nobody can do you a real injury, without your own concurrence: you are not one whit the worse, unless you think yourself so. After this manner, it will be easy to discover what is fit for you upon all occasions. For it is but considering yourself under the several qualities of a neighbour, or a subject, or a civil magistrate, or a military officer, and you will soon discern what behaviour is proper from, or to a person, in each of these stations respectively.

C H A P. XXXIX.

Take notice, that the principal and most important duty in religion, is to possess our minds with just and becoming notions of the Gods; to believe that there are such supreme beings, and that they govern and dispose all the affairs of the world with a just and good providence. And, in agreement to such a persuasion, to dispose yourself for a ready and reverent obedience, and a perfect acquiescence in all their dispensations; and this submission is to be the effect of choice, and not constraint; as considering, that all events are ordered by a most wise and excellent mind: for this is the only principle that can secure you from a querulous temper, and prevent all the impious murmurings, which men are used to utter, who imagine themselves neglected, and their merits over-looked by a partial Deity. Now for attaining to the good disposition I have been describing, there is but one possible method, viz. to disregard the things of the world, and be fully satisfied, that there is no happiness or misery in any other thing, but what Nature hath put within your own power and choice. For, so long as you suppose any external enjoyments capable of making you happy, or the want of them miserable, you must unavoidably blame the disposers of them, as oft as you meet with any disappointment in your hopes, or fall into any calamity you fear. This is a principle fixed in all creatures by nature, and nothing can change or remove it, to run away from all that seems hurtful and destructive, and to have an aversion for the causes of these things to us. And so likewise to pursue and court the contrary, and love and admire the persons we owe our good to. So that no man can take pleasure in the supposed author of his mischief, any more than in the mischief itself. Hence it is, that sons complain of their fathers, and reproach them for not letting them into a greater share of their estates, in which they place their happiness. Hence Polyuces and Eteocles engaged in that unnatural war, because they placed

placed their happiness in a crown. Hence the husbandman cries out against God, when the season is unkindly; and the merchant repines at storms, and losses at sea, and masters of families at the death of their beloved wife and children. Now, no man can have religion, without mixing some prospect of advantage with it; nor can we heartily serve and adore a being, of whose justice and kindness we have not a good opinion. So that by making it our business to regulate our desires and our aversions, and direct them to worthy and proper objects; we do at the same time most effectually secure our piety. It is necessary also, that you should offer sacrifices, and conform to the custom of your country in the exercise of religion; and that all things of this kind be performed with sincerity and devotion; not slovenly and carelessly, but with a decent application and respect; and that your offerings be, according to your ability, so tempered, as neither to betray an unwillingness or fordid grudging in one extreme, nor to run out into the other of profuseness and ostentation.

C H A P. XL.

When you consult the oracle, remember it is only the event that you are ignorant of, and come to be instructed in. But though you do not know what that shall be particularly, yet philosophy, (if you have any,) hath already taught you, of what quality and consequence it shall prove to you: for you are satisfied before-hand, that if it be any of the things out of our own power, it must needs be indifferent in its own nature, and neither good nor bad of itself. Therefore, when these occasions call you abroad, leave all your hopes and fears behind you; and do not approach the prophet with such anxious concern, as if you were to hear your doom from his mouth; but behave yourself as becomes a man fully persuaded, that no external accident is any thing to you, and that nothing can possibly happen, but what by good management may be converted to your advantage, though all the world should endeavour to obstruct it. When therefore you address the Gods, come boldly, as one that asks their advice; and withal, when they have given it, be all compliance; for consider whose counsel you have asked, and how impious a disrespect it would be not to follow it. When therefore you apply yourself to the oracle, observe Socrates his rule, to ask no questions, but what the event is, the only material consideration to be cleared in; they should be matters of great importance and difficulty, and such as are not capable of resolution, by reason, or art, or any human methods.

methods. But if you are in dispute, whether you ought to assist your friend in distress, or expose your person for the defence of your country; these are not questions fit to be put, because they answer themselves: for though the sacrifice be never so inauspicious, though it should portend flight or banishment, loss of limbs, or loss of life; yet still reason and duty will tell you, that in despite of all these hazards, you must not desert those that have a right to your service and assistance. And therefore, in this case, you need no other determination than that memorable one, which Apollo gave so long since, when he thrust that wretch out of his temple, who suffered his friend to perish for want of help.

C H A P. XLI.

Consider with yourself seriously, what figure is most fit for you to make in the world; and then fix upon a method and rule in order hereunto; which be sure to observe nicely, both at home alone, and abroad in company.

C H A P. XLII.

Let one of your principal rules be silence; and when you discourse, confine yourself to such subjects as are necessary, and express your sense in as few words as you can. But if an opportunity happens, as sometimes perhaps it will, that makes it reasonable for you to start the discourse, let it not be upon any of the common topics of talk, such as plays, horse-races, or fencers, or fashions, or meats, or wines, or entertainments; which the generality of the world use to make the subject of their conversation. But, above all things, take care not to talk of other people, neither so as to censure their conduct, nor to be lavish in their commendation, nor to make invidious comparisons between one and another.

C H A P. XLIII.

Whenever you happen into company, where you have authority and influence enough to do it, try to change the discourse, and bring it to becoming subjects: but if you are among people of another temper, and such as will not endure restraint or reproof, then hold your own tongue.

C H A P. XLIV.

Laugh but upon few occasions; and when you do, let it not be much, nor loud.

C H A P. XLV.

If it be possible, avoid swearing altogether; but if you cannot do that absolutely, yet be sure to decline it as much as you can.

C H A P. XLVI.

Decline all public entertainments, and mixed companies; but if any extraordinary occasion call you to them, keep a strict guard upon yourself lest you be infected with rude and vulgar conversation; for know, that though a man be never so clear himself, yet by frequenting company that are tainted, he will of necessity contract some pollution from them.

C H A P. XLVII.

Let use and necessity be the rule of all the provisions you make for the body. Chuse you meat and drink, apparel, house, and retinue of such kinds, and in such proportions as will most conduce to these purposes. But as for all beyond this, which ministers to vanity or luxury, retrench and despise it.

C H A P. XLVIII.

Abstain from familiarities with women before marriage, as much as possibly you can; at least, if you indulge yourself in any liberties of this kind, be sure to wrong no man's bed, nor transgress any law. But how perfect soever your own chastity may be, let not the conceit of this make you troublesome to others that are more frail: and be not too lavish either in reproving their failings, nor in commendation of your own virtue.

C H A P. XLIX.

If you happen to be told at any time, that another person hath spoken ill of you, never trouble yourself to confute the report, or excuse the thing; but rather put all up with this reply; that you have several other faults besides that, and if he had known you more, he would have spoke worse.

C H A P. L.

It is by no means convenient that you should frequent the theatres; but if any occasion happen to call you thither, discover no concern but for yourself alone. That is, do not wish the success any other than it is, or that the victory should fall on any person, except him that gains it. For this will keep your mind free and disengaged. Let your behaviour there be easy and sedate, not betraying any transport of the mind, by shouting or loud laughter, or long and vehement emotions. So again, when the play is over, do not discourse much of what you saw there, nor enlarge upon things for which you are never the better: for if you do, this plainly implies, that the entertainment hath got within you, and that you admired, and were highly pleased with it.

C H A P. LI.

Be not fond of going to every body's rehearſals ; but when you do, be ſure to preſerve a grave and ſedate temper ; but do not run into the other extreme neither, of rude and unmannerly moroſeneſs.

C H A P. LII.

When you are engaged in buſineſs with any perſon, but eſpecially if it be a man of quality and power, conſider with yourſelf, how Socrates and Zeno would have behaved themſelves upon this occaſion, and then you will never be at a loſs, how to manage your affair with decency, and to advantage

C H A P. LIII.

When your occaſions make it neceſſary to viſit a man of quality, reflect with yourſelf before you go what may happen to you. Poſſibly he may not be at home ; or, if he be, that he will not be ſpoken with ; that the porter may ſhut the door rudely upon you ; that you may wait in the hall among the footmen ; that none of them will carry your meſage to his lord ; or, if they do, that you will meet with nothing but ſcorn and neglect. When you have prepared yourſelf thus, if you think it worth your while to go upon ſuch terms, do it ; and bear whatever happens as you ought. But do not repine afterwards, and ſay with yourſelf, that the buſineſs was not worth all this trouble ; for that is a reflection unbecoming a philoſopher, and ſhews a vulgar ſoul, not reconciled ſufficiently to the accidents of the world.

C H A P. LIV.

In familiar converſation with your friends and acquaintance, do not make it your buſineſs to entertain the company with tedious narratives of yourſelf, and your own affairs. Conſider, that their reſentments and yours are very different upon theſe occaſions. And though the exploits by which you have ſignalized yourſelf, the ſucceſſes you have obtained, the dangers you have encountered, or the afflictions you have undergone, may be a very agreeable ſtory to yourſelf to tell, yet it will not be equally ſo for others to hear.

C H A P. LV.

As little will it become you to render yourſelf the common buffoon, and be always trying to make the company laugh ; for this is a very nice and tickliſh thing, exceeding apt to degenerate into vice and folly, and, (obſerve them when you will,) he that only ſtudies men's diverſion, ſhall be ſure at the ſame time to loſe their reſpect.

C H A P. LVI.

Of all kinds of discourse, none is more unsafe, none more despicable than that which breaks in upon modesty and good-manners. Whenever therefore any person in your presence flies out into obscenity, (if so great a liberty can decently be taken,) reprove him publicly, and put a stop to his lewd talk. But if that cannot conveniently be done, yet at least do yourself the justice to disapprove it; and by forbearing to join with him, by blushing for him, and by chiding looks, let all the company see plainly, that you detest his filthy ribaldry.

C H A P. LVII.

When the idea of any pleasure strikes your imagination, as you must in other cases, so should you in this, especially stand upon your guard, and not suffer yourself to be hurried away with the impetuous torrent. Run not eagerly upon enjoyment, nor improve the thought into action; but take time to consider; and let that time be employed in making a just computation between the duration of the pleasure, and that of the repentance sure to follow it; and then you will not fail to check your inclinations, and chide yourself for indulging them in any degree at all. Consider further too, that the denying of those inclinations will certainly give you an inward joy, and instead of being reproached by your own conscience; you shall be comforted and commended by it. But if upon mature deliberation, the thing you are moved to, appear no way inconvenient, you may gratify your appetite, but you must not let it loose; for even innocent enjoyments require a straight reign, and a steady hand, for fear the impression be too strong and powerful, and the pleasures of sense charm and captivate your reason. And therefore, even in these cases too, represent to yourself the inward complacency of having done well, and wisely; and the triumphs of a good conscience, after subduing temptations.

C H A P. LVIII.

When, upon mature deliberation, you are persuaded a thing is fit to be done, do it boldly; and do not affect privacy in it, nor concern yourself at all, what impertinent censures or reflections the world will pass upon it. For if the thing be not just and innocent, it ought not to be attempted at all, though never so secretly. And if it be, you do very foolishly to stand in fear of those, who will themselves do ill in censuring and condemning what you do well.

C H A P.

C H A P. LIX.

As this sentence, it is day, and, it is night, if you take it apart, is most true; but if you join it together, is absolutely false, so for a man, at a public entertainment, to carve himself the best and greatest share; though if he consider his own body singly, it might be well enough; yet, in regard of that common right which this invitation gives to all that are present, it is most unbecoming and unreasonable. And therefore, when you eat abroad, remember that you are to look farther than the bare satisfying of your own appetite; and observe all that decency and respect, which is due both to the company you are joined with, and to the master of the house, that invited you.

C H A P. LX.

If you take upon you a character above your capacity, you fall into this twofold inconvenience, first to miscarry in what you have undertaken, and then to loose the opportunity of undertaking somewhat else, more proportionable to your ability, in which you might have come off with honour.

C H A P. LXI.

As in walking it is your great care, not to run your foot upon a nail, or to tread awry, and strain your leg; so let it be in all the affairs in human life, not to hurt your mind, nor offend your judgment. And this rule, if you observe it carefully in all your deportment, will be a mighty security to you in your undertakings.

C H A P. LXII.

The necessities of the body are the proper measure of our care for the things of the world; and those that can supply these are enough, as the shoe is said to fit the man, that answers to the bigness of the foot. But if once you leave this rule, and exceed those necessities, then you are carried into all the extravagancies in the world. Then you do not value your shoe for fitting the foot, unless it be gilded too, and afterwards from gilding you go to a rich purple: and from that again, to having it studded, and set with jewels. For when once a man hath exceeded the bounds of moderation and convenience, he never knows where to stop.

C H A P. LXIII.

When women are grown up to fourteen, they begin to be courted and caressed; then they think that the recommending themselves to the affections of the men is the only business they have to attend to, and so presently fall to tricking, and dressing, and practising all the little engaging arts peculiar to their sex: in these they place all their hopes,

as they do all their happiness in the success of them. But it is fit, they should be given to understand, that there are other attractions much more powerful than these; that the respect we pay them, is not due to their beauty, so much as to their modesty, and innocence, and unaffected virtue. And that these are the true, the irresistible charms, such as will make the surest and most lasting conquests.

C H A P. LXIV.

There is no surer sign of stupidity, and want of sense, than to trifle away a great deal of time in things relating to the body, as to be long at exercise, or at meals, or in drinking, or in the other functions of nature. For we ought to look upon all that is done to the body, as things by the by, and the improvement of the soul, as that which challenges our time, and is the true and main end, and business of our lives.

C H A P. LXV.

When any man does you an injury, or reflects upon your good name, consider with yourself, that he does this out of a persuasion, that it is no more than what you deserve, and what it becomes him to say or do. And it cannot be expected that your opinion of things, but his own, should give law to his behaviour. Now, if that opinion of his be erroneous, the misfortune is not yours, but his who is thus led into mistakes concerning you. For the truth of a proposition is not shaken one whit, by a man's supposing it to be false; the consequence is not the worse, but the person that judges amiss of it is. Such considerations as these may serve to dispose you to patience and meekness; and by degrees you will be able to bear the most scurrilous reproaches, and think the bitterest, and most insolent traducer, worth no other return than this mild answer, that these, it seems, are his thoughts of you, and it is not strange, that man should vent his own opinion freely, and act according to it.

C H A P. LXVI.

Every thing hath two handles, the one soft and manageable, the other such as will not endure to be touched. If then your brother do you an injury, do not take it by the hot and hard handle, by representing to yourself all the aggravating circumstances of the fact; but look rather on the soft side, and extenuate it as much as is possible, by considering the nearness of the relation, and the long friendship and familiarity, obligations to kindness, which a
single

single provocation ought not to dissolve. And thus you will take the accident by its manageable handle.

C H A P. LXVII.

There is no consequence or necessary connection at all between these assertions: I am richer than you, therefore I am a better man than you; or, I am more learned, or eloquent than you, therefore I am better than you. But all the inferences that can be made from such comparisons, is only this: I am a richer man than you, therefore my estate is larger than yours; I am more eloquent than you, therefore my expressions are more proper, and my style more delicate than yours. And what is all this to the purpose? for neither the estate nor the style is the man: and consequently these may be the better, and yet you may not be one whit the better.

C H A P. LXVIII.

If any man bathes too soon, do not you presently say, he hath done ill in it; but only, that he did it early. If a man drink a great deal of wine, do not censure him for having done ill; but only say, that he drinks a great deal: for how is it possible for you to know whether he did ill or no, unless you were conscious of his intentions, and saw the grounds he went upon? and this caution, which I here advise you, is the only happy way to prevent that common injury and inconvenience, of determining rashly upon outward appearances, and pronouncing peremptorily concerning things that you do not know.

C H A P. LXIX.

Never profess yourself a philosopher, nor talk much of rules and wise observations, among the ignorant and vulgar; but let your rules be seen in your practice. Thus, when you are at a public entertainment, discourse not of temperance and moderation to the company; but let your own example teach it them; and remember that Socrates, upon all occasions, declined ostentation; inasmuch, that when some persons in derision came to him, and desired him to recommend them to a philosopher, he carried them to some that professed themselves such, without expressing the least indignation at the affront they had put upon him.

C H A P. LXX.

Nay, if you happen in conversation with ignorant and common men, though they start a discourse concerning some point in philosophy, do you forbear joining with them in it: for when men are forward to vent their notions, it is a shrewd sign they are not well digested. It is possible your
silence

silence may be interpreted ignorance, and that some of the company may be confident, and rude enough to tell you so. But if you hear this reproach without being concerned, then be assured your philosophy begins to have its due effect: for, as sheep do not give up again the grass they have eaten, to shew how well they are fed; but prove the goodness of the pasture and their own care, by concocting their meat well, and bringing a large fleece, and giving large quantities of milk, so must you approve the excellence of your doctrines to the world, not by disputes and plausible harangues, but by digesting them into practice, and growing strong in virtue.

C H A P. LXXI.

If you have so far mastered your appetite, as to have brought your body to coarse fare, and to be well contented with mere necessaries, do not glory in your abstemious diet. And if you drink nothing but water, proclaim not your own sobriety upon every occasion: or, if you would inure yourself to hardship, do it for your own benefit, not to attract the admiration of other people. Let vain glorious fools embrace statues in the streets, to shew the croud how long they can endure the cold, but let your trials of yourself be private: and if you would be hardy in good earnest, when you are almost quite parched with extreme thirst, take cold water in your mouth; then deny yourself the satisfaction of drinking, and spit it out again, and tell nobody.

C H A P. LXXII.

It is the peculiar quality, and a character of an undisciplined man, and a man of the world, to expect no advantage, and to apprehend no mischief from himself, but all from objects without him: whereas the philosopher, quite contrary, looks only inward, and apprehends no good or evil can happen to him, but from himself alone.

C H A P. LXXIII.

The marks that a proficient in philosophy may be known by, are such as these. He is not inquisitive or busy in other men's matters, so as to censure, or to commend; to accuse, or to complain of any body. He never talks big of himself, nor magnifies his own virtue or wisdom. When he falls under any hindrance or disappointment in his designs, he blames none but himself. If any person commend him, he smiles within himself, and receives it with a secret disdain; and if other people find fault with him, he is not at all solicitous in his own vindication. His whole behaviour

is like that of a sick man upon recovery, full of caution and fear lest he should relapse again, and injure his advances towards health before it be confirmed and perfectly sound. As for desire, he hath utterly abandoned it, except what depends upon his own self; and aversions he hath none, but to such objects only as are vicious and repugnant to nature and reason: the affections and appetites which nature made strong, he hath abated and taken off all the edge and eagerness of them. If he be disparaged, and pass for an ignorant or insensible man, he values it not. And to sum up all in a word, he is exceeding jealous of himself, and observes every motion of his mind as rigorously, as a man would watch a thief, or an enemy that lies lurking to rob or kill him.

C H A P. LXXIV.

If you observe any man value himself for understanding Chrysippus's book thoroughly, and giving a just explanation of it; represent to yourself the intolerable absurdity of such a man's pride by this single reflection, that if Chrysippus's writings had not been obscure, this expounder would have had nothing to brag of. Well, but what is it that I think most worthy my study? why, my duty resulting from the condition of my nature. I desire to know then, who it is that can teach me this duty, and I am told Chrysippus can. Upon this information I apply myself to the reading his book; I read, but I do not understand him. My next care then is to look out a good expositor. In all this I have done no great matter. For when by the help of this exposition I comprehend his meaning, yet still I want the practical part; and this in truth is the only valuable progress. For, if I rest in the author, or the commentator, and content myself with a bare understanding, or apt explanation; I have forgot the matter I took in hand, and am no longer studying the perfections of a philosopher, but those of a grammarian. The difference is only this, that whereas I have chosen Chrysippus to exercise my talent upon, he would have pitched rather upon Homer, or some other classic author. But this I am sure of, that the more capable I am thought of explaining Chrysippus, the more I ought to be out of countenance, if what I can teach others so well, I do not take due care to practise as exactly myself.

C H A P. LXXV.

Whatever directions are given you, look upon them as so many laws, that have a binding power, and such as you

cannot without impiety depart from : persevere therefore in the observance of them all, and be not diverted from your duty by any idle reflections the silly world may make upon you : for their censures are not in your power, and consequently should be no part of your concern.

C H A P. LXXVI.

Up then, and be doing : how long will you defer your own happiness, and neglect the due observance of those directions that shew you the way to it, and the dictates of reason, which, if duly followed, would always chuse the best ! you have the rules and precepts to this purpose laid plainly before your eyes ; you have perused and assented to the truth and equity of them ; what master do you stay for now ! whom can you with any colour lay these delays of reformation upon ? you are past the giddiness of youth, and have all the advantages of sound reason, and a ripe judgment. If you neglect this opportunity, and grow slothful now, and make one resolution after another, and fix first one day, and then another, for the turning over a new leaf with yourself, and still do nothing, you will cheat yourself, and go backwards, and at last drop out of the world, not one jot a better man than you came into it. Lose no time then, but set about a good life just now ; and let the determinations of right reason be an inviolable law to you from this very moment. If you meet with a discouraging difficulty, or an enticing pleasure ; if you are invited by a prospect of honour, or affrighted with a fear of disgrace, encounter the temptation bravely, whatever it be. Remember this is the combat you are called to ; this is the field in which you are to signalize yourself, and there is no declining the trial ; all your fortunes depend upon one engagement ; and the ground you have gotten heretofore, must either be maintained by one gallant victory, or lost by one base retreat. It was thus that Socrates grew so great, by putting himself forward upon all occasions, pushing every advantage as far as it would go, and never hearkening to any other persuasions but those of his own reason. And if you are not so great a man as Socrates, yet it will become you to live and act as if you intended in time to be as great as he.

C H A P. LXXVII.

The first and most useful topic in philosophy, is the moral part, which teaches men their duty ; as for instance, that they should not lie : the second is the demonstrative part, which

which gives us infallible proofs of it, and shews us evident reasons wherefore we ought not to lie: the third is the distinguishing and argumentative part, which instructs us what a demonstration is, and how this in the case before us is one; what is a consequence, what a contradiction, what is true, and what is false; now from hence it is plain, that the last of these is subservient to the second; that the second is subordinate to the first, and that the first is the most important and necessary point of all: that which all our studies should be directed to, and wherein they should all center and rest at last. But we quite invert this order. The third employs most of our time and pains, and the first is not thought worth either: so that by a strange absurdity we commit the crime, and at the same time value ourselves exceedingly, for being able to demonstrate beyond all contradiction, that we ought not to do it.

C H A P. LXXVIII.

In every undertaking, we shall do well to resign ourselves to the disposal of Providence, in some such ejaculation as this:

Conduct me, Jove, and thou, O powerful fate,
 In every enterprize, in every state,
 As you determine: for I must obey
 The wise injunctions which you on me lay.
 For should I at your dread decrees repine,
 And strive your secret order to decline:
 I should but labour wickedly in vain,
 And struggle with an everlasting chain,
 And after all, be dragg'd along with pain. }

C H A P. LXXIX.

To the same purpose that other.

He that submits to Destiny's decrees,
 Is justly counted wise by men, and knows
 The due respect which to the Gods he owes.

C H A P. LXXX.

Or this other. O Crito, if this be God's pleasure concerning me, his will be done; Anytus and Melitus may take away my life, but it is not in their power to do me any hurt.

From Simplicius's Commentary.

GRANT, I beseech thee, O Lord, the giver and guide of all reason, that we may always be mindful of the dignity of the nature, and the privileges thou hast honoured us withal; that we may act in all things as becomes free agents, to the

subduing and governing our passions, to the refining them from flesh and sense, and to the rendering them subservient to excellent purposes. Grant us also thy favourable assistance in the reforming, and directing our judgment; and enlighten us with thy truth, that we may discern those things that are really good; and having discovered them, may love and cleave steadfastly to the same. And, finally, dispense, we pray thee, those mists which darken the eyes of our mind, that so we may have a perfect understanding: and know both God and man, and what to each is due.

Of a happy life, and wherein it consists.

THERE is not any thing in this world, perhaps, that is more talked of, and less understood, than the business of a happy life. It is every man's wish and design; and yet not one of a thousand that knows wherein that happiness consists. We live, however, in a blind and eager pursuit of it; and the more haste we make in a wrong way, the farther we are from our journey's end. Let us therefore first consider, what it is we should be at; and secondly, which is the readiest way to compass it. If we be right, we shall find every day how much we improve; but if we follow the cry, or the track of people that are out of the way, we must expect to be mis-led, and to continue all our days in wandering and error. Wherefore it highly concerns us to take along with us a skilful guide; for it is not in this, as in other voyages, where the highway brings us to our place of repose; or, if a man should happen to be out, where the inhabitants might set him right again: but, on the contrary, the beaten road is here the most dangerous, and the people, instead of helping us, misguide us. Let us not therefore follow like beasts, but rather govern ourselves by reason than by example. It fares with us in human life, as with a routed army; one stumbles first, and then another falls upon him, and so they follow, one upon the neck of another, till the whole field seems to be one heap of miscarriages. And the mischief is, that the number of the multitude carry it against truth and justice, so that we must leave the crowd, if we would be happy; for, the question of a happy life is not to be decided by vote: nay, so far from it, that plurality of voices is still an argument of the wrong; the common people find it easier to believe, than to judge; and content themselves with what is usual; never
examining

examining whether it be good or no. By the common people is intended the man of title, as well as the clouted shoe; for I do not distinguish them by the eye, but by the mind, which is the proper judge of the man. Worldly felicity, I know, makes the head giddy; but if ever a man comes to himself again, he will confess, that whatsoever he has done, he wishes undone; and, that the things he feared were better than those prayed for.

The true felicity of life, is to be free from perturbations; to understand our duties toward God and man; to enjoy the present, without any anxious dependence upon the future. Not to amuse ourselves with either hopes or fears, but to rest satisfied with what we have, which is abundantly sufficient: for he that is so, wants nothing. The great blessings of mankind are within us, and within our reach; but we shut our eyes, and like people in the dark, we fall foul of the very thing we search for, without finding it. Tranquility is a certain equality of the mind, which no condition of fortune can either exalt, or depress. Nothing can make it less; for, it is the state of human perfection: it raises us as high as we can go; and makes every man his own supporter; whereas he that is borne up by any thing else may fall. He that judges aright, and perseveres in it, enjoys a perpetual calm: he that takes a true prospect of things, he observes an order, measure, a decorum in all his actions: he has a benevolence in his nature; he squares his life according to reason; and draws to himself love and admiration. Without a certain, and an unchangeable judgment, all the rest is but fluctuation: but he that always wills and nills the same thing, is undoubtedly in the right. Liberty and serenity of mind must necessarily ensue upon the mastering of those things which either allure, or affright us; when, instead of those flashy pleasures, (which even at the best are both vain, and hurtful together) we shall find ourselves possessed of joys transporting and everlasting. It must be a sound mind that makes a happy man; there must be a constancy in all conditions; a care for the things of this world, but without trouble; and such an indifferency for the bounties of fortune, that either with them, or without them, we may live contentedly. There must be neither lamentation nor quarelling, nor sloth, nor fear; for it makes a discord in a man's life. He that fears, serves. The joy of a wise man stands firm without interruption; in all places, at all times, and in all conditions, his thoughts are cheerful and quiet. As it never came in to him from with-

out, so it will never leave him; but, is born within him, and inseparable from him; it is a solicitous life that is egged on with the hope of any thing, though never so open and easy; nay, though a man should never suffer any sort of disappointment. I do not speak this, either as a bar to the fair enjoyment of lawful pleasures, or to the gentle flatteries of reasonable expectations: but, on the contrary, I would have men to be alway in good humour; provided that it ariseth from their own souls, and be cherished in their own breasts. Other delights are trivial; they may smooth the brow, but they do not fill, and affect the heart. True joy is a serene, and sober motion; and they are miserably out, that take laughing for rejoicing: the seat of it is within, and there is no cheerfulness like the resolution of a brave mind, and that has fortune under its feet. He that can look death in the face, and bid it welcome; open his door to poverty, and bridle his appetites; this is the man whom providence has established in the possession of inviolable delights. The pleasures of the vulgar are ungrounded, thin, and superficial; but the other are solid and eternal. As the body itself is rather a necessary thing, than a great, so the comforts of it are but temporary and vain; beside, that without extraordinary moderation, their end is only pain and repentance. Whereas a peaceful conscience, honest thoughts, virtuous actions, and an indifference for casual events, are blessings without end, satiety, or measure. This consummated state of felicity is only a submission to the dictate of right nature: the foundation of it is wisdom and virtue; the knowledge of what we ought to do, and the conformity of the will to that knowledge.

Seneca.

On Death.

* AMONG the different sentiments of the philosophers concerning the consequence of our final dissolution, may I not venture to declare my own? and the rather, as the nearer death advances towards me, the more clearly I seem to discern its real nature.

I am well convinced then, that my dear departed friends, your two illustrious fathers, are so far from having ceased to live; that the state they now enjoy can alone with propriety

* This is part of a conversation between Cato, Scipio and Lælius,

priety be called life. The soul during her confinement within this prison of the body, is doomed by fate to undergo a severe penance. For her native seat is in heaven: and it is with reluctance that she is forced down from those celestial mansions into these lower regions, where all is foreign and repugnant to her divine nature. But the gods, I am persuaded, have thus widely disseminated immortal spirits, and clothed them with human bodies, that there might be a race of intelligent creatures, not only to have dominion over this our earth, but to contemplate the host of heaven, and imitate in their moral conduct the same beautiful order and uniformity, so conspicuous in those splendid orbs. This opinion I am induced to embrace, not only as an agreeable deduction of reason, but in just deference also to the authority of the noblest and most distinguished philosophers. Accordingly Pythagoras and his followers firmly maintained, that the human soul is a detached part, or emanation, from the great universal soul of the world. I am further confirmed in my belief of the soul's immortality, by the discourse which Socrates, whom the oracle of Apollo pronounced to be the wisest of men, held upon this subject just before his death. In a word, when I consider the faculties with which the human mind is endued; its amazing celerity; its wonderful power in recollecting past events, and sagacity in discerning future; together with its numberless discoveries in the several arts and sciences, I feel a conscious conviction that this active, comprehensive principle cannot possibly be of a mortal nature. And as this unceasing activity of the soul derives its energy from its own innate powers, without receiving it from any foreign, or external impulse; it necessarily follows (as it is absurd to suppose the soul could ever desert itself) that its activity must continue for ever. But farther; as the soul is evidently a simple, uncompounded substance, without any dissimilar parts, or heterogeneous mixture; it cannot therefore be divided: consequently it cannot perish. I might add, that the facility and expedition with which youth are taught to acquire numberless very difficult arts, is a strong presumption that the soul possessed a considerable portion of knowledge, before it entered into the human form; and that what seems to be received from instruction, is, in fact, no other than a reminiscence, or recollection of its former ideas. This at least is the opinion of Plato.

Never

Never can I believe that your illustrious ancestors, together with many other excellent personages whom I need not particularly name, would have so ardently endeavoured to merit the honourable remembrance of posterity, had they not been persuaded, that they had a real interest in the opinion which future generations might entertain concerning them. And do you imagine, my noble friends, (if I may be indulged in an old man's privilege to boast of himself) do you imagine I would have undergone those labours I have sustained both in my civil and military employments, if I had supposed that the conscious satisfaction I received from the glory of my actions, was to terminate with my present existence? If such had been my persuasion, would it not have been far better and more rational, to have passed my days in an undisturbed and indolent repose, without labour and without contention? But my mind, by I know not what secret impulse, was ever raising its views into future ages; strongly persuaded that I should then only begin to live, when I ceased to exist in the present world. Indeed, if the soul were not naturally immortal; never, surely, would the desire of immortal glory be a passion which always exerts itself with the greatest force in the noblest and most exalted souls.

Tell me, my friends, whence is it, that those men who have made the greatest advances in true wisdom and genuine philosophy, are observed to meet death with the most perfect equanimity; while the ignorant and unimproved part of our species, generally sees its approach with the utmost discomposure and reluctance? Is it not because the more enlightened the mind is, and the farther it extends its view, the more clearly it discerns the hour of its dissolution, (what narrow and vulgar souls are too short sighted to discover) that it is taking its flight into some happier region?

For my own part, I feel myself transported with the most ardent impatience to join the society of my two departed friends, your illustrious fathers; whose characters I greatly respected and whose persons I sincerely loved. Nor is this my earnest desire, confined to those excellent persons alone with whom I was formerly connected; I ardently wish to visit those celebrated worthies, of whose honourable conduct I have heard and read much, or whose virtues I have myself commemorated in some of my writings. To this glorious assembly I am speedily advancing: and I would not be turned back in my journey, even upon the assured condition that my youth, like that of Pelias, should be again restored.

restored. The sincere truth is, if some divinity would confer upon me a new grant of life, and replace me once more in the cradle; I would utterly, and without the least hesitation, reject the offer: having well nigh finished my race, I have no inclination to return to the goal. For what has life to recommend it? Or rather indeed to what evils does it not expose us? But admit that its satisfactions are many; yet surely there is a time when we have had a sufficient measure of its enjoyments, and may well depart contented with our share of the feast; for I mean not, in imitation of some very considerable philosophers, to represent the condition of human nature as a subject of just lamentation. On the contrary, I am far from regretting that life was bestowed upon me; as I have the satisfaction to think, that I have employed it in such a manner, as not to have lived in vain. In short, I consider this world as a place which nature never designed for my permanent abode; and I look upon my departure out of it, not as being driven out of my habitation, but as leaving my inn.

O! glorious day! when I shall retire from this low and fordid scene, to associate with the divine assembly of departed spirits: and not with those only whom I just now mentioned, but with my dear Cato; that best of sons and most valuable of men! It was my sad fate to lay his body on the funeral pile, when by the course of nature I had reason to hope, he would have performed the last office to mine. His soul, however, did not desert me, but still looked back upon me in its flight to those happy mansions, to which he was assured I should one day follow him. If I seemed to bear his death with fortitude; it was by no means because I did not most sensibly feel the loss I had sustained; it was because I supported myself with the consoling reflection, that we could not long be separated.

Thus to think, and thus to act, has enabled me, Scipio, to bear up under a load of years with that ease and complacency which both you and Lælius have so frequently, it seems remarked with admiration; as indeed it has rendered my old age not only no inconvenient state to me, but even an agreeable one. And after all, should this my firm persuasion of the soul's immortality, prove to be a mere delusion, it is at least a pleasing delusion, and I will cherish it to my latest breath. I have the satisfaction in the mean time to be assured, that if death should utterly extinguish my existence, as some minute philosophers assert, the groundless hopes I entertain of an after life in some better state, cannot expose

expose me to the derision of those wonderful sages, when they and I shall be no more. In all events, and even admitting that our expectations are utterly vain: there is a certain period, nevertheless, when death would be a consummation most earnestly to be desired. For nature has appointed to the days of man, as to all things else, their proper limits, beyond which they are no longer of any value. In fine, old age may be considered as the last scene in the great drama of life; and one would not, surely, wish to lengthen out our part 'till we are sunk down in disgust, and exhausted with fatigue.

Cicero on Old Age.

Extracts from the Commentaries of the Emperor Marcus Antoninus.

SECTION I.

1. MY grandfather Verus was my pattern for sweetness of temper, and that meekness which excludes all anger and passion. The fame of my father's virtues, together with what remembrance I myself had of him, laid before me the modest and the manly. My mother's example taught me the worship due to the gods, the bounty in giving due to men, and abstinence not only from injurious action, but even from the very thought of it; and moreover, the plain simple manner of life; very different from the luxury of the rich. I owe to my great grandfather, that I was not sent to public schools, but had good teachers at home, and that, I know how necessary it is not to grudge any expence on that article.

2. I learned from my governor what it is to endure labour: to be satisfied with little: to do things one's-self without the ministry of others: not to be pragmatical and meddling: and not to have ears open to slander. From Diognetus, not to be eager in the pursuit of trifles: the not believing what is said by jugglers and pretenders to miracles, concerning the power of charms, the casting out of dæmons, and the like: not to keep quails for game, or be fond of any such amusements: to bear freedom of speech in other people. I owe also to the same person that I took a liking to philosophy; that I heard first Bacchius, then Tandafis and Marcianus: that I wrote dialogues early in my youth: that the couch, the skin, and other such implements of the Grecian education became agreeable to me.

3. From Rusticus I took the hint, that the frame and temper of my mind wanted amendment and correction: not

to fall into the usual heats and zeal of wrangling sophists and captious reasoners : not to spend time in writing pieces of theory and mere notional treatises : not to use inciting and exhortatory speeches : not to study to be admired by assuming an air of austerity, or that of a man of great business and importance : to desist from the study of rhetoric, poetry, and witty conceits : not to stalk about in full dress at home, or give way to any such fopperies : to write letters in a plain simple style ; to be so disposed towards those who have any way offended or wronged me, as to be easily and perfectly reconciled to them, how soon they are willing to acknowledge their fault and return to their duty : to read with close attention, and not to be satisfied with taking a slight general view of the matter : not to be hasty in assenting to what is said by people about me : to him also I am obliged for becoming acquainted with the books that contain the doctrines of Epictetus, of which he made me a present out of his own library.

4. In Apollonius I had a pattern set before me of true freedom of soul ; of that steady prudence which leaves nothing to chance that reason can provide for ; of so strong an attachment to reason, as never to lose sight of it, even for a moment ; and of invariable equanimity in acute pains, the loss of a child, lingering diseases. In him I saw evidently as in a living example, that the same person could be both very vehement and perfectly calm ; I saw an instance of the most perfect candour and good humour in philosophical lectures, without any mixture of the morose and peevish, and of a man who reckoned his skill in the sciences, and his ability in explaining them the least of his accomplishments. From him also I learned how favours done by friends are to be received ; so as neither to be entirely overcome by them, and condescend to mean acknowledgments, nor to let them pass without taking due notice of them.

5. In the life and conversation of Sextus, I beheld a pattern of benignity ; the example of a family governed with true paternal care ; the very picture of a life led according to nature. There was gravity without affectation : readiness to discover and supply the wants and wishes of friends ; temper to bear with the rude and illiterate : discretion not to lose time in the study of things of a dark and doubtful nature : the talent of accommodating himself to all sorts of people, in such a manner, that while the sweetness of his conversation surpassed the most delicate flattery, he was at the same time commanding the highest respect

respect for himself: the faculty of investigating from their true source, and digesting in the best method, the essential rules and maxims for the conduct of life: never the least appearance of anger, or any other passion, but at the same time the most unpassionate, and the tenderest and most affectionate man: a readiness to speak well of people, without loquacity: great and various learning without shew and ostentation.

6. In the behaviour of Alexander the grammarian I remarked as worthy of imitation, how far he was from being censorious, and that he never laid hold in a reproachful manner of any impropriety in speech, or cavilled at any provincial, incongruous or harsh expression; but would himself dexterously and in a genteel manner give the very phrase that ought to have been used, either by way of answer, assent, or joint enquiry concerning the matter itself, without taking the least notice of the blundering expression; or in some other handsome manner would admonish the mistake.

7. Phronton gave me to understand that envy, deceitfulness, and dissimulation are apt to accompany supreme and absolute power, and that generally speaking, those we call men of quality are not overstocked with tenderness and humanity.

8. I learned from Alexander the Platonic, not to make frequent use of the plea of want of leisure, by saying that I am busy and have no time, or rather never to use it without necessity, either in speaking or writing, much less to excuse myself from discharging the duties I owe to my several relatives, by pretending the circumstances of affairs.

9. From Catulus, not to slight the complaints of a friend, even though he should chance to complain without reason; but to endeavour to set him right and restore him to his wonted temper. To be hearty in speaking well of one's teachers, like what is reported of Domitius and Athenodotus. What it is to be truly affectionate to one's children.

My brother Severus was my pattern for friendliness, the love of truth, and the love of justice. By his means, I entered into the characters of Thraseas, Helvidius, Cato, Dion, Brutus, and came to conceive the notion of a commonwealth, wherein the members all equal to one another are subject to the same laws, and wherein no man has any privilege or authority over another, but what that other may in his turn have over him, if ever he comes to be entrusted with the guardianship and execution of the laws; also the notion of a kingdom, wherein the liberty of the subject

subject is the fundamental law. Moreover, I observed in him these other good qualities, with no small advantage to my own improvement: an habitual and uniform regard to philosophy: a beneficent temper, and bountiful without reserve: a disposition more addicted to hope than to fear, and more apt to confide in the affection of his friends than to mistrust them. A certain openness and freedom of heart, which never allowed him to conceal his disapprobation from those on whom it fell, nor put his friends to the trouble of guessing at his sentiments and inclinations by his making a mystery of them.

10. In the character of Maximus, I remarked these eminent qualities: a perfect command and mastery of himself, so as never to be carried away by the violence of any passion, or seduced by the charms of inconsiderate and blind desire: cheerfulness and good humour in sickness, and all other afflicting circumstances: a steadiness and evenness of temper, wherein the sweet and pleasant were mixed with the genteel and manly, and which, free of all sourness and peevishness, set off every action that was to be done, by a graceful and engaging manner of doing it: such sincerity in speaking, and such integrity in acting, that no man disbelieved what he said, or doubted of the good intention of what he did: a mind more knowing and elevated, than to be struck with wonder and admiration; more firm and steady than to be overcome with terror, or stunned by any accident: never in a hurry, nor ever in a loitering and fauntering way; never disconcerted and at a loss what to do; a countenance never dejected, nor ever distorted by a disdainful sneer; a disposition the very reverse of anger and jealousy, beneficent and forgiving, faithful and true. In a word, he had more the appearance of a man who never was corrupted, nor ever fell from his integrity, than of one reclaimed from vice and error. So great was the modesty and politeness of the man, that nobody could ever think himself slighted by him, and withal, his merit so conspicuous, that nobody could prefer himself to Maximus, so as to think himself a better man than he. His character was moreover enlivened by a strain of gaiety and graceful pleasantry.

11. In my father I remarked as follows: humanity and good nature; invariable steadiness in resolutions, taken after full enquiry and mature deliberation; no ambition for those honours that are commonly paid to the great; industry, diligence, and assiduity; readiness to hear any proposal for the public benefit; an unalterable regard to merit in the dispensation

dispensation of favours ; a thorough knowledge when to be more rigid, and when more pliable : his public spirit ; his leaving his friends at full liberty to accompany him or not as they pleased at his table, and in his journeys, without ever changing his countenance to those whom any business withheld from paying their attendance. That he was deliberate and accurately inquisitive in consultation, not to be put off with appearances and obvious notions, but persisting in the search until he had penetrated to the bottom of the affair : in friendship constant and heedful, neither fickle and soon cloyed, nor ever madly fond ; his depending only on himself ; his chearful countenance ; his foreseeing things at a distance, and providing for the smallest circumstances with a seeming negligence, free of all stiffness and formality : that in his reign acclamations and all sorts of adulation were checked and restrained, the essentials of government carefully maintained, the public revenue frugally managed, and the censures and complaints of some people on that head borne with and overlooked. No superstitious fear of the gods, nor courtship paid to men by the mean arts of popularity, but in every thing found sense and solid reason ; no foppery and impertinence ; no giddiness and passion for novelty ; his using freely and without scruple, but at the same time modestly and without pride or vanity, that abundance and plenty of the conveniencies of life which accompanied his rank and fortune, so that when at hand he could enjoy them negligently and as if he despised them, and when not ready at hand he could be very easy without them : that nobody could say of him, that he was either a sopher, or a raw home-bred squire, or a pedant ; but on the contrary, that he was a man of mature judgment, perfectly accomplished, impregnable to flattery, and capable of governing both himself and other people : the esteem he shewed for those who were true philosophers, that is, whose life and sentiments were regulated according to the maxims of philosophy, without contemptuously reproaching others ; his complaisance and agreeableness in conversation, without straining the point too high by a nauseous affectation to please : the due care he took of his body, neither on the one hand like a man that overvalues life, or is studious of dress and ornament ; nor on the other like a sloven and one regardless of health and decency ; by which means he seldom or never had occasion for medicinal drugs and applications : one thing I took notice of as most remarkable, and that was his submitting himself willingly and without the least

least sign of envy, to those who excelled in any particular art or science, such as eloquence, the knowledge of the laws and customs, or any other; nay, he would even contrive to give them an opportunity of availing themselves of their several talents, and reaping the applause due to their superior abilities; his doing every thing according to the established customs of his country, without affecting to be thought or even seeming to be a rigid observer of them: no fickleness and inconstancy, but a habitude of dwelling on the same business, and being easy in the same place without shifting: his returning immediately to his usual occupations, after violent fits of the head-ach, with as much vigour and alacrity as if nothing had ever ailed him; that he had not many secrets, on the contrary, they were very few and very rare, and even these were only in matters that concerned the public; his prudence and moderation in the exhibition of shews, structure of public works, doles or largesses, and the like. His aim in acting was to do the right thing, and not to acquire the reputation of it. He was no intemperate bather, no immoderate builder, no dainty-mouthed-eater and contriver of dishes; no nice critic in the make and colour of apparel, nor solicitous with regard to the aspect of servants, whether they be handsome or not. There was nothing rugged or cruel in him, nothing immodest, nothing excessive or out of measure, so as to give occasion to say that he over-acted his part; but all things were carried on smoothly and orderly, resolutely and consistently, as under the direction of a mind undisturbed by passion, and at full leisure to give due attention to reason. What has been said of Socrates is applicable enough to him, to wit, that he could both abstain from and enjoy those things, whereof most people are dejected by the want, and perverted by the enjoyment. To stand one's ground in both cases, and maintain the post of reason against the assaults on one side and the other, argues a sound and invincible mind, as happened to him on occasion of Maximus's illness.

12. I owe to the gods my having had good grandfathers, good parents, a good sister, good acquaintances, kinsmen, and friends, and indeed almost every thing; and that I failed not in my duty to any of them, notwithstanding my disposition was originally such, as might upon occasion have led me astray, but by the goodness of the gods no occasion was given me to betray the corruption of my heart: I owe likewise to the gods, that I was not left any longer under the tuition of my grandfather's concubine, and that I preserved

erved my chastity : also that I was not too early in perceiving myself to be a man, but was even somewhat late : that I had a father and sovereign who could purge me of all vanity, and make me sensible, that guards and robes, and harbingers bearing lamps and statues, with all such gaudy pomp and ceremony, were not essential to the imperial dignity : but that a prince might bring himself down almost to the level of a private person, without any derogation to his magnanimity, or prejudice to his authority in the exercise of his supreme function : that I had a brother whose turn of mind could excite me to be careful of myself, and whose regard and affection were at the same time the comfort of my heart : that I had children born to me, who were neither stupid in mind nor deformed in body : that I made no greater progress in Rhetoric, Poetry, and such like studies, whereby I might have possibly been caught, if I had found myself advancing prosperously : that I promoted immediately those who had the charge of my education, to the posts and honours which I thought they desired, and did not put them off on pretence of want of age, with the hopes of providing for them afterwards, when they were come to riper years : that I was acquainted with Apollonius, Rusticus, Maximus : that the image of the noble and happy life which is led according to nature, was clearly and frequently presented to my mind ; inasmuch, that as far as depends on the gods, and their communications, inspirations, and concurrence, there is nothing to hinder my living now according to nature ; and my coming short in that matter is entirely owing to myself, and my not hearkening to the suggestions, and even almost the clear lessons and instructions of the gods : that my body holds it out so well in such a station of life : that I had no carnal dealings with Benedicta, nor with Theodotus ; but that then, and afterwards having fallen into the passion of love, I recovered myself : that though often offended at Rusticus, I proceeded not so far as to do what I should have repented of : that my mother recovered of that sickness which had like to have cut her off in her youth, and lived with me to her dying day : that as often as I was willing to relieve an indigent person, or assist any other at a pinch, it never happened to me to be told that my money was exhausted ; and that I myself never had occasion for the like assistance from another : that I had so good a wife, so obsequious, affectionate and sincere : that I had abundance of good and well qualified tutors for my children : that certain remedies

were

were suggested to me in dreams, and among the rest, that against spitting of blood and giddiness of the head : as happened to me at Gaeta. That when I took a liking to philosophy, I did not fall into the hands of some sophist, nor attach myself to authors, nor busy myself about the solution of syllogisms, or the explication of celestial appearances. For all these things require the concurrence of the gods, and of fortune.

SECTION II.

1. Say to thyself in the morning, this day I shall have occasion to be in company with men of vicious characters, such as the overbusy and meddling, the ungrateful, the insolent and injurious, the crafty, the envious, the selfish. All these vices they owe to their ignorance of what is good and what is evil : but I being well informed of the nature of good and evil, that they are the same with honest and dishonest, as also of the nature of him who errs, that he is my kinsman, not in respect of flesh and blood, but as we are both partakers of that divine particle the mind ; being I say well informed of this, I can neither be hurt by any of them, for none can involve me in dishonesty, nor can I be angry at or hate my kinsman, for we were made to act in concert, as much as the hands, the feet, the eyelids, the upper and lower rows of teeth. To act therefore in opposition to one another is against nature ; and to harbour indignation and hatred is acting in opposition.

2. The whole of what I am is this fleshy mass, this puff of vital breath, and the superintending mind. Away with books. Let not cares distract thee more. That is not thy affair. But as if thou wert already dying, look with contempt on the carnal part. It is but blood and bones, and a web of nerves, veins, and arteries wove together. And the soul or vital breath, what is it but a blast of wind, and that not always the same, but every moment spewed out and sucked up again. The third thing is the governing mind, in regard to which think with thyself thus ; thou art a man advanced in years, let it not continue in slavery any longer, let it be no more string-drawn like a puppet by selfish and unfociable appetite, let it no more grumble at the present fatality, nor flink from that which is impending. The province of the gods is full of providential care. Fortune's empire either depends on nature, or being complicated with the administrations of providence is subordinate to the power thereof. Add to this the consideration of necessity, and of the common utility of the whole world, whereof thou art a member.

Whatever universal nature produces, and is conservative thereof, is good for every single part of nature. But the transformations of compound beings, as well as the mutations of the most simple and elementary, contribute to the conservation of the world. Found the contentment and satisfaction of thy mind on these maxims, let them be established with thee as irrevocable decrees. And as to the thirst after books, fling it away, that thou mayest not die moaning and whining, but cheerfully, manfully, and heartily thankful to the gods.

3. Remember how long thou hast been putting off thy entrance into that course, and how many opportunities given thee by the gods thou hast neglected. Sure thou oughtest at last to be sensible, what for a world thou art a member of, what for a governor of the world thou art a sprig of; and that thou hast but a certain limited portion of time, which if thou dost not employ in tranquillizing, in clearing, and settling thy mind, it is gone, and thou art gone, and there is no return.

4. Take care always to go through the affair in hand with true and unaffected gravity, with kindness, with freedom, and with justice, and that firmly and resolutely, as becomes a man and a Roman, divesting thyself of all other cares that may distract thy thoughts, and divide thy attention. This leisure and facility to act the part incumbent, is acquired by removing from every action, as much as if it were the last of thy life, all inconsiderateness, and every passion that draws off from reason, and crosses the purpose thereof, all dissimulation, selfishness, and discontentment with the fate that follows thee. Thou seest how few things are wanting to render a man happy, and to qualify him to lead a life like that of the gods. For these are all that the gods require of men, and all that men are answerable for to them.

5. Thou hast affronted thyself, my soul, thou hast affronted thyself, and now scarcely hast time to repair the affront; for a man lives but once, and that life thou hast almost spent, not in respecting thyself, but in placing all thy happiness in the minds of others.

6. Be no longer the sport of external accidents and impressions, carried away and whirled about by every turn of fortune, and every fancy that strikes the imagination. Thus free and disengaged, thou wilt be always at leisure to learn something good. But this levity of mind is not the only error to be avoided, there is also a doating and trifling in
action

action and business, when men toil and turmoil in life, without an aim, to which they may direct every thought and every action.

7. It has rarely been seen that a man was unhappy for not attending to what passed in the mind of another, but every man must unavoidably be unhappy who hearkens not to the dictates, and yields not to the impulses of his own conscience.

8. Order all thy thoughts and actions as if the time of thy departure was at hand. To go off the stage of the world has nothing frightful in it, if there are gods; for they cannot be supposed to have destined thee to misery. And if there are none, or, that they take no care of human affairs, why should I desire to live in a world that is void of gods, and void of providence? But gods there are, and the affairs of men are under their inspection, and they have put it absolutely in the power of every man to avoid all true and real evils, and if any thing else had been evil, that also they had provided for, so as to render him altogether secure against it. That which a man's self is not the worse for, how can it prejudice the happiness of his life? Such an inconsistency the nature of the universe could never have overlooked, either from want of knowledge, or want of power to prevent or rectify it; nor could ever commit such a blunder, either through weakness or unskilfulness, as that good and evil should happen promiscuously, and without distinction, to the righteous and the wicked. True it is, that life and death, glory and obscurity, pain and pleasure, riches and poverty, all these fall indifferently to the share of good men and of bad; but as true it is, that these are things in their own nature neither praise-worthy and honest, nor base and dishonourable, and therefore neither good nor evil.

9. Nothing so wretched as a restless roving mind, whom a vain curiosity spurs on to endless searches; ransacking, as the poet says, the bowels of the earth, and the infernal regions; and who must always be prying into his neighbour's thoughts, not aware that true rest and felicity are only to be found at home, by attending on his own mind, that demon or divine intellect which is within him, and paying to it the service which its nature requires. That service is to preserve it clear of passion, and inconsiderateness, and discontentment with any thing that happens, either on the part of gods or men. What comes from the gods is venerable on account of their excellency; what proceeds from

men is to be taken in good part, because of kindred. Sometimes indeed and in a certain sense there is room for pity, because of men's ignorance of good and evil, a sort of blindness, no less real than that which impedes the distinction of black and white.

S E C T I O N III.

1. Hippocrates after curing many diseases fell sick himself and died. The Chaldeans, after foretelling a multitude of deaths, were caught by death themselves. Alexander and Pompey and Cæsar, after the subversion of so many cities, and the slaughter of so many thousands in the field of battle, departed out of life at last. Heraclitus, who had philosophized so much about a general conflagration, being overwhelmed with the waters of a dropy, besmeared himself with cow-dung, and gave up the ghost. Democritus died of vermin, and another sort of vermin sent Socrates to the grave. But why so many examples? Thou hast embarked; thou hast performed the voyage, thou art come in sight of land; then step ashore; if to enter on another life, the gods are present there as well as here; if to a state of insensibility, thy labours are at an end, thou art no longer the sport of pleasure and pain, nor the drudge of a vessel, as much inferior to thee, as earth and fuds are to a mind, a demon or divine intelligence.

2. Waste not the remainder of thy life in thoughtfulness about the affairs of other people, unless it be with a view to some public benefit; that is, in thinking with thyself what such a man does, and for what end, what he says, and what he thinks, what he is projecting, and such other speculations as draw off from the observance and care of one's own mind. Nay, more than that, all vain and idle thoughts that have no tendency to any good and valuable purpose ought to be debarred, not to say such as are the offspring of a designing crafty and malignant heart. And thou art to accustom thyself to entertain only such thoughts, as if one should ask thee unexpectedly, what is now in thy mind, thou couldst immediately answer with all freedom, it is this or that, so as to manifest the simplicity of thy heart, thy meekness, thy social disposition, thy contempt of pleasure and all sensual enjoyments, having no malice, envy, jealousy or other weakness whereof to be ashamed. Such a man as this, who puts not off to a future day the noble purpose of mounting to the highest pitch of virtue, is a sort of priest and minister of the gods, and is moreover in full possession and enjoyment of that divine intellect, that god who resides within

within him. It is this self enjoyment that renders a man incapable of being polluted with pleasure, or overcome by pain. It sets him above the reach of injury, and extinguishes every sentiment of vice. It makes him a competitor for the noblest prize, the mastery of every passion, and imprints on his mind the deepest sense of justice. It makes him heartily welcome all events, and cheerfully receive every particular of the lot assigned him. He does not trouble himself unnecessarily about what other people say, do, or think, nor at all pries into their affairs; but with a view to some public benefit, or for some other good reason. His whole study is about his own actions on the one hand, and the fate that follows him on the other. He takes care that the first be honest and just, and the other he sincerely believes to be good. For every man's fate is fitted to him and indents with him exactly. He remembers that every rational being is of kin to him, and that by the law of human nature, kindness is due to all men; however, that it is not a general applause, and the esteem of every body that one ought to pursue, but only of such as are allowed to live according to nature. For as to those who live otherwise, he forgets not what sort of people they are at home and abroad, by night and by day, and what folly prevails when such riff-raff meet together. Accordingly he makes no account of the commendation of such people as are dissatisfied even with themselves.

3. Do nothing unwillingly. Do nothing without regard to society. Do nothing without mature deliberation. Do nothing with reluctance. Never study to give a quaint turn to thy thoughts from an affectation of wit. Be not profuse of words, nor meddling in affairs. Moreover, let the god within thee be the guardian of a man, a man advanced in years, a member of society, a Roman, and a commander prepared to retire out of life, whenever nature shall sound the retreat, and who needs neither oaths nor witnesses to bind him to his duty. To be above the want of foreign aid, and independent of other men for our tranquillity, this and this alone is true felicity. It is therefore necessary that thou shouldst be able to stand on thy own feet, without being supported by any thing without thee.

4. If thou knowest any thing in human life, better than justice, truth, temperance, fortitude: in a word, any thing better than contentment of mind in exerting thy own faculties according to right reason, whatever be the dispensations of fate in such things as are not left to thy own choice, if

thou knowest any such thing, pursue it with all thy might, and enjoy it to the full. But if thou seeest nothing better than the mind, the divine principle that resides within thee, so disposed as to hold in subjection its desires, and not to admit any notions without due examination, itself detached from sensual allurements, as Socrates expressed it, obsequious to the Gods, and watchful for the good of men. If thou findest all other things but low and trifling when compared to this, give place to nothing else, which when once thy heart is set upon it, may disable thee from steadfastly adhering to that good which is properly thine: for it is contrary to all right, to set any other good in competition with that, which consists in the exercise of reason, and the energy of the mind: popular fame for example, places in the government, riches and sensual pleasures, all these, though they may seem to keep within the bounds of moderation for a while, commonly get the better at last, and pervert the mind all of a sudden. But do thou I say choose frankly and without any reserve that which is best, and hold it fast. But is not that which is useful the best? If useful to thee as a rational creature, it is so, and thou art to stick to it. But if useful to thee as an animal only, renounce it, and that without any vanity, taking care only to avoid error in judging of the point in question. Never esteem a thing advantageous, that may at any time oblige thee to break thy faith, to relinquish modesty, to hate, suspect, or curse any body, to dissemble, to covet any thing that requires to be guarded by walls and wrappings. He who rests on his own mind as a god within him, and on the virtues thereof, as the true and proper worship of that god, will never grieve, will never sigh, nor ever stand in need of either solitude or company. What is greatest of all, he will live without being either on the pursuit or on the flight; and whether he is to have his soul animating his body for a longer or shorter space is all one to him. If he was even to depart this instant, he goes off with the same good grace, as if it was any other function, wherein there is room for a modest and decent deportment; it being the only study of his whole life, to keep his mind in some such frame, as is congruous to the nature of an intelligent social animal.

5. There is no putrefaction, no foulness, no hidden sore in a mind that is duly disciplined and purged. Let death come when it will, his life is always a finished piece, and as a tragedian, he has acted his part completely before he goes off the stage. Moreover, there is nothing servile in him,

no fopperv or affected elegance, no hankering, nor aversion, no secret flaw, no lurking vice.

6. Be religiously careful of that faculty of the mind, by which it judges of things, and consequently establishes its principles of action. The whole lies on this, to take care that no principle be admitted that is not conformable to nature, and to the constitution of a rational animal. That constitution implies circumspection against failing in point of judgment, social intercourse with men, and resignation to the gods. Therefore disburthen thyself of all other pursuits and cares, and moreover advert to this, that the time a man lives is properly no more than the present moment, for as to the rest, he has either lived it already, or is uncertain whether he will live it or not. What a pittance then is the life which a man lives, what a pittance the spot of earth whereon he lives, and what a pittance in point of duration is posthumous fame, even when protracted to the greatest length; a thing moreover in its own nature no other than the transient breath of the succeeding generations of puny mortals, who are in the dark as to themselves, and much more as to one who lived long before them.

SECTION IV.

1. Lead not thy life as if thou wert to live a thousand years. Death hangs over thy head. Labour to become good while thou dost live, while it is yet in thy power.

2. How much trouble a man saves himself, and what leisure he gains, who minds only his own deeds that they be just and holy, without busying himself about what his neighbour thinks, says, or does. It is the part of a good rider not to deviate and stare about him, but to push directly to the goal.

3. If thou hast a mind to live cheerfully, says the proverb, engage not thyself in much business. The best way is to perform just the necessary duties required by the law of social nature, and to perform them from a sense of, and in obedience to that law; for thereby we reap both the satisfaction of a good conscience, and of an easy quiet life. The greatest part of what we say and do being altogether unnecessary, if such things are retrenched, one must enjoy the more leisure and tranquillity. Therefore one ought previously to every word and action to put the question to himself. Is not this one of those that are altogether unnecessary? Not only unnecessary actions are to be retrenched, but also vain thoughts, for the subsequent impertinence and vanity of action is thereby prevented.

4. Consider

4. Consider, for example, the times of Vespasian, and see what men were then a doing. They were marrying, rearing up children, lying sick, dying, warring, feasting, trafficking, employed in husbandry, flattering, puffed up with self-conceit, suspecting and plotting against one another, wishing the death of certain persons, employed in affairs of love, heaping up riches, grumbling at the present state of things, hunting after posts and places. Now the life of these men exists no more, but has passed like a shadow. Come down to the time of Trajan. The same things over again; and that life has vanished also. In like manner of all other nations and periods of time, consider how many after all their toil and labour have quickly fallen, and been dissolved into their elements; but especially those of thy own acquaintance, who neglecting to adhere steadfastly to, and be satisfied with what their own nature and constitution required to be done, harrassed themselves with vain and empty pursuits. Accordingly, let thy attention in every affair be proportioned to the worth and importance thereof: for by thus avoiding excessive earnestness in small matters, thou wilt preserve more alacrity and vigour for those of greater moment.

5. Words that were formerly in common use are now become obsolete terms; and so in a manner are the names of the celebrated worthies in the days of old, Camillus, Cæso, Volcæus, Leonatus, and such will come by degrees to be the names of Scipio and Cato, then of Augustus, then Adrian and Antoninus. For all things quickly vanishing into a tale that passes current for a while, are finally swallowed up in eternal oblivion. I speak of those who make the greatest figure in the world; for as to others, their fame expires at the same time with their breath. But after all, if there was any such thing as eternal fame, what is it? A mere empty sound. What is it then a man ought to bestow pains upon? It is this one thing: a mind formed to justice, and the practice of all social virtues; an understanding not to be imposed on by the delusions of error; and a temper to embrace cordially every event, as a thing unavoidable, a thing well known by previous observation, and a thing derived from so venerable a fountain. Resign thyself cheerfully into the hands of fate, allowing it to dispose of thee just as it pleases.

6. Death is just at hand, and to this hour thou hast not learned the natural simplicity of human life and manners, nor that tranquillity of mind which nothing can disturb. Neither hast thou overcome the suspicion that things with-
out

out can hurt thee. Nor hast thou arrived to such a pitch as to be in perfect peace with all men ; and to place wisdom in nothing else but a life governed by the laws of justice.

7. The minds and governing principles of men are to be studied thoroughly, particularly what the wise pursue, and what they endeavour to avoid. But it is not in another's mind that thy evil lies, nor indeed in any of the various states and dispositions of the things that surround thee. Where lies it then? In that part of thee, which supposes one thing an evil and another not. Let not then that part suppose a thing to be an evil, and all is right ; the thing is no evil. If even its nearest neighbour, that little lump the body, should be cut or burnt, or rot and gangrene, yet let the mind, the judging part, lie quiet and secure, in virtue of this firm decree, that what happens equally to good men and to bad, can in itself be neither good nor evil. For that can neither benefit nor hurt nature, which happens indifferently to a man, whether he follows nature or rebels against it.

8. Be thou like a rock that is beaten continually by the waves. The rock stands firm while the tumid waves sink down before it. Unhappy me, sayest thou, that this misfortune should befall me ; but why not rather happy me, whom this misfortune does not aggrieve, neither overwhelmed with the weight of present, nor the fear of impending evil. The misfortune might have happened to any man, but it is not every man could bear it without repining. Why then should that be reputed a misfortune, rather than this happiness? But why after all should that be reckoned a man's misfortune, which is no disappointment to human nature? And dost thou think that any thing can be a disappointment to human nature, that is not contrary to the end and design thereof? Hast thou learned what that end and design is? Can any misfortune hinder thee from being just, magnanimous, temperate, prudent, circumspect, and cautious against error, modest, generous, with what other qualifications are the true aim and proper virtues of human nature. Remember finally to make use of this maxim on every occurrence that has a tendency to give thee pain, to wit, the occurrence itself is no unhappiness, but happy is the man who has fortitude to bear it.

SECTION V.

1. When in the morning thou art overcome with laziness, and thy head cleaves to the pillow, let this consideration be ready at hand, that when I awake it is to act the part of a man.

man. Why then should I have any reluctancy at entering upon the work for which I was born, and produced on the stage of the world? Is this the end for which I was made, to lie warm and snug in blankets? But it is pleasant thou wilt say. Is pleasure then the end for which thou wert born; or is it not action rather, and the exercise of the powers nature has given thee? Dost thou not see the plants of the earth, the birds of the air, the ants, the spiders, the bees, all conspiring to adorn the world, according to their several natures; and wilt not thou fulfil the part of man, and pursue that end which thy nature has set before thee? But one must have rest sayest thou. 'Tis true, and nature allows a certain measure thereof, as of meat and drink. But thou art for passing nature's bounds, and exceeding the measure of what is sufficient; whereas in point of action thou comest short of thy ability. Hence, 'tis plain, that thou lovest not thyself, otherwise thou wouldst love thy nature and the intention thereof. They who profess the vulgar arts take delight in the practice of them, and persist in the exercise of their respective callings, at the expence of health and cleanliness. But thy calling, which is to study and follow thy own nature, thou honourest less than a turner or dancer does his trade, and pursuest thy aim with less ardour, than a covetous or ambitious man does a little chink or a puff of vain glory. These can bear hunger and watching, when eager in the pursuit of their little ends, and shall the cultivation of human society, by the practice of social virtues, appear to thee an end less valuable, and less worthy of thy care?

2. How easy is it to exterminate and expunge every troublesome or impertinent imagination, and forthwith to enjoy the most perfect tranquillity of mind. Every word and every deed conformable to nature is becoming and suitable to thee. Let not the censure or raillery of others divert or abash thee, providing the thing to be said or done is fair and honest. They have their own way of thinking, and their own inclinations, which thou art not to trouble thyself about, but to move straight forwards, following thy own nature, and the common nature of things, for both lead to the same end. In this road of nature, I hold on my course, until I drop into repose, resigning my breath to the air whence I daily draw it, and my body to the earth, whence my father drew the seed, my mother the blood, and my nurse the milk, that produced and nourished me, and whence I have for so many years daily derived the meat
and

and drink that has sustained me, and which I have trod with my feet, and used without reserve to so many different purposes.*

Oration on the Classes.

THE men, who thus dwell upon the praises of your ancestors, seem to me, Ye Men of Athens; to have chosen a subject fitted rather to gratify the assembly, than to do the due honour to those, on whom they lavish their applause. As they attempt to speak of actions which no words can worthily describe, the illustrious subject adorns their speech, and gives them the praise of eloquence; while their hearers are made to think of the virtues of those heroes, with much less elevation than these virtues, of themselves, inspire. To me, time itself seems to be the noblest witness to their glory. A series of so many years hath now passed over; and still, no men have yet appeared, whose actions could surpass those patterns of perfection. It shall be my part therefore solely to endeavour, to point out the means which may enable you most effectually to prepare for war. For, in fact, were all our speakers to proceed in a pompous display of their abilities, such parade and ostentation could not possibly prove of the least advantage to the public: but if any man whatever will appear, and can explain, to your full satisfaction, what kind of armament, how great, and how supported, may serve the present exigencies of the state, then all these alarms must instantly be dispelled. This I shall endeavour to the utmost of my abilities, having first briefly declared my opinion of our situation with respect to the King.

I do regard the King as the common enemy of all the Greeks. But I cannot, for that reason, advise, that we should be the only people to undertake a war against him: for I do not find the Greeks themselves united to each other, in sincere affection: nay, some among them seem to have more confidence in him, than in certain of their own body. In such circumstances, I account it of the utmost moment, that we should be strictly attentive to the origin of this war; that it may be free from every imputation of injustice. Let our armament be carried on with
vigour;

* The Commentaries of this pious Heathen Emperor, though extremely valuable, are full of repetitions. The above Extracts will be found to contain all that is particularly useful in the 12 Sections, if not every original idea.

vigour ; but let us carefully adhere to the principles of equity. For, in my opinion, Athenians, the states of Greece (if it be once evident and incontestable that the King makes attempts against them) will instantly unite, and express the most ardent gratitude to those who arose before them, who, with them, still stand faithfully and bravely to repel these attempts. But, while this is yet uncertain, should you begin hostilities, I fear we may be obliged to fight against an enemy reinforced by those very men, for whose interests we were so forward to express our zeal. Yes ! he will suspend his designs, if he hath really designs against the Greeks :) his gold will be dispersed liberally amongst them, his promises of friendship will be lavished upon them : while they, distressed in their private wars, and attentive only to support them, will disregard the general welfare of the nation.

Into such confusion, into such weak measures, let us not precipitate the state. With respect to the King, you cannot pursue the same counsels with some others of the Greeks. Of these, many might, without the charge of inconsistency, neglect the rest of Greece, while engaged in the pursuit of private interest. But of you it would be unworthy, even though directly injured, to inflict so severe a punishment on the guilty, as to abandon them to the power of the Barbarian.

Thus are we circumstanced : and let us then be careful, that we do not engage in this war upon unequal terms ; that he, whom we suppose to entertain designs against the Greeks, may not recommend himself to their confidence, so as to be deemed their friend. And how shall these things be effected ? By giving public proof, that the forces of this state are well appointed, and complete for action ; but that in this our procedure we are determined to adhere inviolably to justice.

Let the bold and hazardous, who are vehement in urging you to war, attend to this. It is not difficult, when an assembly is convened, to acquire the reputation of courage : no, nor, when dangers are actually impending, to speak with an impassioned boldness. But it is truly difficult, and it is our duty, in the time of danger, to support the character of superior bravery ; in our councils, to display the same superiority of wisdom.

I, on my part, ye men of Athens, think that a war with the King may prove dangerous ; in a battle, the consequences of such a war, I see no danger. And why ? Because wars of every
every

every kind require many advantages, of naval force, of money, and of places. Here, he is superior to the state. In a battle, nothing is so necessary to insure success, as valiant troops: and of these, we and our confederates can boast the greater number. For this reason, I earnestly recommend to you, by no means to be the first to enter on a war: but for an engagement, I think you should be effectually prepared. Were there one method of preparing, to oppose Barbarians, and another for engaging with Greeks, then, we might expect with reason, that any hostile intentions against the Persian must be at once discovered. But as in every armament the manner is the same, the general provisions equally the same, whether our enemies are to be attacked; or our allies to be protected, and our rights defended; why, when we have avowed enemies, should we seek for others? Shall we not prepare against the one, and be ready to oppose the other, should he attempt to injure us?—Call now upon the Greeks to unite with you—But suppose ye should not readily concur with them in all their measures, (as some are by no means favourably inclined to this state) can it be imagined, that they will obey your summons?—Certainly; for we shall convince them, that the King forms designs against their interests which they do not foresee.—Ye powers! is it possible, that you can be thus persuaded? Yes; I know you are. But, whatever apprehensions you may raise, they must influence these Greeks less forcibly than their disputes with you, and with each other. And therefore, the remonstrances of your ambassadors will but appear like the tales of idle wanderers. If, on the other hand, ye pursue the measures now proposed, there is not a single state of Greece that will hesitate a moment to come in, and to solicit your alliance, when they see our thousand horse, our infantry as numerous as could be wished, our three hundred ships; an armament which they must regard as their surest refuge and defence. Should you apply for their assistance, you must appear as supplicants: should they refuse it, you incur the shame of a repulse. But, if while your forces are completed, you suspend your operations, the protection you then grant to them, must appear as the consequence of their request: and, be assured, they will all fly to you for this protection.

With these, and the like reflections, deeply impressed upon my mind, I have not laboured to prepare a bold, vain, tedious harangue: No, my fellow-citizens, our preparations have been the sole object of my thoughts, and the manner

of conducting them with effect and expedition. Grant me your attention ; and if my sentiments be approved, confirm them by your voices.

It is then the first, and most important part of preparation, to possess your minds with due resolution ; so, that every citizen, when called to action, may exert himself with alacrity and zeal. You know, that in every instance, where, having first resolved on your designs in concert, every single member deemed it incumbent on him to labour vigorously in the execution, you have never once proved unsuccessful. But whenever we have first decreed ; and then, each man hath turned his eyes on others, fondly imagining, that he himself need not act, that his neighbour would do all ; our designs have never once been executed.

With these sentiments, and these vigorous resolutions, I recommend that you should proceed to the appointment of your Twelve Hundred ; and raise them to two thousand, by a farther addition of eight hundred. Thus, when all necessary deductions are made, of those who by their condition are excused from contributing, or by any circumstances are unable to contribute, still the original number of twelve hundred will remain complete. These I would have formed into twenty classes, each consisting of sixty citizens, agreeably to the present constitution. And it is my opinion, that of these classes, each should be divided into five parts, consisting of twelve persons ; ever attending to a just and equal distribution of the richer with the poorer. Thus should our citizens be arranged : the reason will appear, when the whole scheme of the regulation hath been explained.

But our ships ; how are they to be appointed ? Let their whole number be fixed to three hundred, divided, by fifteenth parts, into twenty portions. Of the first hundred, let five such parts, of the second hundred, five parts, and of the third hundred, five be appointed to each class. Thus shall a fifteenth of the whole be allotted to every class ; three ships to each sub-division.

When these establishments are made, I propose, as the revenue arising from our lands amounts to six thousand talents, that, in order to have our funds duly regulated, this sum may be divided into an hundred parts, of sixty talents each : that five of these parts may be assigned to each of the twenty great classes : which may thus give severally to each of their divisions a single part of sixty talents.

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So, that, if we should have occasion for an hundred ships, sixty talents may be granted to each, and twelve trierarchs. If for two hundred, there may be thirty talents assigned, and six trierarchs to each ; if for three hundred, twenty talents may be supplied for each, and four trierarchs.

In like manner, my fellow-citizens, upon a due estimate of the stores necessary for our ships, I propose, that, agreeably to the present scheme, they should be divided into twenty parts : that one good and effectual part should be assigned to each of the great classes ; to be distributed among the small divisions in the just proportion. Let the twelve, in every such division, demand their respective shares ; and let them have those ships, which it is their lot to provide, thoroughly and expeditiously equipped. Thus may our supplies, our ships, our trierarchs, our stores, be best provided and supplied. And now I am to lay before you a plain and easy method of compleating this scheme.

I say then, that your generals should proceed to mark out ten dock-yards, as contiguous as may be to each other, and capable of containing thirty vessels each. When this is done, they should assign two classes, and thirty ships to each of these docks. Among these also, they should divide the tribes and the respective trierarchs ; so, that two classes, thirty ships, and one tribe may be assigned to each. Let then each tribe divide its allotted station into three parts, and the ships in like manner. Let these third parts be distributed by lot. Thus shall one tribe preside over one entire division of your shipping ; and each third of a tribe take care of one third of such division ; and thus shall you know, at all times ; first, where each tribe is stationed ; then, where each third ; then, who are the trierarchs ; and lastly, the number of your ships. Let affairs be once set in motion after this manner ; and, if any thing hath been omitted, (as it is by no means easy to provide accurately for every circumstance) the execution will itself discover it. And thus may your whole marine, and all its several parts, be uniformly and exactly regulated.

And now, as to money, as to any immediate supplies ; sensible, as I am, that the opinion I am now to declare must appear extraordinary, yet, I will declare it : for I trust, that, when duly weighed, it will be found the only one which reason can recommend ; and which must be approved by the event. I say then, that, at this time, we should not speak at all of money : we have a fund, if occasions call for it, a great, an honourable, and an equitable fund. Should
you

you attempt to raise it now ; far from succeeding in such an attempt, you could not depend on gaining it when really wanted. But, suspend your enquiries, and you will secure it. What fund is this, which now hath no being, yet will be found hereafter ? This appears a kind of mystery ; but I shall explain it. Cast your eyes round through all this city. Within these walls, Athenians, there are treasures, I had almost said, equal to those of all other states. But such is the disposition of their possessors, that if all our speakers were to arise with the most alarming declarations, that the King was marching against us ; that he was at our gates ; that the danger did not admit of any possibility of doubt : if, with these speakers, as many ministers of heaven were to arise, and pronounce the same declarations as the warning of the gods ; so far would these men be from contributing, that they would not even discover their riches, they would not acknowledge the possession of them. But should it once appear, that all those dangers, denounced with so much terror, were really, and, in fact, impending ; where is the wretch that would not give freely, that would not urge to be admitted to contribute ? For, who would choose to abandon his life and fortune to the fury of an enemy, rather than give up a small portion of his abundance, for the safety of himself, and all the rest of his possessions ? Thus shall we find treasures, when occasions really demand them ; but not till then. Let us not therefore enquire for them now. Suppose that we were now strictly to exact the subsidies from all our citizens ; the utmost we should raise would be more contemptible than none. Imagine the experiment made : it is proposed to exact an hundredth part of the revenue arising from our lands. Well then ; this makes just sixty talents. Nay, but we will raise a fiftieth part. This doubles the sum ; we have then one hundred and twenty talents. But what is this, to those hundreds, or those thousands of camels, which, they assure us, are employed to carry the King's money ? But suppose it were agreed to raise a twelfth part, amounting to five hundred talents. This, in the first place, would be too great a burden ; and, if imposed, still the fund produced would be insufficient for the war. Let then all our other preparations be completed ; but, as to money, let the possessors keep it ; and never can they keep it for a nobler public service. When their country calls for it, then shall they freely and zealously contribute.

This, my fellow-citizens, is a practicable scheme ; a scheme highly honourable and advantageous ; worthy of
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this state to be reported to the King ; and, which must strike him with no small terror. He knows, that by three hundred vessels, of which one hundred only were supplied by us, his ancestors lost a thousand ships. He will hear, that now, we have, ourselves, equipped three hundred. He cannot then, if he hath not lost all reason, he cannot deem it a trivial matter to make this state his enemy. If, from a dependance on his treasures, he is tempted to entertain proud thoughts, he will find this but a vain dependance, when compared with your resources. They tell us he is coming with heaps of gold ; but when these are once dispersed, he must look for new supplies. Not the richest streams, not the deepest sources, but must, at length, be totally exhausted, when we copiously and constantly drain away their waters. But we, he will be told, have a perpetual resource in our lands ; a fund of six thousand talents. And with what spirit we defend these lands against invaders, his ancestors, who fought at Marathon, could best inform him. Let us continue to conquer ; and our treasures cannot ever fail.

Nor yet do I think their errors justly founded, who apprehend, that he may employ his gold in raising a large army of mercenaries. I do, indeed, believe, than in an expedition against Egypt, against Orontes, or any of the other Barbarians, there are many of the Greeks that would gladly receive his pay : not from any zeal for aggrandizing him ; but each in order to obtain such a supply, as might relieve their present necessities. But I never can persuade myself, that any one Greek would assist him to conquer Greece. Whither should he turn, after such an event ? Would he go and be a slave in Phrygia ? He must know, that, when we take up arms against the Barbarian, we take them up for our country, for our lives, for our customs, for our liberty, and all such sacred rights. Who then could be so base as to sacrifice himself, his parents, the sepulchres of his ancestors, his country, to a trifling pittance ? Surely, no man.

Nor is it the interest of the Persian, that his mercenaries should subdue the Greeks ; for they who can conquer us, must first prove superior to him. And it is by no means his scheme, by destroying us to lose his own empire. His wishes are to command all ; if this cannot be obtained, at least he would secure his power over his own slaves.

If then it be imagined, the Thebans will unite with him ; it is a hard part to speak of Thebes in this assembly : for, such is your aversion to this people, that you will not hear the

voice of truth itself, if it seems at all to favour them. However, it is the duty of those who debate on great affairs, by no means, and on no pretence whatever, to suppress any argument which may prove of use.—I say then, that so far are the Thebans from ever, at any time, uniting with the King against the Greeks, that they would freely give the greatest treasures, were they possessed of them, to purchase a fair occasion of atoning for their ancient errors with respect to Greece. But let the Thebans be ever so unhappily disposed, still we must all be sensible, that, if they unite with him, their enemies must necessarily unite with the Greeks. And I trust that the cause of justice, and the friends to this cause, will ever prove superior to traitors, and to all the force of the Barbarian. Let us not then yield to these extravagant alarms; nor rashly brave all consequences, by being first to take up arms.

Nor do I think that any other of the Grecian states should look upon this war with terror. Is there a man among them, who is not sensible, that while they regarded the Persian as their common enemy, and maintained a firm union with each other, their fortune was completely happy: but when, by a fatal reliance on his friendship, they were betrayed into contests and dissensions among themselves, their calamities were so great, as to exceed all the imprecations, which the most inveterate malice could invent? And shall that man, whom fortune, whom heaven itself pronounces, as a friend, unprofitable; as an enemy, of advantage; shall he, I say, be feared? By no means. Yet let us have the due regard to ourselves; let us have the due attention to the disorders and suspicions of the rest of Greece; and let us not incur the charge of injustice. Could we, indeed, with all the Greeks united firmly on our side, attack him single and unsupported, I would not then suppose that you could be charged with injustice. But, as this is not to be expected, let us be cautious: let us afford him no pretence of appearing to assert the rights of the other Greeks. If we continue quiet, his applications to them will be suspicious: if we are the first to take up arms, he will seem justified, by our hostilities, in his attempts to gain their friendship.

Do not then discover to the world the melancholy state of Greece, by inviting those to an alliance, whom you cannot gain; and by engaging in a war, which you cannot support. Be quiet, be resolute, be prepared. Let not the emillaries of Persia report to their King, that Greece and Athens are
distracted

distracted in their councils, are confounded by their fears, are torn by dissensions. No: let them rather tell him, that if it were not equally shameful for the Greeks to violate their honour and their oaths, as it is to him matter of triumph, they would have long since marched against him; and, that if you now do not march, you are restrained solely by a regard to your own dignity; that it is your prayer to all the gods, that he may be seized with the infatuation which once possessed his ancestors; and then, he would find no defect of vigour in your measures. He knows, that by our wars with his ancestors, this state became happy and powerful; that, by our peaceful demeanour before these wars, we acquired a superiority over the other Grecian states, never more observable than at present. He knows that the affairs of Greece require some power to be either voluntarily or accidentally the instrument of a general peace: he knows, that he himself must prove that instrument, if he once attempts to raise a war. And therefore, these informations will have their due weight and credit.

That I may not longer abuse your patience, I shall repeat the sum of my advice, and then descend.

You should prepare your force against your present enemies: you should use this force against the King, against any power that may attempt to injure you. But never be the first to break through the bounds of justice, either in council or in action. You should be solicitous, not that our speeches, but that our conduct may be worthy of our illustrious descent. Act thus, and you will serve not yourselves only, but the men who oppose these measures: for they will not feel your resentment hereafter, if they be not suffered to mislead you now.

Demosthenes.

Oration for Marcellus.

THIS day, Conscript Fathers, puts an end to that long silence which I have observed; not through any fear, but partly through grief, partly through shame, and puts me again in possession of the happy privilege of speaking my sentiments as they arise, with my usual freedom. I cannot behold so great humanity, such unparalleled and unheard-of clemency, so much moderation in the midst of such unlimited power; in one word, such incredible and almost divine wisdom, and remain in silence. For by the restoration of M. Marcellus to you and the state, I please myself with the

thought, Conscript fathers, that not only his, but my voice and authority is secured, and restored to you and the republic. It was matter of great, of inexpressible concern to me, Conscript fathers, to find that so eminent a man, who had espoused the same cause with myself, did not partake of the same fortune; nor could I be satisfied, or think it equitable to enter upon my former course, while my rival, the imitator of my pursuits and toils, and as it were my companion and partner, was torn from me. You have therefore, Cæsar, opened for me the way to my former state of life, and given as it were a signal to these fathers of Rome, to entertain the best hopes for the welfare of the republic. For when you gave back M. Marcellus to the senate and people of Rome, especially after recounting his offences, you convinced all men of what I had learned before from your conduct to myself in particular, and to many others, that you had sacrificed your resentments and your suspicions to the authority of this order, and the dignity of the state. The unanimous intercession of the senate, with your solemn and generous determination in his favour, has this day fully repaid the services of his past life; whence you may easily infer what a degree of merit must attend the conferring the favour, since there is so much glory in receiving it. Happy is that man indeed, whose safety affords not greater joy to himself than to all mankind! and such is the case of Marcellus, who highly deserves the fortune that attends him: for who more illustrious than he? who more upright? who more fond of useful learning? who more virtuous? who possessed of more laudable accomplishments?

No flow of genius, no force of eloquence, no power of description, is sufficient, Cæsar, I will not say to embellish, but even to recount your exploits: yet this I affirm, and this with deference insist upon, that from none of them will you reap greater glory than from that of this day. It has often occurred to me, and I have often declared it with pleasure, that none of the achievements of our own commanders, none of foreign nations, none of the most potent people, none of the most illustrious monarchs, are worthy to be compared with yours, either in regard to the importance of the contests, the number of battles, the variety of countries, the celerity of conquest, or the diversity of enterprizes. Countries, the farthest distant from each other could not have been sooner travelled thro', I will not say than they have been traversed by your armies, but subdued by your victories. These are circumstances so extraordinary, that it were

were madneſs not to confeſs that they are almoſt too great for human conception; but there are attainments even greater than theſe. For many are apt to depreciate military glory, and, leſt the commander ſhould aſſume too much, take part from the officer, and give it to the private ſoldier. And certainly in war the bravery of the troops, the advantage of ſituation, the aid of allies, fleets and military ſtores, are of great importance; and after all, fortune, as it were of right, claims the greateſt ſhare; and whatever is attended with ſucceſs, ſhe for the moſt part arrogates to herſelf. But in the glory, Cæſar, which you have lately acquired, you have no associate; how great ſoever it is, and ſurely nothing can be greater, it is all your own. No commander, no captain, no troop, no battalion robs you here; nay, even fortune, the goddeſs who preſides over human affairs, claims no ſhare of this honour, to you ſhe reſigns, and acknowledges it entirely, it is abſolutely your own: for raſhneſs never mingles with wiſdom, nor chance with counſel.

You have ſubdued nations fiercely barbarous, immenſely numerous, at an infinite diſtance from each other, abounding in every thing neceſſary for war; but theſe were conqueſts which the nature of things rendered poſſible. For no force is ſo great, no power ſo extenſive, but is capable of being reduced by greater force, of being overcome by more extenſive power; but he who ſubdues the mind, who ſuppreſſes his reſentment, who uſes victory with moderation, who not only raiſes an ingenious, an illuſtrious and brave adverſary to the honour from which he was fallen, but heightens and enlarges his former dignity; he who does this ſuffers by a compariſon with the greateſt of human characters, for he reſembles the deity himſelf. Your military praïſes, Cæſar, ſhall be celebrated; they, I ſay, ſhall be celebrated, not only amongſt us, but in every language, in the annals of every nation, and the lateſt poſterity ſhall proclaim them. The fame of theſe exploits however, while we read of them, ſeems, I know not how, to be drowned amidſt the ſhouts of armies, and the din of war; but when we read or hear of a compaſſionate, a generous, a humane, a juſt, a moderate, a prudent act performed while in anger, that ſoe to deliberation, and in the triumph of victory, when men are generally proud and insolent; with ſuch an ardent affection are we inflamed, that we are frequently in love with perſons whom we never ſaw; and this not only while we contemplate realities, but even while we ſurvey the pictures of the imagination. But with what gratitude ſhall we embrace, with

what veneration approach, with what applause shall we crown you, whom we have constantly among us ; whose disposition, whole inclination, whose countenance seems to promise that whatever has survived the fortune of the late war, shall be again secured to us ! By heavens, Cæsar, the walls of this court seem with transport to pay their grateful acknowledgements to you ; conscious, as it were, that ere long the authority of our ancestors shall be again replaced within them.

Indeed when I beheld the tears which that singularly pious, that best of men, C. Marcellus. poured out before you, the memory of all the Marcelli struck me to the heart ; whose dignity, even after their death, you have restored, by the preservation of M. Marcellus ; and rescued that illustrious house, now waiting a victim from almost total ruin. Justly therefore, may your glory extend from this day to that of your numberless heroic deeds, and the merit of Cæsar alone. Great indeed are the exploits which have been performed under your conduct ; yet they were performed with great, with powerful assistance. In the act of this day you are yourself the conductor, yourself the assistant ; an act so truly great, that time itself shall not consume the trophies and monuments it has reared : all the works of art and labor must be destroyed by age ; but this proof of your justice, and gentleness of disposition, shall daily flourish more and more ; so that in proportion as time shall consume the other monuments of your greatness, it shall heighten the glory of this. You had before risen superior, in the virtues of equity and mercy, to every other conqueror in our civil wars ; this day you have risen superior to yourself. But what I say, I am afraid, falls infinitely short of what I feel : permit me therefore to add, that you seem to have triumphed over victory herself, since you have restored to the conquered what you had gained by the conquest. For by the right of arms we might all have been treated as enemies ; but your clemency saved us : you alone therefore are invincible, since even victory is by you stripped of all her power and privileges.

And observe, Conscript fathers, how widely this clemency of Cæsar extends. All of us, who were driven into the war by an unaccountable and destructive fatality of the state, tho' we are certainly in some degree liable to the imputation of human infirmity, yet are we evidently acquitted of guilt. For though he has, at your intercession, preserved M. Marcellus to the republic, yet has he, unsolicited, restored me to myself

myself and to the state ; and likewise restored, to themselves and to their country, those illustrious men, whose number and dignity grace this assembly : he has not brought his enemies within these walls, but generously imagined that most of those who opposed him engaged in the war rather through ignorance and groundless fears, than from principles of ambition, or a love of cruelty. In that war, indeed, I thought it always advisable to hearken to proposals of peace, and was not a little grieved that not only an accommodation, but even the petition of the citizens who earnestly implored it, was totally rejected. Never was I active in these or any other civil commotions ; I have always been an advocate for peace and tranquillity, always an enemy to war and bloodshed. I joined Pompey on friendly, not political principles ; and so strongly was I influenced by a grateful sense of my obligations to him, that not only without any ambition, but even without any hope, I rushed voluntarily upon evident destruction. My advice relating to the war, was far from being secret. Before matters came to an extremity, I stated largely the advantages of peace in this assembly ; and during the war I maintained the same opinion even at the hazard of my life. Whence none can form so unjust an estimate of things as to doubt what were the sentiments of Cæsar upon this head, since he immediately resolved to preserve those who were the advisers of peace, but behaved with more resentment to the rest. This conduct might not perhaps appear so surprising, when the event of the war was uncertain, and victory doubtful ; but when he who is victorious caresses the friends of peace, he gives the clearest proof that he would rather not have fought, than have conquered.

And as to this point I am an evidence in behalf of M. Marcellus ; for our sentiments were always the same, as well in war as in peace. How often, and with what concern have I seen him trembling at the insolence of some amongst us, and the inhumanity to which victory might transport them ? Hence it is, Cæsar, that we who have been witnesses of these things ought to be the more sensible of your generosity : for we are not now weighing the merits of the cause, but the consequences of victory. We have seen your victory close in the field where it was won, and have never seen a sword drawn within our walls. The citizens we lost, fell in battle, not by the insolence of victory ; whence there can be no doubt but that if it were possible Cæsar would recal many from the shades, since he now saves all he can from destruction. As to the other party, I shall only add what we were
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all afraid of, that had they been successful they would have been outrageous, since some amongst them not only threatened those who were actually in arms, but sometimes even the neutral and inactive, and publickly declared they would not enquire what a man thought, but where he had been: so that it seems to me as if the immortal gods (tho' they may have raised this destructive, this calamitous civil war to punish the Roman people for some aggravated offence) being appeas'd or sufficiently avenged, had at length directed us to hope for safety from the wisdom and compassion of our conqueror. Wherefore rejoice in this amiable quality; enjoy your fortune and dignity; enjoy your virtue and noble disposition; from which the wise derive the highest delight and satisfaction. When you reflect on the other illustrious actions of your life, though you will find reason to attribute much to your bravery, yet, more must be attributed to your good fortune, but as often as you think of us, whom you have reserved to enjoy with yourself the happiness of our country, so often shall be revived in your mind the pleasing remembrance of your extensive beneficence, of your amazing generosity, and of your unparalleled wisdom; virtues, which I will venture to say, not only constitute the highest but the only happiness of our natures. So distinguished a lustre is there in deserved applause, so great a dignity in magnanimity and true wisdom, that these seem the gift of virtue, while other blessings are only the temporary loan of fortune. Continue therefore to protect the good; those especially who fell not through ambition or depravity of mind, but erred through an imaginary apprehension of their duty, weak perhaps, surely not criminal, and supported by an appearance of patriotism. If you have been dreaded by any, their fears are not to be charged to your account; on the contrary, it is your highest honour that most men now perceive there was no foundation for them.

I now proceed to your heavy charge and dark suspicions; suspicions that call not more loudly for your circumspection, than for that of every Roman, but more especially for ours who are indebted to you for our security: and though I hope they are groundless, yet I will not, by what I shall now say, endeavour to lessen them. For in your precaution consists our safety; so that were I to err in either extreme, I would rather appear timid than imprudent. But where is the man so outrageously desperate? Is he among your friends? Who can be more so, than those, whom contrary

to their own expectations you rescued from ruin? Is he among the number of those who accompanied you to the war? It is not to be suspected that any of them can be so madly infatuated, as not to prefer to his own life the life of him, under whose command he has risen to every thing he could wish for. But though your friends meditate no ill, the designs of your enemies ought to be guarded against. Where are they to be found? All those who were once such, have either lost their lives by their own obstinacy, or owe them to your clemency; so that none of those who ever were your enemies are now alive, or if they are, they are now become your firmest friends. Yet so impenetrable are the secrets of men's hearts, so deep, so dark their designs, that it becomes us to increase your suspicion, that we may at the same time increase your circumspection. For who is so void of knowledge, so unacquainted with the affairs of the state, so thoughtless about his own or the public safety, as not to perceive that your preservation includes his own, and that on your life depends the life of every Roman? In truth, while you are day and night, as you ought to be, the subject of my thoughts, I dread the common accidents of life, the precarious enjoyment of health, and the weakness to which human nature is universally subject, and behold with concern this republic, which ought to be immortal, depending for its existence on the life of one man; but if the united force of guilt and treason should be added to the common accidents of life and the uncertain enjoyment of health, what god, though he was willing, can we depend upon to save our country?

By you alone, Cæsar, every thing which you now see prostrate and overthrown by the unavoidable shock of war, is to be raised to its former state; justice must be re-established, public credit retrieved, every inordinate passion suppressed, the propagation of mankind encouraged, and every irregularity, every dissolute practice checked and restrained by the severity of laws. It was not to be expected but that in so calamitous a civil war, amidst the rage of faction and the combustion of arms, the shattered state, whatever was the event of the contest, would lose many of its most graceful ornaments, many of its most powerful supports; and it may be presumed that the commander of each party did many things in the hurry of war, which in the calm of peace he would have condemned. You alone are the person who must bind up the wounds which your bleeding country has received from the relentless hand of war; for
none

none but you can heal them. It was not without concern therefore that I heard from your mouth that celebrated, that philosophic saying, that you had lived long enough for the purposes of nature, or the acquisition of glory. Long enough, if you will, for the purposes of nature: for the acquisition of glory too, perhaps; but certainly not for the service of your country. Wherefore, discard, I beseech you, that stoicism which the learned affect in despising death; be not a philosopher at our expence. I am often told that you continually repeat that saying, that you have lived long enough for yourself. This I should grant, if you lived for yourself, or were born for yourself alone. But since the safety of every citizen, and the very being of the state, has now a necessary connection with your conduct, so far are you from having perfected, that you have not yet laid the foundation of that important work you meditate. Will you measure your life then by the goodness of your own disposition, and not by the happiness of the state; but what if that should not be enough even for the purposes of glory, which, wise as you are, you must acknowledge to be the leading passion of your soul? Shall I then, say you, leave behind me only an inconsiderable portion of glory? for others it would be amply sufficient, but for you it is inconsiderable: for how great soever any thing may be in itself, it is still but small, when compared with what is much greater. Therefore, if after having conquered your enemies, Cæsar, you close the scene of those actions which have rendered you immortal by leaving the state in its present condition, beware, I entreat you, lest your divine virtues do not rather excite the admiration of others, than brighten your own glory; for true glory consists in the honourable and universal reputation of having done many and important services either to ones friends, his country, or the whole race of mankind.

This part of the drama is yet to be exhibited; one scene is yet to open; you must use your utmost endeavours to settle our constitution, that you may be among the first who enjoy the fruits of it, in the sweets of tranquillity and retirement; then, if you please, when you have paid the debt you owe to your country, and when nature is fatiated with living, you may declare that you have lived long enough. But, after all, how can even this period be termed long enough, which must have some end, cancelling all past pleasure whenever it arrives, because there is none to succeed? Your soul has never been satisfied with the narrow
limits

limits of life, which nature has prescribed us, but has ever glowed with an ardent longing after immortality. Nor can this be called your life, which consists in the union of the soul and body; that alone, Cæsar, that, I say, is your life, which shall be preserved in the memory of every succeeding age, shall be cherished by posterity, and defended by eternity itself. For these you must labour, to these you must approve yourself: many of your past exploits shall excite their admiration; something now is wanting that shall merit their applause. Future ages will, no doubt, be struck with surprize, when they read and hear of your commands, your provinces, the Rhine, the ocean, the Nile, your innumerable battles, your incredible victories, your numerous trophies, rich donations and splendid triumphs; but unless this city is strengthened by your counsels, and guarded by your laws, your fame indeed will be scattered throughout the earth, but it will have no fixed residence, no certain place of abode. Those who shall arise hereafter will, like us, be divided in their opinions; while some extol your actions to the skies, others perhaps will with that somewhat, nay a great deal more had been done; unless by restoring liberty to your country, upon the extinction of civil discord, you shew that the one was the work of fate, the other that of wisdom. Have regard therefore to those who will pass sentence upon your conduct many ages hence; and whose judgment, if I mistake not, will be more impartial than ours, as it will be un-influenced by love, ambition, envy, or resentment. And though, as some falsely imagine, you should then be unconcerned at all this, yet surely it now concerns you to act such a part as that your glory may never be buried in oblivion.

Various were the inclinations of the citizens, and their opinions wholly divided; nor did we differ only in sentiments and wishes, but in arms and in the field. The merits of the cause were dubious, the contest lay betwixt two of our most illustrious leaders: many doubted which was in the right; many, what was most convenient for themselves; many, what was decent; some also, what was lawful. The republic is now freed from this fatal, this destructive war, and victory has favoured him whose resentment is not inflamed by success, but softened by clemency; him who has not adjudged to death or banishment those who were the objects of his displeasure. Some have quitted their arms; from others they have been forced. Ungrateful and unjust is that citizen, who being delivered from the danger

danger of war, retains the wrathful spirit of a warrior; far more amiable is he, who falls in the field, and pours out his life in defence of the cause he had espoused; for what some will think obstinacy, others will call constancy. Now since all civil discord is quashed by your arms, or extinguished by your clemency, it remains that all of us who have any share of prudence or even common understanding, should unite in our wishes. We can never be safe, Cæsar, unless you continue so, and retain the same principles which you have discovered on other occasions, but particularly on this day. Therefore all of us who wish the security of our constitution, earnestly desire and entreat you to have a regard to your life and safety; and all of us, (I now speak for others what are the sentiments of my own heart) seeing you apprehend some reason to be on your guard, promise not only to protect you by day and night, but offer our own bodies and our own breasts as the shield of your defence.

But to close all, as I began: great are the thanks, Cæsar, we now return you; and greater than these shall you hereafter receive. Our prayers and tears, on this occasion, are clear proofs of our being all of one mind; but as it is not necessary that we should all personally address you, they have allotted me that part, who am, as it were, indispensibly obliged to perform it; and I am persuaded that it is in a peculiar manner incumbent upon me, as I am appointed by the senate, and as M. Marcellus is the man restored to this assembly, to the people of Rome, and to the republic; for I perceive that you all rejoice on this occasion, not for the happiness of one man, but for the general safety: My friendship for him was universally observed to be scarce surpassed by his worthy and affectionate brother C. Marcellus, and, except him, certainly by none; and if by my solicitude, by my care and unwearied pains to serve him while his preservation was doubtful, I shewed this so great regard for him, it is surely a tribute which I ought to pay in an hour when I am freed from so much anxiety, trouble and concern. Therefore, Cæsar, I here return you thanks, not only for the security of my fortune, and the honours you have conferred upon me, but also for this generous instance of kindness by which you have crowned those innumerable favours to which I thought nothing could be added.

Cicero.



B O O K XII.

H I S T O R I E S

I N T R O D U C T I O N.

THE Greeks and Romans have left us several noble monuments of their abilities in the province of History. Herodotus, Thucydides, and Xenophon, among the former, and Sallust, Livy, Tacitus, and others, among the latter, have much distinguished themselves. A person must be destitute of taste and discernment not to discover in these great authors most of the qualifications required in an historian. But when we assert, the moon shines bright, and is a very large and useful body, we don't mean to imply, that the sun shines not brighter, and is not a much more large and useful luminary. Every thing, but the One Supreme, is great or little, good or bad, only by comparison. So when we say, these Pagan historians are very useful, and highly to be esteemed, we don't mean, that they were never excelled, and that the Sacred Historians are not superior. On the contrary, we affirm, that the history of Moses, the Judges, Samuel, Kings, the Gospels and Acts of the Apostles, considered merely as histories, to say nothing of their divine original and import, are vastly more interesting, entertaining and instructive, and arrest the attention with greater force. Those indeed are elegant and pleasing—but these are sublime, majestic, lovely.

He that wishes to have a full view of profane History must have recourse to the writings of those great authors already mentioned.

SACRED



SACRED LITERATURE.

B O O K XII.

P A R T I.

Histories, from the Holy Scriptures and Apocryphal Writings.

Creation of the World.

IN the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night: and the evening and the morning were the first day. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament; and divided the waters which were under the firmament, from the waters which were above the firmament: and it was so. And God called the firmament Heaven: and the evening and the morning were the second day. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and

and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day. And God said, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for signs, and for seasons, and for days, and years. And let them be for lights in the firmament of the heaven; to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth: and to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day. And God said, Let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him: male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed: to you it shall be.

be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work, which God created and made. These are the generations of the heavens and of the earth, when they were created; in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden east-ward in Eden: and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold. And the gold of that land is good: there is bdellium and the onyx-stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die. And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every

fowl of the air, and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

Genesis 1st and 2nd chapters.

The fall of man.

NOW the serpent was more subtil than any beast of the field which the Lord God had made: and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it; lest ye die. And the serpent said unto the woman, Ye shall not surely die. For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as Gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked: and they sewed fig-leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden: and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof

whereof I commanded thee, that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve, because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. And the Lord God said, Behold, the man is become as one of us, to know good and evil. And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden, cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.

Genesis 3d chapter.

Death of Abel.

AND Adam knew Eve his wife: and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel; and Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof.

And the Lord had respect unto Abel, and to his offering : but unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door : and unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother : and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, where is Abel thy brother? And he said, I know not : Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth : and from thy face shall I be hid ; and I shall be a fugitive and a vagabond in the earth : and it shall come to pass, that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

Genesis 4. 1—16.

Genealogy of the Patriarchs.

THIS is the book of the generations of Adam. In the day that God created man in the likeness of God made he him : male and female created he them ; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image ; and called his name Seth ; and the days of Adam after he had begotten Seth were eight hundred years : and he begat sons and daughters. And all the days that Adam lived were nine hundred and thirty years : and he died. And Seth lived an hundred and five years, and begat Enos. And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters. And all the days of Seth were nine hundred

hundred and twelve years: and he died. And Enos lived ninety years, and begat Cainan. And Enos lived after he begat Cainan eight hundred and fifteen years, and begat fons and daughters. And all the days of Enos were nine hundred and five years: and he died. And Cainan lived seventy years, and begat Mahalaleel. And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat fons and daughters. And all the days of Cainan were nine hundred and ten years: and he died. And Mahalaleel lived sixty and five years, and begat Jared. And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat fons and daughters. And all the days of Mahalaleel were eight hundred ninety and five years: and he died. And Jared lived an hundred sixty and two years, and he begat Enoch. And Jared lived after he begat Enoch eight hundred years, and begat fons and daughters. And all the days of Jared were nine hundred sixty and two years: and he died. And Enoch lived sixty and five years, and begat Methufelah. And Enoch walked with God after he begat Methufelah three hundred years, and begat fons and daughters. And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God, and he was not: for God took him. And Methufelah lived an hundred eighty and seven years, and begat Lamech. And Methufelah lived after he begat Lamech, seven hundred eighty and two years, and begat fons and daughters. And all the days of Methufelah were nine hundred sixty and nine years: and he died. And Lamech lived an hundred eighty and two years, and begat a fon. And he called his name Noah, saying, The same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed. And Lamech lived after he begat Noah five hundred ninety and five years, and begat fons and daughters. And all the days of Lamech were seven hundred seventy and seven years: and he died. And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth. *Gen. 5th chapter.*

Universal deluge.

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the fons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man; for that he also is flesh: yet his days shall be an hundred

dred and twenty years. There were giants in the earth in those days : and also after that, when the sons of God came in unto the daughters of men, and they bare children to them ; the same became mighty men, which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man, whom I have created, from the face of the earth ; both man and beast, and the creeping thing, and the fowls of the air : for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord. These are the generations of Noah : Noah was a just man, and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God ; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt : for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me ; for the earth is filled with violence through them : and behold, I will destroy them with the earth. Make thee an ark of gopherwood : rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of : The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above ; and the door of the ark shalt thou set in the side thereof : with lower, second, and third stories shalt thou make it. And behold, I, even I do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven : and every thing that is in the earth shall die. But with thee will I establish my covenant : and thou shalt come into the ark ; thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee : they shall be male and female. Of fowls after their kind, and of cattle after their kind : of every creeping thing of the earth after his kind : two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee ; and it shall be for food for thee, and for them. Thus did Noah : according to all that God commanded him, so did he.

And

And the Lord said unto Noah, Come thou, and all thy house into the ark: for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made, will I destroy from off the face of the earth. And Noah did according to all that the Lord commanded him. And Noah was six hundred years old, when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days, and forty nights. In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark: they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind: every bird of every sort. And they went in unto Noah into the ark; two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in: and the flood was forty days upon the earth: and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth: and all the high hills that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed, which was upon the face

face of the ground ; both man, and cattle, and the creeping things, and the fowl of the heaven ; and they were destroyed from the earth : and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark : and God made a wind to pass over the earth, and the waters asswaged ; the fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained ; and the waters returned from off the earth continually : and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month ; upon the mountains of Ararat. And the waters decreased continually until the tenth month : in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark, which he had made : And he sent forth a raven ; which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground ; but the dove found no rest for the sole of her foot, and she returned unto him into the ark : for the waters were on the face of the whole earth : then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days : and again he sent forth the dove out of the ark ; and the dove came in to him in the evening ; and, lo, in her mouth was an olive leaf pluckt off : so that Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove ; which returned not again unto him any more. And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth : and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried. And God spake unto Noah, saying, Go forth of the ark ; thou and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh ; both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth ; that they may breed abundantly in the earth, and be fruitful and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his
sons'

sons' wives with him : every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. And Noah builded an altar unto the Lord ; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet favour ; and the Lord said in his heart, I will not again curse the ground any more for man's sake ; for the imagination of man's heart is evil from his youth : neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

And God blessed Noah, and his sons : and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea : into your hand are they delivered. Every moving thing that liveth shall be meat for you ; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require : at the hand of every beast will I require it : and at the hand of man, at the hand of every man's brother, will I require the life of man. Who so sheddeth man's blood, by man shall his blood be shed : for in the image of God made he man. And you be ye fruitful and multiply ; bring forth abundantly in the earth, and multiply therein. And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you ; and with every living creature that is with you ; of the fowl, of the cattle, and of every beast of the earth with you ; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you ; neither shall all flesh be cut off any more by the waters of a flood : neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. I do set my bow in the cloud ; and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud ; and I will remember my covenant which is between me and you, and every living creature of all flesh ; and the waters shall no more become a flood to destroy all flesh. And the
bow

bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth. And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread. And Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine, and was drunken, and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father: and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.

Genesis 6, 7, 8, and 9th chapters.

Peopling of the nations.

NOW these are the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Eliphaz, and Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations. And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan. And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah, and Refen between Nineveh and Calah: the same is a great city. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim (out of whom came Philistim) and Caphtorim. And Canaan begat Sidon his first-born, and Heth, and the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite; and afterward were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha. These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations. Unto Shem also the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram. And the children of Aram; Uz, and Hul, and Gether, and Mash. And Arphaxad begat Salah; and Salah begat Eber. And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, and Hadoram, and Uzal, and Diklah, and Obal, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab: all these were the sons of Joktan. And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

Genesis 10th chapter.

Confusion of languages.

AND the whole earth was of one language, and of one speech. And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the

the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language: and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

Genesis 11. 1—9.

Pedigree of Abraham.

THESE are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood. And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. And Arphaxad lived five and thirty years, and begat Salah. And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. And Salah lived thirty years, and begat Eber. And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. And Eber lived four and thirty years, and begat Peleg. And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat Reu. And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. And Reu lived two and thirty years, and begat Serug. And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. And Serug lived thirty years, and begat Nahor. And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. And Nahor lived nine and twenty years, and begat Terah. And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. And Terah lived seventy years, and begat Abram, Nahor, and Haran. Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran: and Haran begat Lot. And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. But Sarai was barren; she had no child.

And

And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur, of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years; and Terah died in Haran.

Genesis 11. 10—32.

Calling of Abraham.

NOW the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

Genesis 12. 1—7.

Abraham's disinterested conduct, and God's blessing upon him for it.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver and in gold. And he went on his journeys from the south, even to Bethel, unto the place where his tent had been at the beginning, between Beth-el and Hai; unto the place of the altar, which he had made there at the first; and there Abram called on the name of the Lord. And Lot also which went with Abram, had flocks, and herds and tents. And the land was not able to bear them that they might dwell together: for their substance was great, so that they could not dwell together. And there

there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle : and the Canaanite, and the Perizzite dwelled then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen : for we be brethren. Is not the whole land before thee ? Separate thyself, I pray thee, from me : if thou wilt take the left hand, then I will go to the right : or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan ; and Lot journeyed east : and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked, and sinners before the Lord exceedingly. And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, north-ward, and south-ward, and east-ward, and west-ward : for all the land which thou seeest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth : so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it, and in the breadth of it : for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

Gen. 13th chapter.

An account of the first battle recorded in history.

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations ; that these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zebaiim, and the king of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims

Emims in Shaveh Kiriathaim, and the Horites in their mount Seir, unto El-paran, which is by the wilderness. And they returned, and came to Eumishpat, which is Kadish, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim: with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. And the vale of Siddim was full of slime pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abraham's brother's son (who dwelt in Sodom) and his goods and departed. And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer and of the kings that were with him) at the valley of Shaveh, which is the king's dale. And Melchizedek, king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten, and the
portion

portion of the men which went with me, Aner, Eshcol, and Mamre ; let them take their portion. *Gen. 14th chapter.*

Abraham justified by faith.

AFTER these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them, and they shall afflict them four hundred years: and also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that when the sun went down and it was dark, behold, a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river, Euphrates. The Kenites, and the Kenizzites,
and

and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Genesis 15th chapter.

History of Hagar.

NOW Sarai Abram's wife bare him no children : and she had an hand-maid, an Egyptian whose name was Hagar. And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing : I pray thee, go in unto my maid ; it may be that I may obtain children by her : and Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived : and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong be upon thee : I have given my maid into thy bosom, and when she saw that she had conceived, I was despised in her eyes : the Lord judge between me and thee. But Abram said unto Sarai, Behold, thy maid is in thy hand ; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou ? and whither wilt thou go ? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael ; because the Lord hath heard thy affliction. And he will be a wild man ; his hand will be against every man, and every man's hand against him : and he shall dwell in the presence of all his brethren. And she called the name of the Lord that spake unto her, Thou God seest me : for she said, Have I also here looked after him that seeth me ? Wherefore the well was called Beer-lahi-roi ; behold, it is between Kadesh and Bered. And Hagar bare Abram a son : and Abram called his son's name, which

Hagar bare, Ishmael. And Abram was fourscore years old, when Hagar bare Ishmael to Abram.

Gen., 16th chapter.

First institution of circumcision.

AND when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and he talked with him, saying, As for me, behold, my days are as dust upon the scales; and thou shalt be a father of many nations, neither shall thy name any more be called Abram: but thy name shall be Abraham: for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me, and you, and thy seed after thee: every man-child among you shall be circumcised. And ye shall circumcise the flesh of your forekin: and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his forekin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant. And God said unto Abraham, as for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall

shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! and God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin, in the self same day, as God had said unto him. And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. In the self same day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Genesis 17th chapter.

Abraham's intercession for Sodom.

AND the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that you shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it. And he took butter and milk, and the calf which

he had dressed, and set it before them; and he stood by them under the tree, and they did eat. And they said unto him, Where is Sarah thy wife? and he said, Behold, in the tent. And he said, I will certainly return unto thee, according to the time of life; and lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old, and well stricken in age: and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old, shall I have pleasure, my lord being old also? and the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the Lord? At the time appointed will I return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not: for she was afraid. And he said, Nay, but thou didst laugh. And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord; to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous: I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy, and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked: that be far from thee: shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the

the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, O let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Genesis 18th chapter.

Destruction of Sodom.

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing: for therefore came they under the shadow of my roof. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And

they pressed fore upon the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place: because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city: but he seemed as one that mocked unto his sons in law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life, look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, my Lord! Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life: and I cannot escape to the mountain, lest some evil take me, and I die. Behold now, this city is near to flee unto, and it is a little one: oh let me escape thither, (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah, brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt. And Abraham gat up early in the morning, to the place where he stood before the Lord: and

and he looked towards Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

Genesis 19. 1—29.

Birth of Isaac.

AND the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age. And the child grew and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

Genesis 21. 1—8.

Abraham called to sacrifice his son.

AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham. And he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide you here with the ass: and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and

and he took the fire in his hand, and a knife: and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering. So they went both of them together. And they came to the place which God had told him of: and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham. And he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt-offering, in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, in the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice. So Abraham returned unto his young men; and they rose up, and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

Genesis 22. 1—19.

Death and burial of Sarah.

AND Sarah was an hundred and seven and twenty years old; these were the years of the life of Sarah. And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a burying-place.

place with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my lord; thou art a mighty prince among us: in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me, for a possession of a burying-place among you. And Ephron dwelt amongst the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee: in the presence of the sons of my people give I it thee: bury thy dead. And Abraham bowed down himself before the people of the land. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him, My lord, hearken unto me: the land is worth four hundred shekels of silver: what is that betwixt me and thee? bury therefore thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan. And the field, and the cave that is therein were made sure unto Abraham, for a possession of a burying-place, by the sons of Heth.

Genesis 23d chapter.

Courtship of Isaac.

AND Abraham was old and well stricken in age: and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had. Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell: but thou shalt go unto my country and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? and Abraham said unto him, Beware thou, that thou bring not my son thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that swore unto me, saying, Unto thy seed will I give this land: he will send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again, and the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter. And the servant took ten camels of the camels of his master, and departed; (for all the goods of his master were in his hand:) and he arose, and went to Mesopotamia, unto the city of Nabor. And he made his camels to kneel down without the city by a well of water, at the time of the evening, even the time that women go out to draw water. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and she shall say, Drink, and I will give thy camel, drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. And it came to pass, before he had done speaking, that behold, Rebekah came out who was born to Bethuel, son of Milcah, the wife of Nabor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon; a virgin; neither had any man known her; and she went down to the well, and filled her pitcher, and came up. And the

the servant ran to meet her, and said, Let me (I pray thee) drink a little water of thy pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man wondering at her, held his peace, to wit, Whether the Lord had made his journey prosperous or not. And it came to pass, as the camels had done drinking, that the man took a golden ear-ring, of half a shekel weight, and two bracelets for her hands, of ten shekels weight of gold; and said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head, and worshipped the Lord. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren. And the damsel ran, and told them of her mother's house these things. And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. And it came to pass, when he saw the ear-ring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man, and behold, he stood by the camels at the well. And he said, Come in, thou blessed of the Lord, wherefore standest thou without? for I have prepared the house, and room for the camels. And the man came to the house, and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat: but he said, I will not eat, until I have told my errand. And he said, Speak on. And he said, I am Abraham's servant. And the Lord hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants and maid-servants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my
for

son of the daughters of the Canaanites, in whose land I dwell : but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And I said unto my master, Peradventure the woman will not follow me. An he said unto me, The Lord, before whom I walk, will send his angel with thee, and prosper thy way : and thou shalt take a wife for my son of my kindred, and of my father's house. Then shalt thou be clear from this my oath, when thou comest to my kindred : and if they give not thee one, thou shalt be clear from my oath. And I came this day unto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I go : behold, I stand by the well of water ; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink ; and she say to me, Both drink thou, and I will also draw for thy camels : let the same be the woman whom the Lord hath appointed out for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder ; and she went down unto the well, and drew water : and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder and said, Drink, and I will give thy camels drink also : so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou ? and she said, the daughter of Bethuel, Nahor's son, whom Milcah bare unto him : and I put the earring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now if ye will deal kindly and truly with my master, tell me : and if not, tell me ; that I may turn to the right hand, or to the left. Then Laban and Bethuel answered, and said, The thing proceedeth from the Lord : we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken. And it came to pass, that when Abraham's servant heard their words, he worshipped the Lord, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah : he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night ; and they rose up.

up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing the Lord hath prospered my way: send me away that I may go to my master. And they said, we will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? and she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother to thousands of millions, and let thy seed possess the gate of those which hate them. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and behold, the camels were coming. And Rebekah lift up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? and the servant had said, It is my master: therefore she took a veil and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

Gen. 24th chapter.

Second marriage, death, and burial of Abraham.

THEN again Abraham took a wife, and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim. And the sons of Midian; Ephah, and Epher, and Hanoth, and Abidah, and Eldaah: all these were the children of Keturah. And Abraham gave all that he had unto Isaac. But unto the sons of the concubines which Abraham had, Abraham gave gifts and sent them away from Isaac his son, (while he yet lived,) east-ward, unto the east country. And these are the days of the years of Abraham's life which he lived; an hundred threescore and fifteen years. Then Abraham gave up the
ghost,

ghost, and died in a good old age ; an old man, and full of years ; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre ; the field which Abraham purchased of the sons of Heth : there was Abraham buried, and Sarah his wife.

Genesis 25. 1—10.

Death of Ishmael.

NOW these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham. And these are the names of the sons of Ishmael, by their names, according to their generations ; the first-born of Ishmael, Nebajoth, and Kedar, and Adbeel, and Mibsam, and Mishma, and Dumah, and Massa, Hader, and Tamar, Jetur, Naphish, and Kedemah. These are the sons of Ishmael, and these are their names, by their towns, and by their castles : twelve princes according to their nations. And these are the years of the life of Ishmael, an hundred and thirty and seven years : and he gave up the ghost and died, and was gathered unto his people. And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria ; and he died in the presence of all his bretheren.

Genesis 25. 12—18.

Birth of Esau and Jacob.

AND these are the generations of Isaac, Abraham's son : Abraham begat Isaac ; and Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian. And Isaac entreated the Lord for his wife, because she was barren : and the Lord was entreated of him, and Rebekah his wife conceived. And the children struggled together within her ; and she said, if it be so, why am I thus ? and she went to enquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels : and the one people shall be stronger than the other people ; and the elder shall serve the younger. And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment ; and they called his name Esau. And after that came his brother out, and his

his hand took hold on Esau's heel ; and his name was called Jacob : and Isaac was threescore years old when she bare them. And the boys grew : and Esau was a cunning hunter, a man of the field : and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison : but Rebekah loved Jacob.

Genesis 25. 19—28.

Esau selleth his birth-right.

AND Jacob sod pottage : and Esau came from the field, and he was faint : and Esau said to Jacob, Feed me, I pray thee, with that same red pottage : for I am faint : therefore was his name called Edom. And Jacob said, Sell me this day thy birth-right. And Esau said, Behold, I am at the point to die ; and what profit shall this birth-right do to me ? And Jacob said, Swear to me this day : and he sware unto him ; and he sold his birth-right unto Jacob. Then Jacob gave Esau bread and pottage of lentiles ; and he did eat and drink, and rose up, and went his way : thus Esau despised his birth-right.

Genesis 25. 29—34.

Covenant between Isaac and Abimelech.

AND there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt : dwell in the land which I shall tell thee of : sojourn in this land, and I will be with thee, and will bless thee : for unto thee, and unto thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father ; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries : and in thy seed shall all the nations of the earth be blessed ; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. And Isaac dwelt in Gerar : and the men of the place asked him of his wife ; and he said, She is my sister : for he feared to say, She is my wife ; lest, said he, the men of the place should kill me for Rebekah ; because she was fair to look upon. And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac was sporting with Rebekah

Rebekah his wife. And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him; Because I said, Lest I die for her. And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us. And Abimelech charged all his people, saying, He that toucheth this man or his wife, shall surely be put to death. Then Isaac sowed in that land, and received in the same year an hundred-fold: and the Lord blessed him: and the man waxed great, and went forward, and grew until he became very great: for he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. And Abimelech said unto Isaac, Go from us: for thou art much mightier than we. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father: for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. And Isaac's servants digged in the valley, and found there a well of springing water. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him. And they digged another well, and strove for that also: and he called the name of it Sitnah. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, for now the Lord hath made room for us, and we shall be fruitful in the land. And he went up from thence to Beer-sheba. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee; and will bless thee, and multiply thy feed for my servant Abraham's sake. And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well. Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? and they said, We saw certainly that the Lord was with thee: and we
said

said, Let there be now an oath betwixt us, even betwixt us and thee: and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord.

And he made them a feast, and they did eat and drink. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. And he called it Shebah: therefore the name of the city is Beer-sheba unto this day. And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite: which were a grief of mind unto Isaac, and to Rebekah.

Genesis 26th chapter.

Jacob obtaineth the blessing.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death: now, therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me favoury meat, such as I love, and bring it to me, that I may eat: that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son: and Esau went to the field to hunt for venison, and to bring it. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me favoury meat, that I may eat, and bless thee before the Lord before my death. Now therefore my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats: and I will make them favoury meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse

upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. And he went and fetched, and brought them to his mother: and his mother made favoury meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the favoury meat, and the bread, which she had prepared, into the hand of her son Jacob. And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? and Jacob said unto his father, I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? and he said, Because the Lord thy God brought it to me. And Isaac said unto Jacob, Come near I pray thee, that I may feel thee, my son, whether thou be my very son Esau, or not. And Jacob went near unto Isaac his father, and he felt him: and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? and he said, I am. And he said, Bring it near to me and I will eat of my son's venison that my soul may bless thee: and he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field, which the Lord hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesteth thee. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made favoury meat, and brought it unto his father; and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him,

him, Who art thou? and he said, I am thy son, thy first born Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birth-right: and behold, now he hath taken away my blessing; and he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. And Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice: and arise, flee thou to Laban my brother, to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

Genesis 27th chapter.

Jacob's vision.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel, thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bleis thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people: and give thee the blessing of Abraham, to thee and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. And Isaac sent away Jacob; and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; and that Jacob obeyed his father, and his mother, and was gone to Padan-aram. And Esau seeing that the daughters of Canaan pleased not Isaac his father: then went Esau unto Ishmael, and took unto the wives which he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife. And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it. And behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob
rose

rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el: but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on; so that I come again to my father's house in peace; then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.

Genesis 28th chapter.

Story of Jacob, Laban, and Esau.

THEN Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold, a well in the field, and lo, there were three flocks of sheep lying by it: for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence be ye? and they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? and they said, We know him. And he said unto them, Is he well? and they said, He is well: and behold, Rachel his daughter cometh with the sheep. And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. And they said, We cannot until all the flocks be gathered together, and till they roll the stone from the well's mouth, then we water the sheep. And while he yet spake with them, Rachel came with her father's sheep: for she kept them. And it came to pass, when Jacob saw Rachel the daughter of Laban, his mother's brother, and the sheep of Laban his mother's brother; that Jacob went near, and rolled the stone from the well's mouth; and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and

brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender-eyed: but Rachel was beautiful and well-favoured. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man, abide with me: and Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. And Jacob said unto Laban, Give me my wife (for my days are fulfilled) that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. And Laban gave unto his daughter Leah, Zilpah his maid, for an handmaid. And it came to pass, that in the morning, behold it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the first-born. Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. And Laban gave to Rachel his daughter, Bilhah his handmaid, to be her maid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years. And when the Lord saw that Leah was hated, he opened her womb, but Rachel was barren. And Leah conceived and bare a son, and she called his name Reuben: for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me. And she conceived again, and bare a son; and said, Because the Lord hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi. And she conceived again, and bare a son; and she said, Now will I praise the Lord: therefore she called his name Judah, and left bearing.

And

And when Rachel saw that she bare Jacob no children, Rachel envied her sister: and said unto Jacob, Give me children, or else I die. And Jacob's anger was kindled against Rachel; and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? And she said, Behold, my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. And she gave him Bilhah her handmaid to wife; and Jacob went in unto her. And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan. And Bilhah Rachel's maid conceived again, and bare Jacob a second son. And Rachel said, with great wrestlings have I wrestled with my sister, and I have prevailed; and she called his name Naphtali. When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. And Zilpah Leah's maid bare Jacob a son. And Leah said, a troop cometh: and she called his name Gad. And Zilpah Leah's maid bare Jacob a second son. And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher. And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. And she said unto her, is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? and Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night. And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar. And Leah conceived again, and bare Jacob the sixth son. And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun. And afterwards she bare a daughter, and called her name Dinah. And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach: and she called his name Joseph; and said, The Lord shall add to me another son. And it came

to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. Give me my wives, and my children, for whom I have served thee, and let me go; for thou knowest my service which I have done thee. And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake. And he said, appoint me thy wages, and I will give it. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. For it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also? And he said, What shall I give thee? and Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me I will again feed and keep thy flock: I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me. And Laban said, Behold, I would it might be according to thy word. And he removed that day the he-goats that were ring-fraked and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. And he set three days journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks. And Jacob took him rods of green poplar, and of the hazel and chestnut-tree: and pilled white strakes in them, and made the white appear which was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs, when the flocks came to drink: that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ring-fraked, speckled and spotted. And Jacob did separate the lambs, and set the faces of the flocks toward the ring-fraked, and all the brown in the flock of Laban; and he put his own flocks by themselves: and put them not unto Laban's cattle. And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the
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the rods. But when the cattle were feeble, he put them not in; so the feebler were Laban's and the stronger Jacob's. And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and behold, it was not toward him as before. And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, I see your father's countenance, that it is not toward me as before: but the God of my father hath been with me. And ye know that with all my power I have served your father; and your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked. Thus God hath taken away the cattle of your father, and given them to me. And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the rams which leaped upon the cattle were ring-straked, speckled, and grissled. And the angel of God spake unto me in a dream, saying, Jacob: and I said, Here am I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ring-straked, speckled, and grissled: for I have seen all that Laban doeth unto thee. I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me; now arise, get thee out from this land, and return unto the land of thy kindred. And Rachel and Leah answered, and said unto him, Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that is our's, and our children's: now then whatsoever God hath said unto thee, do. Then Jacob rose up, and set his sons and his wives upon camels. And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Isaac his father in the land of Canaan. And Laban went to shear his sheep: and Rachel had stolen the images that were her father's. And Jacob stole away unawares to Laban the Syrian, in that
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he told him not that he fled. So he fled with all that he had; and he rose up and passed over the river, and set his face toward the mount Gilead. And it was told Laban on the third day that Jacob was fled. And he took his brethren with him, and pursued after him seven days journey: and they overtook him in the mount Gilead. And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad. Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? Wherefore didst thou flee away secretly, and steal away from me? and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp? And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. And now thou wouldest needs be gone, because thou sore longedst after thy father's house; yet wherefore hast thou stolen my gods? And Jacob answered, and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee: for Jacob knew not that Rachel had stolen them. And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them: and Laban searched all the tent, but found them not. And she said to her father, Let it not displease my lord that I cannot rise up before thee: for the custom of women is upon me. And he searched, but found not the images. And Jacob was wroth, and chode with Laban: and Jacob answered, and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both. This twenty years have I been with thee: thy ewes and thy she-goats have not cast their young,
and

and the rams of thy flock have I not eaten. That which was torn of beasts; I brought not unto thee: I bear the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction, and the labour of my hands, and rebuked thee yesternight. And Laban answered, and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born? Now, therefore come thou, let us make a covenant, I and thou: and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, gather stones: and they took stones, and made an heap: and they did eat there upon the heap. And Laban called it Jegar-sahadutha: but Jacob called it Galeed. And Laban said, This heap is a witness between me and thee this day; therefore was the name of it called Galeed: and Mizpah; for he said, the Lord watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; See, God is witness betwixt me and thee. And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee. This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nabor, the God of their father, judge betwixt us. And Jacob swore by the fear of his father Isaac. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons, and his daughters, and blessed them: and Laban departed, and returned unto his place.

And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. And

And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: and I have oxen, and asses, flockst and men-servants, and women-servants: and I have sent to tell my Lord, that I may find grace in thy sight. And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid, and distressed: and he divided the people that was with him, and the flocks and herds, and the camels into two bands; and said, If Esau come to the one company, and smite it, then the other company which is left shall escape. And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. And he lodged there that same night; and took of that which came to his hand, a present for Esau his brother; two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foals. And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and behold also he is behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterwards I will see his face; peradventure he will accept of me. So
went

went the present over before him : and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had. And Jacob was left alone : and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh : and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go for the day breaketh : and he said, I will not let thee go, except thou blest me. And he said unto him, What is thy name ? and he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel : for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name : and he said, Wherefore is it that thou dost ask after my name ? and he blessed him there. And Jacob called the name of the place Peniel : for I have seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day : because he touched the hollow of Jacob's thigh in the sinew that shrank.

And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him : and they wept. And he lifted up his eyes, and saw the women and the children ; and said, Who are those with thee ? and he said, The children which God hath graciously given thy servant. Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves : and after came Joseph near and Rachel, and they bowed themselves, and he said, What meanest thou by all this drove, which I met ? and he said, These are to find grace in the sight of my lord. And Esau said, I have enough, my brother, keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my

my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough: and he urged him, and he took it. And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me, and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me, and the children, be able to endure; until I come unto my lord unto Seir. And Esau said, let me now leave with thee some of the folk that are with me: and he said, what needeth it? let me find grace in the sight of my lord. So Esau returned that day on his way unto Seir. And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth. And Jacob came to Shalem a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel.

And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. And Jacob heard that he had defiled Dinah his daughter, (now his sons were with his cattle in the field:) and Jacob held his peace until they were come. And Hamor the father of Shechem went out unto Jacob to commune with him. And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel, in lying with Jacob's daughter; which thing ought not to be done. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife: and make ye marriages with us: and give your daughters unto us, and take our daughters unto
you.

you. And ye shall dwell with us : and the land shall be before you ; dwell and trade ye therein, and get you possessions therein. And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. Ask me ever so much dowry and gift, and I will give according as ye shall say unto me : but give me the damsel to wife. And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said ; because he had defiled Dinah their sister : and they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised : for that were a reproach unto us : But in this will we consent unto you : If ye will be as we be, that every male of you be circumcised ; then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. But if ye will not hearken unto us, to be circumcised ; then will we take our daughter, and we will be gone. And their words pleased Hamor, and Shechem Hamor's son. And the young man deferred not to do the thing, because he had delight in Jacob's daughter : and he was more honourable than all the house of his father. And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, These men are peaceable with us ; therefore let them dwell in the land, and trade therein ; for the land, behold, it is large enough for them ; let us take their daughters to us for wives, and let us give them our daughters. Only herein will the men consent unto us, for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. Shall not their cattle, and their substance, and every beast of theirs be our's ? only let us consent unto them, and they will dwell with us. And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city : and every male was circumcised, all that went out of the gate of his city. And it came to pass on the third day : when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. The sons of Jacob came upon the slain, and spoiled the city ; because they had defiled their sister. They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field, and all their wealth, and all their little ones, and their wives took
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they captive, and spoiled even all that was in the house. And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites, and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. And they said, Should he deal with our sister as with an harlot.

And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: and let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their ear-rings which were in their ears: and Jacob hid them under the oak which was by Shechem. And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob. So Jacob came to Luz, which is in the land of Canaan, that is Beth-el: he and all the people that were with him. And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother. But Deborah, Rebekah's nurse died, and she was buried beneath Beth-el, under an oak: and the name of it was called Allon-bachuth. And God appeared unto Jacob again, when he came out of Padan-aram; and blessed him. And God said unto him, thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply: a nation and a company of nations shall be of thee, and kings shall come out of thy loins: and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spake with him, Beth-el; and they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. And

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it came to pass, when she was in hard labour: that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass as her soul was in departing (for she died) that she called his name Ben-oni: but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day. And Israel journeyed, and spread his tent beyond the tower of Edar. And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve. The sons of Leah: Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: the sons of Rachel: Joseph, and Benjamin: and the sons of Bilhah, Rachel's handmaid: Dan, and Naphtali: and the sons of Zilpah, Leah's handmaid: Gad and Asher: these are the sons of Jacob; which were born to him in Padan-aram. And Jacob came unto Isaac his father unto Manre, unto the city of Arbah (which is Hebron) where Abraham and Isaac sojourned: and the days of Isaac were an hundred and fourscore years. And Isaac gave up the ghost and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

Now these are the generations of Esau, who is Edom. Esau took his wives of the daughters of Canaan; Adar the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite; and Bassemath Ishmael's daughter, sister of Nebajoth. And Adar bare to Esau, Eliphaz: and Bassemath bare Reuel: and Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau which were born unto him in the land of Canaan. And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance which he had got in the land of Canaan; and went into the country, from the face of his brother Jacob. For their riches were more than that they might dwell together: and the land wherein they were strangers could not bear them because of their cattle. Thus dwell Esau in mount Seir: Esau is Edom. And these are the generations of Esau the father of the Edomites in mount Seir. These are the names of Esau's sons; Eliphaz the son of Adar the wife of Esau, Reuel the son of Bassemath the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. And Timnah was concu-

bine to Eliphaz, Esau's son: and she bare to Eliphaz Amalek: these were the sons of Adar Esau's wife. And these are the sons of Reuel; Nahath, and Zarah, Shammah, and Mizzah; these were the sons of Bassemath Esau's wife. And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon Esau's wife: and she bare to Esau, Jeush, and Jaalam, and Korah. These were dukes of the sons of Esau: the sons of Eliphaz the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom: these were the sons of Adar. And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah; these are the dukes that came of Reuel in the land of Edom: these are the sons of Bassemath Esau's wife. And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife. These are the sons of Esau, (who is Edom) and these are their dukes. These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom. And the children of Lotan were Hori and Heman; and Lotan's sister was Timna. And the children of Shobal were these: Alvan and Manahath, and Ebal, Shepho, and Onam. And these are the children of Zibeon; both Ajah, and Anah: this was that Anah, that found the asses in the wilderness, as he fed the asses of Zibeon his father. And the children of Anah were these: Dishon, and Aholibamah the daughter of Anah. And these are the children of Dishon: Hemdan, and Eshban, and Ithran, and Cheran. The children of Ezer are these; Bilhan, and Zaavan, and Achan. The children of Dishan are these; Uz, and Aran. These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah. Duke Dishon, duke Ezer, duke Dishan, these are the dukes that came of Hori, among their dukes in the land of Seir. And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. And Bela the son of Beor, reigned in Edom: and the name of his city was Dinhabah. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land of Temani reigned in his stead. And Husham died, and Hadad the son of Bedad (who smote Midian in the field of Moab,) reigned in his

his stead : and the name of his city was Avith. And Hadad died, and Samlah of Masrekah reigned in his stead. And Samlah died, and Saul of Reoboth, by the river, reigned in his stead. And Saul died, and Baal-hanan the son of Achbor reigned in his stead. And Baal-hanan the son of Achbor died, and Hadar reigned in his stead : and the name of his city was Pau : and his wife's name was Mehetabel, the daughter of Matrid, the daughter of Mezabab. And these are the names of the dukes that came of Esau, according to their families after their places, by their names ; duke Timnah, duke Alvah, duke Jetheth, duke Aholibamah, duke Elah, duke Pinon, duke Kenaz, duke Teman, duke Mibzar, duke Magdiel, duke Iram : these be the dukes of Edom, according to their habitations in the land of their possession ; he is Esau the father of the Edomites.

Genesis 29, 30, 31, 32, 33, 34, 35, and 36th chapters.

Judah's incest.

AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. And Judah saw there a daughter of a certain Canaanite, whose name was Shuah : and he took her and went in unto her. And she conceived and bare a son ; and he called his name Er. And she conceived again, and bare a son ; and she called his name Onan. And she yet again conceived, and bare a son : and called his name Shelah : and he was at Chezib when she bare him. And Judah took a wife for Er his first-born, whose name was Tamar. And Er, Judah's first-born, was wicked in the sight of the Lord ; and the Lord slew him. And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his : and it came to pass when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased the Lord : wherefore he slew him also. Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown ; (for he said, Lest peradventure he die also as his brethren did :) and Tamar went and dwelt in her father's house. And in process of time the daughter of Shuah Judah's wife died : and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah

the Adullamite. And it was told Tamar, saying, Behold thy father-in-law goeth up to Timnath to shear his sheep. And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath: for she saw that Shelah was grown, and she was not given unto him to wife. When Judah saw her, he thought her to be an harlot; because she had covered her face. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee: (for he knew not that she was his daughter-in-law:) and she said, What wilt thou give me, that thou mayest come in unto me? and he said, I will send thee a kid from the flock: and she said, Wilt thou give me a pledge, till thou send it? And he said, What pledge shall I give thee? and she said, Thy signet, and thy bracelets, and thy staff that is in thine hand: and he gave it her, and came in unto her, and she conceived by him. And she arose and went away, and laid by her vail from her, and put on the garments of her widowhood. And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not. Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? and they said, There was no harlot in this place. And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place. And Judah said, Let her take it to her, lest we be ashamed: behold, I sent this kid, and thou hast not found her. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also behold, she is with child by whoredom: and Judah said, Bring her forth, and let her be burnt. When she was brought forth, she sent to her father-in-law, saying, By the man whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. And Judah acknowledged them, and said, She hath been more righteous than I: because that I gave her not to Shelah my son: and he knew her again no more. And it came to pass in the time of her travail, that behold, twins were in her womb. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass as he drew back his hand, that behold, his brother came out: and she said, How hast thou broken forth? This breach be upon thee: therefore his name was called

called Pharez. And afterward came out his brother that had the scarlet thread upon his hand; and his name was called Zarah.

Genesis 38th chapter.

History of Joseph and his brethren.

AND Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob: Joseph being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed. For Behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said unto him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and behold, the sun, and the moon, and the eleven stars made obeisance unto me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream, that thou hast dreamed? Shall I and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth? and his brethren envied him: but his father observed the saying. And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said unto him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks: and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said,

They are departed hence: for I heard them say. Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him; and they took him and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lift up their eyes and looked, and behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, and our flesh: and his brethren were content. Then there passed by Midianites, merchant-men: and they drew and lift up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt. And Reuben returned unto the pit: and behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not: and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood. And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him: but he refused to be comforted: and said, For I will go down into the grave unto my son, mourning: thus his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

And

And Joseph was brought down to Egypt : and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man : and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him : and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake : and the blessing of the Lord was upon all that he had, in the house, and in the field. And he left all that he had in Joseph's hand : and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well-favoured. And it came to pass after these things, that his master's wife cast her eyes upon Joseph ; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand ; there is none greater in this house than I ; neither hath he kept back any thing from me, but thee, because thou art his wife : how then can I do this great wickedness, and sin against God ? And it came to pass as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass, about this time, that Joseph went into the house to do his business : and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me : and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us : he came in unto me to lie with me, and I cried with a loud voice : and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me and fled, and got him out. And she laid up his garment by her, until her lord came home. And she spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us came in unto me, to mock me. And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying,

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After this manner did thy servant to me ; that his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound ; and he was there in the prison. But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison ; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand ; because the Lord was with him ; and that which he did, the Lord made it to prosper.

And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them : and they continued a season in ward. And they dreamed a dream, both of them : each man his dream in one night, each man according to the interpretation of his dream : the butler and the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them, in the morning, and looked upon them, and behold they were sad. And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day ? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God ? Tell me them, I pray you. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me. And in the vine were three branches : and it was as though it budded, and her blossoms shot forth ; and the clusters thereof brought forth ripe grapes. And Pharaoh's cup was in my hand, and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it : the three branches are three days : yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place : and thou shalt deliver Pharaoh's cup into his hand, after the former manner, when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me : and make mention of me unto Pharaoh, and bring me out of this house : for indeed I was stolen away out of the land
of

of the Hebrews: and here also have I done nothing that they should put me into the dungeon. When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and behold, I had three white baskets on my head. And in the uppermost basket there was of all manner of bake-meats for Pharaoh: and the birds did eat them out of the basket upon my head. And Joseph answered, and said, This is the interpretation thereof: the three baskets are three days: Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: but he hanged the chief baker; as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him.

And it came to pass at the end of two full years, that Pharaoh dreamed, and behold, he stood by the river. And behold, there came up out of the river, seven well favoured kine, and fat fleshed; and they fed in a meadow. And behold, seven other kine came up after them out of the river ill favoured, and lean fleshed; and stood by the other kine upon the brink of the river. And the ill favoured and lean fleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and behold, seven ears of corn came up upon one stalk, rank and good. And behold, seven thin ears, and blasted with the east wind, sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold, it was a dream. And it came to pass in the morning, that his spirit was troubled: and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream: but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker. And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard: and we told him,

him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: and behold, there came up out of the river seven kine, fat fleshed, and well favoured; and they fed in a meadow: and behold, seven other kine came up after them, poor and very ill favoured, and lean fleshed, such as I never saw in all the land of Egypt for badness: and the lean and the ill favoured kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and behold, seven ears came up in one stalk, full and good: and behold, seven ears withered, thin, and blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it unto me. And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years; the dream is one. And the seven thin and ill favoured kine that came up after them, are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do, he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt: and the famine shall consume the land; and the plenty shall not be known in the land, by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let
Pharaoh

Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh calleth Joseph's name Zaphnath-paaneah: and he gave him to wife, Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt. And Joseph was thirty years old when he stood before Pharaoh king of Egypt: and Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities; the food of the field which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. And unto Joseph were born two sons, before the years of famine came: which Asenath the daughter of Potipherah priest of On, bare unto him. And Joseph called the name of the first born Manasseh: for God said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: for God hath caused me to be fruitful in the land of my affliction. And the seven years of plenteousness that was in the land of Egypt were ended.

ended. And the seven years of dearth began to come, according as Joseph had said; and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the store houses, and sold unto the Egyptians; and the famine waxed fore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Left peradventure mischief befall him. And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him, with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land you are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land you are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you; or else by the life of Pharaoh surely ye are spies.

spies. And he put them altogether into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God: If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me: so shall your words be verified, and ye shall not die. And they did so. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us; and we would not hear: therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear; therefore, behold also his blood is required. And they knew not that Joseph understood them: for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us? And they came unto Jacob their father unto the land of Canaan, and told him all that befel unto them; saying, The man who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies; we be twelve brethren, sons of our father: one is not, and the youngest is this day with our father in the land of Canaan. And the man the lord of the country said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: and bring your youngest brother unto me: then shall I know that you are no spies, but that you are true men: so will I deliver you your brother, and ye shall traffic in the land. And it came to pass as they emptied their sacks, that behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money they were afraid. And Jacob their father said unto them, Me have ye

ye bereaved of my children : Joseph is not, and Simeon is not, and ye will take Benjamin away : all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee : deliver him into my hand and I will bring him to thee again. And he said, My son shall not go down with you ; for his brother is dead, and he is left alone : if mischief befall him by the way in the which ye go, then shall ye bring down my grey hairs with sorrow to the grave,

And the famine was fore in the land. And it came to pass when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food : but if thou wilt not send him, we will not go down : for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother ? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive ? have ye another brother ? and we told him according to the tenor of these words : could we certainly know that he would say, Bring your brother down ? And Judah said unto Israel his father, Send the lad with me, and we will arise and go ; that we may live and not die, both we, and thou, and also our little ones. I will be surety for him : of my hand shalt thou require him : if I bring him not unto thee, and set him before thee, then let me bear the blame for ever : for except we had lingered, surely now we had returned this second time. And their father Israel said unto them, If it must be so now, do this ; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds : and take double money in your hand : and the money that was brought again in the mouth of your sacks, carry it again in your hand ; peradventure it was an oversight : take also your brother, and arise, go again unto the man : and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin ; if I be bereaved of my children, I am bereaved. And the men took that present, and they took double money in their hand, and Benjamin ; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house
Bring,

Bring these men home, and slay, and make ready : for these men shall dine with me at noon. And the man did as Joseph bade : and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house ; and they said, Because of the money that was returned in our sacks at the first time are we brought in ; that he may seek occasion against us, and fall upon us, and take us for bond-men, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house, and said ; O sir, we came indeed down at the first time to buy food : and it came to pass, when we came to the inn, that we opened our sacks, and behold, every man's money was in the mouth of his sack, our money in full weight : and we have brought it again in our hand. And other money have we brought down in our hands to buy food : we cannot tell who put our money in our sacks. And he said, Peace be to you, fear not : your God, and the God of your father hath given you treasure in your sacks : I had your money. And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet : and he gave their asses provender. And they made ready the present against Joseph came at noon : for they heard that they should eat bread there. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, is your father well, the old man of whom ye spake ? Is he yet alive ? And they answered, Thy servant our father is in good health, he is yet alive ? And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me ? and he said, God be gracious unto thee, my son. And Joseph made haste ; for his bowels did yearn upon his brother ; and he sought where to weep ; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with them, by themselves : because the Egyptians might not eat bread with the Hebrews ; for that is an abomination unto the Egyptians. And they sat before him, the first-born according to his birth-right, and the youngest according to his youth : and the men marvelled one at another. And he took and sent messes unto them from before him : but Benjamin's

jamin's mels was five times so much as any of theirs. And they drank, and were merry with him.

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth; and put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money: and he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh? and whereby indeed he divineth? ye have done evil in so doing. And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: behold, the money which we found in our sacks' mouth, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bond-men. And he said, Now also let it be according unto your words, he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house; (for he was yet there;) and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? Wot ye not, that such a man as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so: but the man in whose hand the cup is found: he shall be my servant; and as for you, get you up in peace unto your father. Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants,

saying,

saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father? for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, you shall see my face no more. And it came to pass when we came up unto thy servant my father, we told him the words of my lord. And our father said, Go again, and buy us a little food. And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: and if ye take this also from me, and mischief befall him, ye shall bring down my grey hairs with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad be not with us; (seeing that his life is bound up in the lad's life;) it shall come to pass, when he seeth that the lad is not with us, that he will die; and thy servants shall bring down the grey hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad, a bondman to my lord, and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Then Joseph could not refrain himself before all them that stood by him: and he cried, Cause every man to go out from me: and there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? and his brethren could not answer him: for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you; and they came near: and he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me be-

fore you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste you, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast. And there will I nourish thee: (for yet there are five years of famine;) lest thou and thy household and all that thou hast come to poverty. And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that you have seen; and ye shall haste, and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him. And the same thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go, get you into the land of Canaan; and take your father, and your households, and come unto me, and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come, also regard not your stuff, for the good of all the land of Egypt is yours. And the children of Israel did so: and Joseph gave them waggons according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn, and bread, and meat, for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. And they went up out
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of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph which he had said unto them; and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, It is enough; Joseph my son is yet alive; I will go and see him before I die.

Genesis 37, 39, 40, 41, 42, 43, 44, and 45th chapters.

Jacob goes into Egypt and dies there.

AND Israel took his journey, with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob; and he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt, for I will there make of thee a great nation. I will go down with thee into Egypt: and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him. And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him. His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt. And these are the names of the children of Israel which came into Egypt, Jacob and his sons: Reuben Jacob's first-born. And the sons of Reuben; Hanoah, and Phallu, and Hezron, and Carmi. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. And the sons of Levi; Gershon, Kohath, and Merari. And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan, and the sons of Pharez were Hezron, and Hamul. And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron. And the sons of Zebulun; Sered, and Elon, and Jahleel. These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three. And the sons of Gad; Ziphion,

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and

and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli. And the sons of Asher; Jimnah, and Ihuah, and Ifui, and Beriah, and Serah their sister; and the sons of Beriah; Heber, and Malchiel. These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls. The sons of Rachel Jacob's wife; Joseph and Benjamin. And unto Joseph, in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him. And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. These are the sons of Rachel which were born to Jacob: all the souls were fourteen. And the sons of Dan; Hushim. And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six: and the sons of Joseph which were born him in Egypt, were two souls: all the souls of the house of Jacob which came into Egypt, were threescore and ten. And he sent Judah before him unto Joseph, to direct his face unto Goshen: and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and presented himself unto him, and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren and my father's house, which were in the land of Canaan, are come unto me: and the men are shepherds; for their trade hath been to feed cattle: and they have brought their flocks, and their herds, and all that they have. And it shall come to pass when Pharaoh shall call you, and shall say, What is your occupation? That ye shall say, Thy servants' trade hath been about cattle, from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

Then Joseph came and told Pharaoh; and said, My father, and my brethren, and their flocks and their herds, and all that they have, are come out of the land of Canaan: and behold, they are in the land of Goshen. And he took some
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of his brethren, even five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, What is your occupation? and they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying, Thy father, and thy brethren, are come unto thee: the land of Egypt is before thee: in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity amongst them, then make them rulers over my cattle. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob. How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years, few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh. And Joseph placed his father, and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families. And there was no bread in all the land; for the famine was very sore; so that the land of Egypt and all the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? For the money faileth. And Joseph said, Give your cattle: and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread, for all their cattle, for that year. When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle: there is not ought left in the sight of my lord, but our bodies, and

our lands. Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live and not die, that the land be not desolate. And Joseph bought all the land of Egypt for Pharaoh: for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's. As for the people, he removed them to cities from one end of the borders of Egypt, even to the other end thereof. Only the land of the priests bought he not: for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands. Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's. And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place: and he said, I will do as thou hast said. And he said, Swear unto me: and he swore unto him. And Israel bowed himself upon the bed's head.

And it came to pass after these things, that one told Joseph, Behold thy father is sick: and he took with him his two sons, Manasseh and Ephraim. And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee,
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and I will make of thee a multitude of people, and will give this land to thy seed after thee, for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine: as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath: the same is Beth-lehem. And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place: and he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see: and he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head: guiding his hands wittingly: for Manasseh was the first-born. And he blessed Joseph, and said, God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it my son, I know it, he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh:

Manasseh : and he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die : but God shall be with you, and bring you again unto the land of your fathers. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite, with my sword and with my bow.

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob ; and hearken unto Israel your father. Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power : unstable as water ; thou shalt not excel, because thou wentest up to thy father's bed ; then defiledst thou it : he went up to my couch. Simeon and Levi are brethren ; instruments of cruelty are in their habitations. O my soul, come not thou into their secret ; unto their assembly, mine honour, be not thou united : for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce ; and their wrath, for it was cruel : I will divide them in Jacob, and scatter them in Israel. Judah, thou art he whom thy brethren shall praise ; thy hand shall be in the neck of thine enemies ; thy father's children shall bow down before thee. Judah is a lion's whelp : from the prey, my son, thou art gone up : he stooped down, he couched as a lion, and as an old lion ; who shall rouse him up ? The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come : and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine ; he washed his garments in wine, and his clothes in the blood of grapes : his eyes shall be red with wine, and his teeth white with milk. Zebulon shall dwell at the haven of the sea ; and he shall be for an haven of ships ; and his border shall be unto Zidon. Issachar is a strong ass couching down between two burdens : and he saw that rest was good, and the land that it was pleasant : and bowed his shoulder to bear, and became a servant unto tribute. Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord. Gad, a troop shall overcome him : but he shall overcome at the last. Out of Asher his bread shall be fat, and he shall yield royal dainties. Naphtali is a hind let loose ; he giveth goodly words. Joseph

is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: from thence is the shepherd, the stone of Israel: even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of thy progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. Benjamin shall ravine as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil. All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite. In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place. (There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.) The purchase of the field and of the cave that is therein, was from the children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

And Joseph fell upon his father's face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him: (for so are fulfilled the days of those which are embalmed;) and the Egyptians mourned for him threescore and ten days, and when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up, and bury thy father, according as he made thee swear. And Joseph went up to bury his father:

and

and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph and his brethren, and his father's house: only their little ones, and their flocks, and their herds they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which is beyond Jordan. And his sons did unto him according as he commanded. For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre. *Genesis 46, 47, 48, 49. ch. 50. 1—13.*

Death of Joseph

AND when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of thy servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face: and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring it to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you and your little ones. And he comforted them, and spake kindly unto them. And Joseph dwelt in Egypt, he and his father's house: and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation: the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.

knees. And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land, unto the land which he swore to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

Genesis 50. 15—25.

Increase and oppression of the Israelites in Egypt.

NOW these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them: lest they multiply, and it come to pass, that when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them task-masters, to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. and the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field: all their service wherein they made them serve, was with rigour. And the king of Egypt spake to the Hebrew midwives (of which the name of the one was Shiphrah, and the name of the other Puah:) and he said, when ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him; but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. And the King of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive.

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And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women: for they are lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them houses. And Pharaoh charged all his people, saying, Every son that is born, ye shall cast into the river, and every daughter ye shall save alive.

Exodus 1st chapter.

Birth and Mission of Moses.

AND there went a man of the house of Levi, and took to wife a daughter of Levi: and the woman conceived and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and behold the babe wept. And she had compassion on him, and said, This is one of the Hebrew's children. Then said his sister to Pharaoh's daughter, shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water. And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens, and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said,

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Who made thee a prince and a judge over us? Intendest thou to kill me as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon to day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters. And where is he? Why is it that ye have left the man? Call him that he may eat bread. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land. And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by
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reason of their task-masters ; for I know their sorrows ; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land, and a large, unto a land flowing with milk and honey ; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore behold, the cry of the children of Israel is come unto me : and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt ? And he said, Certainly I will be with thee : and this shall be a token unto thee, that I have sent thee ; when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me, What is his name ? what shall I say unto them ? And God said unto Moses, I AM THAT I AM : and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you : this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt : and I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice : and thou shalt come, thou and the elders of Israel unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us : and now let us go, (we beseech thee) three days journey into the wilderness, that we may sacrifice to the Lord our God. And I am sure that the king of Egypt will not let you go, no not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will

I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass that when ye go, ye shall not go empty: but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

And Moses answered and said, But behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? and he said, A rod. And he said, Cast it on the ground: and he cast it on the ground, and it became a serpent: and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared unto thee. And the Lord said furthermore unto him, Put now thine hand into thy bosom; and he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again; and he put his hand into his bosom again, and plucked it out of his bosom; and behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take the water of the river, and pour it upon the dry land: and the water which thou takest out of the river, shall become blood upon the dry land: And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also behold, he cometh forth to meet thee: and when
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he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs. And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. And the Lord said unto Moses, in Midian, Go, return into Egypt; for all the men are dead which sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the rod of God in his hand. And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first-born: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born. And it came to pass by the way in the inn, that the Lord met him, and sought to kill him, then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go; then she said, A bloody husband thou art, because of the circumcision. And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord, who had sent him, and all the signs which he had commanded him. And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let

let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens. And Pharaoh commanded the same day the task-masters of the people, and their officers, saying, Ye shall no more give the people straw to make bricks, as heretofore: let them go and gather straw for themselves. And the tale of the bricks which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men that they may labour therein: and let them not regard vain words. And the task-masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw. And the task-masters hastened them, saying, Fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's task-masters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore? Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants are beaten; but the fault is in thine own people. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now and work: for there shall no straw be given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish ought from your bricks of your daily task. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, The Lord look upon you and judge: because ye have made our favour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. And

Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil intreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage: and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land concerning the which I did swear, to give it to Abraham, to Isaac, and to Jacob: and I will give it to you for an heritage: I am the Lord. And Moses spake so unto the children of Israel: but they hearkened not unto Moses, for anguish of spirit and for cruel bondage. And the Lord spake unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips? And the Lord spake unto Moses, and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt. These be the heads of their fathers' houses: the sons of Reuben the first-born of Israel: Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman; these are the families of Simeon. And these are the names of the sons of Levi, according to their generations: Gershon, and Kohath, and Merari:

Merari: and the years of the life of Levi were an hundred thirty and seven years. The sons of Gershon; Libni, and Shimi, according to their families. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years. And the sons of Merari; Mahali, and Mushi: these are the families of Levi according to their generations. And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years. And the sons of Izhar; Korah, and Nepheg, and Zithri. And the sons of Uzziel; Misael, and Elzaphan, and Zichri. And Aaron took him Eliheba, daughter of Amminadab, sister to Naahon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar. And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites. And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas; these are the heads of the fathers of the Levites, according to their families. These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel from the land of Egypt according to their armies. These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt; these are that Moses and Aaron. And it came to pass on the day when the Lord spake unto Moses in the land of Egypt, That the Lord spake unto Moses, saying, I am the Lord: speak thou unto Pharaoh king of Egypt all that I say unto thee. And Moses said before the Lord, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

Exodus 2, 3, 4, 5, and 6th chapters.

The ten plagues of Egypt, and institution of the passover.

AND the Lord said unto Moses, See I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt, by great judgments. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. And

Moses and Aaron did as the Lord commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh. And the Lord spake unto Moses, and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod and cast it before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men, and the forcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them, as the Lord had said. And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning: lo, he goeth out unto the water: and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and behold, hitherto thou wouldest not hear. Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood: and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the Lord commanded: and he lifted up the rod and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants: and all the waters that were in the river were turned to blood. And the fish that was in the river died, and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither

neither did he hearken unto them: as the Lord had said. And Pharaoh turned and went into his house, neither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled, after that the Lord had smitten the river.

And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs: and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs. And the frogs shall come up both on thee, and upon thy people, and upon all thy servants. And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt: and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt. Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord. And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? And he said, Tomorrow. And he said, Be it according to thy word: that thou mayest know, that there is none like unto the Lord our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord, because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses: and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps; and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them: as the Lord had said. And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice

lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast: all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments, to bring forth lice, but they could not: so there were lice upon man and upon beast. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said. And the Lord said unto Moses, Rise up early in the morning and stand before Pharaoh: (lo, he cometh forth to the water:) and say unto him, Thus saith the Lord, Let my people go, that they may serve me: else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are: and I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know, that I am the Lord in the midst of the earth. And I will put a division between my people and thy people: to-morrow shall this sign be. And the Lord did so: and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt; the land was corrupted by reason of the swarm of flies. And Pharaoh called for Moses, and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do: for we shall sacrifice the abominations of the Egyptians to the Lord our God; lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days journey into the wilderness, and sacrifice to the Lord our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away: intreat for me. And Moses said, Behold, I go out from thee, and I will intreat the Lord, that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to sacrifice to the Lord. And Moses went out from Pharaoh, and intreated the Lord. And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened

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his heart at this time also, neither would he let the people go.—Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. And the Lord shall sever between the cattle of Israel, and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. And the Lord appointed a set time, saying, To-morrow the Lord shall do this thing in the land. And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go. And the Lord said unto Moses, and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains, upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven: and it became a boil breaking forth with blains, upon man, and upon beast. And the magicians could not stand before Moses, because of the boils: for the boil was upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses. And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thy heart, and upon thy servants, and upon thy people: that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand that I may smite thee and thy people with pestilence: and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go? Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been

been in Egypt, since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field : for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. He that feared the word of the Lord among the servants of Pharaoh, made his servants and his cattle flee into the houses : and he that regarded not the word of the Lord, left his servants and his cattle in the field. And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field throughout the land of Egypt. And Moses stretched forth his rod toward heaven : and the Lord sent thunder and hail, and the fire ran along upon the ground ; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt, all that was in the field, both man and beast : and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail. And Pharaoh sent and called for Moses and Aaron, and said unto them, I have sinned this time : the Lord is righteous, and I and my people are wicked. Intreat the Lord (for it is enough) that there may be no more mighty thunderings and hail ; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord ; and the thunder shall cease, neither shall there be any more hail : that thou mayest know how that the earth is the Lord's. But as for thee and thy servants, I know that ye will not yet fear the Lord God. And the flax and the barley was smitten ; for the barley was in the ear, and the flax was balled. But the wheat and the rie were not smitten : for they were not grown up. And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord : and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain, and the hail, and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go ; as the Lord had spoken by Moses,

And

And the Lord said unto Moses, Go in unto Pharaoh : for I have hardened his heart, and the heart of his servants ; that I might shew these my signs before him : and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them ; that ye may know how that I am the Lord. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me ? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coasts ; and they shall cover the face of the earth that one cannot be able to see the earth : and they shall eat the residue of that which has escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field : and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians ; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself and went out from Pharaoh. And Pharaoh's servants said unto him, How long shall this man be a snare unto us ? let the men go that they may serve the Lord their God : knowest thou not yet that Egypt is destroyed ? And Moses and Aaron were brought again unto Pharaoh : and he said unto them, Go, serve the Lord your God : but who are they that shall go ? And Moses said, We will go with our young, and with our old, with our sons, and with our daughters, with our flocks, and with our herds will we go : for we must hold a feast unto the Lord. And he said unto them, Let the Lord be so with you, as I will let you go and your little ones : look to it ; for evil is before you. Not so : go now ye that are men, and serve the Lord : for that ye did desire. And they were driven out from Pharaoh's presence. And the Lord said unto Moses, Stretch out thine hand over the land of Egypt, for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east-wind upon the land all that day and all that night ; and when it was morning, the east-wind brought the locusts. And the locusts went up over all the land of Egypt ; and rested in all the coasts of Egypt ; very grievous were they ; before them there were no such locusts as they, neither after them shall be such. For they

they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only. And he went out from Pharaoh, and intreated the Lord. And the Lord turned a mighty strong west-wind, which took away the locusts, and cast them into the Red-sea: there remained not one locust in all the coasts of Egypt. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go. And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days; they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, and said, Go ye, serve the Lord: only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must give us also sacrifices, and burnt-offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us: there shall not an hoof be left behind: for thereof must we take to serve the Lord our God: and we know not with what we must serve the Lord, until we come thither. But the Lord hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more: for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more.

And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the Lord gave the people favour in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people. And Moses said, Thus saith the

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the Lord, About midnight will I go out into the midst of Egypt. And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in a great anger. And the Lord said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

And the Lord spake unto Moses and Aaron, in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbour next unto his house take it, according to the number of the souls; every man, according to his eating, shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats. And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side-posts and on the upper door-post of the houses wherein they shall eat it. And they shall eat the flesh in that night: roast with fire, and unleavened bread, and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: it is the Lord's passover. For I will pass through the land of
Egypt

Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment; I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread: even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread. Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin: and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians: and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee, and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who

who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they. And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on the throne, unto the first-born of the captive that was in the dungeon: and all the first-born of cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel: and go, serve the Lord, as ye have said. Also take your flocks, and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people that they might send them out of the land in haste: for they said, We be all dead men. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt: for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations. And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof. But every man's servant that is bought for money, when thou hast circumcised him, then

then shall he eat thereof. A foreigner, and an hired servant, shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house: neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is home born, and unto the stranger that sojourneth among you. Thus did all the children of Israel: as the Lord commanded Moses and Aaron, so did they. And it came to pass the self-same day, that the Lord did bring the children of Israel out of the land of Egypt by their armies. *Exod. 7, 8, 9, 10, 11 and 12th chapters.*

The Israelites delivered and Egyptians destroyed.

AND it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about, through the way of the wilderness of the Red-sea. And the children of Israel went up harnessed out of the land of Egypt. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud, to lead them the way: and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea: for Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so. And it was told the king of Egypt, that the people fled; and the heart of Pharaoh and of his servants was turned against

against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them (all the horses and chariots of Pharaoh, and his horsemen, and his army,) and overtook them encamping by the sea, beside Pi-hahiroth before Baal-zephon. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians, for it had been better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward; but lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. And the angel of God, which went before the camp of Israel, removed and went behind them: and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians, and the camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea: and the Lord caused the sea to go back by a strong east-wind all that night, and made the sea dry

dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued and went in after them, to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass that in the morning-watch the Lord looked upon the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel: for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea: and the sea returned to his strength when the morning appeared; and the Egyptians fled against it: and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea: and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

Exodus 13. 17—22, and 14th chapter.

Israelites leave the sea and come to Sinai.

AND when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes; I will put none of these

these diseases upon thee which I have brought upon the Egyptians: for I am the Lord that healeth thee. And they came to Elim where were twelve wells of water, and threescore and ten palm trees; and they encamped there by the waters.

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you: and the people shall go out, and gather a certain rate every day, that I may prove them, whether they will walk in my law or no. And it shall come to pass, that on the sixth day, they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt: and in the morning then ye shall see the glory of the Lord: for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? and Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full: for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us but against the Lord. And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings. And it came to pass as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold the glory of the Lord appeared in the cloud. And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel; speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I am the Lord your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the

hoft. And when the dew that lay was gone up, behold, upon the face of the wildernefs there lay a fmall round thing, as fmall as the hoar froft on the ground. And when the children of Ifrael faw it, they faid one to another, It is manna: for they wift not what it was. And Mofes faid unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating: an omer for every man, according to the number of your perfons; take ye every man for them which are in his tents. And the children of Ifrael did fo, and gathered fome more, fome lefs. And when they did mete it with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack: they gathered every man according to his eating. And Mofes faid, Let no man leave of it till the morning. Notwithftanding they hearkened not unto Mofes; but fome of them left of it until the morning, and it bred worms and ftank: and Mofes was wroth with them. And they gathered it every morning, every man according to his eating: and when the fun waxed hot, it melted. And it came to pafs that on the fixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Mofes. And he faid unto them, This is that which the Lord hath faid, Tomorrow is the reft of the holy fabbath unto the Lord: bake that which ye will bake to-day, and feethe that ye will feethe; and that which remaineth over, lay up for you to be kept until the morning. And they laid it up till the morning, as Mofes bade: and it did not ftink: neither was there any worm therein. And Mofes faid, Eat that to day; for to day is a fabbath unto the Lord: to day ye fhall not find it in the field. Six days ye fhall gather it, but on the feventh day, which is the fabbath, in it there fhall be none. And it came to pafs, that there went out fome of the people on the feventh day for to gather, and they found none. And the Lord faid unto Mofes, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the fabbath, therefore he giveth you on the fixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the feventh day. So the people refted on the feventh day. And the houfe of Ifrael called the name thereof Manna: and it was like coriander feed, white: and the tafte of it was like wafers made with honey. And Mofes faid, This is the thing which the Lord commandeth, Fill an omer of it to be kept

kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony, to be kept. And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna until they came unto the borders of the land of Canaan. Now an omer is the tenth part of an ephah.

And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod, wherewith thou smoteest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not? Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill, with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek. And Moses, Aaron, and Hur, went up to the top of the hill. And it came to pass when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy: and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on

the other side: and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it JEHOVAH-nissi: for he said, Because the Lord hath sworn, that the Lord will have war with Amalek from generation to generation.

When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt; then Jethro, Moses' father in law, took Zipporah Moses' wife after he had sent her back, and her two sons; of which the name of the one was Gershom: (for he said, I have been an alien in a strange land:) and the name of the other was Eliezer; (for the God of my father said he, was mine help, and delivered me from the sword of Pharaoh.) And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God: and he said unto Moses, I thy father in law, Jethro, am come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father in law, and did obeisance, and kissed him: and they asked each other of their welfare; and they came into the tent. And Moses told his father in law all that the Lord had done unto Pharaoh, and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them. And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians. And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly, he was above them. And Jethro, Moses' father in law, took a burnt offering, and sacrifices for God; and Aaron came, and all the elders of Israel to eat bread with Moses' father in law before God. And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee.

thee from morning unto even? And Moses said unto his father-in-law, Because the people come unto me to enquire of God : when they have a matter, they come unto me ; and I judge between one and another, and I do make them know the statutes of God and his laws. And Moses' father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people, that is with thee : for this thing is too heavy for thee ; thou art not not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee : be thou for the people to God-ward, that thou mayest bring the causes unto God : and thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness ; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens : and let them judge the people at all seasons : and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge : so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens ; and they judged the people at all seasons : the hard causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father-in-law depart ; and he went his way into his own land.

Exodus 15. 23d verse to the end of the 18th chapter.

The Almighty descends on Mount Sinai, and talks with Moses.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness ; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of

Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken, we will do. And Moses returned the words of the people unto the Lord. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord. And the Lord said unto Moses, Go unto the people, and sanctify them to-day, and to-morrow, and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down, in the sight of all the people, upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death. There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives. And it came to pass on the third day in the morning, that there were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up

up to the top of the mount, and Moses went up. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near the Lord, sanctify themselves, lest the Lord break forth upon them. And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. And the Lord said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord, lest he break forth upon them. So Moses went down unto the people, and spake unto them. And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness, where God was. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount, in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights. And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And Moses said unto the Lord, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here, that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found
grace

grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock; and will cover thee with my hand, while I pass by. And I will take away my hand, and thou shalt see my back parts; but my face shall not be seen. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the childrens' children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped.

Exodus, passim.

God promises to send an Angel before the Israelites.

BEHOLD, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites, and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. And ye shall serve the Lord your God, and he shall bless thy bread, and thy water: and I will take sickness away from the midst of thee. There shall nothing cast their young, nor be barren in thy land; the number of thy days I will fulfil.

I will

I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee. And I will not drive them out from before thee in one year: lest the land become desolate, and the beasts of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land. And I will set thy bounds from the Red-sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee. *Ex.* 23. 20—33.

The rearing of the tabernacle with the cloud and fire.

AND it came to pass, in the first month in the second year, on the first day of the month, that the tabernacle was reared up. And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway; the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle; then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not. And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of
Israel

Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed. At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.

Exodus 40. 17th verse, Numbers 9. 15—23.

Nadab and Abihu burnt.

AND Nadab and Abihu, the sons of Aaron, took either of them his censur, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them; and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. And Moses called Misael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. So they went near, and carried them in their coats out of the camp; as Moses had said. And Moses said unto Aaron, and unto Eleazar and unto Ithamar his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren the whole house of Israel bewail the burning which the Lord hath kindled. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the Lord is upon you. And they did according to the word of Moses.

Leviticus 10. 1—7.

Order of the tribes in their march.

AND the Lord spake unto Moses, and unto Aaron, saying, Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch. And on the east side toward the rising of the sun, shall they of the standard of the camp of Judah pitch, throughout their armies: and Nahshon the son of Amminadab shall be captain of the children of Judah. And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred. And those that do pitch next unto him shall be the tribe of Issachar: and Nethaneel the son of Zuar shall be captain of the children of Issachar. And his host,

host, and those that were numbered thereof, were fifty and four thousand and four hundred. Then the tribe of Zebulun: and Eliab the son of Helon shall be captain of the children of Zebulun. And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred. All that were numbered in the camp of Judah, were an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth. On the south side shall be the standard of the camp of Reuben, according to their armies; and the captain of the children of Reuben shall be Elizur the son of Shedeur. And his host, and those that were numbered thereof, were forty and six thousand and five hundred. And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai. And his host, and those that were numbered of them were fifty and nine thousand and three hundred. Then the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph the son of Reuel. And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty. All that were numbered in the camp of Reuben, were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank. Then the tabernacle of the congregation shall set forward with the camp of the Levites, in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards. On the west side shall be the standard of the camp of Ephraim, according to their armies: and the captain of the sons of Ephraim shall be Elishama the son of Ammihud. And his host, and those that were numbered of them, were forty thousand and five hundred. And by him shall be the tribe of Manasseh, and the captain of the children of Manasseh shall be Gamaliel the son of Pedahzur. And his host, and those that were numbered of them, were thirty and two thousand and two hundred. Then the tribe of Benjamin: and the captain of the sons of Benjamin shall be Abidan the son of Gideoni. And his host, and those that were numbered of them, were thirty and five thousand and four hundred. All that were numbered of the camp of Ephraim, were an hundred thousand and eight thousand and an hundred throughout their armies: and they shall go forward in the third rank. The standard of the camp of Dan shall be on the north side by their armies: and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai.

dai. And his host, and those that were numbered of them, were threescore and two thousand and seven hundred. And those that encamp by him shall be the tribe of Asher; and the captain of the children of Asher shall be Pagiel the son of Ocran. And his host, and those that were numbered of them, were forty and one thousand and five hundred. Then the tribe of Naphtali: and the captain of the children of Naphtali shall be Ahira the son of Enan. And his host, and those that were numbered of them, were fifty and three thousand and four hundred. All they that were numbered in the camp of Dan, were an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards. These are those which were numbered of the children of Israel by the house of their fathers. All those that were numbered of the camps throughout their hosts, were six hundred thousand and three thousand and five hundred and fifty. But the Levites were not numbered among the children of Israel, as the Lord commanded Moses. And the children of Israel did according to all that the Lord commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

Numbers 2d chapter.

March from Sinai to Paran.

AND it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. And they first took their journey, according to the commandment of the Lord by the hand of Moses. In the first place went the standard of the camp of the children of Judah according to their armies: and over his host was Nahshon the son of Amminadab. And over the host of the tribe of the children of Issachar, was Nethaneel the son of Zuar. And over the host of the tribe of the children of Zebulun, was Eliab the son of Helon. And the tabernacle was taken down; and the sons of Gershon, and the sons of Merari set forward bearing the tabernacle. And the standard of the camp of Reuben set forward, according to their armies: and over his host was Elizur the son of Shedeur. And over the host of the tribe of the children of Simeon, was Shelumiel the son of Zuri-shaddai.

shaddai. And over the host of the tribe of the children of Gad, was Eliafaph the son of Deuel. And the Kohathites set forward, bearing the sanctuary; and the other did set up the tabernacle against they came. And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host was Elishama the son of Ammihud. And over the host of the tribe of the children of Manasseh, was Gamaliel the son of Pedahzur. And over the host of the tribe of the children of Benjamin, was Abidan the son of Gideoni. And the standard of the camp of the children of Dan set forward, which was the rereward of all the camps throughout their host: and over his host was Ahiezer, the son of Ammishaddai. And over the host of the tribe of the children of Asher, was Pagiel the son of Ocran. And over the host of the tribe of the children of Naphtali, was Ahira the son of Enan. Thus were the journeyings of the children of Israel, according to their armies, when they set forward. And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee. And they departed from the mount of the Lord three days journey: and the ark of the covenant of the Lord went before them in the three days journey, to search out a resting place for them. And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel.

And when the people complained, it displeased the Lord: and the Lord heard it: and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses: and when Moses prayed unto the Lord, the fire was quenched. And he called the name of the place Taberah: because the fire of the Lord burnt among them. And the mixt multitude that was among them fell a lusting:

lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away; there is nothing at all, beside this manna, before our eyes. And the manna was as coriander seed, and the colour thereof as the colour of bdellium. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it. Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly: Moses also was displeased. And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? Have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, (as a nursing father beareth the sucking child) unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness. And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh; for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days: but even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt? And Moses

Moses said, The people amongst whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the Lord said unto Moses, Is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee, or not. And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders. And it came to pass, that when the spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them (and they were of them that were written, but went not out unto the tabernacle,) and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake! would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them! And Moses gat him into the camp, he and the elders of Israel. And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high, upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least, gathered ten omers: and they spread them all abroad for themselves round about the camp. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted. And the people journeyed from Kibroth-hattaavah unto Hazeroth: and abode at Hazeroth.

And Miriam and Aaron spake against Moses, because of the Ethiopian woman whom he had married: for he had married

married an Ethiopian woman. And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? and the Lord heard it. Now the man Moses was very meek, above all the men which were upon the face of the earth. And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam. And they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle: and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed, when he cometh out of his mother's womb. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee. And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in again. And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again. And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

Num. 10. 11th verse to the end of the 12th chapter.

Acts and report of the spies.

AND the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. And Moses by the commandment of the Lord sent them from the wilderness of Paran: all those men were heads of the children

children of Israel. And these were their names: of the tribe of Reuben, Shammua the son of Zaccur. Of the tribe of Simeon, Shaphat the son of Hori. Of the tribe of Judah, Caleb the son of Jephunneh. Of the tribe of Issachar, Igal the son of Joseph. Of the tribe of Ephraim, Oshea the son of Nun. Of the tribe of Benjamin, Palti the son of Raphu. Of the tribe of Zebulun, Gaddiel the son of Sodi. Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Sufi. Of the tribe of Dan, Ammiel the son of Gemalli. Of the tribe of Asher, Sethur the son of Michael. Of the tribe of Naphtali, Nahbi the son of Vophsi. Of the tribe of Gad, Geuel the son of Machi. These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua. And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain: and see the land what it is, and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad: and what cities they be that they dwell in, whether in tents or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes. So they went up and searched the land, from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. Now Hebron was built seven years before Zoan in Egypt. And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff: and they brought of the pomegranates, and of the figs. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and

the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb filled the people before Moses, and said, Let us go up at once, and possess it, for we are well able to overcome it. But the men that went up with him, said, We be not able to go up against the people: for they are stronger than we. And they brought up an evil report of the land which they had searched, unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof: and all the people that we saw in it are men of a great stature. And there we saw the giants the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses, and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones: and the glory of the Lord appeared in the tabernacle of the congregation, before all the children of Israel. And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them,

them, and will make of thee a greater nation, and a mightier than they. And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land, which I swore unto their fathers, neither shall any of them that provoked me see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully; him will I bring into the land, whereinto he went: and his seed shall possess it. (Now the Amalekites and the Canaanites dwelt in the valley :) to-morrow turn you, and get you into the wilderness, by the way of the Red-sea. And the Lord spake unto Moses, and unto Aaron, saying, How long shall I bear with this evil congregation which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the Lord, as ye have spoken in my ears, so will I do to you: your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land concerning which I swore to make you dwell therein, save Caleb

the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, (each day for a year) shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land; even those men that did bring up the evil report upon the land, died by the plague before the Lord. But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still. And Moses told these sayings unto all the children of Israel: and the people mourned greatly. And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo we be here, and will go up unto the place which the Lord hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites, and the Canaanites, are there before you, and ye shall fall by the sword: because ye are turned away from the Lord; therefore the Lord will not be with you. but they presumed to go up unto the hill top; nevertheless, the ark of the covenant of the Lord, and Moses departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

Numbers 13 and 14th chapters.

Sabbath-breaker stoned.

AND while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day: and they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation. And

And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.

Numbers 15. 32—38.

Blasphemer stoned.

AND the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman, and a man of Israel strove together in the camp; and the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:) and they put him in ward, that the mind of the Lord might be shewed them. And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him; as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the Lord commanded Moses.

Leviticus 24. 10—16 and the 23d.

Rebellion of Korah.

NOW Korah, the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram, the sons of Eliab; and On, the son of Peleth, sons of Reuben, took men: and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown. And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift you up yourselves above the congregation of the Lord? And when Moses heard it,

he fell upon his face : and he spake unto Korah, and unto all his company, saying, Even to-morrow the Lord will shew who are his, and who is holy ; and will cause him to come near unto him : even him whom he hath chosen will he cause to come near unto him. This do ; Take you censers, Korah and all his company ; and put fire therein, and put incense in them before the Lord to-morrow : and it shall be that the man whom the Lord doth choose, he shall be holy ; ye take too much upon you, ye sons of Levi. And Moses said unto Korah, Hear, I pray you, ye sons of Levi : seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation, to minister unto them ? and he hath brought thee near to him, and all thy brethren the sons of Levi with thee : and seek ye the priesthood also ? for which cause both thou and all thy company are gathered together against the Lord : and what is Aaron that ye murmur against him ? And Moses sent to call Dathan and Abiram, the sons of Eliab : which said, We will not come up. Is it a small thing that thou hast brought us up out of the land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether prince over us ? Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards : wilt thou put out the eyes of these men ? we will not come up. And Moses was very wroth, and said unto the Lord, Respect not thou their offering : I have not taken one ass from them, neither have I hurt one of them. And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron to-morrow : and take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers ; thou also, and Aaron, each of you his censer. And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. And Korah gathered all the congregation against them, unto the door of the tabernacle of the congregation : and the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall
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one man sin, and wilt thou be wroth with all the congregation? and the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get you up from among the tabernacle of Korah, Dathan, and Abiram. And Moses rose up, and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works: for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense. And the Lord spake unto Moses, saying, Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Israel. And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: to be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and as his company: as the

Lord

Lord said to him by the hand of Moses. But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord. And it came to pass when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and behold, the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron came before the tabernacle of the congregation. And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them; for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living, and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

Moses brings water from a rock, and offends God.

THEN came the children of Israel, even the whole congregation, into the desert of Zin, in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. And there was no water for the congregation; and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord. And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or vines, or of pomegranates, neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the
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glory of the Lord appeared unto them. And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel; therefore ye shall not bring this congregation into the land which I have given them. This is the water of Meribah, because the children of Israel strove with the Lord: and he was sanctified in them.

Numbers 20. 1—14.

Death of Aaron.—Numbers 20. 22—29.

Story of the brazen serpent.—Numbers 21. 1—10.

Story of Sihon and Og.—Numbers 21. 21—35.

Zeal of Phinehas.—Numbers 25.

Moses warned of his death.—Numbers 27. 12—23.

The 42 journeys of the Israelites.—Numbers 33 chapter.

Death of Moses.—Deuteronomy 31. 32. 46—52. and 34.

Appointment of Joshua.—Joshua 1.

The Israelites pass over Jordan.—Joshua 2, 3, 4, and 5.

Wars of Joshua.—Joshua 6, 7, 8, 9, 10, 11, and 12.

Altar of testimony and contention.—Joshua 21. 43—45. and 22.

Death, and last solemn advice of Joshua.—Joshua 23 & 24 ch.

Nations left to prove Israel.—Judges 1. 2. 1—6. and 3. 1—5.

Israelites revolt from God.—Judges 2. 6—23.

God raises up the Judges, Othniel, Ehud and Shamgar.—Judges 3. 5—31.

Story of Deborah and Barak.—Judges 4.

History of Gideon.—Judges 6, 7, and 8.

Story of Abimelech, Jola, and Jair.—Judges 9, and 10. 1—6.

History of Jephthah, Ibzan, Elon, and Abdon.—Judges 10. 6—18, and all the 11 and 12 chapters.

History of Sampson.—Judges 13, 14, 15, and 16th chapters.

Story of Micah and the Benjamites.—Judges 17, 18, 19, 20, and 21st chapters.

History of Ruth.—Ruth 1, 2, 3, and 4 chapters.

Birth of Samuel.—1 Samuel 1st chapter.

Death of good Eli and his two wicked sons.—1 Samuel 4.

The ark of God in the hands of the Philistines.—1 Samuel 5, 6, and 7 chapters.

Saul's disobedience and rejection.—1 Samuel 15.

David's election to the throne of Israel.—1 Samuel 16.

The single combat of David and Goliath.—1 Samuel 17.

The friendship of David and Jonathan.—1 Samuel 18, 19, and 20 chapters.

Saul envieth and persecuteth David.—1 Samuel 21, 22, 23, 24, 25, and 26 chapters, and 1 Chronicles 12. 1—23.

David at Gath.—1 Samuel 27 and 29 chapters.

Story of the Witch of Endor.—1 Samuel 28.

David at Ziklag.—1 Samuel 30.

Death of Saul.—1 Samuel 31, and 2 Samuel 1. 1—17, and 1 Chronicle 10 chapter.

David made king of Judah, and Ishbosheth king of Israel.—2 Samuel 2, 3, and 4 chapters.

David made king of all Israel.—2 Samuel 5. 1—25, and 1 Chron. 11. 1—9, and 12. 23—40.

David fetcheth the ark to Sion.—2. Samuel 6. 1—23.

God forbiddeth David to build him an house.—2 Samuel 7. 1—18.

David subdueth the Philistines, the Moabites, the Edomites, the king of Zobah, and the Syrians.—2 Samuel 8 chapter.

David's generosity to Mephibosheth.—2 Samuel 9 chapter.

Haman's villainy to David's ambassadors.—2 Samuel 10 chapter.

David's folly and wickedness in the matter of Uriah.—2 Samuel 11 chapter.

Nathan's parable, and David's confession of his sin.—2 Samuel 12 chapter.

Amnon's folly and violent death.—2 Samuel 13 chapter.

The widow of Tekoah's art to restore Absalom.—2 Samuel 14 ch.

Absalom's conspiracy against his father.—2 Samuel 15 chapter.

Shimei's treatment of David.—2 Samuel 16. 5—15.

Story of Ahitophel.—2 Samuel 16. 15 verse to the end of the 17 chapter.

Death of Absalom.—2 Samuel 18 chapter.

David restored to Jerusalem.—2 Samuel 19 chapter.

Sheba rises against David.—2 Samuel 20 chapter.

Three years famine for the Gibeonites.—2 Samuel 21 chapter.

Catalogue of David's Worthies.—2 Samuel 23. 8—39.

David numbereth the people.—2 Samuel 24 chapter.

Abishag cherisheth David in his old age.—1 Kings 1. 1—5.

Adonijah usurpeth the kingdom, but is rejected, and Solomon is chosen king.—1 Kings 1. 5—53.

David's charge to Solomon concerning Joab and Shimei.—1 Kings 2. 1—10.

The number and order of the Priests and Levites.—1 Chronicles 23 and 24 chapters.

The number and offices of the Singers in the temple service.—1 Chronicles 25 chapter.

The divisions and offices of the Porters.—1 Chronicles 26 chap.

The twelve captains, and princes of the twelve tribes.—1 Chron. 27th chapter.

David exhorteth to fear God, encourageth Solomon to build the temple, and maketh large offerings.—1 Chronicles 28th and 29th chapters.

Death of Adonijah, Joab, and Shimci.—1 Kings 2. 13—46.

Solomon's marriage, choice, and wise determination.—1 Kings 3d chapter.

Solomon's wisdom and glory.—1 Kings 4th chapter.

Solomon's large and expensive buildings.—1 Kings 5, 6, and 7th chapters.

The Lord appears to Solomon the second time.—1 Kings 9th chapter.

The queen of Sheba visits king Solomon.—1 Kings 10. 1—14.

Solomon's riches.—1 Kings 10. 14—29.

The fall, adversaries, and death of Solomon.—1 Kings 11th chap.

History of Rehoboam and Abijah, kings of Judah, and Jeroboam, king of Israel.—1 Kings 12, 13, and 14 chap. & 2 Chron. 13th chapter.

AND Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. And it came to pass when Jeroboam the son of Nebat, who was yet in Egypt, heard of it (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt) that they sent and called him: and Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous: now therefore make thou the grievous service
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of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Depart yet for three days, then come again to me: and the people departed. And king Rehoboam consulted with the old men that stood before Solomon his father while he yet lived, and said, How do you advise that I may answer this people? And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: and he said unto them, What counsel give ye, that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us, lighter? And the young men that were grown up with him, spake unto him, saying, Thus shalt thou speak unto this people, that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now, whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions. So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they gave him: and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David unto this day.

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And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David; but the tribe of Judah only. And when Rehoboam was come to Jerusalem, he assembled all the house of Judah with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of God came unto Shemaah, the man of God, saying, Speak unto Rehoboam the son of Solomon king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren, the children of Israel: return every man to his house; for the thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord. Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Peniel. And Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their Lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar (so did he in Beth-el) sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made. So he offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, even of the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

And behold, there came a man of God out of Judah, by the word of the Lord unto Beth-el: and Jeroboam stood by the

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the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a child shall be born unto the house of David, Jotham by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and mens bones shall be burnt upon thee. And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand which he put forth against him dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord, and the king answered and said unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before. And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. So he went another way, and returned not by the way that he came to Beth-el. Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father. And their father said unto them, What way went he? for his sons had seen what way the man of God went, which came from Judah. And he said unto his sons, Saddle me the asse. So they saddled him the asse; and he rode thereon. And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. Then he said unto him, Come home with me and eat bread. And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place. For it was said to me by the word of the Lord, Thou shalt eat no bread, nor drink water there, nor turn again to go by the way that thou camest. He said unto him, I am a prophet also as thou art;

art : and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread, and drink water. But he lied unto him. So he went back with him, and did eat bread in his house, and drank water. And it came to pass as they sat at the table, that the word of the Lord came unto the prophet that brought him back ; and he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drank water in the place, of the which the Lord did say to thee, Eat no bread and drink no water ; thy carcase shall not come unto the sepulchre of thy fathers. And it came to pass after he had eaten bread, and after he had drank, that he saddled for him the ass, to wit, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him : and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. And behold, men passed by, and saw the carcase in the way : and the lion standing by the carcase ; and they came and told it in the city, where the old prophet dwelt. And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the Lord : therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord which he spake unto him. And he spake to his sons, saying, Saddle me the ass, and they saddled him. And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase : the lion had not eaten the carcase, nor torn the ass. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back. And the old prophet came to the city, to mourn and to bury him. And he laid his carcase in his own grave ; and they mourned over him, saying, Alas, my brother ! And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried ; lay my bones beside his bones. For the saying which he cried by the word of the Lord against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass. After this thing, Jeroboam returned not from his evil way, but made again of the lowest of the people, priests of the high places : whosoever would, he con-
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secrated him, and he became one of the priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

At that time Abijah the son of Jeroboam fell sick. And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam, and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child. And Jeroboam's wife did so, and arose and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age. And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be when she cometh in, that she shall feign herself to be another woman. And it was so, when Ahijah heard the sound of her feet as she came in at the door, that he said, Come in, thou wife of Jeroboam: why feignest thou thyself to be another? for I am sent to thee with heavy tidings. Go tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, and gave it thee; and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes, but hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: therefore behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it. Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel, in the house of Jeroboam. Moreover, the Lord shall raise him

up a king over Israel, who shall cut off the house of Jeroboam that day : but what ? even now. For the Lord shall smite Israel as a reed is shaken in the water, and he shall root up Israel out of this good land which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give Israel up, because of the sins of Jeroboam, who did sin, and who made Israel to sin. And Jeroboam's wife arose, and departed, and came to Tirzah ; and when she came to the threshold of the door, the child died. And they buried him, and all Israel mourned for him, according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet. And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel. And the days which Jeroboam reigned were two and twenty years : and he slept with his fathers, and Nadab his son reigned in his stead. And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old, when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there : and his mother's name was Naamah, an Ammonitess. And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves on every high hill, and under every green tree. And there were also Sodomites in the land ; and they did according to all the abominations of the nations which the Lord cast out before the children of Israel. And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem : and he took away the treasures of the house of the Lord, and the treasures of the king's house ; he even took away all : and he took away all the shields of gold which Solomon had made. And king Rehoboam made in their stead brasen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house. And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber. Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah ? And there was war between Rehoboam and Jeroboam all their days. And Rehoboam slept with his fathers, and was buried with his fathers

fathers in the city of David: and his mother's name was Naamah, an Ammonitess: and Abijah his son reigned in his stead.

Now, in the eighteenth year of king Jeroboam, began Abijah to reign over Judah. He reigned three years in Jerusalem (his mother's name also was Michaiah the daughter of Uriel of Gibeah) and there was war between Abijah and Jeroboam. And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour. And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam and all Israel, Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up and hath rebelled against his lord. And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them. And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves which Jeroboam made you for gods. Have ye not cast out the priests of the Lord the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be priest of them that are no gods. But as for us, the Lord is our God, and we have not forsaken him: and the priests which minister unto the Lord are the sons of Aaron, and the Levites wait upon their business. And they burned unto the Lord every morning and every evening burnt sacrifices and sweet incense: the shew bread also set they in order upon the pure table, and the candlestick of gold with the lamps thereof to burn every evening: for we keep the charge of the Lord our God; but ye have forsaken him. And behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper. But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind

them. And when Judah looked back, behold, the battle was before and behind: and they cried unto the Lord, and the priests sounded with the trumpets. Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah: and God delivered them into their hand. And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men. Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the Lord God of their fathers. And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof. Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died. But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters. And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet Iddo. *1 Kings 12, 13, and 14 ch. and 2 Chron. 13 ch.*

History of Afa, king of Judah.

SO Abijah slept with his fathers, and they buried him in the city of David, and Afa his son reigned in his stead. In his days the land was quiet ten years. And Afa did that which was good and right in the eyes of the Lord his God. For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves: and commanded Judah to seek the Lord God of their fathers, and to do the law, and the commandment. Also he took away out of all the cities of Judah the high places, and the images: and the kingdom was quiet before him. And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest. Therefore he said unto Judah, Let us build these cities, and make about them walls and towers, gates, and bars, while the land is yet before us; because we have fought the Lord our God, we have fought him, and he hath given us rest on every side: so they built and prospered. And Afa had an army of men that bare targets and spears, out of Judah three hundred thousand, and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand:

land: all these were mighty men of valour. And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Marehbah. Then Afa went out against him, and they set the battle in array in the valley of Zephathah at Marehbah. And Afa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God, let not man prevail against thee. So the Lord smote the Ethiopians before Afa and before Judah; and the Ethiopians fled. And Afa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host; and they carried away very much spoil. And they smote all the cities round about Gerar; for the fear of the Lord came upon them: and they spoiled all the cities; for there was exceeding much spoil in them. They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

And the spirit of God came upon Azariah the son of Oded. And he went out to meet Afa, and said unto him, Hear ye me, Afa; and all Judah, and Benjamin; The Lord is with you while ye be with him; and if ye forsake him, he will forsake you. Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them. And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city: for God did vex them with all adversity. Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded. And when Afa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the Lord that was before the porch of the Lord. And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him. So they gathered

themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Afa. And they offered unto the Lord the same time of the spoil which they had brought, seven hundred oxen, and seven thousand sheep. And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; that whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. And they swore unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath: for they had sworn with all their heart, and fought him with their whole desire, and he was found of them: and the Lord gave them rest round about. And also concerning Maachah the mother of Afa the king, he removed her from being queen, because she had made an idol in a grove: and Afa cut down her idol, and stamped it, and burnt it at the brook Kidron. But the high places were not taken away out of Israel: nevertheless, the heart of Afa was perfect all his days. And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels. And there was no more war unto the five and thirtieth year of the reign of Afa.

In the six and thirtieth year of the reign of Afa, Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Afa king of Judah. Then Afa brought out silver and gold out of the treasures of the house of the Lord, and of the king's house, and sent to Ben-hadad king of Syria that dwelt at Damascus, saying, There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me. And Ben-hadad hearkened unto king Afa, and sent the captains of his armies against the cities of Israel; and they smote Ijon and Dan, and Abel-maim, and all the store-cities of Naphtali. And it came to pass when Baasha heard it, that he left off building of Ramah, and let his work cease. Then Afa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building: and he built therewith Geba and Mizpah. And at that time Hanani the seer came to Afa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a
huge

huge host, with very many chariots, and horsemen? yet because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect towards him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars. Then Afa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Afa oppressed some of the people the same time. And behold, the acts of Afa, first and last, lo, they are written in the book of the kings of Judah and Israel. And Afa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Afa slept with his fathers, and died in the one and fortieth year of his reign. And they buried him in his own sepulchre, which he had made for himself in the city of David, and laid him in the bed, which was filled with sweet odours, and divers kinds of spices prepared by the apothecaries art: and they made a very great burning for him.

2 Chronicles 14, 15 and 16 chapters.

History of Nadab, Baasha, Elah, Zimri, and Omri, kings of Israel.

AND Nadab the son of Jeroboam began to reign over Israel, in the second year of Afa king of Judah, and reigned over Israel two years. And he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin. And Baasha, the son of Ahijah of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belongeth to the Philistines, (for Nadab and all Israel laid siege to Gibbethon) even in the third year of Afa king of Judah, did Baasha slay him, and reigned in his stead. And it came to pass when he reigned, that he smote all the house of Jeroboam, he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord which he spake by his servant Ahijah the Shilonite: because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger. Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel? And there was war between Afa and Baasha king
of

of Israel all their days. In the third year of Afa king of Judah, began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years. And he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

Then the word of the Lord came to Jehu the son of Hanani against Baasha, saying, Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat. Him that dieth of Baasha in the city, shall the dogs eat: and him that dieth of his in the fields shall the fowls of the air eat. Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel? So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead. And also by the hand of the prophet Jehu the son of Hanani, came the word of the Lord against Baasha, and against his house, even for all the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the house of Jeroboam, and because he killed him. In the twenty and sixth year of Afa king of Judah, began Elah the son of Baasha to reign over Israel in Tirzah, two years. And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah drinking himself drunk in the house of Arza steward of his house in Tirzah. And Zimri went in and smote him, and killed him in the twenty and seventh year of Afa king of Judah, and reigned in his stead. And it came to pass when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that pisseth against a wall; neither of his kinsfolks, nor of his friends. Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by Jehu the prophet; for all the sins of Baasha, and the sins of Elah his son by which they sinned, and by which they made Israel to sin, in provoking the Lord God of Israel to anger with their vanities. Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel? In the twenty and seventh year of Afa king of Judah, did Zimri reign seven days in Tirzah: and the people were encamped against Gibbethon, which belonged to the Philistines. And the

the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri the captain of the host, king over Israel that day in the camp. And Omri went up from Gibbethon, and all Israel with him, and they belieged Tirzah. And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died; for his sins which he sinned in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did to make Israel sin. Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the chronicles of the kings of Israel. Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. But the people that followed Omri prevailed against the people that followed Tibni, the son of Ginath: so Tibni died, and Omri reigned. In the thirty and first year of Asa king of Judah began Omri to reign over Israel twelve years: six years reigned he in Tirzah. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill Samaria. But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him. For he walked in all the ways of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger, with their vanities. Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel? So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

1 Kings 15. 25—29 verse of the 16 chapter.

History of Jehoshaphat, king of Judah.

AND Jehoshaphat the son of Asa began to reign over Judah, in the fourth year of Ahab king of Israel. And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken. And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; but sought to the Lord
God

God of his father, and walked in his commandments, and not after the doings of Israel. Therefore the Lord stablished the kingdom in his hand: and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance. And his heart was lifted up in the ways of the Lord: moreover he took away the high places and groves out of Judah. Also in the third year of his reign, he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Afahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama, and Jehoram, priests. And they taught in Judah, and had the book of the Law of the Lord with them, and went about throughout all the cities of Judah, and taught the people. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. Also some of the Philistines brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats. And Jehoshaphat waxed great exceedingly: and he built in Judah castles, and cities of store. And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem. And these are the numbers of them according to the house of their fathers: of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand. and next to him was Jehohanan the captain, and with him two hundred and fourscore thousand. And next him was Amasiah, the son of Zichri, who willingly offered himself unto the Lord; and with him two hundred thousand mighty men of valour. And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield, two hundred thousand. And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. These waited on the king, besides those whom the king put in the fenced cities throughout all Judah.

Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab. And after certain years he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead. And Ahab king of Israel said unto Jehoshaphat king

of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war.

And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu, the son of Hanani the seer, went out to meet him; and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord. Nevertheless, there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God. And Jehoshaphat dwelt in Jerusalem: and he went out again through the people, from Beer-sheba to mount Ephraim, and brought them back unto the Lord God of their fathers. And he set Judges in the land throughout all the fenced cities of Judah, city by city. And he said to the Judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now, let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts. Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel for the Judgment of the Lord, and for controversies, when they returned to Jerusalem. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do and ye shall not trespass. And behold, Ananiah the chief priest is over you in all matters of the Lord: and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the kings matters: also the Levites shall be officers before you. Deal courageously, and the Lord shall be with the good.

It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other besides the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and behold, they be in Hazazon-tamar, which is En-gedi. And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah.

And

And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord before the new court. And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence (for thy name is in this house) and cry unto thee in our affliction, then thou wilt hear, and help. And now behold, the children of Ammon and Moab, and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them and destroyed them not: behold, I say, how they reward us to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us: neither know we what to do, but our eyes are upon thee. And all Judah stood before the Lord, with their little ones, their wives and their children. Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the spirit of the Lord in the midst of the congregation; and he said, Hearken ye all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you: Be not afraid, nor dismayed, by reason of this great multitude: for the battle is not yours, but God's. To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook; before the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them, for the Lord will be with you. And Jehoshaphat bowed his head with his face to the ground: and all Judah, and the inhabitants of Jerusalem, fell before the Lord, worshipping the Lord. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel.

Israel with a loud voice on high. And they rose early in the morning, and went forth into the wilderness of Tekoa : and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem : Believe in the Lord your God, so shall ye be established ; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord ; for his mercy endureth for ever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah ; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them ; and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and behold, they were dead bodies fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stript off for themselves, more than they could carry away : and they were three days in gathering of the spoil it was so much. And on the fourth day they assembled themselves in the valley of Barechah ; for there they blessed the Lord. Therefore the name of the same place was called, The valley of Barechah, unto this day. Then they returned every man of Judah and Jerusalem, and Jehoshaphat in the fore front of them, to go again to Jerusalem with joy ; for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the Lord. And the fear of God was on all the kingdoms of those countries, when they had heard that the Lord fought against the enemies of Israel. So the realm of Jehoshaphat was quiet : for his God gave him rest round about. And Jehoshaphat reigned over Judah ; he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem : and his mother's name was Azubah the daughter of Shilhi. And he walked in the way of Aza his father, and departed not from it, doing that which was right in the sight of the Lord. Howbeit, the high places were not taken away : for as yet the people had not prepared their hearts unto the God of their fathers.

Now

Now the rest of the acts of Jehoshaphat, first, and last, behold, they are written in the book of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel. And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly.

And he joined himself with him to make ships to go to Tarshish; and they made the ships in Ezion-gaber. Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish. And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

History of Ahab, king of Israel, and Elijah the prophet.

AND in the thirty and eighth year of Aza, king of Judah, began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. And Ahab the son of Omri did evil in the sight of the Lord, above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove: and Ahab did more to provoke the Lord God of Israel to anger, than all the kings of Israel that were before him. In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook: and I have commanded the ravens to feed thee there.

there. So he went, and did according unto the word of the Lord: for he went and dwelt by the brook Cherith that is before Jordan: and the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land. And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not: go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went, and did according to the saying of Elijah; and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord which he spake by Elijah. And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so fore that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me, to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord, my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again,

again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And there was a fore famine in Samaria. And Ahab called Obadiah, which was the governor of his house: (now Obadiah feared the Lord greatly; for it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water,) and Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them, to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? and he answered him, I am: go tell thy lord, Behold, Elijah is here. And he said, What have I sinned that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my Lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. Was it not told my lord, what I did, when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets, by fifty in a cave, and fed them with bread and water? And now thou sayest, Go tell thy Lord, Behold, Elijah is here: and he shall slay me. And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to-day. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth

troubleth Israel? and he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks: and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your Gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal, from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leapt upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey; or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him: and he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name. And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as

would contain two measures of feed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time: and they did it the second time. And he said, Do it the third time: and they did it the third time. And the water ran round about the altar: and he filled the trench also with water. And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day, that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. And Elijah said unto them, Take the prophets of Baal, let not one of them escape: and they took them, and Elijah brought them down to the Brook Kishon and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea like a man's hand. And he said, Go up, say unto Ahab, prepare thy chariot, and Get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them, by to-morrow about this time. And when he saw that, he arose, and went for his life; and came

came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a Juniper-tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life: for I am not better than my fathers. And as he lay and slept under a juniper tree, behold then, an angel touched him, and said unto him, Arise, and eat. And he looked, and behold there was a cake baken on the coals, and a cruse of water at his head; and he did eat, and drink, and laid him down again. and the angel of the Lord came again the second time, and touched him, and said, Arise, and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights, unto Horeb the mount of God. And he came thither unto a cave, and lodged there: and behold, the word of the Lord came to him; and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only am left, and they seek my life to take it away. And he said, Go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake: but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire, a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering of the cave. And behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only am left; and they seek my life to take it away. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be king over Syria. And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael, shall Jehu slay: and him that escapeth from the sword of Jehu, shall Elisha slay. Yet I

have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth. And Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose and went after Elijah, and ministered unto him.

And Ben-hadad the king of Syria gathered all his host together; and there were thirty and two kings with him, and horses and chariots: and he went up and besieged Samaria, and warred against it. And he sent messengers to Ahab king of Israel, into the city, and said unto him, Thus saith Ben-hadad, Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest are mine. And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have. And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver and thy gold, and thy wives and thy children; yet I will send my servants unto thee tomorrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away. Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. And all the elders and all the people said unto him, Hearken not unto him, nor consent. Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again. And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness, boast himself as he that putteth it

it off. And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array, And they set themselves in array against the city. And behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord. And Ahab said, By whom? and he said, Thus saith the Lord, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou. Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, even all the children of Israel, being seven thousand. And they went out at noon: but Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria. And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive. So these young men of the princes of the provinces came out of the city, and the army which followed them. And they slew every one his man; and the Syrians fled; and Israel pursued them: and Ben-hadad king of Syria escaped on an horse, with the horsemen: and the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter. And the prophet came to the king of Israel, and said unto him, Go strengthen thyself, and mark and see what thou doest: for at the return of the year the king of Syria will come up against thee. And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they. And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: and number thee an army like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so. And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel. And the children of Israel were numbered and were all present, and went against them: and the

children of Israel pitched before them, like two little flocks of kids; but the Syrians filled the country. And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord? Because the Syrians have said, The Lord is God of the hills, but he is not God of the vallies; therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord. And they pitched one against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city into an inner chamber. And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life. So they girded sackcloth on their loins, and put ropes on their heads and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother. Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot. And Ben-hadad said unto him, The cities which my father took from thy father, I will restore: and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away. And a certain man of the sons of the prophets said unto his neighbour in the word of the Lord, Smite me, I pray thee. And the man refused to smite him. Then said he unto him, Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him. Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him. So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle, and behold, a man turned aside, and brought a man unto

unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgments be: thyself hast decided it. And he hastened and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. And he said unto him, Thus saith the Lord; Because thou hast let go out of thy hand, a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people. And the king of Israel went to his house heavy and displeased, and came to Samaria.

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thine vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face and would eat no bread. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money, or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders, and to the nobles, that were in his city dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king: and then carry him out, and stone him, that he may die: and the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and it was written in the letters which

she

she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones that he died. Then they sent to Jezebel, saying, Naboth is stoned, and is dead. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? and thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? and he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, and will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Abijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city, the dogs shall eat; and him that dieth in the field, shall the fowls of the air eat. But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably, in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel. And it came to pass when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth him-

self before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

And they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. (And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?) And he said unto Jehoshaphat, Will thou go with me to battle to Ramoth-Gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses. And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord to-day. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear: and they said, Go up, for the Lord shall deliver it into the hand of the king. And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him? And the king of Israel said unto Jehoshaphat, There is yet one man, (Micaiah the son of Imlah) by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an officer, and said, Hasten hither Micaiah, the son of Imlah. And the king of Israel and Jehoshaphat the king of Judah, sat each on his throne, having put on their robes in a void place, in the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the Lord, With these shalt thou push the Syrians until thou have consumed them. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king's hand. And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak. So he came to the king, and the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver it into the hand of the king. And the king said unto him, How many times shall I adjure thee,

thee, that thou tell me nothing but that which is true in the name of the Lord? And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd? and the Lord said, These have no master; let them return every man to his house in peace. And the king of Israel said unto Jehoshaphat, Did I not tell thee, that he would prophesy no good concerning me, but evil? And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand, and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth, and do so. Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee. But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the spirit of the Lord from me to speak unto thee? And Micaiah said, Behold, thou shalt see in that day, and thou shalt go into an inner chamber to hide thyself. And the king of Israel said, Take Micaiah, and carry him back unto Amnon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace. And Micaiah said, if thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you. So the king of Israel, and Jehoshaphat, the king of Judah, went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. And a certain man drew a bow at a venture, and
smote

smote the king of Israel between the joints of the harness : wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host ; for I am wounded. And the battle increased that day ; and the king was stayed up in his chariot against the Syrians, and died at even : and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host, about the going down of the sun, saying, Every man to his city, and every man to his own country. So the king died, and was brought to Samaria ; and they buried the king in Samaria. And one washed the chariot in the pool of Samaria : and the dogs licked up his blood : and they washed his armour ; according to the word of the Lord which he spake. Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel ? So Ahab slept with his fathers ; and Ahaziah his son reigned in his stead.

1 Kings 16. 29th verse to the 41st verse of the 22d chapter.

History of Ahaziah, king of Israel.

AHAZIAH the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah ; and reigned two years over Israel. And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin. For he served Baal, and worshipped him, and provoked the Lord to anger the Lord God of Israel, according to all that his father had done.

Then Moab rebelled against Israel, after the death of Ahab. And Ahaziah fell down through the lattice in his upper chamber that was in Samaria, and was sick : and he sent messengers, and said unto them, Go, enquire of Baalzebub the god of Ekron, whether I shall recover of this disease. But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub the God of Ekron ? Now therefore thus saith the Lord ; Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed. And when the messengers

messengers turned back unto him, he said unto them, Why are ye now turned back? And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord; Is it not because there is not a God in Israel, that thou sendest to enquire of Baal-zebub the God of Ekron? therefore thou shalt not come down from the bed on which thou art gone up, but shalt surely die. And he said unto them, What manner of man was he which came up to meet you, and told you these words? And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite. Then the king sent unto him a captain of fifty, with his fifty: and he went up to him (and behold, he sat on the top of an hill) and he spake unto him, Thou man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. Again also he sent unto him another captain of fifty with his fifty: and he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. And he sent again a captain of the third fifty, with his fifty; and the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the lives of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy sight. And the angel of the Lord said unto Elijah, Go down with him; be not afraid of him. And he arose, and went down with him unto the king. And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the God of Ekron (Is it not because there is no God in Israel to enquire of his word?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die. So he died, according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead, in the second year of Jehoram, the son of Jehoshaphat king of Judah; because he had no son. Now the rest

rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel.

1st and 2d Kings, passim.

History of Elisha the prophet.

AND it came to pass when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha, from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee: for the Lord hath sent me to Beth-el. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace. And Elijah said unto him, Elisha, tarry here, I pray thee: for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee: so they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here: for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapt it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass when they were gone over, that Elijah said unto Elisha, Ask, what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof. And he saw him no more; and he took hold of his

his

his own clothes, and rent them in two pieces. And he took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over: and when the sons of the prophets, which were to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. And when they came again to him (for he tarried at Jericho) he said unto them, Did I not say unto you, Go not? And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death, or barren land. So the waters were healed unto this day, according to the saying of Elisha, which he spake. And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald-head, Go up thou bald-head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the wood, and tare forty and two children of them. And he went from thence to mount Carmel; and from thence he returned to Samaria.

Now Jehoram the son of Ahab began to reign over Israel in Samaria, in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. And he wrought evil in the sight of the Lord: but not like his father, and like his mother: for he put away the image of Baal that his father had made. Nevertheless, he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. And Mesha, king of Moab, was a sheep master, and rendered unto the king of Israel an hundred

dred thousand lambs, and an hundred thousand rams with the wool. But it came to pass when Ahab was dead, that the king of Moab rebelled against the king of Israel. And king Jehoram went out of Samaria the same time, and numbered all Israel. And he went, and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? and he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses. And he said, Which way shall we go up? and he answered, The way through the wilderness of Edom. So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days journey; and there was no water for the host, and for the cattle that followed them. And the king of Israel said, Alas, that the Lord hath called these three kings together, to deliver them into the hand of Moab! But Jehoshaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah. And Jehoshaphat said, The word of the Lord is with him. So the king of Israel, and Jehoshaphat, and the king of Edom went down to him. And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay, for the Lord hath called these three kings together, to deliver them into the hand of Moab. And Elisha said, As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass when the minstrel played, that the hand of the Lord came upon him. And he said, Thus saith the Lord, Make this valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye and your cattle, and your beasts. And this is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones. And it came to pass in the morning, when the meat offering was offered, that behold, there came water by the way of Edom, and the country was filled with

water.

water. And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood. And they said, This is blood: the kings are surely slain, and they have smitten one another: now, therefore, Moab, to the spoil. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward, smiting the Moabites, even in their country. And they beat down the cities, and on every good piece of land cast every man his stone, and filled it: and they stopped all the wells of water, and felled all the good trees: only in Ker-harafeth left they the stones thereof: howbeit, the slingers went about it, and smote it. And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through, even unto the king of Edom: but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land.

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant, my husband, is dead, and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bond-men. And Elisha said unto her, What shall I do for thee? tell me what hast thou in the house? And she said, Thine handmaid hath not any thing in the house save a pot of oil. Then he said, Go borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon them and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her, and upon her sons; who brought the vessels to her, and she poured out. And it came to pass when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more, And the oil stayed. Then she came, and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest. And it fell on a day that Elisha passed to Shunem, where was a great woman: and

and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thitherto eat bread. And she said unto her husband, Behold now, I perceive that this is an holy man of God which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table; and a stool, and a candlestick: and it shall be when he cometh to us, that he shall turn in thither. And it fell on a day that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? Wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season, that Elisha had said unto her, according to the time of life. And when the child was grown, it fell on a day that he went out to his father to the reapers. And he said to his father, My head, my head. And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon; and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee. So she went, and came unto the man of God to mount Carmel. And it came to pass when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered it is well. And when she came to the man of God to the hill, she caught him by the feet:

but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not: and if any salute thee, answer him not again: and lay my staff upon the face of the child. And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child, but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child: and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her; and when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out. And Elisha came again to Gilgal. And there was a dearth in the land: and the sons of the prophets were sitting before him: and he said to his servant, Set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat: and it came to pass as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot: and they could not eat thereof. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot. And there came a man from Baalshalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof.

thereof. And he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before an hundred men? He said again, Give the people that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour; but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria: for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now, when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go, and wash in Jordan seven times, and thy flesh shall come again unto thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some

great thing, wouldest thou not have done it? how much rather then when he saith to thee, Wash, and be clean? Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth but in Israel: now therefore, I pray thee, take a blessing of thy servant. But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules burden of earth? for thy servant will henceforth offer neither burnt-offering, nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way. But Gehazi the servant of Elisha, the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house; and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? and he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

maid-servants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jordan they cut down wood. But as one was felling a beam, the ax-head fell into the water: and he cried, and said, Alas, master; for it was borrowed. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. Therefore said he, Take it up to thee. And he put out his hand, and took it. Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place, for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha the prophet, that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber. And he said, Go, and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city, both with horses and chariots. And his servant said unto him, Alas, my master, how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire, round about Elisha. And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee,

thee, with blindness. And he smote them with blindness, according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes; and they saw; and behold, they were in the midst of Samaria. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? and he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them: and when they had eat and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel. And it came to pass, after this, that Ben-hadad king of Syria gathered all his host, and went up and besieged Samaria. And there was a great famine in Samaria, and behold, they besieged it until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king. And he said, If the Lord do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press? And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son that we may eat him: and she hath hid her son. And it came to pass, when the king heard the words of the woman, that he rent his clothes: and he passed by upon the wall, and the people looked, and behold, he had sackcloth within upon his flesh. Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day. But Elisha sat in his house; and the elders sat with him: and the king sent a man from before him: but ere the messenger came to him, he said to the elders, See how this son of a murderer hath sent to take away mine head? look when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him? And while he yet talked with them, behold, the messenger came down unto him:

him: and he said, Behold, this evil is of the Lord; what should I wait for the Lord any longer?

Then Elisha said, Hear ye the word of the Lord. Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned, answered the man of God; and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? If we say, we will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it. Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household. So they came, and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and behold, there was no man there, neither voice of man, but horses tied, and asses tied, and the tents as they were. And he called the porters; and they told it to the king's house within. And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp, to hide themselves in the field, saying, When they come out of the

the city, we shall catch them alive, and get into the city. And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed,) and let us send and see. They took therefore two chariot-horses; and the king sent after the host of the Syrians, saying, Go and see. And they went after them unto Jordan: and lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king. And the people went out and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord. And the king appointed the lord on whose hand he leaned, to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him. And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria: and that lord answered the man of God, and said, Now behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. And so it fell out unto him: for the people trode upon him in the gate, and he died.

Then spake Elisha unto the woman (whose son he had restored to life) saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years. And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years. And it came to pass at the seven years end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house, and for her land. And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done. And it came to pass, as he was telling the king how he had restored a dead body to life, that behold, the woman, whose son he had restored to life, cried to the king for her house, and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life. And when the king asked the woman, she told him. So the king appointed unto her a certain officer,

ficer, saying, Restore all that was her's, and all the fruits of the field, since the day that she left the land, even until now. And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. And the king said unto Hazael, Take a present in thine hand, and go meet the man of God, and enquire of the Lord by him, saying, Shall I recover of this disease? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels burden, and came and stood before him, and said, Thy son Beni-hadad king of Syria, hath sent me to thee, saying, Shall I recover of this disease? And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit, the Lord hath shewed me, that he shall surely die. And he settled his countenance stedfastly, until he was ashamed: and the man of God wept. And Hazael said, Why weepeth my lord? and he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou shalt be king over Syria. So he departed from Elisha, and came to his master; and said to him, What said Elisha to thee? And he answered, He told me, that thou shouldest surely recover. And it came to pass on the morrow, that he took a thick cloth, and dipt it in water, and spread it on his face, so that he died: and Hazael reigned in his stead. Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof. And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands. And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have

have smitten five or six times; then hadst thou smitten Syria, till thou hadst consumed it: whereas now thou shalt smite Syria but thrice. And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass as they were burying a man, that behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet. 1 Kings, *passim*.

History of Jehoram, king of Judah.

NOW Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David: and Jehoram his son reigned in his stead. And he had brethren, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sons of Jehoshaphat king of Israel, and their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he was the first born. Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel. Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the Lord. Howbeit, the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him, and to his sons for ever. In his days the Edomites revolted from under the dominion of Judah, and made themselves a king. Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots. So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers. Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto. And there came a writing to him from Elijah the prophet,

prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Aza king of Judah, but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods. And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out, by reason of the sickness day by day. Moreover, the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians that were near the Ethiopians. And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives, so that there was never a son left him, save Jehoahaz the youngest of his sons. And after all this the Lord smote him in his bowels with an incurable disease. And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers. Thirty and two years old was he when he began to reign; and he reigned in Jerusalem eight years, and departed without being desired: howbeit, they buried him in the city of David, but not in the sepulchres of the kings.

2 Chronicles 21st chapter.

History of Joram and Jehu, kings of Israel, and Ahaziah, king of Judah.

IN the twelfth year of Joram the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah begin to reign; two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem: and his mother's name was Athaliah, the daughter of Omri king of Israel. And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, as did the house of Ahab: for he was the son in law of the house of Ahab. And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead, and the Syrians wounded Joram. And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria.

And

And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead. And when thou comest thither, look out there Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber, then take the box of oil, and pour it on his head, and say, Thus saith the Lord; I have anointed thee king over Israel: then open the door, and flee, and tarry not. So the young man, even the young man the prophet, went to Ramoth-gilead. And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled. Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication. And they said, It is false: tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel. Then they hastened, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king. So Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Joram: (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. But king Joram was returned to be healed in Jezreel, of the wounds which the Syrians had given him, when he fought with Hazael king of Syria;) and Jehu said, If it be your minds, then let none go forth, nor escape out of the city, to go to tell it in Jezreel. So Jehu rode in a chariot and went to Jezreel: for Joram lay there. And Ahaziah

Ahaziah king of Judah was come down to see Joram. And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace? So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. Then they sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, He came even unto them, but cometh not again: and the driving is like the driving of Jehu the son of Nimshi: for he driveth furiously. And Joram said, Make ready: and his chariot was made ready. And Joram king of Israel, and Ahaziah, king of Judah, went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. And it came pass when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts are so many? And Joram turned his hands and fled, and said to Ahaziah, There is treachery, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember, how that when I and thou rode together after Ahab his father, the Lord laid this burden upon him; surely, I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord. But when Ahaziah the king of Judah saw this, he fled by the way of the garden house: and Jehu followed after him, and said, Smite him also in the chariot. And they did so, at the going up to Gur, which is by Ibleam: and he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. And in the eleventh year of Joram the son of Ahab, began Ahaziah to reign over Judah. And when Jehu was come to Jezreel, Jezebel heard of it, and she painted her face, and tired her head, and looked out at a window. And as Jehu entered

entered in at the gate, she said, Had Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who is on my side, who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink, and said, Go see now this cursed woman and bury her: for she is a king's daughter. And they went to bury her, but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, this is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel. And the carcase of Jezebel shall be as dung upon the face of the field, in the portion of Jezreel; so that they shall not say, This is Jezebel.

And Ahab had seventy sons in Samaria: and Jehu wrote letters, and sent to Samaria unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying, Now, as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour; look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house. But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand? And he that was over the house, and he that was over the city, the elders also and the bringers up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us: we will not make any king: do thou that which is good in thine eyes. Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men, your master's sons, and come to me to Jezreel by to-morrow this time. (Now the king's sons being seventy persons, were with the great men of the city, which brought them up;) and it came to pass when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel. And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning. And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired

spired against my master, and slew him: but who slew all these? Know now, that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath done that which he spake by his servant Elijah. So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining. And he arose and departed, and came to Samaria. And as he was at the shearing-house in the way, Jehu met with the brethren of Ahaziah king of Juda, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king, and the children of the queen. And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, even two and forty men; neither left he any of them. And when he was departed thence he lighted on Jehonadab the son of Rechab, coming to meet him: and he saluted him, and said to him, Is thine heart right as my heart is with thy heart? and Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot. And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot. And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, which he spake to Elijah. And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much. Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal: whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal. And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only. And when they went in to offer sacrifices and burnt-offerings,

offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him. And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard, and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. And they brought forth the images out of the house of Baal, and burnt them. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day. Thus Jehu destroyed Baal out of Israel. Howbeit, from the sons of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan. And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab, according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the Lord God of Israel, with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. In those days the Lord began to cut Israel short: and Hazael smote them in all the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and Manassites, from Aroer (which is by the river Arnon) even Gilead and Bashan. Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel. And Jehu slept with his fathers, and they buried him in Samaria: and Jehoahaz his son reigned in his stead. And the time that Jehu reigned over Israel in Samaria, was twenty and eight years.

2 Kings 8. 25th verse to the end of the 10th chapter.

History of Joash, king of Judah.

WHEN Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. But Jehoshabeath the daughter of the king took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath the daughter of king Jehoram,

ram, the wife of Jehoiada the priest (for she was the sister of Ahaziah) hid him from Athaliah, so that she slew him not. And he was with them hid in the house of God six years, and Athaliah reigned over the land.

And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elifhat the son of Zichri, into covenant with him. And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem. And all the congregation made a covenant with the king in the house of God: and he said unto them, Behold, the king's son shall reign, as the Lord hath said of the sons of David. This is the thing that ye shall do: A third part of you entering on the sabbath, of the priests and of the Levites, shall be porters of the doors; and a third part shall be at the king's house; and a third part at the gate of the foundation; and all the people shall be in the courts of the house of the Lord. But let none come into the house of the Lord save the priests, and they that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the Lord. And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death: but be you with the king when he cometh in, and when he goeth out. So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath with them that were to go out on the sabbath: for Jehoiada the priest dismissed not the courses. Moreover Jehoiada the priest delivered to the captains of hundreds, spears, and bucklers, and shields, that had been king David's, which were in the house of God. And he set all the people, (every man having his weapon in his hand) from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about. Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king: and Jehoiada and his sons anointed him, and said, God save the king. Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord: and she looked, and behold, the king stood at his pillar, at the entering in, and the princes, and the trumpets by the

king : and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music ; and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, treason. Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges ; and who so followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the Lord. So they laid hands on her : and when she was come to the entering of the horse-gate by the king's house, they slew her there. And Jehoiada made a covenant between him and between all the people, and between the king, that they should be the Lord's people. Then all the people went to the house of Baal, and brake it down, and brake his altars, and his images in pieces, and slew Mattan the priest of Baal before the altars. Also Jehoiada appointed the offices of the house of the Lord by the hand of the priests the Levites, whom David had distributed in the house of the Lord, to offer the burnt-offerings of the Lord, as it is written in the law of Moses, with rejoicing, and with singing, as it was ordained by David. And he set the porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in. And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the Lord : and they came through the high-gate into the king's house, and set the king upon the throne of the kingdom. And all the people of the land rejoiced : and the city was quiet, after that they had slain Athaliah with the sword.

Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem : his mother's name also was Zibeah of Beer-sheba. And Joash did that which was right in the sight of the Lord, all the days of Jehoiada the priest. And Jehoiada took for him two wives ; and he begat sons and daughters. And it came to pass after this, that Joash was minded to repair the house of the Lord. And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter ; howbeit the Levites hastened it not. And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant

vant of the Lord, and of the congregation of Israel, for the tabernacle of witness? For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim. And at the king's commandment they made a chest, and set it without at the gate of the house of the Lord. And they made a proclamation through Judah and Jerusalem, to bring in to the Lord the collection that Moses the servant of God laid upon Israel in the wilderness. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money; the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to its place again. Thus they did day by day, and gathered money in abundance. And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired masons, and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord. So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it. And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the Lord, even vessels to minister, and to offer withal, and spoons and vessels of gold and silver. And they offered burnt-offerings in the house of the Lord continually all the days of Jehoiada. But Jehoiada waxed old, and was full of days when he died: an hundred and thirty years old was he when he died. And they buried him in the city of David among the kings, because he had done good in Israel, both towards God, and towards his house. Now, after the death of Jehoiada came the princes of Judah, and made obeisance to the king: then the king hearkened unto them. And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. Yet he sent prophets to them, to bring them again unto the Lord, and they testified against them: but they would not give ear. And the spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you. And they

they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him but slew his son. And when he died, he said, The Lord look upon it, and require it. And it came to pass at the end of the year, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes the people from among the people, and sent all the spoil of them unto the king of Damascus. For the army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their fathers: so they executed judgment against Joash. And when they were departed from him (for they left him in great diseases) his own servants conspired against him, for the blood of the sons of Jehoiada the priest, and slew him on his bed; and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings. And these are they that conspired against him; Zabad the son of Shimeath, an Ammonitess, and Jehozabad the son of Shimrith, a Moabitess. Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings: and Amaziah his son reigned in his stead.

2 Chronicles 22. 10th verse to the end of the 24th chapter.

History of Jehoahaz, Jehoash, and Jeroboam, kings of Israel, and of Amaziah, king of Judah.

IN the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years. And he did that which was evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. And the anger of the Lord was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael all their days. And Jehoahaz besought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them. (And the Lord gave Israel a favour, so that they went out from under the hand of the Syrians: and

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the children of Israel dwelt in their tents, as before time. Nevertheless, they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked therein : and there remained the grove also in Samaria) neither did he leave of the people to Jehoahaz, but fifty horsemen, and ten chariots, and ten thousand footmen : for the king of Syria had destroyed them, and had made them like the dust by threshing. Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel? And Jehoahaz slept with his fathers ; and they buried him in Samaria : and Joash his son reigned in his stead. In the thirty and seventh year of Joash king of Judah, began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years. And he did that which was evil in the sight of the Lord : he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin ; but he walked therein. And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel? And Joash slept with his fathers ; and Jeroboam sat upon his throne : and Joash was buried in Samaria with the kings of Israel. Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof. And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it : and Elisha put his hands upon the king's hands. And he said, Open the window eastward, and he opened it. Then Elisha said, Shoot. And he shot. And he said, the arrow of the Lord's deliverance, and the arrow of deliverance from Syria : for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and he said, Thou shouldest have smitten five or six times : then hadst thou smitten Syria, till thou hadst consumed it : whereas now thou shalt smite Syria but thrice. And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass as they were burying a man, that behold, they spied a band of men ; and they cast the man into the

sepulchre of Elifha : and when the man was let down, and touched the bones of Elifha, he revived, and stood up on his feet. But Hazael, king of Syria, oppressed Israel all the days of Jehoahaz. And the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet. So Hazael king of Syria died ; and Ben-hadad his son reigned in his stead. And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

Amaziah was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem ; and his mother's name was Jehoaddan of Jerusalem. And he did that which was right in the sight of the Lord, but not with a perfect heart. Now it came to pass when the kingdom was established to him, that he slew his servants that had killed the king his father. But he slew not their children, but did as it is written in the law in the book of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers ; but every man shall die for his own sin. Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin : and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield. He hired also an hundred thousand mighty men of valour out of Israel, for an hundred talents of silver. But there came a man of God to him, saying, O king, let not the army of Israel go with thee ; for the Lord is not with Israel, to wit, with all the children of Ephraim. But if thou wilt go, do it, be strong for the battle : God shall make thee fall before the enemy : for God hath power to help, and to cast down. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel ? And the man of God answered, The Lord is able to give thee much more than this. Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again : wherefore their anger was greatly kindled against Judah, and they returned home in great anger. And Amaziah strengthened himself, and led
forth

forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand. And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of a rock, and cast them down from the top of the rock, that they were broken all in pieces. But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil. Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them. Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand? And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel. Then Amaziah king of Judah took advice, and sent to Joash the son of Jehoahaz the son of Jehu king of Israel, saying, Come, let us see one another in the face. And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. Thou sayest, Lo, thou hast smitten the Edomites, and thine heart lifteth thee up to boast: abide now at home; Why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee? But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom. So Joash king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Beth-shemesh, which belongeth to Judah. And Judah was put to the worse before Israel, and they fled every man to his tent. And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim to the corner-gate, four hundred cubits. And he took all the gold, and the silver,
and

and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria. And Amaziah the son of Joash king of Judah lived after the death of Joash, of Jehoahaz king of Israel, fifteen years. Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel? Now after the time that Amaziah did turn away from following the Lord, they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. And they brought him upon horses, and buried him with his fathers in the city of Judah. In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years. And he did that which was evil in the sight of the Lord: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin. He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah the son of Ammittai, the prophet, which was of Gath-hepher. For the Lord saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel. And the Lord said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash. Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus and Hamath, which belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel? And Jeroboam slept with his fathers, even with the kings of Israel: and Zechariah his son reigned in his stead.

2 Kings and 2 Chronicles, passim.

History of Uzziah and Jotham, kings of Judah.

THEN all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. He built Eloth, and restored it to Judah, after that the king slept with his fathers. Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem: his mother's name also was Jecoliah
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of Jerufalem. And he did that which was right in the fight of the Lord, according to all that his father Amaziah did. And he fought God in the days of Zechariah, who had understanding in the visions of God: and as long as he fought the Lord, God made him to prosper. And he went forth and warred against the Philiftines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Afhdod, and built cities about Afhdod, and among the Philiftines. And God helped him against the Philiftines, and against the Arabians that dwelt in Gur-baal, and the Melhunims. And the Ammonites gave gifts to Uzziah: and his name spread abroad, even to the entering in of Egypt: for he strengthened himself exceedingly. Moreover, Uzziah built towers in Jerufalem at the corner-gate, and at the valley-gate, and at the turning of the wall, and fortified them. Also he built towers in the defart, and digged many wells: for he had much cattle both in the low country, and in the plains: husbandmen also, and vine-dressers on the mountains, and in Carmel: for he loved husbandry. Moreover, Uzziah had an host of fighting men that went out to war by bands, according to the number of their account, by the hand of Jeiel the scribe, and Maafeiah the ruler, under the hand of Hananiah one of the king's captains. The whole number of the chief of the fathers of the mighty men of valour, were two thousand and six hundred. And under their hand was an army, three hundred thousand and seven thousand and five hundred that made war with mighty power, to help the king against the enemy. And Uzziah prepared for them throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones. And he made in Jerufalem engines, invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad: for he was marvellously helped till he was strong. But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord that were valiant men: and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee Uzziah, to burn incense unto the Lord; but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed, neither shall it be for thine honour from the Lord God. Then Uzziah was wroth, and had

had a censer in his hand to burn incense : and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests looked upon him, and behold, he was leprous in his forehead, and they thrust him out from thence ; yea himself hastened also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death ; and dwelt in a several house, being a leper ; for he was cut off from the house of the Lord ; and Jotham his son was over the king's house, judging the people of the land. Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet the son of Amoz write. So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings : for they said, He is a leper : and Jotham his son reigned in his stead.

Jotham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem ; his mother's name also was Jerushah, the daughter of Zadok. And he did that which was right in the sight of the Lord, according to all that his father Uzziah did : howbeit, he entered not into the temple of the Lord : and the people did yet corruptly. He built the high gate of the house of the Lord, and on the wall of Ophel he built much. Moreover, he built cities in the mountains of Judah, and in the forests he built castles and towers. He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year and the third. So Jotham became mighty, because he prepared his ways before the Lord his God. Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah. He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem. And Jotham slept with his fathers, and they buried him in the city of David : and Abaz his son reigned in his stead.

2 Chronicles 26 and 27th chapters.

History of Zechariah, Shallum, Menahem, Pekahiah, and Pekah, kings of Israel.

IN the thirty and eighth year of Azariah king of Judah, did Zechariah the son of Jeroboam, reign over Israel in Samaria six months. And he did that which was evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. And Shallum the son of Jabeſh conspired against him, and smote him before the people, and slew him, and reigned in his stead. And the rest of the acts of Zechariah, behold, they are written in the book of the chronicles of the kings of Israel. This was the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel, unto the fourth generation. And so it came to pass. Shallum the son of Jabeſh began to reign in the nine and thirtieth year of Uzziah king of Judah, and he reigned a full month in Samaria. For Menahem, the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabeſh in Samaria, and slew him, and reigned in his stead. And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel. Then Menahem smote Tiphſah, and all that were therein, and the coasts thereof, from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ript up. In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria. And he did that which was evil in the sight of the Lord; he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin. And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him, to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria: so the king of Assyria turned back, and stayed not there in the land. And the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel? And Menahem slept with his fathers; and Pekahiah his son reigned in his stead. In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years. And he did that

that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob, and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room. And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel. In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years. And he did that which was evil in the sight of the Lord: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria. And Hoshea, the son of Elah, made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah. And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel. In the second year of Pekah, the son of Remaliah king of Israel, began Jotham the son of Uzziah king of Judah to reign. Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem: and his mother's name was Jerusha, the daughter of Zadok. And he did that which was right in the sight of the Lord: he did according to all that his father Uzziah had done. Howbeit the high places were not removed: the people sacrificed and burnt incense still in the high places. He built the higher gate of the house of the Lord. Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah? In those days the Lord began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah. And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

2 Kings 15. 8—32.

History of Ahaz, king of Judah.

AHAZ was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the Lord, like David his father. For he walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover, he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel. He sacrificed also, and burnt incense in the high places, and on the hills, and under every green tree. Wherefore the Lord his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the Lord God of their fathers. And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was next to the king. And the children of Israel carried away captive of their brethren, two hundred thousand women, sons and daughters, and took also away much spoil from them, and brought the spoil to Samaria. But a prophet of the Lord was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven. And now, ye purpose to keep under the children of Judah and Jerusalem for bond-men and bond-women unto you: but are there not with you, even with you, sins against the Lord your God? Now hear me therefore, and deliver the captives again which ye have taken captive of your brethren: for the fierce wrath of the Lord is upon you. Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, Amasa the son of Hadlai, stood up against them that came from the war, and said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord already, ye intend to add more to our sins, and to our trespass: for our trespass is great, and there is fierce wrath against Israel. So the armed

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men left the captives and the spoil before the princes and all the congregation. And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, to their brethren: then they returned to Samaria. At that time did king Ahaz send unto the kings of Assyria to help him. For again the Edomites had come and smitten Judah, and carried away captives. The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-she mesh and Ajalon, and Gederoth, and Shocho, with the villages thereof, and Timnah, with the villages thereof, Gimzo also, and the villages thereof: and they dwelt there. For the Lord brought Judah low, because of Ahaz king of Israel: for he made Judah naked, and transgressed sore against the Lord. And Tilgath-pileser king of Assyria came unto him, and distressed him, but strengthened him not. For Ahaz took away a portion out of the house of the Lord, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not. And in the time of his distress did he trespass yet more against the Lord: this is that king Ahaz. For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel. And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers. Now the rest of his acts, and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel. And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

2 Chronicles 28th chapter.

History of Hoshea, king of Israel.

IN the twelfth year of Ahaz king of Judah, began Hoshea the son of Flah to reign in Samaria, over Israel nine years.
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And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes. For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen (whom the Lord cast out from before the children of Israel) and of the kings of Israel, which they had made. And the children of Israel did secretly those things that were not right, against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen, to the fenced city. And they set them up images and groves in every high hill, and under every green tree: and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them, and wrought wicked things to provoke the Lord to anger. For they served idols, whereof the Lord had said unto them, Ye shall not do this thing. Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways and keep my commandments, and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used

used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them: until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. And so it was at the beginning of their dwelling there, that they feared not the Lord: therefore the Lord sent lions among them, which slew some of them. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests, whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they should fear the Lord. Howbeit, every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima. And the Avites made Nibhaz and Tartak; and the Sepharvites burnt their children in fire to Adrammelech and Anammelech the gods of Sepharvaim. So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

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They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Israel; with whom the Lord had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them: but the Lord, who brought you up out of the land of Egypt with great power, and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice. And the statutes, and the ordinances, and the law, and the commandment which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods. And the covenant that I have made with you, ye shall not forget; neither shall ye fear other gods. But the Lord your God ye shall fear; and he shall deliver you out of the hand of all your enemies. Howbeit, they did not hearken, but they did after their former manner. So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

2 Kings 17th chapter.

History of Hezekiah, king of Judah.

HEZEKIAH began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem: and his mother's name was Abijah the daughter of Zechariah. And he did that which was right in the sight of the Lord, according to all that David his father had done. He in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them. And he brought in the priests, and the Levites, and gathered them together into the east-street, and said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place. For our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burnt incense, nor offered burnt-offerings in the holy place, unto the God of Israel.

Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. For lo, our fathers have fallen by the sword, and our sons, and our daughters, and our wives are in captivity for this. Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us. My sons, be not now negligent : for the Lord hath chosen you to stand before him, to serve him, and that you should minister unto him, and burn incense. Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites ; and of the sons of Merari ; Kish the son of Abdi, and Azariah the son of Jehalelel : and of the Gershonites ; Joah the son of Zimmah, and Eden the son of Joah : and of the sons of Elizaphan ; Shimri, and of Jeiel : and of the sons of Asaph ; Zechariah, and Mattaniah : and of the sons of Heman ; Jehiel, and Shimei : and of the sons of Juduthun ; Shemaiah, and Uzziel. And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the Lord to cleanse the house of the Lord. And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord, into the court of the house of the Lord. And the Levites took it, to carry it out abroad into the brook Kidron. Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord : so they sanctified the house of the Lord in eight days ; and in the sixteenth day of the first month they made an end. Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof. Moreover, all the vessels which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and behold, they are before the altar of the Lord. Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord. And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests, the sons of Aaron to offer them on the altar of the Lord. So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar : likewise when they had
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killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar. And they brought forth the he-goats for the sin-offering, before the king and the congregation: and they laid their hands upon them. And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt-offering and the sin-offering should be made for all Israel. And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt-offering upon the altar: and when the burnt-offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt-offering was finished. And when they had made an end of offering, the king and all that were present with him, bowed themselves and worshipped. Moreover, Hezekiah the king, and the princes, commanded the Levites to sing praise unto the Lord, with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped. Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near, and bring sacrifices and thank-offerings into the house of the Lord. And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart, burnt-offerings. And the number of the burnt-offerings which the congregation brought, was three score and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt-offering to the Lord. And the consecrated things were six hundred oxen, and three thousand sheep. But the priests were too few, so that they could not slay all the burnt-offerings; wherefore their brethren the Levites did help them till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests. And also the burnt-offerings were in abundance, with the fat of the peace-offerings, and the drink-offerings for every burnt-offering. So the service of the house of the Lord was set in order. And Hezekiah rejoiced, and all the people,

that God had prepared the people : for the thing was done suddenly.

And Hezekiah sent to all Israel, and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. And the thing pleased the king and all the congregation. So they established a decree, to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written. So the posts went with the letters from the king and his princes, throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria. And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see. Now be ye not stiff-necked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary which he hath sanctified for ever : and serve the Lord your God, that the fierceness of his wrath may turn away from you. For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that led them captive, so that they shall come again into this land : for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him. So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun : but they laughed them to scorn, and mocked them. Nevertheless, divers of Asher and Manasseh, and of Zebulun, humbled themselves, and came to Jerusalem. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord. And there assembled at Jerusalem much people to keep the feast of unleavened bread, in the second month, a very great congregation. And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and
cast

cast them into the brook Kidron. Then they killed the passover on the fourteenth day of the second month : and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the Lord. And they stood in their place after their manner, according to the law of Moses the man of God ; the priests sprinkled the blood which they received of the hand of the Levites. For there were many in the congregation that were not sanctified : therefore the Levites had the charge of the killing of the passover, for every one that was not clean, to sanctify them unto the Lord. For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people. And the children of Israel that were present at Jerusalem, kept the feast of unleavened bread seven days with great gladness : and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord. And Hezekiah spake comfortably unto all the Levites, that taught the good knowledge of the Lord : and they did eat throughout the feast seven days, offering peace offerings, and making confession to the Lord God of their fathers. And the whole assembly took counsel to keep other seven days : and they kept other seven days with gladness. For Hezekiah king of Judah did give to the congregation a thousand bullocks, and seven thousand sheep ; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep ; and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem : for since the time of Solomon the son of David king of Israel, there was not the like in Jerusalem. Then the priests the Levites arose, and blessed the people : and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.

Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves ; and threw down the

high places, and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned every man to his possession into their own cities. And Hezekiah appointed the courses of the priests, and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings and for peace offerings, to minister and to give thanks, and to praise in the gates of the tents of the Lord. He appointed also the king's portion of his substance for the burnt-offerings, to wit, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord. Moreover, he commanded the people that dwelt in Jerusalem, to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps. In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. And when Hezekiah and the princes came and saw the heaps, they blessed the Lord and his people Israel. Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people: and that which is left is this great store. Then Hezekiah commanded to prepare chambers in the house of the Lord, and they prepared them, and brought in the offerings and the tithes, and the dedicated things faithfully: over which Cononiah the Levite was ruler, and Shimei his brother was the next. And Jehiel, and Azariah, and Nahath, and Afahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers under the hand of Cononiah, and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God. And Kore the son of Imnah the Levite, the porter toward the east, was over the free-will offerings of God, to distribute

distribute the oblations of the Lord, and the most holy things. And next him were Eden and Miniamin, and Jeshua, and Shemaiah, and Amariah, and Shecaniah, in the cities of the priests in their set office, to give to their brethren by courses, as well to the great, as to the small: beside their genealogy of males, from three years old and upward, even unto every one that entereth into the house of the Lord, his daily portion for their service in their charges according to their courses: both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward in their charges by their courses; and to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness. Also of the sons of Aaron, the priests, which were in the fields of the suburbs of their cities; in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites. And thus did Hezekiah throughout all Judah, and wrought that which was good and right, and truth, before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes, and his mighty men, to stop the waters of the fountains, which were without the city: and they did help him. So there was gathered much people together, who stopt all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come and find much water? Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance. And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying, Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him.

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With him is an arm of flesh ; but with us is the Lord our God, to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah. After this did Sennacherib king of Assyria send his servants to Jerusalem (but he himself laid siege against Lachish, and all his power with him) unto Hezekiah king of Judah, and unto all Judah, that were at Jerusalem, saying, Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem? Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Assyria? Hath not the same Hezekiah taken away his high places, and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand? who was there among all the gods of those nations, that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand? Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him : for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers : how much less shall your God deliver you out of mine hand? And his servants spake yet more against the Lord God, and against his servant Hezekiah. He wrote also letters to rail on the Lord God of Israel, and to speak against him, saying, As the Gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand. Then they cried with a loud voice in the Jews speech unto the people of Jerusalem that were on the wall, to affright them, and to trouble them ; that they might take the city. And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man. And for this cause Hezekiah the king, and the prophet Isaiah, the son of Amoz, prayed and cried to heaven. And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

Thus

Thus the Lord saved Hezekiah, and the inhabitants of Jerusalem, from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side. And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth. In those days Hezekiah was sick to the death, and prayed unto the Lord: and he spake unto him, and he gave him a sign: but Hezekiah rendered not again, according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding, Hezekiah humbled himself for the pride of his heart (both he and the inhabitants of Jerusalem) so that the wrath of the Lord came not upon them in the days of Hezekiah. And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels; storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. Moreover, he provided him cities, and possessions of flocks, and herds in abundance: for God had given him substance very much. This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works. Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart.

In those days was Hezekiah sick unto death: and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and Hezekiah wept sore. And it came to pass afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years: and I will deliver thee and this city out of the hand of the king
of

of Affyria, and I will defend this city, for mine own sake, and for my servant David's sake. And Ifaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered. And Hezekiah said unto Ifaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Ifaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go backward ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Ifaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz. At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. Then came Ifaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon. And he said, What have they seen in thine house? and Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them. And Ifaiah said unto Hezekiah, Hear the word of the Lord. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left; saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah unto Ifaiah, Good is the word of the Lord which thou hast spoken. And he said, Is it not good if peace and truth be in my days? And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the chronicles of the kings of Judah? And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

History of Manasseh and Amon, kings of Judah.

MANASSEH was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem; but did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel. For he built again the high places which Hezekiah his father had broken down; and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them. Also he built altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be for ever. And he built altars for all the host of heaven, in the two courts of the house of the Lord. And he caused his children to pass through the fire, in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards; he wrought much evil in the sight of the Lord, to provoke him to anger. And he set a carved image, the idol which he had made, in the house of God, of which God had said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever. Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances, by the hand of Moses. So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake by his servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did which were before him, and hath made Judah also to sin with his idols: therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that who-soever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies: because they have done that which was evil in my sight, and have provoked me to anger since the day their fathers came forth out of Egypt, even unto this day. Moreover, Manasseh shed
innocent

innocent blood very much, till he had filled Jerusalem from one end to another, beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord. And the Lord spake to Manasseh, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God. Now after this, he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish-gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah. And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city. And he repaired the altar of the Lord, and sacrificed thereon peace-offerings and thank-offerings, and commanded Judah to serve the Lord God of Israel. Nevertheless, the people did sacrifice still in the high places, yet unto the Lord their God only. Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the Lord God of Israel, behold, they are written in the book of the kings of Israel. His prayer also, and how God was intreated of him, and all his sin, and his trespasses, and the places wherein he built high places, and set up groves and graven images before he was humbled; behold, they are written among the sayings of the seers. So Manasseh slept with his fathers; and they buried him in his own house: and Amon his son reigned in his stead. Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem. But he did that which was evil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them; and humbled not himself before the Lord, as Manasseh his father had humbled himself; but Amon trespassed more and more. And his servants conspired against him, and slew him in his own house. But the people of the land slew all them that had conspired

conspired against king Amon; and the people of the land made Jofiah his son king in his stead.

Kings and Chronicles, passim.

History of Jofiah, king of Judah.

JOSIAH was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand nor to the left. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. And they brake down the altars of Baalim in his presence; and the images that were on high above them he cut down; and the groves, and the carved images, and the molten images he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. And when he had broken down the altars, and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem. Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God. And when they came to Hilkiyah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah, and Benjamin, and they returned to Jerusalem. And they put it in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and mend the house: even to the artificers and builders gave they it to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed. And the men did the work faithfully: and the overseers of them were Jahath, and Obadiah, the Levites, of

of the sons of Merari ; and Zechariah, and Meshullam, of the sons of the Kohathites, to set it forward ; and other of the Levites, all that could skill of instruments of musick. Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service : and of the Levites that were scribes, and officers, and porters. And when they brought out the money that was brought into the house of the Lord, Hilkiab the priest found the book of the law of the Lord, given by Moses. And Hilkiab answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiab delivered the book to Shaphan. And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it. And they have gathered together the money that was found in the house of the Lord, and have delivered it into the hand of the overseers, and to the hand of the workmen. Then Shaphan the scribe told the king, saying, Hilkiab the priest hath given me a book. And Shaphan read it before the king. And it came to pass when the king had heard the words of the law, that he rent his clothes. And the king commanded Hilkiab, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Afaiab a servant of the king's, saying, Go, enquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that was found : for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book. And Hilkiab, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum, the son of Tikvath, the son of Hafrah, keeper of the wardrobe (now shedwelt in Jerusalem in the college) and they spake to her to that effect. And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me, Thus saith the Lord ; Behold, I will bring upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah : because they have forsaken me, and have burned incense unto other Gods, that they might provoke me to anger with all the works of their hands ; therefore my wrath shall be poured out upon this place, and shall not be quenched. And as for the king of Judah, who sent you to enquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel concerning the words which thou hast heard. Because thine heart was tender, and
thou.

thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me ; I have even heard thee also, saith the Lord. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shalt thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again. Then the king sent, and gathered together all the elders of Judah and Jerusalem. And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small : and he read in their ears all the words of the book of the covenant that was found in the house of the Lord. And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present in Jerusalem, and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers.

Moreover, Josiah kept a passover unto the Lord in Jerusalem : and they killed the passover on the fourteenth day of the first month. And he set the priests in their charges, and encouraged them to the service of the house of the Lord, and said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build ; it shall not be a burden upon your shoulders : serve now the Lord your God, and his people Israel, and prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son ; and stand in the holy place, according to the divisions of the families of the fathers of your brethren the people, and after the division of the families of the Levites : so kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord by the hand of Moses.

And

And Jofiah gave to the people, of the flock lambs and kids all for the paffover-offerings, for all that were præfent, to the number of thirty thoufand, and three thoufand bullocks; thefe were of the king's fubftance. And his princes gave willingly unto the people, to the priefts and to the Levites: Hilkiab, and Zechariah, and Jehiel, rulers of the houfe of God, gave unto the priefts for the paffover-offerings, two thoufand and fix hundred fmall cattle, and three hundred oxen. Cononiah alfo, and Shemaiah, and Nethaneel, his brethren, and Hafhabiah, and Jeiel, and Jozabad chief of the Levites, gave unto the Levites for paffover-offerings five thoufand fmall cattle, and five hundred oxen. So the fervice was prepared, and the priefts flood in their place, and the Levites in their courfes, according to the king's commandment. And they killed the paffover, and the priefts fprinkled the blood from their hands, and the Levites flayed them. And they removed the burnt-offerings, that they might give according to the divifions of the families of the people, to offer unto the Lord, as it is written in the book of Mofes. And fo did they with the oxen. And they roasted the paffover with fire, according to the ordinance: but the other holy offerings fod they in pots, and in caldrons, and in pans, and divided them fpeedily among all the people. And afterward they made ready for themfelves, and for the priefts: becaufe the priefts the fons of Aaron were bufied in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themfelves, and for the priefts the fons of Aaron. And the fingers the fons of Afaph were in their place, according to the commandment of David, and Afaph, and Heman, and Jeduthun the king's feer: and the porters waited at every gate; they might not depart from their fervice; for their brethren the Levites prepared for them. So all the fervice of the Lord was prepared the fame day, to keep the paffover, and to offer burnt-offerings upon the altar of the Lord, according to the commandment of king Jofiah. And the children of Ifrael that were præfent kept the paffover at that time, and the feaft of unleavened bread feven days. And there was no paffover like to that kept in Ifrael, from the days of Samuel the prophet; neither did all the kings of Ifrael keep fuch a paffover as Jofiah kept, and the priefts, and the Levites, and all Judah and Ifrael that were præfent, and the inhabitants of Jerufalem. In the the eighteenth year of the reign of Jofiah, was this paffover kept. After all this, when Jofiah had prepared the temple, Necho king of Egypt came up to fight againft Carthemiſh
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by Euphrates: and Jofiah went out againſt him. But he ſent ambafadors to him, ſaying, What have I to do with thee, thou king of Judah? I come not againſt thee this day, but againſt the houſe wherewith I have war: for God commanded me to make haſte: forbear thee from meddling with God, who is with me, that he deſtroy thee not. Nevertheleſs, Jofiah would not turn his face from him, but diſguiſed himſelf that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers ſhot at king Jofiah: and the king ſaid to his ſervants, Have me away, for I am fore wounded. His ſervants therefore took him out of that chariot, and put him in the ſecond chariot that he had: and they brought him to Jeruſalem, and he died, and was buried in one of the ſepulchres of his fathers. And all Judah and Jeruſalem mourned for Jofiah. And Jeremiah lamented for Jofiah: and all the ſinging-men and the ſinging-women ſpoke of Jofiah in their lamentations to this day, and made them an ordinance in Iſrael: and behold, they are written in the lamentations. Now the reſt of the acts of Jofiah, and his goodneſs, according to that which was written in the law of the Lord, and his deeds, firſt and laſt, behold, they are written in the book of the kings of Iſrael and Judah. 2 Chronicles 34th and 35th chap.

Hiſtory of Jehoahaz, Jehoiakim, and Zedekiah, kings of Judah.

J E H O A H A Z was twenty and three years old when he began to reign; and he reigned three months in Jeruſalem: and his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the ſight of the Lord, according to all that his fathers had done. And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jeruſalem; and put the land to a tribute of an hundred talents of ſilver, and a talent of gold. And Pharaoh-nechoh made Eliakim the ſon of Jofiah king, in the room of Jofiah his father; and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there. And Jehoiakim gave the ſilver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the ſilver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh. Jehoiakim was twenty and

five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah the daughter of Pédaiah of Rumah. And he did that which was evil in the sight of the Lord; according to all that his fathers had done.

In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets. Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled Jerusalem with innocent blood: which the Lord would not pardon. Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah? So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt. Jehoiachin was eighteen years old when he began to reign; and he reigned in Jerusalem three months: and his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. And he did that which was evil in the sight of the Lord, according to all that his father had done. At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold, which Solomon king of Israel had made in the temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen, and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and
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the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong, and apt for war, even them the king of Babylon brought captive to Babylon. And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. Moreover all the chief of the priests and the people transgressed very much after all the abominations of the heathen, and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord rose against his people, till there was no remedy.

And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month, the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night, by the way of the gate, between two walls, which is by the king's garden; (now the Chaldees were against the city round about,) and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah: and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. And in the

fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen. And the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the fire-pans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away. The two pillars, one sea, and the bases, which Solomon had made for the house of the Lord; the brass of all these vessels was without weight. The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen-work, and pomegranates upon the chapter round about, all of brass; and like unto these had the second pillar with wreathen-work. And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door. And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city. And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah. And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land. And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam the son of Shaphan ruler. And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah gover-

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nor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men. And Gedaliah sware to them and to their men, and said unto them, Fear not to be the servants of the Chaldees : dwell in the land and serve the king of Babylon, and it shall be well with you. But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews, and the Chaldees that were with him at Mizpah. And all the people, both small and great, and the captains of the armies, arose, and came to Egypt : for they were afraid of the Chaldees. And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison. And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon, and changed his prison garments : and he did eat bread continually before him all the days of his life. And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life. *Kings and Chronicles, passim.*

History of Zerubbabel.

NOW, in the first year of Cyrus king of Persia (that the word of the Lord, by the mouth of Jeremiah, might be fulfilled) the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth ; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people ? his God be with him, and let him go up to Jerusalem, which is Judah, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will-offering for the house of God that is in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamin, and the

priests, and the Levites, with all them whose spirit God had raised to go up, to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands, with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity, that were brought up from Babylon unto Jerusalem.

Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; which came with Zerubbabel: the whole congregation together was forty and two thousand three hundred and threescore, besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing-men and singing-women. Their horses were seven hundred thirty and six; their mules two hundred forty and five: their camels four hundred thirty and five; their asses six thousand seven hundred and twenty. *Ezra, passim.*

Call of Jeremiah to the Prophetic office.—Jeremiah 1 chapter.

Jeremiah arraigned and acquitted.—Jeremiah 26 chapter.

Contest between Jeremiah and Hananiah.—Jeremiah 28 chap.

Astonishing instance of impudence.—Jeremiah 36.

Ezekiel's commission.—Ezekiel 2 and 3. 1—22.

Daniel's advancement.—Daniel 1 chapter.

Shadrach, Meshach, and Abed-nego in the fiery furnace.—Daniel 3 chapter.

Belshazzar's

Belshazzar's impious feast.—Daniel 5th chapter.

Daniel in the lion's den.—Daniel 6th chapter.

History of Jonah.—Jonah 1, 2, 3 and 4th chapters.

History of Susanna.

THERE dwelt a man in Babylon, called Joacim. And he took a wife whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord. Her parents also were righteous, and taught their daughter according to the law of Moses. Now Joacim was a great rich man, and had a fair garden joining unto his house, and to him resorted the Jews: because he was more honourable than all others. The same year were appointed two of the ancients of the people to be judges; such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people. These kept much at Joacim's house: and all that had any suits in law came unto them. Now when the people departed away at noon, Susanna went into her husband's garden to walk. And the two elders saw her going in every day, and walking: so that their lust was inflamed toward her. And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments. And albeit they were both wounded with her love: yet durst not one shew another his grief. For they were ashamed to declare their lust, that they desired to have to do with her. Yet they watched diligently from day to day to see her. And the one said to the other, Let us now go home, for it is dinner-time. So when they were gone out, they parted the one from the other, and turning back again, they came to the same place, and after they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone. And it fell out as they watched a fit time, she went in as before, with two maids only, and she was desirous to wash herself in the garden: for it was hot. And there was nobody there save the two elders, that had hid themselves, and watched her. Then she said to her maids, Bring me oil, and washing-balls, and shut the garden-doors, that I may wash me. And they did as she bade them, and shut the garden-doors, and went out themselves at privy doors to fetch the things that she had commanded

commanded them : but they saw not the elders, because they were hid. Now when the maids were gone forth, the two elders rose up, and ran unto her, saying: Behold, the garden-doors are shut that no man can see us, and we are in love with thee : therefore consent unto us, and lie with us. If thou wilt not, we will bear witness against thee, that a young man was with thee : and therefore thou didst send away thy maids from thee. Then Susanna sighed, and said, I am afraid on every side : for if I do this thing, it is death unto me : and if I do it not, I cannot escape your hands. It is better for me to fall into your hands, and not to do it, than to sin in the sight of the Lord. With that Susanna cried with a loud voice : and the two elders cried out against her. Then ran the one, and opened the garden-door. So when the servants of the house heard the cry in the garden, they rushed in at a privy door, to see what was done unto her. But when the elders had declared their matter, the servants were greatly ashamed : for there was never such a report made of Susanna. And it came to pass the next day when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death, and said before the people, Send for Susanna the daughter of Chelcias, Joacims wife. And so they sent. So she she came with her father and mother, her children, and all her kindred. Now Susanna was a very delicate woman, and beauteous to behold. And these wicked men commanded to uncover her face (for she was covered) that they might be filled with her beauty. Therefore her friends, and all that saw her, wept. Then the two elders stood up in the midst of the people, and laid their hands upon her head. And she weeping, looked up towards heaven : for her heart trusted in the Lord. And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden-doors, and sent the maids away. Then a young man who there was hid, came unto her, and lay with her. Then we that stood in a corner of the garden, seeing this wickedness ran unto them. And when we saw them together, the man we could not hold : for he was stronger than we, and opened the door, and leaped out. But having taken this woman, we asked who the young man was : but she would not tell us, these things do we testify. Then the assembly believed them, as those that were the elders and judges of the people : so they condemned her to death. Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest

knowest the secrets, and knowest all things before they be : thou knowest that they have borne false witness against me, and behold, I must die : whereas I never did such things as these men have maliciously invented against me. And the Lord heard her voice. Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel. Who cried with a loud voice, I am clear from the blood of this woman. Then all the people turned them towards him, and said, What mean these words that thou hast spoken ? So he standing in the midst of them, said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth, ye have condemned a daughter of Israel ? Return again to the place of judgment : for they have borne false witness against her. Wherefore all the people turned again in haste, and the elders said unto him, Come sit down among us, and shew it us, seeing God hath given thee the honour of an elder. Then said Daniel unto them, Put these two aside, one far from another, and I will examine them. So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness : now thy sin which thou hast committed aforetime, are come to light. For thou hast pronounced false judgment, and hast condemned the innocent, and hast let the guilty go free, albeit the Lord saith, The innocent and righteous shalt thou not slay. Now then if thou hast seen her, tell me under what tree sawest thou them companying together ? Who answered, Under a mastic-tree. And Daniel said, Very well ; thou hast lied against thine own head : for even now the angel of God hath received the sentence of God, to cut thee in two. So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda ; beauty hath deceived thee, and lust hath perverted thine heart. Thus have ye dealt with the daughters of Israel, and they for fear companied with you ; but the daughter of Juda would not abide your wickedness. Now therefore tell me, under what tree didst thou take them companying together ? who answered, Under a holm-tree. Then said Daniel unto him, Well, thou hast also lied against thine own head : for the angel of God waiteth with the sword to cut thee in two, that he may destroy you. With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him. And they rose against the two elders (for Daniel had convicted them of false witness by their own mouth.) And according to the law of Moses, they did unto

unto them in such sort as they maliciously intended to do to their neighbour; and they put them to death. Thus the innocent blood was saved the same day. Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred: because there was no dishonesty found in her. From that day forth was Daniel had in great reputation in the sight of the people.

Miserable end of king Antiochus.

ABOUT that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold; and that there was in it a very rich temple, wherein were coverings of gold and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there. Wherefore he came and fought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof, rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon. Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight: and that Lysias, who went forth first with a great power, was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed: also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura. Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for. And there he continued many days: for his grief was ever more and more, and he made account that he should die. Wherefore he called for all his friends and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care. And I thought with myself, Into what tribulation am I come, and how great a flood of misery is it, wherein now I am! for I was bountiful and beloved in my power. But now I remember the evils that I did at Jerusalem, and that I took

took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause. I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land. Then called he for Philip, one of his friends, whom he made ruler over all his realm, and gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom. So king Antiochus died there in the hundred forty and ninth year. *1 Mac. 6. 1—17.*

Martyrdom of Eleazar.

ELEAZAR one of the principal scribes, an aged man, and of a well-favoured countenance, was constrained to open his mouth and to eat swine's flesh. But he choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment. As it behoved them to come that are resolute, to stand out against such things, as are not lawful for love of life to be tasted. But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taking from the sacrifice commanded by the king; that in so doing he might be delivered from death, and for the old friendship with them, find favour. But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his grey head, whereunto he was come, and his most honest education from a child, or rather the holy law, made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave. For it becometh not our age (said he) in any wise to dissemble, whereby many young persons might think, that Eleazar being fourscore years old and ten, were now gone to a strange religion, and so they through mine hypocrisy, and desire to live a little time, and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable. For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive nor dead. Wherefore now manfully changing this life, I will shew myself such an one as mine age requireth, and leave
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a notable example to such as be young, to die willingly and courageously, for the honourable and holy laws: and when he had said these words, immediately he went to the torment. They that led him, changing the good-will they bare him a little before, into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind. But when he was ready to die with stripes, he groaned and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him. And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

2 Mac. 6. 18—31.

Martyrdom of the Mother and her seven Sons.

IT came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips. But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers. Then the king, being in a rage, commanded pans and caldrons to be made hot: which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on. Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus, The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants. So when the first was dead after this manner, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body? but he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did. And when he was at the last gasp, he said, Thou, like a fury takest us out of this present life, but the King of the world

world shall raise us up, who have died for his laws, unto everlasting life. After him was the third made a mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully, and said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again. Infomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains. Now when this man was dead also, they tormented and mangled the fourth in like manner. So when he was ready to die he said thus. It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life. Afterward they brought the fifth also, and mangled him. Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God; but abide awhile, and behold his great power, how he will torment thee and thy seed. After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done unto us. But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished. But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord. Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them, I cannot tell how ye came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you; but doubtless, the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy, give you breath and life again, as ye now regard not your own selves for his laws sake. Now Antiochus thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs. But when the young man would in no case hearken unto
him,

him, the king called his mother, and exhorted her, that she would counsel the young man to save his life. And when he had exhorted her with many words, she promised him that she would counsel her son. But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her own country language on this manner, O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education. I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise. Fear not this tormentor, but being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren. Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses. And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God. For we suffer because of our sins. For though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants. But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God: for thou hast not yet escaped the judgment of Almighty God, who seeth all things. For our brethren who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou through the judgment of God shalt receive just punishment for thy pride. But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation, and that thou, by torments and plagues mayest confess, that he alone is God. And that in me and my brethren, the wrath of the Almighty, which is justly brought upon all our nation, may cease. Then the king being in a rage, handled him worse than all the rest, and took it grievously that he was mocked. So this man died undefiled, and put his whole trust in the Lord. Last of all after the sons, the mother died. Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

2 Mac. 17. 1—4.

Bravery

Bravery of Judas Maccabeus, and insolence and disgrace of Nicanor.

THEN Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews religion, and assembled about six thousand men. And they called upon the Lord, that he would look upon the people that was trodden down of all, and also pity the temple profaned of ungodly men. And that he would have compassion upon the city fore defaced, and ready to be made even with the ground, and hear the blood that cried unto him, and remember the wicked slaughter of harmless infants, and the blasphemies committed against his Name, and that he would shew his hatred against the wicked. Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy. Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame, and put to flight no small number of his enemies. But specially took he advantage of the night, for such privy attempts, insomuch that the bruit of his manliness was spread every where. So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolomeus the governor of Celosyria and Phenice, to yield more aid to the king's affairs. Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews, and with him he joined also Gorgias a captain who in matters of war had great experience. So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans. Wherefore immediately he sent to the cities upon the sea-coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent; not expecting the vengeance that was to follow upon him from Almighty God. Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him, that the army was at hand, they that were fearful, and distrusted the justice of God, fled and conveyed themselves away. Others sold all that they had left, and withal besought the Lord to deliver them, being sold by the wicked Nicanor before they met together. And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious

rious Name's sake, by which they were called. So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be striken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongfully against them, but to fight manfully: and to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers: for they, said he, trust in their weapons and boldness, but our confidence is in the Almighty God, who at a beck can cast down both them that come against us, and also all the world. Moreover he recounted unto them what help their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished. And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business with four thousand Macedonians; and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand, because of the help that they had from heaven, and so received a great booty. Thus when he had made them bold with these words, and ready to die for the laws, and the country, he divided his army into four parts: and joined with himself his own brethren, leaders of each band, to wit, Simon and Joseph, and Jouathan, giving each one fifteen hundred men. Also he appointed Eleazar to read the holy book: and when he had given them this watch-word, The help of God; himself leading the first band, he joined battle with Nicanor. And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host and so put all to flight; and took their money that came to buy them, and pursued them far: but lacking time, they returned: for it was the day before the sabbath, and therefore they would no longer pursue them. So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them. And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants. When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled to his servants for ever. Moreover of these that were with Timotheus

motheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves. And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem. They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways. Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness. As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews, he was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant thro' the midland unto Antioch, having very great dishonour, for that his host was destroyed. Thus he, that took upon him to make good to the Romans their tribute by means of the captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

2 Mac. 8th chapter.

Miscrable end of Antiochus Epiphanes.

ABOUT that time came Antiochus with dishonour out of the country of Persia. For he had entered the city called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame. Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus. Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem, and make it a common burying-place of the Jews. But the Lord Almighty, the God of Israel, smote him with an incurable and invisible

plague : for as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts : and that most justly : for he had tormented other men's bowels with many and strange torments. Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey : but it came to pass that he fell down from his chariot, carried violently ; so that having a sore fall, all the members of his body were much pained. And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horse-litter, shewing forth unto all the manifest power of God. So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army. And the man, that thought a little afore he could to reach the stars of heaven, no man could endure to carry for his intolerable stink. Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment. And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God. This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus, That the holy city (to the which he was going in haste, to lay it even with the ground, and to make it a common burying-place,) he would set at liberty : and as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens : and the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices : yea, and that also he would become a Jew, himself and go through all the world that was inhabited, and declare the power of God. But for all this his pains would not cease : for the just judgment of God was come upon him : therefore despairing his health he wrote unto the Jews the letters underwritten, containing the form of a supplication after this manner: Antiochus, king and governor, to the good Jews, his citizens, wisheth much joy, health

health and prosperity. If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven. As for me, I was weak, or else I would have remembered kindly your honour and good will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all: not distrusting mine health, but having great hope to escape this sickness. But considering that even my father, at what time he led an army into the high countries, appointed a successor, to the end that if any thing fell out contrary to expectation or if any tidings were brought that were grievous, they of the land knowing to whom the state was left, might not be troubled. Again, considering how that the princes, that are borderers and neighbours unto my kingdom, wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed, and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth. Therefore I pray and request you to remember the benefit that I have done unto you generally and in special, and that every man will be still faithful to me and my son. For I am persuaded, that he, understanding my mind, will favourably and graciously yield to your desires. Thus the murderere and blasphemere, having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains. And Philip that was brought up with him carried away his body, who also fearing the son of Antiochus, went into Egypt to Ptolomeus Philometor.

2 Mac. 9th chapter.

Death of Timotheus.

NOW Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms. But when he drew near, they that were with Maccabens turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth. And fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth. So after the prayer, they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

Now the sun being newly risen, they joined both together, the one part having together with their virtue, their refuge also unto the Lord, for a pledge of their success and victory; the other side making their rage leader of their battle. But when the battle waxed strong, there appeared unto the enemies from heaven, five comely men upon horses, with bridles of gold, and two of them led the Jews. And took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed. And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen. As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governor. But they that were with Maccabeus, laid siege against the fortress courageously four days. And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words. Nevertheless, upon the fifth day early, twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal. Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires burnt the blasphemers alive; and others broke open the gates, and, having received in the rest of the army, took the city, and killed Timotheus that was hid in a certain pit, and Chereas, his brother, with Apollophanes. When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel and given them the victory.

2 Mac. 10. 24—38.

Blasphemy and death of Nicanor.

BUT Nicanor hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day. Nevertheless, the Jews that were compelled to go with him, said, O destroy not so cruelly and barbarously; but give honour to that day, which he that seeth all things, hath honoured with holiness, above other days. Then the most ungracious wretch demanded if there were a mighty one in heaven that had commanded the sabbath day to be kept. And when they said, There is in heaven a living Lord and mighty, who commanded

commanded the seventh day to be kept: then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business: yet he obtained not to have his wicked will done. So Nicanor, in exceeding pride and haughtiness, determined to set up a public monument of his victory over Judas and them that were with him. But Maccabeus had ever sure confidence that the Lord would help him: wherefore he exhorted his people, not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid which should come unto them from the Almighty. And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful. And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths. Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them. And this was his vision, That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands, prayed for the whole body of the Jews. This done, in like manner there appeared a man with grey hairs, and exceeding glorious, who was of a wonderful and excellent majesty. Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of God. Whereupon Jeremias holding forth his right hand, gave to Judas a sword of gold, and in giving it, spake thus, Take this holy sword, a gift from God, with the which thou shalt wound the adversaries. Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city, and the sanctuary, and the temple, were in danger. For the care that they took for their wives and their children, their brethren, and kinsfolks, was in least account with them: but the greatest and principal fear was for the holy temple. Also they that were in the city took not the least care, being troubled for the conflict abroad: and now

when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings, Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy: therefore in his prayer he said after this manner; O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand: wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them; and through the might of thine arm, let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus. Then Nicanor and they that were with him came forward with trumpets and songs. But Judas and his company encountered the enemies with invocation and prayer. So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered. Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness. Then they made a great shout and a noise, praising the Almighty in their own language. And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem. So when he was there, and had called them of his nation together, and set the priests before the altar; he sent for them that were of the tower, and shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty. And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple. So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled. He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord. And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month,

month, which in the Syrian tongue is called Adar, the day before Mardocheus' day. Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. 2 Mac. 15th chapter.

The angel Gabriel foretels the birth of John the Baptist.—Luke 1. 5—26.

The angel Gabriel foretels the birth of our Saviour.—Luke 1. 26—39.

The marriage of Joseph and Mary—Mat. 1. 18—25.

Birth of John the Baptist.—Luke 1. 39—66, and 80.

The Birth of Jesus Christ.—Luke 2. 1—22.

Our Saviour presented in the temple.—2. 29—40.

Our Saviour, persecuted by Herod, fleeth into Egypt.—Mat. 2. 1—16.

Herod slayeth the Infants, dieth, and our Saviour returneth from Egypt, and dwelleth at Nazareth.—Mat. 2. 16—23.

Our Saviour disputeth in the temple at 12 years of age.—Luke 2. 41—52.

Our Saviour Baptized.—Mat. 3. 13—17.

Our Saviour foretels the defection of his disciples, his own resurrection, and the denial of Peter.

WHEN Jesus had spoken these words, he went forth [out of the city] over the brook Cedron, and went, as he was wont, to the mount of Olives; and his disciples also followed him. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after that I am risen again, I will go before you into Galilee.

But Peter answered and said unto him, Though all men should be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice thou shalt

shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said all the disciples.

Our Saviour's agony in the garden.

THEN cometh Jesus with them unto a place called Gethsemane, where was a garden, into the which he entered, and his disciples. And Judas also which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. And when he was at the place, he said unto them, Sit ye here, while I go and pray yonder. And he took with him Peter, and James and John, the two sons of Zebedee, and he began to be sorrowful, sore amazed, and very heavy. Then saith Jesus unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and was withdrawn from them about a stone's cast, and kneeled down, fell on his face on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba, O my Father, if it be possible, and all things are possible unto thee, take away this cup from me: nevertheless, not my will, but thine be done.

And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter: Simon, sleepest thou? what, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. And he went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And when he returned, he found them asleep again, for their eyes were heavy, neither wist they what to answer him. And he left them, and went away again, and prayed the third time, saying the same words. And there appeared an angel unto him from heaven, strengthening him.

And being in an agony, he prayed more earnestly (with strong crying and tears, Heb. v. 7.) and his sweat was as it were great drops of blood falling down to the ground. And when he arose up from prayer, and was come the third time to his disciples, he found them sleeping for sorrow; and said unto them, Why sleep ye now, and take your rest? it is enough; rise and pray, lest ye enter into temptation. Behold the hour is come, and the Son of man is betrayed into the hands of finners. Rise up, let us go; lo, he that betrayeth me is at hand.

Judas betrays Christ, and all his disciples forsake him.

AND immediately, while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves, having received a band of men, and officers from the chief priests and Pharisees, Scribes and elders of the people, with lanterns, and torches, and weapons, Jesus therefore knowing all things that should come upon him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him, stood with them. As soon then as he had said unto them I am he, they went backward and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you, that I am he: if therefore ye seek me, let these go their way; that the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none. Now he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, hold him fast, and lead him away safely. And he went before them. And forthwith he came to Jesus, and said, Hail Master, Master, and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss? Then came they and laid hands on Jesus, and took him.

When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And behold, one of them which were with Jesus, Simon Peter, having a sword, stretched out his hand, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then said Jesus unto Peter, Put up again thy sword into the sheath; for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? but how then shall the scriptures be fulfilled, that thus it must be? The cup which my Father hath given me, shall I not drink it?

In that same hour said Jesus unto the chief priests and captains of the temple, and the elders, and to the multitudes, which were come to him, Are ye come out as against a thief with swords and with staves to take me? When I was daily with you in the temple, teaching, ye stretched forth no hands against me: but this is your hour and the power of darkness. But all this was done, that the scriptures of the prophets might

might be fulfilled. Then all the disciples forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body, and the young men laid hold on him. And he left the linen cloth, and fled from them naked.

Our Saviour before Caiaphas, the High-Priest.

THEN the band, and the captain, and officers of the Jews took Jesus and bound him, and led him away to Annas first, for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient, that one man should die for the people. And Annas sent him bound unto Caiaphas the high-priest: and with him were assembled all the chief-priests, and the elders, and the Scribes.

And Simon Peter followed Jesus afar off, unto the high-priest's palace, and so did another disciple. That disciple was known unto the high-priest, and went in with Jesus into the palace of the high-priest; but Peter stood at the door without. Then went out that other disciple which was known unto the high-priest, and spake unto her that kept the door and brought in Peter. And the servants and officers had made a fire of coals in the midst of the hall (for it was cold) and were set down together, and they warmed themselves, and Peter sat down among them to see the end: and warmed himself at the fire.

The high-priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them; behold, they know what I said. And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high-priest so: Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

Now the chief priests and elders, and all the council sought false witnesses against Jesus to put him to death; but found none: yea, though many false witnesses came and bare false witness against him, yet found they none? for their witness agreed not together. At the last came two false witnesses, and said, We heard this fellow say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. But neither so did their witness agree

agree together. And the high-priest stood up in the midst and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace, and answered nothing. Again the high-priest asked him and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ, the son of God the blessed? Jesus saith unto him, Thou hast said. And [moreover] Jesus said, I am: Nevertheless I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? And they all answered and condemned him, and said, he is guilty of death. Then did they spit in his face, and buffeted him, and the men that held Jesus mocked him, covered his face, and when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy unto us, thou Christ, who is he that smote thee? And many other things blasphemously spake they against him: and the servants did strike him with the palms of their hands.

Peter denies his Master.

NOW Peter sat without in the palace, and as Peter was beneath in the palace, there cometh one of the maids of the high priest, the damsel that kept the door. And when she saw Peter as he sat by the fire, warming himself; she earnestly looked upon, and said, Art thou not also one of this man's disciples? Thou wast also with Jesus of Galilee. But he denied before them all, saying, Woman, I am not, I know him not, I know not, neither understand what thou sayest. And he went out into the porch, and the cock crew. And when he was gone out into the porch, this maid saw him again, and another, and said unto them that were there, This fellow was also with Jesus of Nazareth. They said therefore unto him, Art thou not also one of his disciples? And again he denied with an oath, I am not, I do not know the man. And after a while, about the space of one hour after, one of the servants of the high priest, (being his kinsman whose ear Peter cut off) confidently affirmed, saying, Of a truth this fellow was also with him; for he is a Galilean. And he said to Peter, Did not I see thee in the garden with him? And they that stood by him said

said unto Peter, Surely thou art one of them, for thou art a Galilean, and thy speech bewrayeth thee. Peter then denied again, and began to curse and to swear, and said, Man, I know not what thou sayest; I know not this man of whom ye speak. And immediately, while he yet spake, the second time the cock crew. And the Lord turned and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow twice, thou shalt deny me thrice: and when he thought thereon, he went out, and wept bitterly.

Our Saviour's second trial before Caiaphas.

AND straightway in the morning, as soon as it was day, the elders of the people, and all the chief priests and the Scribes came together, took counsel against Jesus to put him to death: and they led him into their council, [to give him another hearing] saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe me. And if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth. And the whole multitude of them arose, and when they had bound Jesus, they led him away from Caiaphas, unto the hall of judgment, and delivered him to Pontius Pilate the governor; and it was early.

The miserable end of Judas.

THEN Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself; (and falling headlong, he burst asunder in the midst, and all his bowels gushed out, Acts 1. 18.)

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the

the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called The field of blood unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value: and gave them for the potters field, as the Lord appointed me.

Our Saviour before Pilate the first time.

AND they themselves [the Jews] went not into the judgment-hall, lest they should be defiled: but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring you against this man? They answered and said unto him, if he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a king. Then Pilate entered into the judgment-hall again, and called Jesus: And Jesus stood before the governor, and the governor asked him, saying, Art thou the king of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, am I a Jew? Thine own nation, and the chief priests have delivered thee unto me: What hast thou done? Jesus answered, My kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

And the chief priests and elders accused him of many things: but he answered nothing. And Pilate asked him
again,

again, saying, Answerest thou nothing? behold, how many things they witness against thee. And he answered him to never a word, inasmuch that the governor marvelled greatly. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

Our Saviour before Herod.

WHEN Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also in Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and Scribes stood and vehemently accused him; and Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day, Pilate and Herod were made friends together; for before they were at enmity between themselves.

Our Saviour before Pilate the second time.

AND Pilate when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I have examined him before you, have found no fault in this man touching those things whereof ye accuse him; no, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him; I will therefore chastise him, and release him.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner called Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. Therefore when they were gathered together, Pilate said unto them, Ye have a custom that I should release unto you one at the passover, Whom will ye that I re-
lease

lease unto you? Barabbas, or Jesus which is called Christ? will ye therefore that I release unto you the king of the Jews? For he knew that the chief priests had delivered him for envy.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? And the multitude cried out all at once, saying, Away with this man, and release unto us Barabbas. Now Barabbas was a robber. Pilate therefore willing to release Jesus, spake again to them, saying, What shall I do then with Jesus, which is called Christ, him whom ye call king of the Jews? And they all cried out again, saying, Crucify him, crucify him: And Pilate said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him and let him go. And they cried out the more exceedingly, they were instant with loud voices, requiring that he might be crucified; and the voices of them, and of the chief priests prevailed.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children; and so Pilate, willing to content the people, gave sentence that it should be as they required. And he released Barabbas unto them, that for sedition and murder was cast into prison, whom they had desired, and delivered Jesus, when he had scourged him, to be crucified.

Then the soldiers of the governor took Jesus, and led him away into the common hall, called Pretorium, and gathered unto him the whole band of soldiers; and they stripped him, and put on him a scarlet robe; and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews; and they spit upon him, and smote him with their hands, and took the reed, and smote him on the head.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth wearing the crown

crown of thorns, and the purple robe, and Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the son of God.

When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour. And he saith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified.

Our Saviour led to be crucified.

AND the soldiers, after they had mocked him, took off the purple from him, and put his own raiment on him, and led him out to crucify him. And he bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha. And as they led him away, they laid hold upon a man of Cyrene, Simon by name, who passed by, coming out of the country, the father of Alexander and Rufus; on him they laid the cross, and compelled him to bear it after Jesus.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

children. For behold, the days are coming, in which they shall say, Bless'd are the barren, and the wombs that never bare, and the paps which never gave suck; then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us; for if they do these things in a green tree, what shall be done in the dry?

And there were also two other, malefactors, led with him to be put to death. And when they were come to the place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. There they crucified him, and the two malefactors with him; one on the right hand, and the other on the left, and Jesus in the midst. And the scripture was fulfilled, which saith, He was numbered with the transgressors.

Then said Jesus, Father, forgive them; for they know not what they do.

Our Saviour on the cross.

THEN the soldiers when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be. And they cast lots: that the scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did; and sitting down they watched him there. And it was the third hour when they crucified him.

And Pilate wrote a title, what his accusation was, and put it on the cross over his head, and the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews: but that he said, I am the king of the Jews. Pilate answered, What I have written, I have written. And they that passed by, reviled him, and railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, and come down from the cross. And the people stood beholding: likewise also the chief priests mock-

ing him, said among themselves with the scribes and elders : He saved others, himself he cannot save. If he be Christ, the king of Israel, the chosen of God, let him now come down from the cross, and we will believe him. He trusted in God ; let him deliver him now if he will have him : for he said, I am the son of God. The thieves also, which were crucified with him, cast the same in his teeth, and reviled him. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself.

And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly ; for we receive the due reward of our deeds : but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then said he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.

And when the sixth hour was come, there was darkness over all the land unto the ninth hour. And the sun was darkened. And at the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, said, Behold this man calleth for Elias.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar : and straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him.

When Jesus therefore had received the vinegar, he said, It is finished.

And when Jesus had cried again with a loud voice, he said, Father, into thy hands I commend my spirit : and having said thus, he bowed his head and gave up the ghost.

And

And behold the vail of the temple was rent in twain, in the midst, from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened; and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now when the centurion which stood over against him, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, that he so cried out, and gave up the ghost, they feared greatly, and the centurion glorified God, saying, Certainly this was a righteous man, Truly this man was the son of God. And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

And all his acquaintance, and the women that followed him from Galilee ministering unto him stood afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, (who also stood by the cross) and Salome the mother of Zebedee's children: and many other women were there, which came up with him unto Jerusalem; and beheld these things.

The Jews therefore, because it was the preparation, that is, the day before the sabbath, that the bodies should not remain upon the cross on the sabbath-day; (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

Our Saviour in the grave.

AND after this when the even was come, behold, there came a rich man of Arimathea, a city of the Jews, named Joseph, an honourable counsellor, and he was a good and a just man. The same had not consented to the counsel

and deed of them : but also himself waited for the kingdom of God, being a disciple of Jesus, but secretly for fear of the Jews. This man went in boldly unto Pilate, and begged the body of Jesus, that he might take it away. And Pilate marvelled if he were already dead : and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave him leave, and commanded the body to be delivered to Joseph. And he bought fine linen, and took him down.

And there came also Nicodemus, which' at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Now in the place where he was crucified there was a garden, and in the garden a new sepulchre which he [Joseph] had hewn out in the rock, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews preparation-day, and the sabbath drew on ; for the sepulchre was nigh at hand ; and [they] rolled a great stone to the door of the sepulchre, and departed.

And the women also which came with him from Galilee, followed after, and beheld the sepulchre ; and there was Mary Magdalene, and the other Mary the mother of Joseph, sitting over against the sepulchre, beholding how his body was laid. And they returned, and prepared spices, and ointments ; and rested the sabbath-day, according to the commandment.

Our Saviour's resurrection.

NOW the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone and setting a watch.

When the sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, had brought sweet spices, that

that they might come and anoint him. And very early in the morning, the first day of the week, when it was yet dark, as it began to dawn, they came to the sepulchre, and certain others with them, to see it, bringing the spices which they had prepared.

And behold, there was a great earthquake ; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it : his countenance was like lightning, and his raiment white as snow ; and for fear of him the keepers did shake, and became as dead men, [and fled]. And they [the women] said among themselves, who shall roll us away the stone from the door of the sepulchre ? for it was very great. And when they looked, they saw that the stone was rolled away.

Then [Mary Magdalene] runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him ; and [the other women] entered into the sepulchre, and found not the body of the Lord Jesus. And it came to pass as they were much perplexed thereabout, they saw a young man sitting on the right side, clothed in a long white garment. And he with another man in shining garments stood by them ; and they were affrighted, and bowed down their faces to the earth. And the angel answered, and saith unto the women, Be not affrighted, for I know that ye seek Jesus of Nazareth, which was crucified. Why seek ye the living among the dead ? He is not here ; for he is risen, as he said : Come, see the place where the Lord lay. And go quickly and tell his disciples, and Peter [in particular] that he is risen from the dead ; and behold he goeth before you into Galilee, there shall ye see him, so I have told you. Remember how he spake unto you, when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men : and be crucified, and the third day rise again. And they remembered his words. And they departed quickly, and fled from the sepulchre, with fear and great joy : for they trembled and were amazed ; neither said they any thing [on the way] to any man ; for they were afraid ; and did run to bring his disciples word.

Then Peter and that other disciple went forth [upon what Mary Magdalene had related to them] and came to the sepulchre. So they ran both together : and the other disciple did outrun Peter, and came first to the sepulchre ; and stooping down, and looking in, saw the linen clothes lying ; yet

went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed [that the body of the Lord was not there]. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home, wondering at that which was come to pass.

Our Saviour appears 10 times to his disciples, and then ascends into heaven.

NOW when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he cast seven devils. For [when she came again unto the sepulchre] she stood without weeping: and as she wept, she stooped down and looked into the sepulchre; and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain: and they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary! She turned herself and saith unto him, Rabboni, which is to say, Masters! Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

And as the other women went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Now when they were going, behold some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the

the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, his disciples came by night, and stole him away while we slept; and if this come to the governor's ears we will persuade him, and secure you. So they took the money, and did as they were taught and this saying is commonly reported among the Jews until this day.

And Mary Magdalene came to the disciples, as they mourned and wept, and told them, that she had seen the Lord, and that he had spoken these things unto her; and they, when they had heard that he was alive, and had been seen of her, believed not. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, told these things unto the eleven, and to all the rest: but their words seemed to them as idle tales, and they believed them not.

And [the same day] he was seen of Cephas [Simon Peter.]
1 Cor. xv. 5.

After that he appeared in another form unto two of them. For behold two of them went that same day into the country, to a village called Emmaus, which was from Jerusalem about threescore furlongs; and they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them; but their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad?

And the one of them, whose name was Cleophas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him; but we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre: and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not.

Then

Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? and beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further; but they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them; and their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon; and they that told what things were done in the way, and how he was known of them in breaking of bread. Neither believed they them.

Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled, for fear of the Jews, and as they thus spoke [with the two disciples,] came Jesus, and appeared to the eleven as they sat at meat, and stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why were ye troubled, and why do thoughts arise in your hearts? Behold my hands, and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

And when he had thus spoken, he shewed them his hands and his feet, and his side. Then were they very glad, when they saw the Lord. And while they yet doubted not for joy, and wondered, he said unto them, Behold here any meat? And they gave him a piece of broiled fish, and of an honeycomb; and he took it, and did eat before them: And Jesus upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets and in the Psalms concerning me. Then opened

opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations; beginning at Jerusalem. And ye are witnesses of these things.

Then said Jesus [at going away] to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered, and said unto him, My Lord, and my God! Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: Blessed are they that have not seen, and yet have believed.

After these things, Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them. Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, for he was naked,
and

and did cast himself into the sea. And the other disciples came in a little ship, for they were not far from land, but as it were two hundred cubits, dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred an fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord, Jesus then cometh and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples [either to all, or to several together] after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon son of Jonas, lovest thou me? he saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? and he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Then Peter turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die: but if I will that he tarry till I come, what is that to thee?

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them: (and there were above five hundred brethren gathered together there,

1 Cor. xv. 6.) And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore into all the world, and preach the gospel to every creature, and teach all nations, baptizing in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. He that believeth, and is baptized, shall be saved, but he that believeth not, shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. And lo, I am with you alway, even unto the end of the world.

(After that he was seen of the apostle James, 1 Cor. xv. 7.)

Now Jesus, being seen of the apostles forty days, and speaking unto them of the things pertaining to the kingdom of God, and being [for the last time] assembled together with them [at Jerusalem] he commanded them: that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. Behold (saith he) I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, he led them out as far as to Bethany: and he lift up his hands and blessed them. And it came to pass, while he blessed them, and while they beheld, he was parted from them, and taken up, and a cloud received him out of their sight, and carried him up into heaven, and he sat on the right hand of God.

And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven. And

And they worshipped him, and returned to Jerusalem with great joy, from the mount called Olivet, which is from Jerusalem a sabbath-day's journey: and were continually in the temple, praising and blessing God. And [after the out-pouring of the holy Ghost] they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

P A R T II.

HISTORIES, FROM THE ANCIENT HEATHEN.

The Apology of Socrates.

I KNOW not, Athenians, what impresson the harangues of my accusers have made upon you. For my part, I own, that they have almost made me forget myself; so artfully are their reasons coloured and set off. And yet, I can assure you, that they have not spoken one word of truth.

But of all their calunnies, that which surpriseth me most, is, that they counsel you to beware of being seduced by my eloquence, and endeavour to work you into a great opinion of it. For certainly it is the height of impudence, not to fear the shame of having the lie given them; which I am about to do, by shewing that I am not at all eloquent, unless they call him eloquent who can speak nothing but the truth. If that be their plea, I own myself a great orator, but not after their fashion; for I once more tell you, that they have not spoken one word of truth: and I am now about to discover to you the naked truth, in common and simple expressions, without the ornaments of the quaint turns and picked terms that set off their discourses. For I have this confidence in myself, that I speak the truth, and none of you ought to expect any thing else from me; and it would be very unsuitable for one of my age to come before you like a school-boy, with a studied harangue upon a fabulous subject.

Wherefore the only favour I desire and beg of you, is, that when you find my defences given in the most ordinary and common terms and ways of expression, such as I am wont to make use of in my ordinary interviews with you on the exchange and public banks, and the other places where I used to meet you often, my request is, that when ye find it so, ye would not be surpris'd or incens'd against me, for I am about to tell you the matter of fact just as it stands.

Though

Though I am now seventy years old, yet this is the first time that ever I entered this hall: I am a stranger to it, unacquainted with its language and customs. Now were I a foreigner, you would readily grant me the favour of giving in my defences in the language and manner of my own country. In like manner I now beg of you as a stranger to this hall, and I think my petition is just, that you would grant me the same favour, and overlook my ways of expression, which perhaps are not so good as others; though after all, it is possible they may be better, and only to mind whether I speak justly or not; for that ought to be the chief view of a judge as the greatest virtue of an orator consists in speaking nothing but the truth.

It is but reasonable that I should first begin to answer the charges of my first accusers, and afterwards come up with the latter in their order: for I have had a great many accusers before this court these several years, and all of them have advanced nothing but what is false. I am more afraid of my old accusers, than of Anytus and his accomplices. It is true, the latter display a great deal of eloquence; but the others are the more to be redoubted, since they accosted you from your infancy, and wheedled you into a belief of what calumnies they pleased.

They told you, there was one Socrates, a wise man, that inquired into the actions of the heavens and the hidden treasures in the bosom of the earth; who has such a dexterous way of perplexing the ideas of justice and truth, that he can make a bad cause a good one.

The men who spread those false rumours are my most dangerous enemies; for those who listen to their surmises, are over-persuaded that philosophers taken up with such enquiries, believe no gods. Besides, these accusers are very numerous, and they have had a long while to concert their plot; they are now very ancient, and took occasion to prepossess you with that opinion, in an age that generally is too credulous: for you were then but infants for the most part, or at most in the first years of your youth, when they laid their accusation against me before you, and carried it on at their own leisure without any opposition: and, which is yet more unjust, I am not allowed to know my accusers. They get off with setting up a comedian at the head of the charge, while all those who through envy or malice have wrought you into a belief of these falsehoods, and continue still underhand to throw the same calumnies about; these men, I say, are allowed to be concealed: so that I have
neither

neither the power of calling them to account before you, nor the pleasure of refuting them in your presence; and the only way of defending myself, is, to fight with a shadow, and speak against I do not know whom.

Wherefore consider, Athenians, that I am now to encounter two sorts of accusers, those who arraigned me a great while ago, and these who summoned me lately; and I entreat you to believe that I lie under a necessity of giving in my answers immediately to the first sort.

Now is the time then, that I am to defend myself, and in so short a space of time I am to endeavour to root out of your minds, a calumny that you have entertained a long while, and which has taken deep root in them. I wish with all my heart that my defences could promote your advantage as well as my own, and that my apology might serve some more important design, than that of justifying myself: but I perceive the difficulties that lie in the way, and am not so blind as not to see, where all this bustle will terminate. God's will be done. My business is to obey the law and defend myself.

To return to the first original of the charge, upon which I am so much decried, and which inspired Melitus with a boldness to arraign me before you; let us see what was the plea of these my first accusers: for their charge must be put in form, as if it were writ, and affidavits made. It is this. Socrates is an impious man: with a criminal curiosity he pretends to penetrate all that passes in the heavens, and to fathom what is contained in the bowels of the earth. He has the way of giving the ascendant to injustice; and is not content to reserve these secrets to himself, but communicates them to others.

This is the accusation: the heads of which you have seen in the comedy of Aristophanes, where one Socrates is represented as hung up in a basket, giving out that he walks upon the winds; with many other such foolish advances. Now these are secrets that I am altogether a stranger to; I never gave my mind to these sublime sciences: not that I despise them, or contemn those who are well versed in them, if any such there be, lest Melitus should thereupon charge me with new crimes: I would only give you to know that I never meddled with these sciences, as most of you can witness.

Since ye have so often conversed with me, and that there is so great a number of you who know me, I conjure you to declare if ever ye heard me speak of these things either directly or indirectly. This may furnish you with certain
evidence,

evidence, that all the other articles of my indictment are of a piece with this, as being downright untruths. And if ever you heard that I either taught, or required a reward for so doing, I will justify it to be downright calumny.

Not that I disparage those, who are capable to instruct and teach men, such as Gorgias of Leonti, Prodicus of Ceos, and Hippias of Elœa. For these great men have a wonderful talent of persuading and retaining all the youth of whatever city they go to; young men that might apply themselves to which of their own countrymen they have a mind to, without any charge, are so influenced by them that they quit their own countrymen and adhere to them only, paying round sums, and acknowledging infinite obligations besides. I have likewise heard, that there is yet another very ingenious master in this city, who came from Pavos; for I met him the other day in the house of a man that spends more upon sophisters, than all the other citizens put together, I mean Callias: where happening to speak of Callias's two sons, I addressed myself to him in this fashion; Had you two young horses, would you not want to put them into the hands of some skilful man, and pay him well for making them handsome, and giving them all the good qualities they ought to have? And would not this skilful man be some good groom or an expert husbandman? Now you have two children, what master have you pitched upon for them? Whom have we in town that is well versed in human and political virtues? For doubtless you have considered the question already, upon the account of your children. Tell me then if you know of any? Yes, doubtless, replied Callias. Who is it, said I; what country is he of; and what are his demands? It is Evenus, replied he, from Pavos: he demands five minæ. Whereupon I told him, Evenus was happy, providing it was true that he knew the art and could impart it to others.

As for me, gentlemen, were I possessed of such endowments, I should be proud of them, and glory in them: but such is my misfortune I have no title to them. I perceive you will be ready to reply, But what have ye done then, Socrates, and what occasioned these calumnies you are charged with? Had you never done more than your fellow citizens nor meddled with further business, these reports of you would never have had a being. Tell us therefore how the matter stands, that we may not pass an unadvised sentence. This I take it, is a just objection. Wherefore I will endeavour to lay before you the occasion of my being so much decried and
talked

talked of. Give ear to me, and assure yourselves that I will speak nothing but truth.

The disrepute I lie under is only occasioned by a sort of wisdom within me. But what is this wisdom? Perhaps it is merely human prudence, for I run a great risk of being possessed of none else; whereas those men I mentioned but now, are wise above a human pitch.

I can say nothing to this last sort of wisdom, because I am a stranger to it; and those who charge it upon me, are liars, and mean only to injure my reputation. But I beg that you Athenians would not be startled, if I seem to speak a little favourably of myself: I shall not advance any thing upon my own authority, but shall produce an unexceptionable author to vouch on my behalf. For a witness of my wisdom, such as it is, I refer you to the God himself that presides at Delphi. You are all acquainted with Cairephon, who was my companion from my infancy, and had the like intimacy with most of you. He accompanied you in your exile, and returned along with you. So that ye cannot but know what sort of a man Cairephon was, and how eager in all his undertakings. One day being at Delphi, he had the boldness to ask the oracle (once more I beg you would not be surpris'd with what I am about to say) I say, he put this question to the oracle, whether there was ever a man in this world more wise than I. The priests made answer that there was none. His brother, who is yet alive can assure you that this is true. Wherefore I entreat you, Athenians, to consider seriously by the reason why I present you with an account of all these things: for, it is only to shew you the spring of those false rumours that have taken air against me.

When I heard the oracle's answer, I put the question to myself; What does the God mean? What is the hidden sense that lies couched under these words? For, I am sensible, that I am entitled to no wisdom, neither small nor great. What then does the God mean in giving me out for the wisest of men? Since a Deity cannot lie. Thus I continued a long time in suspense about the meaning of the oracle, till at last after a great deal of trouble, it came in my mind to make this trial. I went to one of our citizens, that passes for one of the wisest men in town, and hoped that by instancing him, as being a person more wise than I, I would refute the oracle. When I examined this man, who was one of our greatest politicians, and whose name I know is a sufficient recommendation. I found that all the world looked upon
him

him as a wise man, and that he had the like thoughts of himself, but in effect was no such man. After this discovery I made it my business to convince him that he was not the man he took himself to be. Now this was the occasion which rendered me odious to this man, and to all those who assisted at that interview.

When I parted with him I reasoned within myself and said to myself, I am wiser than this man. It is possible that neither he nor I know any thing that is good or valuable : but still there is this difference ; he is possessed with an opinion of his own knowledge, though at the same time he knows nothing ; but I, as I know nothing, so I pretend to know as little. So that upon this score, I thought myself a little wiser than he, because I did not think that I knew what I did not know.

After that I visited another that passed for a wiser man than the former ; but found him in the same circumstances, and by that discovery gained new enemies. However this did not discourage me. I continued to make the same experiment upon others. I was sensible that by so doing I drew hatred upon myself, which gave me some trouble, because I dreaded the consequences of it. But I was convinced that I was bound to prefer the voice of God to all considerations, and to apply myself to the most reputable men, in order to find out its true meaning. And now that I must tell you, O Athenians, the truth, the whole result of my inquiry was this : All those who passed for the wisest men, appeared to me to be infinitely less disposed to wisdom, than those who were not at all so esteemed.

To continue the account of all my adventures, in order to refute the oracle. Having visited all the great statesmen, I addressed myself to the poets, both Tragedians, Dithyrambics, and others ; I made no question, but I should be caught napping, as the saying is, by finding myself far more ignorant than they. I took up some of their most elaborate performances, and put the question to them, what was their meaning, what plot or design they carried on in these pieces ; as if I meant to be instructed. Indeed, Athenians, I am ashamed to tell you the truth : but after all, since I must out with it, there was not one man of the whole company that was not more capable to discourse of, and assign reasons for the poems, than their respective authors. Thus in a little space of time, I discovered that poets do not carry on their work by the measures of wisdom, but by a sort of enthusiasm, and certain impulses of nature, like prophets and divines, that

ſpeak of a great many fine things which they do not underſtand. The poets ſeemed to me to be caſt in the ſame mould; and at the ſame time I perceived, that by reaſon of their poetry, they looked upon themſelves as the wiſeſt of men, and admirably well verſed in all other things, that have no relation to their buſineſs, and which they do not at all underſtand. Then I turned my back upon them, being convinced that I was above them upon the ſame ſcore, that entitled me to a preference before the great politicians.

Having done with the poets, to conclude my inquiry, I addreſſed myſelf to the tradesmen. When I accoſted them, I was fully convinced that I underſtood nothing belonging to their profeſſion, and that I ſhould find them to be men of clear underſtandings and ready parts: and indeed I was not deceived. They knew all that I was ignorant of, and upon that ſcore were infinitely wiſer than I. But after all, O Athenians, the wiſeſt among them ſeemed to fall foul upon the ſame ſhelve with the poets. For every man of them preſumed ſo far upon his ſucceſs in the way of his buſineſs, that he fancied himſelf to be admirably well verſed in greater matters: and this extravagant fancy alone obſcured their other commendable qualities.

Then I put the queſtion to myſelf, as arguing on the behalf of the oracle; whether I ſhould rather chuſe to continue ſuch as I was, without either the knowledge of that ſort of men, or their ignorance, or to be entitled to both, and to be reduced to the ſame category with them? I answered both for myſelf and for the oracle, that it was infinitely preferable to continue as I was. This, gentlemen, is the ſource of that dangerous and mortal hatred and enmity, which raiſed all the calumnies I am now charged with, and chriſtened me The Wife. For all who hear me, believe that I know all things; and by virtue of that knowledge am enabled to diſcover and expoſe the ignorance of others. But I am of opinion, that there is none truly wiſe but God himſelf; and that the oracle meant ſo much, in giving us to know that the utmoſt extent of human wiſdom is no great matter; or rather, that it is juſt nothing. And as for the oracle's mentioning Socrates, doubtleſs my name was only propoſed as an inſtance; ſignifying to all men, that the wiſeſt among them, is he, who, like Socrates, diſclaims all wiſdom in himſelf.

Having fixed upon this truth, I purpoſed to fortify the idea yet more, and to obey God in carrying on my inquiry, not only among my own countrymen but likewise among ſtrangers; in order to try if I could meet with any that were truly wiſe; and, in caſe I found none, to act the part of an
interpreter

interpreter to the oracle, and convince the world that they are strangers to wisdom. This my design does so engross both my time and my thoughts, that I have not leisure either to meddle in public business, or to take care of my private affairs, and thus my circumstances are so narrow in the world, by reason of that continual service and worship which I render to God.

Besides, a great many young gentlemen, who are come of rich families and have time at command, do willingly engage to follow me, and take so much pleasure in observing the method in which I confute all other men, that they afterwards endeavour to imitate me in baffling those they engage with: and it is not to be doubted, but that they meet with a plentiful harvest, by reason of the infinite number of those vain men, who fancy they know all things, though at the same time they know nothing, or at least very little.

All those whom they convince of their ignorance have their eye upon me, and not upon them; and give it out, that there is one Socrates, a profligate and infamous wretch, who corrupts the youth: and if any body asks them what Socrates does, or what he teaches; they know nothing of the matter: but to avoid being at a stand, they have recourse to these frivolous reproaches that are commonly cast upon philosophers, viz. That he dives into the heavens and the bosom of the earth; that he believes in no God, and colours bad causes with a good countenance. For they dare not tell the true matter of fact, that Socrates is too hard for them, and exposes them for making a shew of knowing what they do not know. Thus it came to pass that my ambitious, violent, and numerous enemies, supported by a mutual union, and backed by an eloquence capable to seduce men, did a great while ago suggest to you, the calumnies they had forged against me; and now have taken off and inveigled Melitus, Anytus, and Lycon. Melitus stands by the poets; Anytus represents the politicians and tradesmen; and Lycon appears for the orators. So that you see I had reason to tell you in the beginning of my discourse, that I should look upon it as a great miracle, if in so short a time I could unhinge a calumny, that has had so much time to take root and fortify itself in your minds.

This, Athenians, is the whole and the naked truth. I conceal nothing from you, and I disguise as little: though at the same time I am not ignorant, that all my advances upon this score do but exasperate the wound. But even that is sufficient evidence that I speak the truth, and point to the

true source of these imputations. As often as ye will take the pains to canvass them, whether now or at another time, you will be fully convinced that it is so. And this, I take it, is a sufficient apology, against my first accusers.

I am now come up with the latter, and shall endeavour to answer Melitus; who, if the world will take his word for it, is a very honest man, and very affectionate to his country. To draw up the indictment in form, as I did in answer to the first; the purport of it is this: Socrates is guilty of unjust things. He corrupts the youth, by not believing the gods received by his country, and introducing new deities. To examine every article apart.

His plea is, that I am guilty of injustice in corrupting the youth. And I, on the other hand, alledge that Melitus is a very unjust man, for arraiging men, on purpose, to make a shew of taking much care of things that he never troubled his head with. This charge I am about to make good. I challenge you then, Melitus, tell me, is there nothing you mind so much as the promoting the good and integrity of young men as much as is possible?

Melitus. No, sure there is nothing.

Socrates. But pray tell our judges, who is it that can render the youth better? For it is not to be questioned, but that you can tell who, since you make that so much your business. In effect since you have found out and impeached the person that corrupts them, you ought to tell who is able to set them right. Pray speak.—You see, Melitus, you are put to a non-plus, and know not what to answer. Does not this cover you with shame? Is not this a convincing proof that you never minded the education of youth? But once more, Who is it that is able to better the youth?

Melitus. The laws.

Socrates. That is not the thing, my friend, I ask you who it is? Who is the man? For it is a plain case, that the chief thing that the man must be versed in, is the laws.

Melitus. I tell you Socrates, that these judges are the men.

Socrates. How do you mean, Melitus? What! Are these judges the only men capable to instruct and better the youth?

Melitus. Most certainly.

Socrates. But, are all these judges capable so to do? Or is it only a particular number of them?

Melitus. All of them.

Socrates. You talk strangely. You have found out a great number of good preceptors for us. But pray is the whole audience capable likewise to better the youth, or not?

Melitus.

Melitus. They are all likewise capable.

Socrates. And what do you say of the senators?

Melitus. The senators can also do it.

Socrates. But, my dear Melitus, do those who harangue the public assemblies corrupt the youth; or are they capable in like manner to better them?

Melitus. They are all likewise capable.

Socrates. It will follow then, that all the Athenians are capable to instruct the youth without me; and that it is only I who corrupted them. Is not this what you mean?

Melitus. It is just so.

Socrates. I must needs own, that by this means you fasten a very great misfortune upon me. However, pray go on, and answer me. What do you think? Are horses in the same condition? Can all men make them better, and it is only one man that has the secret of spoiling them? Or, is it not a just contrary case; that is, that only one man, or a small number of jockies, know how to better them, and the rest of mankind, when they make use of them, do only spoil them? Now, is it not the case of all other animals just the same? It is certainly so, whether Anytus and you agree to it or not: for it would be an infinite happiness and advantage to the youth, if there were only one man in the world that could corrupt them, and every body besides were able to redress their errors. But indeed, Melitus, you have given sufficient proof, that the education of youth did never much disquiet you: and upon this occasion you have plainly given the world to know, that you never minded it. However, pray, Melitus, answer me as to this point: Whether does a man benefit more by living with honest men, or with knaves? Return me an answer, my friend; for I put no difficult question to you. Is it not true that wicked men do always give some bad tincture to those who frequent their company, and that good men do always benefit those that live with them.

Melitus. Yes; doubtless.

Socrates. Is there any man, who had rather chuse to be prejudiced, than to be benefited by those he lives with? Answer me; for the law enjoins you so to do.

Melitus. No; there is none.

Socrates. But now that you charge me with corrupting and debauching the youth; whether do you alledge that I do it willingly and knowingly, or against my will?

Melitus. Willingly and knowingly.

Socrates. How then, Melitus, does your wisdom, in the age you are now of, surpass mine at this age so far, that you know very well that wicked men do always prejudice, and good men benefit those who frequent their company; and yet that I should be so ignorant as not to know, that if I debauch any of my followers, I run the risk of being prejudiced by them, and at the same time continue to draw that evil upon myself both willingly and knowingly? In this point, Melitus, I do not believe you at all; neither do I think that any man in the world can believe you. For one of those two things must be true; namely, either that I do not corrupt the youth at all; or if I do, that it is against my will and without my knowledge. Now turn the case upon which of these two you will; it is plain that you are a calumniator and a liar. Put the case that I corrupt the youth against my will; the law does not arraign men for involuntary crimes. But it orders that such men as are guilty of them, should be taken aside, informed of them, and privately reproved for their errors; for it is plain, that if I be instructed to the full, I will cease to be guilty of what I have committed against my will; now you have neither counselled me nor instructed me; but have arraigned me before a tribunal, which the law has provided for those who deserve punishment, and not for those who stand only in need of remonstrances. This, gentlemen, is a convincing proof of what I alledged before; namely, that Melitus never minded or thought of these things.

But after all, pray tell how it is that I corrupt the youth. According to your information, it is by teaching them to disown the gods acknowledged by the country, and to honour strange ones. Is not this your plea?

Melitus. It is just so.

Socrates. Then, Melitus, I conjure you in the name of all those gods, whose interest is now concerned, to explain your meaning more clearly, both to me and to our judges. For I am at a loss to know, whether you allow that I teach the youth to believe in any gods, and only turn their respect from the gods of their own country to foreign ones; or whether you charge me with believing no God at all, and shaking the belief of others? Though at the bottom I am effectually persuaded that there are gods; so that atheism is none of my crime.

Melitus. I charge you with owning no God.

Socrates.

Socrates. You are a strange man! How can you talk so? What! do not I believe as other men do, that the sun and moon are gods?

Melitus. Certainly, Athenians, he believes in no God, for he says the sun is a stone, and the moon a piece of earth.

Socrates. My dear Melitus, you think you are speaking to Anaxagoras; and treat our judges very contemptuously, in thinking them so void of letters, as not to know that the books of Anaxagoras and Clazomenian are stuffed with such stories. Besides, would the youth be at the trouble of learning from me such things as are contained in the public books which are sold every day in the Orchestra for a drachma? This would furnish them with a fair opportunity of deriding Socrates, for attributing to himself such things as are not only none of his, but likewise absurd and extravagant. But pray tell me, do you alledge that I own no God?

Melitus. Yes, I do.

Socrates. You advance incredible things, my dear Melitus; and are not consistent with yourself. Suffer me to tell you, Athenians, that Melitus seems to me to be very insolent, and that he has laid this accusation against me, out of a youthful presumption to insult over me: for he is come hither, as it were to try me, in proposing a riddle, and saying within himself, I will see if Socrates, who passes for so wise a man, will be able to discern that I am upon the banter, and advance contradictory things; or if I can gull him and all the audience. In effect his information presents us with a palpable contradiction. As if he had said, Socrates is guilty of injustice in owning no gods, and in owning gods. And this is banter all over. This is the notion I have of it. I beg you would listen to me; and pursuant to my first request, would not be incensed against me, for addressing you in my ordinary way of speaking.

Answer me, Melitus; Is there any man in the world that believes that there are human things, and yet denies the being of men? Pray answer, and do not make so much noise. Is there any man who believes that there are certain rules for managing of horses, and yet believes there is no such thing as a horse? Is there any man that troubles himself with tunes for a flute, and yet believes that no man can play upon it? There is no such man, to be sure; for since you will not answer for yourself, I will answer for you. But pray answer me as to this point: Is there any man that believes divine things and yet denies the being of a God?

Melitus. No certainly there is none.

Socrates.

Socrates. What pains have I taken to wrest that word out of you! You acknowledge then that I believe and teach the being of deities. So that whether they be new or old, you still own that I believe in deities. And to this purpose you swore in your information. Now, if I believe that there are deities, I must necessarily suppose that there are gods. Is it not so? yes, doubtless. I take your silence for consent. But these deities or demons, do we not take them for gods, or the children of gods? Answer me.

Melitus. Yes, doubtless.

Socrates. And by consequence you acknowledge that I believe there are demons, and that these demons are gods; you have now a fair proof of my allegation; namely, that you proposed to me a riddle, in order to divert yourself to my cost, in alledging that I owned no gods, and yet believe there are demons. For if demons are children of God, or bastards, if ye will, since they are said to be born of nymphs or other women, who is the man that owns the children of gods, and yet denies the being of the gods themselves? This is as great an absurdity, as if one spoke of colts and eaglets, and yet denied the being of horses or eagles. So that Melitus it is a plain case that you laid this accusation against me, in order to make trial of my parts; or else you must own that you have no lawful pretence for citing me before this tribunal. For you will never convince any man who has one grain of sense, that the same man who believes that there are such things as relate to the gods and to demons, will yet believe that there are neither demons, nor gods, nor heroes. That is altogether impossible. But I need not enlarge my defences before you, Athenians: what I have already said will suffice to make it out, that I am not guilty of injustice, and that Melitus's charge is groundless.

As for what I told you in the beginning, about drawing the hatred of the citizens upon me; you may rest satisfied that it is just so: and that, if I die, I owe my death, not to Melitus, nor to Anytus, but to that spirit of hatred and envy that reigns among the people, which has ruined so many honest men, and will still continue to bring others to the like fate. For it is not to be hoped that my death will conclude the tragedy. Were it so, my life would be but too well spent.

But perhaps some will say, Are not you ashamed, Socrates, that you applied yourself to a study that now puts you in danger of your life? to this objection I will give a satisfying answer: whoever is the man that puts it to me, I must needs
tell

tell-him, that he is much out in believing that a man of any valour or virtue ought to regard the considerations of death or life. The only thing he ought to mind in all his enterprises, is, to see that his actions be just, and such as become an honest man. Otherwise it would follow from your proposition, that the demi-gods who died at the siege of Troy, were all of them imprudent, especially the son of Thetis, who was infinitely more careful to avoid shame than death; insomuch that his mother seeing him impatient to kill Hector, accosted him, as I remember, in these terms: My son, if you revenge the death of Patroclus by killing Hector, you will certainly die yourself. Now her son was so little moved by her threats, and contemned death so much, that he was infinitely more afraid to live like a coward, and not resent the death of his friends. May I die immediately, said he, providing I do but punish the murderer of Patroclus; providing I do not lie exposed to contempt, and accounted an useless burden to the earth.

Now, What do ye think? Does he stand upon the consideration of danger and death? It is a certain truth, Athenians, that every man who has picked out to himself an honourable post, or is put into it by his superiors, ought to stand up steadily, maugre all the danger that surrounds him, without considering either death or what is yet more terrible, but bending his whole care to avoid shame.

So that I should be guilty of a monstrous crime, if, after the faithful services I have done, in exposing my life so often in the posts I was preferred to by our generals, at Potidæa, Amphipolis, and Delium, I should now be so transported with the fear of death, or any other danger, as to abandon the post in which God has now placed me, enjoining me to spend my life-time in the study of philosophy, in examining myself and others. That indeed would be a criminal desertion, and would justly occasion the arraignment of me before this tribunal, as being a profligate man that owns no gods, disobeys an oracle, fears death, and believes himself wise. For to fear death is nothing else, but to believe one's-self to be wise when they are not; and to fancy that they know what they do not know. In effect nobody knows death; nobody can tell, but it may be the greatest benefit of mankind; and yet men are afraid on it as if they knew certainly that it were the greatest of evils. Now is not this a scandalous ignorance, for men to fancy they know what they do not know?

For my part I differ in that point from all other men, and if in any thing I seem more wise than they, it is in this, that,

that, as I do not know what passes in the regions below, so I do not pretend to know it. All that I know is this, that there is nothing more criminal or scandalous, than to be guilty of an unjust thing, and to disobey those that are better than we, or placed above us, whether gods or men. So that I shall never dread or endeavour to avoid those evils that I do not know; and which for any thing I know, may really be good. But I shall always dread and avoid those evils which I certainly know to be such.

Now after all the solicitations of Anytus, in representing to you the necessity of bringing me to a trial, and now that I am upon it, that you cannot dispense with my life, lest your sons who are already so much addicted to my doctrine, should be entirely corrupted: supposing I say, that after all these remonstrances, you should say to me, Socrates, we have no regard to the allegations of Anytus: we dismiss and absolve you, but upon this condition, that you shall give over the proper suit of your philosophy and wonted enquiries; and in case you be found guilty of a relapse, you shall certainly die. If you cast my absolution upon these terms, I answer you, Athenians, that I honour and love you, but that I will rather obey God than you; and that while I live I will never abandon the exercise of philosophy, in admonishing and checking you according to my usual custom, and addressing myself to every one I meet in this fashion: Since you are so honest a man, and a citizen of the famous city in the world, equally renowned for wisdom and valour, are not you ashamed to make it your whole business to amass riches, and to purchase glory, credit and honour; and at the same time to slight the treasures of prudence, truth and wisdom, and not to think of improving your soul to the highest perfection it is capable of? If any man denies this to be his case, and maintains that he minds the concerns of his soul, I will not take his word for it; but I will interrogate, examine and confute him; if I find that he is not truly virtuous, but makes a shew of being such, I will make him ashamed, and twit him with his ignorance, in preferring vile and perishing things, to those which are infinitely more valuable, and will never part from us.

In this fashion will I discourse the young and the old, the citizens and foreigners; but above all, you citizens, for whom I am most concerned. For, be it known to you, that I am commissioned by God so to do; and I am fully persuaded, that your city never enjoyed so great an advantage, as this my continued service to God. All my business

is to persuade you, both young and old, that you ought not to doat so much upon your body, your riches and other things you are fond of, but should love your souls. I ever tell you, that virtue does not flow from riches; but, on the contrary, that riches spring from virtue; and that all other advantages accruing to men, whether in public or private stations, take rise from the same fountain.

If by speaking these things I corrupt the youth, then, of necessity, the poison must lie in those maxims. For if they alledge that I advance any thing different from these, they either are mistaken or impose upon you. After that, I have only to say, that whether you do as Anytus desires or not: whether you dismiss me, or detain me, I shall never act contrary to them, though I were to die for it a thousand times. Be not disturbed, Athenians, at what I have said, but vouchsafe me the favour of a patient hearing: as I take it, your patience will not be in vain, for I have several other things to acquaint you with, which may be of use to you. You may assure yourselves, that if you put me to death, one who loves your city so passionately, you will prejudice yourselves more than me. Neither Anytus nor Melitus can hurt me; it is impossible they should.

For God does not permit that the better sort of men should be injured by those who are worse. All men may kill us, or put us to flight, or bespatter us with calumnies: and questionless Anytus and the rest look upon these things as great evils, but for my part I am not of their opinion. In my mind the greatest of all evils, is the doing what Anytus does in persecuting an innocent person, and endeavouring to take away his life by flagrant injustice.

So that upon this occasion, Athenians, it is not out of love to myself, but out of love to you, that I make this defence. Do not sin against God by your sentence, and prove unmindful of the present he has made you. For if you condemn me to death, ye will not easily light of such another citizen, whom God has united to your city, like a fly to a horse (though perhaps you may look upon the comparison as ridiculous) the horse being generous and sprightly, but heavy by reason of his fatness, and standing in need of something to rouse and awaken him. As I take it, God has pitched upon me, to rouse and spur you up, and to be always among you: and upon my word, you will scarce light on another that will perform his office as I have done. So if you believe me you will dismiss me.

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But perhaps like men awakened when they have a mind to sleep, you will be uneasy and reject my advice, and in compliance with Anytus's passion will condemn me upon very slight grounds. Let it be so. But then you will pass the remainder of your life in a profound lethargy unless God take a particular care of you, and send you another man like me.

But to make it out that it is God who united me to your city, I present you with an infallible proof, viz. That there is something more than human in my neglecting my own private affairs for so many years, and devoting myself wholly to your interest, by taking you aside one after another, like a father or an elder brother, and incessantly exhorting you to apply yourselves to virtue.

Had I reaped any benefit or advantage by my exhortations, you might have something to say: but you see my very accusers, who revile me with so much impudence, have not had the face to charge me with that, nor to offer the least evidence of my demanding any reward: and besides, my poverty is an evidence for me that cannot lie.

It is possible some may think it strange and unaccountable, that I should have meddled in giving private advices, and yet had not the courage to appear in the conventions of the people to assist my country with counsel. The thing that hindered me so to do, Athenians, was this familiar spirit, this divine voice, that ye have often heard me speak of, and that Melitus has endeavoured so much to ridicule. This spirit has stuck by me from my infancy: it is a voice that does not speak but when it means to take me off from some resolution: for it never presses me to undertake any thing. It always thwarted me, when I meant to meddle in the affairs of state, and that very seasonably; for had I embarked in such matters, I had long ere now been out of the world, and had neither benefitted you nor myself. Pray, be not disturbed if I speak my mind without disguise. Whoever offers frankly and generously to oppose the whole body of a people, whether you or others, and means to hinder the commission of iniquity in the city; will never escape with impunity. It is absolutely necessary that he who stands up for justice, should live a plain private life, remote from public stations. This I will make good, not by words, but by matter of fact; upon which I know ye lay much stress.

Give ear to the relation of my adventures, and you will find that I am incapable of yielding to any man, for fear of death, in an unjust thing; and that by reason of my not complying,

complying, I must unavoidably fall a sacrifice to injustice. I am about to talk of things that indeed are disagreeable, but at the same time are very true, and such as have been transacted in your own councils.

You know, Athenians, that I never bore any magistracy, but was only a senator. Our Antiochian tribe was just come in their turn to the Prytanæum, when contrary to all the laws, you at the same time resolved to indict the ten generals, for not taking up and interring the corps of those who were killed or drowned in the sea-fight at the isles of Arginuse; and would not condescend to try them separately: a piece of injustice that you afterwards were sensible of, and regretted. Now I was the only senator who upon that occasion dared to stand up and oppose the violation of the laws. I protested against your decree, and notwithstanding all your menaces and outcries, and the advances of the orators that were preparing an accusation against me, I chose rather to endanger myself on the side of the law and justice, than to suffer myself to be frighted by chains or death into a tame compliance with such horrid iniquity.

This happened under the popular form of government; but after the establishment of Oligarchy, the thirty tyrants sent for me and fourteen more to the Tholus, and ordered us to bring Leon from Salamina, in order to be put to death; for by such orders they meant to cast the odium of the ill actions upon several persons. Upon this occasion I gave them to know, not by words but by deeds, that, to speak coarsely I made no account of death, and that my only care was to avoid the commission of impiety and injustice. Notwithstanding the greatness of these thirty tyrants, all their power did not move or influence me to violate the law and betray my conscience.

Upon our departure from the Tholus, the other four went to Salamina and brought off Leon; and as for me I retired to my house, and doubtless my disobedience had been punished by death, had not that form of government been established soon after. There are witnesses enough to vouch for the truth of all that I advance.

Now judge yourselves if I could have lived so many years, had I embarked in the affairs of state: it is so far from that, Athenians, that neither I nor any man living could have done it. However you see the only thing I always aimed at, whether in public or private, was never to go along with any man, no, not with tyrants themselves, in an unjust thing.

As for the young people, whom my accusers would have pass for my disciples, I affirm that I never made a trade of teaching. Indeed, if any persons, whether young or old, were at any time desirous to see me, and hear my principles, I never declined to give them satisfaction; for as I do not speak for money, so I will not hold my peace for want of it. I am at all times equally free to the rich and the poor, and willing to give them all possible leisure for asking their questions; or if any of them chuse rather to hear me, I give them satisfaction by answering my own questions: and if any of these be found, either good or bad, I am neither to be praised nor blamed; for I am not the author of either their good or bad qualities. I never engaged to teach them any thing, and in effect I never did teach them. If any of them boasts that he ever heard from me, or was privately taught any thing beside what I avow publicly to the whole world, you may assure yourselves he does not speak the truth.

Ye have now heard, Athenians, the reason why most people love to hear me, and converse so long with me. I have told you the naked truth, viz. that they take a singular pleasure in seeing those men baffled who pretend to be wise and are not. And that you know is not at all disagreeable. I have likewise told you, that I received my orders so to do from God himself, by oracles, dreams, and all the other methods which the Deity makes use of to make known his pleasure to men.

If I did not speak truth, you might easily convict me of a lie. For had I debauched the youth, of necessity those who now are old, and conscious that I perverted their youth, would rise up and prosecute me: or, if they did not, to be sure their fathers, uncles, or, brethren, would find it their duty to demand revenge upon the debaucher of their sons, nephews, or brethren. Now, I see many of those here present, particularly Crito, the father of this Critobulus, a man of the same city and age with myself, Lyfianias, the Sphesian, father to this Æschines, Antypho, a citizen of Cephisia, and father to Epigenes, and several others whose brethren assist at this meeting, as Nicostratus, son to Zotidas, and brother to Theodotus. It is true Theodotus is dead, and so has no occasion for his assistance. Besides those, I see Paralus, the son of Demodocus, and brother to Theages, Adimantus, son to Aristo, and brother to Plato, who is now before you, Aiantodorus, brother to Apollodorus, and a great many more, of whom Melitus was obliged to have pitched upon one or two at least for witnesses.

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If it was an oversight in him, there is yet time enough, I allow him to do it now. Pray let him name them, if he can. But you will find, Athenians, it is quite otherwise; all these men, whose children, whose brethren, Melitus and Anytus alledge I have debauched and entirely ruined; these very men, I say, are all on my side. I do not offer to take shelter under those whom I have debauched: perhaps they might have reasons for defending me. But I put the case upon those, whom I have not at all seduced, men advanced in years, and near relations to these young men: what other reasons should move them to protect me, but my innocence and rightful title? Do not they know that Melitus is a liar, and that I advance nothing but what is true? These, Athenians, are arguments that may be urged in my defence: and the others, which I pass over in silence, are of the same force and weight.

But perhaps there are some among you, who calling to mind their being formerly arraigned in the same place where I now stand, will be incensed against me, upon the account, that when they were in much less danger they made suppliant addresses to their judges with tears, and to move their compassion more effectually, presented their children, with their friends and relations in this place; whereas I have no recourse to such refuges, notwithstanding that in all probability I run the most dangerous risque that can be. It is possible, I say, that the consideration of this difference may whet their passion against me, and move them to cast me with indignation.

I am unwilling to believe that there are any such here; but if there be, the most reasonable excuse I can plead is this: I have relations as well as they have. To use Homer's expression, I am neither sprung from oak nor stone, but am born like other men. I have three sons, the eldest of whom is yet young, and the other two are but infants; and yet I shall not bring them hither to get myself cleared upon the consideration of them.

Now, what is the reason that I will not do it? It is neither a proud stiffness of humour, nor any contempt of you; and as for my fearing, or not fearing death, that is another question: it is only with respect to your honour and that of the whole city that I decline it. For it is neither handsome nor creditable, either for you or me, to make use of such means at my years, and under such a reputation as I have; it is no matter whether it is merited or unmerited; since it is sufficient that by an opinion generally received, Socrates has the advantage

tage of most men. If those who pass among you for men of an uncommon rank, preferable to the rest for wisdom, courage, or any other virtue, should stoop to such unaccountable base and mean actions, as if they were apprehensive of some great evil accruing to them upon your condemning them to die, and expected immortality by virtue of your absolution: if these men, I say, should be guilty of such meanness, they would affront the city extremely, for they would give strangers occasion to imagine that the most virtuous men among the Athenians, those who are entitled to honours and dignities, by way of preference to all others, are nothing different from the lowest-spirited women. Now this, Athenians, you ought to beware of; you that are possessed of some reputation and authority: and supposing I designed to do any such thing, you would be obliged to stop me, and give me to know, that you would sooner condemn one that means to excite your compassion by these tragical scenes, and by that means to expose your city to be ridiculed; than one that with tranquillity and repose expects what sentence you please to pronounce.

But to wave the topic of the city's glory, which is sensibly wounded by such indignities; justice itself forbids supplicating the judge, or extorting an absolution by requests. A judge ought to be persuaded and convinced. He is not placed upon the bench to oblige men by violating the laws, but to do justice pursuant to the laws. He is sworn so to do by an oath that ought to be inviolable. It is not in his power to favour whom he pleases: he is obliged to do justice. We ought not therefore to bring you into a custom of perjury, and you ought to hinder those who attempt it. For both those who tempt you, and you who comply, do equally wound justice and religion, and both are involved in the guilt.

Wherefore, Athenians, do not you expect that I will have recourse to such things, as I take to be neither creditable, just, nor pious; especially upon this occasion where I stand arraigned of impiety by Melitus. Should I move you by prayer, and force you to break your oath, that would be evidence that I taught you to believe no gods; and thus in offering to justify myself, I should entangle myself in the very charge of my adversaries, and prove against myself that I believe in no gods. But I am very far, Athenians, from being of that principle. I am more convinced of the being of a God, than my accusers are; and am so well satisfied in
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the point, that I resign myself to you and to God, that ye may judge as ye think fit, both for yourselves and for me.

Socrates having spoken in this manner, the judges put it to the vote, and he was found guilty by 33 voices : after which Socrates begun again to speak.

I am not at all troubled, Athenians, at the sentence ye have now pronounced. Several things keep me from being disturbed, especially one thing, viz. That I was fully prepared beforehand, and have met with nothing more than I expected. For I did not think to have come so near to an absolution, but expected to be cast by a greater majority of votes. I finding now that I am only cast by thirty-three votes, I fancy I have escaped Melitus's prosecution; and not only so, but I think it is evident, that if Anytus, and Lylon had not joined in the accusation, he had lost his thousand drachms, since he had not the fifth part of the votes on his side. Melitus then thinks I deserve death in a good time! And as for me what punishment shall I allot to myself? You shall see plainly, Athenians; that I will pitch upon what I deserve. Now, what is it that I must condemn myself to, for not concealing what good I have learned in my life-time, for slighting what others court very earnestly, I mean, riches, care of domestic affairs, offices, dignities; and for never embarking in a party, or engaging in any office, which things are commonly practised in this our city. I always looked upon myself as a man of more honesty and goodness, than to preserve my life by such pitiful shifts. Besides, you know, I never would engage in any profession that did not enable me at once to promote your advantage and my own; and that my only aim was, to be always in readiness to procure to each of you in private the greatest of all good things, by persuading you not to set your mind upon your possessions, till you had taken care of yourselves in studying wisdom and perfection; just as a city ought to be taken care of, before the things that belong to it; and in like manner every other principal thing is entitled to a preference in our thoughts, before its appurtenances.

After all these crimes, what is my demerit? Doubtless, Athenians, if you proportion the reward to the merit, I deserve some considerable good, suitable to such a man as I am. Now what is it that is suitable for a poor man that is your benefactor, and wants leisure and opportunity for exciting and exhorting you? Nothing suits better with such a man, than to be entertained in the Prytanœum; that is more due to him than to those of you that have brought off the

trophies of victory from the horses and chariot races in the Olympic games. For these victors purchase you a seeming happiness by their victories; but as for me, I make you really happy by mine. Besides they stand not in need of such a supply, but I do. In justice therefore you ought to adjudge me a recompence worthy of myself; and to be maintained upon the public is no more than I deserve.

Perhaps you may charge me with arrogance and self-conceit in speaking thus to you, as you did but just now, when I spoke against the supplications and prayers of prisoners. But there is nothing of that in the case: Pray hear me.

It is one of my maxims, that knowingly and willingly we ought not to do the least harm to any man. My time is so short that I cannot upon this occasion stay to recommend it to you. If the same law prevailed here that is observed elsewhere, enjoining that a trial upon life and death should last not one but several days, I am persuaded I could make you sensible of its importance. But how is it possible to wipe off so many calumnies in so short a space of time? However, being convinced that I ought to injure no man, how should I behave towards myself if I owned myself worthy of a punishment, and passed sentence against myself? What! should I be afraid of the punishment adjudged by Melitus, a punishment that I cannot positively say whether it is good or evil; and at the same time pitch upon another sort of punishment, that I am certain is evil? Shall I condemn myself to perpetual imprisonment? Why should I live always a slave to the eleven magistrates? Shall it be a fine, and continuing in prison till I pay it? That is much as one, for I have nothing to pay it with. It remains then that I should choose banishment, and perhaps you will confirm my choice: but indeed, Athenians, I must needs be much blinded by the love of life, if I did not perceive that, since you who are my fellow-citizens could not brook my conversation and principles, but were always so galled by them, that you were never at ease till you got yourselves rid of me; much more will others be unable to brook them. That would be a pure way of living for Socrates, at these years to be expelled Athens, and wander from city to city like a vagabond in exile! I am very well satisfied, that wherever I went the younger sort would listen to me just as they do here: if I thwart them they will solicit their fathers to expel me; and if I do not, their parents and kinsmen will expel me upon their account.

But

But perhaps somebody will say; Why, Socrates, when you go from hence, cannot you hold your peace and live quietly? I see plainly that to persuade you to any thing, is a most difficult enterprize; for if I tell you that my silence would be disobedience to God, and upon that account I cannot hold my peace; you will not believe me, you will look upon the whole story as a mysterious irony. And if on the other hand I acquaint you, that a man's greatest happiness consists in discoursing of virtue all the days of his life, and entertaining himself with all the other things you have heard me speak of, either in examining myself or others, since a life without examination is no life: you will believe me yet less. However, it is just as I tell you, though you cannot believe it. But after all I am not accustomed to think myself worthy of any punishment. Indeed, if I were rich, I would amerce myself in such a sum as I might be able to pay. But I am not in a condition, unless you would allow the fine to be proportioned to my indigency; and so perhaps I might be able to pay a mina of silver. Indeed Plato who is here present, and Crito, and Critobulus, and Apollodorus would have me stretch it to thirty minas, which they will answer for. And accordingly I amerce myself in thirty minas, and I give you them for very creditable surety.

Socrates having amerced himself in obedience to the laws, the judges took the matter into consideration, and without any regard to the fine, condemned him to die. After the sentence was pronounced, Socrates began again thus:

Indeed, Athenians, your impatience and precipitancy will draw upon you a great reproach, and give the envious occasion to censure your city, for condemning that wise man, Socrates: for to heighten the scandal they will call me wise, though I am not. Whereas had you staid but a short while, my death had come of itself, and thrown into your lap what you now demand. You see my age has run the most of its round, and draws very near to a conclusion. I do not make this address to all my judges, but only to those that voted my condemnation. Do you think that I had been condemned, if I had thought it my duty to try every means for procuring my absolution; and if so, do you think I had wanted persuasive and touching expressions? It is not such words that I have been wanting in, but in boldness, in impudence, and in a desire to gratify you by telling you such stories as you love to hear. Doubtless you had been infinitely well pleased, to see me cry, groan, whine, and stoop to all the other mean shifts that are commonly made use of by pri-

soners at this bar. But upon this occasion, I did not think it my duty to stoop to any thing so base and scandalous; and now that the sentence is past, I do not repent of avoiding the indignity, for I chuse rather to die upon the defence I have now made, than to live by such prayers and supplications as you require. Neither civil nor military justice allows an honest man to save his life any how. For in duels it happens often that a man may easily save his life by throwing down his arms, and begging quarter of his enemy: and in like manner, in all other dangers, a man that is capable of saying or doing any thing, may hit upon a thousand expedients for avoiding death. To escape dying, Athenians, is not the greatest difficulty: shame falls in upon us more swiftly, and is much harder to avoid. And accordingly in this juncture, I who am stiff and old, am only attacked and overtaken by the slowest of the two; whereas my accusers, who are vigorous and strong, are caught by the swiftest; I mean infamy. Thus am I about to be delivered up to death by your orders, and they are surrendered to infamy and injustice by the orders of truth. I am very well contented with my sentence, and so are they with theirs. Thus things are as they ought to be, and our shares could not have been more justly or better divided.

In the next place I have a mind to foretel you, who have condemned me, what will be your fate; for I am now just arrived at the minute that affords a man the steadiest thoughts, and enables him to prophesy, upon the approach of death. I tell you then, that no sooner shall you have put me to death, but the vengeance of God will pursue you with more cruelty than you have shewn to me. By ridding yourselves of me, you designed only to throw off the troublesome task of giving an account of your lives; but I tell you beforehand, you shall not compass your end.

A greater number of persons will rise up and censure you. Though you perceived it not, it was my presence that has hitherto restrained them. But after my death they will make you very uneasy; and so far as they are younger than I, will prove more troublesome and hard to be rid of. For if you fancy yourselves, that putting such persons to death is an effectual way to restrain others, and prevent their upbraiding you, you are much mistaken.

That way of ridding yourselves of your censurers is neither honest nor practicable. A better way, which is at once very easy and honest, is, not to stop their mouths, but to amend your

your lives. So much for those who voted my condemnation.

As for you, Athenians, who gave your votes for my absolution, I would gladly discourse you, while the head magistrates are busy, till I be carried to the place of execution: I beg therefore a minute's audience, for since we have so much time, why may we not confer together. I mean to represent to you a thing that happened to me but now, and give you to understand what it imports. It is a marvellous thing, my judges, (for in calling you my judges I am not at all mistaken) that I met with but now. The divine law, that has advised me so often, and upon the least occasion never failed to divert me from whatever I meant to pursue, that was not fit for me; this law has not given me any sign this day, on which I have met with what most men take to be the greatest of evils. It did not discover itself to me, neither in the morning when I came from my house, nor when I entered this hall, nor when I began to speak. At other times it frequently interrupted me in the middle of my discourse; but this day it has not thwarted me in any thing that I designed either to say or to do. Now I am about to tell you what this means. It is very probable that what I am now to encounter is a very great good; for certainly it is a mistake to look upon death as an evil. And for an evident proof of the contrary, let us consider, that, if I had not been to meet with some good thing to day, God, under whose care I am, would not have failed to acquaint me, pursuant to his usual custom. Let us fathom the depth of this matter, in order to demonstrate that the belief of death's being a good thing, is a well-grounded hope.

One of these two things must be true, either death is a privation of thought, or it is the soul's passage from one place to another. If it be a privation of thought, and as it were a peaceable sleep undisturbed by dreams, then to die is great gain. After one night of such tranquillity, free from disturbance, care or the least dream; I am confident, if a man were to compare that night with all the other nights and days of his past life, and were obliged to tell in conscience and in truth, how many nights or days of his whole life-time he had passed more happily than that one: I am confident, I say, that not only a private man, but the great King himself, would find so small a number, that it would be very easy to count them. Now if death does in any measure resemble such a night, I have justly given it the appellation of great gain; since its whole time is only a long continued night.

If death be a passage from this place to another, and the regions below are a place of rendezvous for those who lived here; pray, my judges, what greater good can a man imagine? For if a man quits his counterfeit judges here, for true ones in the regions below, who, they say, administer justice with so much equity, such as Minos, Rhadamanthus, Æacus, Triptolemus, and all the other demi-gods, who were so just in this life; will not that be a happy change? At what rate would not you purchase a conference with Mæus, Hesiod, and Homer? For my part, if such a thing be practicable, I would die a thousand times to enjoy so great a pleasure. What transports of joy shall I encounter, when I meet Palamedes, Ajax the Telamonian, and all the other heroes of antiquity, who in this life were victims of injustice! How agreeable will it be to put my adventures in the balance with theirs! But the infinitely greatest and most valuable pleasure will consist in spending the time in putting questions and interrogatories to those great men, in order to strike out the distinction between the truly wise, and those who falsely fancy themselves to be such. Who would not give all he has in this world for a conference with him who led the numerous army against Troy, or Ulysses, or Sisyphus, and one hundred thousand men and women, whose conversation and discoveries would afford an inexpressible felicity? These men are infinitely more happy than we, and invested with immortality. Upon which account, my judges, you ought to encounter death with steady hopes, as being persuaded of this certain truth, that an honest man needs fear no evil, either in this or the future life, and that the gods take care of all his concerns: for what has now happened to me, is so far from being the effect of chance, that I am fully convinced, it is infinitely better for me to die, and be rid of the incumbrances of this life. And for that reason, God who regulates my conduct, did not thwart me to day. So that I have no resentment against my accusers, or those who voted my condemnation; notwithstanding that they meant not to do me any kindness, but to prejudice me, which might afford me just grounds of complaint. One thing I have to beg of them is this; that when my children grow up, if they make you uneasy, as I did, that you would punish them severely. But if you find that they prefer riches to virtue, and take themselves to be somewhat, when in effect they are nothing; pray be not wanting in checking them, and exposing them for not minding those things which deserve all their care, and believing themselves to be what they

they are not. But now it is true, we should all retire to our respective offices, you to live and I to die. But whether you or I are going upon the better expedition, it is known to none but God alone.

Plato.

The Death of Socrates.

AS for you, my dear Simmias and Cebes, and all you of this company, you shall all follow me when your hour comes. Mine is now, and as a tragical poet would say, the furly pilot calls me aboard, wherefore it is time I should go to the bath: for I think it is better to drink the poison after I am washed, in order to save the women the trouble of washing me after I am dead.

Socrates having thus spoke, Crito address'd himself to Socrates, thus: Alas then! in God's name be it. But what orders do you give me and the rest here present, with reference to your children, or your affairs, that by putting them in execution, we may at least have the comfort of obliging you?

What I now recommend to you, Crito, replies Socrates, is what I always recommended, viz. To take care of yourselves. You cannot do yourselves a more considerable piece of service, nor oblige me and my family more, than to promise me at this time so to do. Whereas if you neglect yourselves, and refuse to form your lives according to the model I always propos'd to you, and follow it as it were by the footsteps, all your protestations and offers of service will be altogether useles to me.

We shall do our utmost, Socrates, replies Crito, to obey you. But how will you be buried?

Just as you please, says Socrates; if you can but catch me, and if I do not give you the slip. At the same time, looking upon us with a gentle smile, I cannot, says he, compass my end, in persuading Crito that this is Socrates who discourses with you, and methodizes all the parts of his discourse; and still he fancies that Socrates is the thing that shall see death by and by. He confounds me with my corpse; and in that view asks how I must be buried? And all this long discourse that I made to you but now, in order to make it out, that as soon as I shall have taken down the poison, I shall stay no longer with you, but shall part from hence, and go to enjoy the felicity of the blessed; in a word, all that I have said for your consolation

consolation and mine, is to no purpose, but it is all lost, with reference to him. I beg of you, that you will be bail for me to Crito, but after a contrary manner to that in which he offered to bail me to my judges: for he engaged that I would not be gone. Pray engage for me, that I shall no sooner be dead, but I shall be gone, to the end that poor Crito may bear my death more steadily; and when he sees my body burnt or interred, may not despair, as if I suffered great misery, and say at my funeral, that Socrates is laid out, Socrates is carried out, Socrates is interred. For you must know, my dear Crito, says he, turning to him, that speaking amidst of death is not only a fault in the way of speaking, but likewise wounds the soul. You should have more courage and hope, and say, that my body is to be interred. That you may inter as you please, and in the manner that is most conformable to our laws and customs.

Having spoke thus, he rose and went into the next room to bathe. Crito followed him, and he desired we should attend him. Accordingly we all attended him, and entertained ourselves one while with a repetition and farther examination of what he had said, another while in speaking of the miserable state that was before us. For we all looked upon ourselves as persons deprived of our good father, that were about to pass the rest of our life in an orphan-state. After he came out of the bath, they brought his children to him; for he had three, two little ones, and one that was pretty big: and the women of his family came all in to him. He spoke to them some time in the presence of Crito, gave them their orders, and ordered them to retire, carry his children along with them, and then came back to us. It was then towards sun-setting, for he had been a long while in the little room.

When he came in, he sat down upon his bed, without saying much: for much about the same time the officer of the eleven Magistrates came in, and drawing near to him, Socrates, says he, I have no occasion to make the same complaint of you, that I have every day of those in the same condition; for as soon as I come to acquaint them, by orders from the eleven Magistrates, that they must drink the poison, they are incited against me and curse me: but as for you, ever since you came into this place, I have found you to be the most even tempered, the calmest, and the best man that ever entered this prison; and I am confident that at present you are not angry with me: doubtless you are angry with none,
but

but those who are the cause of your misfortune. You know them without naming. On this occasion, Socrates, you know what I come to tell you; farewell, endeavour to bear this necessity with a constant mind. Having spoke thus, he began to cry, and turning his back upon us, retired a little. Farewel, my friend, says Socrates, looking upon him, I will follow the counsel thou givest me. Mind, says he, what honesty is in that fellow! During my imprisonment he came often to see me, and discoursed with me: he is more worth than all the rest: how heartily he cries for me! Let us obey him with a handsome mein, my dear Crito; if the poison be brewed, let him bring it; if not, let him brew it himself.

But, methinks Socrates, says Crito, the sun shines upon the mountains, and is not yet set; and I know several in your circumstances did not drink the poison till a long time after the order was given; that they supped very well, and enjoyed any thing they had a mind to: wherefore I conjure you not to press so hard; you have yet time enough.

Those who do as you say, Crito, says Socrates, have their own reasons; they think it is just as much time gained: and I have likewise my reasons for not doing so; for the only advantage I can have by drinking it later, is to make myself ridiculous to myself, in being so foolishly fond of life as to pretend to husband it in the last minute, when there is no more to come. Go then, my dear Crito, and do as I bid you do, and do not vex me any longer. Whereupon Crito gave the sign to the slave that waited just by. The slave went out, and after he had spent some time in brewing the poison, returned, accompanied by him that was to give it, and brought it all together in one cup. Socrates seeing him come in; that is very well, my friend, says he: but what must I do? For you know best, and it is your business to direct me.

You have nothing else to do, says he, but whenever you have drank it, to walk until you find your legs stiff, and then to lie down upon your bed. This is all you have to do. And at the same time he gave him the cup: Socrates took it, not only without any commotion, or change of colour or countenance, but with joy; and looking upon the fellow with a steady and bold eye, as he was wont to do, What do you say of this mixture, says he; is it allowable to make a drink-offering of it? Socrates, replied the man, we never brew more at once, than what serves for one dose. I under-
stand

stand you, says Socrates: but at least it is lawful for me to pray to the gods, that they would bless the voyage and render it happy. This I beg of them with all my soul. Having said that, he drank it all off, with an admirable tranquillity and an inexpressible calmness.

Hitherto we had, almost all of us, the power to refrain from tears; but when we saw him drink it off, we were no longer masters of ourselves. Notwithstanding all my efforts, I was obliged to cover myself with my mantle, that I might freely regret my condition; for it was not Socrates's misfortune, but my own, that I deplored, in reflecting what a friend I was losing. Crito, who likewise could not abstain from crying, had prevented me, and risen up. And Apollodorus, who scarce ceased to cry during the whole conference, did then howl and cry aloud, insomuch that he moved every body. Only Socrates himself was not at all moved: on the contrary, he chid them; What are you doing, my friends, says he? What! such fine men as you are! O! Where is virtue? Was not it for this reason that I sent off those women, for fear they should have fallen into those weaknesses; for I always heard it said, that a man ought to die in tranquillity, and blessing God? Be easy then, and shew more constancy and courage. These words filled us with confusion, and forced us to suppress our tears.

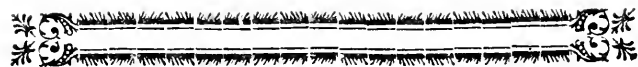
In the mean time, he continued to walk, and when he felt his legs stiff, he lay down on his back, as the man had ordered him. At the same time, the same man that gave him the poison, came up to him, and after looking upon his legs and feet, bound up his feet with all his force, and asked him if he felt it? He said, No. Then he bound up his legs; and having carried his hand higher, gave us the signal that he was quite cold. Socrates likewise felt himself with his hand, and told us, that when the cold came up to his heart, he should leave us. All his lower belly was already frozen: and then uncovering himself, for he was covered, Crito, says he, (these were his last words) We owe a cock to Æsculapius, discharge this vow for me, and do not forget it. It shall be done, says Crito, but see if you have any thing else to say to us. He made no answer, and after a little space of time, departed. The man who was still by him, having uncovered him, received his last looks, which continued fixed upon him. Crito, seeing that, came up and closed his mouth and eyes.

This,

This, Echecrates, was the exit of our friend, a man, who beyond all dispute, was the best, the wisest, and the justest of all our acquaintance.* *Plato.*

* It is remarkable that God quickly gave all the Athenians to know the difference between the fate of Socrates and that of his judges. The Athenians repented their putting to death an innocent person, and publicly lamented the loss of him, whom they had condemned by a public sentence. The schools and places for exercise were shut up; Socrates's statue was erected, and a chapel consecrated to his memory; and his accusers prosecuted. Melitus was torn in pieces, Anytus was expelled the Heraclea where he sheltered; and all the abettors of the conspiracy, were looked upon as cursed, and excommunicated; and reduced to such a pitch of despair, that most of them laid violent hands on themselves.

END OF THE TWELFTH BOOK.



A P P E N D I X :

CONTAINING

An EPITOME of the LIVES of the APOSTLES and PRIMITIVE FATHERS, with all the genuine Epistles of Clemens Romanus, Ignatius, and Polycarp: To which are added Extracts from several other of the Fathers, who lived before the Council of Nice.

I N T R O D U C T I O N.

THE following Epistles and Extracts, from the prime of Christian antiquity, are subjoined to this Compilation, that the younger Reader may have an opportunity of seeing at one view, what were esteemed the genuine doctrines of the gospel in its first and purest days. It is well known, that Clement, Ignatius, and Polycarp, lived in the Apostolic age, and were, if not Apostles themselves, at least Disciples of the Apostles: that Barnabas, Hermas, Justin Martyr, Tertullian, Minutius Felix, Athenagoras, and others of the Fathers, lived near that time, and had opportunities, not only of consulting the writings of the Old and New Testament, in common with other Christians, but of conversing freely and intimately with those who had been Disciples of the Apostles. These writers will bid fair, therefore, to be best acquainted with what were their real opinions and practices, in every respect. If we embrace the
same

same doctrines and follow the same practices that they did, it is exceedingly probable we understand the Holy Scriptures rightly: and if we embrace doctrines and practices different from them, it is equally probable we understand them improperly. These precious Remains of those great and good men, are therefore recommended to the serious perusal of the Christian Reader, not as inspired writings, but as a sort of clue, and the very best we know of, to come at the mind and will of the Spirit in the Sacred Code. We must acknowledge, however, that though these and other Remains of the Fathers are extremely useful, and contain many of the most pure and glowing sentiments, yet there is a certain something in them all, which betrays human infirmity. They seem as much inferior to the books of the New Testament, as the apocryphal scriptures are to the writings of the Old; but yet they were extraordinary men, and their Works are very valuable. And it is remarkable, that when the Apostles of our Lord were taken off the stage, by the hands of cruel and wicked princes, he had not only furnished himself with a number of men, who had been educated in all the wisdom then in the world, to continue the work the Apostles had so nobly begun, but provided, amidst the almost universal wreck of learning and books, which took place in the following dark ages, that so many of their writings should be preserved, as were necessary to inform us how the Scriptures were originally understood. This conduct in the great Head of the church seems wise and gracious. If Josephus was raised up by Providence, trained and qualified, and then almost miraculously preserved, to give us an account of the state of the Jews, and to shew us, though undesignedly, the accomplishment of the prophecies, as learned men have gratefully acknowledged, I can see no good reason why we may not attribute the abilities, the learning, and extraordinary endowments of these great men, notwithstanding their imperfections, to the same all-wise and over-ruling Providence. For my part, on a review of the Divine conduct herein, I find myself constrained to exclaim with the admiring Apostle; "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

I am not unaware, Christian Reader, that the Fathers of the church are by many persons in our day greatly neglected, and by others highly despised: but that they are neglected by any, I will be bold to say, is their misfortune; and, that they are despised by any, is owing to their ignorance and folly.

folly. For, with all their defects, they appear to have been men of a larger size, and of a more noble spirit, than the generality, even of the best of the Moderns. There is, I grant, a certain polish in the exterior of many of the Writers in our day, and a justness and accuracy in our interpretations of Scripture, that they don't seem to have attended to; but for greatness of soul, a noble generous way of thinking and acting, and a fine legitimate kind of enthusiasm, they were greatly our superiors. And then as to matters of fact, what were the doctrines and practices of the Apostles, I think, they are the most unexceptionable witnesses. The intelligent Christian, and inquisitive scholar, but especially the young Divine, would certainly do well, therefore, to place the genuine writings of these great and good men in the next rank to the Holy Scriptures, and read and study them as such. But because the opinion of a private individual will weigh little with the persons into whose hands these volumes may happen to fall, I shall add the words of a few respectable characters, to corroborate what I have here advanced as my own sentiment.

I. VINCENTIUS LIRINENSIS.

I HAVE been at great pains, and often made it my particular business, to consult very many persons of the highest rank for piety and learning, about a certain general rule, to distinguish the true catholic faith from the depravations of heresy; and after repeated inquiries, the sum of all their answers amounted to this; That if I, or any other Christian, would discover the artifice of growing heretics, and keep out of their snares, and continue perfectly sound in the right faith, the way, by God's grace, is to secure it upon these two foundations: First, Upon the authority of Holy Scripture; and after that, Upon the tradition of the catholic church.

But here, perhaps, a man may ask this question, Since the Canon of Scripture is compleat, and more than sufficient in every respect, what need is there for adding the sense of the catholic church to such a perfect rule? To which question I answer, that there is good reason for such addition; because the Sacred Writings, having a sublime sense, all understandings cannot reach it alike; but one expounds the Divine Oracles after this manner, and another after that; insomuch, that there are almost as many opinions about the true meaning, as there are expositors. For instance, Novatianus interprets one way, Photinus another, Sabellius another,
Donatus

Donatus another, Arius another, Eunomius, Macedonius another, Apollinaris, Priscillianus another, Jovianus, Pelagius, Celestius another; and, in fine, Nestorius another. And therefore, under so great difficulties, in such a perplexity of various error, I hold it extremely necessary to apply the sense of the catholic church to the Scriptures, as a rule to a line, and as a clue to conduct us in this labyrinth of opinions.

And for us who are in the bosom of the catholic church, it ought to be our first and principal care to chuse such doctrines, as we find to have been believed in all places, at all times, and by all the faithful. For there is nothing truly and properly catholic, but what truly and fully comprehends all these. And we are thus catholic, when we follow Universality, Antiquity, and unanimous Consent: but we follow Universality, when we profess that only to be the true faith, which is professed by the church all the world over. In like manner we are followers of Antiquity, when we religiously adhere to that sense of Scripture, which manifestly obtained amongst the holy Fathers, our predecessors. And lastly, we follow Consent, when we embrace the definitions and opinions of almost all, if not all, the bishops and teachers in the ancient church. *Commonitory concerning the Rule of Faith.*

2. MARTINUS CHEMNITIUS.

PER UTILE, imo necessarium est, ut ad lectionem Patrum accessurus, habeat antea informatam in animo methodum, et sciat, quid singulis sit præcipuum, et quasi emineat, ac ubi cavendi sint scopuli.

De Lectione Patrum.

3. JEROM ZANCHIUS.

HOC ego ingenuè profiteor talem esse meam conscientiam, ut a veterum Patrum sive dogmatibus, sive Scripturarum interpretationibus non facile nisi vel manifestis Sacrarum Litterarum testimoniis, vel necessariis consequentiis, apertisque demonstrationibus convictus atque coactus discedere queam: sic enim acquiescit mea conscientia, et in hac mentis quiete cupia etiam mori.—A quibus, præsertim ubi plerique omnes consentiant, me pro meâ teneâ conscientiam deflectere non audere, toti ecclesiæ Christi ingenuè confiteor.

Epistola ante Confessionem Fidei.

4. REV. WILLIAM CHILLINGWORTH, M. A.

THE question whether such or such a book be canonical Scripture, though it may be decided negatively out of Scripture, by shewing apparent and irreconcilable contradictions between it and some other book confessedly canonical: but affirmatively it cannot, but only by the testimonies of the ancient churches; any book being to be received as undoubtedly canonical, or to be doubted of as uncertain, or rejected as apocryphal, according as it was received, or doubted of, or rejected by them. *Works.*

5. BISHOP BEVERIDGE.

DEUS opt. max. ecclesiæ suæ in terris militanti semper prospiciens, etiam antiquissimos commentarios incolumes integrosque nobis servavit: adeo ut mirificam ejus hæc in re providentiam nunquam satis admirari possimus: primò quidem quod tot libri adversis adeo ac turbulentis temporibus a Christianis conscriberentur; et deinde quod post tot revolutionum labyrinthos usque ad nostram ætatem pervenirent. Ne longiùs enim ab Apostolis abeamus, quot, quantaque volumina tribus prioribus post eos seculis elaborata etiamnum extant? Eusebius Cæsariensis, S. Athanasius Alexandrinus, Hilarius Pictaviensis, Optatus Milevitanus, Cyrillus Hierosolymitanus, Basilius Magnus, Gregorius Nazianzenus et Nyssenus, Epiphanius, Ambrosius Mediolanensis, Hieronymus, Theophilus Alexandrinus, Rufinus, Gaudentius, Aurelius Prudentius, Augustinus Hipponensis, Marius Mercator, Chrysostomus, Severus Sulpitius: Habemus etiam egregia sane opera Lactantii, Arnobii, Dionysii Alexandrini, Gregorii Thaumaturgi, et D. Cypriani, qui secundo post Apostolos labente seculo, adeoque ante confessum Nicænum claruerunt: habemus ampla satis volumina ab Origene, Clemente Alexandrino, et Tertulliano eodem ineunte seculo conscripta; quibus æqualis ætate fuit et Minutius Felix. Habemus insuper ecclesiastica Irenæi, Tatiani, Theophili Antiocheni, Athenagoræ et Justini Martyris monumenta, proximo post Apostolos seculo elaborata, et aliorum complurium fragmenta ecclesiasticæ Eusebii historiæ interserta. Habemus denique veneranda admodum S. Polycarpi, Ignatii, et Clementis Romani (fortasse etiam et Hermæ) opuscula, qui omnes cum ipsis Domini Apostolis conversati sunt. Adeo ut admirabilem quandam rerum ecclesiasticarum continuationem feriemque ab ipso apostolico ad quartum seculum, et sic deinceps usque ad hæc nostra tem-

pora, a doctissimis cujusque ætatis viris contextam habeamus, unde perpetuum ac unanimem universalis ecclesiæ tam in doctrinâ quàm disciplinâ consensum nobis hodieque haurire licet.

*Codex Canonum Ecclesiæ Primitivæ
vindictatus ac illustratus.*

6. MONSIEUR DAILLÉ.

THERE is no question to be made, but that the Christian religion was more pure, and without mixture, in its beginnings and infancy, than it was afterwards in its youth and progress, it being the ordinary course of things, to contract corruptions more or less, according as they are more or less removed from their first institution. Now I cannot believe, that any faithful Christian will deny, but that Christianity was in its height and perfection in the time of the blessed apostles. And indeed it would be the greatest injury that could be offered them, to say, that any of their successors have either had a greater desire, or more abilities to advance Christianity, than they had. It will hence follow then, that those times which were nearest to the apostles, were necessarily the purest, and least subject to suspicion of corruptions, either in doctrine, or in manners, and Christian discipline; it being but reasonable to believe, that if there be any corruptions crept into the Church, they came in by little and little, and by degrees, as it happens in all other things.

Right Use of the Fathers.

7. BISHOP BULL.

THIS is the best, yea the only way of ending our most unhappy controversies, which have rent the church of Christ in so many parts, if next to the Scriptures, we would receive and reverence the most pure and primitive antiquity, and persuade others to the same practice, and religiously follow the agreeing judgment of the ancient doctors approved by the catholic church, and especially of them who were nearest to the Apostolical age, wheresoever this can be found, which is to be found in all those points that are of any great moment.

Nelson's Life.

8. REV. WILLIAM CAVE, D. D.

WE have in the Fathers of the church the most admirable examples of a divine and religious life, of a real and unfeigned piety, a sincere and universal charity, a strict temperance and sobriety, an unconquerable patience and submission

mission clearly represented to us. And the higher we go, the more illustrious are the instances of piety and virtue. For however later ages may have improved in knowledge, experience daily making new additions to arts and sciences, yet former times were most eminent for the practice and virtues of a holy life. The divine laws while newly published, had a stronger influence upon the minds of men, and the spirit of religion was more active and vigorous, till men by degrees began to be debauched into that impiety and profaneness, that in these last times have over-run the world.

Lives of the Fathers.

9. REV. DR. JOHN ERNEST GRABE.

THIS learned man, after taking his master of arts degree, devoted himself to the study of divinity, and read the works of the Fathers with the utmost attention. These he took first into his hand as the best masters and instructors upon the important subject of religion. He was fond of their principles and customs, and that fondness grew into a kind of unreserved veneration for their authority.

New and General Biographical Dictionary.

10. REV. WILLIAM REEVES, M. A.

NOTWITHSTANDING the ingrate and dishonest practices of some late unchristian critics, the Fathers must be allowed not to have been behind hand in the common advantages of men; for their writings speak them to be as great by nature and education, of as much point and solidity, penetration and brightness, and every human way as well adjusted for Defenders of the Faith, as any reasoners of the hugest size in these declining ages of the world.

Primitive Apologies.

11. REV. CHARLES LESLIE.

NOTHING can contribute more towards promoting the service of Christ in this degenerate age, than to acquaint men with the histories of the church, and the works of the Fathers in the primitive times.

Letter to Mr. Parker.

12. REV. DR. GEORGE HICKES.

ALL Students in divinity should be convinced, how necessary it is to read the ancient Fathers, in order downward from the Apostolical age.

Letter to Mr. Nelson.

13. ARCHBISHOP WAKE.

WE ought to look upon the writings of the Apostolical Fathers, though not of equal authority with those which we call in a singular manner The Holy Scriptures, yet worthy of a much greater respect than any composures that have been made since; however men may seem to have afterwards written with more art, and to have shewn a much greater stock of human learning, than what is to be found, not only in their writings, but even in the sacred books of the New Testament itself.

Genuine Epistles of the Apostolical Fathers.

4. REV. NATHANIEL MARSHALL, L. L. B.

WHEN the sense of Scripture is disputed, upon any article of moment, it cannot but be of consequence to know what the churches thought of it, which had the presence and conversation of the apostles to set them right in any mistaken construction of their doctrine, whether delivered to them by word or writing. Their unanimity in such articles, during the three first ages, and their care to prevent innovations, or to bear testimony against them, when they could not be prevented, are considerable arguments in favour of the truths, which were so preserved by them. And the writers, who lived within that period, are very full and competent witnesses to us of their sentiments; and their integrity in reporting them, is instead of a thousand other excellencies.

Preface to Cyprian's Works.

15. REV. DR. DANIEL WATERLAND.

THE Works of the Fathers will be held in great esteem and veneration, while every weak attempt to blast their credit, will meet with what it justly deserves; I was going to say what, but it may sound severe.

Defence of the Queries.

16. REV. SAMUEL HORSLEY, L. L. D.

THE reasonableness of our faith will be best understood from the writings of the Fathers of the three first centuries. And amongst these the Platonists of the second age deserve particular attention; for the great perspicuity with which in general they expound the faith, and the great ability with which they defend it.

Charge.

These truly respectable Testimonies ought, I think, to have much weight with every Christian, who wishes to understand his

his

his religion, but especially with young Divines, and Candidates for Holy Orders. In the first place, the Scriptures should be thoroughly read, and well digested, if possible, in their original languages. When this is done, and difficulties occur, and doubts arise, concerning any particular doctrine or practice, recourse must be had to the Christian Fathers, who immediately succeeded the Apostles. We should see how they understood the Scriptures upon the point in question, and abide by their determination. It is necessary for this purpose, that such of them as lived within the three first centuries should be well read, and extracts made from them upon every leading and important subject. This should be carefully done in chronological order; because the farther from the fountain, the more muddy and impure the streams. We should do well, therefore, to lay all their genuine writings before us, and peruse them nearly in the following order :

1. Clemens Romanus.
2. Barnabas.
3. Ignatius.
4. Hermas.
5. Polycarp.
6. Justin Martyr.
7. Theophilus of Antioch.
8. Irenæus.
9. Clemens Alexandrinus.
10. Minutius Felix.
11. Athenagoras
12. Tertullian.
13. Origen.
14. Cyprian.

After the writings of these venerable men have been carefully and repeatedly perused, it will reward the reader's toil, if leisure and opportunity are granted, to proceed in the same manner through all the Authors of reputation in the following ages down to the Reformation, always keeping his eye upon the Bible, and bringing every principle to be tried by that touchstone, as explained by the Writers of the three first ages. Much chaff, wood, hay, and stubble, it is true, will be found in them, but yet there is sterling worth enough to reward his pains in many of them, especially in

1. Eusebius.
2. Athanasius.

3. Basil.
4. Gregory Nazianzen.
5. Ambrose.
6. Chrysoftom.
7. Arnobius.
8. Lactantius.
9. Jerome.
10. Augustine.
11. Macarius, &c.

The task, to be sure, is considerable, even to look through such a number of musty Folios; and to read them so as to obtain a competent knowledge of their several contents much more so: but how can a young man, whatever his destination in life may be, who has first laid a good foundation in classical and philosophical learning at the school and university, spend his leisure hours better, than in furnishing his mind with the treasures of past ages? I said, his leisure hours; because it would be criminal to neglect any of the essential duties of life for the sake of attainments, which, however useful or agreeable they may be, must be acknowledged unessential.

The Works of the indefatigable Fabricius, and of our countryman Cave, will be of great use to those who are desirous of taking a general view of the learning of the several ages since the commencement of Christianity. The latter of these learned men has distinguished the several centuries by names expressive of what they were most remarkable for, and tells us how many, and what, Writers flourished in each of them. From the birth of our Saviour to the Reformation he has found near 1500 Authors of one kind or another: which is not quite one for each year, upon an average. His arrangement stands thus:

1. Sæculum Apostolicum.
Continet Scriptores 23.
2. Sæculum Gnosticum.
Scriptores Ecclesiast. 58.
Gentiles 7.
3. Sæculum Novatianum.
Scriptores Ecclesiast. 36.
Gentiles 2.
4. Sæculum Arianum.
Scriptores Ecclesiast. 111.
Gentiles 7.
5. Sæculum

5. Sæculum Nestorianum.
Scriptores Ecclesiast. 181.
Gentiles 2.
6. Sæculum Eutychianum.
Scriptores Ecclesiast. 108.
Gentiles 3.
7. Sæculum Monotheticum.
Scriptores 79.
8. Sæculum Eiconoclasticum.
Scriptores 45.
9. Sæculum Photianum.
Scriptores 114.
10. Sæculum Obscurum.
Scriptores 44.
11. Sæculum Hildebrandinum.
Scriptores 87.
12. Sæculum Waldense.
Scriptores 157.
13. Sæculum Scholasticum.
Scriptores 111.
14. Sæculum Wicklevianum.
Scriptores 120.
15. Sæculum Synodale.
Scriptores 161.
16. Sæculum Reformatum.
Scriptores 28.

I leave the Reader to denominate the 17 and 18 centuries as he thinks proper. It is certain the Writers are numerous, and the progress in science considerable. One would hope too, the time is hastening on, when "the knowledge of the Lord shall cover the earth, as the waters cover the channels of the sea."

Such a course of study as is here recommended, accompanied with diligence in our proper function, and piety and decorum in our general behaviour, would yield a satisfaction to the mind which the greatest affluence or preferments can never bestow. The man is not much to be pitied, however obscure his station, who is favoured with the necessaries of life, a mind formed for literary pleasures, and the satisfactions that true religion yield. It is a mistaken notion, to suppose that great riches and large preferments, whether in church or state, contribute to the happiness of men. Where

is happiness to be found? said a late author: where is her dwelling place? Not, where we seek her, and where we expect to find her. Happiness is a modest recluse, who seldom shews her lovely face, in the polite, or in the busy world. She is the sister and the companion of religious wisdom. Among the vanities and the evils, which Solomon beheld under the sun, one is, an access of temporal fortunes to the detriment of the possessor: whence it appears, that prosperity is a dangerous thing, and that few persons have an head strong enough, or an heart good enough, to bear it. A sudden rise from a low station, as it sometimes shews to advantage the virtuous and amiable qualities, which could not exert themselves before; so it more frequently calls forth and exposes to view those spots of the soul, which lay lurking in secret, cramped by penury, and veiled with dissimulation.

An honest and sensible man is placed in a middle station, in circumstances rather scanty than abounding. He hath all the necessaries, but none of the superfluities, of life; and these necessaries he acquires by his prudence, his studies, and his industry. If he seeks to better his income, it is by such methods, as hurt neither his conscience nor his constitution. He hath friends and acquaintances of his own rank; he receives good offices from them, and he returns the same. As he hath his occupations, he hath his diversions also; and partakes of the simple, frugal, obvious, innocent, and chearful amusements of life. By a sudden turn of things, he grows great; in the church, or in the state. Now his fortune is made; and he says to himself, The days of scarcity are past, the days of plenty are come, and happiness is come along with them. Mistaken man! it is no such thing. He never more enjoys one happy day, compared with those which once shone upon him. He discards his old companions, or treats them with cold, distant, and proud civility. Friendship, free and open conversation, rational inquiry, sincerity, contentment, and the plain and unadulterated pleasures of life, are no more: they departed from him along with his poverty. New connections, new prospects, new desires, and new cares, take place, and engross so much of his time and of his thoughts, that he neither improves his heart nor his understanding. He lives ambitious and restless, and dies—Rich.*

If an Epitome of the Lives of the Apostles and Primitive Fathers accompany the Epistles and Extracts, the younger Reader will have a clearer idea of the state of things in these early ages of the Gospel.

APPENDIX.

* See Dr. Jortin's Adversaria.



A P P E N D I X.

AN EPITOME OF THE LIVES OF THE APOSTLES AND PRIMITIVE FATHERS, WITH EPISTLES, AND EXTRACTS FROM THE WRITINGS OF MANY OF THEM.

1. An Epitome of the Lives of the Apostles and Primitive Fathers.

1. ST. PETER.

THIS Apostle was born at Bethsaida, a town of Galilee. His father's name was Jonah, probably a fisherman. Peter was brought up to his father's occupation, and was called from it to be an Apostle. He was sent out with an especial commission to preach the gospel to the Jews. His labours being attended with abundant success for about 35 years, he was crucified at Rome with his head downwards, A. D. 65.

2. ST. ANDREW,

WAS the brother of Peter, and of the same occupation. When he had been called to the Apostleship by our Lord, he became a laborious and successful fisher of men. And after several years noble strife in the cause of his divine Master, in the northern parts of Asia, he was first miserably scourged, and then crucified upon a cross in the form of an X, at Patræ in ancient Greece, by Ægeas, Proconsul of Achaia. The time when he suffered martyrdom is not upon record.

3. ST. JAMES, THE GREAT,

WAS born in Galilee, near the sea of Tiberias. His father's name was Zebedee, his mother's Salome. He was cousin to our Lord, and brought up to the employment of Peter and Andrew, whose partner in the trade of fishing he appears to have been. A favourite disciple of his blessed master, he was one of the highly favoured three who were admitted to every private scene. He had the honour also of being the very first of the Apostles, who fell a martyr to his zeal and fidelity in the cause of the gospel, being beheaded at the command of king Herod, A. D. 41. Soon after, his murderer was smitten with an incurable disorder, was eaten with worms, and died a most miserable death.

4. ST. JOHN,

WAS the brother of James, the Great; of the same occupation, and called at the same time with him to the Apostolate. He had the honour of being the disciple whom our Saviour peculiarly loved, and favoured with the highest degree of confidence, both living and dying. His apostolic labours were principally in Asia, where he preached the gospel with much success. He is said to have been thrown into a caldron of boiling oil by the command of Domitian; but escaping from thence unhurt, he was banished into the island of Patmos, where he wrote the book of Revelation. After the death of Domitian he was restored again to his wonted labours in the Provinces of Asia, where he continued to preach the gospel, and to superintend the several churches in that quarter to a good old age, and is generally supposed to be the only one of the Apostles who died a natural death. This happened about the year of our Lord 100, near 70 years after his crucifixion.

5. ST. PHILIP,

WAS born at Bethsaida, the city of Andrew and Peter, and probably of the same occupation. He had the honour of being first called to the Apostolic office. In the distribution of the several regions of the world made by the Apostles in which to labour, Upper Asia fell to his lot, where he preached with much zeal and activity for several years. At length he came to Hierapolis in Phrygia, a rich and populous city, where he was first scourged, and then hanged, by the magistrates of the city, for the opposition he had made to their idolatrous worship.

6. ST.

6. ST. BARTHOLOMEW,

IS generally supposed to be the same person as Nathaniel of Cana in Galilee. We are no where told in Scripture what his employment was; but it is not improbable he was a fisherman, along with several other of our Lord's companions. His simplicity and zeal were very remarkable, the former entitling him to the appellation of an Israelite indeed, in whom was no guile, and the latter carrying him as far as the Indies to preach the gospel, and convert sinners from the error of their ways. After many toils and much persecution, he was at last flayed alive, and then crucified at Albanople, in the greater Armenia, by the governor of the place.

7. ST. THOMAS,

IT is certain, was a Jew, and in all probability a Galilean. He was born of mean parents, who brought him up to the trade of fishing. After he had been called to the office of an Apostle, he was remarkable for his diffidence and incredulity: but after our Lord's ascension he was fully satisfied, and preached the gospel with great boldness to the Medes, Persians, Carmans, Hyrcani, Bactrians, and the neighbouring nations. Having had much success in making converts from Pagan idolatry, the Bracmans were so enraged, that they entered into a conspiracy, followed him into the place of his retirement, and while he was intent at prayer, they first loaded him with darts and stones, till one of them coming nearer than the rest, ran him through the body with a lance.

8. ST. MATTHEW,

CALLED also Levi, was born in Galilee, of Alpheus and Mary, a kinswoman to the blessed virgin. His business was that of a Tax-gatherer to the Romans, an office of trust and reputation among them, but of very bad report among the Jews. After he was elected to the Apostolate, he continued with the rest till our Lord's ascension, and then for the first eight years at least preached up and down Judea. Afterwards he is generally supposed to have published the glad tidings of salvation in Asiatic Ethiopia, lying near to India. Most probably he suffered martyrdom at Naddaber, a city in Ethiopia, but by what kind of death is altogether uncertain.

9. ST.

9. ST. JAMES, THE LESS,

WAS the son of Joseph, the reputed father of our Lord, by a former wife. The time, and place of his birth, and calling, are not certainly known. He appears however to have been a person of great consideration among the Apostles: and such was his general reputation for integrity, that after he was made bishop of Jerusalem, he was commonly called *The Just*. After having lived in great reputation for sanctity of life and manners, to a good old age, he was thrown from the battlements of the temple by the Scribes and Pharisees. And not being quite killed by the fall, but recovering himself so far as to get upon his knees to pray for his murderers, they loaded him with a shower of stones, till at length one, more mercifully cruel than the rest, beat out his brains with a fuller's club. This happened in the 96 year of his age, and about 24 years after our Lord's ascension into heaven.

10. ST. SIMON, THE ZEALOT,

IS by some said to have been the brother of James the Less. After the dispersion of the Apostles to preach the gospel, he directed his course towards Egypt, thence to Cyrene, Mauritania, and Lybia. He afterwards crossed over into the western isles, and at length arrived at Britain: and having enlightened the minds of many with the doctrine of the gospel, he was crucified by the infidels, and buried in this country.

11. ST. JUDE,

CALLED also Lebbeus and Thaddeus, was the son of Joseph by his first wife, and consequently brother to our blessed Saviour. He first preached the gospel up and down Judea, in conjunction with the other Apostles, and then through Samaria, Idumea, Arabia, and the neighbouring countries. Afterwards he is said to have travelled through Syria, and Mesopotamia, and into Persia; where, after great success in his ministry for many years, he was at last for his free and open reproving the superstitious rites and usages of the Magi, cruelly put to death.

12. ST. MATTHIAS,

WAS one of the seventy disciples, and chosen into the college of the Apostles upon the death of Judas Iscariot.

Various

Various are the accounts of his labours. It is generally related, however, that after he left Judea, with the rest of the Apostles, he laboured with much success in several parts of Asia, but principally in Asia Minor, about Cappadocia, among a fierce and savage people, where he received the crown of martyrdom, about the year of our Lord 61, near thirty years after his ascension.

This is an Epitome of the Lives, Sufferings, and Deaths of the 12 Apostles of our blessed Lord and Saviour Jesus Christ. Let us take a brief view of some of the chief of their fellow-labourers in the same glorious warfare. And first,

13. ST. PAUL.

THIS great man was called to the office of an Apostle, about 12 months after our Lord's ascension into heaven, by a miraculous revelation. He was born at Tarsus, a city of Cilicia, and had the privilege of a learned education. After his conversion he continued to preach the gospel among the Gentile nations, with indefatigable zeal, and astonishing success, for about 32 years, and then was beheaded at Rome by order of Nero, in the 68 year of his age, and in the year of our Lord 65.

14. ST. LUKE,

THE friend and companion of St. Paul, was born at Antioch in Syria, where he was brought up to every kind of learning. He applied himself more particularly to physic and painting, in which he is said to have arrived at a considerable degree of eminence. It is supposed he received the crown of martyrdom at Rome, not long after the death of St. Paul.

15. ST. MARK.

AS St. Luke had been the particular friend and companion of Paul, so St. Mark was the particular friend and companion of Peter. For some time he preached the gospel in conjunction with him in Italy, and at Rome. Afterwards he left St. Peter, and went to Alexandria, where he laboured with great fidelity and success, as well as in several other parts of Africa. After having traversed the countries of Lybia, Marmorica, Pentapolis, and others thereabout, he returned to Alexandria, where the enraged Pagans, at a feast
of

of their god Serapis, seized him, when engaged in the solemn celebration of divine worship; and binding his feet with cords, dragged him through the streets, and the most craggy places to the Bucelus, a precipice near the sea, and then for that night shut him up in prison. Early the next morning the tragedy began again, dragging him about in the same manner, till his flesh being raked off, and his blood run out, his spirits failed, and he expired. This is supposed to have happened, A. D. 67.

16. ST. BARNABAS,

CALLED also *Joses*, was born at Cyprus. He was one of the 70 disciples, descended from the tribe of Levi, and brought up with St. Paul at the feet of Gamaliel. His labours and travels for the propagation of the gospel were very considerable and extensive. But returning at last to his native place again, he fell a sacrifice to the resentment of the Jews, who, after infinite tortures, stoned him to death. He is generally said to have been the author of an epistle which goes under his name, but I think it is extremely unworthy either of him or any other Apostolic writer.

17. ST. STEPHEN.

THE sacred story gives us no particular account either of the country or kindred of this holy man. He was, however, certainly a Jew, and probably one of the 70 disciples; a man of great zeal and piety, and endued with extraordinary measures of the Divine Spirit. He had the peculiar honour of being the first person after our Saviour's ascension into heaven who shed his blood in his cause. This happened at Jerusalem within twelve months of his master's crucifixion.

18. ST. PHILIP, THE DEACON AND EVANGELIST,

IS often confounded with St. Philip the Apostle: they are however quite different persons, the former being one of the 70 disciples, and chosen to be one of the seven deacons. After the death of Stephen he went and preached the gospel with much success at Samaria, and in the neighbouring villages; had the honour and happiness of converting and baptizing the Eunuch, and sending the gospel into the large and extensive kingdom of Ethiopia; and afterwards was miraculously carried to Azotus where he laboured in the word and doctrine for some time. Afterwards he removed to Cæsarea, which

which he made the place of his abode, and where he and his seven virgin daughters most probably died a peaceable death.

19. ST. TIMOTHY,

WAS born at Lystra, a noted city of Lycaonia. His father was a Greek, his mother a Jewess, named Eunice, daughter of the pious Lois. He was brought up from a child in the knowledge of the Holy Scriptures, and converted from Judaism to Christianity by the apostle Paul. He became for some time the companion of his spiritual father, and was made at last the bishop of Ephesus, where he suffered martyrdom through the fury of the Pagans.

20. ST. TITUS,

WAS born in Crete; and being sprung of noble parents, and of Greek extraction, his youth was dedicated to learning, and a liberal education. After he was grown up to years of maturity, he was converted by St. Paul, and became his companion in travel for a season. Afterwards he was constituted bishop of that celebrated island, where, after various services rendered to the churches in divers places, he is said to have died in peace at the 94 year of his age.

21. DIONYSIUS, THE AREOPAGITE,

WAS born at Athens, of a noble family, about the year of Christ 8. His education was suitable to his quality. He made vast improvements in all the learning of Greece, and was acquainted with almost every sect of philosophy. At twenty-five years of age he travelled into Egypt, taking along with him Apollonides, the rhetorician, afterwards master to Aristides, the Christian apologist. He fixed his residence at Heliopolis, a city not far from Alexandria. Here, as Suidas relates, he observed the eclipse at our Saviour's death, and cried out, Either the God of nature suffers, or else the frame of the world is like to be dissolved. Having prepared himself to serve his country, he returned to Athens, and was accordingly advanced to be a judge of the Areopagus. While in this honourable situation he was converted by the preaching of St. Paul; and after having travelled with him for three years, was made bishop of Athens. Eusebius says, that having settled a succession he went into France, and founded a bishop at Paris, and thence about the 90 year of his age returned into the East to converse with St. John at Ephesus,

Ephesus, and then again returned to Paris where he suffered martyrdom.

22. CLEMENS ROMANUS.

CLEMENS was born at Rome, son to one Faustus. He was converted by Barnabas, taught farther and baptized by Peter, and made Bishop of Rome by him, A. D. 92. Some years after he was banished by Trajan, and condemned to dig in the mines. Afterwards by the same emperor's command he was cast into the sea with an anchor fastened about his neck, A. D. 100. His genuine writings are an Epistle to the Corinthians, perfect: and a Fragment of another.

23. HERMAS,

IS generally supposed to be the same whom St. Paul mentions in his Epistle to the Romans. But who he was, what he did, and what he suffered for the sake of the Gospel, is in a great measure, if not altogether, unknown to us. He seems to have belonged to the church of Rome about the year 70 or 80.

24. SIMEON, BISHOP OF JERUSALEM.

SIMEON was the son of Cleophas, brother to Joseph, our Lord's reputed father, and, as some say, of Mary, sister to the virgin Mary.

His education was according to the order of the Rechabites. He probably received his instruction in the gospel under our Lord's own ministry, and was one of the 70 disciples. He was chosen bishop of Jerusalem after James. A. D. 62, fled from it when besieged by Titus, returned to it again A. D. 72, and suffered martyrdom for being of the line of David, A. D. 107.—His death concluded the Apostolic age.

25. IGNATIUS.

IGNATIUS's parentage and country are unknown. He was brought up with the Apostles in his younger years, became the disciple of St. John, and was made bishop of Antioch, A. D. 70. He was cast into prison, and tortured by order of Trajan, and devoured of wild beasts at Rome, A. D. 107.—His genuine writings are 7 Epistles.

26. POLYCARP,

WAS probably born at Smyrna, and was while young a disciple of St. John, and by him made bishop of Smyrna.

A. D.

A. D. 82. He was the Angel of the church to whom St. John writes with great commendation, in the beginning of Revelation. He was burnt alive in the 100 year of his age and in the year of our Lord 166.—His genuine writings are only one Epistle to the Philippians.

27. Q U A D R A T U S,

WAS probably born at Athens. He was an hearer of the Apostles, particularly St. John, and was made bishop of Athens, A. D. 118. By the violence of persecution he was driven from his charge, and went and preached the gospel at Magnesia, a city of Jonia, and there suffered martyrdom, A. D. 137.

28. J U S T I N M A R T Y R,

WAS born at Neapolis, a city of Palestine, A. D. 103. His father was one Pricus, a Gentile, who took care to have him instructed in all the learning and philology of the Heathen world. He was converted to christianity about the 30 year of his age, and for refusing to sacrifice to the Heathen gods he was first scourged and then beheaded at Rome, A. D. 167.—His genuine works are these seven. 1. His Exhortation to the Gentiles. 2. His Oration to the Greeks. 3. His first Apology. 4. His second Apology. 5. His book of the Divine Monarchy. 6. His Dialogue with Tryphon, the Jew. 7. His Epistle to Diognetus.

29. M E L I T O, B I S H O P O F S A R D I S,

WAS probably born at Sardis, and constituted bishop thereof, A. D. 159. Through his great zeal for religion he took a long journey to the East, probably to Jerusalem, to be certified of the books of the Sacred Canon. The time and manner of his death are unknown, though he died, and lies buried at Sardis. He was a great writer and a very laborious man, though no part of his works are come down to us excepting one short Epistle and some Fragments.

30. T A T I A N,

WAS born in Assyria, and trained in the learning and religion of the Heathen. He was a Sophist by profession, very profound in all branches of literature, and acquired great reputation by teaching rhetoric. Coming over to Christianity, he became the scholar of Justin Martyr, and preached the gospel in various places. Concerning his death nothing is certainly known.

31. THEOPHILUS, BISHOP OF ANTIOCH.

OF his birth we have no sure account. His parents were Gentiles, and his education accordingly. He was a studious inquisitive man; examined the Holy Scriptures for himself, was convinced of the truth of Christianity, and made bishop of Antioch, A. D. 168. He wrote many tracts, of which none are now extant but his discourses with Autolycus. He died A. D. 181. He was the first person that expressly applied the word Trinity to Father, Son, and Holy Spirit.

32. IRENÆUS, BISHOP OF LYONS,

IS supposed to have been a Greek, and born at Smyrna. He was brought up to human learning, and instructed in the Christian religion by Papias and Polycarp. He was made bishop of Lyons, A. D. 178, and beheaded by Severus, A. D. 202.—The only work of his which is extant is his book against Heresies.

33. PANTÆNUS, CATECHIST OF ALEXANDRIA.

THE parentage of Pantænus is unknown, though it is probable his education was at Alexandria. He was scholar to those who had seen the Apostles. His vast improvements and great eminency quickly recommended him to be master of the catechetical school at Alexandria, founded by St. Mark. By the intreaties of some Indian emissaries he took a journey into that country to instruct them in the Christian religion. After his return he reassumed the care of his school, and continued therein till his death, which was sometime before, A. D. 217.

34. CLEMENS ALEXANDRINUS,

WAS probably born and educated at Athens. He began his studies in Greece, continued them in Asia, and ended his days in Egypt. He was made catechist of Alexandria, A. D. 188, where he was tutor of Origen; and about A. D. 194, bishop. He retired from Alexandria to avoid the persecution of Severus, A. D. 202, and probably visited the eastern parts. Soon after we meet with him at Jerusalem, where he preached with great constancy and success. After this he went to Antioch, and from thence to Alexandria. When or how he died Antiquity is entirely silent; only 'tis concluded by learned men that he continued at Alexandria till about, A. D. 220. The principal of his works extant are three. 1. His Exhortation to the Gentiles. 2. His Christian Instructor. 3. His Various Discourses.

35. T E R-

35. TERTULLIAN, BISHOP OF CARTHAGE,

WAS born there. His father was a Centurion under the Proconsul of Africa, and educated his son in all sorts of learning, especially in the knowledge of the Roman laws. Being of an acute wit, and nicely inquisitive into the nature of things, and observing the efficacy Christianity had over the hearts and lives of men, he was thereby convinced of the truth and excellency of it, and thereupon forsook his Paganism, and was baptized, A. D. 196. After various changes and revolutions in his religious sentiments and conduct, he died at Carthage, A. D. 246, in about the 90th year of his age. He wrote a great number of books; and his Apology for Christianity is held in great esteem.

36. ORIGEN,

WAS born at Alexandria, A. D. 185. His father's name was Leonides, a good man, and a martyr. Under him he was educated in the grounds of all human literature, and especially in the principles of Christianity. Origen being but 17 years of age when his father was first imprisoned, went to him, and lest he should be moved by the thoughts of the deplorable state in which he was like to leave his widow and seven children, exhorted him to constancy and resolution under his severe trials. Having lost his father and his livelihood together, a rich lady of Alexandria communicated to his necessities, till his studies being completed, he began a public school for teaching the liberal arts. After many other troubles, and various important labours, he was imprisoned, and used in a very cruel manner, A. D. 250, by Decius. But the emperor dying unexpectedly, Origen was released from prison. His last years he spent at Tyre, and died there, A. D. 253, in the 69th year of his age. His writings are very numerous.

37. BABYLAS, BISHOP OF ANTIOCH.

HIS parentage and education are unknown. He was made bishop, A. D. 237: and Decius, the emperor, coming to Antioch was desirous of going to a Christian assembly, whereupon the bishop stood at the door and opposed him. For this the Emperor cast him into prison, and afterwards beheaded him, A. D. 250.

38. CYPRIAN, BISHOP OF CARTHAGE,

WAS born there towards the end of the second century. His parents and quality are unknown. He addicted himself to the study of eloquence, and was made public professor of rhetoric in that city. In this situation he continued many years, and was not converted from Paganism to Christianity till A. D. 246. After his conversion he sold the greatest part of his estate and gave it to the poor. Some time after he was made presbyter, and, A. D. 248, bishop of Carthage. Great were the trials and persecutions he underwent, and at last he received the crown of martyrdom, A. D. 258. Many of his writings are lost; most of those which remain are Epistles.

39. GREGORY, BISHOP OF NEOCÆSAREA,

WHERE he was born. His father was a zealot for Paganism, and took care to educate his son both in the religion and learning of the Gentiles. When he was about fourteen years of age his father died, and he became more inclined to Christianity, and became a pupil to the famous Origen, with whom he continued five years. He was made bishop, A. D. 239, laboured with much success for several years, and at last died in peace, A. D. 265. His genuine remains are, 1. His Eucharistical Panegyric to Origen. 2. His Metaphrase on Ecclesiastes. 3. His Canonical Epistle. 4. His Exposition of Faith.

40. DIONYSIUS ALEXANDRINUS,

WAS probably born at Alexandria. By what means he was converted is not known. He studied under Origen, was made catechist of Alexandria, A. D. 231, and bishop, A. D. 247. He met with great persecution, was banished into the deserts of Lybia, where he had much success in preaching the gospel. Upon the imprisonment of Valerian he returned home, A. D. 260, and died at Alexandria, A. D. 265. We have only some fragments of his Epistles, preserved in Eusebius's Ecclesiastical History.

41. ARNOBIUS,

WAS born in Africa, and educated in the Gentile learning of that age, wherein he became a great master. He was a fierce bigot for Paganism, which he maintained with all his wit and parts. In the year 303 he was convinced of his error, and converted to Christianity. When he died is uncertain, only we read of his being alive, A. D. 327. He wrote seven Books against the Gentiles, which are still extant.

42. LACTANTIUS,

42. LACTANTIUS,

WAS born in Italy of Gentile parents, who educated him in a very liberal manner. After he became a convert to Christianity, he wrote a book in defence of it against the Heathen, and died, A. D. 316.

43. EUSEBIUS, BISHOP OF CÆSAREA IN PALESTINE,

WAS born in Palestine about 265: Upon the persecution of Maximinus he retired into Egypt, where he was imprisoned, A. D. 309. In the year 313 he was constituted bishop of Cæsarea. Great disturbances arising in the church, Constantine called a general council, when 318 bishops met at Nice, A. D. 325, and drew up what is usually called the Nicene Creed. Eusebius had great honour and authority in this assembly. After writing many valuable works he died, A. D. 340.

44. ATHANASIUS, BISHOP OF ALEXANDRIA,

WAS born there, A. D. 293, and was chosen bishop A. D. 326. After a life of great labour and persecution he died in peace, A. D. 373.

45. HIBARY, BISHOP OF POICTIERS,

WAS born there, and made bishop, A. D. 354. After many toils and sufferings, he died, A. D. 367.

46. BASIL, BISHOP OF CÆSAREA, IN CAPPADOCIA,

WAS born in Pontus, A. D. 328, and brought up in every kind of learning. His writings are pretty numerous, and his style proper, perspicuous, significant, smooth and easy, and yet persuasive and powerful. He died, A. D. 378.

47. GREGORY NAZIANZEN, BISHOP OF
CONSTANTINOPLE,

WAS born in Cappadocia, A. D. 324. His father was bishop of Nazianzen, and brought him up in all kinds of good learning. His Works, consisting of both verse and prose, are very valuable, being both pious and eloquent. He died A. D. 389.

48. AMBROSE, BISHOP OF MILAN,

WAS probably born at Arles, a city in France, A. D. 333. Though he was brought up to the Law, he was, through the choice and importunity of the people, baptized, and consecrated bishop, A. D. 374. He had the honour of converting Augustine, and of being reckoned the first of the four great Doctors of the Latin church. His Works are voluminous. He died, A. D. 397.

49. EPIPHANIUS, BISHOP OF SALAMIS,

WAS born in Palestine, A. D. 316, and was made bishop, A. D. 366. His Writings are flat, the style being mean and insipid: but they contain several valuable fragments. He died, A. D. 403.

50. CHRYSOSTOM, BISHOP OF CONSTANTINOPLE,

WAS born at Antioch in Syria, A. D. 354, converted to Christianity about 372, and made bishop, A. D. 398. After a great fight of troubles and persecutions he died in banishment, A. D. 407. His Writings are many and valuable.

51. JEROME

WAS born of respectable parents in Dalmatia, about the year of our Lord 340, and brought up in every kind of secular knowledge. He was baptized, A. D. 362, ordained Presbyter, A. D. 374, and, after a life devoted to piety and learning, died at Bethlehem, in a monastery of his own founding, A. D. 420. His Writings are held in great estimation.

52. AUGUSTINE, BISHOP OF HIPPO,

WAS born in Africa, A. D. 355, was made bishop, A. D. 395, and died, A. D. 430. His Works are very voluminous. He was the first of the Fathers that wrote in defence of Predestination.*

* Cave's Lives of the Apostles and Primitive Fathers, from whence the above Epitome is mostly extracted, is a very valuable and entertaining Work, and ought to be in the hands of every Christian.

THE GENUINE REMAINS OF CLEMENS
ROMANUS, IGNATIUS, AND POLY-
CARP.

The Epistle of St. Clement to the Corinthians.

The church of God which is at Rome, to the church of God which is at Corinth, elect, sanctified, by the will of God, through Jesus Christ our Lord: grace and peace from the Almighty God, by Jesus Christ, be multiplied unto you.

BRETHREN,

THE sudden and unexpected dangers and calamities that have fallen upon us, have, we fear, made us the more slow in our consideration of those things which you enquired of us: as also of that wicked and detestable sedition, so unbecoming the elect of God, which a few heady and self-willed men have fomented to such a degree of madness, that your venerable and renowned name, so worthy of all men to be beloved, is greatly blasphemed thereby. For who that has ever been among you, has not experimented the firmness of your faith, and its fruitfulness in all good works? and admired the temper and moderation of your religion in Christ? and published abroad the magnificence of your hospitality? and thought you happy in your perfect and certain knowledge of the gospel? For ye did all things without respect of persons; and walked according to the laws of God: being subject to those who had the rule over you; and giving the honour that was fitting, to such as were the aged among you. Ye commanded the young men to think those things that were modest and grave. The women, ye exhorted, to do all things unblameable, and seemly, and with pure conscience; loving their own husbands, as was fitting: and that keeping themselves within the bounds of a due obedience, they should order their houses gravely with all discretion.

2. Ye were all of you humble minded, not boasting of any thing: desiring rather to be subject than to govern; to give than to receive, being content with the portion God had

had dispensed to you : and hearkening diligently to his word, ye were enlarged in your bowels, having his sufferings always before your eyes. Thus a firm, and blessed, and profitable peace was given unto you ; and an unfatiable desire of doing good ; and a plentiful effusion of the Holy Ghost was upon all of you, and being full of good designs, ye did with great readines of mind, and with a religious confidence stretch forth your hands to God Almighty ; beseeching him to be merciful unto you, if in any thing ye had unwillingly sinned against him. Ye contended day and night for the whole brotherhood ; that with compassion, and a good conscience, the number of his elect might be saved. Ye were sincere, and without offence towards each other ; not mindful of injuries : all sedition and schism was an abomination unto you. Ye bewailed every one his neighbour's sins, esteeming their defects your own. Ye were kind one to another without grudging ; being ready to every good work. And being adorned with a conversation altogether virtuous and religious, ye did all things in the fear of God : whose commandments were written upon the tables of your hearts.

3. All honour and enlargement was given unto you ; and so was fulfilled that which is written, “ My beloved did eat and drink, he was enlarged and waxed fat, and he kicked.” From hence came emulation, and envy, and strife, and sedition ; persecution and disorder, war and captivity. So they who were of no renown, lifted up themselves against the honourable ; those of no reputation against those that were in respect ; the foolish against the wise ; the young men against the aged. Therefore righteousness and peace are departed from you, because every one hath forsaken the fear of God ; and is grown blind in his faith ; nor walketh by the rule of God's commandments, nor liveth as is fitting in Christ : but every one follows his own wicked lusts ; having taken up an unjust and wicked envy, by which death first entered into the world.

4. For thus it is written : “ And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof : and the Lord had respect unto Abel and to his offering. But unto Cain, and unto his offering he had not respect. And Cain was very sorrowful, and his countenance fell. And the Lord said unto Cain, Why art thou sorrowful ? and why is thy countenance fallen ? If thou shalt offer aright, but not divide aright, hast thou not sinned ? Hold
“ thy

“ thy peace: unto thee shall be his desire, and thou shalt
 “ rule over him. And Cain said unto Abel his brother,
 “ Let us go down into the field. And it came to pass as
 “ they were in the field, that Cain rose up against Abel his
 “ brother, and slew him.” Ye see, brethren, how envy and
 emulation wrought the death of a brother. For this our fa-
 ther Jacob fled from the face of his brother Esau. It was this
 that caused Joseph to be persecuted even unto death, and to
 come into bondage. Envy forced Moses to flee from the
 face of Pharaoh, king of Egypt, when he heard his own
 countryman ask him, Who made thee a judge, and a ruler
 over us? Wilt thou kill me as thou didst the Egyptian yester-
 day? Through envy Aaron and Miriam were shut out of
 the camp, from the rest of the congregation, seven days.
 Emulation sent Dathan and Abiram quick into the grave;
 because they raised up a sedition against Moses, the servant
 of God. For this David was not only hated of strangers,
 but was persecuted even by Saul, the king of Israel.

5. But not to insist upon ancient examples, let us come
 to those Worthies that have been nearest to us; and take
 the brave examples of our own age. Through zeal, and
 envy, the most faithful, and righteous pillars of the church,
 have been persecuted, even to the most grievous deaths. Let
 us set before our eyes the holy apostles: Peter by unjust en-
 vy underwent not one or two, but many sufferings; till at
 last being martyred, he went to the place of Glory that was
 due unto him. For the same cause, did Paul in like manner
 receive the reward of his patience. Seven times he was in
 bonds; he was whipped, was stoned; he preached both in
 the east and in the west; leaving behind him the glorious
 report of his faith: and so having taught the whole world
 righteousness, and for that end travelled even to the utmost
 bounds of the west; he at last suffered martyrdom by the
 command of the governors, and departed out of the world,
 and went unto his holy place; being become a most eminent
 pattern of patience unto all ages.

6. To these holy apostles were joined a very great number
 of others, who having through envy undergone in like man-
 ner many pains and torments, have left a glorious example
 to us. For this not only men but women, have been per-
 secuted: and having suffered very grievous and cruel punish-
 ments, have finished the course of their faith with firmness;
 and though weak in body, yet received a glorious reward.
 This has alienated the minds even of women from their hus-
 bands; and changed what was once said by our father Adam,
 “ This

“ This is now bone of my bone, and flesh of my flesh.” In a word, envy and strife have overturned whole cities, and rooted out great nations from off the earth.

7. These things, beloved, we write unto you, not only for your instruction, but also for your remembrance. For we are all in the same lists, and the same combat is prepared for us all. Wherefore let us lay aside all vain and empty cares; and let us come up to the glorious and venerable rule of our holy calling. Let us consider what is good, and acceptable, and well-pleasing in the sight of him that made us. Let us look steadfastly to the blood of Christ, and see how precious his blood is in the sight of God. Which being shed for our salvation, has obtained the grace of repentance for all the world. Let us search into all the ages that have gone before us: and let us learn, that our Lord has in every one of them still given place for repentance to all such as would turn to him. Noah preached repentance; and as many as hearkened to him were saved. Jonah denounced destruction against the Ninevites: howbeit they, repenting of their sins, appeased God by their prayers; and were saved, though they were strangers to the covenant of God.

8. Hence we find how all the ministers of the grace of God have spoken by the Holy Spirit of repentance. And even the Lord of all has himself declared with an oath concerning it; “ As I live, saith the Lord, I desire not the death of a sinner, but that he should repent.” Adding farther this good sentence, saying; “ Turn from your iniquity, O house of Israel.” Say unto the children of my people, “ Though your sins should reach from earth to heaven; and though they should be redder than scarlet, and blacker than sackcloth: yet if ye shall turn to me with all your heart, and shall call me, Father, I will hearken to you, as to a holy people.” And in another place he saith on this wise: “ Wash ye, make you clean: put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it.” These things has God established by his almighty will, desiring that all his beloved should come to repentance.

9. Wherefore

9. Wherefore let us obey his excellent and glorious will ; and imploring his mercy and goodness, let us fall down upon our faces before him, and cast ourselves upon his mercy : laying aside all vanity, and contention, and envy, which leads unto death. Let us look up to those who have the most perfectly ministered to his excellent Glory. Let us take Enoch for our example ; who being found righteous in obedience, was translated, and his death was not known. Noah being proved to be faithful, did by his ministry preach regeneration to the world ; and the Lord saved by him all the living creatures, that went with one accord together into the ark.

10. Abraham who was called God's Friend, was in like manner found faithful ; in as much as he obeyed the commands of God. By obedience he went out of his own country, and from his own kindred, and from his father's house : that so forsaking a small country, and a weak affinity, and a little house, he might inherit the promises of God. For thus God said unto him : " Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make thee a great nation, and I will bless thee, and make thy name great, and thou shalt be blessed. And I will bless them that bless thee, and curse them that curse thee : and in thee shall all families of the earth be blessed." And again when he separated himself from Lot, God said unto him, " Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward and westward, for all the land which thou seeest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered." And again he saith : " And God brought forth Abraham, and said unto him, Look now towards heaven, and tell the stars, if thou be able to number them : so shall thy seed be. And Abraham believed God, and it was counted to him for righteousness." Through faith and hospitality he had a son given him in his old age ; and through obedience he offered him up in sacrifice to God, upon one of the mountains which God shewed unto him.

11. By hospitality and godliness was Lot saved out of Sodom, when all the country round about was destroyed by fire and brimstone : the Lord thereby making it manifest, that he will not forsake those that trust in him ; but will bring the disobedient to punishment and correction. For his wife

wife who went out with him, being of a different mind, and not continuing in the same obedience, was for that reason set forth for an example, being turned into a pillar of salt unto this day. That so all men may know, that those who are double minded, and distrustful of the power of God, are prepared for condemnation, and to be a sign to all succeeding ages.

12. By faith and hospitality was Rahab the harlot saved. For when the spies were sent by Joshua the son of Nun to search out Jericho, and the king of Jericho knew that they were come to spy out his country; he sent men to take them, that so they might be put to death. Rahab, therefore, being hospitable, received them, and hid them under the stalks of flax, on the top of her house. And when the messengers that were sent by the king came unto her, and asked her, saying, "There came men unto thee to spy out the land, bring them forth, for so hath the king commanded: she answered, The two men whom ye seek came unto me, but presently they departed, and are gone:" not discovering them unto them. Then she said to the spies, "I know that the Lord your God has given this city into your hands; for the fear of you is fallen upon all that dwell therein. When therefore ye shall have taken it, ye shall save me, and my father's house." And they answered her, saying: "it shall be as thou hast spoken unto us. Therefore when thou shalt know that we are near, thou shalt gather all thy family together upon the housetop, and they shall be saved: but all that shall be found without thy house, shall be destroyed." And they gave her moreover a sign; that she should hang out of her house a scarlet rope: shewing thereby, that by the blood of our Lord there should be redemption to all that believe and hope in God. Ye see, beloved, how there was not only faith, but prophecy too in this woman.

13. Let us therefore humble ourselves, brethren, laying aside all pride, and boasting, and foolishness, and anger: and let us do as it is written. For thus saith the Holy Spirit: "Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches; but let him that glorieth, glory in the Lord, to seek him, and to do judgment and justice." Above all remembering the words of the Lord Jesus, which he spake concerning equity and long-suffering, saying, "Be merciful, and ye shall obtain mercy: forgive, and ye shall be forgiven: as ye do, so shall it be done unto you: as ye give, so

“ so shall it be given unto you : as ye judge, so shall ye be judged : as ye are kind to others, so shall God be kind to you : with what measure ye mete, with the same shall it be measured to you again.” By this command, and by these rules, let us establish ourselves, that so we may always walk obediently to his holy words ; being humble minded : for so says the Holy Scripture : “ Upon whom shall I look, even upon him that is poor, and of a contrite spirit, and that trembles at my word.”

14. It is therefore just and righteous, men and brethren, that we should become obedient unto God, rather than follow such as through pride and sedition, have made themselves the ringleaders of a detestable emulation. For it is not an ordinary harm that we shall do ourselves, but rather a very great danger that we shall run, if we shall rashly give up ourselves to the wills of men, who promote strife and seditions, to turn us aside from that which is fitting. But let us be kind to one another, according to the compassion, and sweetness of him that made us. For it is written : “ The merciful shall inherit the earth, and they that are without evil shall be left upon it : but the transgressors shall perish from off the face of it.” And again he saith : “ I have seen the wicked in great power, and spreading himself like the cedars of Libanus. I passed by, and lo he was not ; I sought his place, but it could not be found. Keep innocency, and do the thing that is right ; for there shall be a remnant to the peaceable man.”

15. Let us therefore hold fast to those who religiously follow peace ; and not to such as only pretend to desire it. For he saith in a certain place : “ this people honoureth me with their lips, but their heart is far from me.” And again : “ They bless with their mouth, but curse in their heart.” And again he saith, “ They loved him with their mouth, and with their tongue they lied to him. For their heart was not right with him, neither were they faithful in his covenant. Let all deceitful lips become dumb, and the tongue that speaketh proud things. Who have said, with our tongue will we prevail : our lips are our own, who is Lord over us ? For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord ; I will set him in safety, I will deal confidently with him.”

16. For Christ is theirs who are humble, and not who exalt themselves over his flock. The sceptre of the majesty of God, our Lord Jesus Christ, came not in the shew of

of pride, and arrogance, though he could have done so; but with humility, as the Holy Ghost had before spoken concerning him. For thus he saith: " Lord, who hath believed our report, and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief. And we hid, as it were, our faces from him: he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison, and from judgment; and who shall declare his generation? For he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit found in his mouth. Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days; and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied; by his knowledge shall my righteous servant justify many: for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors." And again he himself saith: " I am a worm and no man, a reproach of men, and despised of the people. All they that see me laugh me to scorn; they shoot out their lips; they shake their head, saying, He trusted in the Lord, that he would deliver him, let him deliver him, seeing he delighted in him." Ye see, beloved,

loved, what the pattern is that has been given to us. For if the Lord thus humbled himself, what should we do who are brought by him under the yoke of his grace.

17. Let us be followers of those who went about in goat-skins and sheep-skins, preaching the coming of Christ. Such were Elias, and Elifæus, and Ezekiel the prophets. And let us add to these such others as have received the like testimony. Abraham has been greatly witnessed of; having been called the friend of God. And yet he steadfastly beholding the glory of God, says with all humility, "I am dust and ashes." Again of Job it is thus written: "That he was just, and without blame, true; one that served God, and abstained from all evil." Yet he accusing himself, says, "No man is free from pollution, no not though he should live but one day." Moses was called faithful in all God's house; and by his conduct the Lord punished Israel by stripes and plagues. And even this man, though thus greatly honoured, spake not greatly of himself, but when the oracle of God was delivered to him out of the bush, he said, "Who am I, that thou dost send me? I am of a slender voice, and a slow tongue." And again he saith, "I am as the smoke of the pot."

18. And what shall we say of David, so highly testified of in the Holy Scriptures? to whom God said, "I have found a man after my own heart, David the son of Jesse; with my holy oil have I anointed him." But yet he himself saith unto God: "Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me. Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Purge me with Hyssop, and I shall be clean; wash me and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart. O God; and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and
" uphold

“ uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips, and my mouth shall shew forth thy praise. For thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offerings. The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise.”

19. Thus has the humility and godly fear of these great and excellent men, recorded in the Scriptures, through obedience, made not only us, but also the generations before us, better; even as many as have received his Holy Oracles with fear and truth. Having therefore so many, and such great and glorious examples, let us return to that peace, which was the mark that from the beginning was set before us: let us look up to the Father and Creator of the whole world; and let us hold fast to his glorious and exceeding gifts and benefits of peace. Let us consider and behold with the eyes of our understanding his long-suffering will; and think how gentle and patient he is towards his whole creation.

20. The heavens moving by his appointment, are subject to him in peace. Day and night accomplish the courses that he has allotted unto them, not disturbing one another. The sun and moon, and all the several companies and constellations of the stars, run the courses that he has appointed to them in concord, without departing in the least from them. The fruitful earth yields its food plentifully in due season both to man and beast, and to all animals that are upon it, according to his will; not disputing, nor altering any thing of what was ordered by him. So also the unfathomable and unsearchable floods of the deep, are kept in by his command: and the conflux of the vast sea, being brought together by his order into its several collections, passes not the bounds that he has set to it; but as he appointed it, so it remains. For he said, “Hitherto shalt thou come, and thy floods shall be broken within thee.” The ocean, unpassable to mankind, and the worlds that are beyond it, are governed by the same commands of their great master. Spring and summer, autumn and winter, give place peaceably to each other. The several quarters of the winds, fulfil their work in their seasons, without offending one another. The ever-flowing fountains, made both for pleasure

sure and health, never fail to reach out their breasts, to support the life of men. Even the smallest creatures live together in peace and concord with each other. All these has the great Creator and Lord of all, commanded to observe peace and concord; being good to all: but especially to us who flee to his mercy through our Lord Jesus Christ; to whom be glory, and majesty, for ever and ever. Amen.

21. Take heed, beloved, that his many blessings, be not to us to condemnation; except we shall walk worthy of him, doing with one consent what is good and pleasing in his sight. "The Spirit of the Lord is a candle, searching out the inward parts of the belly." Let us therefore consider how near he is to us; and how that none of our thoughts, or reasonings which we frame within ourselves, are hid from him. It is therefore just that we should not forsake our rank, by doing contrary to his will. Let us chuse to offend a few foolish and inconsiderate men, lifted up, and glorying in their own pride, rather than God. Let us reverence our Lord Jesus Christ, whose blood was given for us; let us honour those who are set over us; let us respect the aged that are amongst us; and let us instruct the younger men, in the discipline and fear of the Lord. Our wives let us direct to do that which is good. Let them shew forth a lovely habit of purity in all their conversation; with a sincere affection of meekness: let the government of their tongues be made manifest by their silence: let their charity be without respect of persons, alike towards all such as religiously fear God. Let their children be bred up in the instruction of Christ: and especially let them learn how great a power humility has with God; how much a pure and holy charity avails with him; how excellent and great his fear is; and how it will save all such as turn to him with holiness in a pure mind. For he is the searcher of the thoughts and counsels of the heart; whose breath is in us, and when he pleases, he can take it from us.

22. But all these things must be confirmed by the faith which is in Christ: for so he himself bespeaks us by the Holy Ghost. "Come, ye children, and hearken unto me, and I will teach you the fear of the Lord. What man is there that desireth life, and loveth to see good days? Keep thy tongue from evil, and thy lips that they speak no guile. Depart from evil and do good; seek peace and ensue it. The eyes of the Lord are upon the righteous, and his ears are open unto their prayers. But the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous

“cried, and the Lord heard him, and delivered him out of
 “all his troubles. Many are the troubles of the wicked;
 “but they that trust in the Lord, mercy shall encom-
 “pass them about.”

23. Our all merciful and beneficent Father hath bowels of compassion towards them that fear him; and kindly and lovingly bestows his graces upon all such as come to him with a simple mind. Wherefore let us not waver, neither let us have any doubts in our hearts, of his excellent and glorious gifts. Let that be far from us which is written, “Miserable are the double-minded, and those who are
 “doubtful in their hearts. Who say, These things have
 “we heard, and our Fathers have told us these things.
 “But behold we are grown old, and none of them has
 “happened to us.” O ye fools! consider the trees; take the vine for an example: first it sheds its leaves; then it buds; after that it spreads its leaves; then it flowers; then come the softer grapes; and after them follows the ripe fruit. Ye see how in a little time the fruit of the trees come to maturity. Of a truth, yet a little while, and his will shall suddenly be accomplished. The holy Scripture itself bearing witness, that “he shall quickly come and not
 “tarry, and that the Lord shall suddenly come to his
 “temple, even the holy One whom ye look for.”

24. Let us consider, beloved, how the Lord does continually shew us, that there shall be a future resurrection; of which he has made our Lord Jesus Christ the first-fruits, raising him from the dead. Let us contemplate, beloved, the resurrection that is continually made before our eyes. Day and night manifest a resurrection to us. The night lies down, and the day arises: again the day departs, and the night comes on. Let us behold the fruits of the earth. Every one sees how the seed is sown. The sower goes forth, and casts it upon the earth; and the seed which when it was sown fell upon the earth dry and naked, in time dissolves: and from the dissolution, the great power of the providence of the Lord raises it again; and of one seed many arise, and bring forth fruit.

25. Let us consider that wonderful type of the resurrection, which is seen in the eastern countries, that is to say, in Arabia. There is a certain bird called a Phoenix: of this there is never but one at a time; and that lives five hundred years. And when the time of its dissolution draws near that it must die, it makes itself a nest of Frankincense, and Myrrh, and other spices, into which when its time is fulfilled

fulfilled it enters and dies. But its flesh putrefying breeds a certain worm, which being nourished with the juice of the dead bird brings forth feathers; and when it is grown to a perfect state, it takes up the nest in which the bones of its parent lie, and carries it from Arabia into Egypt, to a city called Heliopolis: and flying in open day in the sight of all men, lays it upon the altar of the sun, and so returns from whence it came. The priests then searching into the records of the time; and find that it returned precisely at the end of five hundred years.

26. And shall we then think it to be any very great and strange thing, for the Lord of all to raise up those that religiously serve him in the assurance of a good faith, when even by a bird he shews us the greatness of his power to fulfil his promise? For he says in a certain place, "Thou shalt raise me up and I shall confess unto thee." And again, "I laid me down and slept, and awaked, because thou art with me." And again, Job says, "Thou shalt raise up this flesh of mine that has suffered all these things."

27. Having therefore this hope, let us hold fast to him who is faithful in all his promises, and righteous in all his judgments, who has commanded us not to lie, how much more will he not himself lie? For nothing is impossible with God, but to lie. Let his faith then be stirred up again in us; and let us consider that all things are nigh unto him. By the word of his power he made all things; and by the same word he is able, (whenever he will) to destroy them. "Who shall say unto him, What doest thou? Or who shall resist the power of his strength?" When, and as he pleased, he will do all things; and nothing shall pass away of all that has been determined by him. All things are open before him; nor can any thing be hid from his counsel. "The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard."

28. Seeing then all things are seen and heard by God; let us fear him, and let us lay aside our wicked works which proceed from ill desires; that through his mercy we may be delivered from the condemnation to come. For whither can any of us flee from his mighty hand? Or what world shall receive any of those who run away from him? For thus saith the Scripture in a certain place, "Whither shall I flee from thy Spirit? or where shall I hide myself from thy presence? If I ascend up into heaven thou art there: if

“ I shall go to the utmost parts of the earth, there is thy right hand : if I shall make my bed in the deep, thy Spirit is there.” Whither then shall any one go ; or whither shall he run from him that comprehends all things ?

29. Let us therefore come to him with holiness of heart, lifting up chaste and undefiled hands unto him : loving our gracious and merciful Father, who has made us to partake of his election. For so it is written, “ When the Most High divided the nations, when he separated the sons of Adam, he set the bounds of the nations, according to the number of his angels : his people Jacob became the portion of the Lord, and Israel the lot of his inheritance.” And in another place he saith, “ Behold the Lord taketh unto himself a nation out of the midst of the nations, as a man taketh the first fruits of his flower ; and the Most Holy shall come out of that nation.”

30. Wherefore we being the portion of the Holy One ; let us do all those things that pertain unto holiness : fleeing all evil speaking against one another, all filthy and impure embraces, together with all drunkenness, youthful lusts, abominable concupiscences, detestable adultery, and execrable pride. “ For God,” saith he, “ resisteth the proud, but giveth grace to the humble.” Let us therefore hold fast to those to whom God has given his grace. And let us put on concord, being humble, temperate ; free from all whispering and detraction ; and justified by our actions, not our words. For he saith, “ Doth he that speaketh and heareth many things, and that is of a ready tongue, suppose that he is righteous ? Blessed is he that is born of a woman, that liveth but a few days : use not therefore much speech.” Let our praise be of God, not of ourselves ; for God hateth those that commend themselves. Let the witness of our good actions be given to us of others, as it was given to the holy men that went before us. Rashness, and arrogance, and confidence, belong to them who are accursed of God : but equity, and humility, and mildness to such as are blessed by him.

31. Let us then lay hold of his blessing, and let us consider what are the ways by which we may attain unto it. Let us look back upon those things that have happened from the beginning. For what was our father Abraham blessed ? Was it not because that through faith he wrought righteousness and truth ? Isaac being fully persuaded of what he knew was to come, cheerfully yielded himself up for a sacrifice. Jacob with humility departed out of his own country,

country, fleeing from his brother, and went unto Laban and served him: and so the sceptre of the twelve tribes of Israel, was given unto them.

32. Now, what the greatness of this gift was, will plainly appear, if we shall take the pains distinctly to consider all the parts of it. For, from him came the priests and Levites; who all ministered at the altar of God. From him came our Lord Jesus Christ, according to the flesh. From him came the kings and princes, and rulers in Judah. Nor were the rest of his tribes in any small glory: God having promised that "thy seed, (says he,) shall be as the stars of heaven." They were all therefore greatly glorified, not for their own sake, or for their own works, or for the righteousness that they themselves wrought, but through his will. And we also being called by the same will in Christ Jesus, are not justified by ourselves, neither by our own wisdom, or knowledge, or piety, or the works which we have done in the holiness of our hearts: but by that faith by which God Almighty has justified all men from the beginning; to whom be glory for ever and ever. Amen.

33. What shall we do therefore, brethren? shall we be slothful in well-doing, and lay aside our charity? God forbid that any such thing should be done by us. But rather let us hasten with all earnestness and readiness of mind, to perfect every good work. For even the Creator and Lord of all things himself rejoices in his own works. By his almighty power he fixed the heavens, and by his incomprehensible wisdom he adorned them. He also divided the earth from the water, with which it is encompassed; and fixed it as a secure tower, upon the foundation of his own will. He also by his appointment, commanded all the living creatures that are upon it to exist. So likewise the sea, and all the creatures that are in it; having first created them, he enclosed them therein by his power. And above all, he with his holy and pure hands, formed man, the most excellent, and, as to his understanding, truly the greatest of all other creatures, the character of his own image. For so God says, "Let us make man in our image, after our own likeness: so God created man, male and female created he them." And having thus finished all these things, he commended all that he had made, and blessed them, and said, "Encrease and multiply:" We see how all righteous men have been adorned with good works: wherefore even the Lord himself, having adorned himself with his works, rejoiced. Having therefore such an example, let us without delay, fulfil his

will; and with all our strength work the work of righteousness.

34. The good workman with confidence receives the bread of his labour; but the sluggish and lazy, cannot look him in the face that set him on work. We must therefore be ready and forward in well doing: for from him are all things. And thus he foretels us, "Behold the Lord cometh, and his reward is with him, even before his face, to render to every one according to his work." He warns us therefore beforehand, with all his heart, to this end, that we should not be slothful and negligent in well doing. Let our boasting, therefore, and our confidence be in God: let us submit ourselves to his will. Let us consider the whole multitude of his angels, how ready they stand to minister unto his will. As saith the Scripture, "Thousands of thousands stood before him, and ten thousand times ten thousand ministered unto him." And they cried, saying, "Holy, holy, holy, is the Lord of sabaoth: the whole earth is full of his glory." Wherefore let us also, being conscientiously gathered together in concord with one another; as it were with one mouth, cry earnestly unto him, that he would make us partakers of his great and glorious promises. For he saith, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that wait for him."

35. How blessed and wonderful, beloved, are the gifts of God? Life in immortality! Brightness in righteousness! Truth in full assurance! Faith in confidence! Temperance in holiness! And all this has God subjected to our understandings: What therefore shall those things be which he has prepared for them that wait for him? The Creator and Father of spirits, the most holy, he only knows both the greatness and beauty of them. Let us therefore strive with all earnestness, that we may be found in the number of those that wait for him; that so we may receive the reward which he has promised. But how, beloved, shall we do this? We must fix our minds by faith towards God, and seek those things that are pleasing and acceptable unto him. We must act conformably to his holy will; and follow the way of truth, casting off from us all unrighteousness and iniquity, together with all covetousness, strife, evil manners, deceit, whispering, detractions; all hatred of God, pride and boasting: vain-glory and ambition: for they that do these things, are odious to God; and not only they that do them,
but

but also all such as approve of those that do them. For thus saith the Scripture, "But unto the wicked, God said, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee? When thou sawest a thief, then thou consentedst with him; and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done and I kept silence; thou thoughtest that I was altogether such a one as thy self: but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise, glorifieth me: and to him that disposeth his way aright, will I shew the salvation of God."

36. This is the way, beloved, in which we may find our Saviour, even Jesus Christ, the High Priest of all our offerings, the Defender and Helper of our weakness. By him we look up to the highest heavens; and behold, as in a glass, his spotless and most excellent visage. By him are the eyes of our hearts opened; by him our foolish and darkened understanding rejoiceth to behold his wonderful light. By him would God have us to taste the knowledge of immortality; "who being the brightness of his glory, is by so much greater than the angels, as he has by inheritance obtained a more excellent name than they." For so it is written, "Who maketh his angels spirits, and his ministers a flame of fire." But to his son, thus saith the Lord: "Thou art my son, to-day have I begotten thee. Ask of me, and I will give thee the Heathen for thine inheritance, and the utmost parts of the earth for thy possession." And again he saith unto him: "Sit thou on my right hand, until I make thine enemies thy footstool." But who are his enemies? Even the wicked, and such who oppose their own wills to the will of God.

37. Let us therefore march on, men and brethren, with all earnestness in his holy laws. Let us consider those who fight under our earthly governors: how orderly, how readily, and with what exact obedience they perform those things that are commanded them. All are not generals, nor colonels, nor captains, nor inferior officers: but every one in his respective rank does what is commanded him by the king, and those who have the authority over him. They who are great,

great, cannot subsist without those that are little; nor the little without the great. But there must be a mixture in all things, and then there will be use and profit too. Let us for example, take our body: the head without the feet is nothing, neither the feet without the head. And even the smallest members of our body, are yet both necessary and useful to the whole body. But all conspire together, and are subject to one common use, namely the preservation of the whole body.

38. Let therefore our whole body be saved in Jesus Christ: and let every one be subject to his neighbour, according to the order in which he is placed by the gift of God. Let not the strong man despise the weak; and let the weak see that he reverence the strong. Let the rich man distribute to the necessity of the poor: and let the poor bless God, that he has given one unto him, by whom his want may be supplied. Let the wise man shew forth his wisdom, not in words, but in good works. Let him that is humble, not bear witness to himself, but let him leave it to another to bear witness of him. Let him that is pure in the flesh, not grow proud of it, knowing that it was from another that he received the gift of continence. Let us consider therefore, brethren, whereof we are made; who, and what kind of men we came into the world, as it were out of a sepulchre, and from outer darkness. He that made us, and formed us, brought us into his own world; having presented us with his benefits, even before we were born. Wherefore, having received all these things from him, we ought, in every thing, to give thanks unto him: to whom be glory for ever and ever. Amen.

39. Foolish and unwise men, who have neither prudence, nor learning, may mock and deride us; being willing to set up themselves in their own conceits: "but what can a mortal man do? Or what strength is there in him that is made out of the dust?" For it is written, "There was no shape before mine eyes; only I heard a sound and a voice. For, what? Shall man be pure before the Lord? Shall he be blameless in his works? Behold, he trusteth not in his servants; and his angels he charged with folly. Yea, the heaven is not clean in his sight, how much less they that dwell in houses of clay; of which also we ourselves were made? He smote them as a moth; and from morning even unto the evening they endure not. Because they were not able to help themselves they perished: he breathed upon them, and they died, because they had no wisdom. Call now if there be any that will answer thee; and

“ and to which of the angels wilt thou look? For wrath killeth the foolish man, and envy slayeth him that is in error. I have seen the foolish taking root, but lo their habitation was presently consumed. Their children were far from safety, they perished at the gates of those who were less than themselves; and there was no man to help them. For what was prepared for them the righteous did eat: and they shall not be delivered from evil.”

40. Seeing then these things are manifest unto us, it will behove us, to take care that looking into the depths of the divine knowledge, we do all things in order, whatsoever our Lord has commanded us to do. And particularly, that we perform our offerings and service to God, at their appointed seasons: for these he has commanded to be done, not rashly and disorderly, but at certain determinate times, and hours. And therefore he has ordained by his supreme will and authority, both where, and by what persons, they are to be performed: that so all things being piously done unto all well pleasing, they may be acceptable unto him. They therefore who make their offerings at the appointed seasons, are happy, and accepted: because that obeying the commandments of the Lord, they are free from sin. And the same care must be had of the persons that minister unto him. For the Chief Priest has his proper services; and to the Priests their proper place is appointed; and to the Levites appertain their proper ministries; and the Lay-man is confined within the bounds of what is commanded to lay-men.

41. Let every one of you, therefore, brethren, bless God in his proper station, with a good conscience, and with all gravity, not exceeding the rule of his service that is appointed to him. The daily sacrifices are not offered every where; nor the peace offerings, nor the sacrifices appointed for sins and transgressions; but only at Jerusalem: nor in any place there, but only at the altar before the temple; that which is offered, being first diligently examined by the high-priest and the other ministers we before mentioned. They therefore who do any thing which is not agreeable to his will, are punished with death. Consider, brethren, that by how much the better knowledge God has vouchsafed unto us, by so much the greater danger are we exposed to.

42. The apostles have preached to us from our Lord Jesus Christ: Jesus Christ from God. Christ therefore was sent by God, the apostles by Christ: so both were orderly sent, according to the will of God. For having received their command, and being thoroughly assured by the resurrection of
our

our Lord Jesus Christ; and convinced by the Word of God, with the fulness of the Holy Spirit, they went abroad, publishing, that the kingdom of God was at hand. And thus preaching through countries and cities, they appointed the first-fruits of their conversions, to be bishops and ministers over such as should afterwards believe, having first proved them by the spirit. Nor was this any new thing: seeing that long before it was written concerning bishops and deacons: for thus saith the Scripture, in a certain place, "I will appoint their overseers in righteousness, and their ministers in faith."

43. And what wonder if they, to whom such a work was committed by God in Christ, established such officers as we before mentioned; when even that blessed and faithful servant in all his house, Moses, set down in the Holy Scriptures all things that were commanded him. Whom also all the rest of the prophets followed, bearing witness with one consent to those things that were appointed by him: For he, perceiving an emulation to arise among the tribes concerning the priesthood, and that there was a strife about it, which of them should be adorned with that glorious name; commanded their twelve captains to bring to him twelve rods; every tribe being written upon its rod, according to its name. And he took them and bound them together, and sealed them with the seals of the twelve princes of the tribes; and laid them upon the tabernacle of witness, upon the table of God. And when he had shut the door of the tabernacle, he sealed up the keys of it, in like manner as he had done the rods? and said unto them, Men and brethren, whichsoever tribe shall have its rod blossom, that tribe has God chosen to perform the office of a priest, and to minister unto him in holy things. And when the morning was come, he called together all Israel. six hundred thousand men; and shewed to their princes the seals; and opened the tabernacle of witness; and brought forth the rods. And the rod of Aaron was found not only to have blossomed, but also to have fruit upon it. What think you, beloved? Did not Moses before know what should happen? Yes verily: but to the end there might be no division, nor tumult in Israel, he did in this manner, that the name of the true and only God might be glorified: to him be honour for ever and ever. Amen.

44. So likewise our apostles knew by our Lord Jesus Christ, that there should contentions arise upon the account of the ministry. And therefore having a perfect foreknowledge of this, they appointed persons, as we have before said, and then

then gave direction, how, (when they should die,) other chosen and approved men should succeed in their ministry. Wherefore we cannot think that those may justly be thrown out of their ministry, who were either appointed by them, or afterwards chosen by other eminent men, with the consent of the whole church; and who have with all lowliness and innocency ministered to the flock of Christ, in peace, and without self-interest, and were for a long time commended by all. For it would be no small sin in us, should we cast off those from their ministry, who holily and without blame fulfil the duties of it. Blessed are those priests, who having finished their course before these times, have obtained a fruitful and perfect dissolution: for they have no fear, lest any one should turn them out of the place which is now appointed for them. But we see how you have put out some, who lived reputably among you, from the ministry, which by their innocence they had adorned.

45. Ye are contentious, brethren, and zealous for things that pertain not unto salvation. Look into the Holy Scriptures, which are the true words of the Holy Ghost. Ye know that there is nothing unjust or counterfeit written in them. There you shall not find that righteous men were ever cast off by such as were good themselves. They were persecuted, it is true; but it was by the wicked and unjust. They were cast into prison; but they were cast in by those that were unholy. They were stoned; but it was by transgressors. They were killed, but by accursed men, and such as had taken up an unjust envy against them. And all these things they underwent gloriously. For what shall we say, brethren? Was Daniel cast into the den of lions, by men fearing God? Ananias, Azarias and Misael, were they cast into the fiery furnace by men professing the excellent and glorious worship of the Most High? God forbid. What kind of persons then were they that did these things? They were men abominable, full of all wickedness; who were incensed to so great a degree, as to bring those into sufferings, who with a holy and unblameable purpose of mind worshipped God: not knowing that the Most High is the protector and defender of all such as with a pure conscience serve his holy name: to whom be glory for ever and ever. Amen. But they who with a full persuasion have endured these things, are made partakers of glory and honour: and are exalted and lifted up by God in their memorial throughout all ages. Amen.

46. Wherefore

46. Wherefore it will behove us also, brethren, to follow such examples as these; for it is written, "Hold fast to such as are holy; for they that do so shall be sanctified." And again in another place he saith, "With the pure thou shalt be pure, (and with the elect thou shalt be elect,) but with the perverse man thou shalt be perverse." Let us therefore join ourselves to the innocent and righteous; for such are the elect of God. Wherefore are there strifes, and anger, and divisions, and schisms, and wars, among us? Have we not all one God, and one Christ? Is not one Spirit of grace poured out upon us all? Have we not one calling in Christ? Why then do we rent and tear in pieces the members of Christ; and raise seditions against our own body? and are come to such a height of madness, as to forget that we were members one of another? Remember the words of our Lord Jesus, how he said, "Woe to that man, by whom offences come, it were better for him that he had never been born, than that he should have offended one of my elect. It were better for him, that a millstone should be tied about his neck, and he should be cast into the sea, than that he should offend one of my little ones." Your schism has perverted many, has discouraged many: it has caused diffidence in many, and grief in us all. And yet your sedition continues still.

47. Take the epistle of the blessed Paul the apostle into your hands: what was it that he wrote to you at his first preaching the gospel among you? Verily he did by the Spirit admonish you concerning himself, and Cephas, and Apollos, because that even then ye had begun to fall into parties and factions among yourselves. Nevertheless your partiality then led you into a much less sin; forasmuch as ye placed your affections upon apostles, men of eminent reputation in the church; and upon another, who was greatly tried and approved of by them. But consider, we pray you, who were they that have now led you astray; and lessened the reputation of that brotherly love that was so eminent among you? It is a shame, my beloved, yea a very great shame, and unworthy of your Christian profession, to hear, that the most firm and ancient church of the Corinthians should by one or two persons, be led into a sedition against its priests. And this report is come not only to us, but to those also that differ from us. Inasmuch that the name of the Lord is blasphemed through your folly; and even ye yourselves are brought into danger by it.

48. Let

48. Let us therefore with all haste put an end to this sedition; and let us fall down before the Lord, and beseech him with tears that he would be favourably reconciled to us, and restore us again to a seemly and holy course of brotherly love. For this is the gate of righteousness, opening unto life: as it is written, "Open unto me the gates of righteousness; I will go in unto them and will praise the Lord." "This is the gate of the Lord, the righteous shall enter into it." Altho' therefore many gates are opened, yet this gate of righteousness is that gate in Christ, at which blessed are all they that enter in, and direct their way in holiness and righteousness, doing all things without disorder. Let a man be faithful, let him be powerful in the utterance of knowledge; let him be wise in making an exact judgment of words; let him be pure in all his actions: but still by how much the more he seems to be above others, by reason of these things, by so much the more will it behove him to be humble-minded; and to seek what is profitable to all men, and not his own advantage.

49. He that has the love that is in Christ, let him keep the commandments of Christ. For who is able to express the obligation of the love of God? What man is sufficient to declare, as is fitting, the excellency of its beauty? The height to which charity leads, is inexpressible. Charity unites us to God: "Charity covers the multitude of sins: charity endures all things, is long-suffering in all things." There is nothing base and fordid in charity: charity lifts not itself up above others: admits of no divisions; is not seditious; but does all things in peace and concord. By charity were all the elect of God made perfect: without it nothing is pleasing and acceptable in the sight of God. Through charity did the Lord join us unto himself, whilst for the love that he bore towards us, our Lord Jesus Christ gave his own blood for us, by the will of God; his flesh, for our flesh; his soul, for our souls.

50. Ye see, beloved, how great and wonderful a thing charity is; and how that no expressions are sufficient to declare its perfection. But who is fit to be found in it? Even such only as God shall vouchsafe to make so. Let us therefore pray to him, and beseech him, that he may be worthy of it; that so we may live in charity; being unblameable, without human propensities, without respect of persons. All the ages of the world from Adam, even unto this day, are passed away: but they who have been made perfect in love, have by the grace of God obtained a place among the righteous; and shall be made manifest

fest in the judgment of the kingdom of Christ. For it is written, "Enter into thy chambers for a little space, till my anger and indignation shall pass away; and I will remember the good day, and will raise you up out of your graves." Happy then shall we be, beloved, if we shall have fulfilled the commandments of God, in the unity of love; that so, through love, our sins may be forgiven us. For so it is written, "Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord imputeth no sin, and in whose mouth there is no guile." Now this blessing is fulfilled in those who are chosen by God, through Jesus Christ our Lord, to whom be glory for ever and ever. Amen.

51. Let us, therefore, as many as have transgressed by any of the suggestions of the adversary, beg God's forgiveness. And as for those who have been the heads of the sedition and faction among you, let them look to the common end of our hope. For as many as are endued with fear and charity, would rather they themselves should fall into trials than their neighbours: and chuse to be themselves condemned, rather than that the good and just charity delivered to us, should suffer. For it is seemly for a man to confess wherein he has transgressed; and not to harden his heart, as the hearts of those were hardened, who raised up sedition against Moses the servant of God: whose punishment was manifest unto all men; for they went down alive into the grave, death swallowed them up. Pharaoh and his host, and all the rulers of Egypt, their chariots also and their horsemen, were for no other cause drowned in the bottom of the red sea, and perished; but because they hardened their foolish hearts, after so many signs done in the land of Egypt by Moses, the servant of God.

52. Beloved, God is not indigent of any thing; nor does he demand any thing of us; but that we should confess our sins unto him. For so says the holy David, "I will confess unto the Lord, and it shall please him better than a young bullock that hath horns and hoofs. Let the poor see it and be glad." And again he saith, "Offer unto God the sacrifice of praise, and pay thy vows unto the Most High. And call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me. The sacrifice of God is a broken spirit."

53. Ye know, beloved, ye know full well, the Holy Scriptures; and have thoroughly searched into the Oracles of God: call them therefore to your remembrance. For when Moses

went up into the mount, and tarried there forty days and forty nights in fasting and humiliation; God said unto him, "Arise Moses, get thee down quickly from hence; for thy people whom thou broughtest out of the land of Egypt; have committed wickedness: they have soon transgressed the way that I commanded them, and have made to themselves graven images. And the Lord said unto him, I have spoken unto thee several times, saying, I have seen this people, and behold it is a stiff-necked people: let me therefore destroy them, and put out their names from under heaven. And I will make unto thee a great and a wonderful nation, that shall be much larger than this. But Moses said, Not so Lord: forgive now this people their sin, or if thou wilt not, blot me also out of the book of the living." O admirable charity! O insuperable perfection! The servant speaks freely to his Lord: he beseeches him either to forgive the people, or to destroy him together with them.

54. Who is there among you that is generous! Who that is compassionate? Who that has any charity? Let him say, If this sedition, this contention, and these schisms, be upon my account, I am ready to depart; to go away whithersoever ye please; and do whatsoever ye shall command me: only let the flock of Christ be in peace, with the elders that are set over it. He that shall do this, shall get to himself a very great honour in the Lord; and there is no place but what will be ready to receive him: "For the earth is the Lord's and the fulness thereof." These things they who have their conversation towards God not to be repented of, both have done, and will always be ready to do.

55. Nay and even the Gentiles themselves have given us examples of this kind. For we read, how many kings and princes, in times of pestilence, being warned by their oracles, have given up themselves unto death; that by their own blood, they might deliver their country from destruction. Others have forsaken their cities, that so they might put an end to the seditions of them. We know how many among ourselves, have given up themselves unto bonds, that thereby they might free others from them. Others have sold themselves into bondage, that they might feed their brethren, with the price of themselves. And even many women, being strengthened by the grace of God, have done many glorious and manly things on such occasions. The blessed Judith, when her city was besieged, desired the elders, that they would suffer her to go into the camp of their enemies:

mies: and she went out exposing herself to danger. for the love she bare to her country and her people that were besieged; and the Lord delivered Holofernes into the hands of a woman. Nor did Esther, being perfect in faith, expose herself to any less hazard, for the delivery of the twelve tribes of Israel, in danger of being destroyed. For by fasting and humbling herself, she intreated the great Maker of all things, the God of spirits; so that beholding the humility of her soul, he delivered the people, for whose sake she was in peril.

56. Wherefore let us also pray for such as are fallen into sin. That being endued with humility and moderation, they may submit not unto us, but to the will of God. For by this means they shall obtain a fruitful and perfect remembrance, with mercy, both in our prayers to God, and in our mention of them before his saints. Let us receive correction, at which no man ought to repine. Beloved, the reproof and the correction which we exercise towards one another, is good, and exceedingly profitable: for it unites us the more closely to the will of God. For so says the Holy Scripture, "The Lord corrected me, but he did not deliver me over unto death. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. The righteous, (saith he,) shall instruct me in mercy and reprove me; but let not oil of sinners make fat my head." And again he saith, "Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty. For he maketh sore and bindeth up; he woundeth and his hands make whole. He shall deliver thee in six troubles; yea in seven there shall no evil touch thee. In famine he shall redeem thee from death; and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh. Thou shalt laugh at the wicked and sinners; neither shalt thou be afraid of the beasts of the earth. The wild beasts shall be at peace with thee. Then shalt thou know that thy house shall be in peace; and the habitation of thy tabernacle shall not err. Thou shalt know also that thy seed shall be great, and thy offspring as the grass of the earth. Thou shalt come to thy grave as the ripe corn, that is taken in due time; like as a shock of corn cometh in, in its season." Ye see, beloved, how there shall be a defence to those that are corrected of the Lord. For being a good instructor, he is willing to admonish us by his holy discipline.

57. Do ye therefore who laid the first foundation of this sedition, submit yourselves unto your priests; and be instructed unto repentance, bending the knees of your hearts. Learn to be subject, laying aside all proud and arrogant boasting of your tongues. For it is better for you to be found little, and approved, in the sheepfold of Christ, than to seem to yourselves better than others, and be cast out of his fold. For thus speaks the excellent and all virtuous wisdom, "Behold I will pour out the word of my Spirit upon you, I will make known my speech unto you. Because I called and ye would not hear, I stretched out my words and ye regarded not. But ye have set at nought all my counsel, and would none of my reproof. I will also laugh at your calamity, and mock when your fear cometh. When your fear cometh as desolation, and your destruction as a whirlwind, when distress and anguish cometh upon you. Then shall ye call upon me, but I will not hear you: the wicked shall seek me, but they shall not find me. For that they hated knowledge, and did not seek the fear of the Lord. They would not hearken unto my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own ways; and be filled with their own wickedness."

58. Now God, the Inspector of all things, the Father of spirits, and the Lord of all flesh, who hath chosen our Lord Jesus Christ, and us by him, to be his peculiar people; grant to every soul of man that calleth upon his glorious and holy name, faith, fear, peace, long-suffering, patience, temperance, holiness and sobriety, unto all well-pleasing in his sight; through our High-Priest and Protector Jesus Christ, by whom be glory and majesty, and power, and honour, unto him now and for evermore. Amen.

59. The Messengers whom we have sent unto you, Claudius Ephebus, and Valerius Bito, with Fortunatus, send back to us again with all speed in peace and with joy, that they may the sooner acquaint us with your peace and concord, so much prayed for and desired by us: and that we may rejoice in your good order.

60. The Grace of our Lord Jesus Christ be with you, and with all that are any where called by God through him: to whom be honour and glory, and might and majesty, and eternal dominion, by Christ Jesus, from everlasting to everlasting. Amen.

The Epistle of St. Polycarp to the Philippians.

Polycarp, and the Presbyters that are with him, to the church of God which is at Philippi; mercy unto you, and peace, from God Almighty; and the Lord Jesus Christ, our Saviour, be multiplied.

1. I REJOICED greatly with you in our Lord Jesus Christ, that ye received the images of a true love, and accompanied, as it behoved you, those who were in bonds, becoming saints; which are the crowns of such as are truly chosen by God and our Lord: as also that the root of the faith which was preached from antient times, remains firm in you to this day; and brings forth fruit to our Lord Jesus Christ, who suffered himself to be brought even to the death for our sins. "Whom God hath raised up, having loosed the pains of death. Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Into which many desire to enter; knowing that "by grace ye are saved; not by works," but by the will of God, through Jesus Christ.

2. Wherefore "girding up the loins of your mind; serve the Lord with fear, and in truth: laying aside all empty and vain speech, and the error of many; believing in him that raised up our Lord Jesus Christ from the dead, and hath given him glory and a throne at his right hand. To whom all things are made subject, both that are in heaven, and that are in earth; whom every living creature shall worship; who shall come to be the judge of the quick and dead: whose blood God shall require of them that believe not in him. But he that raised up Christ from the dead, shall also raise up us in like manner, if we do his will, and walk according to his commandments; and love those things which he loved: abstaining from all unrighteousness; inordinate affection, and love of money; from evil-speaking; false witness; not rendering evil for evil, or railing for railing, or striking for striking, or cursing for cursing: but remembering what the Lord has taught us, saying, "Judge not, and ye shall not be judged; forgive and ye shall be forgiven; be ye merciful, and ye shall obtain mercy; for with the same measure that ye mete withal, it shall be measured to you again." And again, that "blessed are the poor, and they that are persecuted for righteousness sake; for theirs is the kingdom of God."

3. These

3. These things, my brethren, I took not the liberty of myself to write unto you concerning righteousness, but you yourselves before encouraged me to it. For neither can I, nor any other such as I am, come up to the wisdom of the blessed and renowned Paul; who, being himself in person with those who then lived, did with all exactness and soundness teach the word of truth; and being gone from you wrote an epistle to you: into which if you look, you will be able to edify yourselves in the faith that has been delivered unto you; which is the mother of us all; being followed with hope, and led on by a general love, both towards God and towards Christ, and towards our neighbour. For if any man has these things, he has fulfilled the law of righteousness: for he that has charity is far from all sin.

4. But "the love of money is the root of all evil:" Knowing therefore that as "we brought nothing into this world, "to neither may we carry any thing out;" let us arm ourselves with the armour of righteousness: and teach ourselves first to walk according to the commandments of the Lord; and then your wives to walk likewise according to the faith that is given to them; in charity, and in purity; loving their own husbands with all sincerity, and all others alike with all temperance, and to bring up their children in the instruction and fear of the Lord. The widows likewise teach that they be sober as to what concerns the faith of the Lord: praying always for all men; being far from all detraction, evil speaking, false witness; from covetousness, and from all evil: knowing that they are the altars of God, who sees all blemishes, and from whom nothing is hid: who searches out the very reasonings and thoughts, and secrets of our hearts.

5. Knowing therefore that "God is not mocked," we ought to walk worthy both of his command and of his glory. Also the deacons must be blameless before him, as the ministers of God in Christ, and not of men. Not false accusers; not double-tongued; not lovers of money; but moderate in all things; compassionate, careful; walking according to the truth of the Lord, who was the servant of all: whom if we please in this present world, we shall also be made partakers of that which is to come, according as he hath promised to us, that he will raise us from the dead; and that if we shall walk worthy of him, we shall also reign together with him, if we believe. In like manner the younger men must be unblameable in all things: above all, taking care of their purity, and to restrain themselves from all evil. For it is good to be cut off from the lusts that are in the

world; because every such lust warreth against the spirit: and “neither fornicators, nor effeminate, nor abusers of “themselves with mankind, shall inherit the kingdom of “God;” nor they who do such things as are foolish and unreasonable. Wherefore ye must needs abstain from all these things; being subject to the priests and deacons, as unto God and Christ. The virgins admonish to walk in a spotless and pure conscience.

6. And let the elders be compassionate and merciful towards all; turning them from their errors; seeking out those that are weak; not forgetting the widows, the fatherless, and the poor; but always providing what is good both in the sight of God and man. Abstaining from all wrath, respect of persons, and unrighteous judgment: and especially being free from all covetousness. Not easy, to believe any thing against any; not severe in judgment; knowing that we are all debtors in point of sin. If therefore we pray to the Lord that he would forgive us, we ought also to forgive others; for we are all in the sight of our Lord and God; and must all stand before the judgment seat of Christ; and shall every one give an account of himself. Let us therefore serve him in fear, and with all reverence as both himself hath commanded; and as the apostles who have preached the Gospel unto us, and the prophets who have foretold the coming of our Lord, have taught us: being zealous of what is good; abstaining from all offence, and from false brethren; and from those who bear the name of Christ in hypocrisy; who deceive vain men.

7. “For Whosoever does not confess that Jesus Christ “is come in the flesh, he is antichrist:” and whoever does not confess his suffering upon the cross, is from the devil. And whosoever perverts the oracles of the Lord to his own lusts, and says that there shall neither be any resurrection, nor judgment, he is the first-born of satan. Wherefore leaving the vanity of many, and their false doctrines; let us return to the word that was delivered to us from the beginning; watching unto prayer; and persevering in fasting: with supplication beseeching the all-seeing God not to lead us into temptation; as the Lord hath said, “The spirit “truly is willing, but the flesh is weak.”

8. Let us therefore without ceasing hold steadfastly to him who is our hope, and the earnest of our righteousness, even Jesus Christ; “who his ownself bare our sins in his own “body on the tree: who did no sin, neither was guile found “in his mouth.” But suffered all for us that we might

live

live through him. Let us therefore imitate his patience; and if we suffer for his name, let us glorify him; for this example he has given us by himself, and so have we believed.

9. Wherefore I exhort all of you that ye obey the word of righteousness, and exercise all patience; which ye have seen set forth before your eyes, not only in the blessed Ignatius, and Zozimus, and Rufus, but in others among yourselves; and in Paul himself, and the rest of the apostles: being confident of this, that all these have not run in vain; but in faith and righteousness, and are gone to the place that was due to them from the Lord; with whom also they suffered. For they loved not this present world; but him who died, and was raised again by God for us.

10. Stand therefore in these things, and follow the example of the Lord; being firm and immutable in the faith, lovers of the brotherhood, lovers of one another: companions together in the truth, being kind and gentle towards each other, despising none. When it is in your power to do good defer it not, for charity delivereth from death. Be all of you subject one to another, having your conversation honest among the Gentiles; that by your good works, both ye yourselves may receive praise, and the Lord may not be blasphemed through you. But woe be to him by whom the name of the Lord is blasphemed. Therefore teach all men sobriety; in which do ye also exercise yourselves.

11. I am greatly afflicted for Valens, who was once a presbyter among you; that he should so little understand the place that was given to him in the church. Wherefore I admonish you that ye abstain from covetousness, and that ye be chaste, and true of speech. Keep yourselves from all evil. For he that in these things cannot govern himself, how shall he be able to prescribe them to another? If a man does not keep himself from covetousness, he shall be polluted with idolatry, and be judged as if he were a Gentile. But who of you are ignorant of the judgment of God? "Do we not know that the saints shall judge the world?" as Paul teaches. But I have neither perceived nor heard any thing of this kind in you, among whom the blessed Paul laboured; and who are named in the beginning of this epistle. For he glorifies of you in all the churches who then only knew God? for we did not then know him. Wherefore, my brethren, I am exceedingly sorry both for him, and for his wife; to whom God grant a true repentance. And be ye also moderate upon this occasion; and look not upon such as enemies, but call them back as suffering and erring members, that ye

may save your whole body: for by so doing, ye shall edify your own selves.

12. For I trust that ye are well exercised in the holy Scriptures, and that nothing is hid from you: but at present it is not granted unto me to practise that which is written, "Be angry, and sin not;" And again, "Let not the sun go down upon your wrath." Blessed is he that believeth and remembereth these things; which also I trust you do. Now the God and Father of our Lord Jesus Christ; and he himself who is our everlasting High Priest, the Son of God, even Jesus Christ; build you up in faith and in truth, and in all meekness and lenity; in patience and long-suffering, in forbearance and chastity: and grant unto you a lot and portion among his saints; and us with you, and to all that are under the heavens, who shall believe in our Lord Jesus Christ, and in his Father who raised him from the dead. Pray for all saints: pray also for kings, and all that are in authority; and for those who persecute you, and hate you, and for the enemies of the cross: that your fruit may be manifest in all; and that ye may be perfect in Christ.

13. Ye wrote to me, both ye, and also Ignatius, that if any one went from hence into Syria, he should bring your letters with him; which also I will take care of, as soon as I shall have a convenient opportunity; either by myself, or him whom I shall send upon your account. The epistles of Ignatius which he wrote unto us, together with what others of his have come to our hands, we have sent to you, according to your order; which are subjoined to this epistle: by which ye may be greatly profited; for they treat of faith and patience, and of all things that pertain to edification in the Lord Jesus.

14. What you know certainly of Ignatius, and those that are with him, signify unto us.

These things have I written unto you by Crescens, whom by this present epistle I have recommended to you, and do now again commend. For he has had his conversation without blame among us; and I suppose also with you. Ye will also have regard unto his sister when she shall come unto you. Be ye safe in the Lord Jesus Christ; and in favour with all yours. Amen.

The Epistle of St. Ignatius to the Ephesians.

Ignatius, who is also called Theophorus; to the church which is at Ephesus in Asia, most deservedly happy, being blessed through the greatness and fulness of God the Father, and predestinated before the world began, that it should be always unto an enduring and unchangeable glory; being united and chosen through his true passion, according to the will of the Father, and Jesus Christ our God; all happiness, by Jesus Christ, and his undefiled grace.

1. I HAVE heard of your name, much beloved in God; which ye have very justly attained by a habit of righteousness, according to the faith and love which is in Jesus Christ our Saviour: how that being followers of God, and stirring up yourselves by the blood of Christ, ye have perfectly accomplished the work that was connatural unto you. For hearing that I came bound from Syria, for the common name and hope, trusting through your prayers to fight with beasts at Rome; that so by suffering I may become indeed the disciple of him “ who gave himself to God, an offering “ and sacrifice for us,” ye hastened to see me. I received therefore, in the name of God, your whole multitude in Onesimus; who by inexpressible love is ours, but according to the flesh is your bishop, whom, I beseech you, by Jesus Christ, to love; and that you would all strive to be like unto him. And blessed be God, who has granted unto you, who are so worthy of him, to enjoy such an excellent bishop.

2. For what concerns my fellow-servant Burrhus, and your most blessed deacon in things pertaining to God; I intreat you that he may tarry longer, both for yours, and your bishop's honour. And Crocus also worthy both our God and you, whom I have received as the pattern of your love, has in all things refreshed me, as the Father of our Lord Jesus Christ shall also refresh him; together with Onesimus, and Burrhus, and Euplus, and Fronto, in whom I have, as to your charity, seen all of you. And may I always have joy of you, if I shall be worthy of it. It is therefore fitting that you should by all means glorify Jesus Christ who hath glorified you: that by a uniform obedience “ ye may be “ perfectly joined together in the same mind, and in the “ same judgment; and may all speak the same things concerning every thing:” and that being subject to your bishop, and presbytery, ye may be wholly and thoroughly sanctified.

3. These

3. These things I prescribe to you, not as if I were somebody extraordinary: for though I am bound for his name, I am not yet perfect in Christ Jesus. But now I begin to learn, and I speak to you as fellow-disciples together with me. For I ought to have been stirred up by you, in faith, in admonition, in patience, in long-suffering: but forasmuch as charity suffers me not to be silent towards you, I have first taken upon me to exhort you, that ye would all run together according to the will of God. For even Jesus Christ, our inseparable life, is sent by the will of the Father; as the bishops, appointed unto the utmost bounds of the earth, are by the will of Jesus Christ.

4. Wherefore it will become you to run together according to the will of your bishop, as also ye do. For your famous presbytery, worthy of God, is fitted as exactly to the bishop, as the strings are to the harp. Therefore in your concord, and agreeing charity, Jesus Christ is sung, and every single person among you makes up the chorus: that so being all consonant in love, and taking up the song of God, ye may in a perfect unity, with one voice, sing to the Father by Jesus Christ; to the end that he may both hear you, and perceive by your works, that ye are indeed the members of his Son: wherefore it is profitable for you to live in an unblameable unity, that so ye may always have a fellowship with God.

5. For if I in this little time have had such a familiarity with your bishop, I mean not a carnal, but spiritual acquaintance with him; how much more must I think you happy who are so joined to him, as the church is to Jesus Christ, and Jesus Christ to the Father; that so all things may agree in the same unity? Let no man deceive himself, if a man be not within the altar, he is deprived of the bread of God. For if the prayer of one or two be of such force, as we are told; how much more powerful shall that of the bishop and the whole church be? He therefore that does not come together into the same place with it, is proud, and has already condemned himself. For it is written, "God resisteth the proud." Let us take heed therefore, that we do not set ourselves against the bishop, that we may be subject to God.

6. The more any one sees his bishop silent, the more let him revere him. For whomsoever the master of the house sends to be over his own household, we ought in like manner to receive him, as we would do him that sent him. It is therefore evident that we ought to look upon the
 bishop,

bishop, even as we would do upon the Lord himself. And indeed Onesimus himself does greatly commend your good order in God: that you all live according to the truth, and that no heresy dwells among you. For neither do ye hearken to any one more than to Jesus Christ speaking to you in truth.

7. For some there are who carry about the name of Christ in deceitfulness, but do things unworthy of God; whom ye must flee, as ye would do so many wild beasts. For they are ravening dogs, who bite secretly: against whom ye must guard yourselves, as men hardly to be cured. There is one physician, both fleshly and spiritual, made and not made; God incarnate; true life in death; both of Mary and of God: first passible, then impassible, even Jesus Christ our Lord.

8. Wherefore let no man deceive you; as indeed neither are ye deceived, being wholly the servants of God. For inasmuch as there is no contention, nor strife among you, to trouble you, ye must needs live according to God's will. My soul be for your's, and I myself the expiatory offering for your church of Ephesus, so famous throughout the world. They that are of the flesh cannot do the works of the spirit; neither they that are of the spirit the works of the flesh. As he that has faith, cannot be an infidel; nor he that is an infidel have faith. But even those things which ye do according to the flesh are spiritual; forasmuch as ye do all things in Jesus Christ.

9. Nevertheless I have heard of some who have passed by you, having perverse doctrine; whom ye did not suffer to sow among you; but stopped your ears, that ye might not receive those things that were sown by them: as being the stones of the temple of the Father, prepared for his building, and drawn up on high by the cross of Christ, as by an engine; using the Holy Ghost as the rope: your faith being your support; and your charity the way that leads unto God. Ye are therefore, with all your companions in the same journey, full of God; his spiritual temples, full of Christ, full of holiness; adorned in all things with the commands of Christ; in whom also I rejoice that I have been thought worthy by this present epistle to converse, and joy together with you; that with respect to the other life, ye love nothing but God only.

10. Pray also without ceasing for other men: for there is hope of repentance in them, that they may attain unto God. Let them therefore at least be instructed by your works, if they will be no other way. Be ye mild at their anger;

anger; humble at their boasting: to their blasphemies return your prayers: to their error, your firmness in the faith: when they are cruel, be ye gentle; not endeavouring to imitate their ways: let us be their brethren in all kindness and moderation, but let us be followers of the Lord: for who was ever more unjustly used? more destitute? more despised? that so no herb of the devil may be found in you; but ye may remain in all holiness and sobriety both of body and spirit, in Christ Jesus.

11. The last times are come upon us: let us therefore be very reverent, and fear the long-suffering of God, that it be not to us unto condemnation. For let us either fear the wrath that is to come, or let us love the grace that we at present enjoy: that by the one, or other, of these we may be found in Christ Jesus, unto true life. Besides him, let nothing be worthy of you; for whom also I bear about these bonds, those spiritual jewels, in which I would to God that I might arise through your prayers; of which I intreat you to make me always partaker, that I may be found in the lot of the Christians of Ephesus, who have always agreed with the apostles, through the power of Jesus Christ.

12. I know both who I am, and to whom I write: I, a person condemned; ye, such as have obtained mercy: I, exposed to danger; ye, confirmed against danger. Ye are the passage of those that are killed for God: the companions of Paul in the mysteries of the Gospel; the holy, the martyr, the deservedly most happy Paul: at whose feet may I be found, when I shall have attained unto God; who throughout all his epistle makes mention of you in Christ Jesus.

13. Let it be your care therefore to come more fully together, to the praise and glory of God. For when ye meet fully together in the same place, the powers of the devil are destroyed, and his mischief is dissolved by the unity of your faith. And indeed, nothing is better than peace; by which all war both spiritual and earthly, is abolished.

14. Of all which nothing is hid from you, if ye have perfect faith and charity in Christ Jesus, which are the beginning and end of life. For the beginning is faith; the end charity. And these two joined together, are of God: but all other things which concern a holy life are the consequences of these. No man professing a true faith, sinneth; neither does he who has charity, hate any. The tree is
made

made manifest by its fruit: so they who profess themselves to be Christians, are known by what they do. For Christianity is not the work of an outward profession; but shews itself in the power of faith, if a man be found faithful unto the end.

15. It is better for a man to hold his peace, and be; than to say, he is a Christian, and not to be. It is good to teach; if what he says, he does likewise. There is therefore one master who spake, and it was done; and even those things which he did without speaking, are worthy of the Father. He that possesses the word of Jesus, is truly able to hear his very silence, that he may be perfect; and both do according to what he speaks, and be known by those things of which he is silent. There is nothing hid from God, but even our secrets are nigh unto him. Let us therefore do all things, as becomes those who have God dwelling in them; that we may be his temples, and he may be our God: as also he is, and will manifest himself before our faces, by those things for which we justly love him.

16. Be not deceived, my brethren: those that corrupt families by adultery, shall not inherit the kingdom of God. If therefore they who do this according to the flesh, have suffered death; how much more shall he die, who by his wicked doctrine corrupts the faith of God, for which Christ was crucified? He that is thus defiled, shall depart into unquenchable fire, and so also shall he that hearkens to him.

17. For this cause did the Lord suffer the ointment to be poured on his head; that he might breathe the breath of immortality unto his church. Be not ye therefore anointed with the evil favour of the doctrine of the prince of this world: let him not take you captive from the life that is set before you. And why are we not all wise; seeing we have received the knowledge of God, which is Jesus Christ? Why do we suffer ourselves foolishly to perish; not considering the gift which the Lord has truly sent to us?

18. Let my life be sacrificed for the doctrine of the cross; which is indeed a scandal to the unbelievers, but to us is salvation and life eternal. Where is the wise man? where is the disputer? where is the boasting of those who are called wise? For our God Jesus Christ, was according to the dispensation of God, conceived in the womb of Mary, of the seed of David, by the Holy Ghost: he was born, and baptized, that through his passion, he might purify water, to the washing away of sin.

19. Now

19. Now the virginity of Mary, and He who was born of her, was kept in secret from the prince of this world : as was also the death of our Lord : three of the mysteries the most spoken of throughout the world, yet done in secret by God. How then was our Saviour manifested to the world? A star shone in heaven beyond all the other stars, and its light was inexpressible, and its novelty struck terror into men's minds. All the rest of the stars, together with the sun and moon, were the chorus to this star : but that sent out its light exceedingly above them all. And men began to be troubled to think whence this new star came so unlike to all the others. Hence all the power of magic became dissolved ; and every bond of wickedness was destroyed ; men's ignorance was taken away : and the old kingdom abolished ; God himself appearing in the form of a man, for the renewal of eternal life. From thence began what God had prepared : from thenceforth things were disturbed ; forasmuch as he designed to abolish death.

20. But if Jesus Christ shall give me grace through your prayers, and it be his will, I propose in a second Epistle which I will suddenly write unto you to manifest to you more fully the dispensation of which I have now begun to speak unto the new man, which is Jesus Christ ; both in his faith, and charity ; in his suffering, and in his resurrection : especially if the Lord shall make known unto me, that ye all by name come together in common in one faith, and in one Jesus Christ : who was of the race of David according to the flesh ; the Son of Man, and Son of God, obeying your bishop and the presbytery with an entire affection ; breaking one and the same bread, which is the medicine of immortality ; our antidote that we should not die, but live for ever in Christ Jesus.

21. My soul be for yours, and theirs whom ye have sent, to the glory of God ; even unto Smyrna, from whence also I write to you ; giving thanks unto the Lord, and loving Polycarp even as I do you. Remember me, as Jesus Christ does remember you. Pray for the church which is in Syria, from whence I am carried bound to Rome ; being the least of all the faithful which are there, as I have been thought worthy to be found to the glory of God. Fare ye well in God the Father, and in Jesus Christ, our common hope. Amen.

To the Ephesians.

The Epistle of St. Ignatius to the Magnesians.

Ignatius, who is also called Theophorus; to the blessed church, by the grace of God the Father in Jesus Christ our Saviour, in whom I salute the church which is at Magnesia near the Mæander; and wish it all joy, in God the Father, and in Jesus Christ.

1. WHEN I heard of your well-ordered love and charity in God, being full of joy, I desired much to speak unto you in the faith of Jesus Christ. For having been thought worthy to obtain a most excellent name, in the bonds which I carry about, I salute the churches; wishing in them a union both of the body and spirit of Jesus Christ, our eternal life: as also of faith and charity, to which nothing is preferred: but especially of Jesus and the Father; in whom if we undergo all the injuries of the prince of this present world, and escape, we shall enjoy God.

2. Seeing then I have been judged worthy to see you, by Damas your most excellent bishop; and by your very worthy presbyters Bassus, and Apollonius; and by my fellow servant Sotio the deacon, in whom I rejoice, forasmuch as he is subject unto his bishop as to the grace of God, and to the presbytery as to the law of Jesus Christ; I determined to write unto you.

3. Wherefore it will become you also not to use your bishop too familiarly upon the account of his youth; but to yield all reverence to him according to the power of God the Father: as also I perceive that your holy presbyters do; not considering his age, which indeed to appearance is young; but as becomes those who are prudent in God, submitting to him, or rather not to him, but to the Father of our Lord Jesus Christ, the Bishop of us all. It will therefore behove you, with all sincerity, to obey your bishop, in honour of him whose pleasure it is that ye should do so. Because he that does not so, deceives not the bishop whom he sees, but affronts him that is invisible. For whatsoever of this kind is done, it reflects not upon man, but upon God, who knows the secrets of our hearts.

4. It is therefore fitting, that we should not only be called Christians, but be so. As some call indeed their governor, bishop; but yet do all things without him. But I can never think that such as these have a good conscience; seeing they are not gathered together thoroughly according to God's commandment.

5. Seeing

5. Seeing then all things have an end, there are these two indifferently set before us, death and life; and every one shall depart unto his proper place. For as there are two sorts of coins, the one of God, the other of the world; and each of these has its proper inscription engraven upon it; so also is it here. The unbelievers are of this world; but the faithful, through charity, have the character of God the Father by Jesus Christ: by whom if we are not readily disposed to die after the likeness of his passion, his life is not in us.

6. Forasmuch therefore as I have in the persons before-mentioned, seen all of you in faith and charity; I exhort you that ye study to do all things in a divine concord; your bishop presiding in the place of God; your presbyters in the place of the council of the apostles; and your deacons most dear to me, being intrusted with the ministry of Jesus Christ; who was with the Father before all ages, and appeared in the end to us. Wherefore taking the same holy course, see that ye all reverence one another: and let no one look upon his neighbour after the flesh; but do you all mutually love each other in Jesus Christ. Let there be nothing that may be able to make a division among you, but be ye united to your bishop, and those who preside over you, to be your pattern and direction in the way to immortality.

7. As therefore the Lord did nothing without the Father, being united to him; neither by himself, nor yet by his apostles; so neither do ye any thing without your bishop and presbyters: neither endeavour to let any thing appear rational to yourselves apart; but being come together into the same place, have one common prayer, one supplication, one mind, one hope, in charity, and in joy undefiled. There is one Lord Jesus Christ, than whom nothing is better. Wherefore come ye all together as unto one temple of God; as to one altar; as to one Jesus Christ: who proceeded from one Father, and exists in one, and is returned to one.

8. Be not deceived with strange doctrines; nor with old fables which are unprofitable. For if we still continue to live according to the Jewish law, we do confess ourselves not to have received grace. For even the most holy prophets lived according to Christ Jesus. And for this cause were they persecuted, being inspired by his grace, to convince the unbelievers and disobedient that there is one God who has manifested himself by Jesus Christ his Son; who

who is his eternal Word, not coming forth from silence, who in all things pleased him that sent him.

9. Wherefore if they who were brought up in these ancient laws came nevertheless to the newness of hope; no longer observing sabbaths, but keeping the Lord's day, in which also our life is sprung up by him, and through his death, which yet some deny: by which mystery we have been brought to believe, and therefore wait that we may be found the disciples of Jesus Christ our only Master: how shall we be able to live different from him; whose disciples the very prophets being, did by the Spirit expect him as their Master. And therefore he whom they justly waited for, being come, raised them up from the dead.

10. Let us not then be insensible of his goodness; for should he have dealt with us according to our works, we had not now had a being. Wherefore being become his disciples, let us learn to live according to the rules of Christianity: for whosoever is called by any other name besides this, he is not of God. Lay aside therefore the old, and sour, and evil leaven; and be ye changed into the new leaven, which is Jesus Christ. Be ye salted in him, lest any one among you should be corrupted; for by your favour ye shall be judged. It is absurd to name Jesus Christ, and judaize. For the Christian religion did not embrace the Jewish, but the Jewish the Christian; that so every tongue that believed might be gathered together unto God.

11. These things, my beloved, I write unto you; not that I know of any among you that lie under this error: but as one of the least among you, I am desirous to forewarn you that ye fall not into the snares of vain doctrine: but that ye be fully instructed in the birth, and suffering, and resurrection of Jesus Christ, our hope; which was accomplished in the time of the government of Pontius Pilate, and that most truly and certainly; and from which God forbid that any among you should be turned aside.

12. May I therefore have the joy of you in all things, if I shall be worthy of it. For though I am bound, yet am I not worthy to be compared to one of you that are at liberty. I know that ye are not puffed up; for ye have Jesus Christ in your hearts. And especially when I commend you, I know that ye are ashamed, as it is written, "The just man condemneth himself."

13. Study therefore to be confirmed in the doctrine of our Lord, and of his apostles; that so whatsoever ye do, ye may prosper both in body and spirit; in faith and charity;
in

in the Son, and in the Father, and in the Holy Spirit; in the beginning, and in the end: together with your most worthy bishop, and the well-wrought presbytery; and your deacons, which are according to God. Be subject to your bishop, and to one another, as Jesus Christ to the Father according to the flesh; and the apostles both to Christ, and to the Father, and to the Holy Ghost; that so ye may be united both in body and spirit.

14. Knowing you to be full of God, I have the more briefly exhorted you. Be mindful of me in your prayers, that I may attain unto God, and of the church that is in Syria, from which I am not worthy to be called. For I stand in need of your joint prayers in God, and of your charity, that the church which is in Syria may be thought worthy to be nourished by your church.

15. The Ephesians from Smyrna salute you, from which place I write unto you; being present here to the glory of God, in like manner as you are; who have in all things refreshed me; together with Polycarp the bishop of the Smyrnæans. The rest of the churches, in the honour of Jesus Christ, salute you. Farewell, and be ye strengthened in the concord of God; enjoying his inleparable spirit, which is Jesus Christ

To the Magnesians.

The Epistle of St. Ignatius to the Trallians.

Ignatius, who is also called Theophorus, to the holy church, which is at Tralles in Asia; beloved of God the Father of Jesus Christ; elect, and worthy of God, having peace through the flesh, and blood, and passion of Jesus Christ our hope; in the resurrection which is by him: which also I salute in its fulness, continuing in the apostolical character; wishing all joy and happiness unto it.

1. I HAVE heard of your blameless and constant disposition through patience, which not only appears in your outward conversation, but is naturally rooted, and grounded in you: in like manner as Polybius your bishop has declared unto me; who came to me to Smyrna, by the will of God and Jesus Christ; and so rejoiced together with me in my bonds for Jesus Christ, that in effect I saw your whole church in him. Having therefore received the testimony of your good will towards me for God's sake, by him; I seemed to find you, as also I knew that ye were, the followers of God.

2. For

2. For whereas ye are subject to your bishop as to Jesus Christ, ye appear to me to live, not after the manner of men, but according to Jesus Christ; who died for us, that so believing in his death, ye might escape death. It is therefore necessary, that as ye do, so without your bishop, you should do nothing: also be ye subject to your presbyters, as to the apostles of Jesus Christ our hope; in whom if we walk, we shall be found in him. The deacons also, as being the ministers of the mysteries of Jesus Christ, must by all means please all. For they are not the ministers of meat and drink, but of the church of God. Wherefore they must avoid all offences, as they would do fire.

3. In like manner let all reverence the deacons as Jesus Christ; and the bishop as the Father; and the presbyters as the Sanhedrim of God, and college of the apostles. Without these there is no church. Concerning all which I am persuaded that ye think after the very same manner: for I have received, and even now have with me the pattern of your love, in your bishop, whose very look is instructive; and whose mildness powerful: whom, I am persuaded, the very atheists themselves cannot but reverence. But because I have love towards you, I will not write any more sharply unto you about this matter, though I very well might; but now I have done so; lest being a condemned man, I should seem to prescribe to you as an apostle.

4. I have great knowledge in God; but I refrain myself, lest I should perish in my boasting. For now I ought the more to fear; and not hearken to those that would puff me up. For they that speak to me, in my praise, chasten me. For I indeed desire to suffer, but I cannot tell whether I am worthy so to do. And this desire, though to others it does not appear, yet to myself it is for that very reason the more violent. I have therefore need of moderation, by which the prince of this world is destroyed.

5. Am I not able to write to you of heavenly things? But I fear lest I should harm you, who are yet but babes in Christ: (excuse me this care;) and lest perchance being not able to receive them, ye should be choaked with them. For even I myself, although I am in bonds, yet am not therefore able to understand heavenly things: as the places of the angels, and the several companies of them, under their respective princes; things visible and invisible; but in these I am yet a learner. For many things are wanting to us, that we come not short of God.

6. I exhort you therefore, or rather not I, but the love of Jesus Christ; that ye use none but christian nourishment; abstaining from pasture which is of another kind, I mean hereby. For they that are heretics, confound together the doctrine of Jesus Christ; with their own poison; whilst they seem worthy of belief: as men give a deadly potion mixed with sweet wine; which he who is ignorant of, does with the treacherous pleasure sweetly drink in his own death.

7. Wherefore guard yourselves against such persons. And that you will do if you are not puffed up; but continue inseparable from Jesus Christ our God, and from your bishop, and from the commands of the apostles. He that is within the altar is pure: but he that is without, that is, that does any thing without the bishop, and presbyters, and deacons, is not pure in his conscience.

8. Not that I know there is any thing of this nature among you; but I fore-arm you, as being greatly beloved by me, foreseeing the snares of the devil. Wherefore putting on meekness, renew yourselves in faith, that is the flesh of the Lord; and in charity, that is the blood of Jesus Christ. Let no man have any grudge against his neighbour. Give no occasion to the Gentiles; lest by means of a few foolish men, the whole congregation of God be evil spoken of. For woe to that man through whose vanity my name is blasphemed by any.

9. Stop your ears therefore, as often as any one shall speak contrary to Jesus Christ; who was of the race of David, of the Virgin Mary. Who was truly born, and did eat and drink; was truly persecuted under Pontius Pilate; was truly crucified and dead; both those in heaven, and on earth, and under the earth being spectators of it. Who was also truly raised from the dead by his Father, after the same manner as he will also raise up us who believe in him, by Christ Jesus; without whom we have no true life.

10. But if as some who are atheists, that is to say infidels, pretend, that he only seemed to suffer: (they themselves only seeming to exist) why then am I bound? Why do I desire to fight with beasts? Therefore do I die in vain: therefore I will not speak falsely against the Lord.

11. Flee therefore these evil sprouts which bring forth deadly fruit; of which if any one taste, he shall presently die. For these are not the plants of the Father; seeing if they were, they would appear to be branches of the cross, and their fruit would be incorruptible: by which he invites you through his passion, who are members of him.

For

For the head cannot be without its members, God having promised a union, that is himself.

12. I salute you from Smyrna, together with the churches of God that are present with me; who have refreshed me in all things, both in the flesh and in the spirit. My bonds, which I carry about me for the sake of Christ, (beseeching him that I may attain unto God) exhort you, that you continue in concord among yourselves, and in prayer with one another. For it becomes every one of you, especially the presbyters, to refresh the bishop, to the honour of the Father, of Jesus Christ, and of the apostles. I beseech you that you hearken to me in love; that I may not by those things which I write, rise up in witness against you. Pray also for me; who through the mercy of God stand in need of your prayers, that I may be worthy of the portion which I am about to obtain, that I be not found a reprobate.

13. The love of those who are at Smyrna and Ephesus salute you. Remember in your prayers the church of Syria, from which I am not worthy to be called, being one of the least of it. Fare ye well in Jesus Christ; being subject to your bishop as to the command of God; and so likewise to the presbyter. Love every one his brother with an unfeigned heart. My soul be your expiation, not only now, but when I shall have attained unto God: for I am yet under danger. But the Father is faithful in Jesus Christ, to fulfil both mine and your petition: in whom may ye be found unblameable.

To the Trullians.

The Epistle of St. Ignatius to the Romans.

Ignatius, who is also called Theophorus; to the church which has obtained mercy from the Majesty of the Most High Father, and his only begotten Son Jesus Christ; beloved, and illuminated through the will of him who willeth all things which are according to the love of Jesus Christ our God, which also presides in the place of the region of the Romans; and which I salute in the name of Jesus Christ, as being united both in flesh and spirit to all his commands, and filled with the grace of God; all joy in Jesus Christ our Lord.

1. FOR AS MUCH as I have at last obtained through my prayers to God, to see your faces, which I much desired

to do; being bound in Christ Jesus, I hope e'er long to salute you, if it shall be the will of God to grant me to attain unto the end I long for. For the beginning is well-disposed, if I shall but have grace, without hindrance, to receive what is appointed for me. But I fear your love, lest it do me an injury. For it is easy for you to do what you please; but it will be hard for me to attain unto God, if you spare me.

2. But I would not that ye should please men, but God; whom also ye do please. For neither shall I ever hereafter have such an opportunity of going unto God; nor will you, if ye shall now be silent, ever be entitled to a better work. For if you shall be silent in my behalf, I shall be made partaker of God. But if you shall love my body, I shall have my course again to run. Wherefore ye cannot do me a greater kindness, than to suffer me to be sacrificed unto God, now that the altar is already prepared: that when ye shall be gathered together in love, ye may give thanks to the Father through Christ Jesus; that he has vouchsafed to bring a bishop of Syria unto you, being called from the East unto the West. For it is good for me to set from the world unto God; that I may rise again unto him.

3. Ye have never envied any one; ye have taught others. I would therefore that ye should now do those things yourselves, which in your instructions you have prescribed to others. Only pray for me, that God would give me both inward and outward strength, that I may not only say, but will; nor be only called a Christian, but be found one. For if I shall be found a Christian, I may then deservedly be called one: and be thought faithful, when I shall no longer appear to the world. Nothing is good, that is seen. For even our God, Jesus Christ, now that he is in the Father, does so much the more appear. A Christian is not a work of opinion; but of greatness of mind, (especially when he is hated by the world.)

4. I write to the churches, and signify to them all, that I am willing to die for God, unless you hinder me. I beseech you that you shew not an unseasonable good-will towards me. Suffer me to be food to the wild beasts by whom I shall attain unto God. For I am the wheat of God; and I shall be ground by the teeth of the wild beasts, that I may be found the pure bread of Christ. Rather encourage the beasts, that they may become my sepulchre; and may leave nothing of my body; that being dead, I may not be troublesome to any. Then shall I be truly the disciple of Jesus Christ, when the world shall not see so much as my body.

Pray

Pray therefore unto Christ for me, that by these instruments I may be made the sacrifice of God. I do not, as Peter and Paul, command you. They were apostles, I a condemned man; they were free, but I am even to this day a servant: but if I should suffer, I shall then become the freeman of Jesus Christ, and shall rise free. And now, being in bonds, I learn, not to desire any thing.

5. From Syria even unto Rome, I fight with beasts both by sea and land; both night and day: being bound to ten leopards, that is to say, to such a band of soldiers; who though treated with all manner of kindness, are the worse for it. But I am the more instructed by their injuries; yet am I not therefore justified. May I enjoy the wild beasts that are prepared for me; which also I with may exercise all their fierceness upon me: and whom for that end I will encourage, that they may be sure to devour me, and not serve me as they have done some, whom out of fear they have not touched. But, and if they will not do it willingly, I will provoke them to it. Pardon me in this matter; I know what is profitable for me. Now I begin to be a disciple: nor shall any thing move me, whether visible or invisible, that I may attain to Christ Jesus. Let fire, and the Cross; let the companies of wild beasts, let breakings of bones, and tearing of members; let the shattering in pieces of the whole body, and all the wicked torments of the devil come upon me; only let me enjoy Jesus Christ.

6. All the ends of the world, and the kingdoms of it, will profit me nothing: I would rather die for Jesus Christ, than rule to the utmost ends of the earth. Him I seek who died for us: him desire, that rose again for us. This is the gain that is laid up for me. Pardon me, my brethren, ye shall not hinder me from living: (nor seeing I desire to go to God, may you separate me from him, for the sake of this world; nor seduce me by any of the desires of it.) Suffer me to enter into pure light: where being come, I shall be indeed the servant of God. Permit me to imitate the passion of my God. If any one has him within himself, let him consider what I desire; and let him have compassion on me, as knowing how I am straitened.

7. The prince of this world would fain carry me away, and corrupt my resolution towards my God. Let none of you therefore help him: rather do ye join with me, that is, with God. Do not speak with Jesus Christ, and yet covet the world. Let not any envy dwell with you: no not though I myself when I shall be come unto you, should ex-

hort you to it, yet do not ye hearken to me ; but rather believe what I now write to you. For though I am alive at the writing this, yet my desire is to die. My love is crucified ; and the fire that is within me does not desire any water : but being alive and springing within me, says, Come to the Father. I take no pleasure in the food of corruption, nor in the pleasures of this life. I desire the bread of God, which is the flesh of Jesus Christ, of the seed of David ; and the drink that I long for is his blood, which is incorruptible love.

8. I have no desire to live any longer after the manner of men ; neither shall I, if you consent. Be ye therefore willing, that ye yourselves also may be pleasing to God. I exhort you in a few words ; I pray you believe me. Jesus Christ will show you that I speak truly. My mouth is without deceit, and the Father hath truly spoken by it. Pray therefore for me, that I may accomplish what I desire. I have not written to you after the flesh, but according to the will of God. If I shall suffer, ye have loved me : but if I shall be rejected, ye have hated me.

9. Remember in your prayers the church of Syria, which now enjoys God for its shepherd instead of me : let Jesus Christ only oversee it, and your charity. But I am even ashamed to be reckoned as one of them : for neither am I worthy, being the least among them, and as one born out of due season. But through mercy I have obtained to be somebody, if I shall get unto God. My spirit salutes you ; and the charity of the churches that have received me in the name of Jesus Christ ; not as a passenger : for even they that were not near to me in the way, have gone before me to the next city to meet me.

10. These things I write to you from Smyrna, by the most worthy of the church of Ephesus. There is now with me, together with many others, Crocus, most beloved of me. As for those who are come from Syria, and are gone before me to Rome, to the glory of God, I suppose that you are not ignorant of them. Ye shall therefore signify to them that I draw near, for they are all worthy both of God, and of you : whom it is fit that you refresh in all things. This have I written to you, the day before the ninth of the calends of September. Be strong unto the end, in the patience of Jesus Christ.

To the Romans.

The Epistle of St. Ignatius to the Philadelphians.

Ignatius, who is also called Theophorus, to the church of God the Father, and our Lord Jesus Christ, which is at Philadelphia in Asia; which has obtained mercy, being fixed in the concord of God, and rejoicing evermore in the passion of our Lord, and being fulfilled in all mercy through his resurrection: which also I salute in the blood of Jesus Christ, which is our eternal and undefiled joy; especially if they are at unity with the bishop and presbyters who are with him, and the deacons appointed according to the mind of Jesus Christ; whom he has settled according to his own will in all firmness by his Holy Spirit:

1. WHICH bishop I know obtained that great ministry among you, not of himself, neither by men, nor out of vain glory, but by the love of God the Father, and our Lord Jesus Christ: whose moderation I admire; who by his silence is able to do more, than others with all their vain talk. For he is fitted to the commands, as the harp to its strings. Wherefore my soul esteems his mind towards God most happy, knowing it to be fruitful in all virtue, and perfect, full of constancy, free from passion, and according to all the moderation of the living God.

2. Wherefore as becomes the children both of the light and of truth; see divisions and false doctrines: but where your shepherd is, there do ye, as sheep, follow after. For there are many wolves who seem worthy of belief, that with a false pleasure lead captive those that run in the course of God: but in your concord, they shall find no place.

3. Abstain therefore from those evil herbs which Jesus Christ does not dress; because such are not the plantation of the Father. Not that I have found any division among you, but rather all manner of purity. For as many as are of God, and of Jesus Christ, are also with their bishop. And as many as shall with repentance return into the unity of the church, even these shall also be the servants of God, that they may live according to Jesus Christ. Be not deceived, brethren: if any one follows him that makes a schism in the church, he shall not inherit the kingdom of God. If any one walks after any other opinion, he agrees not with the passion of Christ.

4. Wherefore let it be your endeavour to partake all of the same holy eucharist. For there is but one flesh of our Lord Jesus Christ; and one cup, in the unity of his blood;
one

one altar; as also there is one bishop, together with his presbytery, and the deacons my fellow-servants: that whatsoever ye do, ye may do it according to the will of God.

5. My brethren, the love I have towards you makes me the more large; and having a great joy in you, I endeavour to secure you against danger: or rather not I, but Jesus Christ; in whom being bound I the more fear, as being yet only on the way to suffering. But your prayer to God shall make me perfect, that I may attain to that portion, which by God's mercy is allotted to me: fleeing to the gospel as to the flesh of Christ; and to the apostles as to the presbytery of the church. Let us also love the prophets, for as much as they also have led us to the gospel, and to hope in Christ, and to expect him. In whom also believing they were saved, in the unity of Jesus Christ; being holy men, worthy to be loved, and had in wonder; who have received testimony from Jesus Christ, and are numbered in the gospel of our common hope.

6. But if any one shall preach the Jewish law unto you, hearken not unto him: for it is better to receive the doctrine of Christ from one that has been circumcised, than Judaism from one that has not. But if either the one, or other, do not speak concerning Christ Jesus; they seem to me to be but as monuments and sepulchres of the dead, upon which are written only the names of men. Flee therefore the wicked arts and snares of the prince of this world; lest at any time being oppressed by his cunning, ye grow cold in your charity. But come all together into the same place, with an undivided heart. And, I bless my God that I have a good conscience towards you, and that no one among you has whereof to boast either openly or privately, that I have been burdensome to him in much or little. And I wish to all amongst whom I have conversed, that it may not turn to a witness against them.

7. For although some would have deceived me according to the flesh; yet the spirit, being from God, is not deceived: for it knows both whence it comes, and whither it goes, and reproves the secrets of the heart. I cried whilst I was among you; I spake with a loud voice; Attend to the bishop, and to the presbytery, and to the deacons. Now some supposed that I spake this as foreseeing the division that should come among you. But he is my witness for whose sake I am in bonds that I knew nothing from any man. But the spirit spake, saying on this wise; Do nothing without the bishop: keep

keep your bodies as the temples of God: love unity: flee divisions: be the followers of Christ, as he was of his Father.

8. I therefore did as became me, as a man composed to unity. For where there is division, and wrath, God dwelleth not. But the Lord forgives all that repent, if they return to the unity of God, and to the council of the bishop. For I trust in the grace of Jesus Christ that he will free you from every bond. Nevertheless I exhort you, that you do nothing out of strife, but according to the instruction of Christ. Because I have heard of some who say; Unless I find it written in the originals, I will not believe it to be written in the gospel; and when I said, It is written: they answered what lay before them in their corrupted copies. But to me Jesus Christ is instead of all the uncorrupted monuments in the world: together with those undefiled monuments, his cross, and death, and resurrection, and the faith which is by him: by which I desire, through your prayers, to be justified.

9. The priests indeed are good: but much better is the high-priest to whom the Holy of Holies has been committed; and who alone has been intrusted with the secrets of God. He is the door of the Father; by which Abraham, and Isaac, and Jacob, and all the prophets enter in; as well as the apostles and the church. And all these things tend to the unity which is of God. Howbeit, the gospel has somewhat in it far above all other dispensations; namely, the appearance of our Saviour, the Lord Jesus Christ, his passion and resurrection. For the beloved prophets referred to him: but the gospel is the perfection of incorruption. All therefore together are good, if ye believe with charity.

10. Now as concerning the church of Antioch which is in Syria, seeing I am told that through your prayers, and the bowels which ye have towards it in Jesus Christ, it is in peace; it will become you, as the church of God, to ordain some deacon to go to them thither as the ambassador of God; that he may rejoice with them when they meet together, and glorify God's name. Blessed be that man in Jesus Christ, who shall be found worthy of such a ministry; and ye yourselves also shall be glorified. Now if ye be willing, it is not impossible for you to do this for the sake of God; as also the other neighbouring churches have sent them, some bishops, some priests and deacons.

11. As concerning Philo the deacon of Cilicia, a most worthy man, he still ministers unto me in the word of God; together with Rheus of Agathopolis, a singular good person, who has followed me even from Syria, not regarding his life: these also bear witness unto you. And I myself give thanks to God for you, that ye receive them as the Lord shall receive you. But for those that dishonoured them, may they be forgiven through the grace of Jesus Christ. The charity of the brethren that are at Troas salutes you: from whence also I now write by Burrhus, who was sent together with me by those of Ephesus and Smyrna, for respect's sake. May our Lord Jesus Christ honour them; in whom they hope, both in flesh, and soul, and spirit; in faith, in love, in unity. Farewel in Christ Jesus our common hope.

The Epistle of St. Ignatius to the Smyrneans.

Ignatius, who is also called Theophorus; to the church of God the Father, and of the beloved Jesus Christ; which God hath mercifully blessed with every good gift, being filled with faith and charity, so that it is wanting in no gift; most worthy of God, and fruitful in saints; the church which is at Smyrna in Asia; all joy, through his immaculate Spirit, and the Word of God.

1. I GLORIFY God, even Jesus Christ, who has given you such wisdom. For I have observed that you are settled in an immoveable faith, as if you were nailed to the cross of our Lord Jesus Christ, both in the flesh and in the spirit; and are confirmed in love through the blood of Christ; being fully persuaded of those things which relate unto our Lord: who truly was of the race of David according to the flesh, but the Son of God according to the will and power of God: truly born of the Virgin, and baptized of John; that so all righteousness might be fulfilled by him. He was also truly crucified by Pontius Pilate, and Herod the Tetrarch, being nailed for us in the flesh; by the fruits of which we are even by his most blessed passion; that he might set up a token for all ages through his resurrection, to all his holy and faithful servants, whether they be Jews or Gentiles, in one body of his church.

2. Now all these things he suffered for us, that we might be saved. And he suffered truly, as he also truly raised up himself: and not, as some unbelievers say, that he only seemed to suffer, they themselves only seeming to be. And

as they believe so shall it happen unto them ; when being divested of the body they shall become mere spirits.

3. But I know that even after his resurrection he was in the flesh ; and I believe that he is still so. And when he came to those who were with Peter, he said unto them. Take, handle me, and see that I am not an incorporeal dæmon. And straightway they felt him and believed ; being convinced both by his flesh and spirit. For this cause they despised death, and were found to be above it. But after his resurrection he did eat and drink with them, as he was flesh ; although as to his spirit he was united to the Father.

4. Now these things, beloved, I put you in mind of, not questioning but that you yourselves also believe that they are so. But I arm you before-hand against certain beasts in the shape of men ; whom you must not only not receive, but if it be possible must not meet with. Only must pray for them, that if it be the will of God, they may repent ; which yet will be very hard. But of this our Lord Jesus Christ has the power, who is our true life. For if all these things were done only in shew by our Lord, then do I also seem only to be bound : and why have I given up myself to death, to the fire, to the sword, to wild beasts ? But now the nearer I am to the sword, the nearer am I to God : when I shall come among the wild beasts, I shall come to God. Only in the name of Jesus Christ, I undergo all, to suffer together with him ; he who was made a perfect man strengthening me.

5. Whom some, not knowing, do deny ; or rather have been denied by him, being the advocates of death, rather than of the truth. Whom neither the prophecies, nor the law of Moses have persuaded ; nor the gospel itself even to this day, nor the sufferings of every one of us. For they think also the same things of us. For what does a man profit me, if he shall praise me, and blaspheme my Lord ; not confessing that he was truly made man ? Now he that doth not say this, does in effect deny him, and is in death. But for the names of such as do this, they being unbelievers, I thought it not fitting to write them unto you. Yea, God forbid that I should make any mention of them, till they shall repent to a true belief of Christ's passion, which is our resurrection.

6. Let no man deceive himself ; both the things which are in heaven, and the glorious angels, and princes, whether visible or invisible, if they believe not in the blood of Christ, it shall be to them to condemnation. He that is able to
receive

receive this, let him receive it. Let no man's place or state in the world puff him up: that which is worth all is faith and charity, to which nothing is to be preferred. But consider those who are of a different opinion from us, as to what concerns the grace of Jesus Christ which is come unto us, how contrary they are to the design of God. They have no regard to charity; no care of the widow, the fatherless, and the oppressed; of the bond or free, of the hungry or thirsty.

7. They abstain from the Eucharist, and from the public offices; because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father, of his own goodness, raised again from the dead. And for this cause contradicting the gift of God, they die in their disputes: but much better would it be for them to receive it, that they might one day rise through it. It will therefore become you to abstain from such persons; and not to speak with them, neither in private, nor in public. But to hearken to the prophets, and especially to the gospel, in which both Christ's passion is manifested unto us, and his resurrection perfectly declared. But flee all divisions, as the beginning of evils.

8. See that ye all follow your bishop, as Jesus Christ, the Father: and the presbytery, as the apostles. And reverence the deacons, as the command of God. Let no man do any thing of what belongs to the church separately from the bishop. Let that Eucharist be looked upon as well established, which is either offered by the bishop, or by him to whom the bishop has given his consent. Wheresoever the bishop shall appear, there let the people also be: as where Jesus Christ is, there is the Catholic church. It is not lawful without the bishop, neither to baptize, nor to celebrate the holy communion: but whatsoever he shall approve of, that is also pleasing unto God; that so whatever is done, may be sure and well done.

9. For what remains, it is very reasonable that we should repent, whilst there is yet time to return unto God. It is a good thing to have a due regard both to God, and to the bishop: he that honours the bishop, shall be honoured of God. But he that does any thing without his knowledge, ministers unto the devil. Let all things therefore abound to you in charity; seeing ye are worthy. Ye have refreshed me in all things; so shall Jesus Christ you. Ye have loved me both when I was present with you, and now being absent,

ye

ye cease not to do so. May God be your reward, for whom whilst ye undergo all things, ye shall attain unto him.

10. Ye have done well in that ye have received Philo, and Rheus Agathopus, who followed me for the word of God, as the deacons of Christ our God. Who also gave thanks unto the Lord for you, forasmuch as ye have refreshed them in all things. Nor shall any thing that you have done, be lost to you. My soul be for yours, and my bonds which ye have not despised, nor been ashamed of. Wherefore neither shall Jesus Christ, our perfect faith, be ashamed of you.

11. Your prayer is come to the church of Antioch which is in Syria. From whence being sent bound with chains becoming God, I salute the churches; being not worthy to be called from thence, as being the least among them. Nevertheless by the will of God I have been thought worthy of this honour; not for that I think I have deserved it, but by the grace of God: which I wish may be perfectly given unto me, that through your prayers I may attain unto God. And therefore that your work may be fully accomplished both upon earth and in heaven; it will be fitting, and for the honour of God, that your church appoint some worthy delegate, who being come as far as Syria, may rejoice together with them that are in peace; and that they are again restored to their former state, and have again received their proper body. Wherefore I should think it a worthy action, to send some one from you with an epistle, to congratulate with them their peace in God; and that through your prayers they have now gotten to their harbour. For in as much as ye are perfect yourselves, you ought to think those things that are perfect. For when you are desirous to do well, God is ready to enable you thereunto.

12. The love of the brethren that are at Troas salute you, from whence I write to you by Burrhus whom ye sent with me, together with the Ephesians your brethren; and who has in all things refreshed me. And I would to God that all would imitate him, as being a pattern of the ministry of God. May his grace fully reward him. I salute your very worthy bishop, and your venerable presbytery; and your deacons, my fellow-servants; and all of you in general, and every one in particular, in the name of Jesus Christ, and in his flesh and blood; in his passion and resurrection both fleshly and spiritually; and in the unity of God with you. Grace be with you, and mercy, and peace, and patience, for evermore,

13. I salute the families of my brethren, with their wives and children; and the virgins that are called widows. Be strong in the power of the Holy Ghost. Philo, who is present with me, salutes you. I salute the house of Tavius, and pray that it may be strengthened in faith and charity, both of flesh and spirit. I salute Alcè my well-beloved, together with the incomparable Daphnus, and Eutechnus, and all by name. Farewel in the grace of God.

To the Smyræans from Troas.

The Epistle of St. Ignatius to St. Polycarp.

Ignatius, who is also called Theophorus, to Polycarp, bishop of the church which is at Smyrna; their overseer, but rather himself overlooked by God the Father, and the Lord Jesus Christ; all happiness.

1. HAVING known that thy mind towards God is fixed, as it were, upon an immoveable rock; I exceedingly give thanks, that I have been thought worthy to behold thy blessed face, in which may I always rejoice in God. Wherefore I beseech thee by the grace of God with which thou art clothed, to press forward in thy course, and to exhort all others that they may be saved. Maintain thy place with all care both of flesh and spirit: make it thy endeavour to preserve unity, than which nothing is better. Bear with all men, even as the Lord with thee. Support all in love, as also thou dost. Pray without ceasing: ask more understanding than what thou already hast. Be watchful, having thy spirit always awake. Speak to every one according as God shall enable thee. Bear the infirmities of all, as a perfect combatant: where the labour is great, the gain is the more.

2. If thou shalt love the good disciples, what thank is it? But rather do thou subject to thee those that are mischievous, in meekness. Every wound is not healed with the same plaister: if the accessions of the disease be vehement, mollify them with soft remedies: be in all things, wise as a serpent, but harmless as a dove. For this cause thou art composed of flesh and spirit; that thou mayest mollify those things that appear before thy face: and as for those that are not seen, pray to God that he would reveal them unto thee, that so thou mayest be wanting in nothing, but mayest abound in every gift. The times demand thee, as the pilots the winds; and he that is tossed in a tempest, the haven where he would be;

be; that thou mayest attain unto God. Be sober, as the combatant of God: the crown proposed to thee is immortality, and eternal life; concerning which thou art also fully persuaded. I will be thy surety in all things, and my bonds, which thou hast loved.

3. Let not those that seem worthy of credit, but teach other doctrines, disturb thee. Stand firm and immovable, as an anvil when it is beaten upon. It is the part of a brave combatant, to be wounded, and yet overcome. But especially we ought to endure all things for God's sake, that he may bear with us. Be every day better than other: consider the times; and expect him, who is above all time, eternal, invisible, though for our sakes made visible: impalpable, and impassible, yet for us subjected to sufferings; enduring all manner of ways for our salvation.

4. Let not the widows be neglected: be thou, after God, their guardian. Let nothing be done without thy knowledge and consent: neither do thou any thing but according to the will of God; as also thou dost, with all constancy. Let your assemblies be more full: enquire into all by name. Overlook not the men and maid-servants; neither let them be puffed up; but rather let them be the more subject, to the glory of God, that they may obtain from him a better liberty. Let them not desire to be set free at the public cost, that they be not slaves to their own lusts.

5. Flee evil hearts: or rather, make not any mention of them. Say to my sisters, that they love the Lord; and be satisfied with their own husbands, both in the flesh and spirit. In like manner, exhort my brethren in the name of Jesus Christ, that they love their wives, even as the Lord the church. If any man can remain in a virgin state, to the honour of the flesh of Christ, let him remain without boasting: but if he boast, he is undone. And if he desire to be more taken notice of than the bishop, he is corrupted. But it becomes all such as are married, whether men or women, to come together with the consent of the bishop, that so their marriage may be according to godliness, and not in lust. Let all things be done to the honour of God.

6. Harken unto the bishop, that God also may hearken unto you. My soul be security for them that submit to their bishop, with their presbyters and deacons. And may my portion be together with theirs in God. Labour with one another; contend together, run together, suffer together, sleep together, and rise together; as the stewards, and assessors, and ministers of God. Please him under whom ye
war;

war; and from whom ye receive your wages. Let none of you be found a deserter; but let your baptism remain, as your arms: your faith, as your helmet; your charity, as your spear; your patience, as your whole armour. Let your works be your charge, that so you may receive a suitable reward. Be long-suffering therefore towards each other in meekness; as God is towards you. Let me have joy of you in all things.

7. Now forasmuch as the church of Antioch in Syria is, as I am told, in peace through your prayers; I also have been the more comforted and without care in God: if so be that by suffering, I shall attain unto God; that through your prayers I may be found a disciple of Christ. It will be very fit, O most worthy Polycarp, to call a select council, and chuse some one whom ye particularly love, and who is patient of labour; that he may be the messenger of God: and that going unto Syria, he may glorify your incessant love, to the praise of Christ. A Christian has not the power of himself; but must be always at leisure for God's service. Now this work, is both God's and yours; when ye shall have perfected it. For I trust through the grace of God that ye are ready to do every good work that is fitting for you in the Lord. Knowing therefore your earnest affection to the truth, I have exhorted you by these short letters.

8. But forasmuch as I have not been able to write to all the churches, because I must suddenly sail from Troas to Neapolis; (for so is the command of those to whose pleasure I am subject;) do you write to the churches that are near you, as being instructed in the will of God, that they also may do in like manner. Let those that are able send messengers; and let the rest send their letters by those who shall be sent by you: that you may be glorified to all eternity, of which you are worthy. I salute all by name; particularly the wife of Epitropus, with all her house, and children. I salute Attalus my well-beloved. I salute him, who shall be thought worthy to be sent by you into Syria. Let grace be ever with him, and with Polycarp who sends him. I wish you all happiness in our God, Jesus Christ; in whom continue in the unity, and protection of God. I salute Alcè my well-beloved. Farewel in the Lord.

To Polycarp.

Relation of the Martyrdom of St. Ignatius.

1. WHEN Trajan not long since came to the Roman empire; Ignatius, the disciple of St. John the apostle and evangelist, a man in all things like unto the apostles, governed the church of Antioch with all care; who being scarcely able to escape the storms of the many persecutions before under Domitian, as a good governor by the helm of prayer and fasting, by the constancy of his doctrine and spiritual labour, withstood the raging floods; fearing lest they should sink those who either wanted courage or were not well grounded in the faith.

2. Wherefore the persecution being at present somewhat abated, he rejoiced greatly at the tranquillity of his church: yet was troubled as to himself, that he had not attained to a true love of Christ, nor was come up to the pitch of a perfect disciple. For he thought that the confession which is made by martyrdom, would bring him to a yet more close and intimate union with the Lord. Wherefore continuing a few years longer with the church, and after the manner of a divine lamp, illuminating the hearts of the faithful by the exposition of the Holy Scriptures, he attained to what he had desired.

3. For Trajan in the nineteenth year of his empire, being lifted up with his victory over the Scythians and Dacians, and many other nations; and thinking that the religious company of christians was yet wanting to his absolute and universal dominion; and thereupon threatening them that they should be persecuted, unless they would chuse to worship the devil, with all other nations; fear obliged all such as lived religiously, either to sacrifice or to die. Wherefore our brave soldier of Christ, being in fear for the church of Antioch, was voluntarily brought before Trajan; who was at that time there on his way to Armenia, and the Parthians, against whom he was hastening.

4. Being come into the presence of the emperor Trajan; the emperor asked him, saying: What a wicked wretch art thou, thus to endeavour to transgress our commands, and to persuade others to do likewise, to their destruction? Ignatius answered; No one ought to call Theophorus after such a manner; for as much as all wicked spirits are departed far from the servants of God. But if because I am a trouble to those evil spirits, you call me wicked, with reference to them, I confess the charge: for

having within me Christ the heavenly king, I dissolve all the snares of the devils.

5. Trajan replied: And who is Theophorus, Ignatius? He who has Christ in his breast. Trajan. And do not we then seem to have the Gods within us, who fight for us against our enemies? Ignatius. You err in that you call the evil spirits of the heathens, Gods. For there is but one God, who made heaven and earth, and the sea, and all that are in them: and one Jesus Christ his only begotten Son; whose kingdom may I enjoy.

6. Trajan. His kingdom you say who was crucified under Pontius Pilate. Ignat. His who crucified my sin, with the inventor of it; and has put all the deceit and malice of the devil under the feet of those who carry him in their heart. Trajan. Dost thou then carry him who was crucified within thee? Ignat. I do: for it is written, "I will dwell in them and walk in them." Then Trajan pronounced this sentence against him; Forasmuch as Ignatius has confessed that he carries about within himself him that was crucified, we command that he be carried bound by soldiers to the great Rome, there to be thrown to the beasts, for the entertainment of the people.

7. When the holy martyr heard this sentence he cried out with joy, I thank thee, O Lord, that thou hast vouchsafed to honour me with a perfect love towards thee; and hast made me to be put into iron bonds with thy apostle Paul. Having said this, he with joy put his bonds about him: and having first prayed for the church, and commended it with tears unto the Lord; he was hurried away like a choice ram, the leader of a good flock, by the brutish soldiers, in order to his being carried to Rome, there to be devoured by the blood-thirsty beasts.

8. Wherefore with much readiness and joy, out of his desire to suffer, he left Antioch, and came to Seleucia, from whence he was to sail. And after a great deal of toil being come to Smyrna, he left the ship with great gladness, and hastened to see the holy Polycarp his fellow-scholar, who was bishop there; for they had both of them been formerly the disciples of St. John.

9. Being brought to him, and communicating to him some spiritual gifts, and glorying in his bonds: he intreated first of all the whole church (for the churches and cities of Asia attended this holy man by their bishops and priests, and deacons, all hastening to him, if by any means they might receive some part of his spiritual gift) but more particularly

ticularly Polycarp, to contend with God in his behalf; that being suddenly taken by the beasts from the world, he might appear before the face of Christ. And this he thus spake and testified, extending so much his love for Christ, as one who was about to receive heaven through his own good confession, and the earnest contention of those who prayed together with him: and to return a recompence to the churches, who came to meet him by their governors, he sent letters of thanks to them, which distilled spiritual grace, with prayer and exhortation. Seeing therefore all men so kindly affected towards him; and fearing lest the love of the brotherhood should prevent his hastening to the Lord, now that a fair door of suffering was opened to him; he wrote the epistle we here subjoin to the Romans.

10. And having thus strengthened such of the brethren at Rome as were against his martyrdom by this epistle, as he desired; setting sail from Smyrna (for he was pressed by the soldiers to hasten to the public spectacles at great Rome, that being delivered to the wild beasts in sight of the people of the Romans, he might receive the crown for which he strove) he came to Troas: from whence going on, being brought to Neapolis, he passed by Philippi, through Macedonia, and that part of Epirus which is next to Epidamnus; having found a ship in one of the sea-ports, he sailed over the Adriatic sea; and from thence entering into the Tyrrhene, and passing by several islands and cities, at length he saw Puteoli. Which being shewed to the holy man, he hastened to go forth, being desirous to walk from thence, in the way that Paul the apostle had gone. But a violent wind arising, and driving on the ship would not suffer him so to do: wherefore commending the love of the brethren in that place he sailed forward.

11. And the wind continuing favourable to us, in one day and a night, we indeed were unwillingly hurried on, as sorrowing to think of being separated from this holy martyr: but to him it happened justly, according to his wish that he might go the sooner out of the world, and attain unto the Lord whom he loved. Wherefore sailing into the Roman port, and those impure sports being almost at an end, the soldiers began to be offended at our slowness; but the bishop with great joy complied with their hastiness.

12. Being therefore soon forced away from the port so called; we forthwith met the brethren (for the report of what concerned the holy martyr was spread abroad) who were full of fear and joy: for they rejoiced in that God had

vouchsafed them the company of Theophorus; but were afraid, when they considered, that such an one was brought thither to die. Now some of these he commanded to hold their peace, who were the most zealous for his safety, and said; that they would appease the people, that they should not desire the destruction of the just; who presently knowing this by the spirit, and saluting all of them, he desired them that they would shew a true love to him; disputing yet more with them than he had done in his epistle, and persuading them not to envy him who was hastening unto the Lord. And so, all the brethren kneeling down, he prayed to the Son of God in behalf of the churches; that he would put a stop to the persecution, and continue the love of the brethren towards each other: which being done, he was with all haste led into the Amphitheatre, and speedily according to the command of Cæsar before given, thrown in, the end of the spectacles being at hand. For it was then a very solemn day, called in the Roman tongue the 13th of the calends of January, upon which the people were more than ordinarily wont to be gathered together. Thus was he delivered to the cruel beasts, near the temple by wicked men: that so the desire of the holy martyr Ignatius might be accomplished; as it is written, "The desire of the righteous is acceptable;" namely, that he might not be burdensome to any of the brethren, by the gathering of his relics, but might be wholly devoured by them; according as in his epistle he had before wished that so his end might be. For only the greater and harder of his holy bones remained; which were carried to Antioch, and there put in a napkin, as an inestimable treasure left to the church by the grace which was in the martyr.

13. Now these things were done the 13th of the calends of January, that is the 20th day of December; Sura and Synecius being the second time consuls of the Romans; of which we ourselves were eye-witnesses: and being the night following watching with tears in the house, praying to God on our bended knees, that he would give us weak men some assurance of what had been before done; it happened that falling into a slumber, some of us on a sudden saw the blessed Ignatius standing by us and embracing us: others beheld the blessed martyr praying for us: others as it were dropping with sweat, as if he were just come from his great labour, and standing by the Lord.

14. Which when we saw being filled with joy; and comparing the visions of our dreams with one another, we glorified

fied God, the giver of all good things; and being assured of the blessedness of the saint; we have made known to you both the day and the time: that being assembled together according to the time of his martyrdom, we may communicate with the combatant, and most valiant martyr of Christ; who trod under foot the devil, and perfected the course he had piously desired, in Christ Jesus our Lord; by whom and with whom, all glory and power, be to the Father, with the blessed Spirit, for ever and ever. Amen.

The circular Epistle of the church of Smyrna concerning the martyrdom of St. Polycarp.

The church of God which is at Smyrna, to the church of God which is at Philadelphia; and to all the other assemblies of the holy catholic church, in every place; mercy, peace, and love from God the Father, and our Lord Jesus Christ, be multiplied.

1. WE have written to you, brethren, both of what concerns the other martyrs, but especially the blessed Polycarp, who by his sufferings put an end to the persecution; setting as it were his seal to it. For almost all things that went before, were done, that the Lord might shew us from above, a martyrdom truly such as became the gospel. For he expected to be delivered up; even as the Lord also did, that we should become the followers of his example: considering not only what is profitable for ourselves, but also for our neighbour's advantage. For it is the part of a true and perfect charity, to desire, not only that a man's self should be saved but also all the brethren.

2. The sufferings then of all the other martyrs, were blessed and generous; which they underwent according to the will of God. For so it becomes us, who are more religious than others, to ascribe the power and ordering of all things unto him. And indeed who can chuse but admire the greatness of their mind, and that admirable patience, and love of their master; which then appeared in them? Who when they were so flayed with whipping, that the frame and structure of their bodies were laid open to their very inward veins and arteries, nevertheless endured it. And when all that beheld them, pitied and lamented them; yet they shewed so great a generosity of mind, that not one of them let so much as a sigh, or a groan escape them: plainly

shewing, that those holy martyrs of Christ at the very same time that they were thus tormented, were absent from the body; or rather, that the Lord stood by them, and conversed with them. Wherefore being supported by the grace of Christ, they despised all the torments of the world; by the sufferings of an hour, redeeming themselves from everlasting punishment. For this cause, even the fire of their cruel and barbarous executioners seemed cold to them whilst they hoped thereby to escape that fire which is eternal, and shall never be extinguished: and beheld with the eyes of faith those good things which are reserved for them that endure to the end; "which neither ear has heard, nor eye seen, nor have they entered into the heart of man." But to them they were now revealed by the Lord; as being no longer men, but already become angels. In like manner, those who were condemned to the beasts, and kept a long time in prison, underwent many cruel torments: being forced to lie upon sharp spikes laid under their bodies; and tormented with divers other sorts of punishments; that so if it were possible, the tyrant by the length of their sufferings, might have brought them to deny Christ.

3. For indeed, the devil did invent many things against them: but thanks be to God, he was not able to prevail over all. For the brave Germanicus strengthened those that feared by his patience; and fought gloriously with the beasts. For when the proconsul would have persuaded him, telling him, that he should consider his age and spare himself; he pulled the wild beast to him, and provoked him, being desirous the more quickly to be delivered from a wicked and unjust world. Upon this the whole multitude wondering at the courage of the holy and pious race of Christians; cried out, Take away those wicked wretches; let Polycarp be looked out.

4. Then one named Quintus, a Phrygian, being newly come from thence, seeing the beasts, was afraid. This was he who forced himself and some others, to present themselves of their own accord, to the trial. Him therefore the proconsul persuaded with many promises, to swear and sacrifice. For which cause, brethren, we do not commend those who offer themselves to persecution; seeing the gospel teaches no such thing.

5. But the most admirable Polycarp, when he first heard that he was called for, was not at all concerned at it; but resolved to tarry in the city. Nevertheless, he was at the last persuaded, at the desire of many, to go out of it. He departed

parted therefore into a little village, not far distant from the city, and there tarried with a few about him; doing nothing night nor day, but praying for all men, and for the churches which were in all the world, according to his usual custom. And as he was praying, he saw a vision, three days before he was taken; and behold, the pillow under his head seemed to him on fire. Whereupon, turning to those that were with him, he said prophetically; That he should be burnt alive.

6. Now when those who were to take him drew near, he departed into another village; and immediately they who sought him, came thither. And when they found him not, they seized upon two young men that were there one of which, being tormented confessed. For it was impossible he should be concealed, forasmuch as they who betrayed him were his own domestics. So the officer who is also called Cleronomus, Herod by name; hastened to bring him into the lists: that so Polycarp might receive his proper portion, being made partaker of Christ; and they that betrayed him, undergo the punishment of Judas.

7. The serjeants therefore and horsemen taking the young lad along with them, departed about supper-time, being Friday; with their usual arms, as it were against a thief or a robber. And being come to the place where he was, about the close of the evening, they found him lying down in a little upper room; from whence he could easily have escaped into another place, but he would not, saying, "The will of the Lord be done." Wherefore when he heard that they were come to the house; he went down, and spake to them. And as they that were present wondered at his age and constancy; some of them began to say; Was there need of all this care to take such an old man? Then presently he ordered, that the same hour there should be somewhat got ready for them, that they might eat and drink their fill: desiring them withal, that they would give him one hour's liberty the while to pray without disturbance. And when they had permitted him, he stood praying, being full of the grace of God; so that he ceased not for two whole hours, to the admiration of all that heard him: insomuch that many of the soldiers began to repent, that they were come out against so godly an old man.

8. As soon as he had done his prayer, in which he remembered all men, whether little or great, honourable or obscure, that had at any time been acquainted with him; and with him the whole catholic church, over all the world; the

the time being come that he was to depart, the guards fet him upon an afs, and fo brought him into the city, being the day of the great fabbath. And Herod, the chief officer, with his father Nicetes, met him in a chariot. And having taken him up to them, and fet him in the chariot, they began to perfuade him, faying, What harm is there in it, to fay, lord Cæfar, and facrifice (with the reft that is ufual on fuch occafions) and fo be fafe? But Polycarp at firft answered them not: whereupon they continuing to urge him, he faid, I fhall not do what you would perfuade me to. So being out of all hope of prevailing with him, they began firft to rail at him; and then with violence threw him out of the chariot; infomuch that he hurt his thigh with the fall. But he not turning back, went on readily with all diligence, as if he had received no harm at all; and fo was brought to the lifts, where there was fo great a tumult, that nobody could be heard.

9. As he was going into the lifts, there came a voice from heaven to him; Be ftrong, Polycarp, and quit thyfelf like a man. Now no one faw who it was that fpake to him; but for the voice, many of our brethren who were prefent heard it. And as he was brought in, there was a great difturbance when they heard how that Polycarp was taken. And when he came near, the proconful asked him, Whether he was Polycarp? Who confefling that he was; he perfuaded him to deny the faith, faying, Reverence thy old age; with many other things of the like nature, as their custom is; concluding thus, Swear by Cæfar's fortune. Repent and fay; Take away the wicked. Then Polycarp looking with a ftern countenance upon the whole multitude of wicked Gentiles, that was gathered together in the lifts, and fhaking his hand at them, looked up to heaven, and groaning, faid, Take away the wicked. But the proconful, infifting and faying, Swear, and I will fet thee at liberty; reproach Chrift. Polycarp replied, Eighty and fix years have I now ferved Chrift, and he has never done me the leaft wrong; how then can I blaspheme my King and my Saviour?

10. And when the proconful nevertheless ftill infifted, faying, Swear by the genius of Cæfar. He answered, Seeing thou art fo vainly urgent with me that I fhould fwear, as thou calleft it, by the genius of Cæfar, feeming as if thou didft not know what I am; hear me freely profefling it to thee, that I am a Chriftian. But if thou further defireft an account what Chriftianity is, appoint a day, and thou fhalt hear it. The proconful replied, Perfuafe the people,
Polycarp

Polycarp answered, To thee have I offered to give a reason of my faith: for so are we taught to pay all due honour, (such only excepted as would be hurtful to ourselves,) to the powers and authorities which are ordained of God. But for the people, I esteem them not worthy, that I should give any account of my faith to them.

11. The proconsul continued, and said unto him, I have wild beasts ready, to those I will cast thee, except thou repent. He answered, Call for them, then: for we Christians are fixed in our minds not to change from good to evil: but for me it will be good to be changed from evil, to good. The proconsul added; Seeing thou despisest the wild beasts, I will cause thee to be devoured by fire, unless thou shalt repent. Polycarp answered, Thou threatenest me with fire which burns for an hour, and so is extinguished; but knowest not the fire of the future judgment, and of that eternal punishment, which is reserved for the ungodly. But why tarriest thou? Bring forth what thou wilt?

12. Having said this, and many other things of the like nature, he was filled with confidence and joy, insomuch that his very countenance was full of grace: so that he did not only let it fall with any confusion at what was spoken to him; but on the contrary, the proconsul was struck with astonishment; and sent his cryer into the middle of the lists, to proclaim three several times; Polycarp has confessed himself to be a Christian. Which being done by the cryer, the whole multitude both of the Gentiles and of the Jews which dwelt at Smyrna, being full of fury cried out with a loud voice; This is the doctour of Asia, the father of the Christians, and the overthrower of our gods. He that has taught so many not to sacrifice, nor pay any worship to the gods. And saying this they cried out, and desired Philip the Asiarch, that he would let loose a lion against Polycarp. But Philip replied, that it was not lawful for him to do so, because that kind of spectacle was already over. Then it pleased them to cry out with one consent, that Polycarp should be burnt alive. For so it was necessary that the vision should be fulfilled which was made manifest unto him by his pillow, when seeing it on fire as he was praying, he turned about and said prophetically to the faithful that were with him, I must be burnt alive.

13. This therefore was done with greater speed than it was spoke; the whole multitude instantly gathering together wood and faggots, out of the shops and baths: the Jews especially, according to their custom, with all readines
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affisting them in it. When the fuel was ready, Polycarp laying aside all his upper garments, and undoing his girdle, tried also to pull off his cloaths underneath, which aforetime he was not wont to do; forasmuch as always every one of the Christians that was about him contended who should soonest touch his flesh. For he was truly adorned by his good conversation with all kind of piety, even before his martyrdom. This being done, they presently put about him such things as were necessary to prepare the fire. But when they would have also nailed him to the stake, he said, Let me alone as I am: for he who has given me strength to endure the fire, will also enable me, without your securing me by nails, to stand without moving in the pile.

14. Wherefore they did not nail him, but only tied him to it. But he having put his hands behind him, and being bound as a ram chosen out of a great flock, for an offering, and prepared to be a burnt sacrifice, acceptable unto God; looked up to heaven and said, O Lord God Almighty, the Father of thy well beloved, and blessed Son, Jesus Christ, by whom we have received the knowledge of thee; the God of angels and powers, and of every creature, and especially of the whole race of just men who live in thy presence! I give thee hearty thanks that thou hast vouchsafed to bring me to this day, and to this hour, that I should have a part in the number of thy martyrs, in the cup of thy Christ, to the resurrection of eternal life, both of soul and body, in the incorruption of the Holy Ghost. Among which may I be accepted this day before thee, as a fat and acceptable sacrifice; as thou the true God, with whom is no falshood, hath both before ordained, and manifested unto me, and also hast now fulfilled it. For this, and for all things else, I praise thee, I bless thee, I glorify thee by the eternal, and heavenly high-priest, Jesus Christ, thy beloved Son, with whom to Thee and the Holy Ghost, be glory both now, and to all succeeding ages. Amen.

15. He had no sooner pronounced aloud, Amen, and finished his prayer, but they who were appointed to be his executioners, lighted the fire. And when the flame began to blaze to a very great height; behold a wonderful miracle appeared, to us who had the happiness to see it, and who were reserved by heaven to report to others what had happened. For the flame making a kind of arch, like the sail of a ship filled with the wind, encompassed, as in a circle, the body of the holy martyr: who stood in the midst of it, not as if his flesh were burnt, but as bread that is baked, or as gold

gold or silver glowing in the furnace. Moreover, so sweet a smell came from it, as if frankincense, or some rich spices had been smoking there.

16. At length when those wicked men saw that his body could not be consumed by the fire, they commanded the executioner to go near to him, and stick his dagger in him : which being accordingly done, there came forth so great a quantity of blood, as even extinguished the fire ; and raised an admiration in all the people, to consider what a difference there was between the infidels and the elect. One of which this great martyr Polycarp most certainly was ; being in our times a truly apostolical and prophetic teacher ; and bishop of the catholic church which is at Smyrna. For every word that went out of his mouth either has been already fulfilled or in its due time will be accomplished.

17. But when the emulous, and envious, and wicked adversary of the just, saw the greatness of his martyrdom, and considered how irreprehensible his conversation had been from the beginning ; and how he was now crowned with the crown of immortality, having without all controversy received his reward : he took all possible care that not the least remainder of his body should be taken away by us ; although many desired to do it, and to be made partakers of his holy flesh. And to that end he suggested it to Nicetas, the father of Herod and brother of Alcè, to go to the governor, and hinder him from giving us his body to be buried. Lest, says he, forsaking him that was crucified, they should begin to worship this Polycarp. And this he said at the suggestion and instance of the Jews ; who also watched us, that we should not take him out of the fire : not considering, that neither is it possible for us ever to forsake Christ, who suffered for the salvation of all such as shall be saved throughout the whole world, the righteous, for the ungodly ; nor worship any other besides him. For him indeed, as being the Son of God, we do adore : but for the martyrs, we worthily love them, as the disciples and followers of our Lord ; and upon the account of their exceeding great affection towards their master, and their king. Of whom may we also be made companions, and fellow-disciples.

18. The centurion therefore seeing the contention of the Jews, put his body into the midst of the fire, and so consumed it. After which we taking up his bones more precious than the richest jewels, and tried above gold, deposited them where it was fitting. Where being gathered together as we have opportunity, with joy and gladness, the Lord shall grant unto

unto us to celebrate the anniversary of his martyrdom, both in memory of those who have suffered, and for the exercise and preparation of those that may hereafter suffer.

19. Such was the passion of the blessed Polycarp; who though he was the twelfth of those who, together with those of Philadelphia, suffered martyrdom, is yet alone chiefly had in memory of all men: insomuch that he is spoken of, by the very Gentiles themselves in every place; as having been not only an eminent teacher, but also a glorious martyr. Whose death all desire to imitate, as having been every way conformable to the gospel of Christ. For having by patience overcome the unjust governor, and so received the crown of immortality; he now, together with the apostles, and all other righteous men, who have gone before, with great triumph, glorifies God, even the Father; and blesses our Lord the Governor both of our souls and bodies; and shepherd of the catholic Church which is over all the earth.

20. Whereas therefore ye desired that we would at large declare to you what was done; we have for the present given you a summary account of it by your brother Marcus: having therefore yourselves read this epistle, you may do well to send it forward to the brethren that are farther off; that they also may glorify God who makes such choice of his own servants; and is able to bring all of us by his grace and help to his eternal kingdom, through his only begotten Son, Jesus Christ; to whom be glory and honour, and power, and majesty, for ever and ever. Amen. Salute all the saints; they that are with us salute you: and Evarestus, who wrote this epistle, with his whole house.

21. Now the sufferings of the blessed Polycarp was the second day of the present month Xanthicus; viz. the seventh of the calends of May; being the great sabbath about the 8th hour. He was taken by Herod, Philip, the Trallian being high-priest; Statius Quadratus proconsul; but our Saviour Christ reigning for evermore: to him be honour, glory, majesty, and an eternal throne, from generation to generation. Amen.

22. We wish you, brethren, all happiness; by living according to the rule of the gospel of Jesus Christ: with whom glory be to God the Father, and the Holy Spirit, for the salvation of his chosen saints. After whose example the blessed Polycarp suffered; at whose feet may we be found in the kingdom of Jesus Christ.

An Advertifement relating to the foregoing Epiftle.

THIS Epiftle was tranfcribed by Caius out of the copy of Irenæus the difciple of Polycarp; who alfo lived and converfed with Irenæus. And I Socrates tranfcribed it at Corinth, out of the copy of the faid Caius. Grace be with all.

After which I Pionius again wrote it from the copy before mentioned; having fearched it out by the revelation of Polycarp, who directed me to it; as alfo I fhall declare in what follows; having gathered thefe things together, now almoft corrupted through procefs of time; that Jefus Chrift our Lord may alfo gather me together with his elect: to whom with the Father, and the Holy Ghoft, be glory for ever and ever. Amen.

EXTRACTS FROM SEVERAL OF THE FATHERS, WHO LIVED BEFORE THE COUNCIL OF NICE.

Extracts from the Epiftle of St. Barnabas.

FOR this caufe the Lord was content to fuffer for our fouls, although he be the Lord of the whole earth; to whom God faid before the beginning of the world, "Let us make man after our image and likenefs."

The Way of Light.

THOU fhalt love him that made thee.—Thou fhalt glorify him that hath redeemed thee from death.—Thou fhalt be fimple in heart, and rich in the fpirit.—Thou fhalt not cleave to thofe that walk in the way of death.—Thou fhalt hate to do any thing that is not pleafing unto God.—Thou fhalt abhor all difsimulation.—Thou fhalt not neglect any of the commands of the Lord.—Thou fhalt not exalt thyfelf, but fhalt be humble.—Thou fhalt not take honour to thyfelf.—Thou fhalt not enter into any wicked counfel againft thy neighbour.—Thou fhalt not be over confident in thy heart.—Thou fhalt not commit fornication; nor adultery. Neither fhalt thou corrupt thyfelf with mankind.—Thou fhalt not make ufe of the Word of God, to
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any impurity.—Thou shalt not accept any man's person, when thou reprovest any one's faults.—Thou shalt be gentle.—Thou shalt be quiet.—Thou shalt tremble at the words which thou hast heard.—Thou shalt not keep any hatred in thy heart against thy brother.—Thou shalt not take the name of the Lord in vain.—Thou shalt love thy neighbour above thy own soul.—Thou shalt not destroy thy conceptions before they are brought forth; nor kill them after they are born.—Thou shalt not withdraw thy hand from thy son, or from thy daughter; but shalt teach them from their youth the fear of the Lord.—Thou shalt not covet thy neighbour's goods; neither shalt thou be an extortioner. Neither shall thy heart be joined to proud men; but thou shalt be numbered among the righteous and the lowly.—Whatever events shall happen unto thee, thou shalt receive them as good.—Thou shalt not be double-minded, or double-tongued; for a double tongue is the snare of death.—Thou shalt be subject unto the Lord, and to inferior masters as to the representatives of God, in fear and reverence.—Thou shalt not be bitter in any of thy commands towards any of thy servants that trust in God; lest thou chance not to fear him who is over both; because he came not to call any with respect of persons; but whomsoever the Spirit hath prepared.—Thou shalt communicate to thy neighbour of all thou hast; thou shalt not call any thing thine own: for if ye partake in such things as are incorruptible, how much more should ye do it in those that are corruptible?—Thou shalt not be forward to speak; for the mouth is the snare of death.—Strive for thy soul with all thy might.—Reach not out thine hand to receive, and withhold it not when thou shouldest give.—Thou shalt love as the apple of thine eye, every one that speaketh unto thee the Word of the Lord.—Call to thy remembrance day and night the future judgment.—Thou shalt seek out every day the persons of the righteous: and both consider, and go about, to exhort others by the Word, and meditate how thou mayst save a soul.—Thou shalt also labour with thy hands to give to the poor, that thy sins may be forgiven thee.—Thou shalt not deliberate whether thou shouldest give; nor having given, murmur at it.—Give to every one that asks; so shalt thou know who is the good rewarder of thy gifts.—Keep what thou hast received; thou shalt neither add to it, nor take from it.—Let the wicked be always thy aversion.—Thou shalt judge righteous judgment.—Thou shalt never cause divisions; but shalt

shalt make peace between those that are at variance, and bring them together.—Thou shalt confess thy sins; and not come to thy prayer with an evil conscience.

The Way of Darknes.

THE Way of Darknes is crooked, and full of cursing. For it is the way of eternal death, with punishment; in which they that walk meet those things that destroy their own souls. Such are; idolatry, confidence, pride of power, hypocrisy, double-mindedness, adultery, murder, rapine, pride, transgression, deceit, malice, arrogance, witchcraft, covetousness, and the want of the fear of God. In this walk those who are the persecutors of them that are good; haters of truth; lovers of lies; who know not the reward of righteousness, nor cleave to any thing that is good. Who administer not righteous judgment to the widow and orphan; who watch for wickedness, and not for the fear of the Lord: from whom gentleness, and patience are far off; who love vanity, and follow after rewards; having no compassion upon the poor; nor take any pains for such as are heavy laden and oppressed: ready to evil-speaking, not knowing him that made them: murderers of children; corrupters of the creature of God; that turn away from the needy; oppress the afflicted: are the advocates of the rich, but unjust judges of the poor; being altogether sinners.

Extract from the Shepherd of Hermas.

FIRST of all Sir, said I, Tell me, what this rock and this gate denote? Hearken, said he; This rock, and this gate, are the Son of God. I replied, Sir, how can that be; seeing the rock is old, but the gate new? Hear, said he, O foolish man! and understand. The Son of God is indeed more ancient than any creature; inasmuch that he was in council with his Father at the creation of all things. But the gate is therefore new, because he appeared in the last days at the fulness of time; that they who shall attain unto salvation, may by it enter into the kingdom of God. You have seen, said he, those stones which were carried through the gate, how they were placed in the building of the tower; but that those which were not carried through the gate, were sent away into their own places? I answered, Sir, I saw it. Thus said he, no man shall enter into the kingdom of
God,

God, but he who shall take upon him the name Son of God. For if you would enter into any city, and that city should be encompassed with a wall, and had only one gate, could you enter into that city except by that gate? I answered, Sir, how could I do otherwise? As therefore, said he, there would be no other way of entering into that city but by its gate, so neither can any one enter into the kingdom of God, but only by the name of his Son, who is most dear unto him. And he said unto me, Didst thou see the multitude of those that built that tower? Sir, said I, I saw it. He answered, All those are the angels, venerable in their dignity. With these is the Lord encompassed as with a wall; but the gate is the Son of God, who is the only way of coming unto God. For no man shall go to God, but by his Son. Thou sawest also, said he, the six men, and in the middle of them that venerable great man, who walked about the tower, and rejected the stones out of the tower? Sir, said I, I saw them. He answered, that tall man was the Son of God; and those six were his angels of most eminent dignity, which stand about him on the right hand and on the left. Of these excellent angels none comes in unto God without him. He added; Whosoever therefore shall not take upon him his name, he shall not enter into the kingdom of God.

Then I said, What is this tower? This, said he, is the church. And what, Sir, are these virgins? He said unto me; These are the Holy Spirits, for no man can enter into the kingdom of God, except these clothe him with their garment. For it will avail thee nothing to take up the name of the Son of God, unless thou shalt also receive their garment from them. For these virgins are the powers of the Son of God. So shall a man in vain bear his name, unless he shall also be endued with his powers. And he said unto me; Sawest thou those stones that were cast away? They bore indeed the name, but put not on their garment. I said, Sir, what is their garment? Their very names, said he, are their garment. Therefore whosoever beareth the name of the Son of God, ought to bear their names also; for the Son of God also himself beareth their names. As for those stones, continued he, which being delivered by their hands, thou sawest remain in the building, they were clothed with their power; for which cause thou seest the whole tower of the same colour with the rock, and made as it were of one stone. So also those who have believed in in God by his Son, have put on this Spirit. Behold there shall

shall be one spirit, and one body, and one colour of their garments: and all they shall attain this, who shall bear the names of these virgins. And I said, Sir, why when were those stones cast away which were rejected; seeing they also were carried through the gate, and delivered by the hands of these virgins into the building of this tower? Seeing, said he, thou takest care to enquire diligently into all things, hear also concerning those stones which were rejected. All these received the name of the Son of God, and with that the power of these virgins. Having therefore received these spirits, they were perfected and brought into the number of the servants of God; and they began to be one body, and to have one garment, for they were endued with the same righteousness, which they alike exercised. But after that they beheld those women whom thou sawest clothed with a black garment, with their shoulders at liberty and their hair loose; they fixed their desires upon them, being tempted with their beauty; and were clothed with their power, and cast off the cloathing of the virgins: therefore were they cast off from the house of God, and delivered to those women. But they that were not corrupted with their beauty, remained in the house of God. This, said he, is the signification of those stones which were rejected.

And I said: Sir, what if any of these men shall repent, and cast away their desire of those women, and be converted, and return to these virgins, and put on again their virtue; shall they not enter into the house of God? They shall enter, said he, if they shall lay aside all the works of those women, and shall resume the power of these virgins, and shall walk in their works. And for this cause there is a stop in the building, that if they shall repent, they may be added to the building of this tower; but if they shall not repent, that others may be built in their places, and so they may be utterly cast away. For all these things I gave thanks unto the Lord, that being moved with mercy towards all those upon whom his name is called, he sent to us the angel of repentance to preside over us who have sinned against him; and that he has refreshed our spirits which were almost gone, and who had no hope of salvation, but are now refreshed to the renewal of life. Then I said; Shew me now, Sir, why this tower is not built upon the ground, but upon a rock, and upon the gate? He replied; Thou art foolish and without understanding, therefore thou askest this. And I said; Sir, I must needs ask all things of you, because I understand nothing at all. For all your answers are great and excellent; and

which a man can hardly understand. Hear, said he: The name of the Son of God is great and without bounds, and the whole world is supported by it. If, therefore, said I, every creature of God be sustained by his Son; why should he not support those also who have been invited by him, and who carry his name, and walk in his commandments? Seest thou not, said he, that he does support them, who with all their heart bear his name? He therefore is their foundation, and gladly supports those who do not deny his name, but willingly bear it.

And I said: Sir, tell me the names of these virgins; and of those women that were clothed with the black garment. Hear, said he, the names of those virgins which are the more powerful, and stand at the corners of the gate. These are their names: The first is called Faith; the second, Continence; the third, Power; the fourth, Patience; the rest which stand beneath these are, Simplicity, Innocence, Chastity, Cheerfulness, Truth, Understanding, Concord, Charity. Whosoever therefore bear these names, and the name of the Son of God, shall enter into the kingdom of God. Hear, now, said he, the names of those women who were clothed with the black garment. Of these, four are the principal: The first is Perfidiousness; the second, Incontinence; the third, Infidelity; the fourth, Pleasure. And the rest which follow are called thus, Sadness, Malice, Lust, Anger, Lying, Foolishness, Pride, and Hatred. The servant of God who carries these spirits, shall see indeed the kingdom of God, but he shall not enter into it.

Extracts from Justin Martyr.

GOD, the Father of righteousness, and purity, and every virtue; a God infinitely removed from the least mixture or spot of evil; him and his only begotten Son, together with the Spirit, who spake by the prophets, we worship and adore, and our way of worshipping is in spirit and in truth.

We scorn to purchase life at the expence of a lie; for our souls are winged with a desire of a life of eternal duration and purity, of an immediate conversation with God the Father, and Maker of all things; we are in haste to be confessing and finishing our faith, being fully persuaded that we shall arrive at this beatific state, if we approve ourselves to God by our works, and express our passion by our obedience for that divine life which is never interrupted by any clashing evil.

Plato

Plato and we are both alike agreed as to a future judgment, but differ about the judges, Rhadamanthus and Minos are his judges, Christ ours. And moreover we say, that the souls of the wicked being re-united to the same bodies shall be consigned over to eternal torments, and not as Plato will have it, to the period of a thousand years only; but if you will affirm this to be incredible or impossible, there is no help but you must fall from error to error, till the day of judgment convinces you we are in the right.

While we look upon God, as the giver of all good things, we can never think he stands in need of the material and gross oblations of men, but we are taught, and most firmly believe and know, that they only are the acceptable worshippers of God, who form their minds by the mind eternal, and express it in temperance, justice, humanity, and such other virtues as are essential excellencies of the divine nature, or the more proper inmost perfections of him, who is a God unnameable; and this Almighty Being, so good in himself, made all things in the beginning for the good of man, out of a chaos of rude, ill-favoured matter; and they who walk according to his will, and demonstrate their worthiness by their works, we are sure will be admitted into the divine presence, there to reign with him, where corruption and suffering never come. For as he created us at first, when we were not, so by the same power will he restore us to being again, and crown with the immortal enjoyment of himself, such as have made it their choice to please their Maker; for though we had no choice in our creation, yet in our regeneration we have; for God persuades only, and draws us gently in our regeneration, by co-operating freely with those rational powers he has bestowed upon us.

Every one is stepping forward into everlasting misery or happiness according to his works; and if all men were once fully possessed with a notion of these things, who would make the bold adventure to embrace the pleasures of sin for a season, with his eye upon eternal fire at the end of the enjoyment? who would not strive all he could to check himself upon the brink of ruin, and to adorn his mind with such virtues as might give him admission to the good things of God, and secure him from everlasting vengeance?

The Logos has declared you shall not thrive long in your idolatrous course; that Logos, who next to God his Father, we know to be the supreme and justest of kings, and above all the principalities and powers in nature,

Our master, Jesus Christ, from whom we take the name of Christians, the Son and Apostle of that God, who is the supreme Lord and maker of the universe, has foretold our sufferings; which to us is a manifest confirmation of the truth of all his other doctrines, because we see these things fulfilled according to his prediction; for this or nothing is the work of God, To declare a thing shall come to be, long before it is in being, and then to bring that thing to pass according to the same declaration.

'Tis certain we cannot justly be branded for Atheists; we who worship the Creator of the universe, not with blood, libations, and incense, (which we are sufficiently taught he stands in no need of) but we exalt him to the best of our power with the rational service of prayers and praises, in all the oblations we make unto him; believing this to be the only honour worthy of him, not to consume the creatures which he has given us for our use and the comfort of those that want, in the fire by sacrifice; but to approve ourselves thankful to him, and to express this gratitude in the rational pomp of the most solemn hymns at the altar in acknowledgment of our creation, preservation, and all the blessings of variety in things and seasons; and also for the hopes of a resurrection to a life incorruptible, which we are sure to have for asking, provided we ask in faith. Who that knows any thing of us, will not confess this to be our way of worshipping? And who can stigmatize such worshippers for Atheists? The master who instructed us in this kind of worship, and who was born for this very purpose, and crucified under Pontius Pilate, procurator of Judea, in the reign of Tiberius Cæsar, is Jesus Christ, whom we know to be the Son of the true God, and therefore hold him the second in order, and the prophetic Spirit the third, and that we have good reason for worshipping in this subordination, I shall shew hereafter. For here they look upon it as downright madness, to assign to a crucified man the next place to the immutable, eternal God, Parent of all things, being entirely in the dark as to the mystery of this order.

A Christian hand must by no means be lifted up in resistance; for Christ will not have his disciples like the rest of the world, but orders them to shine with a distinguishing patience and meekness, and to win men over from their sins by such gentle arts of conversion. And I could give you a proof of the influence of such bright examples from many converts among us, who from men of violence and oppression were transformed into quite another nature, perfectly overcome

overcome by the passive courage of their Christian neighbours, or by observing the new astonishing patience of such injured Christians as they chanced to travel with, or the experience they had of their fidelity in their dealings.

Turn back your thoughts upon the past emperors, and you'll find they all died like other men; and could you but discover one to be in a state of insensibility, you would make a welcome discovery to the wicked world; but since all departed souls continue in sensation, and everlasting fire is treasured up for the unrighteous, let me advise you to look well about you, and lay these things seriously to heart.

Hell is that place where the wicked live, and such as disbelieve the revelations of God by Christ, shall suffer.

We teach a general conflagration, what do we teach more than the Stoics? When we assert departed souls to be in a state of sensibility, and the wicked to be in torments, but the good free from pain, and in a blissful condition, we assert no more than your poets and philosophers.

We teach, that such only should be crowned with a blessed immortality, who have imitated God in virtue, and those who have lived wickedly, and not repented to the amendment of their lives, we believe shall be punished in fire everlasting.

As to the Son of God called Jesus, should we allow him to be nothing more than man, yet the title of the Son of God is very justifiable upon the account of his wisdom; for is not God stiled by your own writers Father of gods and men? But now if we say that the Logos of God is properly the begotten of God, by a generation quite different from that of men, as I have already mentioned, yet even this I say is no more than what you might very well tolerate.

We deliver the truth and nothing but the truth, and that Jesus Christ alone is properly the Son of God, as being the Logos, and first-begotten, and power of God, and by his counsel was made man, and taught these doctrines for the conversion and restoration of mankind.

The ring-leader and prince of evil spirits is by us called the serpent, and satan, and false accuser, as you may easily find from our Scriptures, who together with all his host of angels, and men like himself, shall be thrust into fire, there to be tormented world without end, as our Christ has foretold; and the reason why God has not done this already, is out of mercy to such of mankind, as he foresees will repent and be saved; some of which are now in being, and others as yet unborn. And from the beginning he

made mankind intelligent and free creatures, fit for the choice and practice of truth and goodness; so that every sinner should be without excuse before God; for we are endued with reason, and formed for contemplation.

Lest any one should object, that we can shew no reason why our Christ should not be looked upon as a mere man, and his miracles the effects only of magic, and therefore cried up for the Son of God, I shall enter upon the proof of his divinity.

Now in these books of the prophets we find it foretold, that there was one a coming into the world, who being born of a virgin, and grown up to man's estate, should cure every disease and malady in nature, and raise the dead, and be treated with spite and ignominy, and at length this Jesus our Christ should be fastened to a cross, and die, and rise again, and ascend up into heaven, and that he truly was the Son of God, and should be worshipped under that title, and that he should send out some to preach these tidings to every nation, and that the Gentiles should come over to the faith in greater numbers than the Jews; and these very prophecies went of him, before his coming, some five thousand, some three, some two, some one thousand, and some eight hundred years only; for in all these succeeding generations there was a succession of some prophets or other.

The first power next to God the Father, and the Lord of all, is his Son, the Logos; but how this Logos was incarnated and made man, shall be declared in order.

Lest any one should collect from what has been said, that we are asserters of fatal necessity, and conclude that prophecy must needs infer predestination, we shall clear ourselves as to this point also; for we learn from these very prophets, that rewards and punishments are to be distributed in proportion to the merits of mankind; and it is a truth we ourselves profess: for if it be not so, but all things are determined by fate, then farewell freedom of will, and if this man is destined to be good, and that evil, then neither the one nor the other can be justly approved or condemned; so that unless we suppose that mankind has it in his power to choose the good and refuse the evil, no one can be accountable for any action whatever.

But this I will tell you in destiny, inevitable destiny, that those who choose to walk in the paths of virtue, shall meet with proportionate returns of honour, and those who prefer the contrary course, shall be punished accordingly;
for

for God has not made man like trees or beasts, without the power of election ; for he that has no hand in making himself good or bad, but is born so ready made, is no proper subject for the distributions of justice, for neither the good nor the evil are such by themselves, but only as they are framed by the hand of destiny.

By maintaining therefore, that future events have been foretold by the prophets, we do not maintain that the things foretold came to pass by any fatal necessity, but from that divine prescience which foresees all the actions of men, without necessitating them to act. And since a just retribution of rewards and punishments, is a current opinion in the world, God has been pleased to second this notion by the prophetic Spirit, the more to awaken mankind, and to print a future judgment perpetually upon their minds, and withal, to shew that his providence is concerned about us, and observes all our actions.

He, the Almighty, the Creator of all things, the invisible God, he hath planted among men, and engraved in their hearts, the heavenly truth, the Word holy and incomprehensible ; not sending, as any one would conjecture, a servant, an angel, a prince, an earthly potentate, or one to whom he had entrusted the administration of heavenly things ; but the artificer and maker of all things, by whom he formed the heavens, and shut in the sea in its proper bounds ; whose mysteries all the elements faithfully observe, from whom the sun has received his charge to measure out the day, whom the moon obeys, when he commands her to shine in the night, and the stars which follow the course of the moon ; by whom all things are ordered and bounded, to whom all things are subject, the heavens, the earth, the sea, and all that in them is ; the fire, the water, the abyss, what is in the heights, and depths, and betwixt them : Him he hath sent to them. For what end ? As a man would think, to tyrannize over them ; to awe and terrify them ? No : he sent him as a king sends a king his son, in clemency and meekness. He sent him as a God. He sent him to men. He sent him to save ; to persuade, not to compel by violence : for violence is not in God.

Works, passim.

Tatian.

AS many fires are lighted by one fire-brand, and the light of the first brand is not diminished by giving light to those many ;

many ; so the Word proceeding from the power of the Father, hath not made the Father that begat him without Word or Reason
Among the Works of Juslin.

Melito.

T H E R E is no necessity to prove the real and true human nature of Christ's soul and body, from his actions after his baptism. For what was done after his baptism, especially his miracles, did manifest and confirm to the world, the Deity of Christ, veiled in the flesh. The same person being perfect God, and perfect man, confirmed to us both these natures, his Godhead by the miracles he wrought in the three years after his baptism, and his manhood in the thirty years before it, in which the imperfection of the flesh concealed the tokens of his Godhead, although he was true God eternally.
Anastasi Hodegus.

M E L I T O to his brother Onesimus, greeting. Forasmuch as out of your great love to and delight in the Holy Scriptures, you have oft desired me to collect such passages out of the Law and the prophets as relate to our Saviour, and the several parts of our Christian faith, and to be certainly informed of the Books of the Old Testament, how many in number, and in what order they were written, I have endeavoured to comply with your desires in this affair. For I know your great zeal and care concerning the Faith, and how much you desire to be instructed in matters of religion, and especially out of your love to God how infinitely you prefer these above all other things, and are solicitous about your eternal salvation. In order hereunto I travelled into the East, and being arrived at the place where these things were done and published, and having accurately informed myself of the Books of the Old Testament ; I have sent you the following account : The five Books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy ; Joshua, Judges, Ruth ; the four Books of Kings ; two Books of Chronicles : the Psalms of David : the Proverbs of Solomon, Wisdom, Ecclesiastes, the Song of Songs ; Job : the Prophets, Isaiah, Jeremiah, the twelve minor Prophets, in one Book : Daniel ; Ezekiel : Esdras or Ezra. Out of
all

all which I have made Collections, which I have digested into six books. *Cave's Lives of the Fathers.*

Extracts from Athenagoras's Apology.

WE maintain there is one uncreated, eternal, invifible God, not fubject to paffions, not to be circumfcribed in place, not capable of divifibility, only to be comprehended in the mind and fpirit, and endued with incomprehenfible glory, beauty, power, and majefty ; by whom all things were made through his Word, were difpofed in this beautiful harmony, and are continually fufained.—We believe too in the Son of God, who is the Word of the Father, in power and energy. By him, and through him, were all things created : for the Father and the Son are one. The Father is in the Son, and the Son is in the Father, by the unity and power of the Holy Ghof. For the Son of God is the Wifdom and Word of God. He is the firft-born of the Father, but not as ever beginning to exift ; for from the beginning, God being an eternal mind, muft have had, from all eternity, the Word in himfelf ; and as the wifdom and power, he exerted himfelf in all things. And as for the Holy Spirit, who fpeaks to us in the prophets, we affert him to proceed from God, and returning to God, as a beam proceeds from the fun, and is reflected back again. Who then can but wonder, to hear us charged with atheifm, who declare, there is God the Father, and God the Son, and the Holy Ghof ; who acknowledge their power in unity and diftinction !—

We defpife the prefent life, for the fake of a future, and heavenly enjoyments, and ftudy only to know God, and his co-efential Word : what is the unity of the Son with the Father, and the communion of the Father with the Son : what the Holy Ghof : what is the unity of thefe Three : what the diftinction of them who are one, the Father, the Son, and the Holy Ghof : we maintain that the life and happinefs, which fucceeds this, is greater than can be expreffed, which is prepared for thofe who keep themfelves unpolluted from all wickednefs.

Irenæus

THERE is one God, the Father, who is over all, and through all, and in all. The Father is over all ; the Word is through all ; the Spirit is in us all.

The

The Father has ever with him his Word and Wisdom, his Son and Spirit; by whom, and in whom he made all things freely, and to whom he spake, saying, "Let us make man."

The God of all stands in need of nothing, but by his own Word and Spirit, makes, orders, governs, and gives being to all things.

God needed not the angels for the production of those things which he had determined to make, since he had his own hands; for his Word and Wisdom, his Son and Spirit are ever with him.

The Son always coexisted with the Father.—He is properly God.—He is very Man and very God.—Christ himself therefore with the Father is the God of the living.—*Works, passim.*

Clemens Alexandrinus.

THERE is one Father of all things, one Word of all things, and one Holy Spirit, who is every where.—

Let us give thanks to the only Father and Son, Son and Father, to the Son the pedagogue and teacher, with the Holy Spirit. All in One, by whom are all; by whom all are one, by whom they are always; whose members all are, whose is the glory, and the angels or ages. All things be to the gracious, the good, the wise, and the just, to whom be glory now and for ever. Amen.

Let us give praise to the only Father and Son, with the Holy Ghost also, all in One; to whom be glory now and for ever. Amen.

Works, passim.

Extracts from Tertullian.

I HAVE already said, that God reared this fabric of the world out of nothing, by his word, wisdom, or power; and 'tis evident that your sages of old were of the same opinion, that the λόγος, that is, the Word, or the Wisdom was the maker of the universe, for Zeno determines the Logos to be the creator and adjuster of every thing in nature. The same Logos he affirms to be called by the name of Fate, God, Mind of Jove, and Necessity of all things. Cleanthes will have the author of the world to be a spirit which pervades every part of it. And we Christians also do affirm a spirit to be the proper substance of the Logos, by whom all things were made, in which he subsisted before he was spoken out, and was the Wisdom that assisted at the creation, and the Power that presided over the whole Work. The Logos or Word issuing forth from that spiritual substance at the crea-
tion

tion of the world, and generated by that issuing or progression, is for this reason called the Son of God, and the God, from his unity of substance with God the Father, for God is a spirit. An imperfect image of this you have in the derivation of a ray from the body of the sun ; for this ray is a part without any diminution of the whole, but the sun is always in the ray, because the ray is always from the sun ; nor is the substance separated, but only extended. Thus is it in some measure in the eternal generation of the Logos ; he is a Spirit of a Spirit, a God of God, as one light is generated by another, the original, parent light remaining entire and undiminished, notwithstanding the communication of itself to many other lights. Thus it is that the Logos who came forth from God, is both God, and the Son of God, and those two are one. Hence it is, that a Spirit of a Spirit, or a God of God makes another in mode of subsistence, but not in number ; in order of nature, but not in numericalness or identity of essence ; and so the Son is subordinate to the Father as he comes from him as the principle, but is never separated. This ray of God then descends, as it was foretold, upon a certain virgin, and in her womb was incarnated, and being there fully formed, The God-man was born into the world ; the divine and human nature making up this person, as soul and body do one man.

We affirm, that Christ was produced from the Father, and by production begotten, and that he therefore is the Son of God, and called God from the unity of his substance ; for God also is a Spirit.—He is the first begotten, as being begotten before all things, and the only begotten, as being alone begotten of God, properly in the womb of his heart.

Works, passim.

Hippolytus, bishop of Portua, and Martyr.

THE Divinity is such after the incarnation, as it was before, in nature infinite, incomprehensible, without passions, change or variation, power itself, and, to say all, essentially subsisting, and the only infinitely powerful Good.—

To him (Christ) be glory and strength, together with the Father and the Holy Spirit, in the holy church, now and for ever, and for evermore. Amen.

Works,

Origen,

Origen.

LET our accusers know, that he of whom we think and are persuaded, that he was from the beginning God, and the Son of God, is the Word, the Wisdom, the Truth itself; but that his mortal body, and human soul, by not only a communion, but an union and incorporation with him, hath received very great improvements, and being made partaker of the Godhead, is become God.—

But if the immortal God, the Word, taking upon him a mortal body, and an human soul, seems to Celsus to be changed and transformed; let him learn, that the Word remains in essence, the Word, and suffers none of those things which the soul and body suffer; that condescending to him who can't behold the glory and splendor of the Godhead, he is, as it were, made flesh, and speaks to us bodily.

Against Celsus.

Cyprian.

THEREFORE the Word and Son of God is sent as the arbitrator and master of this indulgence, grace and discipline, who was preached by all the ancient prophets to be the enlightner and teacher of mankind. This is the power, the reason, the wisdom, the glory of God. He came down into the virgin, the Holy Spirit was clothed with flesh. God was mixed with man. This is our God, this the Christ.—

If any one could be baptized by heretics, he might also obtain remission of sins from them. If he obtained remission of sins, he was both sanctified, and made the temple of God; I ask of what God? If of the Creator; he could not, for he believed not in him. If of Christ; neither could he be his, who denies Christ to be God. If of the Holy Spirit; since these three are one; how can the Holy Spirit be reconciled to him, who is an enemy to the Father and Son?

Works.

Novatian.

THE Scripture as well declares God Christ, as man God. It has as well described the man Jesus Christ, as the God Christ our Lord. For it doth not only propose him as the Son of God, but of man also; so that being of both, he is both, lest if he was only one, he could not be the other.

For

For as nature has taught that we should think him to be really in nature man, who is of man; so the same nature hath taught, that we should believe him to be God, who is of God: lest, if he should not be God, though of God, he should not also be man, though of man; and both of them should be in hazard, each from the other, whilst the one is shewn to destroy the credit of the other.

Concerning the Trinity.

Theognostus Alexandrinus.

THE essence of the Son is not something externally invented, nor something brought into being from nothing; but it came from the essence of the Father, as splendor from light, or vapour from water. For neither the splendor nor the vapour, is the very water, or the sun; nor is the essence of the Son something different from the Father, but the efflux of the Father's essence, that same essence of the Father not admitting division. For as the sun remains the same, and is not lessened by the rays it sends forth, so the essence of the Father undergoes no change, though it sends forth the Son, its image.

Fragment in Athanasius.

Dionysius Romanus.

IT is necessary, that the Divine Word be united to the God of the universe. The Holy Ghost also must closely adhere to and abide in God. And it is also absolutely necessary that the Sacred Three be summed up, and gathered together into one, as a certain centre, that is, into the Almighty God of the universe.—We ought not either to divide the wonderful Divine Unity into three Deities, or to mutilate the dignity and excellent greatness of our Lord, by saying, that he is created; but to believe in God the Father Almighty, and in Jesus Christ his Son, and in the Holy Ghost, and to believe that the Word is united to the God of the universe: so would the Divine Trinity, and the sacred doctrine of the Monarchy be preserved.

Fragments.

Dionysius.

Dionysius Alexandrinus.

GOD by nature, the Word of the Father.—Consubstantial with the Father.—Christ is immutable, as being God the Word.—Christ is God over all, our refuge.—Jesus Christ, who is God over all, the Lord and God of Israel.—He shall not escape unpunished, who blasphemeth the benevolent Spirit: for the Spirit is God.

To God, even the Father, and his Son our Lord Jesus Christ, with the Holy Ghost, be glory and power, for ever and ever. Amen. *Epistle against Paulus, and a Fragment in Basil.*

Gregory Thaumaturgus.

THERE is one living God, the Father of the Word, the subsisting wisdom, and power, and eternal character; the perfect begetter of him that is perfect, the Father of the only begotten Son, one Lord, alone of him who is alone; God of God; the impress and image of the Deity, the effective Word. The wisdom which comprehends the constitution of the universe, and the power which made the whole creation; true Son of the true Father; invisible of invisible, incorruptible of incorruptible, immortal of immortal, and eternal of eternal. And one Holy Spirit, who hath his existence from God, and who appeared by the Son to mankind. The image of the Son, perfect of perfect, the life, the author of the living, the holy fountain, holiness, and the giver of sanctification, in whom God the Father is manifested, who is over all, and God the Son who is through all. The perfect Trinity, not divided or alienated in glory, eternity and kingdom. There is therefore nothing created, nothing servile in the Trinity. Nothing superinduced, that was not before, but came in afterwards. The Father always had a Son, and the Son a Spirit: there was always the same Trinity without change or turn. *Works.*

Hymenæus, Theophilus, Philoteenus, Maximus, Proclus, Bolanus, six bishops.

CHRIST is the Wisdom, the Word, and the Power of God, existing before ages, not in foreknowledge, but in essence and subsistence, God and the Son of God.

Letter to Paulus.

Some Extracts from Eusebius' Ecclesiastical History.

I WILL here explain myself upon the fundamental point of Christ's divinity and humanity, so as to silence those adversaries who call the Christian religion a new and upstart institution, but are desired to understand, that its author's nature and substance is of an existence ineffably eternal; for "who shall declare his generation? No one has known the Father but the Son, and no one the Son but the Father;" with whom and from whom he subsisted from everlasting, the glorious minister of his will; by whom, as he created, so he governs all things, his only begotten Son, truly God; for "in the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was nothing made." Accordingly Moses assures us, that the Father communicated with him his counsel of creating man, where he says, "Let us make man after our image." To the same effect the psalmist, "He said and they were made; he commanded and they were created." The Father pronounced his pleasure, which the Son administered. This is he whom the patriarchs and prophets, both before and after Moses, beheld frequently exhibited before their eyes, and as frequently received with adorations. This is the Lord God that appeared to Abraham in a human shape, before whom he kneeled, and to whom he addressed himself in these words, "Shall not the Lord of the whole earth judge righteously?" The Scripture cannot lie, nor the Godhead become a human body; so that unless by "the Lord of the whole earth," in this place, is meant the first unbegotten cause of things, which it cannot be, it must signify the Logos or Word; concerning whom the Psalmist, "He sent out his Word, and healed them, and they were saved from their destruction." This is that Lord that rained fire upon Sodom and Gomorrah, from the Lord out of heaven; that God who wrestled with Jacob, and from whom he called the place where they strove, The Vision of God, because he had seen him face to face. Nor were these the appearances of angels, the Scripture ascribing them not, as at other times, to angels, but to God. Thus again when he presented himself in the form of a man before Joshua, he tells him the place is sanctified by his presence; at which Joshua falls upon his knees, and acknowledges him captain of the host of the Lord. So we find the place where he talked with Moses, consecrated by his presence; for he was the God of Abraham, Isaac, and
 Jacob,

Jacob, the wisdom of God before the foundation of the world, that pitched his tabernacle with prudence, and called to him knowledge and understanding; by whom princes rule, and nobles, even all the judges of the earth; whom the Lord created the beginning of his ways, before his works of old, &c. Thus it pleased the divine goodness to manifest, and declare itself, yet not indifferently to all the inhabitants of the world, the generality being unworthy of so near a commerce, partly on account of their first parent's transgression, but more because of their own degeneracy, and the savage and brutish habits they had contracted, till by the flagrancy of their provocations, God was moved to exert himself in a variety of judgments; and at the same time, that no means might be wanting to rouse them from their intoxication, his eternal Son, either by his angels, or by himself, in a visible manner, often condescended to an interview with those few religious persons, who laboured to instil good principles into the minds of men, and particularly to those among the ancient Hebrews, for whose farther edification that people received their law by the prophet Moses; nor did the benefits of this dispensation extend only to the Hebrews, the legislators and philosophers every where making use of it to cultivate and reform the rest of mankind. And the world being thus prepared for the entertainment of his divine truths, the Son of God came incarnate to perform, to teach, and to suffer whatever the prophets had foretold concerning him; and lastly, to receive that kingdom, that universal, everlasting dominion, which the prophet Daniel represents him invested with, in the midst of thousand thousands and ten thousand times ten thousands. All these characteristics are applicable only to the Eternal Word incarnate.

C O N C L U S I O N.

CANDID Reader! I have now brought this Compilation to a close. The Extracts both from ancient and modern authors, the learned well know, might have been much enlarged. I am however rather in danger of incurring the charge of prolixity than of brevity. All I can say for myself, is, that my design in the whole was to recommend the Bible to all ranks of men; and in the fear of God, according to the ability which he hath given, I have done my best. If any person shall be excited to embark in the same cause, and
to

to write and publish a more powerful persuasive to the perusal of that all-perfect, and heaven-descended volume, I wish him success in the name of the Lord, and rejoice in his more extensive usefulness. In the mean time it has been my endeavour, as plainly, and faithfully, as I could, to represent to you, my dear Reader, whatever your private opinions may be (whatever they are, it matters not to me, you are my fellow-creature; and to your own master you stand or fall) it has been my endeavour, I say, to represent to you the excellency of the Word of God in general, and to display the glory of the Christian Scriptures, in particular. And from the whole, you may see what the proper tendency and design of the Bible is, what literary pleasure the scholar looses when he treats it with slight or contempt,* and what the laws and precepts of it would make men, if they would truly observe them and live according to them, substantially religious towards God; chaste and temperate, patient and contented in reference to themselves, and the dispensations of God's providence towards them; just and honest, kind and peaceable and good-natured towards all men. In a word, the Bible describes God to us in all respects such an one as we would wish him to be, gives us such laws as every man that understands himself would chuse to live by, propounds such arguments to persuade to the obedience of these laws as no man that wisely loves himself, and hath any tenderness for his own interest and happiness, either in this world or the other, can refuse to be moved withal.

And now, methinks, I may with some confidence challenge any Book in the world to shew such a complete body and collection of holy and reasonable laws established upon such promises and threatenings as the Word of God contains. And if any man can produce a Book that can reasonably pretend to an equal or a greater confirmation than the Bible hath, a religion, the precepts and promises and threatenings whereof are calculated to make men wiser and better, more temperate and more chaste, more meek and more patient, more kind and more just, than the laws and motives of the Holy Scriptures are apt to make men; if any man can produce such a Book, I am ready to embrace it. Let but any man shew me any Book in the world, the doctrines whereof have the seal of such miracles as the doctrine of the Scriptures hath; a Book which contains the heads of our duty so perfectly, and without the mixture of any thing that is unreasonable, or vicious, or any ways unworthy of God; that commands us every thing in reason necessary to be done,

* See Tillotson's Works, passim.

and abridgeth us of no lawful pleasure without offering us abundant recompence for our present self-denial ; a Book the rules whereof, if they were practised, would make men more pious and devout, more holy and sober, more just and fair in their dealings, better friends and better neighbours, better magistrates and better subjects, and better in all relations, and which does offer to the understanding of men more powerful arguments to persuade them to be all this ; let any man, I say, shew me such a Book, and I will lay aside the Scripture and become a convert unto it.

And do we not all profess to be of this excellent religion, and to study and believe this Holy Book of the Scriptures? But alas ! who will believe that we do so, that shall look upon the actions and consider the lives of the greatest part of Christians? How grossly and openly do many of us contradict the plain precepts of the Gospel, by our ungodliness and worldly lusts ; by living intemperately, or unjustly, or profanely in this present world? as if “ the grace of God, which brings “ salvation,” had never appeared to us, as if we had never heard of heaven or hell, or believed not one word that the Scripture says concerning them, as if we were in no expectation “ of the blessed hope and the glorious appearance “ of the great God and our Saviour Jesus Christ, whom God “ hath appointed to judge the world in righteousness,” and who will bestow mighty rewards upon those who faithfully serve him, but will come “ in flaming fire to take vengeance on them that know not God, and that obey not “ the Gospel of our Lord Jesus Christ.”

The Reader will pardon me if I expostulate the case with him a little farther, the matter being of all possible consequence to his present and eternal welfare. And to do this the more effectually I will appeal to his understanding in behalf of the injured rights of God, of Religion, and of the Holy Scriptures. Men generally stand very much upon the credit and reputation of their understandings, and of all things in the world hate to be accounted fools, because it is so great a reproach. I ask then—Is that man wise, as to his body and his health, who only clothes his hands but leaves his whole body naked? who provides only against the tooth-ach, and neglects whole troops of mortal diseases, that are ready to rush in upon him? Just thus does he who takes care only for this vile body, but neglects his precious and immortal soul ; who is very solicitous to prevent small and temporal inconveniencies, but takes no care to escape the damnation of hell.

Is he a prudent man, as to his temporal estate, that lays designs only for a day, without any prospect to, or provision for the remaining part of his life? Even so does he that provides for the short time of this life, but takes no care for all eternity, which is to be wise for a moment, but a fool for ever, and to act as untowardly and as crossly to the reason of things as can be imagined; to regard time as if it were eternity, and to neglect eternity as if it were but a short time.

Do we count him a wise man, who is wise in any thing but in his own proper profession and employment, wise for every body but himself; who is ingenious to contrive his own misery and to do himself a mischief, but is dull and stupid as to the designing of any real benefit and advantage to himself? Such a one is he, who is ingenious in his calling, but a bad Christian; for Christianity is more our proper calling and profession than the very trades we live upon: and such is every sinner, who is wise to do evil, but to do good hath no understanding.

Is it wisdom in any man to neglect and disoblige him who is his best friend, and can be his worst enemy? or with one weak troop to go out to meet him that comes against him with thousands of thousands, to fly a small danger and run upon a greater? Thus does every wicked man that neglects and contemns God, who can save or destroy him; who strives with his Maker and provoketh the Lord to jealousy, and with the small and inconsiderable forces of a man takes the field against the mighty God, the Lord of Hosts; who fears them that can kill the body, but after that have no more that they can do; but fears not him, who, after he hath killed, can destroy both body and soul in hell: and thus does he who for fear of any thing in this world ventures to displease God; for in so doing he runs away from men, and falls into the hands of the living God; he flies from a temporal danger and leaps into hell.

Is not he an imprudent man, who in matters of greatest moment and concernment neglects opportunities never to be retrieved, who standing upon the shore, and seeing the tide making haste towards him apace, and that he hath but a few minutes to save himself, yet will lay himself to sleep there till the cruel sea rush in upon him and overwhelm him? And is he any better who trifles away this day of God's grace and patience, and foolishly adjourns the necessary work of repentance and the weighty business of religion to a dying hour?

And to put an end to these questions; is he wise who hopes to attain the end without the means, nay, by means that are quite contrary to it? Such is every wicked man who hopes to be blessed hereafter without being holy here, and to be happy, that is, to find a pleasure in the enjoyment of God, and in the company of holy spirits, by rendering himself as unfuitable and unlike to them as he can.

Wouldst thou then, O man, be truly wise? Be wise for thyself, wise for thy soul, wise for eternity. Take the Bible for thy guide, and resolve upon a religious course of life. "Fear God and depart from evil." Look beyond things present and sensible unto things which are not seen and are eternal: labour to secure the great interests of another world, and refer all the actions of this short and dying life to that state which will shortly begin but never have an end: and this will approve itself to be wisdom at the last, whatever the world judge of it now. For not that which is approved of men now, but what shall finally be approved by God is true wisdom; that which is esteemed so by him who is the fountain and original of all wisdom, the first rule and measure, the best and most competent judge of it.

I deny not but that those that are wicked and neglect both the Holy Scriptures and all religion may think themselves wise, and may enjoy this their delusion for a while; but there is a time a coming when the most profane and atheistical, who now account it a piece of gallantry, and an argument of a great spirit, and of a more than common wit and understanding, to slight God and his Word, and to baffle religion, and to level all the discourses of another world with the poetical descriptions of the fairy-land; I say, there is a day coming, when all these witty fools shall be unhappily undeceived, and, not being able to enjoy their delusion any longer, shall call themselves fools for ever.

But why should I use so much importunity to persuade my dear Reader to that which is so excellent, so useful, and so necessary? The thing itself hath allurements in it beyond all arguments: for if the Holy Scriptures be the most perfect writings in the world, and if religion be the best knowledge and wisdom, I cannot offer any thing beyond them to your understanding to raise your esteem of them; I can present nothing more worthy to your affections to excite your love and desire. All that can be done is to set these weighty considerations before you, and to offer them to your mind; and if your natural desire of wisdom, and learning, and knowledge, and happiness, will not persuade you to chuse
 God

God for your Father, Jesus Christ for your Redeemer, the Holy Scriptures for your guide, and Religion for your great business and concern in life, it is in vain to use arguments. Religion is matter of our freest choice, and if men will obstinately and wilfully set themselves against it there is no remedy. *Pertinaciæ nullum remedium posuit Deus*; God has provided no remedy for the obstinacy of men; but if they will chuse to be fools and to be miserable, he will leave them to inherit their own choice, and to enjoy the portion of sinners.

THE END.

TABLE of ERRATA.

The EDITOR'S Distance from the Press has been the Occasion of several Inaccuracies, which the Reader is desired to excuse and correct. Such of the proper Names as are mis-spelt in the body of the Work will be found rectified in the Indexes: most of those which follow affect the Sense.

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41	12 St. James!	St. James'
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	36 37 appinted, <i>app.</i>	appointed
	83 26 hearts, <i>app.</i>	arts



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28. On the King's Proclamation.
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33. On Whitfunday,
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