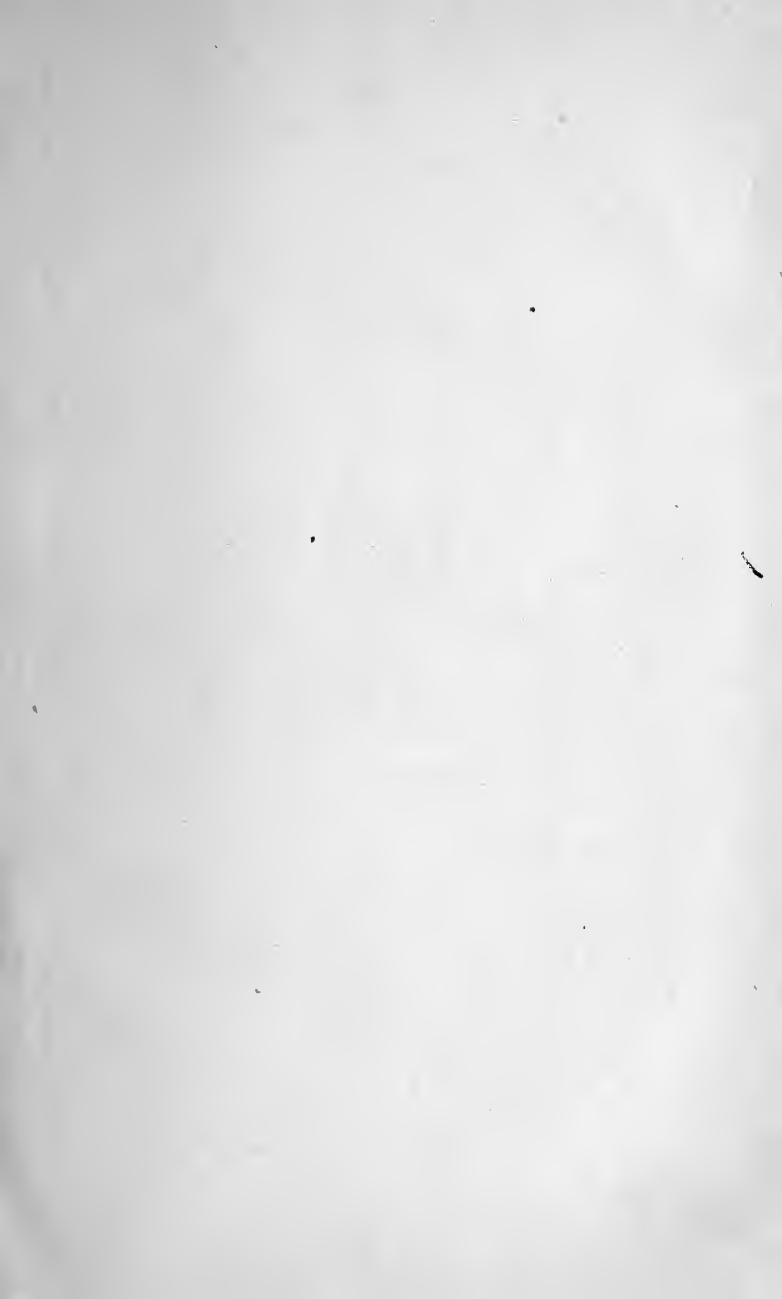






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THE  
SCRIPTURE SCHOOL READER;

CONSISTING OF

SELECTIONS OF SACRED SCRIPTURES

FOR

THE USE OF SCHOOLS.

COMPILED AND ARRANGED BY .

W. W. EVERTS, A. M.,

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AND

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Train up a child in the way he should go: and when he is old, he will not depart from it.—PROVERBS.

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## PREFACE.

THE Bible is the book for the world. Every part of it has its uses, and not the shortest passage could be omitted without diminishing its perfect adaptation to ALL the purposes for which it was designed.

But the WHOLE of it is not equally appropriate for EACH of these purposes, and therefore when, only one or several of these are contemplated, selections suitable to them may with propriety be made from the Sacred Volume.

On this principle has the Scripture School Reader been prepared. For the use of Schools it claims the following advantages.

FIRST. As from the limited time allowed to the reading of Scriptures, selections must be made, and from inexperience, or little attention of teachers, extempore selections cannot always be most judicious, there is a manifest advantage in having them mapped out before hand, with reference to their comparative adaptation.

SECOND. All the matter of this compilation, in the judgment of the most fastidious, will be found suitable for promiscuous reading, and comprises all those striking moral lessons, especially adapted to the education of youth.

**THIRD.** By bringing together passages relating to the same subject, it enhances the relative beauty of each, and combines the varied language and imagery of the Scriptures, to illustrate with incomparable clearness and effect, their own doctrines and laws.

**FOURTH.** By collecting detached narratives of the lives of Scripture characters, and presenting them divested of extraneous matter, in succinct biographies, it invests them with a new and surprising interest; and renders their moral impression more distinct and permanent.

**FIFTH.** By restoring the poetry of the Scriptures to its proper metrical form, it clothes it with new beauty and force.

**SIXTH.** By restoring the whole matter to its original, and more natural arrangement in paragraphs, like other reading books, and presenting it in handsome type and page, it facilitates the observance of punctuation, and all the habits of correct reading.

**NOTE.**—In the preparation of this Volume, the Editors have been much assisted by the “Bible Manual,” which in addition to an accurate and full classification of texts, furnishing a complete index to all the teachings of the Scriptures; and a compilation and arrangement of the devotional language of the Bible, constituting a Scriptural directory to prayer; embraces also copious doctrinal and didactic selections, and numerous selections for special and ordinary occasions of worship; in the comprehensiveness of its plan, and the fullness of its matter, ministering more variously and extensively to the usefulness of the Scriptures than any single Volume before the public.



# SCRIPTURE SCHOOL READER.

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## PART FIRST.

### DIDACTIC.

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## DIVINE ATTRIBUTES.

### GOD OMNIPOTENT.

IN the beginning God created the heaven, and the earth. And God said, Let there be light: and there was light. 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 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 said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree, yielding fruit after his kind. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

Hearken unto me, O Jacob, and Israel my called. Mine hand hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. By the word of the Lord were the heavens made: and all the host of them, by the breath of his mouth. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He gathereth the waters of the sea together, as a heap: he layeth up the depth in store-houses. Let all the earth fear the Lord, let all the

inhabitants of the world stand in awe of him. For he spake and it was done : he commanded, and it stood fast.

I am the Lord and there is none else, there is no God besides me : I form the light, and create darkness : I make peace, and create evil. There is none that can deliver out of my hand : I will work, and who shall let it.

O Lord, my God, thou art very great : thou art clothed with honour and majesty. Who coverest thyself with light, as with a garment : who stretchest out the heavens like a curtain. Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot : who walketh upon the wings of the wind. Who maketh his angels spirits : his ministers a flaming fire. Who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment : the waters stood above the mountains. At thy rebuke they fled : at the voice of thy thunder they hasted away.

Canst thou by searching, find out God ? canst thou find out the Almighty unto perfection ? It is as high as heaven, what canst thou do ? deeper than hell, what canst thou know ? Behold he taketh away, who can hinder him ? who will say unto him, What doest thou ? I am the Almighty God ; walk before me and be thou perfect.

We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned. I am Alpha, and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia : for the Lord God omnipotent reigneth.

Isaiah 45 : 5-7. Isaiah 43 : 13. Psalm 104 : 1-7. Job 11 : 7, 8. Job 9 : 12. Gen. 17 : 1. Rev. 11 : 17. Rev. 1 : 8. Rev. 19 : 6.

## G O D O M N I S C I E N T .

KNOWN unto God are all his works from the beginning of the world. Neither is there any creature that is not manifest in his sight: but all things are naked, and open to the eyes of him with whom we have to do. He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that teacheth man knowledge, shall he not know?

The Lord looketh from heaven, he beholdeth all the sons of men. From the place of his habitation, he looketh upon all the inhabitants of the earth. His eyes behold, his eyelids try the children of men. He knoweth the secrets of the heart. For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.

The eyes of the Lord are in every place beholding the evil and the good. The ways of man are before the eyes of the Lord, and he pondereth all his goings. He seeth wickedness also; for his eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them. And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

O Lord, thou hast searched me, and known me. Thou knowest my down sitting, and mine uprising:

Acts 15 : 18. Heb. 4 : 13. Ps. 94 : 9, 10. Ps. 33 : 13, 14. Ps. 11 : 4. Ps. 44 : 21.  
1 Chro. 28 : 9. Prov. 15 : 3. Prov. 5 : 21. Job 11 : 11. Job 34 : 21, 22. Amos 9 : 2-4.  
Ps. 139 : 1-12.

thou understandest my thought afar off. Thou compassed my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind, and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee.

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! For who hath known the mind of the Lord, or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things, to whom be glory for ever. Amen.

I would seek unto God, and unto God would I commit my cause: which doeth great things and unsearchable: marvellous things without number. He disappointeth the devices of the crafty so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

If our heart condemn us, God is greater than our heart, and knoweth all things: declaring the end from the beginning, and from ancient times, the things that are not yet done. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

## G O D O M N I P R E S E N T .

STAND still, and consider the wondrous works of God. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. 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.

Dost thou know when God disposed them and caused the light of his cloud to shine? Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? Hast thou with him spread out the sky, which is strong, and as a molten looking-glass? Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.

Hast thou entered into the springs of the sea? 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?

Hell and destruction are before the Lord: how much more then the hearts of the children of men. Whither

shall I go from thy spirit? or whither shall I fly from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me. The eyes of the Lord are in every place, beholding the evil and the good.

Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him, saith the Lord? Do not I fill heaven and earth, saith the Lord? Behold, the heaven and heaven of heavens cannot contain thee.

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#### G O D E T E R N A L .

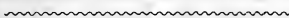
God said unto Moses, I Am That I Am. And he said, Thus shalt thou say unto the children of Israel: I Am hath sent me unto you. The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. 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. I lift up my hand to heaven, and say, I live for ever.

Thou O Lord, shalt endure for ever: of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure, yea all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end.

Thy name, O Lord, endureth forever: and thy me-

morial, O Lord, throughout all generations. Before the mountains were brought forth, or even thou hadst formed the earth and the world : even from everlasting to everlasting thou art God. For a thousand years in thy sight, are but as yesterday when it is past : and as a watch in the night.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.



#### G O D B E N E F I C E N T .

MOSES said, I beseech thee, show 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 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.

The earth is full of the goodness of the Lord.

Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth and waterest it : thou makest it soft with showers, thou blessest the springing thereof. Thou crownest the year with thy goodness. The Lord is good to all ; and his tender mercies are over all his works.

The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee : and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. That thou givest them, they gather : thou openest thine hand they are filled with good.

Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah. How excellent is thy loving kindness, O God ! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house : and thou shalt make them drink of the river of thy pleasures. O continue thy loving kindness unto them that know thee ; and thy righteousness to the upright in heart. O how great is thy goodness, which thou hast laid up for them that fear thee : which thou hast wrought for them that trust in thee, before the sons of men.

Thou art a God ready to pardon, gracious and merciful, slow to anger and of great kindness. Bless the Lord O my soul : and all that is within me, bless his holy name. Bless the Lord, O my soul : and forget not all his benefits : who crowneth thee with loving kindness and tender mercies. Who forgiveth all thine iniquities. He hath not dealt with us after our sins : nor rewarded us according to our iniquities. For as the heaven is high above the earth : so great is his mercy toward them that fear him. As far as the east is from the west : so far hath he removed our transgressions from us. The mercy of the Lord is from everlasting to everlasting upon them that fear him. Like as a father pitieth his children : so the Lord pitieth them that fear him. To the Lord our God belong mercies and forgivenesses. Great are thy tender mercies, O Lord.

God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. 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. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. Beloved, let us love



one another; for love is of God. He that loveth not, knoweth not God: for God is love.

~~~~~

G O D H O L Y .

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. Far be it from God, that he should do wickedness, and from the Almighty, that he should commit iniquity: for thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. Thou lovest righteousness and hatest wickedness. Thou art of purer eyes than to behold evil, and canst not look on iniquity.

Just and true are thy ways, thou king of saints. The Lord is righteous in all his ways, and holy in all his works. Behold he put no trust in his servants; and his angels he charged with folly: yea, the heavens are not clean in his sight. God sitteth upon the throne of his holiness. Holy and reverend is his name.

Thou art holy, O thou that inhabitest the praises of Israel! Who is like unto thee, O Lord, amongst the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders! Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee. The Lord is our defence; and the Holy One of Israel is our king. I will praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory.

Deut. 10 : 17. Job 34 : 10. Ps. 5 : 4. Ps. 45 : 7. Hab. 1 : 13. Rev. 15 : 3. Ps. 145 : 17.  
Job 4 : 18. Job 15 : 15. Ps. 47 : 8. Ps. 111 : 9. Exod. 15 : 11. Rev. 15 : 4. Ps. 89 : 18.  
Ps. 71 : 22. Isaiah 6 : 3.

## THE LORD'S PRAYER.

OUR Father which art in heaven; hallowed by 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.

~~~~~  
GOD OUR FATHER.

To us there is but one God, the Father, of whom are all things, and we by him. In him we live, and move, and have our being; we are also his offspring.

Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not, thou O Lord art our Father. Blessed be thou, Lord God of Israel, our father, for ever and ever.

A FATHER of the fatherless, and a judge of the widows, is God in his holy habitation. He hath looked down from the height of his sanctuary: from heaven did the Lord behold the earth: to hear the groaning of the prisoner: to loose those that are appointed to death. He raiseth up the poor out of the dust: and lifteth the needy out of the dunghill. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The Lord is good to all: and his tender mercies are over all his works. Like as a father pitieth his children: so the Lord pitieth them that fear him. It is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

Matt. 6: 9-13. 1 Cor. 8: 6. Acts 17: 28. Isaiah 63: 16. 1 Chro. 29: 10. Ps. 68: 5. Ps. 102: 19, 20. Ps. 113: 7. Ps. 145: 14-9. Ps. 103: 13. Ps. 100: 3.

A son honoureth his father, if then I be a father where is my honour?

As many as are led by the spirit of God, they are the sons of God. Ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Now unto God and our Father, be glory for ever and ever. Amen.

~~~~~

HIS NAME HALLOWED.

THE Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible. Who is like unto thee, O Lord, among the gods? who is like unto thee, glorious in holiness, fearful in praises, doing wonders! Thou, even thou art Lord alone, thou hast made the heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, and thou preservest them all, and the host of heaven worshippeth thee. Thou art holy, O thou that inhabitest the praises of Israel!

God sitteth upon the throne of his holiness. Holy and reverend is his name. I saw the Lord sitting upon a throne high and lifted up, and his train filled the temple. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory.

Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: all nations shall come and worship before thee.

If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts: I will even send a curse upon you, and will curse your blessings. Give unto the Lord, ye kindreds of the people: give unto the Lord glory and strength. Remember that thou magnify his work, which men behold.

Mal. 1: 6. Rom. 8: 14, 15. Phil. 4: 20. Deut. 10: 17. Exod. 15: 11. Neh. 9: 6. Ps. 22: 3. Ps. 47: 8. Ps. 111: 9. Isaiah 6: 1-3. Rev. 15: 4. Mal. 2: 2. 1 Chro. 16: 23. Job 36: 24.

God is greatly to be feared in the assembly of the saints : and to be had in reverence of all them that are about him. O come, let us worship and bow down : let us kneel before the Lord our Maker. For he is our God, and we are the people of his pasture, and the sheep of his hand.

Let my mouth be filled with thy praise, and with thy honour all the day. Hallowed be thy name.

~~~~~

HIS REIGN CONTEMPLATED.

THE Lord is our judge, the Lord is our lawgiver, the Lord is our king. The Lord shall reign for ever, even thy God, O Zion, unto all generations. All the ends of the world shall remember, and turn unto the Lord : and all the kindreds of the nations shall worship before thee.

In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come, and say ; Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths : for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace ; and the effect of righteousness, quietness, and assurance for ever. Violence

shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walks salvation, and thy gates praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee : but the Lord shall be unto thee an everlasting light, and thy God thy glory. For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place, incense shall be offered unto my name, and a pure offering : for my name shall be great among the heathen, saith the Lord of hosts.

~~~~~

PROVIDENTIAL CARE ACKNOWLEDGED.

THOU art good, and doest good. Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth and waterest it : thou makest it soft with showers, thou blessest the springing thereof. Thou crownest the year with thy goodness : and thy paths drop fatness. They drop upon the pastures of the wilderness : and the little hills rejoice on every side. The pastures are clothed with flocks : the valleys are covered over with corn.

The earth is full of the goodness of the Lord. The Lord is good to all : and his tender mercies are over all his works. He causeth grass to grow for the cattle, and herb for the service of man : that he may bring forth food out of the earth : and wine that maketh glad the heart of man, and oil to make his face to shine : and bread which strengtheneth man's heart.

The young lions roar after their prey : and seek their meat from God. That thou givest them, they gather : thou openest thine hand, they are filled with good. O Lord thou preserveth man and beast. The eyes of all wait upon thee : and thou givest them their meat in due

season. Thou openest thine hand, and satisfiest the desire of every living thing.

If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not: and it shall be given him.

My prayer is unto thee; O Lord, in an acceptable time: O God in the multitude of thy mercy hear me. According unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin.

Blessed be God which hath not turned away my prayer, nor his mercy from me. Blessed be the Lord, who daily loadeth us with his benefits, even the God of our salvation.

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FORGIVENESS IMPLORED.

O LORD, the great and dreadful God, keeping the covenant, and mercy to them that love him, and to them that keep his commandments: we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments. There is none that doeth good, no not one.

Hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest: (for thou, even thou only, knowest the hearts of the children of men.) Thou Lord art good, and ready to forgive: and plenteous in mercy unto all that call upon thee.

Have mercy upon me, O Lord, according to thy loving kindness: according to the multitude of thy tender mercies, blot out my transgressions. Remember, O Lord, thy tender mercies, and thy loving kindnesses: for they have been ever of old. Remember not the sins of

my youth, nor my transgressions: according to thy mercy remember thou me, for thy goodness' sake, O Lord. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity: who forgiveth all thine iniquities.

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. Forgive and ye shall be forgiven.

When ye stand, praying, forgive, if ye have aught against any any: that your Father also which is in heaven, may forgive you your trespasses. But if you do not forgive, neither will your Father which is in heaven, forgive your trespasses.

Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Him hath God exalted with his right hand to be a Prince and a Saviour: for to give repentance to Israel, and forgiveness of sins. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

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#### TEMPTATION DEPRECATED.

THE Lord said unto Satan, Behold, he (Job) is in thine hand, but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal: and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? Curse God and die. But he said unto her, shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Ps. 32 : 1, 2. Ps. 103 : 3. Matt. 6 : 14, 15. Luke 6 : 37. Mark 11 : 25, 26. Eph. 4 : 32. Acts 5 : 31. Eph. 1 : 7. Job 2 : 6-10.

Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when the tempter came to him, he said, if thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus saith unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: and saith unto him, all these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

If sinners entice thee consent thou not. Watch and pray, that ye enter not into temptation. God is faithful, who will not suffer you to be tempted above that you are able: but will with the temptation also make a way to escape, that ye may be able to bear it. For we have not a high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin. For in that he himself



hath suffered, being tempted, he is able to succour them that are tempted.

Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.



#### UNIVERSAL SOVEREIGNTY ACKNOWLEDGED.

THE kingdom is the Lord's : and he is the governor among the nations. The Lord most high is a great King over all the earth. And all the inhabitants of the earth are reputed as nothing : and he doeth according to his will in the army of heaven, and among the inhabitants of the earth : and none can stay his hand, or say unto him, What doest thou ?

O Lord our Lord, how excellent is thy name in all the earth ! who hast set thy glory above the heavens : 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. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth, is thine : thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. Thou art worthy, O Lord, to receive glory, and honour, and power ; for thou hast created all things, and for thy pleasure they are, and were created.

Not unto us, not unto us, but unto thy name give glory. For thine is the kingdom, the power, and the glory, for ever and ever.

O come, let us worship and bow down : let us kneel

James 1 : 12. Ps. 22 : 28. Ps. 47 : 2. Dan. 4 : 35, 34. Ps. 8 : 1. 1 Tim. 6 : 15, 16.  
1 Chro. 29 : 11, 12. Rev. 4 : 11. Ps. 115 : 1. Matt. 6 : 13. Ps. 95 : 5-7.

before the Lord our Maker ; whose dominion is an everlasting dominion, and his kingdom is from generation to generation.

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## DECALOGUE.

THOU shalt have no other Gods before me.

Thou shalt not make unto 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 water under the earth : thou shalt not bow down thyself to 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.

Remember the sabbath-day, to keep it holy. Six days shalt thou 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, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath-day, and hallowed it.

Honour thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

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FIRST COMMANDMENT.

THOU shalt have no other gods before me.

Who is like unto thee, O Lord, amongst the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders! Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure, yea all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed.

Thou art worthy O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

The gods that have not made the heavens and the earth, even they shall perish from under these heavens. But the Lord is the true God, he is the living God, and an everlasting King: the blessed and only Potentate, the King of kings, and Lord of lords. At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. All the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

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, to a thousand generations. Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to

them. 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.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers : namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth, even unto the other end of the earth ; thou shalt not consent unto him nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him. But thou shalt surely kill him : thine hand shall be first upon him, to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die : because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is, among you.

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#### SECOND COMMANDMENT.

THOU shalt not make unto 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 water under the earth : thou shalt not bow down thyself to 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 showing mercy unto thousands of them that love me, and keep my commandments.

Ye shall utterly destroy all the places, wherein the

nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree. And ye shall overthrow their altars, and break their pillars, and burn their groves with fire ; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

Their land 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.

O house of Israel, ye have borne the tabernacle of your Moloch and Chiun your images, the stars of your god, which ye made to yourselves ; and wrath came upon Judah and Jerusalem for this their trespass. A drought is upon her waters, and they shall be dried up : for it is the land of graven images, and they are mad upon their idols. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land to bow down unto it : for I am the Lord your God.

To whom will ye liken God ? or what likeness will ye compare unto him ? He that is so impoverished that he hath no oblation, chooseth a tree that will not rot ; he seeketh unto him a cunning workman, to prepare a graven image that shall not be moved. They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith and he maketh it a god, they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth ; from his place shall he not remove : yea one shall cry unto him, yet can he not answer, nor save him out of his trouble.

What profiteth the graven image, that the maker

thereof hath graven it ; the molten image, and a teacher of lies, that the maker of his work, trusteth therein to make dumb idols. They have mouths, but they speak not : eyes have they, but they see not. They have ears but they hear not, noses have they, but they smell not. They have hands but they handle not, feet have they, but they walk not : neither speak they through their throat. They that make them are like unto them : so is every one that trusteth in them. Confounded be all they that trust in graven images, that boast themselves of idols. Woe unto him that saith to the wood, Awake : to the dumb stone, Arise, it shall teach.

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### THIRD COMMANDMENT.

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.

Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God : I am the Lord.

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 they put him in ward, that the mind of the Lord might be showed 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.

Because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force not right. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off: and every one that sweareth shall be cut off.

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.

Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea: and your nay, nay; lest ye fall into condemnation.

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#### FOURTH COMMANDMENT.

REMEMBER the sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.

Speak 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. 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.

And he (Moses) said unto them, (the children of Israel) this is that which the Lord hath said, To-morrow is the rest of the holy sabbath; bake that which ye will bake to-day, and seethe, that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning. Six days ye shall gather it, but on the seventh day, which is the sabbath in it there shall be none. Abide ye every man in his place, let no man go out of his place on the seventh day. Ye shall kindle no fire throughout your habitations upon the sabbath-day. 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 thou shalt work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.

In those days, saw I in Judah, some treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.

There dwelt men of Tyre also therein, which brought fish, and all manner of wares, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our



God bring all this evil upon us, and upon the city? yet ye bring more wrath upon Israel by profaning the sabbath.

Thus saith the Lord, Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

It shall come to pass, if ye will diligently hearken unto me saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day to do no work therein; then shall there enter into the gates of this city, kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever.

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.

Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar.

## FIFTH COMMANDMENT.

HONOUR thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee.

God commanded, saying, Honour thy father and mother : and, he that curseth father or mother, let him die the death. But ye say, whosoever shall say to his father, It is a gift, by whatsoever thou mightest be profited by me ; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Children, obey your parents in the Lord : for this is right. Honour thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth.

Hearken unto thy father that begat thee, and despise not thy mother when she is old. A wise son heareth his father's instruction : but a scorner heareth not rebuke. My son hear the instruction of thy father, and forsake not the law of thy mother : for they shall be an ornament of grace unto thy head, and chains about thy neck. Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee : when thou sleepest, it shall keep thee : and when thou awakest, it shall talk with thee.

Whoso curseth his father or his mother, his lamp shall be put out in darkness. He that smiteth his father or his mother, shall be surely put to death. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. Cursed is he that setteth light by his father or his mother.

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 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.

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## SIXTH COMMANDMENT.

THOU shalt not kill.


He that killeth any man, shall surely be put to death. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. Surely, at the hand of every man will I require the life of man.

If a man come presumptuously upon his neighbour, to slay him with guile: thou shalt take him from mine altar that he may die. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses, but one witness shall not testify against any person, to cause him to die. Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Defile not therefore the land which ye shall inhabit wherein I dwell: for I the Lord, dwell among the children of Israel.

Let every soul be subject unto the higher powers. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do

that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good : but if thou do that which is evil, be afraid : for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil.



#### SEVENTH COMMANDMENT.

THOU shalt not commit adultery.

The lips of a strange woman drop as a honey comb, and her mouth is smother than oil : but her end is bitter as wormwood, sharp as a two edged sword. Remove thy way far from her, and come not nigh the door of her house, lest thou give thine honour unto others, and thy years unto the cruel : lest strangers be filled with thy wealth, and thy labours be in the house of a stranger, and thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof ? For her house inclineth unto death, and her paths unto the dead : none that go unto her return again, neither take they hold of the paths of life.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, 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.

Ye have heard that it was said by them of 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.

Mortify therefore your members which are upon the

earth : fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry.

Neither let us commit fornication as some of them (the children of Israel,) committed, and fell in one day three and twenty thousand. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Hearken unto me, now therefore, O ye children, and attend the words of my mouth: that they may keep thee from the strange woman, from the stranger which flattereth with her words. For at the window of my house, I looked through my casement, and behold among the simple ones, I discerned among the youths, a young man void of understanding. He goeth after her straightway as an ox goeth to the slaughter, or as a fool to the correction of the stocks. Let not thine heart decline to her ways, go not astray in her paths; for she hath cast down many wounded: yea many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.

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#### EIGHTH COMMANDMENT.

THOU shalt not steal.

Thou shalt not defraud thy neighbour neither rob him: ye shall do no unrighteousness in judgment, in meteyard,

1 Cor. 10 : 8. Jude 7. Eph. 5 : 6. 1 Cor. 6 : 9, 10. Prov. 7 : 5-7. Prov. 7 : 22-27. Exod. 20 : 15. Lev. 19 : 13-35.

in weight, or in measure. If thou sell aught unto thy neighbour, or buyest aught of thy neighbour's hand, ye shall not oppress one another. Thou shalt not have in thy bag divers weights, a great and a small: thou shalt not have in thine house divers measures, a great and a small: but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have. A false balance is abomination to the Lord: but a just weight is his delight. Israel hath sinned, for they have stolen, and dissembled, and they have put it amongst their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies because they were accused: neither will I be with you any more, except ye destroy the accursed thing from amongst you.

Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy body in other men's matters. Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Owe no man any thing, but to love one another. Let him that stole, steal no more: but rather let him labour, working with his hands, the thing which is good, that he may have to give to him that needeth.

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.

Know ye not that the unrighteous, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God?

Lev. 25: 14. Deut. 25: 13-15. Prov. 11: 1. Josh. 7: 11, 12. 1 Peter 4: 15. Rom. 13: 7, 8. Eph. 4: 28. Hos. 4: 2, 3. 1 Cor. 6: 9, 10.

## NINTH COMMANDMENT.

THOU shalt not bear false witness against thy neighbour.

Be not witness against thy neighbour without cause: and deceive not with thy lips. Thou shalt not go up and down as a tale-bearer among thy people: the words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly.

The tongue is a little member, and boasteth great things. The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles. Death and life are in the power of the tongue: and they that love it, shall eat the fruit thereof.

Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, as new-born babes, desire the sincere milk of the word that ye may grow thereby. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man.

Keep thy tongue from evil, and thy lips from speaking guile. Put away from thee a froward mouth, and perverse lips put far from thee. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.

A man that beareth false witness against his neighbour.

Exod. 20: 16. Prov. 24: 28. Prov. 18: 8. James 3: 5-8. Prov. 21: 23. Prov. 18: 21.  
1 Peter 2: 1, 2. Titus 3: 1, 2. Ps. 34: 13. Prov. 4: 24. \*Prov. 10: 18. Ps. 55: 21.  
Prov. 25: 18.

is a maul, and a sword, and a sharp arrow. They bend their tongue like their bow for lies : but they are not valiant for truth upon the earth : for they proceed from evil to evil, and they know not me, saith the Lord. And they will deceive every one his neighbour, and will not speak the truth, they have taught their tongue to speak lies, and weary themselves to commit iniquity. Their tongue is as an arrow shot out, it speaketh deceit : one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

The lip of truth shall be established for ever : but a lying tongue is but for a moment. Lying lips are abomination to the Lord : but they that deal truly are his delight. A false witness shall not be unpunished ; and he that speaketh lies shall not escape. Wherefore, putting away lying, speak every man truth with his neighbour. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips from speaking guile.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. These six things doth the Lord hate ; yea seven are an abomination unto him. A proud look, a lying tongue, and hands that shed innocent blood : a heart that deviseth wicked imaginations, feet that be swift in running to mischief : a false witness that speaketh lies : and him that soweth discord among brethren. A false witness shall not be unpunished, and he that speaketh lies shall perish.

The fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire, and brimstone, which is the second death. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.



## TENTH COMMANDMENT.

THOU shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Take heed and beware of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth. And Jesus, 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.

He that by usury and unjust gain, increaseth his substance, he shall gather it for him that will pity the poor. As the partridge sitteth on eggs, and hatcheth them not : so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. This is the heritage of oppressors, which they shall receive of the Almighty. If his children be multiplied, it is for the sword : and his offspring shall not be satisfied. Those that remain of him shall be buried in death : and his widows shall not weep. Though he heap up silver as the dust, and prepare raiment as the clay ; he may prepare it, but the just shall put it on and the innocent shall divide the silver.

Behold these are the ungodly : who prosper in the

world, they increase in riches, surely thou didst set them in slippery places : thou castest them down into destruction. How are they brought into desolation as in a moment—they are utterly consumed with terrors. The curse of the Lord is in the house of the wicked : but he blesseth the habitation of the just.

The wicked boasteth of his heart's desire and blesseth the covetous whom the Lord abhorreth. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words but they will not do them ; for with their mouth they show much love, but their heart goeth after their covetousness. 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.

In thee have they taken gifts to shed blood : thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God. Behold therefore, I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can thine heart endure, or can thine hand be strong in the days that I shall deal with thee ? I the Lord have spoken it, and will do it. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire : ye have heaped treasure together for the last days. Behold the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth.

Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil. The face of the Lord is against them that do evil ; to cut off the remembrance of them from the earth. How oft is the candle of the

wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger. They are as stubble before the wind, and as chaff that the storm carrieth away. God layeth up his iniquity for his children: he rewardeth him and he shall know it. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

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FIRST GREAT COMMANDMENT.

THOU shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

Hear O Israel: The Lord our God is one Lord. And what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, with all thy heart, and with all thy soul, and with all thy might.

O love the Lord, all ye saints: for the Lord preserveth the faithful. Be ye therefore followers of God as dear children: and walk in love as Christ also hath loved us, and given himself for us, an offering and a sacrifice to God: as the servants of Christ doing the will of God from the heart.

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. Delight thyself also in the Lord; and he shall give thee the desire of thy heart. Know 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, to a thousand generations.

All things work together for good to them that love God, to them who are the called according to his purpose. O how great is thy goodness, which thou hast

Matt. 22: 37, 38. Deut. 6: 4. Deut. 10: 12. Deut. 6: 5. Ps. 138: 1. Eph. 5: 1, 2. Eph. 6: 6. John 14: 21. Ps. 37: 4. Deut. 7: 9. Rom. 8: 28. Ps. 31: 19.

laid up for them that fear thee : which thou hast wrought for them that trust in thee before the sons of men. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

It is good for me to draw near to God, I have put my trust in the Lord God. The Lord is my rock, and my fortress, and my deliverer ; I will love thee O Lord, my strength. Whom have I in heaven but thee ? and there is none upon earth that I desire besides thee.

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SECOND GREAT COMMANDMENT.

THOU shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

A certain lawyer stood up, and tempted Jesus, saying, Master, what shall I do to inherit eternal life ? He said unto him, What is written in the law ? how readest thou ? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself. And he said unto him, Thou hast answered right : this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour ?

Jesus said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way : and when he saw him, he passed by on the other side. And likewise a Levite, when he

was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was ; and when he saw him, he had compassion on him, and went to him, and bound up his wounds pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour to him that fell among thieves ? And he said, he that showed mercy on him. Then said Jesus unto him, Go and do thou likewise.

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. If ye do good to them which do good to you, what thank have you ? 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. 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. Therefore all things whatsoever ye would that men should do to you, do ye even so to them. And the Lord make you to increase and abound in love one toward another, and toward all men.

Rob not the poor because he is poor, neither oppress the afflicted in the gate : for the Lord will plead their cause, and spoil the soul of those that spoiled them. He that oppresseth the poor reproacheth his Maker : but he that honoureth him, hath mercy on the poor.

Remember them that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also in the body. Learn to do well, seek judgment, relieve the oppressed, judge for the fatherless, plead for the widow. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy. Defend the poor and fatherless : do justice to the afflicted and needy. Deliver the poor and needy : rid them out of the hand of the wicked. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain : if thou sayest, Behold, we knew it not : doth not he that pondereth the heart, consider it ? and he that keepeth thy soul, doth not he know it ? and shall not he render to every man according to his works ?

The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy : yea, they have oppressed the stranger wonderfully. And I sought for a man among them, that should make up the hedge and stand in the gap before me for the land, that I should not destroy it : but I found none.

Whoso stoppeth his ear at the cry of the poor, he also shall cry himself, but shall not be heard. Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong : that useth his neighbour's service without wages, and giveth him not for his work. The robbery of the wicked shall destroy them ; because they refuse to do judgment.

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. Among my people are found wicked men, they lay wait as he that setteth snares, they set a trap, they

Heb. 13 : 3. Isaiah 1 : 17. Prov. 31 : 8, 9. Ps. 82 : 3, 4. Prov. 24 : 11, 12. Ezek. 22 : 29, 30. Prov. 21 : 13. Jer. 22 : 13. Prov. 21 : 7. Is. 30 : 12, 13. Jer. 5 : 26-28.

catch men, they judge not the cause, the cause of the fatherless, yet they prosper : and the right of the needy do they not judge.

If thou seest the oppression of the poor, and violent perverting of judgment and justice, in a province, marvel not at the matter : for he that is higher than the highest, regardeth, and there be higher than they. The Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry, by reason of their task-masters : for I know their sorrows : the cry of the children of Israel is come unto me : and I have also seen the oppression wherewith the Egyptians oppress them. For the oppression of the poor, for the sighing of the needy, now will I arise, (saith the Lord,) I will set him in safety from him that puffeth at him. For I the Lord love judgment, I hate robbery for burnt offering.

He doth execute the judgment of the fatherless, and widow, and loveth the stranger, in giving him food and raiment. Lord thou hast heard the desire of the humble : thou wilt prepare their heart, thou wilt cause thine ear to hear, to judge the fatherless and the oppressed, that the man of the earth may no more oppress.

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 ? 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 rere-ward : and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones : and thou shalt be like a watered garden, and like a spring of water whose waters fail not.

## BEATITUDES.

AND seeing the multitudes, he went up into a mountain ; and when he was set, his disciples came unto him : and he opened his mouth, and taught them, saying,

Blessed are the poor in spirit : for theirs 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 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 theirs 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.

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POOR IN SPIRIT BLESSED.

LIFT up your eyes on high, and behold who hath created these things, that bringeth out their host by number. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grass-hoppers ; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in : all nations before him are as nothing, and they are counted to him less than nothing, and vanity. When I consider thy heavens, the



work of thy fingers, the moon and the stars which thou hast ordained ; what is man, that thou art mindful of him ? and the son of man, that thou visitest him ?

How can man be justified with God ? Behold, his angels he charged with folly : yea, the heavens are not clean in his sight ; how much less man that is a worm ? Then Job answered the Lord, and said, I have heard of thee by the hearing of the ear ; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.

Every one that is proud in heart, is an abomination to the Lord. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down. The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. God resisteth the proud, but giveth grace unto the humble.

Humble yourselves in the sight of the Lord, and he shall lift you up. Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.

I say to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem other better than themselves.

Then came to Jesus, the mother of Zebedee's children with her sons, and saith unto him, Grant, that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom. And when the ten

heard it, they were moved with indignation against the two brethren. But Jesus said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.

After that, he poureth water into a bason, and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded. After he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done unto you? Ye call me Master and Lord, and ye say well: for so I am. If I then your Lord and Master have washed your feet ye also ought to wash one another's feet. For I have given you an example, that ye should do, as I have done to you.

To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. For thus saith the High and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud. Whosoever exalteth himself shall be abased: and he that humbleth himself, shall be exalted.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

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THEY THAT MOURN BLESSED.

UNTO Adam God 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

Matt. 20: 25-27. John 13: 5-15. Isaiah 66: 2. Isaiah 57: 15. Prov. 16: 19. Luke 14: 11.  
Matt. 5: 3. Gen. 3: 17.

it : cursed is the ground for thy sake : in sorrow shalt thou eat of it all the days of thy life, till thou return unto the ground.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground : yet man is born unto trouble as the sparks fly upward.

God doth not afflict willingly, nor grieve the children of men. He hath not despised, nor abhorred the affliction of the afflicted ; neither hath he hid his face from him, but when he cried unto him, he heard.

The Lord looseth the prisoners, executeth judgment for the oppressed, giveth food to the hungry, openeth the eyes of the blind. The Lord upholdeth all that fall, and raiseth up all that be bowed down. He healeth the broken in heart, and bindeth up their wounds. Sorrow is turned into joy before him : weeping may endure for a night, but joy cometh in the morning.

No chastening for the present seemeth to be joyous, but grievous : nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby. And if they be bound in fetters, and be holden in chords of afflictions ; he showeth them their work, and their transgressions, that they have exceeded ; he openeth also their ear to discipline, and commandeth that they return from iniquity.

In their affliction they will seek me early.

Behold, happy is the man whom God correcteth : therefore, despise not thou, the chastening of the Almighty. I know, O Lord, that thy judgments are right : and that thou in faithfulness hast afflicted me. It is good for me that I have been afflicted, that I might learn thy statutes. Before I was afflicted I went astray : but now have I kept thy word. O Lord, my strength and my fortress, and my refuge in the day of affliction. Thou which hast showed me great and sore troubles,

Job 5 : 6, 7. Lam. 3 : 33. Ps. 22 : 24. Ps. 146 : 7, 8. Ps. 145 : 14. Ps. 147 : 3. Job 41 : 22. Ps. 30 : 5. Heb. 12 : 11. Job 36 : 8-10. Hosea 5 : 15. Job 5 : 17. Ps. 119 : 75-67. Jer. 16 : 19.

shalt quicken me again and shalt bring me up again from the depths of the earth. Though I walk in the midst of trouble, thou wilt revive me. For God hath comforted his people, and will have mercy upon his afflicted. Godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death. Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God.

The ransomed of the Lord shall return, and come to Zion with songs and everlasting joys upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

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#### THE MEEK BLESSED.

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.

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 the right cheek turn to him the other also. Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

Avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord. Be not overcome of evil, but overcome evil with good.

Behold, one of them which were with Jusus, stretched out his hand and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place : for all they that take the sword, shall perish with the sword.

An angry man stirreth up strife, and a furious man aboundeth in transgression. He that is slow to anger is better than the mighty : and he that ruleth his spirit, than he that taketh a city.

I the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love ; let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. In malice be ye children, but in understanding be men. Be no brawlers, but gentle, showing all meekness unto all men.

If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.

The wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy. Now, if any man have not the Spirit of Christ, he is none of his.

The meek will he guide in judgment : and the meek will he teach his way. The Lord lifteth up the meek : he casteth the wicked down to the ground. The meek shall eat and be satisfied ; your heart shall live for ever. The meek shall inherit the earth : and shall delight themselves in the abundance of peace.

Matt. 26 : 51, 52. Prov. 29 : 22. Prov. 16 : 32. Eph. 4 : 1-31. 1 Cor. 14 : 20. Titus 3 : 2. Gal. 6 : 1, 2. James 3 : 17. Rom. 8 : 9. Ps. 25 : 9. Ps. 147 : 6. Ps. 22 : 26. Ps. 37 : 11.

## THE HUNGERING SOUL BLESSED.

O LORD God of my salvation, I have cried day and night before thee. Let my prayer come before thee : incline thine ear unto my cry. Thou art my God, early will I seek thee : my soul thirsteth for thee, my soul longeth for thee, in a dry and thirsty land, where no water is. To see thy power and thy glory, so as I have seen thee in the sanctuary.

My soul followeth hard after thee. My soul breaketh for the longing, that it hath unto thy judgments at all times. As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God : when shall I come and appear before God.

Whom have I in heaven but thee ? and there is none upon earth that I desire besides thee. I will delight myself in thy statutes : I will not forget thy word. Thy word is very pure : therefore thy servant loveth it. Consider how I love thy precepts : I rejoice at thy word, as one that findeth great spoil.

How precious are thy thoughts unto me O God. O satisfy us early with thy mercy : that we may rejoice, and be glad all our days. As for me, I shall be satisfied, when I awake, with thy likeness. The Lord will fulfil the desire of them that fear him. For he satisfieth the longing soul : and filleth the hungry soul with goodness.

Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread ? and your labour for that which satisfieth not ? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Jesus said unto them, I am the bread of life. He that eateth of this bread shall live for ever. Jesus said unto the woman of Samaria, if thou knewest the gift of God, and who it is that saith to thee, give me to drink; thou wouldest have asked of him and he would have given thee living water. Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life. In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink. I will give unto him that is athirst, of the fountain of the water of life freely.

He that followeth after righteousness and mercy, findeth life, righteousness, and honour.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

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THE MERCIFUL BLESSED.

THE kingdom of heaven is likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents: but, forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out and found one of his fellow-servants, which owed him a 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.

He shall have judgment without mercy, that hath showed no mercy. He that oppresseth the poor reproacheth his Maker: but he that honoureth him, hath mercy on the poor. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

Then shall he also say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was a hungered and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Inasmuch as ye did it not to one of the least of these, ye did it not to me. Be ye therefore merciful, as your Father also is merciful.

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? And if thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in obscurity, and thy darkness



be as the noon-day. Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not.

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness. He hath dispersed, he hath given to the poor, his righteousness endureth for ever; his horn shall be exalted with honour. With the merciful thou wilt show thyself merciful.

The King shall say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was a hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me



#### THE PURE IN HEART BLESSED.

THE Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart.

If our heart condemn us, God is greater than our heart and knoweth all things: if our heart condemn us not,

Isaiah 58: 9-11. Ps. 41: 1-3. Ps. 112: 9. Ps. 18: 25. Matt. 25: 34-40. 1 Sam. 16: 7. 1 Chro. 28: 9. 1 Cor. 4: 5. 1 John 3: 20-22.

then have we confidence toward God, and whatsoever we ask, we receive of him.

If I regard iniquity in my heart, the Lord will not hear me. Behold thou desirest truth in the inward parts. Create in me a clean heart, O God ; and renew a right spirit within me. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Purge me with hyssop, and I shall be clean ; wash me, and I shall be whiter than snow.

Truly God is good to such as are of a clean heart. Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. Who shall ascend into the hill of the Lord ? and who shall stand in his holy place ? He that hath clean hands and a pure heart who hath not lifted up his soul unto vanity, nor sworn deceitfully : he shall receive the blessing from the Lord, and righteousness from the God of his salvation.

Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.

Blessed are the pure in heart, for they shall see God.

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THE PEACE MAKERS BLESSED.

JOSEPH sent his brethren away, and they departed : and he said unto them, See that ye fall not out by the way.

Abram went up out of Egypt, and Lot with him. Abram was very rich in cattle, in silver, and in gold. Lot also, had flocks and herds, and tents. And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle : 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.

If it be possible, as much as lieth in you, live peaceably with all men. Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.

An angry man stirreth up strife. As coals are to burning coals, and wood to fire : so is a contentious man to kindle strife. But he that is slow to anger appeaseth strife. A soft answer turneth away wrath.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another. I, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love ; endeavouring to keep the unity of the Spirit in the bond of peace ; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be at peace among yourselves. Follow peace with all men.

Blessed are the peace makers : for they shall be called the children of God.

Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard : that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore.

Rom. 12 : 18. Eph. 4 : 31. Prov. 29 : 22. Prov. 26 : 21. Prov. 15 : 18, 1. Rom. 14 : 19. Eph. 4 : 1, 23, 32. 1 Thes. 5 : 13. Heb. 12 : 14. Matt. 5 : 9. Ps. 133 : 1-3.

THOSE PERSECUTED FOR RIGHTEOUSNESS  
BLESSED.

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 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 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 wherefore slew he him ? because his own works were evil, and his brother's righteous.

The men of Sodom were wicked, and sinners before the Lord exceedingly. And there came two angels to Sodom, and said unto Lot, 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 God delivered just Lot, vexed with the filthy conversation of the wicked : for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day, with their unlawful deeds.

Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Jesus commanded the twelve, saying, 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 hated of all men for my name's sake : but he that endureth to the end shall be saved. 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. All these things will they do unto you for my name's sake, because they know not him that sent me.

The Apostles departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheepskins, and goatskins, being destitute, afflicted, tormented ; (of whom the world was not worthy.) These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

If any man suffer as a christian, let him not be ashamed, but let him glorify God on this behalf. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. If we suffer, we shall also reign with him. Rejoice inasmuch as ye are partakers of Christ's sufferings ; that when his glory shall be revealed, ye may be glad with exceeding joy.

Call to remembrance the former days, in which ye endured a great fight of afflictions ; while ye were made a gazing stock by reproaches and afflictions, and became companions of them that were so used, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

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Acts 5 : 41. Heb. 11 : 36-38. Rev. 7 : 14. 2 Tim. 3 : 12. 1 Peter 4 : 16. Philip 1 : 29.  
2 Tim. 2 : 12. 1 Peter 4 : 13. Heb. 10 : 32-34.

## THE REVILED BLESSED.

THE wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him : for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken.

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. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. 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.

For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently ? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called : because Christ also suffered for us, leaving us an example, that ye should follow his steps : who did no sin, neither was guile found in his mouth : who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed himself to him that judgeth righteously.

Finally, love as brethren, be pitiful, be courteous : not rendering evil for evil, or railing for railing : but contrariwise, blessing : knowing that ye are thereunto called, that ye should inherit a blessing. For it is better, if the

will of God be so, that ye suffer for well-doing, than for evil-doing. Being reviled, we bless ; being persecuted, we suffer it.

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BENEFICENCE INCULCATED.

I SAY unto you make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ? Ye cannot serve God and mammon.

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.

Let us not be weary in well doing : for in due season we shall reap if we faint not. As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith, and remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

He that hath two coats, let him impart to him that hath none ; and he that hath meat, let him do likewise.

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 harvests. 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.

If thy brother be waxen poor and fallen in decay with

thee ; then shalt thou relieve him, yea, though he be a stranger, or a sojourner : that he may live with thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him : because for this thing the Lord thy God shall bless thee in all thy works, and in all that thou putteth thy hand unto.

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. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God, in him ? Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Honour the Lord with thy substance, and with the first-fruits of all thine increase : so shall thy barns be filled with plenty, and thy presses burst out with new wine. There is that scattereth and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty. There is that maketh himself rich, yet hath nothing : there is that maketh himself poor, yet hath great riches.

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.

He that hath a bountiful eye shall be blessed ; for he giveth of his bread to the poor. He that hath pity upon the poor, lendeth unto the Lord ; and that which he hath given will he pay him again.

Is not this the fast that I have chosen ? 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 thy-



self from thine own flesh? And if thou draw out thine own soul to the hungry, and satisfy the afflicted soul; then shalt thy light rise in obscurity, and thy darkness be as the noon-day. \* And the Lord shall guide thee continually, and satisfy thy soul in drought and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble: The Lord will preserve him and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me.

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T E M P E R A N C E   I N C U L C A T E D .

COME ye, say they, I will fetch wine, and we will fill ourselves with strong drink.

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. They drank wine and praised the gods of gold, and of silver.

They 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.

The drunkard and the glutton shall come to poverty.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Yea, thou shalt be as he that lieth down in the midst of the sea; or as he that lieth upon the top of a mast. They have stricken me shalt thou say, and I was not sick; they have beaten me and I felt it not: when shall I awake? I will seek it yet again.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink; lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

Be not among wine bibbers; among riotous eaters of flesh: look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last, it biteth like a serpent and stingeth like an adder.

Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them. And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink.

Wo 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.

Let us walk honestly, as in the day; not in rioting and drunkenness. And be not drunk with wine, wherein is excess.

Now the works of the flesh are manifest, 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.

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INDUSTRY INCULCATED.

How long wilt thou sleep, O sluggard ? when wilt thou arise out of thy sleep ? Yet a little sleep, a little slumber, a little folding of the hands to sleep : so shall thy poverty come as one that travelleth, and thy want as an armed man.

Love not sleep, lest thou come to poverty : open thine eyes, and thou shalt be satisfied with bread. The soul of the sluggard desireth, and hath nothing : but the soul of the diligent shall be made fat. For the drunkard and the glutton shall come to poverty ; and drowsiness shall clothe a man with rags.

He that tilleth his land shall be satisfied with bread : but he that followeth vain persons is void of understanding.

The sleep of a labouring man is sweet, whether he eat little or much : but the abundance of the rich will not suffer him to sleep.

In the morning sow thy seed, and in the evening withhold not thy hand : for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

Let him that stole steal no more ; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Study to be quiet, and to do your own business, and to work with your own hands, as we commanded you ; that ye may walk honestly toward them that are without, and that ye may have lack of nothing.

When we were with you, this we commanded you,

Prov. 6 : 9-11. Prov. 20 : 13. Prov. 13 : 4. Prov. 23 : 21. Prov. 12 : 11. Eccl. 5 : 12. Eccl. 11 : 6. Eph. 4 : 28. 1 Thess. 4 : 11, 12. 2 Thess. 3 : 10-14.

that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

Go to the ant, thou sluggard ; consider her ways, and be wise : which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

The sluggard will not plow by reason of the cold ; therefore shall he beg in harvest, and have nothing.

I went by the field of the slothful, and by the vineyard of the man void of understanding ; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down. Then I saw, and considered it well ; I looked upon it, and received instruction.

By much slothfulness the building decayeth ; and through idleness of the hands the house droppeth through.

Slothfulness casteth into a deep sleep ; and an idle soul shall suffer hunger.

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DUTIES OF MASTERS AND SERVANTS  
INCULCATED.

SERVANTS, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ ; not with eyeservice, as men-pleasers ; but as the servants of Christ, doing the will of God from the heart ; with good will

Prov. 6 : 6-8. Prov. 19 : 24. Prov. 20 : 4. Prov. 24 : 30-32. Eccl. 10 : 18. Prov. 19 : 15.  
Eph. 6 : 5-9.

doing service, as to the Lord, and not to men : knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

And, ye masters, do the same things unto them, forbearing threatening : knowing that your Master also is in heaven ; neither is there respect of persons with him.

Servants, obey in all things your masters according to the flesh ; not with eye-service, as men-pleasers ; but in singleness of heart, fearing God : and whatsoever ye do, do it heartily, as to the Lord, and not unto men ; knowing that of the Lord ye shall receive the reward of the inheritance : for ye serve the Lord Christ. But he that doeth wrong, shall receive for the wrong which he hath done : and there is no respect of persons.

Exhort servants to be obedient unto their own masters, and to please them well in all things ; not answering again ; not purloining, but shewing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

Servants, be subject to your masters with all fear ; not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently ? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called ; because Christ also suffered for us, leaving us an example, that ye should follow his steps : who did no sin, neither was guile found in his mouth : who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed himself to him that judgeth righteously.

Let as many servants as are under the yoke count

their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy 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.

If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him? Did not he that made me in the womb make him? and did not one fashion us in the womb?

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#### DUTY TO MAGISTRATES INCULCATED.

SUBMIT yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. Put them in mind to be subject to principalities and

powers, to obey magistrates, to be ready to every good work.

And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly ; is it lawful for us to give tribute unto Cesar, or no ? And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

Let every soul be subject unto the higher powers ; for there is no power but of God : the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God ; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also : for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues : tribute to whom tribute is due ; custom to whom custom ; fear to whom fear ; honour to whom honour.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men ; for kings, and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour ; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus.

## CHARITY IN JUDGING AND FILIAL CONFIDENCE IN PRAYER.

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 pull 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 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 ?

And Jesus spake a parable unto them to this end, that men ought always to pray, and not to faint ; saying, There was in a city a judge, which feared not God, neither regarded man : and there was a widow in that city ; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ; yet, because this widow troubleth me, I will avenge her, lest by her continual coming she



weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

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SUPREME REGARD TO GOD IN ALL RELATIONS  
OF LIFE.

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 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.

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#### TRUE STANDARD OF VIRTUE.

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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#### MANNER OF RELIGIOUS DUTIES.

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.

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.

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#### PARABLE OF THE SOWER.

THE same day went Jesus out of the house, and sat by the sea-side. And great multitudes were gathered together unto him, so that he went into a ship, and sat ; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow : and when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth ; and forthwith they sprung up, because they had no deepness of earth : and when the sun was up, they were scorched ; and because they had no root, they withered away. And some fell among thorns ; and the thorns sprung up, and choked them. But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

And the disciples came, and said unto him, Why

speakest thou unto them in parables ? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath.

Therefore speak I to them in parables : because they seeing, see not ; and hearing, they hear not ; neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive : for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see ; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.

Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it : yet hath he not root in himself, but dureth for a while ; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word : and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth

the word, and understandeth it ; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

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PARABLE OF THE TARES.

THE kingdom of heaven is likened unto a man which sowed good seed in his field ; but while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ? But he said, Nay ; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest ; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.

Then Jesus sent the multitude away, and went into the house ; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man ; the field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ; the enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels. As therefore the tares are gathered and burned in the fire ; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do

iniquity ; and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

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#### PARABLE OF THE TEN VIRGINS.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them : but the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out. But the wise answered, saying, Not so ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves. And while they went to buy, The bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

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#### PARABLE OF THE TALENTS.

THE kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents,

to another two, and to another one ; to every man according to his several ability ; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents : behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant : thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents : behold, I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed : and I was afraid, and went and hid thy talent in the earth : lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed ; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every



one that hath shall be given; and he shall have abundance : but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.

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PARABLE OF THE PRODIGAL SON.

A certain man had two sons : and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country. and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land ; and he began to be in want. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee. And am no more worthy to be called thy son : make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet : and bring hither the fatted calf, and kill it ; and let us eat, and be merry :

for this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry.

Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in : therefore came his father out, and entreated him. And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment ; and yet thou never gavest me a kid, that I might make merry with my friends : but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; he was lost, and is found.

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#### PARABLE OF THE RICH MAN AND LAZARUS.

THERE was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day.

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table : moreover, the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried ; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus,

that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed ; so that they which would pass from hence to you cannot ; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house : for I have five brethren ; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets ; let them hear them.

And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

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PARABLE OF THE GOOD SHEPHERD.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice. And a stranger will they not follow, but will flee from him : for they know not the voice of strangers.

This parable spake Jesus unto them : but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers : but the sheep did not hear them. I am the door ; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly. I am the good shepherd : the good shepherd giveth his life for the sheep.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth ; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father ; and I lay down my life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, and one shepherd.

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. My sheep hear my voice, and I know them, and they follow me : and I give unto them eternal life ; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all : and none is able to pluck them out of my Father's hand. I and my Father are one.

## GRACIOUS INVITATIONS.

THE Lord descended in the cloud, and stood with Moses. 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.

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. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

A certain king sent forth his servants, saying, Tell them which are bidden, behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

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EXPOSTULATION.

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.

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.

O Jerusalem, Jerusalem, 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? Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee Chorazin, woe unto thee Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon, at the day of judgment, than for you. And thou Capernaum, which art exalted unto heaven, shall be

brought down to hell : for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

The Queen of the South shall rise up in the judgment with the men of this nation, and condemn them : for she came from the utmost parts of the earth, to hear the wisdom of Solomon : and behold a greater than Solomon is here. The men of Ninevah shall rise up in the judgment with this generation, and shall condemn it : for they repented at the preaching of Jonah, and behold a greater than Jonah is here. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

He that despised Moses' Law, died without mercy, under two or three witnesses. Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace ?

Because I have called, and ye refused, I have stretched out my hand, and no man regarded : but ye have set at naught all my counsel, and would none of my reproof : I also will laugh at your calamity, I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind : when distress and anguish cometh upon you : then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me.

He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

## PROMISES TO THE RIGHTEOUS.

FATHER, I will that they whom thou hast given me be with me where I am : that they may behold my glory which thou hast given me : for thou lovedst me before the foundation of the world.

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.

We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie ; but they which are written in the Lamb's book of life. Then shall the righteous shine forth as the sun in the kingdom of their Father. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever. Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.

They sung as it were a new song before the throne, and before the four beasts, and the elders : and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

John 17 : 24. John 14 : 2, 3. 2 Pet. 3 : 13. Rev. 21 : 2-27. Matt. 13 : 43. Rev. 22 : 5.  
Rev. 7 : 15-17. Rev. 14 : 3.



Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Wherefore God is not ashamed to be called their God: for he hath prepared for them a city. There remaineth therefore a rest to the people of God. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom, when the Lord Jesus shall be revealed from heaven with his mighty angels.

Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

We are come unto mount Sion, and unto the city of

the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator.

Thou wilt show me the path of life : in thy presence is fulness of joy, at thy right hand there are pleasures for evermore.

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THREATNINGS AGAINST THE WICKED.

THE kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind ; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire : there shall be wailing, and gnashing of teeth.

When the wicked spring as the grass, and when all the workers of iniquity do flourish : it is that they shall be destroyed for ever. When a wicked man dieth, his expectation shall perish : and the hope of unjust men perisheth.

I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death : but their strength is firm. They are not in trouble as other men : neither are they plagued like other men. Therefore pride compasseth them about as a chain : violence covereth them as a garment. Their eyes stand out with fatness : they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression : they speak loftily. They set their mouth against the heavens ; and their tongue walketh through the earth. When I thought to know this, it

was too painful for me, until I went into the sanctuary of God ; then understood I their end. Surely thou didst set them in slippery places : thou castedst them down into destruction. How are they brought into desolation as in a moment ? they are utterly consumed with terrors. Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest : this shall be the portion of their cup. The wicked shall be turned into hell, and all the nations that forget God. Whosoever shall deny me before men, him will I also deny before my Father which is in heaven. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

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. 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. If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

Know ye not that the unrighteous shall not inherit the kingdom of God ? Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Then said one unto him, Lord, are there few that be saved ? And he said unto them, Strive to enter in at the strait gate : for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer, and say unto you, I know you not whence you are : then shall ye begin to say,

We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence you are ; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.

Marvel not at this : for the hour is coming, in the which all that are in the graves 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.

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.

As the tares are gathered and burned in the fire : so shall it be in the end of this world. The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity : then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment : but the righteous into life eternal.

Whosoever was not found written in the book of life, was cast into the lake of fire.

The heavens and the earth which are now, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men ; when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not

God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

To me belongeth vengeance, and recompense, their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them, make haste. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me; unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. Is God unrighteous who taketh vengeance? (I speak as a man.) God forbid: for then how shall God judge the world? If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment: the Lord knoweth how to reserve the unjust unto the day of judgment to be punished:

It came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And in hell he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom: and he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.

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, where the worm dieth not, and the fire is not quenched.

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do

not say that he shall pray for it. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies, wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.

The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

The harvest is past, the summer is ended, and we are not saved.

Gather not my soul with sinners, nor my life with bloody men.

Mark 3: 28, 29. Prov. 10: 24. Jer. 8: 20. Ps. 26: 9.

# SCRIPTURE SCHOOL READER.

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## PART SECOND.

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### HISTORICAL AND BIOGRAPHICAL.

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#### THE CREATION.

B. C. 4004. 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 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 creature 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.

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 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 a help meet for him.

And the Lord God said, It is not good that the man should be alone ; I will make him a 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.

So God created man in his own image, in the image of God created he him ; male and female created he them. 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.

And the Lord God planted a garden eastward 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.

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.

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#### THE FALL.

Now the serpent was more subtile 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 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 cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

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#### DEATH OF ABEL.

AND Eve bare a son, 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 do 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.

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#### THE DELUGE.

B. C. 2448. AND it came to pass, when men began to multiply on the face of the earth, God saw that the wickedness of man was great, 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.

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 gopher-wood : 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 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. 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 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 a hundred and fifty days.

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#### THE WATERS ASSUAGED.

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 assuaged ; 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 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' 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.

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COVENANT WITH NOAH.

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 savour; 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. Whoso 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 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 lived after the flood three hundred and fifty

years. And all the days of Noah were nine hundred and fifty years : and he died.

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#### THE 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 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.

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#### LIFE OF ABRAHAM.

B. C. 1921. THESE are the generations of Terah : Terah begat Abram, Nahor, and Haran : and Haran begat Lot. And Terah took Abram his son, and Lot the

son of Haran, and Sarai 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.

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.

And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east : and there he builded an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed, going on still toward the south.

And there was a famine in the land : and Abram went down into Egypt to sojourn there ; and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

§ 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 Beth-el, 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 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, northward, and southward, and eastward, and westward: for all the land which thou seest, 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.

§ After these things the word of the Lord came unto Abram in a vision, saying, 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 a 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 carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram ; and lo, a 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 theirs, 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. 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.

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 Abram fell on his face : and God talked with him, saying, As for me, behold, my covenant is with thee, 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 exceedingly 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 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 favor 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 ye 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 hasted 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 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 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, Oh, 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.

And there came two angels to Sodom at even ; and Lot sat in the gate of Sodom. 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, 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, 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.

The sun was risen upon the earth when Lot entered

in 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 Abram gat up early in the morning to the place where he stood before the Lord : and he looked toward 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 Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him ; for he feared to dwell in Zoar : and he dwelt in a cave, he, and his two daughters. And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God. And Abraham sojourned in the Philistines' land many days.

§ 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 ye 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 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.

§ And Sarah was a hundred and seven and twenty years old. 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 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 entreat 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 among 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 Machpela, 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.

§ 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. 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 sware unto me, saying, Unto thy seed will I give this land: he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

And the servant took ten camels, of the camels of his master, and departed; and he arose, and went to Meso-

potamia, unto the city of Nahor. 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 show kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

And it came to pass, before he had done speaking, that behold, Rebekah came out, with her pitcher upon her shoulder. And the damsel was very fair to look upon, and she went down to the well, and filled her pitcher, and came up. And 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? And she said unto him, I am the daughter of Bethuel. 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 into 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 mine 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 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 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.

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 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 inquire 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 of 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



even-tide: and he lifted up his eyes, and saw, and behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac she lighted off the camel. For she had said unto her servant, What man is this that cometh in the field to meet us, and the servant had said, It is my master: therefore she took a vail 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.

And Abraham gave all that he had unto Isaac. And these are the days of the years of Abraham's life which he lived, a hundred threescore and fifteen years. Then Abraham gave up the 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 at Machpelâh, 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.

And it came to pass, after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

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#### LIFE OF 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.

And she went to inquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and the elder shall serve the younger. And when her days to be delivered were fulfilled, behold, there were twins.

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.

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 birthright, and Esau said, Behold, I am at the point to die : and what profit shall this birthright do to me ? And Jacob said, Swear to me this day ; and he sware unto him : and he sold his birthright 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 birthright.

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 savoury 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 savoury 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 he went, and fetched, and brought them to his mother, and his mother made savoury meat, such as his father loved. And she gave the savoury meat, and the bread, which she had prepared, into the hand of her son Jacob. And he came unto his father. 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, 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 blesseth 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. And he also had made savoury 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, 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?

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 bless 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.

§ 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 upon 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 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.

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. 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 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. 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 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. And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. 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? 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 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 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 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 the rams of thy flock have I not



eaten. That which was torn of beasts, I brought not unto thee; I bare 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 borne? 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 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. 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 Nahor, the God of their father, judge betwixt us. And Jacob sware 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 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, flocks, 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 showed unto 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 hands 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 afterward I will see his face; peradventure he will accept of me. So 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 bless 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 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 a 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 a hundred pieces of money. And he erected there an altar, and called it El-elohe Israel.

§ 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.

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 Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, (which is Hebron,) where Abraham and Isaac sojourned. And the days of Isaac were a 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.

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 dwelt Esau in mount Seir: Esau is Edom.

§ And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. And famine was over all the face of the earth: and all countries came into Egypt 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.

And they laded their asses with the corn, and departed thence. And they came unto Jacob their father unto the land of Canaan, and told him all that befel them, 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.

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 hands 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 waggon 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 son's daughters, and all his seed, brought he with him into Egypt.

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 a 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 Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was a 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 swear 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 Israel said unto Joseph, I had not thought to see thy face ; and, lo, God hath showed me also thy seed. 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 he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim, and as 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 all 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 lawgiver 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.

Zebulun shall dwell at the haven of the sea ; and he shall be for a 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 my progenitors unto the utmost bound of the everlasting hills ; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Benjamin shall ravin as a wolf : in the morning he shall devour the prey, and at night he shall divide the spoil.

All these are the twelve tribes of Israel ; and this is it that their father spake unto them, and blessed them ; every one according to his blessing he blessed them. 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 three-score and ten days.

And Joseph went up to bury his father ; 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 Abel-mizraim, which is beyond Jordan. And his sons did unto him according as he commanded them: 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.

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L I F E   O F   J O S E P H .

Rachel bare a son and called his name Joseph. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad 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 to 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 to 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 stripped 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 lifted 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 lifted 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 he said, For I will go down into the grave unto my son mourning. Then his father wept for him.

§ And Joseph was brought down to Egypt; and Poti-

phar, 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 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 aught 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 a

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 his 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, 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 unto 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 thy 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 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 birth-day, 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 dreams; 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, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man ac-

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 to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath showed 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 Pha-

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 do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plentiful 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 showed 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 called 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 the seven years of plenteousness, that was in the land of Egypt were 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 sore 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, Lest 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 ye 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 ye 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. 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 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 befell 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 ye are no spies, but that ye 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 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 gray hairs with sorrow to the grave.

And the famine was sore 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.

§ 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 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 gave them water, and they washed their feet : and he gave their asses provender.

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 gra-

cious 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 him, 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 mess 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: with whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also, let it be according unto your words; he with whom it shall be 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, O 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, 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, ye 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 gray 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 gray 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 bond-man 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 before 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 ye, 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 there will I nourish thee, 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 ye 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 fame 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 unto 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. Take you wagons 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 wagons, and 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 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.

And the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons 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.

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 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 among them, then make them rulers over my cattle.

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 Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers. 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 went up to bury his father: 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 Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

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 the 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 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 a 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.

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 sware 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. So Joseph died, being a hundred and ten years old : and they embalmed him, and he was put in a coffin in Egypt.

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#### SKETCH OF THE LIFE OF JOB.

THERE was a man in the land of Uz, whose name was Job ; and that man was perfect, and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household ; so that this man was the greatest of all the men of the East.

And his sons went and feasted in their houses, every one his day, and sent and called for their three sisters to eat and to drink with them. And it was so when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all ; for Job said it may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Then Satan answered the Lord and said, Doth Job fear God for naught ? Hast thou not made a hedge about



him and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And there was a day, when his sons and his daughters were eating and drinking wine in their eldest brother's house; and there came a messenger unto Job and said, The oxen were ploughing and the asses feeding beside them, and the Sabeans fell upon them and took them away: yea they have slain the servants with the edge of the sword, and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt up the sheep and the servants, and consumed them, and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword, and I only am escaped alone to tell thee. While he was yet speaking there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead, and I only am escaped alone to tell thee.

Then Job arose, and rent his mantle and shaved his head, and fell down upon the ground and worshipped, and said, Naked came I out of my mother's womb and naked shall I return thither: the Lord gave, and the Lord hath taken away, blessed be the Name of the Lord. In all this Job sinned not, nor charged God foolishly.

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth; a perfect and an upright man, one that feareth God and

escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord and said, Skin for skin, yea all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand, but save his life. So went Satan forth from the presence of the Lord and smote Job with sore biles, from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? curse God and die. But he said unto her, Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place: Eliphaz, the Tenamite, and Bildad, the Shuhite, and Zophar, the Naamathite; for they had made an appointment together to come to mourn with him, and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept, and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days, and seven nights, and none spake a word unto him; for they saw that his grief was very great.

Job answered and said, Oh that my grief were thoroughly weighed, and my calamity laid in the balances together. For now it would be heavier than the sand of the sea, therefore my words are swallowed up. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. For my sighing cometh before I eat, and my roarings are poured out like the waters. For the thing which I greatly feared is come

upon me, and that which I was afraid of is come unto me. So am I made to possess mouths of vanity, and wearisome nights are appointed to me. When I lie down, I say, When shall I arise and the night be gone? and I am full of tossings to and fro, unto the dawning of the day. My flesh is clothed with worms, and clods of dust, my skin is broken and become loathsome. When I say, My bed shall comfort me, my couch shall ease my complaint: then thou scarest me with dreams, and terrifiest me through visions: so that my soul chooseth strangling and death rather than my life.

My soul is weary of my life, I will leave my complaint upon myself; I will speak in the bitterness of my soul. I will say unto God, do not condemn me; show me wherefore thou contendest with me, is it good unto thee, that thou shouldest oppress; that thou shouldest despise the work of thine hands; and shine upon the counsel of the wicked? Are not my days few, cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death.

The Lord answered Job and said, Shall he that contendeth with the Almighty, instruct him? he that reproveth God, let him answer it. Then Job answered the Lord, and said, Behold I am vile, what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken, but I will not answer: yea twice, but I will proceed no further. I know that thou canst do every thing, and that no thought can be withholden from thee. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.

The Lord also accepted Job. And the Lord turned the captivity of Job, also the Lord gave Job twice as much as he had before. So the Lord blessed the latter end of Job, more than his beginning.

## LIFE OF MOSES.

B. C. 1705. 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. 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 Pharaoh charged all his people, saying, Every son that is born, ye shall cast into the river, and every daughter ye shall save alive.

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could no 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 rivers 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 Hebrews' children.

Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women. 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 Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

§ By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting a 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, 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 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 he said unto his daughters, 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 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. 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 reason of their task-masters; for I know their sorrows: 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, 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 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 will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

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.

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 leproous 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 of 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 thou shalt take this rod in thy 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 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. 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.

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 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 commanded the same day the task-masters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, 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 aught 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 aught 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 hasted 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 Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

§ 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 thy 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 my 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 thy hand upon the waters

of Egypt, that they may become blood; 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 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, Say unto Aaron, Stretch forth thy 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, Entreat 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, when shall I entreat 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, To-morrow. And Moses and Aaron went out from Pharaoh: and Moses cried unto 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. 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 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 beasts; 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 sayeth the Lord, 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; Lo, shall we sacrifice the abomination of the Egyptians be-

fore 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; entreat for me. And Moses went out from Pharaoh, and entreated 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 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, 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 bile 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 bile breaking forth with blains upon man, and

upon beast. And the magicians could not stand before Moses, because of the bile: for the bile 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. Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not 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 thy hand toward heaven, that there may be hail in all 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. Entreat the Lord that there be no more mighty thunder-

ings and hail; and I will let you go. 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.

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 Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coast: and he turned himself, and went out from Pharaoh. And the Lord said unto Moses, Stretch out thy hand over the land of Egypt for the locusts, that they may come up upon the land.

§ 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 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, forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only. And he went out from Pharaoh, and entreated the Lord. And the Lord turned a

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 thy hand toward heaven, that there may be darkness over the land of Egypt. 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: 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; for thereof must we take to serve the Lord our God. And Pharaoh said unto him, Get thee from me, 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. 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 his 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,



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 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 very much cattle.

§ And 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.

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, and by night in a pillar of fire, to give them light, to go by day and night.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp between Migdol and the sea. And it was told the king of Egypt that the people fled: 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 he pursued after the children of Israel, and overtook them encamping by the sea.

And 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 Moses said unto the people, Stand still, and see the salvation of the Lord, for the Egyptians

whom ye have seen to-day, ye shall see them again no more for ever.

And the Lord said unto Moses, Speak unto the children of Israel, that they go forward. 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 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 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 them to the midst of the sea. And in the morning-watch, the Lord looked unto 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 drave 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 thy hand over the sea; and Moses stretched forth his hand, and the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh. But the children of Israel walked upon the dry land in the midst of the sea; thus the Lord saved Israel that day, and Israel saw the Egyptians dead upon the sea-shore, and the people feared the Lord, and believed the Lord, and his servant Moses.

§ So Moses brought Israel from the Red Sea; and they went out into the wilderness of Shur; and they went

three days, and found no water. And when they came to Marah, they could not drink of the waters, for they were bitter. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet. 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 came unto the wilderness of Sin, which is between Elim and Sinai. And the whole congregation murmured against Moses and Aaron. 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 host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar-frost, on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. 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.

§ And the children of Israel journeyed from the wilderness of Sin, 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 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 smotest the river, take in thine hand. 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; to-morrow 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 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, until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.

§ 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. 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 said unto Moses, Come up to me into the mount, and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. 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 he gave unto Moses, two tables of stone, written with the finger of God. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

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 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 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 the people abode at Hazeroth. And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

§ And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan. And Moses sent them from the wilderness of Paran: all those men were heads of the children of Israel. And they brought up an evil report of the land, 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 said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

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 children of Israel, saying, The land, which we passed through to search it, is an exceeding good land, a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for 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 spake unto Moses and unto Aaron, saying, 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 mine ears, so will I do to you. Your carcasses shall fall in this wilderness; and all that were numbered of you, from twenty years old and upward. Doubtless ye shall not come into the land, 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. And your children shall wander in the wilderness forty years. After the number of the days in which ye searched the land, even forty days, shall ye bear your iniqui-

ties, even forty years, and ye shall know my breach of promise.

And the men which Moses sent to search the land, 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.

Then came the children of Israel into the desert of Zin: and the people abode in Kadesh; and Miriam died there, and was buried there.

§ And the whole congregation, journeyed from Kadesh, and came unto mount Hor. And Aaron died there in the top of the mount. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

And the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan, by Jericho. And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord showed him all the land. And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

So Moses, the servant of the Lord, died there, in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

## SKETCH OF THE LIFE OF JOSHUA.

AND Moses called Oshea the son of Nun, Jehoshua. And Moses spake these words unto all Israel. And he said unto them, I am a hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan. The Lord thy God, he will go over before thee, and he will destroy these nations from before thee: and Joshua he shall go over before thee, as the Lord hath said.

And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord will be with thee: fear not, neither be dismayed.

Now after the death of Moses, the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee. Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee.

And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. And Joshua said unto the people, Sanctify yourselves: for to-morrow the Lord will do wonders among you. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people. And the Lord said unto Joshua,



thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, that the waters which came down from above stood and rose up upon a heap; and those that came down toward the sea of the plain, failed, and were cut off: and the people passed over right against Jericho. On that day the Lord magnified Joshua in the sight of all Israel, and they feared him as they feared Moses, all the days of his life.

Now Jericho was straitly shut up, because of the children of Israel: none went out, and none came in. And the Lord said unto Joshua, See, I have given into thy hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once: thus shalt thou do six days. So they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city. When the people heard the sound of the trumpet, and shouted with a great shout, the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city. And they burnt the city with fire: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord. So the Lord was with Joshua; and his fame was noised throughout all the country. And Joshua burnt Ai, and made it a heap for ever, even a desolation unto this day.

§ The five Kings of the Amorites, the king of Jerusa-

lem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they, and all their hosts, and encamped before Gibeon, and made war against it.

And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, come up to us quickly, and help us. Joshua therefore came unto them suddenly, and went up from Gilgal all night. And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon. And as they fled before Israel, the Lord cast down great stones from heaven upon them, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword. Then spake Joshua to the Lord, and said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. So the sun stood still in the midst of heaven about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal. And Joshua left nothing undone of all that the Lord commanded Moses. And all their kings he took, and smote them, and slew them. Joshua made war a long time with all those kings. So Joshua took the whole land, according to all that the Lord said unto Moses, and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

§ And it came to pass, a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers,

and said unto them, I am old and stricken in age : and ye have seen all that the Lord your God hath done unto all these nations because of you ; now therefore fear the Lord, and serve him in sincerity and in truth ; And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell : but as for me and my house, we will serve the Lord.

And the people answered, and said, God forbid that we should forsake the Lord, to serve other gods ; for the Lord our God, he it is that brought us up, and our fathers, out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed : therefore will we also serve the Lord ; for he is our God. And Joshua said unto the people, Ye cannot serve the Lord : for he is a holy God : he is a jealous God ; he will not forgive your transgressions, nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay ; but we will serve the Lord. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses.

So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us ; for it hath heard all the words of the Lord which he spake unto us : it shall be therefore a witness unto you, lest ye deny your God. So Joshua let the people depart, every man unto his inheritance.

And it came to pass after these things, that Joshua the son of Nun the servant of the Lord died, being a hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim. And Israel served the Lord all the days of Joshua, and all the days of the elders that over-lived Joshua, and which had known all the works of the Lord that he had done for Israel.

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SKETCH OF THE LIFE OF GIDEON.

B. C. 1285. AND the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years. And there came an angel of the Lord, and sat under an oak in Ophrah, that pertained unto Joash: and his son Gideon threshed wheat by the wine-press, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, the Lord is with thee, thou mighty man of valour. And Gideon said unto him, O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of.

And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him, O my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

And he said unto him, If now I have found grace in thy sight, then shew me a sign. And Gideon made ready a kid, and unleavened cakes of an ephah of flour: and presented it. And the angel of God said unto him, lay them upon this rock, And he did so. Then the angel

of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight.

§ And the same night, the Lord said unto him, throw down the altar of Baal that thy father hath, and cut down the grove that is by it: and build an altar unto the Lord thy God upon the top of this rock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down. Then Gideon did as the Lord had said unto him. And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it. And they said one to another, Who hath done this thing? And they said, Gideon the son of Joash. Then the men of the city said unto Joash, Bring out thy son, that he may die: And Joash said unto all that stood against him, Will ye plead for Baal? if he be a god, let him plead for himself, because one hath cast down his altar.

Then all the Midianites, and the Amalekites, and the children of the east were gathered together in the valley of Jezreel. But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him. And he sent messengers throughout all Manasseh and unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them. And Gideon said unto God, If thou wilt save Israel by my hand, as thou hast said, Behold, I will put a fleece of wool in the floor: and if the dew be on the fleece only, and it be dry upon all the earth besides, then shall I know that thou wilt save Israel by my hand. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowlful of water. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: Let me prove,

I pray thee, but this once with the fleece ; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night : for it was dry upon the fleece only, and there was dew on all the ground.

§ And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand ; and there remained ten thousand.

And the Lord said unto Gideon, The people are yet too many ; bring them down unto the water, and I will try them for thee there. So he brought down the people unto the water : and the Lord said unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself ; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men : but all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand : and let all the other people go every man unto his place. So the people took victuals in their hand, and their trumpets : and he sent all the rest of Israel every man unto his tent, and retained those three hundred men. And the host of Midian was beneath him in the valley.

§ And it came to pass the same night, that the Lord said unto him, Arise, get thee down unto the host ; for I have delivered it into thy hand. But if thou fear to go down, go thou with Phurah thy servant down to the

host: And thou shalt hear what they say; and afterward shall thy hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that were in the host. And the Midianites, and the Amalekites, and all the children of the east, lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea-side for multitude. And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it that the tent lay along. And his fellow answered, and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

And it was so, when Gideon heard the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian.

§ And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: When I blow with a trumpet, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon.

So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal; and they cried, The sword of the Lord, and of Gideon. And they stood every man in his place round about the

camp; and all the host ran, and cried, and fled. And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host. And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. And he took the two kings of Midian, Zebah and Zalmunna, and discomfitted all the host.

Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

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L I F E   O F   S A M U E L .

Now there was a certain man of mount Ephraim, and his name was Elkanah, an Ephrathite. And he had two wives; the name of the one was Hannah. She bare a son, and called his name Samuel, saying, Because I have asked him of the Lord.

And when she had weaned him, she took him up with her unto the house of the Lord in Shiloh: And they slew a bullock, and brought the child to Eli. And she said, O my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And the child Samuel ministered unto the Lord before Eli.

And it came to pass at that time, when Eli was laid down in his place, and Samuel was laid down to sleep; that the Lord called Samuel: and he answered, Here



am I. And he ran unto Eli, and said, Here am I ; for thou calledst me. And he said, I called not ; lie down again. And he went and lay down. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I ; for thou didst call me. And he answered, I called not, my son ; lie down again. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I ; for thou didst call me. And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down : and it shall be, if he call thee, that thou shalt say, Speak, Lord ; for thy servant heareth. So Samuel went and lay down in his place. And the Lord called as at other times, Samuel, Samuel. Then Samuel answered, Speak ; for thy servant heareth.

And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house : for I have told him, that I will judge his house for ever, for the iniquity which he knoweth : because his sons made themselves vile, and he restrained them not.

And Samuel lay until the morning, and opened the doors of the house of the Lord : and Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. And he said, What is the thing that the LORD hath said unto thee ? I pray thee hide it not from me. And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord : let him do what seemeth him good.

§ And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. For the Lord revealed himself to Samuel in Shiloh by the word of the Lord. And the word of Samuel came to all Israel.

Now Israel went out against the Philistines to battle ; and when they joined battle, Israel was smitten before

the Philistines: and they slew of the army in the field about four thousand men.

And when the people were come into the camp, the elders of Israel said, Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that it may save us out of the hand of our enemies. And when the ark came into the camp, all Israel shouted with a great shout, so that the earth rang again. And the Philistines were afraid, for they said, God is come into the camp. And they said, Wo unto us! these are the Gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you.

And the Philistines fought, and Israel was smitten, and the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

And there ran a man to Shiloh the same day, with his clothes rent, and with earth upon his head. And lo, Eli sat upon a seat by the way-side watching: for his heart trembled for the ark of God. And when the man told it all the city cried out. And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli. Now Eli was ninety and eight years old; and his eyes were dim, that he could not see. And the man said unto Eli, I fled to-day out of the army. And he said, What is there done, my son? And the messenger said, Israel is fled before the Philistines, and there hath been a great slaughter, and thy two sons Hophni and Phinehas, are dead, and the ark of God is taken. And when he made mention of the ark of God, he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

§ And the ark of the Lord was in the country of the

Philistines seven months. And the men of Kirjath-jearim came, and fetched up the ark of the Lord, and the ark abode in Kirjath-jearim, twenty years: and all the house of Israel lamented after the Lord.

And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim, and Ashtaroth, and served the Lord only. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh. And the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid, and said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines. And Samuel cried unto the Lord for Israel; and the Lord heard him.

And as Samuel was offering up the burnt-offering, the Philistines drew near to battle: but the Lord thundered with a great thunder upon the Philistines, and discomfited them; and the men of Israel pursued the Philistines, and smote them, until they came under Beth-car. Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us. So the Philistines were subdued: and the hand of the Lord was against the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored. And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

§ And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal. And Samuel said unto all Israel, 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 aught 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 aught in my hand. And they answered, He is witness.

And Samuel died: and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah.

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#### LIFE OF DAVID.

AND the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thy horn with oil, and I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. And Samuel came to Beth-lehem. And he sanctified Jesse and his sons, and called them to the sacrifice.

And when they were come, he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him:

for the LORD seeth not as man seeth ; for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all thy children ? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him. And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, arise, anoint him : for this is he. Then Samuel anointed him, and the spirit of the Lord came upon David from that day forward.

But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him, Let our lord now command to seek out a man who is a cunning player on a harp : and when the evil spirit is upon thee, he shall play with his hand, and thou shalt be well. And Saul said, Provide me now a man that can play well. Then answered one, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing.

Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son. And David came to Saul : and he loved him greatly ; and he became his armour-bearer. And when the evil spirit was upon Saul, David took a harp, and played : so Saul was refreshed, and the evil spirit departed from him.

§ Now the Philistines gathered together their armies at Shochoh, and Saul and the men of Israel set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side : and there was a valley between them.

And there went a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six

cubits and a span. And he had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron. And he stood and cried unto the armies of Israel, Choose you a man for you, and let him come down to me. If he kill me, then will we be your servants: but if I kill him, then shall ye be our servants. I defy the armies of Israel this day. When Saul and all Israel heard those words of the Philistine, they were greatly afraid.

§ And David said to Saul, thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.

And Saul armed David with his armour, and put a helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and assayed to go. And David said unto Saul, I cannot go with these, for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook and put them in a shepherd's bag which he had, even in

a scrip ; and his sling was in his hand : and he drew near to the Philistine. And when the Philistine looked about, and saw David, he disdained him : for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves ? and the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield : but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead ; and he fell upon his face to the earth. But there was no sword in the hand of David. Therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem.

§ And when David was returned from the slaughter of the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him ; and Saul eyed David from that day and forward.

And on the morrow, the evil spirit from God came upon Saul, and David played with his hand, as at other times : and there was a javelin in Saul's hand. And

Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

And Saul was afraid of David, because the Lord was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. And David behaved himself wisely in all his ways; and the Lord was with him. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. But all Israel and Judah loved David, because he went out and came in before them.

§ And there was war again, and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him. And the evil spirit of the Lord was upon Saul, as he sat in his house with his javelin in his hand; and David played with his hand. And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night. Saul also sent messengers unto David's house, to watch him, and to slay him in the morning; and Michal, David's wife, let David down through a window: and he fled, and escaped. And Michal took an image, and laid it in the bed, and put a pillow of goat's hair for his bolster, and covered it with a cloth. And when Saul sent messengers to take David, she said, He is sick. And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him. And when the messengers were come in, behold, there was an image in the bed, with a pillow of goat's hair for his bolster.

So David came to Samuel to Ramah, and told him all that Saul had done to him. And David said in his heart, I shall now perish one day by the hand of Saul. And David arose, and he passed over with the six hundred



men that were with him unto Achish, king of Gath. And David dwelt with Achish at Gath.

§ Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab and Malchi-shua, Saul's sons. And the battle went sore against Saul, and the archer's hit him. Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armour-bearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

And it came to pass after this, that David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither? And he said, Unto Hebron. So David went up thither. And the men of Judah came, and there they anointed David king over the house of Judah.

But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and made him king over all Israel. Ish-bosheth, was forty years old when he began to reign over Israel, and reigned two years: but the house of Judah followed David. There was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

And the sons of Rimmon the Beerothite, Rechab and Baanah, came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon. And they came into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib: and beheaded him, and took his head, and gat them away.

And they brought the head unto David to Hebron, and said to the king, Behold the head of thy enemy, which sought thy life. And David answered, When wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth? And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. So all the elders of Israel came to the king; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel.

David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

And David and all Israel went to Jerusalem, which is Jebus. And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David. And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

And David dwelt in the castle; therefore they called it, The city of David. And he built the city round about, and Joab repaired the rest of the city.

So David waxed greater and greater: for the Lord of hosts was with him. And the fame of David went out into all lands; and the Lord brought the fear of him upon all nations.

§ Now Hiram king of Tyre sent messengers to David,

and timber of cedars, with masons and carpenters, to build him a house. And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent. Then David said, None ought to carry the ark of God but the Levites: for them hath the Lord chosen to minister unto him. So the priests and the Levites sanctified themselves. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded. Thus all Israel brought up the ark with shouting, and with sound of the cornet, and with trumpets, and with cymbals, with psalteries and harps. So they set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

And when David had made an end of offering, he blessed the people in the name of the Lord. And he dealt to every one of Israel, both man and woman, a loaf of bread, and a good piece of flesh, and a flagon of wine. Now after this it came to pass that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines. And he smote Moab; and the Moabites became David's servants, and brought gifts.

And David smote Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates.

And he put garrisons in Edom; and all the Edomites became David's servants. Thus the Lord preserved David whithersoever he went. So David reigned over all Israel, and executed judgment and justice among all his people.

And Satan stood up against Israel, and provoked David to number Israel. And God was displeased with this thing, therefore he smote Israel. And David said unto God, I have sinned greatly, because I have done this

thing : but now, I beseech thee, do away the iniquity of thy servant ; for I have done very foolishly.

And the Lord spake unto Gad, David's seer, saying, Go and tell David, saying, Thus saith the Lord, I offer thee three things ; choose thee one of them, that I may do it unto thee. So Gad came to David, and said unto him, Thus saith the Lord, Choose thee, either three years' famine ; or three months to be destroyed before thy foes ; or else three days the sword of the Lord, even the pestilence, in the land. And David said unto Gad, I am in a great strait : let me fall now into the hand of the Lord ; for very great are his mercies : but let me not fall into the hand of man. So the Lord sent pestilence upon Israel : and there fell of Israel seventy thousand men.

§ Then David said, This is the house of the Lord God, and this is the altar of the burnt-offering for Israel.. And David commanded to gather together the strangers in the land of Israel ; and he set masons to hew wrought stones to build the house of God. And David prepared iron in abundance ; and brass in abundance without weight ; also cedar-trees in abundance ; for the Zidonians and they of Tyre brought much cedar-wood to David. And David said, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries : I will therefore now make preparation for it. So David prepared abundantly before his death.

Then he called for Solomon his son, and charged him to build a house for the Lord God of Israel. And David said to Solomon, Now, my son, the Lord be with thee ; and prosper thou, and build the house of the Lord thy God, as he hath said of thee. Only the Lord give thee wisdom and understanding, that thou mayest keep the law of the Lord thy God. Then shalt thou prosper, If thou takest heed to fulfil the statutes and judgments

which the Lord charged Moses with concerning Israel: be strong, and of good courage. Now behold, in my trouble I have prepared for the house of the Lord a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; timber also and stone have I prepared; and thou mayest add thereto. Moreover, there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. Of the gold, the silver, and the brass, and the iron, there is no number. Arise, therefore, and be doing, and the Lord be with thee.

So when David was old and full of days, he made Solomon his son king over Israel. And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

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SKETCH OF THE LIFE OF ELIJAH.

B. C. 910. AND Elijah the Tishbite 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. And thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

So he went and dwelt by the brook Cherith. 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, 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 thy hand. And she said, As the Lord thy God liveth, I have not a cake, but a 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.

And it came to pass that the son of the woman fell sick; and his sickness was so sore, 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 stretched himself upon the child three times, 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, 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 sore famine in Samaria.

And when Ahab saw Elijah, Ahab said unto him, Art thou he that 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 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. 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 leaped 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 when they prophesied until the time of the offering of the evening sacrifice, 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, and 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 seed. 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. 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 he 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 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 as he lay and slept under a juniper-tree, behold, 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, 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 break 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 when Elijah heard it, he wrapped his face in his mantle, and went out, and stood in the entering in 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.

And when the Lord would take up Elijah into heaven

by a whirlwind, 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, I will not leave thee. So they went down to Beth-el. 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 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 Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And when they were gone over, 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 as they still went on, and talked, 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 own clothes, and rent them in two pieces.

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#### SKETCH OF THE LIFE OF ELISHA.

AND it came to pass when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. 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 the waters parted hither and thither: and Elisha went over. And he tarried at Jericho.

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.

And he went up from thence unto Beth-el: 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 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 hast thou in the house? And she said, Thy handmaid hath not any thing in the house save a pot of oil. Then he said, Go, borrow of all thy neighbours, empty vessels; not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and

thou shalt set aside that which is full. So 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 she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is a 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 the woman bare a son. And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto 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. 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 when she came to the man of God to the hill, she caught him by the feet; and lay my staff upon the face of the child. And he arose and followed her. And when Elisha was come into the house, behold, the child was dead. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he 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. 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 came a man from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What ! should I set this before a 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.

§ Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, but he was a leper. And the Syrians 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. And the king of Syria said, Go, I will send a letter unto the king of Israel. 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 when the king of Israel had read the letter, 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 ?

And it was so, when Elisha had heard that the king of Israel had rent his clothes, that he sent to the king, say-

ing, 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 to 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: 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, and 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.

But Gehazi, the servant of Elisha, 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, 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 my 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 olive-yards, and vineyards, and sheep, and oxen, and men-servants, and 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, 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. So he went with them. And when they came to Jordan, they cut down wood. But as one was felling a beam, the axe-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. 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, a 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, 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, with blindness. And he smote them with blindness, according to the word of Elisha.

And Elisha said unto them, 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? And he answered, Thou shalt not smite them: 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 eaten 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 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.



#### SKETCH OF THE LIFE OF HEZEKIAH.

B. C. 726. HEZEKIAH began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And he did that which was right in the sight of the Lord.

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, and said unto them, Sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place. It is in my heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us.

Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord. 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 when they had made an end of offering, the king and all

that were present with him bowed themselves, and worshipped.

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. And there assembled at Jerusalem much people to keep the feast of unleavened bread. 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. 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.

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.

And Sennacherib king of Assyria came, and entered in Judah, and encamped against the fenced cities, and thought to win them for himself. After this did Sennacherib send his servants unto Hezekiah, 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? Know ye not what I and my fathers have done unto all the people of other lands? Now therefore let not Hezekiah deceive you: for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers: how much less shall your God deliver you out of my 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. 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 the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of 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 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 thy 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, 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 Assyria ; and I will defend this city for mine own sake, and for my servant David's sake.

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SKETCH OF THE LIFE OF MANASSEH.

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. 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. 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. 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 to Manasseh, and to his people : but they would not hearken.

And the Lord spake by his servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, 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 whosoever heareth of it, both his ears shall tingle.

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 entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God. 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.

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#### SKETCH OF THE LIFE OF JOSIAH.

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. For in the eighth year of his reign, 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 groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strewed 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.

Now in the eighteenth year of his reign, he sent Shaphan the son of Azaliah, and Masseiah 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 brought out the money that was

brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses. And Hilkiah delivered the book to Shaphan. And Shaphan carried the book to the king, 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.

Then the king gathered together all the elders of Judah and Jerusalem. And the king went up into the house of the Lord, 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 made a covenant before the Lord, to walk after the Lord, and to keep his commandments, 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 the God of their fathers.

And Josiah made all that were present in Israel, to serve the Lord their God. And all his days they departed not from following the Lord.

§ Moreover, Josiah kept a passover unto the Lord in Jerusalem. And he set the priests in their charges, and encouraged them to the service of the house of the Lord. And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days. And there was no passover like to that kept in Israel from the days of Samuel the prophet. In the eighteenth year of the reign of Josiah was this passover kept.

After all this, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him. But he sent ambassadors 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 Josiah 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 into the valley of Megiddo. And the archers shot at king Josiah ; and the king said to his servants, Have me away ; for I am sore 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 Josiah.

And Jeremiah lamented for Josiah : and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel.

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#### LIFE OF JOHN THE BAPTIST.

THERE was, in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia : and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And it came to pass, that, while he executed the priest's office before God in the order of his course, there appeared unto him an angel of the Lord, and said, Zacharias, thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness ; and many shall rejoice at his birth. For he shall be great in the sight of the Lord.

Now Elisabeth's full time came that she should be delivered ; and she brought forth a son. And his father



Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham.

And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins: as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.

Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth there-

fore fruits worthy of repentance, and begin 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 axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire.

And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you.

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not. John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: 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 will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not: but confessed, I am not the Christ, but there standeth one among you, whom ye know not: he it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

The next day John seeth Jesus coming unto him, and

saith, Behold the Lamb of God, which taketh away the sin of the world ! This is he of whom I said, After me cometh a man, which is preferred before me : for he was before me. And I knew him not : but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record saying, I saw the Spirit descending from heaven, like a dove, and it abode upon him.

Again, the next day after, John stood, and two of his disciples : and looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus.

But Herod the tetrarch, being reprov'd for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry : nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel : and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus.

Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see ? A reed shaken with the wind ? But what went ye out for to see ? A man clothed in soft raiment ? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see ? A prophet ? yea, I say unto you, and

more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily, I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist.

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#### LIFE OF JESUS CHRIST.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

Now the birth of Jesus Christ was on this wise: there went out a decree from Cesar Augustus, that all the world should be taxed. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, to be taxed with Mary his espoused wife. And while they were there, she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this

day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

§ Behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet.

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship

him also. When they had heard the king, they departed ; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him : and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word : for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt : and was there until the death of Herod.

But, when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel : for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel, into the parts of Galilee : and came and dwelt in a city called Nazareth : that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

And the child grew, and waxed strong in spirit, filled with wisdom ; and the grace of God was upon him. Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not of it. But they,

supposing him to have been in the company, went a day's journey ; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed : and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing.

And he said unto them, How is it that ye sought me ? wist ye not that I must be about my Father's business ? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them : but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

§ And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

Jesus began to be about thirty years of age, and being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing : and when they were ended, he afterward hungered.

And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season.

And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up to read. And there was delivered unto him the book of the prophet Esaias: and when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.

And he came down to Capernaum, a city of Galilee,



and taught them on the sabbath-days. And they were astonished at his doctrine : for his word was with power.

And in the synagogue there was a man which had a spirit of an unclean devil ; and he cried out with a loud voice, and Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him. And they were all amazed, and spake among themselves, saying, What a word is this ! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about.

And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever ; and they besought him for her. And he stood over her, and rebuked the fever ; and it left her : and immediately she arose and ministered unto them.

Now, when the sun was setting, all they that had any sick with divers diseases, brought them unto him : and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God.

And it came to pass, when he was in a certain city, behold a man full of leprosy ; who, seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying, I will ; be thou clean. And immediately the leprosy departed from him : and great multitudes came together to hear, and to be healed by him of their infirmities.

And, behold, men brought in a bed a man which was taken with a palsy : and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the house-top, and let

him down through the tiling, with his couch, into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone? But when Jesus perceived their thoughts, he, answering, said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thy house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear.

§ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

When he entered into Capernaum, a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue. And they that

were sent, returned to the house, found the servant whole that had been sick.

The day after, that he went into a city called Nain : and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier : and they that bear him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak : and he delivered him to his mother. And there came a fear on all : and they glorified God, saying, That a great prophet is risen up among us ; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about. And the disciples of John shewed him of all these things.

And John, calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come ? or look we for another ? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come ? or look we for another ? Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me. And in those days, he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples : and of them he chose twelve, whom also he named Apostles ; And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor

scrip, neither bread, neither money ; neither have two coats a piece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing every where.

And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. And the people, when they knew it, followed him : and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals : for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes ; except we should go and buy meat for all this people, For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves, and the two fishes ; and, looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled : and there was taken up of fragments that remained to them twelve baskets.

And it came to pass, as he was alone praying, his disciples were with him : and he asked them, saying, Who say the people that I am ? They answering, said, John the Baptist ; but some say, Elias ; and others say, that one of the old prophets is risen again. He said unto them, But who say ye that I am ? Peter answering,

said, The Christ of God. And he straitly charged them, and commanded them to tell no man that thing, saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

§ And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

And it came to pass, that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house. And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let

us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

§ After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come. 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. And I say unto you, 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.

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 it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face; and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

And they were in the way, going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles; and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

§ Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. Now Jesus loved Martha, and

her sister, and Lazarus. When Jesus came, he found that he had lain in the grave four days already.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. Jesus saith unto her, Thy brother shall rise again. I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die. Believest thou this?

She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

§ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe



on him : and the Romans shall come, and take away both our place and nation.

And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself : but being high priest that year, he prophesied that Jesus should die for that nation ; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death.

§ And he went, ascending up to Jerusalem. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord ; peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation.

And he went into the temple, and began to cast out them that sold therein, and them that bought : saying

unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people, sought to destroy him; and could not find what they might do: for all the people were very attentive to hear him.

Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him: for they feared the people.

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Then came the day of the passover, and he sent Peter and John, saying, Go and prepare us the passover that we may eat. And when the hour was come he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it fulfilled in the kingdom of God.

And I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

And as they did eat, he said, Verily I say unto you, That one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall

betray me. The Son of man goeth as it is written of him : but woe unto that man by whom the Son of man is betrayed ! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I ? He said unto him, Thou hast said.

§ And he came out, and went, as he was wont, to the mount of Olives ; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation.

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me : nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground.

And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye ? rise and pray, lest ye enter into temptation.

And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss ? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword ?

And one of them smote a servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves ? When I was daily with you in the temple, ye

stretched forth no hands against me : but this is your hour, and the power of darkness.

Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe : and if I also ask you, ye 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 led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ, a King.

And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man.

And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. 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 also was at 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.

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, having 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. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who, for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he 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 were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests, prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might 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. For behold, the days are coming, in the which they shall say, Blessed 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 others, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

§ Then said Jesus, Father, forgive them: for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. 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 a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.** 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. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now, when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. 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, stood afar off, beholding these things.

And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them:) he was of Arimathea, a city of the Jews; who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointment; and rested the sabbath-day, according to the commandment.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen. 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 returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

§ And, behold, two of them went that same day 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 Cleopas, 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 besides 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 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 toward 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 heart 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 told what things were done in the way, and how he was known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, and saith 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 are 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 while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat ? And they gave him a piece

of a broiled fish, and of a honeycomb. And he took it, and did eat before them. 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 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,

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.

And, behold, 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.

And he led them out as far as to Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen.

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#### SKETCH OF THE LIFE OF PETER.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers

of men. And they straightway left their nets, and followed him.

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 son of Alpheus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

And Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer: it is I; be not afraid.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased.

When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Who do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered

and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

From that time forth began Jesus to shew unto his disciples, how that he must go into Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

§ And when they were come to Capernaum, they that received tribute-money, came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

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.

§ 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. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily, I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will not I deny thee. Likewise also said all the disciples.

And, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Then Simon Peter, having a sword, 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 took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, 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, thou shalt deny me thrice. And Peter went out and wept bitterly.

The first day of the week cometh Mary Magdalēne early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she 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. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he 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.

§ After these things Jesus shewed himself 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 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, a hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

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 girdest 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.

§ And when the day of Pentecost was fully come, they

were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking, said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, 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. This Jesus hath God raised up, whereof we are all 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.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ. Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls.

§ Now Peter and John went up together into the temple, at the hour of prayer. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who, seeing Peter and John, asked an alms. And Peter fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them.

Then Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ancle-bones received strength. And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the man held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

§ And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon

them, and laid hands on them, and put them in hold unto the next day : for it was now even-tide.

And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name have ye done this ? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole ; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled ; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men ? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all, nor teach in the name of Jesus.

But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So, when they had further threatened them, they let them

go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

And the multitude of them that believed were of one heart, and of one soul: but they had all things common. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

§ But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? thou hast not lied unto men, but unto God. And Ananias hearing these words, fell down, and gave up the ghost. And great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him.

And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the spirit of the Lord? behold the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and carry-

ing her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things.

And by the hands of the apostles were many signs and wonders wrought among the people.

Then the high priest rose up, and all they that were with him, and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison-doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life.

And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

And when they had brought them, the high priest asked them, saying, Did not we straitly command you, that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree: him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Is-

rael, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men: I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and alms deeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Pe-

ter was there, they sent unto him two men, desiring him that he would not delay to come to them.

Then Peter arose, and went with them. When he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed ; and turning him to the body, said, Tabitha, arise. And she opened her eyes : and when she saw Peter, she sat up. And he gave her his hand, and lifted her up ; and when he had called the saints and widows, he presented her alive. And it was known throughout all Joppa : and many believed in the Lord. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

§ There was a certain man in Cesarea, called Cornelius, a centurion. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord ? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

And now send men to Joppa, and call for one Simon, whose surname is Peter : he lodgeth with one Simon a tanner, whose house is by the sea-side : he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually ; and when he had declared all these things unto them, he sent them to Joppa.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour : and he became very hungry, and would have eaten : but while they made

ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean, And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven.

Now, while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there.

While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

And as Peter was coming in, Cornelieus met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up: I myself also am a man. And as he talked with him, he went in, and found many that were come together. And Cornelieus said, thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.

While Peter spake, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Now about that time, Herod the king, stretched forth his hands to vex certain of the church. And he killed James the brother of John with a sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. And when he had apprehended him, he put him in prison, and delivered him to four quarternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.

And, behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and



passed on through one street; and forthwith the angel departed from him.

And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

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#### MARTYRDOM OF STEPHEN.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people.

Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and them of Cilicia, and of Asia, disputing with Stephen. And they were not able to resist

the wisdom and the spirit by which he spake. They suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law : for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

Then said the high priest, Are these things so ? And he said, Men, brethren, and fathers, hearken :

Moses 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 which 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 from them.

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.

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the

right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And devout men carried Stephen to his burial, and made great lamentation over him.

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#### SKETCH OF THE LIFE OF PHILIP.

THEN Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. And there was great joy in that city. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they

were come down, prayed for them that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostle's hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose, and went : and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning ; and sitting in his chariot, read Esaias the prophet. Then the Spirit said unto Philip, Go near and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest ? And he said, How can I, except some man should guide me ? And he desired Philip that he would come up, and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter ; and like a lamb dumb before his shearer, so opened he not

his mouth : in his humiliation his judgment was taken away : and who shall declare his generation ? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this ? of himself, or of some other man ? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water : and the eunuch said, See, here is water ; what doth hinder me to be baptized ? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still : and they went down both into the water, both Philip and the eunuch ; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more : and he went on his way rejoicing. But Philip was found at Azotus : and passing through, he preached in all the cities, till he came to Cesarea.

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#### SKETCH OF THE LIFE OF PAUL.

AND they stoned Stephen. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem ; and they were all scattered abroad throughout the regions of Judea and Samaria. As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison.

And Saul breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus, that if he found any of this way, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus : and suddenly there shined around about him a light from heaven : and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me ? And he said, Who art thou, Lord ? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks. And he trembling, and astonished, said, Lord, what wilt thou have me to do ? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth ; and when his eyes were opened, he saw no man : but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias ; and in a vision, the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus : for, behold, he prayeth. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem : and here he hath authority from the chief priests, to bind all that call on thy name. But the Lord said unto him, Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my Name's sake.

And Ananias went his way, and entered into the house, and putting his hands on him, said, Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately he received sight, and arose, and was baptized. And when he had received meat, he was

strengthened. Then was Saul certain days with the disciples which were at Damascus.

And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent that he might bring them bound unto the chief priests?

I thank Christ Jesus our Lord, who hath counted me faithful, putting me into the ministry; who before was a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting. But I certify you, brethren, that the Gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ: though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after many days the Jews took counsel to kill him. But their laying wait was known of Saul. Then the disciples took him by night, and let him down by the wall in a basket.

And when Saul was come to Jerusalem, he assayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and had preached boldly at Damascus in the name

of Jesus. And he was with them coming in, and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Then tidings of these things came unto the ears of the Church, which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. Then departed Barnabas to Tarsus, to seek Saul. And he brought him unto Antioch. And a whole year they assembled with the Church, and taught much people; and the disciples were called Christians first in Antioch. Then the disciples determined to send relief unto the brethren which dwelt in Judea. Which also they did, by the hands of Barnabas and Saul. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry.

§ Now there were in the Church that was at Antioch, certain prophets and teachers: as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

So they departed unto Seleucia, and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the Synagogues of the Jews.

And when they had gone through the island unto



Paphos, they found a certain sorcerer, with the deputy of the country, Sergius Paulus, a prudent man: who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the Sorcerer withstood them, seeking to turn away the deputy from the faith.

Then Saul, who is also called Paul, filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day. And the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience. God hath, according to his promise, raised unto Israel a Saviour, Jesus. To you is the word of this salvation sent. For they that dwell at Jerusalem, though they found no cause of death in him, yet desired they Pilate that he should be slain. 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.

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now, when the congre-

gation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who speaking to them, persuaded them to continue in the grace of God.

And the next sabbath-day came almost the whole city together to hear the word of God. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Ghost.

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews, and also of the Greeks, believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them, they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the gospel.

§ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when

the people saw what Paul had done, they lifted up their voices, saying, in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter ; and Paul, Mercurius, because he was the chief speaker.

Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things ? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

And there came thither certain Jews from Antioch, and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city : and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples.

And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia : and thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with

them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.

§ And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God hath done with them.

And they wrote letters by them after this manner ; The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law ; to whom we gave no such commandment. It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things ; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication : from which if ye keep yourselves, ye shall do well. Fare ye well. So they came to Antioch : and when they had gathered the multitude together, they delivered the epistle. Which when they had read, they rejoiced for the consolation. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

And some days after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do : and Barnabas took Mark, and sailed unto Cyprus.

And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia confirming the churches.

§ Then came he to Derbe and Lystra : and as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily. Now, when they had gone throughout Phrygia, and the region of Galatia, they passing by Mysia, came down to Troas.

And a vision appeared to Paul in the night : There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And immediately we endeavoured to go into Macedonia. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis ; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony : and we were in that city abiding certain days.

And on the sabbath we went out of the city by a river side, where prayer was wont to be made ; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us : whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there : and she constrained us.

And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying : the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many

days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place. And the multitude rose up together against them: and the magistrates when they had laid many stripes upon them, cast them into prison, charging the jailer to keep them safely: who thrust them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas: and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house.

And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

And when it was day, the magistrates sent the sergeants, saying, Let those men go. And the keeper of the prison told this saying to Paul; but Paul said, They have

beaten us openly uncondemned, being Romans, and have cast us into prison: and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

And the sergeants told these words unto the magistrates: and they feared when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

§ Now when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cesar, saying, that there is another king, one Jesus. And when they had taken security of Jason and of the other, they let them go.

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble

than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men not a few.

But the Jews of Thessalonica came thither also, and stirred up the people. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens.

Now, while Paul waited at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears; we would know therefore what these things mean.

Then Paul stood in the midst of Mars-hill, and said, 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.

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit, certain men clave unto him, and believed.

§ After these things, Paul departed from Athens, and came to Corinth, and he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews, that Jesus was Christ. And when they blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads: from henceforth I will go unto the Gentiles.

And he entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized.

Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them.

And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat, saying, This fellow persuadeth men to worship God contrary to the law. And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you: but if it be a question of words and names, and of your law, look ye to it: for I will be no judge of such matters. And he drave them from the judgment-seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of those things.

And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and he came to Ephesus, and entered into the synagogue, and reasoned with the Jews.

When they desired him to tarry longer time with them, he consented not: but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. And when he had landed at Caesarea, and gone up and saluted the church, he went down to Antioch. And after he had spent some time there, he departed and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

And Paul having passed through the upper coasts, came to Ephesus.

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, he separated the disciples, disputing daily in the school of one Tyrannus.

And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special

miracles by the hands of Paul : so that from his body were brought unto the sick handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know ; but who are ye ? And the man in whom the evil spirit was, leaped on them, and overcame them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus : and fear fell on them all, and the name of the Lord Jesus was magnified.

And many that believed came, and confessed, and shewed their deeds. Many also of them which used curious arts, brought their books together, and burned them ; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God, and prevailed. And the same time there arose no small stir about that way. For a certain man named Demetrius, which made silver shrines for Diana, brought no small gain unto the craftsmen ; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth ; moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands. So that not only this our craft is in danger to be set at nought ; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth.

And when they heard these sayings, they were full of

wrath, and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

Wherefore, if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly.

And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. And when he had gone over those

parts, and had given them much exhortation, he came into Greece, and there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And we sailed away from Philippi, after the days of unleavened bread, and came to Troas in five days ; where we abode seven days.

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus ; and he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves ; for his life is in him.

When he therefore was come up again, and had broken bread, and eaten, and talked till break of day, he departed. And they brought the young man alive, and were not a little comforted.

And we came to Mitylene. And we sailed thence, and came the next day over against Chios ; and the next day we arrived at Samos, and tarried at Trogyllium ; and the next day we came to Myletus.

§ And from Myletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, 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 befell me by the laying in wait of the Jews : and how I kept back nothing that was profitable unto you, but have showed 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 befall 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, ye 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; by the space of three years I ceased not to warn every one night and day with tears. 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.

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

And after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: and finding a ship sailing over unto Phenicia, we went aboard, and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

And they all brought us on our way, with wives and

children, till we were out of the city: and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship; and came to Ptolemais, and saluted the brethren, and abode with them one day. And the next day we came unto Cæsarea; and as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

§ And we went up to Jerusalem, and the brethren received us gladly. And the day following Paul went in with us unto James, and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law. And they are informed of thee, that thou teachest Jews to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs. Do therefore this: We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that thou walkest orderly, and keepest the law.

Then Paul took the men, and the next day purifying himself with them, entered into the temple, and the Jews, which were of Asia stirred up all the people, and laid hands on him, crying out, Men of Israel, help. This is the man that teacheth all men every where against the people, and the law, and this place; and further, brought Greeks also into the temple; and hath polluted this holy place. And all the city was moved, and the people ran together: and they took Paul and drew him out of the temple. And forthwith the doors were shut.

And tidings came unto the chief captain of the band, that all Jerusalem was in an uproar; who immediately took soldiers and centurions, and ran down unto them. And when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain took him, and commanded him to be bound with two chains: and demanded who he was, and what he had done. And some cried one thing, some another: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was that he was borne of the soldiers, for the violence of the people.

And as Paul was to be led into the castle, he said unto the chief captain, I beseech thee suffer me to speak unto the people. And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, and they gave him audience, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

And as they bound him with thongs, Paul said unto the



centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was freeborn. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. On the morrow he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

§ And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him, to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by, said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees.

And the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night follow-

ing the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink, till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, signify to the chief captain, that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him. So he brought him to the chief captain. Then the chief captain went with him aside privately, and asked him, What is that thou hast to tell me? And he said, The Jews have agreed to desire thee, that thou wouldest bring down Paul to-morrow into the council, but there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him. So the chief captain charged him, Tell no man that thou hast shewed these things to me.

And he called two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen three-score and ten, and spearmen two hundred, at the third hour of the night; and provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor. Who, when they came to Cesarea to the governor, presented Paul before him. And the governor asked of what province he was. And when he understood that he was of Cilicia; I will hear thee, said he, when thine accusers are also come.

§ And after five days, Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. Then Paul, after that the governor had beckoned unto him to speak, answered, and Felix, having more perfect knowledge of that way, deferred them and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister, or come unto him.

And after certain days, when Felix came with his wife Drusilla, which was a Jew, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled and answered, Go thy way for this time, when I have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

Now when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, that he would send him to Jerusalem, laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly thither. Let them, therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

And when he had tarried among them more than ten days, he went down unto Cesarea; and the next day sitting on the judgment-seat commanded Paul to be brought.

And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove: while he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar have I offended any thing at all. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I appeal unto Cesar. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

And after certain days, king Agrippa and Bernice came unto Cesarea, to salute Festus, and Festus declared Paul's cause unto the king. Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him. And on the morrow when Agrippa was come and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city; at Festus' commandment Paul was brought forth.

§ Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: 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, that after the most straitest sect of our religion, 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 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 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.

And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself ; much learning doth make thee mad. But he said, I am not mad, most noble Festus ; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely. For I am persuaded that none of these things are hidden from him ; for this thing was not done in a corner. King Agrippa, believest thou the prophets ? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them. And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

§ And when it was determined, that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, and the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to re-

fresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, of Lycia. And there the centurion found a ship sailing into Italy: and he put us therein.

And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone: and hardly passing it, came unto a place which is called, The Fair Havens. When sailing was now dangerous, because the fast was now already past, Paul admonished them, and said, Sirs, I perceive that this voyage will be with much damage, not only of the lading and ship, but also of our lives. Nevertheless, the centurion believed the master and the owner of the ship more than those things which were spoken by Paul.

And when the south wind blew softly, loosing thence, they sailed close by Crete. But there arose a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive. And running under a certain island which is called Clauda, we had much work to come by the boat: which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven. And the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship.

And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you,

but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cesar: and lo, God hath given thee all them that sail with thee. Howbeit, we must be cast upon a certain island.

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off.

And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have continued fasting. Wherefore I pray you to take some meat; for this is for your health; for there shall not a hair fall from the head of any of you. And he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudderbands, and hoisted up the mainsail to the wind, and made



toward shore. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should escape. But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim, should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

§ And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick: to whom Paul entered in, and prayed and laid his hands on him, and healed him. So when this was done, others also which had diseases in the island, came, and were healed: who also honoured us with many honours, and when we departed, laded us with such things as were

necessary. And after three months we departed in a ship of Alexandria, and landing at Syracuse, we tarried there three days. And from thence we fetched a compass, and came to Rhegium: and the next day to Puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and The Three Taverns; whom when Paul saw, he thanked God, and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him.

And it came to pass, that after three days, Paul called the chief of the Jews together. And he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans: who when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cesar; not that I had aught to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee, what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed

not. And when they agreed not among themselves, they departed, and Paul dwelt two whole years in his own hired house, and received all that came in unto him. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

§ 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, a 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 unto his death; if by any means I might attain unto the resurrection of the dead.

Whereinsoever any is bold, I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea,

in perils among false brethren ; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak ? who is offended, and I burn not ? I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake : for when I am weak, then am I strong.

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 unto 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. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour : yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ ; which is far better.

Who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? As it is written, For thy sake we are killed all the day long ; we are accounted as

sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

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.

But some man will say, How 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.

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. 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.

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

# SCRIPTURE SCHOOL READER.

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## PART THIRD.

### POETICAL.

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#### H A B A K K U K .

God came from Teman, and the Holy One from mount Paran.  
His glory covered the heavens, and the earth was full of his praise.

And his brightness was as the light ;  
He had horns coming out of his hand ;  
And there was the hiding of his power.  
Before him went the pestilence,  
And burning coals went forth at his feet.  
He stood, and measured the earth :  
He beheld, and drove asunder the nations ;  
And the everlasting mountains were scattered,  
The perpetual hills did bow :  
His ways are everlasting.

I saw the tents of Cushan in affliction :  
And the curtains of the land of Midian did tremble.  
Was the Lord displeased against the rivers ?

Was thine anger against the rivers ? was thy wrath against the sea,  
That thou didst ride upon thine horses and thy chariots of salvation ?

Thy bow was made quite naked,  
According to the oaths of the tribes, even thy word.

Thou didst cleave the earth with rivers.  
The mountains saw thee, and they trembled :  
The overflowing of the water passed by :

The deep uttered his voice,  
And lifted up his hands on high.

The sun and moon stood still in their habitation :  
At the light of thine arrows they went,  
And at the shining of thy glittering spear.  
Thou didst march through the land in indignation,  
Thou didst thresh the heathen in anger.  
Thou wentest forth for the salvation of thy people,  
Even for salvation with thine anointed ;

Thou woundedst the head out of the house of the wicked,  
By discovering the foundation unto the neck.  
Thou didst strike through with his staves the head of his villages:  
    They came out as a whirlwind to scatter me:  
    Their rejoicing was as to devour the poor secretly.  
    Thou didst walk through the sea with thine horses.  
    Through the heap of great waters.  
When I heard, my lips quivered at the voice:  
    Rottenness entered into my bones,  
And I trembled in myself, that I might rest in the day of trouble:  
    When he cometh up unto the people,  
    He will invade them with his troops.  
    Although the fig-tree shall not blossom,  
    Neither shall fruit be in the vines;  
    The labor of the olive shall fail,  
    And the fields shall yield no meat;  
    The flock shall be cut off from the fold,  
    And there shall be no herd in the stalls:  
    Yet I will rejoice in the Lord,  
    I will joy in the God of my salvation.

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## I S A I A H .

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, tho 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 recompense;  
    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 shall 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 highway 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 wayfaring 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 up to Zion with songs, and everlasting joy upon their heads :  
 They shall obtain joy and gladness,  
 And sorrow and sighing shall flee away.

COMFORT ye, comfort ye my people, saith your God.  
 Speak ye comfortably to Jerusalem, and cry unto her,  
 That her warfare is accomplished, that her iniquity is pardoned :  
 For she hath received of the Lord's hand double for all her sins.  
 The voice of him that crieth in the wilderness, Prepare ye the way of the  
 Lord,  
 Make straight in the desert a high-way for our God.  
 Every valley shall be exalted, and every mountain and hill shall be made low :  
 And the crooked shall be made straight, and the rough places plain :  
 And the glory of the Lord shall be revealed,  
 And all flesh shall see it together :  
 For the mouth of the Lord hath spoken it.  
 The voice said, Cry. And he said, What shall I cry ?  
 All flesh is grass, and all the goodliness thereof is as the flower of the field :  
 The grass withereth, the flower fadeth :  
 Because the spirit of the Lord bloweth upon it :  
 Surely the people is grass.  
 The grass withereth, the flower fadeth :  
 But the word of our God shall stand for ever.  
 O Zion, that bringest good tidings, get thee up into the high mountain ;  
 O Jerusalem, that bringest good tidings, lift up thy voice with strength ;  
 Lift it up, be not afraid ; say unto the cities of Judah, Behold your God !  
 Behold, the Lord God will come with strong hand, and his arm shall rule  
 for him :  
 Behold, his reward is with him, and his work before him.  
 He shall feed his flock like a shepherd :  
 He shall gather the lambs with his arm, and carry them in his bosom,  
 And shall gently lead those that are with young.  
 Who hath measured the waters in the hollow of his hand,  
 And meted out heaven with the span,  
 And comprehended the dust of the earth in a measure,  
 And weighed the mountains in scales, and the hills in a balance ?  
 Who hath directed the spirit of the Lord,  
 Or being his counsellor hath taught him ?  
 With whom took he counsel, and who instructed him,  
 And taught him in the path of judgment,  
 And taught him knowledge, and showed to him the way of understanding ?  
 Behold, the nations are as a drop of a bucket,  
 And are counted as the small dust of the balance :

Behold, he taketh up the isles as a very little thing.

And Lebanon is not sufficient to burn,  
Nor the beasts thereof sufficient for a burnt-offering.

All nations before him are as nothing ;  
And they are counted to him less than nothing, and vanity.

To whom then will ye liken God ?

Have ye not known ? have ye not heard ?

Hath it not been told you from the beginning ?

Have ye not understood from the foundations of the earth ?

It is he that sitteth upon the circle of the earth,

And the inhabitants thereof are as grasshoppers ;

That stretcheth out the heavens as a curtain,

And spreadeth them out as a tent to dwell in :

That bringeth the princes to nothing ;

He maketh the judges of the earth as vanity.

Yea, they shall not be planted ; yea, they shall not be sown :

Yea, their stock shall not take root in the earth :

And he shall also blow upon them, and they shall wither,

And the whirlwind shall take them away as stubble.

To whom then will ye liken me,

Or shall I be equal ? saith the Holy One.

Lift up your eyes on high, and behold who hath created these things,

That bringeth out their host by number : he calleth them all by names,

By the greatness of his might, for that he is strong in power ; not one faileth.

Why sayest thou, O Jacob, and speakest, O Israel,

My way is hid from the Lord,

And my judgment is passed over from my God ?

Hast thou not known ? hast thou not heard,

That the everlasting God, the Lord,

The Creator of the ends of the earth, fainteth not, neither is weary ?

There is no searching of his understanding.

He giveth power to the faint ;

And to them that have no might he increaseth strength.

Even the youths shall faint and be weary,

And the young men shall utterly fall :

But they that wait upon the Lord shall renew their strength ;

They shall mount up with wings as eagles ;

They shall run, and not be weary ;

And they shall walk, and not faint.

AWAKE, awake ; put on thy strength, O Zion ;

Put on thy beautiful garments, O Jerusalem, the holy city :

For henceforth there shall no more come into thee the uncircumcised and  
the unclean.

Shake thyself from the dust ; arise, and sit down, O Jerusalem :

Loose thyself from the bands of thy neck, O captive daughter of Zion.

For thus saith the Lord, Ye have sold yourselves for nought ;

And ye shall be redeemed without money.

For thus saith the Lord God,

My people went down aforetime into Egypt to sojourn there :

And the Assyrian oppressed them without cause.

Now therefore, what have I here, saith the Lord,

That my people is taken away for nought ?

They that rule over them make them to howl, saith the Lord :

And my name continually every day is blasphemed.

Therefore my people shall know my name :

Therefore they shall know in that day

That I am he that doth speak : behold, it is I.

How beautiful upon the mountains are the feet of him that bringeth good tidings,

That publisheth peace ;

That bringeth good tidings of good, that publisheth salvation ;

That saith unto Zion, Thy God reigneth !

The watchmen shall lift up the voice ;

With the voice together shall they sing :

For they shall see eye to eye, when the Lord shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem :

For the Lord hath comforted his people, he hath redeemed Jerusalem.

The Lord hath made bare his holy arm in the eyes of all the nations :

And all the ends of the earth shall see the salvation of our God.

Depart ye, depart ye, go ye out from thence.

Touch no unclean thing ; go ye out of the midst of her ;

Be ye clean, that bear the vessels of the Lord.

For ye shall not go out with haste, nor go by flight :

For the Lord will go before you ; and the God of Israel will be your reward.

Behold, my servant shall deal prudently,

Ye shall be exalted and extolled, and be very high.

As many were astonished at thee ;

His visage was so marred more than any man,

And his form more than the sons of men :

So shall he sprinkle many nations ;

The kings shall shut their mouths at him :

For that which had not been told them shall they see ;

And that which they had not heard shall they consider.

Who hath believed our report ?

And to whom is the arm of the Lord revealed ?

For he shall grow up before him as a tender plant,

And as a root out of a dry ground : he hath no form nor comeliness ;

And when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men ;

A man of sorrows, and acquainted with grief ;

And we hid as it were our faces from him ;

He was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows :

Yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions,

He was bruised for our iniquities :

The chastisement of our peace was upon him ;

And with his stripes we are healed.  
All we, like sheep, have gone astray ;  
We have turned every one to his own way ;  
And the Lord hath laid on him the iniquity of us all.  
He was oppressed, and he was afflicted, yet he opened not his mouth :  
He is brought as a lamb to the slaughter,  
And as a sheep before her shearers is dumb,  
So he 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 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.

Ho, every one that thirsteth, come ye to the waters,  
And he that hath no money ; come ye, buy, and eat ;  
Yea, come, buy wine and milk without money and without price.  
Wherefore do ye spend money for that which is not bread ?  
And your labor for that which satisfieth not ?  
Hearken diligently unto me, and eat ye that which is good,  
And let your soul delight itself in fatness.  
Incline your ear, and come unto me : hear, and your soul shall live ;  
And I will make an everlasting covenant with you, even the sure mercies  
of David.  
Behold, I have given him for a witness to the people,  
A leader and commander to the people.  
Behold, thou shalt call a nation that thou knowest not,  
And nations that knew not thee shall run unto thee because of the Lord  
thy God,  
And for the Holy one of Israel ; for he hath glorified thee.  
Seek ye the Lord while he may be found,  
Call ye upon him while he is near :  
Let the wicked forsake his way, and the unrighteous man his thoughts :  
And let him return unto the Lord, and he will have mercy upon him ;  
And to our God, for he will abundantly pardon.  
For my thoughts are not your thoughts,

Neither are your ways my ways, saith the Lord.  
 For as the heavens are higher than the earth,  
 So are my ways higher than your ways, and my thoughts than your thoughts.  
 For as the rain cometh down, and the snow from heaven, and returneth  
     not thither,  
 But watereth the earth, and maketh it bring forth and bud,  
 That it may give seed to the sower, and bread to the eater :  
 So shall my word be that goeth forth out of my mouth :  
 It shall not return unto me void, but it shall accomplish that which I please,  
 And it shall prosper in the thing whereto I sent it.  
 For ye shall go out with joy, and be led forth with peace :  
 The mountains and the hills shall break forth before you into singing,  
 And all the trees of the field shall clap their hands.  
 Instead of the thorn shall come up the fir-tree,  
 And instead of the brier shall come up the myrtle-tree,  
 And it shall be to the Lord for a name,  
 For an everlasting sign, that shall not be cut off.

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J E R E M I A H .

How doth the city sit solitary, that was full of people !  
 How is she become as a widow ! she that was great among the nations,  
 And princess among the provinces, how is she become tributary !  
 She weepeth sore in the night, and her tears are on her cheeks :  
 Among all her lovers she hath none to comfort her :  
 All her friends have dealt treacherously with her, they are become her ene-  
     mies.  
 Judah is gone into captivity because of affliction, and because of great ser-  
     vitude :  
 She dwelleth among the heathen, she findeth no rest :  
 All her persecutors overtook her between the straits.  
 The ways of Zion do mourn, because none come to the solemn feasts :  
     All her gates are desolate :  
 Her priests sigh, her virgins are afflicted, and she is in bitterness.  
 Her adversaries are the chief, her enemies prosper ;  
 For the Lord hath afflicted her for the multitude of her transgressions :  
 Jerusalem remembered in the days of her affliction and of her miseries  
     All her pleasant things that she had in the days of old.  
     Is it nothing to you, all ye that pass by ?  
 Behold, and see if there be any sorrow like unto my sorrow.  
 How hath the Lord covered the daughter of Zion with a cloud in his anger,  
 And cast down from heaven unto the earth the beauty of Israel,  
 And remembered not his footstool in the day of his anger !

What thing shall I take to witness for thee ?  
 What thing shall I liken to thee, O daughter of Jerusalem ?

What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion?

For thy breach is great like the sea: who can heal thee?

All that pass by clap their hands at thee;

They hiss and wag their head at the daughter of Jerusalem, saying,  
'Is this the city that men call The perfection of beauty, The joy of the whole earth?'

I am the man that hath seen affliction by the rod of his wrath.

He hath led me, and brought me into darkness, but not into light.

Surely against me is he turned; he turneth his hand against me all the day.

And thou hast removed my soul far off from peace: I forgot prosperity.

And I said, My strength and my hope is perished from the Lord:

Remembering mine affliction and my misery, the wormwood and the gall.

My soul hath them still in remembrance, and is humbled in me.

This I recall to my mind, therefore have I hope.

It is of the Lord's mercies that we are not consumed, because his compassions fail not.

They are new every morning: great is thy faithfulness.

The Lord is my portion, saith my soul; therefore will I hope in him.

The Lord is good unto them that wait for him, to the soul that seeketh him.

It is good that a man should both hope and quietly wait for the salvation of the Lord.

It is good for a man that he bear the yoke in his youth.

He sitteth alone and keepeth silence, because he hath borne it upon him.

He putteth his mouth in the dust; if so be there may be hope.

He giveth his cheek to him that smiteth him: he is filled full with reproach.

For the Lord will not cast off for ever:

But though he cause grief, yet will he have compassion according to the multitude of his mercies.

For he doth not afflict willingly nor grieve the children of men.

To crush under his feet all the prisoners of the earth,

To turn aside the right of a man before the face of the Most High,

To subvert a man in his cause, the Lord approveth not.

Who is he that saith, and it cometh to pass, when the Lord commandeth it not?

Out of the mouth of the Most High proceedeth not evil and good?

Wherefore doth a living man complain, a man for the punishment of his sins?

Let us search and try our ways, and turn again to the Lord.

Let us lift up our heart with our hands unto God in the heavens.

We have transgressed and have rebelled: thou hast not pardoned.

Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

Thou hast covered thyself with a cloud, that our prayer should not pass through.

Thou hast made us as the offscouring and refuse in the midst of the people.

All our enemies have opened their mouths against us.

Fear and a snare is come upon us, desolation and destruction.

Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

Mine eye trickleth down, and ceaseth not, without any intermission,

Till the Lord look down, and behold from heaven.  
 Mine eye affecteth mine heart because of all the daughters of my city.  
 Mine enemies chased me sore, like a bird, without cause.  
 They have cut off my life in the dungeon, and cast a stone upon me.  
 Waters flowed over mine head ; then I said, I am cut off.  
 I called upon thy name, O Lord, out of the low dungeon.  
 Thou hast heard my voice : hide not thine ear at my breathing, at my cry.  
 Thou drewest near in the day that I called upon thee : thou saidst, Fear not.  
 O Lord, thou hast pleaded the causes of my soul ; thou hast redeemed my life.  
 O Lord, thou hast seen my wrong : judge thou my cause.

How is the gold become dim ! how is the most fine gold changed !  
 The stones of the sanctuary are poured out in the top of every street.  
 The precious sons of Zion, comparable to fine gold,  
 How are they esteemed as earthen pitchers, the work of the hands of the potter !

For the punishment of the iniquity of the daughter of my people is greater  
 than the punishment of the sin of Sodom,  
 That was overthrown as in a moment, and no hands stayed on her.  
 Her Nazarites were purer than snow, they were whiter than milk,  
 They were more ruddy in body than rubies, their polishing was of sapphire,  
 Their visage is blacker than a coal ; they are not known in the streets :  
 Their skin cleaveth to their bones ; it is withered, it is become like a stick.  
 They that be slain with the sword are better than they that be slain with  
 hunger :

For these pine away, stricken through for want of the fruits of the field.  
 The Lord hath accomplished his fury ; he hath poured out his fierce anger,  
 And hath kindled a fire in Zion, and it hath devoured the foundations thereof.  
 The kings of the earth, and all the inhabitants of the world,  
 Would not have believed that the adversary and the enemy should have  
 entered into the gates of Jerusalem.

Remember, O Lord, what is come upon us :

Consider, and behold our reproach.

Our inheritance is turned to strangers,

Our houses to aliens.

We are orphans and fatherless,

Our mothers are as widows.

We have drunken our water for money ;

Our wood is sold unto us.

Our necks are under persecution :

We labor, and have no rest.

The elders have ceased from the gate,

The young men from their music.

The joy of our heart is ceased ;

Our dance is turned into mourning.

The crown is fallen from our head :

Woe unto us, that we have sinned !

For this our heart is faint ;  
For these things our eyes are dim.  
Thou, O Lord, remainest for ever ;  
Thy throne from generation to generation.  
Wherefore dost thou forget us for ever,  
And forsake us so long time ?  
Turn thou us unto thee, O Lord, and we shall be turned ;  
Renew our days as of old.  
But thou hast utterly rejected us ;  
Thou art very wroth against us.

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## E Z E K I E L .

YE mountains of Israel, hear the word of the Lord God ;  
Thus saith the Lord God to the mountains,  
And to the hills, to the rivers, and to the valleys ;  
Behold, I, even I, will bring a sword upon you,  
And I will destroy your high places.  
And your altars shall be desolate, and your images shall be broken :  
And I will cast down your slain men before your idols.  
And I will lay the dead carcasses of the children of Israel before their idols ;  
And I will scatter your bones round about your altars.  
In all your dwelling-places the cities shall be laid waste,  
And the high places shall be desolate ;  
That your altars may be laid waste and made desolate,  
And your idols may be broken and cease,  
And your images may be cut down, and your works may be abolished.  
And the slain shall fall in the midst of you,  
And ye shall know that I am the Lord.  
Yet will I leave a remnant, that ye may have some  
That shall escape the sword among the nations,  
When ye shall be scattered through the countries.  
And they that escape of you shall remember me  
Among the nations whither they shall be carried captives,  
And they shall loathe themselves for the evils which they have committed  
in all their abominations.  
And they shall know that I am the Lord,  
And that I have not said in vain that I will do this evil unto them.  
Thus saith the Lord God ;  
Smite with thine hand, and stamp with thy foot,  
And say, Alas for all the evil abominations of the house of Israel !  
For they shall fall by the sword, by the famine, and by the pestilence.  
He that is far off shall die of the pestilence ;  
And he that is near shall fall by the sword ;  
And he that remaineth and is besieged shall die by the famine :  
Thus will I accomplish my fury upon them.  
Then shall ye know that I am the Lord,



When their slain men shall be among their idols round about their altars,  
 Upon every high hill, in all the tops of the mountains,  
 And under every green tree, and under every thick oak,  
 The place where they did offer sweet savour to all their idols.  
 So will I stretch out my hand upon them, and make the land desolate,  
 Yea, more desolate than the wilderness toward Diblath, in all their habitations!

And they shall know that I am the Lord.

Son of man, What is the vine-tree more than any tree,  
 Or than a branch which is among the trees of the forest?  
 Shall wood be taken thereof to do any work?

Or will men take a pin of it to hang any vessel thereon?

Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it,  
 And the midst of it is burned. Is it meet for any work?  
 Behold, when it was whole, it was meet for no work:  
 How much less shall it be meet yet for any work,  
 When the fire hath devoured it, and it is burned?

Therefore thus saith the Lord God;

As the vine-tree among the trees of the forest,

Which I have given to the fire for fuel,

So will I give the inhabitants of Jerusalem.

And I will set my face against them;

They shall go out from one fire, and another fire shall devour them;

And ye shall know that I am the Lord, when I set my face against them.

And I will make the land desolate,

Because they have committed a trespass,

Saith the Lord God.

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 H O S E A .

O ISRAEL, thou hast destroyed thyself; but in me is thine help.

I will be thy king: where is any other that may save thee in all thy cities?

I will ransom them from the power of the grave; I will redeem them from death:

O death, I will be thy plagues; O grave, I will be thy destruction:

Repentance shall be hid from mine eyes.

O Israel, return unto the Lord thy God;

For thou hast fallen by thine iniquity.

Take with you words, and turn to the Lord:

Say unto him, Take away all iniquity, and receive us graciously:

So will we render the calves of our lips.

Asshur shall not save us; we will not ride upon horses:

Neither will we say any more to the work of our hands, Ye are our gods:

For in thee the fatherless findeth mercy.

I will heal their backsliding, I will love them freely:

For mine anger is turned away from him.

I will be as the dew unto Israel:

He shall grow as the lily, and cast forth his roots as Lebanon.

His branches shall spread,

And his beauty shall be as the olive-tree, and his smell as Lebanon.

They that dwell under his shadow shall return;

They shall revive as the corn, and grow as the vine:

The scent thereof shall be as the wine of Lebanon.

Ephraim shall say, What have I to do any more with idols?

I have heard him, and observed him: I am like a green fir-tree.

From me is thy fruit found.

Who is wise, and he shall understand these things?

Prudent, and he shall know them?

For the ways of the Lord are right, and the just shall walk in them:

But the transgressors shall fall therein.

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J O E L .

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 locust hath eaten,

The cankerworm, and the caterpillar, and the palmerworm,

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 wondrously 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,

And 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,

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.

## A M O S .

THE Lord will roar from Zion, and utter his voice from Jerusalem ;  
And the habitations of the shepherds shall mourn, and the top of Carmel  
shall wither.

I have overthrown some of you, as God overthrew Sodom and Gomorrah,  
And ye were as a firebrand plucked out of the burning :  
Yet ye have 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 into 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 pour them out upon the face of the earth :

The Lord is his name :

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 of hosts will be gracious unto the remnant of  
Joseph.

Woe unto them that are at ease in Zion, and trust in the mountain of Samaria,

Which are named chief of the nations, to whom the house of Israel came !  
Pass ye unto Calneh, and see ; and from thence go ye to Hamath the great :

Then go down to Gath of the Philistines :

Be they better than these kingdoms ? or their border greater than your border ?  
Ye that put far away the evil day, and cause the seat of violence to come near ;

That lie upon beds of ivory, and stretch themselves upon their couches,  
And eat the lambs out of the flock, and the calves out of the midst of the stall ;

That chant to the sound of the viol,  
And invent to themselves instruments of music, like David ;  
That drink wine in bowls, and anoint themselves with the chief ointments :  
But they are not grieved for the affliction of Joseph.

~~~~~  
M I C A H .

BUT in the last days it shall come to pass,  
That the mountain of the house of the Lord  
Shall be established in the top of the mountains,  
And it shall be exalted above the hills ; and people shall flow unto it.  
And many nations shall come, and say, Come,  
And let us go up to the mountain of the Lord,  
And to the house of the God of Jacob ;  
And he will teach us of his ways, and we will walk in his paths :  
For the law shall go forth of Zion, and the word of the Lord from Jerusalem.

And he shall judge among many people,  
And rebuke strong nations afar off ;  
And they shall beat their swords into plough-shares,  
And their spears into pruning-hooks :  
Nation shall not lift up a sword against nation,  
Neither shall they learn war any more.  
But they shall sit every man under his vine and under his fig-tree ;  
And none shall make them afraid :  
For the mouth of the Lord of hosts hath spoken it.  
For all people will walk every one in the name of his god,  
And we will walk in the name of the Lord our God for ever and ever.  
In that day, saith the Lord, will I assemble her that halteth,  
And I will gather her that is driven out, and her that I have afflicted ;  
And I will make her that halted a remnant,  
And her that was cast far off a strong nation :  
And the Lord shall reign over them in mount Zion  
From henceforth, even for ever.

Hear ye, O mountains, the Lord's controversy,  
And ye strong foundations of the earth :

For the Lord hath a controversy with his people,  
 And he will plead with Israel.  
 O my people, what have I done unto thee?  
 And wherein have I wearied thee? testify against me.  
 For I brought thee up out of the land of Egypt,  
 And redeemed thee out of the house of servants;  
 And I sent before thee Moses, Aaron, and Miriam.

O my people, remember now what Balak king of Moab consulted,  
 And what Balaam the son of Beor answered him from Shittim unto Gilgal;  
 That ye may know the righteousness of the Lord.  
 Wherewith shall I come before the Lord,  
 And bow myself before the high God?  
 Shall I come before him with burnt-offerings,  
 With calves of a year old?  
 Will the Lord be pleased with thousands of rams,  
 Or with ten thousands of rivers of oil?  
 Shall I give my first-born for my transgression,  
 The fruit of my body for the sin of my soul?  
 He hath showed thee, O man, what is good;  
 And what doth the Lord require of thee,  
 But to do justly, and to love mercy,  
 And to walk humbly with thy God?

~~~~~

N A H U M .

THE Lord hath his way in the whirlwind and in the storm,  
 And the clouds are the dust of his feet.  
 He rebuketh the sea, and maketh it dry, and drieth up all the rivers:  
 Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.  
 The mountains quake at him, and the hills melt,  
 And the earth is burned at his presence,  
 Yea, the world, and all that dwell therein.  
 Who can stand before his indignation?  
 And who can abide in the fierceness of his anger?  
 His fury is poured out like fire, and the rocks are thrown down by him.  
 The Lord is good, a strong hold in the day of trouble;  
 And he knoweth them that trust in him.  
 But with an overrunning flood he will make an utter end of the place thereof,  
 And darkness shall pursue his enemies.  
 Behold upon the mountains the feet of him  
 That bringeth good tidings, that publisheth peace!  
 O Judah, keep thy solemn feasts, perform thy vows:  
 For the wicked shall no more pass through thee; he is utterly cut off.

He that dasheth in pieces is come up before thy face:  
 Keep the munition, watch the way,  
 Make thy loins strong, fortify thy power mightily.

But Nineveh is of old like a pool of water: yet they shall flee away.

Stand, stand, shall they cry; but none shall look back.

Take ye the spoil of silver, take the spoil of gold:

For there is none end of the store and glory out of all the pleasant furniture.

She is empty, and void, and waste:

And the heart melteth, and the knees smite together,

And much pain is in all loins, and the faces of them all gather blackness.

Where is the dwelling of the lions, and the feeding-place of the young lions,

Where the lion, even the old lion, walked,

And the lion's whelp, and none made them afraid?

The lion did tear in pieces enough for his whelps,

And strangled for his lionesses,

And filled his holes with prey, and his dens with ravin.

Behold, I am against thee, saith the Lord of hosts,

And I will burn her chariots in the smoke,

And the sword shall devour thy young lions:

And I will cut off thy prey from the earth,

And the voice of thy messengers shall no more be heard.

Woe to the bloody city! it is all full of lies and robbery:

The prey departeth not;

The noise of a whip, and the noise of the rattling of the wheels,

And of the prancing horses, and of the jumping chariots.

The horseman lifteth up both the bright sword and the glittering spear:

And there is a multitude of slain, and a great number of carcasses.

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### SOLOMON.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain;

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened;

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

*Counsel of Wisdom.*

WISDOM crieth without ;  
 She uttereth her voice in the streets :  
 She crieth in the chief place of con-  
 course,  
 In the openings of the gates :  
 In the city she uttereth her words,  
 saying,  
 ' How long, ye simple ones,  
 Will ye love simplicity ?  
 And the scorners delight in their  
 scorning,  
 And fools hate knowledge ?  
 Turn you at my reproof :  
 Behold, I will pour out my spirit unto  
 you,  
 I will make known my words unto  
 you.  
 Because I have called, and ye re-  
 fused ;  
 I have stretched out my hand, and no  
 man regarded ;  
 But ye have set at nought all my  
 counsel,  
 And would none of my reproof :  
 I also will laugh at your calamity ;  
 I will mock when your fear cometh ;  
 When your fear cometh as desola-  
 tion,  
 And your destruction cometh as a  
 whirlwind ;  
 When distress and anguish cometh  
 upon you.  
 Then shall they call upon me,  
 But I will not answer ;  
 They shall seek me early,  
 But they shall not find me :  
 For that they hated knowledge,  
 And did not choose the fear of the  
 Lord :  
 They would none of my counsel :  
 They despised all my reproof.  
 Therefore shall they eat of the fruit  
 of their own way,  
 And be filled with their own devices.  
 For the turning away of the simple  
 shall slay them,  
 And the prosperity of fools shall de-  
 stroy them.

But whoso hearkeneth unto me shall  
 dwell safely,  
 And shall be quiet from fear of evil.'

*Excellence of Wisdom.*

Happy is the man that findeth wis-  
 dom,  
 And the man that getteth under-  
 standing.  
 For the merchandise of it is better  
 than the merchandise of silver,  
 And the gain thereof than fine gold.  
 She is more precious than rubies :  
 And all the things thou canst desire  
 are not to be compared unto her.  
 Length of days is in her right hand ;  
 And in her left hand riches and  
 honor.  
 Her ways are ways of pleasantness,  
 And all her paths are peace.  
 She is a tree of life to them that lay  
 hold upon her :  
 And happy is every one that retaineth  
 her.  
 The Lord by wisdom hath founded  
 the earth ;  
 By understanding hath he established  
 the heavens.  
 By his knowledge the depths are bro-  
 ken up,  
 And the clouds drop down the dew.  
 My son, let not them depart from  
 thine eyes :  
 Keep sound wisdom and discretion :  
 So shall they be life unto thy soul,  
 And grace to thy neck.  
 Then shalt thou walk in thy way  
 safely,  
 And thy foot shall not stumble.  
 When thou liest down, thou shalt not  
 be afraid :  
 Yea, thou shalt lie down, and thy  
 sleep shall be sweet.  
 Hear, ye children, the instruction of a  
 father,  
 And attend to know understanding.  
 For I give you good doctrine,  
 Forsake ye not my law.  
 For I was my father's son,

Tender and only beloved in the sight  
of my mother.

He taught me also, and said unto  
me,

Let thine heart retain my words :

Keep my commandments, and live.

Get wisdom, get understanding : for-  
get it not ;

Neither decline from the words of my  
mouth.

Forsake her not ; and she shall pre-  
serve thee :

Love her, and she shall keep thee.

Wisdom is the principal thing ; there-  
fore get wisdom :

And with all thy getting get under-  
standing.

Exalt her, and she shall promote thee :

She shall bring thee to honor, when  
thou dost embrace her.

She shall give to thine head an orna-  
ment of grace :

A crown of glory shall she deliver to  
thee.

Hear, O my son, and receive my say-  
ings ;

And the years of thy life shall be many.  
I have taught thee in the way of wis-  
dom ;

I have led thee in right paths.

When thou goest, thy steps shall not  
be straitened ;

And when thou runnest, thou shalt not  
stumble.

Take fast hold of instruction ; let her  
not go :

Keep her ; for she is thy life.

Enter not into the path of the wicked,

And go not in the way of evil men.

Avoid it, pass not by it,

Turn from it, and pass away.

For they sleep not, except they have  
done mischief ;

And their sleep is taken away, unless  
they cause some to fall.

For they eat the bread of wickedness,  
And drink the wine of violence.

But the path of the just is as the shin-  
ing light,

That shineth more and more unto the  
perfect day.

### *Call of Wisdom.*

Doth not wisdom cry ?

And understanding put forth her  
voice ?

She standeth in the top of high places,  
By the way in the places of the paths.

She crieth at the gates,

At the entry of the city,

At the coming in at the doors.

Unto you, O men, I call ;

And my voice is to the sons of man.

O ye simple, understand wisdom :

And, ye fools, be ye of an understand-  
ing heart.

Hear ; for I will speak of excellent  
things ;

And the opening of my lips shall be  
right things.

For my mouth shall speak truth ;

And wickedness is an abomination to  
my lips.

All the words of my mouth are in  
righteousness ;

There is nothing froward or perverse  
in them.

They are all plain to him that under-  
standeth,

And right to them that find knowledge.

Receive my instruction, and not silver ;

And knowledge rather than choice  
gold.

For wisdom is better than rubies ;

And all the things that may be desired  
Are not to be compared to it.

I wisdom dwell with prudence,

And find out knowledge of witty in-  
ventions.

The fear of the Lord is to hate evil :

Pride, and arrogancy,

And the evil way, and the froward  
mouth, do I hate.

Counsel is mine, and sound wisdom :

I am understanding ; I have strength.

By me kings reign,

And princes decree justice.

By me princes rule,



And nobles, even all the judges of the earth.

I love them that love me ;

And those that seek me early shall find me.

Riches and honor are with me ;

Yea, durable riches and righteousness.

My fruit is better than gold, yea, than fine gold ;

And my revenue than choice silver.

I lead in the way of righteousness,

In the midst of the paths of judgment,

That I may cause those that love me to inherit substance ;

And I will fill their treasures.

### *Prayer of Agur.*

Surely I am more brutish than any man,

And have not the understanding of a man.

I neither learned wisdom,

Nor have the knowledge of the holy.

Who hath ascended up into heaven, or descended ?

Who hath gathered the wind in his fists ?

Who hath bound the waters in a garment ?

Who hath established all the ends of the earth ?

What is his name, and what is his son's name,

If thou canst tell ?

Every word of God is pure :

He is a shield unto them that put their trust in him.

Add thou not unto his words,

Lest he reprove thee, and thou be found a liar.

Two things have I required of thee ;

Deny me them not before I die :

Remove far from me vanity and lies :

Give me neither poverty nor riches ;

Feed me with food convenient for me :

Lest I be full, and deny thee, and say, Who is the Lord ?

Or lest I be poor, and steal, and take the name of my God in vain.

### *Female Excellence.*

Who can find a virtuous woman ?

For her price is far above rubies.

The heart of her husband doth safely trust in her,

So that he shall have no need of spoil.

She will do him good and not evil All the days of her life.

She seeketh wool, and flax,

And worketh willingly with her hands.

She is like the merchants' ships ;

She bringeth her food from afar.

She riseth also while it is yet night,

And giveth meat to her household,

And a portion to her maidens.

She considereth a field, and buyeth it :

With the fruit of her hand she planteth a vineyard.

She girdeth her loins with strength,

And strengtheneth her arms.

She perceiveth that her merchandise is good :

Her candle goeth not out by night.

She layeth her hands to the spindle,

And her hands hold the distaff.

She stretcheth out her hand to the poor ;

Yea, she reacheth forth her hand to the needy.

She is not afraid of the snow for her household :

For all her household are clothed with scarlet.

She maketh herself coverings of tapestry ;

Her clothing is silk and purple.

Her husband is known in the gates,

When he sitteth among the elders of the land.

She maketh fine linen, and selleth it ;

And delivereth girdles unto the merchant.

Strength and honor are her clothing ;

And she shall rejoice in time to come.

She openeth her mouth with wisdom ;

And in her tongue is the law of kindness.

She looketh well to the ways of her household,  
 And eateth not the bread of idleness.  
 Her children arise up, and call her blessed;  
 Her husband also, and he praiseth her.  
 'Many daughters have done virtuously,  
 But thou excellest them all.'  
 Favor is deceitful, and beauty is vain:  
 But a woman that feareth the Lord,  
 she shall be praised.  
 Give her of the fruit of her hands;  
 And let her own works praise her in the gates.

My beloved spake, and said unto me,  
 Rise up, my love, my fair one, and come away.  
 For, lo, the winter is past,  
 The rain is over and gone;  
 The flowers appear on the earth;  
 The time of the singing of birds is come,  
 And the voice of the turtle is heard in our land;  
 The fig-tree putteth forth her green figs,  
 And the vines with the tender grape give a good smell.  
 Arise, my love, my fair one, and come away.

#### *Miscellaneous Proverbs.*

Many waters cannot quench love,  
 Neither can the floods drown it:  
 If a man would give all the substance of his house for love,  
 It would utterly be contemned.  
 A good name is rather to be chosen than great riches,  
 And loving favor rather than silver and gold.  
 The rich and poor meet together:  
 The Lord is the maker of them all.  
 A prudent man foreseeth the evil, and hideth himself:

But the simple pass on, and are punished.  
 By humility and the fear of the Lord  
 Are riches, and honor, and life.  
 Thorns and snares are in the way of the froward:  
 He that doth keep his soul shall be far from them.  
 Train up a child in the way he should go:  
 And when he is old, he will not depart from it.  
 Foolishness is bound in the heart of a child:  
 But the rod of correction shall drive it far from him.  
 Withhold not correction from the child:  
 For if thou beatest him with the rod, he shall not die.  
 Thou shalt beat him with the rod,  
 And shalt deliver his soul from hell.  
 My son, if thine heart be wise,  
 My heart shall rejoice, even mine.  
 Yea, my reins shall rejoice,  
 When thy lips speak right things.  
 Let not thine heart envy sinners:  
 But be thou in the fear of the Lord all the day long:  
 For surely there is an end;  
 And thine expectation shall not be cut off.  
 Make no friendship with an angry man;  
 And with a furious man thou shalt not go:  
 Lest thou learn his ways,  
 And get a snare to thy soul.  
 Be not thou one of them that strike hands,  
 Or of them that are sureties for debts.  
 If thou hast nothing to pay,  
 Why should he take away thy bed from under thee?  
 Remove not the ancient landmark,  
 Which thy fathers have set.  
 Seest thou a man diligent in his business?  
 He shall stand before kings;  
 He shall not stand before mean men.

## J O B .

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| <p>OH that my grief were thoroughly weighed,<br/>         And my calamity laid in the balances together !<br/>         For now it would be heavier than the sand of the sea :<br/>         Therefore my words are swallowed up.<br/>         For the arrows of the Almighty are within me,<br/>         The poison whereof drinketh up my spirit :<br/>         The terrors of God do set themselves in array against me.<br/>         Doth the wild ass bray when he hath grass ?<br/>         Or loweth the ox over his fodder ?<br/>         Can that which is unsavoury be eaten without salt ?<br/>         Or is there any taste in the white of an egg ?<br/>         The things that my soul refused to touch<br/>         Are as my sorrowful meat.<br/>         O that I might have my request ;<br/>         And that God would grant me the thing that I long for !<br/>         Even that it would please God to destroy me ;<br/>         That he would let loose his hand, and cut me off !<br/>         Then should I yet have comfort ;<br/>         Yea, I would harden myself in sorrow :<br/>         Let him not spare ; for I have not concealed the words of the Holy One.<br/>         What is my strength, that I should hope ?<br/>         And what is mine end, that I should prolong my life ?<br/>         Is my strength the strength of stones ?<br/>         Or is my flesh of brass ?<br/>         Is not my help in me ?<br/>         And is wisdom driven quite from me ?<br/>         To him that is afflicted, pity should be showed from his friend ;<br/>         But he forsaketh the fear of the Almighty.</p> | <p>My brethren have dealt deceitfully as a brook,<br/>         And as the stream of brooks they pass away ;<br/>         Which are blackish by reason of the ice,<br/>         And wherein the snow is hid :<br/>         What time they wax warm, they vanish :<br/>         When it is hot, they are consumed out of their place.<br/>         The paths of their way are turned aside ;<br/>         They go to nothing, and perish.<br/>         The troops of Tema looked,<br/>         The companies of Sheba waited for them.<br/>         They were confounded because they had hoped ;<br/>         They came thither, and were ashamed.<br/>         For now ye are nothing ;<br/>         Ye see my casting down, and are afraid.<br/>         Did I say, Bring unto me ?<br/>         Or, Give a reward for me of your substance ?<br/>         Or, Deliver me from the enemy's hand ?<br/>         Or, Redeem me from the hand of the mighty ?<br/>         Teach me, and I will hold my tongue :<br/>         And cause me to understand wherein I have erred.<br/>         How forcible are right words !<br/>         But what doth your arguing reprove ?<br/>         Do ye imagine to reprove words,<br/>         And the speeches of one that is desperate,<br/>         Which are as wind ?<br/>         Yea, ye overwhelm the fatherless,<br/>         And ye dig a pit for your friend.<br/>         Now therefore be content, look upon me ;<br/>         For it is evident unto you if I lie.<br/>         Return, I pray you, let it not be iniquity :</p> |
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| Yea, return again, my righteousness<br>is in it.                       | When I say, My bed shall comfort<br>me,                                                                                                            |
| Is there iniquity in my tongue ?                                       | My couch shall ease my complaint ;                                                                                                                 |
| Cannot my taste discern perverse<br>things ?                           | Then thou scarest me with dreams,<br>And terrifiest me through visions :<br>So that my soul chooseth strangling,<br>And death rather than my life. |
| Is there not an appointed time to man<br>upon earth ?                  | I loath it ; I would not live alway :                                                                                                              |
| Are not his days also like the days of<br>an hireling ?                | Let me alone ; for my days are vanity.                                                                                                             |
| As a servant earnestly desireth the<br>shadow,                         | What is man, that thou shouldest<br>magnify him ?                                                                                                  |
| And as an hireling looketh for the<br>reward of his work ;             | And that thou shouldest set thine<br>heart upon him ?                                                                                              |
| So am I made to possess months of<br>vanity,                           | And that thou shouldest visit him<br>every morning,                                                                                                |
| And wearisome nights are appointed<br>to me.                           | And try him every moment ?                                                                                                                         |
| When I lie down, I say, When shall<br>I arise, and the night be gone ? | How long wilt thou not depart from<br>me,                                                                                                          |
| And I am full of tossings to and fro<br>unto the dawning of the day.   | Nor let me alone till I swallow down<br>my spittle ?                                                                                               |
| My flesh is clothed with worms and<br>clods of dust ;                  | I have sinned : what shall I do unto<br>thee,                                                                                                      |
| My skin is broken, and becomes<br>loathsome.                           | O thou Preserver of men ? why hast<br>thou set me as a mark against<br>thee,                                                                       |
| My days are swifter than a weaver's<br>shuttle,                        | So that I am a burden to myself ?                                                                                                                  |
| And are spent without hope.                                            | And why dost thou not pardon my<br>transgression,                                                                                                  |
| O remember that my life is wind :                                      | And take away mine iniquity ?                                                                                                                      |
| Mine eyes shall no more see good.                                      | For now shall I sleep in the dust ;                                                                                                                |
| The eye of him that hath seen me<br>shall see me no more :             | And thou shalt seek me in the morn-<br>ing, but I shall not be.                                                                                    |
| Thine eyes are upon me, and I am not.                                  | Then Job answered and said,                                                                                                                        |
| As the cloud is consumed and van-<br>isheth away :                     | I know it is so of a truth :                                                                                                                       |
| So he that goeth down to the grave<br>shall come up no more.           | But how should a man be just with God ?                                                                                                            |
| He shall return no more to his house,                                  | If he will contend with him,                                                                                                                       |
| Neither shall his place know him any<br>more.                          | He cannot answer him one of a<br>thousand.                                                                                                         |
| Therefore I will not refrain my<br>mouth ;                             | He is wise in heart, and mighty in<br>strength :                                                                                                   |
| I will speak in the anguish of my<br>spirit ;                          | Who hath hardened himself against<br>him, and hath prospered ?                                                                                     |
| I will complain in the bitterness of<br>my soul.                       | Which removeth the mountains, and<br>they know not :                                                                                               |
| Am I a sea, or a whale, that thou<br>settest a watch over me ?         | Which overturneth them in his anger.<br>Which shaketh the earth out of her<br>place,<br>And the pillars thereof tremble.                           |

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| <p>Which commandeth the sun, and it<br/>riseth not ;<br/>And sealeth up the stars.<br/>Which alone spreadeth out the hea-<br/>vens,<br/>And treadeth upon the waves of the<br/>sea.<br/>Which maketh Arcturus, Orion,<br/>And Pleiades, and the chambers of<br/>the south.<br/>Which doeth great things past finding<br/>out ;<br/>Yea, and wonders without number.<br/>Lo, he goeth by me, and I see him<br/>not :<br/>He passeth on also, but I perceive<br/>him not.<br/>Behold, he taketh away, who can<br/>hinder him ?<br/>Who will say unto him, What doest<br/>thou ?<br/>If I speak of strength, lo, he is strong :<br/>And if of judgment, who shall set me<br/>a time to plead ?<br/>If I justify myself, mine own mouth<br/>shall condemn me :<br/>If I say, I am perfect, it shall also<br/>prove me perverse.<br/>Now my days are swifter than a<br/>post :<br/>They flee away, they see no good.<br/>They are passed away as the swift<br/>ships :<br/>As the eagle that hasteth to the prey.</p> | <p>For he knoweth vain men :<br/>He seeth wickedness also ;<br/>Will he not then consider it ?<br/>For vain man would be wise,<br/>Though man be born like a wild<br/>ass's colt.<br/>If thou prepare thine heart,<br/>And stretch out thine hands towards<br/>him ;<br/>If iniquity be in thine hand, put it far<br/>away,<br/>And let not wickedness dwell in thy<br/>tabernacles.<br/>For then shalt thou lift up thy face<br/>without spot ;<br/>Yea, thou shalt be stedfast, and shalt<br/>not fear :<br/>Because thou shalt forget thy misery,<br/>And remember it as waters that pass<br/>away :<br/>And thine age shall be clearer than<br/>the noon-day ;<br/>Thou shalt shine forth, thou shalt be<br/>as the morning.<br/>And thou shalt be secure, because<br/>there is hope ;<br/>Yea, thou shalt dig about thee, and<br/>thou shalt take thy rest in safety.<br/>Also thou shalt lie down, and none<br/>shall make thee afraid ;<br/>Yea, many shall make suit unto thee.<br/>But the eyes of the wicked shall fail,<br/>And they shall not escape,<br/>And their hope shall be as the giving<br/>up of the ghost.</p> |
| <p>Canst thou by searching find out<br/>God ?<br/>Canst thou find out the Almighty<br/>unto perfection ?<br/>It is as high as heaven ; what canst<br/>thou do ?<br/>Deeper than hell ; what canst thou<br/>know ?<br/>The measure thereof is longer than<br/>the earth,<br/>And broader than the sea.<br/>If he cut off, and shut up, or gather<br/>together,<br/>Then who can hinder him ?</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | <p>Man that is born of a woman<br/>Is of few days, and full of trouble.<br/>He cometh forth like a flower, and is<br/>cut down :<br/>He fleeth also as a shadow, and<br/>continueth not.<br/>And dost thou open thine eyes upon<br/>such a one,<br/>And bringest me into judgment with<br/>thee ?<br/>Who can bring a clean thing out of<br/>an unclean ? not one.<br/>Seeing his days are determined,</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |

The number of his months are with thee,

Thou hast appointed his bounds that he cannot pass ;

Turn from him, that he may rest,  
Till he shall accomplish, as an hireling,  
his day.

For there is hope of a tree, if it be cut down,

That it will sprout again,

And that the tender branch thereof will not cease.

Though the root thereof wax old in the earth,

And the stock thereof die in the ground ;

Yet through the scent of water it will bud,

And bring forth boughs like a plant.

But man dieth, and wasteth away :

Yea, man giveth up the ghost, and where is he ?

As the waters fail from the sea,

And the flood decayeth and drieth up :

So man lieth down, and riseth not :

Till the heavens be no more, they shall not awake,

Nor be raised out of their sleep.

O that thou wouldest hide me in the grave,

That thou wouldest keep me secret,  
until thy wrath be past,

That thou wouldest appoint me a set time, and remember me !

If a man die, shall he live again ?

All the days of my appointed time will I wait, till my change come.

And surely the mountain falling cometh to nought,

And the rock is removed out of his place.

The waters wear the stones :

Thou wastest away the things which grow out of the dust of the earth ;

And thou destroyest the hope of man.

Thou prevailest for ever against him, and he passeth :

Thou changest his countenance, and sendest him away.

His sons come to honour, and he knoweth it not ;

And they are brought low, but he perceiveth it not of them.

But his flesh upon him shall have pain,

And his soul within him shall mourn.

### *Judgment of the Wicked.*

Wherefore do the wicked live,  
Become old, yea, are mighty in power ?

Their seed is established in their sight with them,

And their offspring before their eyes.

Their houses are safe from fear,

Neither is the rod of God upon them.

They send forth their little ones like a flock,

And their children dance.

They take the timbrel and harp,

And rejoice at the sound of the organ.

They spend their days in wealth,

And in a moment go down to the grave.

Therefore they say unto God, Depart from us ;

For we desire not the knowledge of thy ways.

What is the Almighty, that we should serve him ?

And what profit should we have, if we pray unto him ?

Lo, their good is not in their hand :

The counsel of the wicked is far from me.

How oft is the candle of the wicked put out ?

And how oft cometh their destruction upon them ?

God distributeth sorrows in his anger.

They are as stubble before the wind,

And as chaff that the storm carrieth away.

God layeth up his iniquity for his children :

He rewardeth him, and he shall know it.

His eyes shall see his destruction,

And he shall drink of the wrath of  
the Almighty.

One dieth in his full strength,  
Being wholly at ease and quiet.

His breasts are full of milk,  
And his bones are moistened with  
marrow.

And another dieth in the bitterness of  
his soul,

And never eateth with pleasure.

They shall lie down alike in the dust,  
And the worms shall cover them.

Have ye not asked them that go by  
the way?

And do ye not know their tokens,

That the wicked is reserved to the  
day of destruction?

They shall be brought forth to the  
day of wrath.

*God's Omniscience and Power.*

Hell is naked before him,

And destruction hath no covering.

He stretcheth out the north over the  
empty place,

And hangeth the earth upon nothing.

He bindeth up the waters in his thick  
clouds;

And the cloud is not rent under them.

He holdeth back the face of his  
throne,

And spreadeth his cloud upon it.

He hath compassed the waters with  
bounds,

Until the day and night come to an  
end.

The pillars of heaven tremble

And are astonished at his reproof.

He divideth the sea with his power,

And by his understanding he smiteth  
through the proud.

By his Spirit he hath garnished the  
heavens;

His hand hath formed the crooked  
serpent.

Lo, these are parts of his ways:

But how little a portion is heard of  
him?

But the thunder of his power who can  
understand?

*Wisdom.*

But where shall wisdom be found?

And where is the place of understand-  
ing?

Man knoweth not the price thereof;  
Neither is it found in the land of the  
living.

The depth saith, It is not in me;

And the sea saith, It is not with me.

It cannot be gotten for gold,

Neither shall silver be weighed for  
the price thereof.

It cannot be valued with the gold of  
Ophir,

With the precious onyx, or the  
sapphire.

The gold and the crystal cannot equal  
it:

And the exchange of it shall not be  
for jewels of fine gold.

No mention shall be made of coral,  
or of pearls:

For the price of wisdom is above  
rubies.

The topaz of Ethiopia shall not equal  
it,

Neither shall it be valued with pure  
gold.

Whence then cometh wisdom?

And where is the place of under-  
standing?

Seeing it is hid from the eyes of all  
living,

And kept close from the fowls of the  
air.

Destruction and death say,

We have heard the fame thereof  
with our ears.

God understandeth the way thereof,

And he knoweth the place thereof.

For he looketh to the ends of the  
earth,

And seeth under the whole heaven;

To make the weight for the winds;

And he weigheth the waters by  
measure.

When he made a decree for the rain,  
And a way for the lightning of the  
thunder ;

Then did he see it, and declare it ;  
He prepared it, yea, and searched it  
out.

And unto man he said,  
Behold, the fear of the Lord, that  
is wisdom ;  
And to depart from evil is understand-  
ing.

Oh that I were as in months past,  
As in the days when God preserved  
me ;

When his candle shined upon my  
head,

And when by his light I walked  
through darkness ;

As I was in the days of my youth,  
When the secret of God was upon  
my tabernacle ;

When the Almighty was yet with  
me,

When my children were about me ;  
When I washed my steps with butter,  
And the rock poured me out rivers of  
oil ;

When I went out to the gate through  
the city,

When I prepared my seat in the  
street !

The young men saw me, and hid  
themselves :

And the aged arose, and stood up.

The princes refrained talking,

And laid their hand on their mouth.

The nobles held their peace,

And their tongue cleaved to the roof  
of their mouth.

When the ear heard me, then it  
blessed me ;

And when the eye saw me, it gave  
witness to me :

Because I delivered the poor that  
cried,

And the fatherless, and him that had  
none to help him.

The blessing of him that was ready  
to perish came upon me :

And I caused the widow's heart to  
sing for joy.

I put on righteousness and it clothed me ;  
My judgment was as a robe and a  
diadem.

I was eyes to the blind,  
And feet was I to the lame.

I was a father to the poor ;  
And the cause which I knew not I  
searched out.

#### *God's Works.*

Behold, God is great, and we know  
him not,

Neither can the number of his years  
be searched out.

For he maketh small the drops of  
water :

They pour down rain according to  
the vapor thereof ;

Which the clouds do drop  
And distil upon man abundantly.

Also can any understand the spread-  
ings of the clouds,

Or the noise of his tabernacle ?

Behold, he spreadeth his light upon it,  
And covereth the bottom of the sea.

With clouds he covereth the light ;

And commandeth it not to shine by  
the cloud that cometh betwixt.

#### *God's Wisdom unsearchable.*

At this also my heart trembleth,  
And is moved out of his place.

Hear attentively the noise of his  
voice,

And the sound that goeth out of his  
mouth.

He directeth it under the whole  
heaven,

And his lightning unto the ends of  
the earth.

After it a voice roareth ; he thun-  
dereth with the voice of his  
excellency ;

And he will not stay them when his  
voice is heard.

God thundereth marvelously with  
his voice ;



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| <p>Great things doeth he, which we cannot comprehend.<br/>         For he saith to the snow, Be thou on the earth;<br/>         Likewise to the small rain, and to the great rain of his strength.<br/>         Then the beasts go into dens,<br/>         And remain in their places.<br/>         Out of the south cometh the whirlwind:<br/>         And cold out of the north.<br/>         By the breath of God frost is given:<br/>         And the breadth of the waters is straitened.<br/>         Also by watering he wearieth the thick cloud:<br/>         He scattereth his bright cloud:<br/>         Hearken unto this, O Job:<br/>         Stand still, and consider the wondrous works of God.<br/>         Dost thou know when God disposed them,<br/>         And caused the light of his cloud to shine?<br/>         Dost thou know the balancings of the clouds,<br/>         The wondrous works of him which is perfect in knowledge?<br/>         Hast thou with him spread out the sky,<br/>         Which is strong, and as a molten looking-glass?<br/>         Teach us what we shall say unto him;<br/>         For we cannot order our speech by reason of darkness.<br/>         And now men see not the bright light which is in the clouds:<br/>         But the wind passeth, and cleanseth them.<br/>         Fair weather cometh out of the north:<br/>         With God is terrible majesty.<br/>         Touching the Almighty, we cannot find him out:<br/>         He is excellent in power, and in judgment, and in plenty of justice:<br/>         He will not afflict.<br/> <i>God challengeth Job to answer him.</i><br/>         Who is this that darkeneth counsel</p> | <p>By words without knowledge?<br/>         Gird up now thy loins like a man;<br/>         For I will demand of thee, and answer thou me.<br/>         Where wast thou when I laid the foundations of the earth?<br/>         Declare, if thou hast understanding.<br/>         Who hath laid the measures thereof, if thou knowest?<br/>         Or who hath stretched the line upon it?<br/>         Whereupon are the foundations thereof fastened?<br/>         Or who laid the corner-stone thereof:<br/>         When the morning stars sang together,<br/>         And all the sons of God shouted for joy?<br/>         Or who shut up the sea with doors,<br/>         When it brake forth, as if it had issued out of the womb?<br/>         When I made the cloud the garment thereof,<br/>         And thick darkness a swaddling band for it,<br/>         And brake up for it my decreed place,<br/>         And set bars and doors,<br/>         And said,<br/>         Hitherto shalt thou come, but no further:<br/>         And here shall thy proud waves be stayed?<br/>         Hast thou commanded the morning since thy days;<br/>         And caused the day-spring to know his place;<br/>         Hast thou entered into the springs of the sea?<br/>         Or hast thou walked in search of the depth?<br/>         Have the gates of death been opened unto thee?<br/>         Or hast thou seen the doors of the shadow of death?<br/>         Hast thou perceived the breadth of the earth?<br/>         Declare if thou knowest it all.<br/>         Where is the way where light dwelleth?<br/>         And as for darkness, where is the place thereof.</p> |
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| That thou shouldest take it to the bound thereof,<br>And that thou shouldest know the paths to the house thereof?<br>Knowest thou it, because thou wast then born?<br>Or because the number of thy days is great?<br>Hast thou entered into the treasures of the snow?<br>Or hast thou seen the treasures of the hail,<br>Which I have reserved against the time of trouble,<br>Against the day of battle and war?<br>By what way is the light parted,<br>Which scattereth the east wind upon the earth?<br>Who hath divided a water-course for the overflowing of waters,<br>Or a way for the lightning of thunder;<br>To cause it to rain on the earth, where no man is;<br>On the wilderness, wherein there is no man.<br>To satisfy the desolate and waste ground;<br>And to cause the bud of the tender herb to spring forth?<br>Hath the rain a father?<br>Or who hath begotten the drops of dew?<br>Out of whose womb came the ice?<br>And the hoary frost of heaven, who hath gendered it?<br>Canst thou bind the sweet influences of Pleiades,<br>Or loose the bands of Orion?<br>Canst thou bring forth Mazzaroth in his season?<br>Or canst thou guide Arcturus with his suns?<br>Knowest thou the ordinances of heaven?<br>Canst thou set the dominion thereof in the earth?<br>Canst thou lift up thy voice to the clouds, | That abundance of waters may cover thee?<br>Canst thou send lightnings, that they may go,<br>And say unto thee, Here we are?<br>Who hath put wisdom in the inward parts?<br>Or who hath given understanding to the heart?<br>Who can number the clouds in wisdom?<br>Or who can stay the bottles of heaven,<br>When the dust groweth into hardness,<br>And the clods cleave fast together?<br>Wilt thou hunt the prey for the lion?<br>Or fill the appetite of the young lions,<br>When they couch in their dens,<br>And abide in the covert to lie in wait?<br>Who provideth for the raven his food?<br>When his young ones cry unto God, they wander for lack of meat.<br><br><i>God's Power visible in the Creation.</i><br>Knowest thou the time when the wild goats of the rock bring forth?<br>Or canst thou mark when the hinds do calve?<br>Canst thou number the months that they fulfil?<br>Or knowest thou the time when they bring forth?<br>They bow themselves, they bring forth their young ones,<br>They cast out their sorrows.<br>Their young ones are in good liking, they grow up with corn;<br>They go forth, and return not unto them.<br>Who hath sent out the wild ass free?<br>Or who hath loosed the bands of the wild ass?<br>Whose house I have made the wilderness,<br>And the barren land his dwellings.<br>He scorneth the multitude of the city,<br>Neither regardeth he the crying of the driver.<br>The range of the mountains is his pasture, |
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And he searcheth after every green thing.

Will the unicorn be willing to serve thee,

Or abide by thy 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 labor to him?

Wilt thou believe him, that he will bring home thy seed,

And gather it into 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 hers:

Her labor is in 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.

### *Wonderful Works of God.*

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

|                                                           |                                                                  |
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| That thine own right hand can save thee.                  | Shall thy companions make a banquet of him ?                     |
| Behold now behemoth, which I made with thee ;             | Shall they part him among the merchants ?                        |
| He eateth grass as an ox.                                 | Canst thou fill his skin with barbed irons ?                     |
| Lo now, his strength is in his loins,                     | Or his head with fish-spears ?                                   |
| And his force is in the navel of his belly.               | Lay thy hand upon him,                                           |
| He moveth his tail like a cedar ;                         | Remember the battle, do no more.                                 |
| The sinews of his stones are wrapped together.            | Behold, the hope of him is in vain :                             |
| His bones are as strong pieces of brass ;                 | Shall not one be cast down even at the sight of him ?            |
| His bones are like bars of iron.                          | None is so fierce that dare stir him up :                        |
| He is the chief of the ways of God :                      | Who then is able to stand before me ?                            |
| He that made him can make his sword to approach unto him. | His scales are his pride, shut up together as with a close seal. |
| Surely the mountains bring him forth food,                | By his nessings a light doth shine,                              |
| Where all the beasts of the field play.                   | And his eyes are like the eye-lids of the morning.               |
| He lieth under the shady trees,                           | Out of his mouth go burning lamps,                               |
| In the covert of the reed, and fens.                      | And sparks of fire leap out.                                     |
| The shady trees cover him with their shadow ;             | Out of his nostrils goeth smoke,                                 |
| The willows of the brook compass him about.               | As out of a seething pot or caldron.                             |
| Behold, he drinketh up a river, and hasteth not :         | His breath kindleth coals,                                       |
| He trusteth that he can draw up Jordan into his mouth.    | And a flame goeth out of his mouth.                              |
| He taketh it with his eyes :                              | When he raiseth up himself, the mighty are afraid :              |
| His nose pierceth through snares.                         | By reason of breakings they purify themselves.                   |
| <i>Wonderful Works of God.</i>                            | The sword of him that layeth at him cannot hold :                |
| Canst thou draw out leviathan with a hook ?               | The spear, the dart, nor the habergeon.                          |
| Or his tongue with a cord which thou lettest down ?       | He esteemeth iron as straw,                                      |
| Canst thou put a hook into his nose ?                     | And brass as rotten wood.                                        |
| Or bore his jaw through with a thorn ?                    | The arrow cannot make him flee :                                 |
| Will he make many supplications unto thee ?               | Sling-stones are turned with him into stubble.                   |
| Will he speak soft words unto thee ?                      | Darts are counted as stubble :                                   |
| Will he make a covenant with thee ?                       | He laugheth at the shaking of a spear.                           |
| Wilt thou take him for a servant for ever ?               | He maketh the deep to boil like a pot :                          |
| Wilt thou play with him as with a bird ?                  | He maketh the sea like a pot of ointment.                        |
| Or wilt thou bind him for thy maidens ?                   | 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.

*God accepteth and blesseth Job.*

I know that thou canst do every  
thing,  
And that no thought can be with-  
holden from thee.  
Who is he that hideth counsel without  
knowledge ?

Therefore have I uttered that I  
understood not ;  
Things too wonderful for me, which  
I knew not.  
Hear, I beseech thee, and I will speak :  
I will demand of thee, and declare  
thou unto me.  
I have heard of thee by the hearing  
of the ear :  
But now mine eye seeth thee :  
Wherefore I abhor myself,  
And repent in dust and ashes.

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M O S E S .

I WILL sing unto the Lord, for he hath  
triumphed gloriously :  
The horse and his rider hath he  
thrown into the sea.  
The Lord is my strength and song,  
And he is become my salvation :  
He is my God, and I will prepare  
him an habitation ;  
My father's God, and I will exalt  
him.  
The Lord is a man of war :  
The Lord is his name.  
Pharaoh's chariots and his host hath  
he cast into the sea :  
His chosen captains also are drowned  
in the Red sea.  
The depths have covered them :  
They sank into the bottom as a  
stone.  
Thy right hand, O Lord, is become  
glorious in power :  
Thy right hand, O Lord, hath dashed  
in pieces the enemy.  
And in the greatness of thine excel-  
lency  
Thou hast overthrown them that rose  
up against thee :  
Thou sentest forth thy wrath,  
Which consumed them as stubble.  
And with the blast of thy nostrils  
The waters were gathered toge-  
ther,

The floods stood upright as an heap,  
And the depths were congealed in the  
heart of the sea.  
The enemy said, I will pursue, I will  
overtake,  
I will divide the spoil ;  
My lust shall be satisfied upon them ;  
I will draw my sword,  
My hand shall destroy them.  
Thou didst blow with thy wind,  
The sea covered them :  
They sank as lead in the mighty  
waters.  
Who is like unto thee, O Lord,  
among the gods ?  
Who is like thee, glorious in holiness,  
Fearful in praises, doing wonders ?  
Thou stretchedst out thy right hand,  
The earth swallowed them.  
Thou in thy mercy hast led forth the  
people  
Which thou hast redeemed :  
Thou hast guided them in thy  
strength  
Unto thy holy habitation.  
The people shall hear, and be afraid ;  
Sorrow shall take hold on the inhabi-  
tants of Palestina.  
Then the dukes of Edom shall be  
amazed ;  
The mighty men of Moab, trembling,  
shall take hold upon them ;

<p>All the inhabitants of Canaan shall melt away.          Fear and dread shall fall upon them ;          By the greatness of thine arm they shall be as still as a stone ;          Till thy people pass over, O Lord,          Till the people pass over, which thou hast purchased.</p>	<p>Thou shalt bring them in,          And plant them in the mountain of thine inheritance,          In the place, O Lord, which thou hast made for thee to dwell in,          In the Sanctuary, O Lord, which thy hands have established.          The Lord shall reign for ever and ever !</p>
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D E B O R A H .

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| <p>PRAISE ye the Lord for the avenging of Israel,<br/>         When the people willingly offered themselves.<br/>         Hear, O ye kings ;<br/>         Give ear, O ye princes :<br/>         I, even I, will sing unto the Lord ;<br/>         I will sing praise to the Lord God of Israel.<br/>         Lord, when thou wentest out of Seir,<br/>         When thou marchedst out of the field of Edom,<br/>         The earth trembled, and the heavens dropped,<br/>         The clouds also dropped water.<br/>         The mountains melted from before the Lord,<br/>         Even that Sinai from before the Lord God of Israel.<br/>         In the days of Shamgar the son of Anath,<br/>         In the days of Jael,<br/>         The highways were unoccupied,<br/>         And the travellers walked through by-ways.<br/>         The inhabitants of the villages ceased,<br/>         They ceased in Israel,<br/>         Until that I Deborah arose,<br/>         That I arose a mother in Israel.<br/>         They chose new gods ;<br/>         Then was war in the gates :<br/>         Was there a shield or spear seen among forty thousand in Israel ?<br/>         My heart is toward the governors of Israel,</p> | <p>That offered themselves willingly among the people.<br/>         Bless ye the Lord.<br/>         Speak, ye that ride on white asses,<br/>         Ye that sit in judgment, and walk by the way.<br/>         They that are delivered from the noise of archers<br/>         In the places of drawing water,<br/>         There shall they rehearse the righteous acts of the Lord,<br/>         Even the righteous act toward the inhabitants of his villages in Israel ;<br/>         Then shall the people of the Lord go down to the gates.<br/>         Awake, awake, Deborah :<br/>         Awake, awake, utter a song :<br/>         Arise, Barak, and lead thy captivity captive,<br/>         Thou son of Abinoam.<br/>         Then he made him that remaineth have dominion over the nobles among the people :<br/>         The Lord made me have dominion over the mighty.<br/>         Out of Ephraim was there a root of them against Amalek ;<br/>         After thee, Benjamin, among thy people ;<br/>         Out of Machir came down governors,<br/>         And out of Zebulun they that handle the pen of the writer.<br/>         And the princes of Issachar were with Deborah ;<br/>         Even Issachar, and also Barak :<br/>         He was sent on foot into the valley.</p> |
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| <p>For the divisions of Reuben there<br/>were great thoughts of heart.<br/>Why abodest thou among the sheep-<br/>folds,<br/>To hear the bleatings of the flocks ?<br/>For the divisions of Reuben there<br/>were great searchings of heart.<br/>Gilead abode beyond Jordan :<br/>And why did Dan remain in ships ?<br/>Asher continued on the sea-shore,<br/>And abode in his breaches.<br/>Zebulun and Naphtali were a people<br/>that jeopardized their lives unto<br/>the death<br/>In the high places of the field.<br/>The kings came and fought,<br/>Then fought the kings of Canaan in<br/>Taanach by the waters of<br/>Megiddo ;<br/>They took no gain of money.<br/>They fought from heaven ;<br/>The stars in their courses fought<br/>against Sisera.<br/>The river of Kishon swept them<br/>away,<br/>That ancient river, the river Kishon.<br/>O my soul, thou hast trodden down<br/>strength.<br/>Then were the horse-hoofs broken by<br/>the means of the prancings,<br/>The prancings of their mighty<br/>ones.<br/>Curse ye Meroz, said the angel of<br/>the Lord,<br/>Curse ye bitterly the inhabitants<br/>thereof ;<br/>Because they came not to the help<br/>of the Lord,<br/>To the help of the Lord against the<br/>mighty.<br/>Blessed above women shall Jael the<br/>wife of Heber the Kenite be,</p> | <p>Blessed shall she be above women in<br/>the tent.<br/>He asked water and she gave him<br/>milk :<br/>She brought forth butter in a lordly<br/>dish.<br/>She put her hand to the nail,<br/>And her right hand to the workman's<br/>hammer ;<br/>And with the hammer she smote<br/>Sisera,<br/>She smote off his head,<br/>When she had pierced and stricken<br/>through his temples.<br/>At her feet he bowed, he fell, he lay<br/>down :<br/>At her feet he bowed, he fell :<br/>Where he bowed, there he fell down<br/>dead.<br/>The mother of Sisera looked out at a<br/>window,<br/>And cried through the lattice,<br/>Why is his chariot so long in com-<br/>ing ?<br/>Why tarry the wheels of his chariots ?<br/>Her wise ladies answered her,<br/>Yea, she returned answer to herself,<br/>Have they not sped ?<br/>Have they not divided the prey :<br/>To every man a damsel or two ;<br/>To Sisera a prey of divers colors,<br/>A prey of divers colors of needle-<br/>work,<br/>Of divers colors of needle-work on<br/>both sides,<br/>Meet for the necks of them that take<br/>the spoil ?<br/>So let all thine enemies perish, O<br/>Lord :<br/>But let them that love him be as the<br/>sun<br/>When he goeth forth in his might.</p> |
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## D A V I D .

*Blessing of the Righteous.*

Blessed is the man that walketh not  
in the counsel of the ungodly,  
Nor standeth in the way of sinners,  
Nor sitteth in the seat of the scornful.  
But his delight is in the law of the  
Lord ;

And in his law doth he meditate day  
and night.

And he shall be like a tree planted  
by the rivers of water,

That bringeth forth his fruit in his  
season ;

His leaf also shall not wither ;  
And whatsoever he doeth shall prosper.

The ungodly are not so :

But are like the chaff which the wind  
driveth away.

Therefore the ungodly shall not stand  
in the judgment,

Nor sinners in the congregation of  
the righteous.

For the Lord knoweth the way of  
the righteous :

But the way of the ungodly shall  
perish.

*Christ's Spiritual Kingdom.*

Why do the heathen rage,  
And the people imagine a vain thing ?  
The kings of the earth set themselves,  
And the rulers take counsel together,  
Against the Lord, and against his  
Anointed, saying,

Let us break their bands asunder,  
And cast away their cords from us.  
He that sitteth in the heavens shall  
laugh :

The Lord shall have them in derision.  
Then shall he speak unto them in  
his wrath,

And vex them in his sore displeasure.  
Yet have I set my King  
Upon my holy hill of Zion.

I will declare the decree :

The Lord hath said unto me,

Thou art my Son ;

This day have I begotten thee.

Ask of me, and I shall give thee the  
heathen for thine inheritance,

And the uttermost parts of the earth  
for thy possession.

Thou shalt break them with a rod of  
iron ;

Thou shalt dash them in pieces like  
a potter's vessel.

Be wise now therefore, O ye kings:  
Be instructed, ye judges of the earth.

Serve the Lord with fear,  
And rejoice with trembling.

Kiss the Son, lest he be angry,

And ye perish from the way,

When his wrath is kindled but a  
little.

Blessed are all they that put their  
trust in him.

*God Magnified by his Works.*

O Lord our Lord, how excellent is thy  
name in all the earth !

Who hast set thy glory above the  
heavens.

Out of the mouth of babes and  
sucklings

Hast thou ordained strength because  
of thine enemies,

That thou mightest still the enemy  
and the avenger.

When I consider thy heavens,

The work of thy fingers ;

The moon and the stars,

Which thou hast ordained ;

What is man, that thou art mindful  
of him ?

And the son of man, that thou visit-  
est him ?

For thou hast made him a little  
lower than the angels,

And hast crowned him with glory  
and honor.



Thou madest him to have dominion  
over the works of thy hands ;  
Thou hast put all things under his  
feet :

All sheep and oxen,  
Yea, and the beasts of the field ;  
The fowl of the air, and the fish of  
the sea,  
And whatsoever passeth through the  
paths of the seas.

O Lord our Lord, how excellent is  
thy name in all the earth !

*The Citizen of Zion.*

Lord, who shall abide in thy ta-  
bernacle ?

Who shall dwell in thy holy hill ?

He that walketh uprightly, and  
worketh righteousness,

And speaketh the truth in his heart.  
He that backbiteth not with his  
tongue,

Nor doeth evil to his neighbor,

Nor taketh up a reproach against his  
neighbor.

In whose eyes a vile person is con-  
temned ;

But he honoreth them that fear the  
Lord.

He that sweareth to his own hurt,  
and changeth not.

He that putteth not out his money  
to usury,

Nor taketh reward against the inno-  
cent.

He that doeth these things shall never  
be moved.

*God's Glory in Creation.*

The heavens declare the glory of God ;  
And the firmament sheweth his handy  
work.

Day unto day uttereth speech,  
And night unto night sheweth know-  
ledge

There is no speech nor language ;  
Where their voice is not heard.

Their line is gone out through all the  
earth,

And their words to the end of the  
world.

In them hath he set a tabernacle for  
the sun,

Which is as a bridegroom coming out  
of his chamber,

And rejoiceth as a strong man to run  
a race.

His going forth is from the end of the  
heaven,

And his circuit unto the ends of it :  
And there is nothing hid from the  
heat thereof.

The law of the Lord is perfect,  
Converting the soul :

The testimony of the Lord is sure,  
Making wise the simple.

The statutes of the Lord are right,  
Rejoicing the heart :

The commandment of the Lord is  
pure,

Enlightening the eyes.  
The fear of the Lord is clean,

Enduring for ever :

The judgments of the Lord are  
true

And righteous altogether.  
More to be desired are they than gold,

yea, than much fine gold :  
Sweeter also than honey and the  
honey-comb.

Moreover, by them is thy servant  
warned :

And in keeping of them there is  
great reward.

Who can understand his errors ?  
Cleanse thou me from secret faults.

Keep back thy servant also from  
presumptuous sins ;

Let them not have dominion over  
me :

Then shall I be upright,  
And I shall be innocent from the  
great transgression.

Let the words of my mouth, and the  
meditation of my heart,

Be acceptable in thy sight,  
O Lord, my strength, and my re-  
deemer.

*Confidence in God.*

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

*God's Sovereignty.*

The earth is the Lord's, and the fullness thereof;  
 The world, and they that dwell therein.  
 For he hath founded it upon the seas,  
 And established it upon the floods.  
 Who shall ascend into the hill of the Lord?  
 And who shall stand in his holy place?  
 He that hath clean hands, and a pure heart;  
 Who hath not lifted up his soul unto vanity, nor sworn deceitfully.  
 He shall receive the blessing from the Lord,  
 And righteousness from the God of his salvation.  
 This is the generation of them that seek him,  
 That seek thy face, O Jacob. Selah.

Lift up your heads, O ye gates;  
 And be ye lift up, ye everlasting doors:  
 And the King of glory shall come in.  
 Who is this King of glory?  
 The Lord strong and mighty,  
 The Lord mighty in battle.  
 Lift up your heads, O ye gates;  
 Even lift them up, ye everlasting doors;  
 And the King of glory shall come in.  
 Who is this King of glory?  
 The Lord of hosts, he is the King of glory. Selah.

*Joyful Confidence in God.*

The Lord is my light and my salvation;  
 Whom shall I fear?  
 The Lord is the strength of my life;  
 Of whom shall I be afraid?  
 When the wicked, even mine enemies  
 and my foes,  
 Came upon me to eat up my flesh,  
 they stumbled and fell.  
 Though a host should encamp against me,  
 My heart shall not fear:  
 Though war should rise against me,  
 In this will I be confident.  
 One thing have I desired of the Lord,  
 That will I seek after;  
 That I may dwell in the house of the Lord  
 All the days of my life,  
 To behold the beauty of the Lord,  
 And to inquire in his temple.  
 For in the time of trouble he shall  
 hide me in his pavilion:  
 In the secret of his tabernacle shall  
 he hide me;  
 He shall set me up upon a rock.  
 And now shall my head be lifted up  
 Above mine enemies round about me:  
 Therefore will I offer in his tabernacle  
 sacrifices of joy;  
 I will sing, yea, I will sing praises  
 unto the Lord.  
 Hear, O Lord, when I cry with my  
 voice:

Have mercy also upon me, and answer me.

When thou saidst, Seek ye my face ; My heart said unto thee,

Thy face, Lord, will I seek.

Hide not thy face far from me ;

Put not thy servant away in anger :

Thou hast been my help ; leave me not, Neither forsake me, O God of my salvation.

When my father and my mother forsake me,

Then the Lord will take me up.

Teach me thy way, O Lord,

And lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies :

For false witnesses are risen up against me,

And such as breathe out cruelty.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

Wait on the Lord : be of good courage, And he shall strengthen thy heart :

Wait, I say, on the Lord.

*Praise for Divine Goodness.*

I will bless the Lord at all times :

His praise shall continually be in my mouth.

My soul shall make her boast in the Lord :

The humble shall hear thereof, and be glad.

O magnify the Lord with me,

And let us exalt his name together.

I sought the Lord, and he heard me,

And delivered me from all my fears.

They looked unto him, and were lightened :

And their faces were not ashamed.

This poor man cried, and the Lord heard him,

And saved him out of all his troubles.

The angel of the Lord encampeth

Round about them that fear him, and delivereth them.

O taste and see that the Lord is good ;

Blessed is the man that trusteth in him.

O fear the Lord, ye his saints :

For there is no want to them that fear him.

The young lions do lack, and suffer hunger :

But they that seek the Lord shall not want any good thing.

Come, ye children, hearken unto me :

I will teach you the fear of the Lord.

What man is he that desireth life,

And loveth many days, that he may see good ?

Keep thy tongue from evil,

And thy lips from speaking guile.

Depart from evil, and do good ;

Seek peace, and pursue it.

The eyes of the Lord are upon the righteous,

And his ears are open unto their cry.

The face of the Lord is against them that do evil,

To cut off the remembrance of them from the earth.

The righteous cry, and the Lord heareth,

And delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart ;

And saveth such as be of a contrite spirit.

Many are the afflictions of the righteous :

But the Lord delivereth him out of them all.

He keepeth all his bones :

Not one of them is broken.

Evil shall slay the wicked :

And they that hate the righteous shall be desolate.

The Lord redeemeth the soul of his servants :

And none of them that trust in him shall be desolate.

*Zeal to serve God.*

As the hart panteth after the water-  
brooks,  
So panteth my soul after thee, O  
God.

My soul thirsteth for God, for the  
living God:

When shall I come and appear before  
God?

My tears have been my meat, day  
and night,

While they continually say unto me,  
Where is thy God?

When I remember these things, I  
pour out my soul in me:

For I had gone with the multitude,  
I went with them to the house of  
God,

With the voice of joy and praise,  
With a multitude that kept holy-day.

Why art thou cast down, O my soul?  
And why art thou disquieted in me?

Hope thou in God for I shall yet  
praise him

For the help of his countenance.

O my God, my soul is cast down  
within me:

Therefore will I remember thee from  
the land of Jordan,

And of the Hermonites, from the hill  
Mizar.

Deep calleth unto deep at the noise  
of thy water-spouts:

All thy waves and thy billows are  
gone over me.

Yet the Lord will command his lov-  
ing-kindness in the day-time,

And in the night his song shall be  
with me,

And my prayer unto the God of my life.

I will say unto God my rock,

Why hast thou forgotten me? why  
go I mourning because of the  
oppression of the enemy?

As with a sword in my bones, mine  
enemies reproach me;

While they say daily unto me, Where  
is thy God?

Why art thou cast down, O my  
soul?

And why art thou disquieted within me?

Hope thou in God: for I shall yet  
praise him,

Who is the health of my countenance,  
and my God.

*God a Refuge in Trouble.*

Judge me, O God, and plead my  
cause against an ungodly nation:

O deliver me from the deceitful and  
unjust man.

For thou art the God of my strength:

Why dost thou cast me off?

Why go I mourning because of the  
oppression of the enemy?

O send out thy light and thy truth:

Let them lead me:

Let them bring me unto thy holy  
hill, and to thy tabernacles.

Then will I go unto the altar of God,

Unto God my exceeding joy:

Yea, upon the harp will I praise thee,  
O God my God.

Why art thou cast down, O my  
soul?

And why art thou disquieted within  
me?

Hope in God: for I shall yet praise  
him,

Who is the health of my countenance,  
and my God.

*Confidence in God Encouraged.*

God is our refuge and strength,

A very present help in trouble.

Therefore will not we fear, though  
the earth be removed,

And though the mountains be carried  
into the midst of the sea;

Though the waters thereof roar and  
be troubled,

Though the mountains shake with  
the swelling thereof.

There is a river, the streams whereof  
shall make glad the city of God,

The holy place of the tabernacles of  
the Most High.

God is in the midst of her; she shall not be moved:  
 God shall help her, and that right early.  
 The heathen raged, the kingdoms were moved:  
 He uttered his voice, the earth melted.  
 The Lord of hosts is with us;  
 The God of Jacob is our refuge.  
 Selah.  
 Come, behold the works of the Lord,  
 What desolations he hath made in the earth.  
 He maketh wars to cease unto the end of the earth;  
 He breaketh the bow, and cutteth the spear in sunder;  
 He burneth the chariot in the fire.  
 Be still, and know that I am God:  
 I will be exalted among the heathen,  
 I will be exalted in the earth.  
 The Lord of hosts is with us,  
 The God of Jacob is our refuge.  
 Selah.

*Expostulation.*

The mighty God, even the Lord, hath spoken,  
 And called the earth from the rising of the sun unto the going down thereof.  
 Out of Zion, the perfection of beauty, God hath shined.  
 Our God shall come, and shall not keep silence:  
 A fire shall devour before him, and it shall be very tempestuous round about him.  
 He shall call to the heavens from above,  
 And to the earth that he may judge his people.  
 Gather my saints together unto me;  
 Those that have made a covenant with me by sacrifice.  
 And the heavens shall declare his righteousness:  
 For God is judge himself.  
 Hear, O my people, and I will speak;  
 O Israel, and I will testify against thee:  
 I am God, even thy God.  
 I will not reprove thee for thy sacrifices,  
 Or thy burnt-offerings, to have been continually before me.  
 I will take no bullock out of thy house,  
 Nor he-goats out of thy folds.  
 For every beast of the forest is mine,  
 And the cattle upon a thousand hills.  
 I know all the fowls of the mountains:  
 And the wild beasts of the field are mine.  
 If I were hungry, I would not tell thee:  
 For the world is mine, and the fullness thereof.  
 Will I eat the flesh of bulls,  
 Or drink the blood of goats?  
 Offer unto God thanksgiving;  
 And pay thy vows unto the Most High:  
 And call upon me in the day of trouble:  
 I will deliver thee, and thou shalt glorify me.  
 But unto the wicked God saith,  
 What hast thou to do to declare my statutes,  
 Or that thou shouldest take my covenant in thy mouth?  
 Seeing thou hatest instruction,  
 And castest my words behind thee.  
 When thou sawest a thief, then thou 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 an one as thyself:

But I will reprove thee, and set them  
in order before thine eyes.

Now consider this, ye that forget God,  
Lest I tear you in pieces, and there  
be none to deliver.

Whoso offereth praise glorifieth me:  
And to him that ordereth his con-  
versation aright will I show the  
salvation of God.

*Humble Confession.*

Have mercy upon me, O God,  
according to thy loving-kindness:  
According unto the multitude of thy  
tender mercies blot out my trans-  
gressions.

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, 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 pre-  
sence;

And take not thy holy Spirit from  
me.

Restore unto me the joy of thy salva-  
tion;

And uphold me with thy free Spirit.

Then will I teach transgressors thy  
ways;

And sinners shall be converted unto  
thee.

Deliver me from blood-guiltiness,  
O God, thou God of my salva-  
tion:

And my tongue shall sing aloud of  
thy righteousness.

O Lord, open thou my lips;

And my mouth shall show forth thy  
praise.

For thou desirest not sacrifice; else  
would I give it:

Thou delightest not in burnt-offering.

The sacrifices of God are a broken  
spirit;

A broken and a contrite heart, O God,  
thou wilt not despise.

Do good in thy good pleasure unto  
Zion:

Build thou the walls of Jerusalem.

Then shalt thou be pleased with the  
sacrifices of righteousness,

With burnt-offering, and whole burnt-  
offering:

Then shall they offer bullocks upon  
thine altar.

*God, a Refuge.*

Truly my soul waiteth upon God:

From him cometh my salvation.

He only is my rock and my salva-  
tion;

He is my defence; I shall not be  
greatly moved.

How long will ye imagine mischief  
against a man?

Ye shall be slain all of you:

As a bowing wall shall ye be, and as  
a tottering fence.

They only consult to cast him down  
from his excellency;

They delight in lies:

They bless with their mouth, but they  
curse inwardly. Selah.

My soul, wait thou only upon God ;  
 For my expectation is from him.  
 He only is my rock and my salvation ;  
 He is my defence ; I shall not be  
 moved.

In God is my salvation and my glory :  
 The rock of my strength, and my  
 refuge is in God.

Trust in him at all times ;

Ye people, pour out your heart before  
 him :

God is a refuge for us. *Selah.*

Surely men of low degree are vanity,

And men of high degree are a lie :

To be laid in the balance,

They are altogether lighter than  
 vanity.

Trust not in oppression, and become  
 not vain in robbery :

If riches increase, set not your heart  
 upon them.

God hath spoken once ;

Twice have I heard this ;

That power belongeth unto God.

Also unto thee, O Lord, belongeth  
 mercy :

For thou renderest to every man  
 according to his work.

### *God's Goodness.*

Praise waiteth for thee, O God, in  
 Zion :

And unto thee shall the vow be per-  
 formed.

O thou that hearest prayer,

Unto thee shall all flesh come.

Iniquities prevail against me :

As for our transgressions, thou shalt  
 purge them away.

Blessed is the man whom thou  
 choosest,

And causest to approach unto thee,  
 that he may dwell in thy courts :

We shall be satisfied with the good-  
 ness of thy house, even of thy  
 holy temple.

By terrible things in righteousness  
 wilt thou answer us, O God of  
 our salvation ;

Who art the confidence of all the  
 ends of the earth,  
 And of them that are afar off upon  
 the sea :

Which by his strength setteth fast the  
 mountains ;

Being girded with power :

Which stilleth the noise of the seas,

The noise of their waves, and the  
 tumult of the people.

They also that dwell in the uttermost  
 parts are afraid at thy tokens :

Thou makest the outgoings of the  
 morning and evening to rejoice.

Thou visitest the earth, and waterest it :

Thou greatly enrichest it with the  
 river of God, which is full of  
 water :

Thou preparest them corn, when  
 thou hast so provided for it.

Thou waterest the ridges thereof  
 abundantly ;

Thou settlest the furrows thereof ;

Thou makest it soft with showers :

Thou blessest the springing thereof.

Thou crownest the year with thy  
 goodness :

And thy paths drop fatness.

They drop upon the pastures of the  
 wilderness ;

And the little hills rejoice on every  
 side.

The pastures are clothed with flocks ;  
 The valleys also are covered over  
 with corn ;

They shout for joy, they also sing.

### *Reign of Righteousness.*

He shall judge the poor of the people,  
 He shall save the children of the  
 needy,

And shall break in pieces the oppres-  
 sor.

They shall fear thee as long as the  
 sun and moon endure,

Throughout all generations.

He shall come down like rain upon  
 the mown grass :

As showers that water the earth.

In his days shall the righteous flourish ;  
 And abundance of peace so long as  
 the moon endureth.  
 He shall have dominion also from sea  
 to sea,  
 And from the river unto the ends of  
 the earth.  
 They that dwell in the wilderness  
 shall bow before him ;  
 And his enemies shall lick the dust.  
 The kings of Tarshish and of the isles  
 shall bring presents :  
 The kings of Sheba and Seba shall  
 offer gifts.  
 Yea, all kings shall fall down before  
 him :  
 All nations shall serve him.  
 For he shall deliver the needy when  
 he crieth ;  
 The poor also, and him that hath no  
 helper.  
 He shall redeem their soul from de-  
 ceit and violence :  
 And precious shall their blood be in  
 his sight.  
 His name shall endure for ever :  
 His name shall be continued as long  
 as the sun :  
 And men shall be blessed in him :  
 All nations shall call him blessed.

*Envy of the Wicked, foolish.*

Truly God is good to Israel,  
 Even to such as are of a clean heart.  
 But as for me, my feet were almost  
 gone ;  
 My steps had well-nigh slipped.  
 For I was envious at the foolish,  
 When I saw the prosperity of the  
 wicked.  
 For there are no bands in their death :  
 But their strength is firm.  
 They are not in trouble as other men ;  
 Neither are they plagued like other  
 men.  
 Therefore pride compasseth them  
 about as a chain ;  
 Violence covereth them as a garment.

Their eyes stand out with fatness :  
 They have more than heart could  
 wish.  
 They are corrupt, and speak wickedly  
 Concerning oppression : they speak  
 loftily.  
 They set their mouth against the hea-  
 vens,  
 And their tongue walketh through the  
 earth.  
 Therefore his people return hither :  
 And waters of a full cup are wrung  
 out to them.  
 And they say, How doth God know ?  
 And is there knowledge in the Most  
 High ?  
 Behold, these are the ungodly, who  
 prosper in the world :  
 They increase in riches.  
 Verily I have cleansed my heart in  
 vain,  
 And washed my hands in innocency.  
 For all the day long have I been  
 plagued,  
 And chastened every morning.  
 If I say, I will speak thus :  
 Behold I should offend against the  
 generation of thy children.  
 When I thought to know this,  
 It was too painful for me.  
 Until I went into the sanctuary of  
 God ;  
 Then understood I their end.  
 Surely thou didst set them in slippery  
 places :  
 Thou castedst them down into de-  
 struction.  
 How are they brought into desolation,  
 as in a moment !  
 They are utterly consumed with ter-  
 rors.  
 As a dream when one awaketh ;  
 So, O Lord, when thou awakest, thou  
 shalt despise their image.

*Divine Protection Invoked.*

Give ear, O Shepherd of Israel,  
 Thou that leadest Joseph like a  
 flock ;



Thou that dwellest between the cherubims, shine forth.

Before Ephraim and Benjamin and Manasseh

Stir up thy strength, and come and save us.

Turn us again, O God,

And cause thy face to shine

And we shall be saved.

O Lord God of hosts,

How long wilt thou be angry against the prayer of thy people?

Thou feedest them with the bread of tears;

And givest them tears to drink in great measure.

Thou makest us a strife unto our neighbors:

And our enemies laugh among themselves.

Turn us again, O God of hosts,

And cause thy face to shine;

And we shall be saved.

Thou hast brought a vine out of Egypt:

Thou hast cast out the heathen, and planted it.

Thou preparedst room before it,

And didst cause it to take deep root,

And it filled the land.

The hills were covered with the shadow of it,

And the boughs thereof were like the goodly cedars.

Return, we beseech thee, O God of hosts:

Look down from heaven, and behold, and visit this vine;

And the vineyard which thy right hand hath planted,

And the branch that thou madest strong for thyself.

It is burnt with fire, it is cut down:

They perish at the rebuke of thy countenance.

Let thy hand be upon the man of thy right hand,

Upon the son of man whom thou madest strong for thyself.

So will not we go back from thee: Quicken us, and we will call upon thy name.

Turn us again, O Lord God of hosts, Cause thy face to shine;

And we shall be saved.

### *Attraction of Public Worship.*

How amiable are thy tabernacles, O Lord of hosts!

My soul longeth, yea, even fainteth for the courts of the Lord:

My heart and my flesh crieth out for the living God.

Yea, the sparrow hath found an house, And the swallow a nest for herself,

Where she may lay her young,

Even thine altars, O Lord of hosts,

My King and my God.

Blessed are they that dwell in thy house:

They will be still praising thee.

Blessed is the man whose strength is in thee;

In whose heart are the ways of them.

Who passing through the valley of Baca make it a well:

The rain also filleth the pools.

They go from strength to strength,

Every one of them in Zion appeareth before God.

O Lord God of hosts, hear my prayer:

Give ear, O God of Jacob.

Behold, O God our shield,

And look upon the face of thine Anointed.

For a day in thy courts is better than a thousand.

I had rather be a door-keeper in the house of my God,

Than to dwell in the tents of wickedness.

For the Lord God is a sun and shield:

The Lord will give grace and glory;

No good things will he withhold from them that walk uprightly.

O Lord of hosts,

Blessed is the man that trusteth in thee.

*Divine Goodness Acknowledged.*

Lord, thou hast been favorable unto thy land :

Thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of thy people,

Thou hast covered all their sin.

Thou hast taken away all thy wrath :

Thou hast turned thyself from the fierceness of thine anger.

Turn us, O God of our salvation, And cause thine anger toward us to cease.

Wilt thou be angry with us for ever ?

Wilt thou draw out thine anger to all generations ?

Wilt thou not revive us again ;

That thy people may rejoice in thee ;

Show us thy mercy, O Lord,

And grant us thy salvation.

I will hear what God the Lord will speak :

For he will speak peace unto his people, and to his saints :

But let them not turn again to folly.

Surely his salvation is nigh them that fear him ;

That glory may dwell in our land.

Mercy and truth are met together ;

Righteousness and peace have kissed each other.

Truth shall spring out of the earth ;

And righteousness shall look down from heaven.

Yea, the Lord shall give that which is good ;

And our land shall yield her increase.

Righteousness shall go before him ;

And shall set us in the way of his steps.

*God's Power, &c.*

Lord, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth,

Or ever thou hadst formed the earth and the world,

Even from everlasting to everlasting, thou art God.

Thou turnest man to destruction ;

And sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past,

And as a watch in the night.

Thou carriest them away as with a flood ;

They are as a sleep :

In the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up ;

In the evening it is cut down, and withereth.

For we are consumed by thine anger, And by thy wrath are we troubled.

Thou hast set our iniquities before thee,

Our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath :

We spend our years as a tale that is told.

The days of our years are threescore years and ten ;

And if by reason of strength they be fourscore years,

Yet is their strength labor and sorrow ; For it is soon cut off, and we fly away.

Who knoweth the power of thine anger ?

Even according to thy fear, so is thy wrath.

So teach us to number our days,

That we may apply our hearts unto wisdom.

Return, O Lord, how long ?

And let it repent thee concerning thy servants.

O satisfy us early with thy mercy ;

That we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us,

And the years wherein we have seen  
evil.

Let thy work appear unto thy ser-  
vants,

And thy glory unto their children.

And let the beauty of the Lord our  
God be upon us :

And establish thou the work of our  
hands upon us ;

Yea, the work of our hands establish  
thou it.

*Safety of the Righteous.*

He that dwelleth in the secret place  
of the Most High,

Shall abide under the shadow of the  
Almighty.

I will say of the Lord, He is my  
refuge and my fortress :

My God ; in him will I trust.

Surely he shall deliver thee from  
the snares of the fowler,

And from the noisome pestilence.

He shall cover thee with his feathers,

And under his wings shalt thou trust :

His truth shall be thy shield and  
buckler.

Thou shalt not be afraid for the ter-  
ror by night ;

Nor for the arrow that flieth by day ;

Nor for the pestilence that walketh in  
darkness :

Nor for the destruction that wasteth  
at noon-day.

A thousand shall fall at thy side,

And ten thousand at thy right hand ;

But it shall not come nigh thee.

Only with thine eyes shalt thou be-  
hold

And see the reward of the wicked.

Because thou hast made the Lord  
which is my refuge,

Even the Most High, thy habitation ;

There shall no evil befall thee,

Neither shall any plague come nigh  
thy dwelling.

For he shall give his angels charge  
over thee,

To keep thee in all thy ways.

They shall bear thee up in their  
hands,

Lest thou dash thy foot against a  
stone.

Thou shalt tread upon the lion and  
adder :

The young lion and the dragon shalt  
thou trample under feet.

Because he hath set his love upon  
me, therefore will I deliver him :

I will set him on high, because he  
hath known my name.

He shall call upon me, and I will  
answer him :

I will be with him in trouble ;

I will deliver him, and honor him.

With long life will I satisfy him,

And show him my salvation.

*Acclamation of Praise.*

O sing unto the Lord a new song ;

For he hath done marvellous things :

His right hand, and his holy arm,

Hath gotten him the victory.

The Lord hath made known his  
salvation :

His righteousness hath he openly  
showed in the sight of the hea-  
then.

He hath remembered his mercy and  
his truth toward the house of  
Israel :

All the ends of the earth have seen  
the salvation of our God.

Make a joyful noise unto the Lord,  
all the earth ;

Make a loud noise, and rejoice, and  
sing praise.

Sing unto the Lord with the harp ;

With the harp, and the voice of a  
psalm.

With trumpets and sound of cornet,

Make a joyful noise before the Lord,  
the King.

Let the sea roar, and the fullness  
thereof ;

The world, and they that dwell  
therein.

Let the floods clap their hands ;

Let the hills be joyful together  
 Before the Lord ;  
 For he cometh to judge the earth :  
 With righteousness shall he judge the  
 world,  
 And the people with equity.  
 Blessed are the undefiled in the way,  
 Who walk in the law of the Lord.  
 Blessed are they that keep his tes-  
 timonies,  
 And that seek him with the whole  
 heart.  
 Wherewithal shall a young man  
 cleanse his way ?  
 By taking heed thereto according to  
 thy word.  
 With my whole heart have I sought  
 thee :  
 O let me not wander from thy com-  
 mandments.  
 Thy word is a lamp unto my feet,  
 And a light unto my path.  
 Thy testimonies have I taken as an  
 heritage for ever :  
 For they are the rejoicing of my  
 heart.  
 I have inclined mine heart to perform  
 thy statutes always,  
 Even unto the end.

*God's Faithfulness to Zion.*

My days are like a shadow that  
 declineth ;  
 And I am withered like grass.  
 But thou, O Lord, shalt endure for  
 ever ;  
 And thy remembrance unto all  
 generations.  
 Thou shalt arise, and have mercy  
 upon Zion :  
 For the time to favor her, yea, the  
 set time, is come.  
 For thy servants take pleasure in her  
 stones,  
 And favor the dust thereof.  
 So the heathen shall fear the name  
 of the Lord,  
 And all the kings of the earth thy  
 glory.

When the Lord shall build up Zion,  
 He shall appear in his glory.  
 He will regard the prayer of the  
 destitute,  
 And not despise their prayer.  
 This shall be written for the genera-  
 tion to come :  
 And the people which shall be crea-  
 ted shall praise the Lord.  
 For he hath looked down from the  
 height of his sanctuary ;  
 From heaven did the Lord behold the  
 earth ;  
 To hear the groaning of the prisoner ;  
 To loose those that are appointed to  
 death ;  
 To declare the name of the Lord in Zion  
 And his praise in Jerusalem ;  
 Of old hast thou laid the foundation  
 of the earth :  
 And the heavens are the work of thy  
 hands.  
 They shall perish, but thou shalt  
 endure :  
 Yea, all of them shall wax old like a  
 garment ;  
 As a vesture shalt thou change them,  
 And they shall be changed :  
 But thou art the same,  
 And thy years shall have no end.  
 The children of thy servants shall  
 continue,  
 And their seed shall be established  
 before thee.

*Invocation to praise God.*

Praise ye the Lord.  
 Praise God in his sanctuary :  
 Praise him in the firmament of his  
 power.  
 Praise him for his mighty acts :  
 Praise him according to his excellent  
 greatness.  
 Praise him with the sound of the  
 trumpet :  
 Praise him with the psaltery and  
 harp.  
 Praise him with the timbrel and  
 dance :

Praise him with stringed instruments  
and organs.

Praise him upon the loud cymbals :

Praise him upon the high-sounding  
cymbals.

Let every thing that hath breath  
praise the Lord.

Praise ye the Lord.

*Exhortation to bless God.*

Bless the Lord, O my soul :

And all that is within me, bless his  
holy name.

Bless the Lord, O my soul,  
And forget not all his benefits :

Who forgiveth all thine iniquities ;

Who healeth all thy diseases ;

Who redeemeth thy life from destruc-  
tion ;

Who crowneth thee with loving-kind-  
ness and tender mercies ;

Who satisfieth thy mouth with good  
things ;

So that thy youth is renewed like the  
eagle's.

The Lord executeth righteousness  
And judgment for all that are op-  
pressed.

He made known his ways unto Mo-  
ses,

His acts unto the children of Israel.

The Lord is merciful and gracious,  
Slow to anger, and plenteous in mer-  
cy.

He will not always chide ;

Neither will he keep his anger for  
ever.

He hath not dealt with us after our  
sins ;

Nor rewarded us according to our  
iniquities.

For as the heaven is high above the  
earth,

So great is his mercy toward them  
that fear him.

As far as the east is from the west,  
So far hath he removed our trans-  
gressions from us.

Like as a father pitieth his children,

So the Lord pitieth them that fear him.

For he knoweth our frame ;

He remembereth that we are dust.

As for man, his days are as grass :

As a flower of the field, so he flour-  
isheth.

For the wind passeth over it, and it is  
gone ;

And the place thereof shall know it  
no more.

But the mercy of the Lord is from  
everlasting to everlasting upon  
them that fear him,

And his righteousness unto children's  
children ;

To such as keep his covenant,

And to those that remember his com-  
mandments to do them.

The Lord hath prepared his throne in  
the heavens ;

And his kingdom ruleth over all.

Bless the Lord, ye his angels, that ex-  
cel in strength,

That do his commandments, heark-  
ening unto the voice of his word.

Bless ye the Lord, all ye his hosts ;

Ye ministers of his, that do his pleas-  
ure.

Bless the Lord, all his works, in all  
places of his dominion :

Bless the Lord, O my soul.

*Trust in God.*

They that trust in the Lord shall be  
as mount Zion,

Which cannot be removed, but abid-  
eth for ever.

As the mountains are round about Je-  
rusalem,

So the Lord is round about his people  
from henceforth, even for ever.

For the rod of the wicked shall not  
rest upon the lot of the righteous ;

Lest the righteous put forth their  
hands unto iniquity.

Do good, O Lord, unto those that be  
good,

And to them that are upright in their  
hearts.

As for such as turn aside unto their  
crooked ways,  
The Lord shall lead them forth with  
the workers of iniquity :  
But peace shall be upon Israel.

*Union of Brethren.*

Behold, how good and how pleasant  
it is  
For brethren to dwell together in  
unity !  
It is like the precious ointment upon  
the head,  
That ran down upon the beard,  
Even Aaron's beard :  
That went down to the skirts of his  
garments :  
As the dew of Hermon,  
And as the dew that descended upon  
the mountains of Zion :  
For there the Lord commanded the  
blessing, even life for evermore.

*God's Power and Goodness extolled.*

I will extol thee, my God, O King ;  
And I will bless thy name for ever  
and ever.  
Every day will I bless thee ;  
And I will praise thy name for ever  
and ever.  
Great is the Lord, and greatly to be  
praised ;  
And his greatness is unsearchable.  
One generation shall praise thy works  
to another,  
And shall declare thy mighty acts.  
I will speak of the glorious honor of  
thy majesty,  
And of thy wondrous works.  
And men shall speak of the might  
of thy terrible acts :  
And I will declare thy greatness.  
They shall abundantly utter the  
memory of thy great goodness,  
And shall sing of thy righteousness.

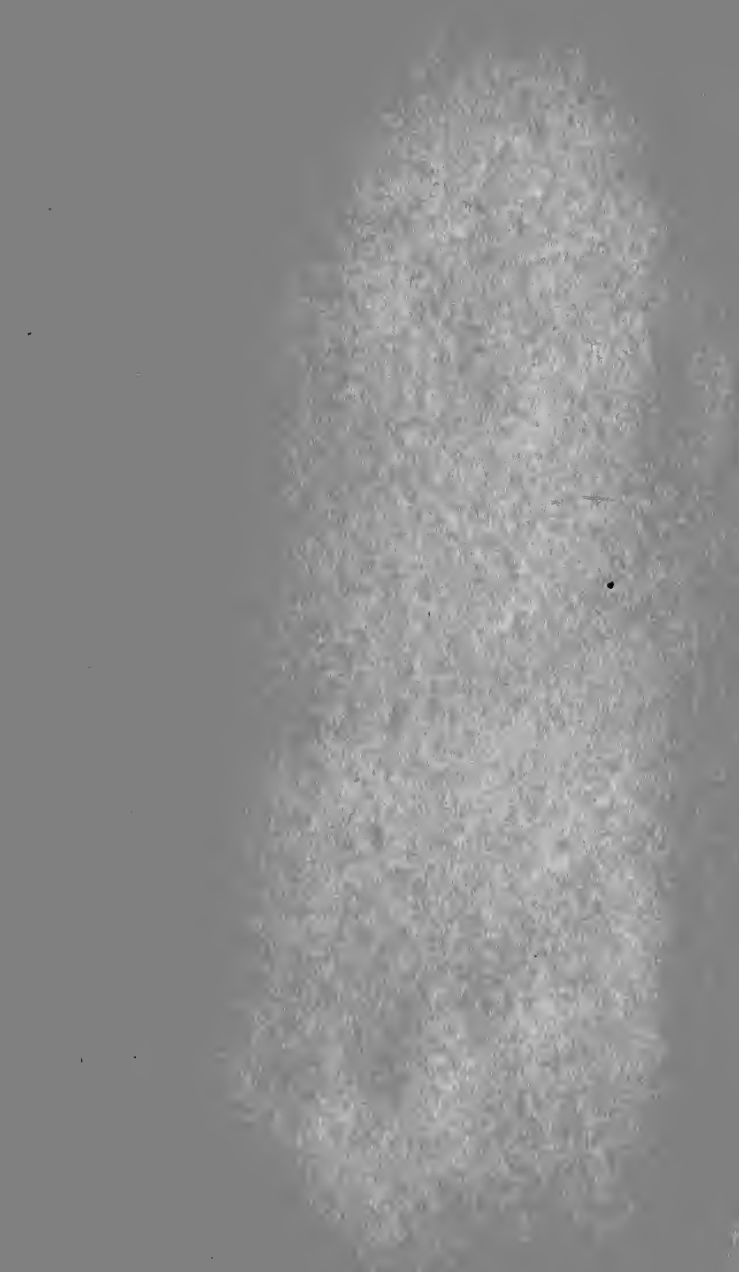
The Lord is gracious, and full of  
compassion ;  
Slow to anger, and of great mercy.  
The Lord is good to all :  
And his tender mercies are over all  
his works.  
All thy works shall praise thee, O  
Lord ;  
And thy saints shall bless thee.  
They shall speak of the glory of thy  
kingdom,  
And talk of thy power ;  
To make known to the sons of men  
his mighty acts,  
And the glorious majesty of his  
kingdom.  
Thy kingdom is an everlasting king-  
dom,  
And thy dominion endureth through-  
out all generations.  
The Lord upholdeth all that fall,  
And raiseth up all those that be  
bowed down.  
The eyes of all wait upon thee :  
And thou givest them their meat in  
due season.  
Thou openest thine hand,  
And satisfiest the desire of every  
living thing.  
The Lord is righteous in all his ways,  
And holy in all his works.  
The Lord is nigh unto all them that  
call upon him,  
To all that call upon him in truth.  
He will fulfil the desire of them that  
fear him :  
He also will hear their cry, and will  
save them.  
The Lord preserveth all them that  
love him :  
But all the wicked will he destroy.  
My mouth shall speak the praise of  
the Lord :  
And let all flesh bless his holy name  
for ever and ever.

THE END.









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