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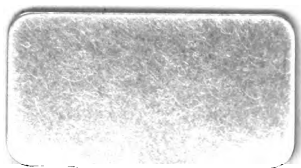
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# FAMILY WORSHIP

LYMAN ABBOTT.



FOR  
FAMILY WORSHIP.

PART I.  
SCRIPTURE READINGS.

PART II.  
FAMILY PRAYERS.

EDITED BY  
LYMAN ABBOTT, D.D.

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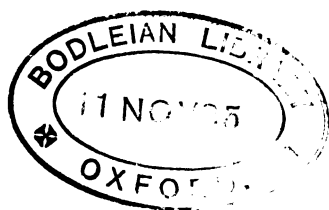
"A house without family worship has neither foundation nor covering."

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## PREFACE.

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THE importance of Family Worship can hardly be overrated. The frequent inquiries which have been addressed to me during the past few years, have led me to believe that there is a real and perhaps extensive want for some brief, comprehensive, and adequate manual to aid in family devotions. It is for this purpose that this volume has been prepared. It differs in some important respects from previous volumes prepared for the same purpose. In its preparation I have had the young especially in mind. Family prayers ought always to be made attractive to the children. Life interests all conditions and all ages. A large proportion of the Bible is devoted to a record of holy lives. A large proportion of the Scripture Readings which constitute the First Part of this volume consists, therefore, of the lives of Moses, David, Daniel, Christ and Paul. The principal incidents in these lives have been selected, and so arranged, that when the course is completed, the household, from the youngest to the oldest, will have a tolerably accurate and comprehensive idea of the complete life. At the same time, I have endeavored so to select every incident that it shall convey its own direct moral or spiritual instruction. For this reason in the life of Christ much of His teaching has been interwoven, and in the life of David many of those Psalms which Biblical scholars believe on critical grounds to be the work of his pen have been in-

roduced in connection with the experiences out of which they are believed to have been born. About seventy-five other Readings have been added, chiefly from the Psalms and the Epistles, utterances of practical counsel or of spiritual experience. Some of these have been chosen with reference to their adaptation to special occasions—days of Thanksgiving and Fasting, Advent Sunday, Easter Sunday, and the like. Others of them have been chosen with reference to their adaptation to special experiences. Each of these miscellaneous readings has its appropriate title. Many persons who desire special help from the Bible in times of special experience do not know where to turn or how to find that which is appropriate for their immediate needs. I hope that this selection of Readings may be an aid to them, and thus be valuable not only for Family Prayers, but also in individual devotions. In all cases the Reading is given in the words of the English Bible. As the Revision of the Old Testament is not yet completed, and as the acceptance of the Revision is still doubtful, I have adhered to the King James or Authorized Version. The Readings are generally short. It will be easy for any who thinks them too short to combine two in one service.

For purposes of reference the division of our Bible into chapters and verses is a great convenience; but it is well known to be comparatively modern; and it certainly breaks the continuity of thought and narrative. For this reason, in this book, intended wholly for reading and chiefly for devotional reading, I have adapted the division into paragraphs instead. The paragraph edition of Bagster's Bible has been followed.

Part II. contains prayers for family use. I have not ventured to prepare any prayers myself for this collection. It has

been made on the principle on which hymn-books are made, by a selection from the literature of prayer, ancient and modern. The incomparable family service of the Book of Common Prayer, always useful and appropriate, is given its rightful first place in this collection. There follow prayers and collects, some of a general character, some adapted to special occasions, some as they are to be found in the literature of devotion, some composed by weaving together different prayers, or by modifying or adapting prayers which were somewhat too archaic in their original form for present devotional use, but which embodied a spirit and life such as can never be possessed by artificial prayers prepared in the study for publication.

The Home was the original Church. The patriarch was the first priest ; the patriarch's altar of rough stones was the first cathedral. In the joyous days of the Apostolic age the disciples went from house to house eating their bread with gladness and singleness of heart, and praising God. If there be worship in the Home, no ceremonial in the Church can become meaningless and no simplicity in the Church can become barren. I hope that this volume may do its share toward aiding father and mother to be as priests and ministers in their own homes, keeping alive "the church that is in their house," by keeping alive in their own hearts and those of their children the spirit of devotion. May God bless His written and unwritten revelation of Himself. May He make luminous these selections from His Word ; may He make life-giving these prayer-experiences of ascended saints.

LYMAN ABBOTT.

CORNWALL-ON-HUDSON, N. Y.



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## **The Apostles' Creed.**

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**I BELIEVE** in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead and buried; He descended into hell, The third day he rose from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the dead; And the Life everlasting. *Amen.*



## PART I.

### SCRIPTURE READINGS.

---

*"There are no songs comparable to the songs of Zion,  
no orations equal to those of the prophets, and no politics  
like those which the Scriptures teach."—MILTON.*



BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.

*Amen.*

## THE LIFE OF MOSES.

### *Paul's Interpretation of Mosaic History.*

[1 Cor. ch. 10 : 1-13.]

MOREOVER, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea ; and were all baptized unto Moses, in the cloud and in the sea ; and did all eat the same spiritual meat ; and did all drink the same spiritual drink : for they drank of that spiritual Rock that followed them : and that Rock was Christ. But with many of them God was not well pleased : for they were overthrown in the wilderness.

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them ; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.

There hath no temptation taken you but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it.

*The Israelites in Egypt—Their Oppression.*

[Exodus, ch. 1 : 1-14, 22 ; ch. 2 : 1-10.]

Now these are the names of the children of Israel, which came into Egypt ; every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls : for Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty ; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we : come on, let us deal wisely with them ; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them task masters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour : and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field : all their service, wherein they made them serve, was with rigour.

And 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 conceived, and bare a son : and when she saw him that he was a goodly child, she hid him three months. And when she could 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 river's side ; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child : and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee ? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses : and she said, Because I drew him out of the water.

*The Israelites in Bondage—Their Complaint to God.*

[Exodus, ch. 2 : 11-25. Psalm 88.]

It came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens :—and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together : and he said to him that did the wrong, Wherefore smitest thou thy fellow ? And he said, Who made thee a prince and a judge over us ? intendest thou to kill me, as thou killedst the Egyptian ? And Moses feared, and said, Surely this thing is known.

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian : and he sat down by a well. Now

the priest of Midian had seven daughters : and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away : but Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon to-day ? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, And where is he ? why is it that ye have left the man ? call him, that he may eat bread. And Moses was content to dwell with the man : and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gershom : for he said, I have been a stranger in a strange land.

And it came to pass in process of time, that the king of Egypt died : and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

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 : for my soul is full of troubles : and my life draweth nigh unto the grave. I am counted with them that go down into the pit : I am as a man that hath no strength : free among the dead, like the slain that lie in the grave, whom thou rememberest no more : and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.

Thou hast put away mine acquaintance far from me ; thou hast made me an abomination unto them : I am shut up, and I cannot come forth. Mine eye mourneth by reason of affliction : Lord, I have called daily upon thee, I have stretched out my hands unto thee.

Wilt thou shew wonders to the dead ? shall the dead arise and praise thee ? Selah. Shall thy loving kindness be de-

clared in the grave ? or thy faithfulness in destruction ? Shall thy wonders be known in the dark ? and thy righteousness in the land of forgetfulness ? But unto thee have I cried, O Lord ; and in the morning shall my prayer prevent thee.

Lord, why castest thou off my soul ? why hidest thou thy face from me ? I am afflicted and ready to die from my youth up : while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me ; thy terrors have cut me off. They came round about me daily like water ; they compassed me about together. Lover and friend hast thou put far from me, and mine acquaintance into darkness.

*Moses Chosen Leader of Israel.*

[Exodus, ch. 3 : 1-20.]

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 taskmasters ; for I know their sorrows ; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey ; unto the place of the Canaanites, and the Hittites, and the



Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me : and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee ; and this shall be a token unto thee, that I have sent thee : When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me, What is his name ? what shall I say unto them ?

And God said unto Moses, I AM THAT I AM : and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you : this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt : and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice : and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us : and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will

stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof : and after that he will let you go.

*Moses Chosen Leader of Israel.—Continued.*

[Exodus, ch. 4 : 1-20, 27, 28.]

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice : for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand ? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent ; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand : that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom : and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again ; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take 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 Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant : but I am slow of speech, and of a slow tongue.

And the Lord said unto him, Who hath made man's mouth ? or who maketh the dumb, or deaf, or the seeing, or

the blind ? have not I the Lord ? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother ? I know that he can speak well. And also, behold, he cometh forth to meet thee : and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth : and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people : and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

And the Lord said unto Moses in Midian, Go, return into Egypt : for all the men are dead which sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt : and Moses took the rod of God in his hand.

And the Lord said 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.

*Acknowledged by Israel, but Rejected by Pharaoh.*

[Exodus, ch. 4 : 29-31 ; ch. 5 : 1-23 ; ch. 6 : 1.]

AND Moses and Aaron went and gathered together all the elders of the children of Israel ; and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed :

and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

And Pharaoh commanded the same day the taskmasters 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 taskmasters 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 taskmasters 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 taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick : and, behold, thy servants are beaten ; but the fault is in thine own people. But he said, Ye are idle, ye are idle : therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now, and work : for there shall no straw be given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish aught from your bricks of your daily task.

And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh : and they said unto them, The Lord look upon you, and judge ; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

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

Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh : for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

*Moses Asks the Liberty of Israel and is Refused by Pharaoh.*

[Exodus, ch. 6 : 2-12 ; ch. 7 : 1-13.]

AND God spake unto Moses, and said unto him, I am the Lord : and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage ; and I

have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments : and I will take you to me for a people, and I will be to you a God : and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob ; and I will give it you for an heritage : I am the Lord.

And Moses spake so unto the children of Israel ; but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

And the Lord spake unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me ; how then shall Pharaoh hear me, who am of uncircumcised lips ?

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

And Moses and Aaron did as the Lord commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

And the Lord spake unto Moses and unto Aaron, saying,



When Pharaoh shall speak unto you, saying, Shew a miracle for you : then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded : and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers : now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents : but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them ; as the Lord had said.

*The First Plague: Water Turned into Blood.*

[Exodus, ch. 7 : 14-25.]

AND the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning : lo, he goeth out unto the water ; and thou shalt stand by the river's brink against he come ; and the rod which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness : and, behold, hitherto thou wouldest not hear. Thus saith the Lord, In this thou shalt know that I am the Lord : behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink ; and the Egyptians shall loathe to drink of the water of the river.

And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood ; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

And Moses and Aaron did so, as the Lord commanded ; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants ; and all the waters that were in the river were turned to blood. And the fish that was in the river died ; and the river stank, and the Egyptians could not drink of the water of the river ; and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments : and Pharaoh's heart was hardened, neither 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.

*The Second and Third Plagues: Frogs and Lice.*

[Exodus, ch. 8 : 1-19.]

AND the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs : and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs : and the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt ; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

Then Pharaoh called for Moses and Aaron, and said, 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, Glory over me : 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 he said, Be it according to thy word : that thou mayest know that there is none like unto the Lord our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people ; they shall remain in the river only.

And Moses and Aaron went out from Pharaoh : and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses ; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps : and the land stank. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them ; as the Lord had said.

And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so ; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast ; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not : so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God : and Pharaoh's heart was hardened, and he hearkened not unto them ; as the Lord had said.

*Fourth, Fifth, and Sixth Plagues : Flies, Murrain of Cattle, the Boils.*

[Exodus, ch. 8 : 20-32 ; ch. 9 : 1-12.]

AND the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh ; lo, he cometh forth to the water ; and say unto him, Thus saith the Lord, Let my

people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses : and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there ; to the end thou mayest know that I am the Lord in the midst of the earth. And I will put a division between my people and thy people : to morrow shall this sign be. And the Lord did so ; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt : the land was corrupted by reason of the swarm of flies.

And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do ; for we shall sacrifice the abomination of the Egyptians to the Lord our God ; lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us ? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness ; only ye shall not go very far away : entreat for me. And Moses said, Behold, I go out from thee, and I will entreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow : but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord.

And Moses went out from Pharaoh, and 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, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep : there shall be a very grievous murrain. And the Lord shall sever between the cattle of Israel and the cattle of Egypt : and there shall nothing die of all that is the children's of Israel. And the Lord appointed a set time, saying, To morrow the Lord shall do this thing in the land.

And the Lord did that thing on the morrow, and all the cattle of Egypt died : but of the cattle of the children of Israel died not one. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

And the Lord said unto Moses, and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh ; and Moses sprinkled it up toward heaven ; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils ; for the boil was upon the magicians, and upon all the Egyptians. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them ; as the Lord had spoken unto Moses.

### *The Seventh Plague: Hail.*

[Exodus, ch. 9 : 13-35.]

AND the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people ; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand,

that I may smite thee and thy people with pestilence ; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power ; and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go ? Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field ; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses : and he that regarded not the word of the Lord left his servants and his cattle in the field.

And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven : and the Lord sent thunder and hail, and the fire ran along upon the ground : and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast ; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.

And Pharaoh sent, and called for Moses and Aaron, and said unto them. I have sinned this time : the Lord is righteous, and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail ; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord ; and the thunder shall cease, neither shall there be any more hail ;

that thou mayest know how that the earth is the Lord's. But as for thee and thy servants, I know that ye will not yet fear the Lord God.

And the flax and the barley was smitten : for the barley was in the ear, and the flax was bolled. But the wheat and the rie were not smitten : for they were not grown up.

And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord : and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go ; as the Lord had spoken by Moses.

*The Eighth Plague : Locusts.*

[Exodus, ch. 10 : 1-20.]

AND the Lord said unto Moses, Go in unto Pharaoh : for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him : and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them ; that ye may know how that I am the Lord.

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me ? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast : and they shall cover the face of the earth, that one cannot be able to see the earth : and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field : and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians ; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto

this day. And he turned himself, and went out from Pharaoh.

And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God : knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought again unto Pharaoh : and he said unto them, Go, serve the Lord your God : but who are they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go ; for we must hold a feast unto the Lord. And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones : look to it ; for evil is before you. Not so : go now ye that are men, and serve the Lord ; for that ye did desire. And they were driven out from Pharaoh's presence.

And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night ; and when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt : very grievous were they ; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened ; and they did eat every herb of the land, and all the fruit of the trees which the hail had left : and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste ; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and 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 mighty strong west wind, which took away the locusts, and



cast them into the Red sea ; there remained not one locust in all the coasts of Egypt. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

*The Ninth Plague : Three Days' Darkness—The Death of Firstborn Threatened.*

[Exodus, ch. 10 : 21-29 ; ch. 11 : 1-10.]

AND the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven ; and there was a thick darkness in all the land of Egypt three days : they saw not one another, neither rose any from his place for three days ; but all the children of Israel had light in their dwellings.

And Pharaoh called unto Moses, and said, Go ye, serve the Lord ; only let your flocks and your herds be stayed : let your little ones also go with you. And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us ; there shall not an hoof be left behind ; for thereof must we take to serve the Lord our God ; and we know not with what we must serve the Lord until we come thither.

But the Lord hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more ; for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, I will see thy face again no more.

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

sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

And Moses said, 'Thus saith the Lord, About midnight will I go out into the midst of Egypt : and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill ; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast : that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee : and after that I will go out. And he went out from Pharaoh in a great anger.

And the Lord said unto Moses, Pharaoh shall not hearken unto you ; that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh : and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

### *The Passover Instituted.*

[Exodus, ch. 12 : 1-14, 21-36, 40, 41.]

And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months : it shall be the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house : and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls ; every man according to his eating shall make your count for the lamb.

Your lamb shall be without blemish, a male of the first

year : ye shall take it out from the sheep, or from the goats : and ye shall keep it up until the fourteenth day of the same month : and the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

And they shall eat the flesh in that night, roast with fire, and unleavened bread ; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire ; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning ; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it ; with your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste : it is the Lord's passover.

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast ; and against all the gods of Egypt I will execute judgment : I am the Lord. And the blood shall be to you for a token upon the houses where ye are : and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

And this day shall be unto you for a memorial ; and ye shall keep it a feast to the Lord throughout your generations ; ye shall keep it a feast by an ordinance for ever.

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a ouch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason ; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians ; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for

ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.

And the people bowed the head and worshipped. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

*Pharaoh Pursues the Israelites, Who Pass through the Red Sea.*

[Exodus, ch. 14 : 8-31.]

AND the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel : and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baalzephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them ; and they were sore afraid : and the children of Israel cried out unto the Lord. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness ? wherefore hast thou dealt thus with us, to carry us forth out of Egypt ? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians ? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

And Moses said unto the people, Fear ye not, stand still and see the salvation of the Lord, which he will shew to you to day : for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.

And the Lord said unto Moses, Wherefore criest thou unto me ? speak unto the children of Israel, that they go forward : but lift thou up thy rod, and stretch out thine hand over the sea, and divide it : and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them : and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

And the angel of God, which went before the camp of Israel, removed and went behind them ; and the pillar of the cloud went from before their face, and stood behind them : and it came between the camp of the Egyptians and the camp of Israel ; and it was a cloud and darkness to them, but it gave light by night to these : so that the one came not near the other all the night.

And Moses stretched out his hand over the sea ; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground : and the waters were a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked 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 thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared ; and the Egyptians fled against it ; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them ; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea ; and the waters were a wall unto them on their right hand, and on their left.

Thus the Lord saved Israel that day out of the hand of the Egyptians ; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians : and the people feared the Lord, and believed the Lord, and his servant Moses.

*The Song of Moses on Passing through the Red Sea.*

[Exodus, ch. 15 : 1-21.]

THEN sang Moses and the children of Israel this song unto the Lord, and spake, saying,

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 excellency 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 together, 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 inhabitants of Palestina.

Then the dukes of Edom shall be amazed ; the mighty men of Moab, trembling shall take hold upon them ; 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.

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.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them ; but the children of Israel went on dry land in the midst of the sea.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand ; and all the women went out after her with timbrels and with dances. And Miriam answered them,

Sing ye to the Lord, for he hath triumphed gloriously ; the horse and his rider hath he thrown into the sea.

*The People Murmur for Bread—Quails and Manna are Sent.*

[Exodus, ch. 16 : 1-5, 13-26, 31.]

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness : and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full ; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.



Then said the Lord unto Moses, Behold, I will rain bread from heaven for you ; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in ; and it shall be twice as much as they gather daily.

And 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. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons ; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack ; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses ; but some of them left of it until the morning, and it bred worms, and stank : and Moses was wroth with them. And they gathered it every morning, every man according to his eating : and when the sun waxed hot, it melted.

And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man : and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord ; 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. And they laid it up till the morning, as Moses bade : and it did not stink, neither was there any

worm therein. And Moses said, Eat that to day ; for to day is a sabbath unto the Lord : to day ye shall not find it in the field. Six days ye shall gather it ; but on the seventh day, which is the sabbath, in it there shall be none.

And the house of Israel called the name thereof Manna : and it was like coriander seed, white ; and the taste of it was like wafers made with honey.

### *The Law Given.*

[Exodus, ch. 19 : 2-9, 20 ; ch. 20 : 1-21.]

AND they departed from Rephidim, and pitched in the wilderness of Sinai. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel ; ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people : for all the earth is mine : and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.

And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.

And the Lord came down upon mount Sinai, on the top of the mount : and the Lord called Moses up to the top of the mount ; and Moses went up.

And God spake all these words, saying,

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 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 showing 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 manservant, nor thy maidservant, 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 manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking : and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and

we will hear : but let not God speak with us, lest we die. And Moses said unto the people, Fear not : for God is come to prove you, and that his fear may be before your faces, that ye sin not.

And the people stood afar off, and Moses drew near unto the thick darkness where God was.

*Aaron Makes the Golden Calf—The Tables of Law are Broken.*

[Exodus, ch. 24 : 18 ; ch. 32 : 1-28.]

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 when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us ; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf : and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it ; and Aaron made proclamation, and said, To morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings ; and the people sat down to eat and to drink, and rose up to play.

And the Lord said unto Moses, Go, get thee down ; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves : they have turned aside quickly out of the way which I commanded them : they have made them a molten calf, and have worshipped it, and have sacri-

ficed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people : now therefore let me alone, that my wrath may wax hot against them, and that I may consume them : and I will make of thee a great nation.

And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand ? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth ? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which he thought to do unto his people.

And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand : the tables were written on both their sides ; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome : but the noise of them that sing do I hear. And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing : and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them ? And

Aaron said, Let not the anger of my lord wax hot : thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us : for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me : then I cast it into the fire, and there came out this calf.

And when Moses saw that the people were naked ; (for Aaron had made them naked unto their shame among their enemies :) then Moses stood in the gate of the camp, and said, Who is on the Lord's side ? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses : and there fell of the people that day about three thousand men.

*Moses Intercedes for the People.*

[Exodus, ch. 32 : 30-33 ; ch. 33 : 7-20.]

AND it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin : and now I will go up unto the Lord ; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin— ; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every

one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp. And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.

And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door : and all the people rose up and worshipped, every man in his tent door. And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp : but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

And Moses said unto the Lord, See, thou sayest unto me, Bring up this people : and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now, therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight : and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight ? is it not in that thou goest with us ? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken : for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee ; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face : for there shall no man see me, and live.

*The Tables of Law Renewed.*

[Exodus, ch. 34 : 1-10, 28-35.]

AND the Lord said unto Moses, Hew thee two tables of stone like unto the first : and I will write upon these tables the words that were in the first tables which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount ; neither let the flocks nor herds feed before that mount.

And he hewed two tables of stone like unto the first ; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty ; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us ; for it is a stiffnecked people ; and pardon our iniquity and our sin, and take us for thine inheritance.

And he said, Behold, I make a covenant : before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation : and all the people among which thou art shall see the work of the Lord : for it is a terrible thing that I will do with thee.

And he was there with the Lord forty days and forty nights ; he did neither eat bread, nor drink water. And he



wrote upon the tables the words of the covenant, the ten commandments.

And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the Lord to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

### *The Tabernacle Constructed.*

[Exodus, ch. 35 : 21-35; ch. 36 : 1-7.]

AND all the congregation of the children of Israel came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and

brass brought the Lord's offering : and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate ; and spice, and oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.

And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah ; and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship ; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded. And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it : and they received of Moses all the offering, which the children of Israel had brought for

the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning.

And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made ; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

*The Cloud Guides the People.*

[Numbers, ch. 9 : 15-23 ; 10 : 33-36.] .

AND on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony : and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway : the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed : and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched : as long as the cloud abode upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not. And so it was, when the cloud was a few days upon the tabernacle ; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed : whether it was by day or by night that

the cloud was taken up, they journeyed. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not : but when it was taken up, they journeyed. At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed : they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses.

And they departed from the mount of the Lord three days' journey : and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them. And the cloud of the Lord was upon them by day, when they went out of the camp.

And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered ; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel.

### *Spies Sent into Canaan.*

[Numbers, ch. 13 : 1-3, 17-33.]

AND the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel : of every tribe of their fathers shall ye send a man, every one a ruler among them. And Moses by the commandment of the Lord sent them from the wilderness of Paran : all those men were heads of the children of Israel.

And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain : and see the land, what it is ; and the people that dwelleth therein, whether they be strong or weak, few or many ; and what the land is that they dwell in, whether it be good or bad ; and what cities they be that they dwell in, whether in tents, or in

strong holds ; and what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land.

Now the time was the time of the firstripe grapes. So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron ; where Ahiman, Sheshai, and Talmi, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.) And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff ; and they brought of the pomegranates and of the figs. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh ; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey ; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great : and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south : and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains : and the Canaanites dwell by the sea, and by the coast of Jordan.

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it ; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people ; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof ; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the

giants : and we were in our own sight as grasshoppers, and so we were in their sight.

*The Rebellion of the People.*

[Numbers, ch. 14 : 1-25.]

AND all the congregation lifted up their voice, and cried ; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron : and the whole congregation said unto them, Would God that we had died in the land of Egypt ! or would God we had died in this wilderness ! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey ? were it not better for us to return into Egypt ? And they said one to another, Let us make a captain, and let us return into Egypt.

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes : and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us ; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land ; for they are bread for us : their defence is departed from them, and the Lord is with us : fear them not. But all the congregation bade stone them with stones.

And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel. And the Lord said unto Moses, How long will this people provoke me ? and how long will it be ere they believe me, for all the signs which I have shewed among them ? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them ;) and they will tell it to the

inhabitants of this land : for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

And the Lord said, I have pardoned according to thy word : but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice ; surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it : but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went ; and his seed shall possess it. To morrow turn you, and get you into the wilderness by the way of the Red sea.

*The Water Given Forth by the Rock.*

[Numbers, ch. 20 : 1-13.]

THEN came the children of Israel, even the whole congregation, into the desert of Zin in the first month : and the people abode in Kadesh ; and Miriam died there, and was buried there.

And there was no water for the congregation : and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord ! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there ? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place ? it is no place of seed, or of figs, or of vines, or of pomegranates ; neither is there any water to drink.

And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces : and the glory of the Lord appeared unto them. And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes ; and it shall give forth his water, and thou shalt bring forth to them water out of the rock : so thou shalt give the congregation and their beasts drink.

And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels ; must we fetch you water out of this rock ? And Moses lifted up his hand, and with his rod he smote the rock twice : and the water came out abundantly, and the congregation drank, and their beasts also.

And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

This is the water of Meribah ; because the children of Israel strove with the Lord, and he was sanctified in them.

*Moses' Death—Joshua Appointed His Successor.*

[Numbers, ch. 27 : 12-23. Deuteronomy, ch. 34 : 1-12.]

AND the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the



children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes : that is the water of Meribah in Kadesh in the wilderness of Zin.

And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in ; that the congregation of the Lord be not as sheep, which have no shepherd.

And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him ; and set him before Eleazar the priest, and before all the congregation ; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord : at his word shall they go out, and at his word they shall come in, both he and all the children of Israel with him, even all the congregation.

And Moses did as the Lord commanded him : and he took Joshua and set him before Eleazar the priest, and before all the congregation : and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

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 shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I swore 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 an 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.

And Joshua the son of Nun was full of the spirit of wisdom ; for Moses had laid his hands upon him : and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

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THE LIFE OF DAVID.

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*Samuel Anoints David Secretly as King of Israel.*

[1 Samuel, ch. 16 : 1-13.]

AND the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite : for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will shew thee what thou shalt do : and thou shalt anoint unto me him whom I name unto thee.

And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably : I am come to sacrifice unto the Lord : sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass, when they were come, that 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 called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the

Lord chosen this. Again, 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 : for we will not sit down till he come hither. 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 took the horn of oil, and anointed him in the midst of his brethren : and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

### *David and Goliath.*

[1 Samuel, ch. 17 : 12-23, 5-10, 24, 25, 32-37.]

Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse ; and he had eight sons : and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle : and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah. And David was the youngest : and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren ; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him ; and he came

to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines.

He had an 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 one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array ? am not I a Philistine, and ye servants to Saul ? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants : but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day ; give me a man, that we may fight together.

And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

And the men of Israel said, Have ye seen this man that is come up ? surely to defy Israel is he come up : and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

- And David said to Saul, Let no man's heart fail because of him ; 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 smote 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. David said moreover, 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 said unto David, Go, and the Lord be with thee.

*David and Goliath.—Continued.*

[1 Samuel, ch. 17 : 38-54.]

AND Saul armed David with his armour, and he put an helmet of brass upon his head ; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go ; for he had not proved it. 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 the Philistine came on and drew near unto David ; and the man that bare the shield went before him.

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. This day will the Lord deliver thee into mine hand ; and I will smite thee,

and take thine head from thee ; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear : for the battle is the Lord's, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. 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. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him ; 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, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem ; but he put his armour in his tent.

*David and Jonathan, and the Psalm on the Conquest of Goliath.*

[1 Samuel, ch. 17 : 57, 58 ; ch. 18 : 1-4. Psalm 9.]

AND as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man ? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

I will praise thee, O Lord, with my whole heart ; I will shew forth all thy marvellous works. I will be glad and rejoice in thee : I will sing praise to thy name, O thou Most High.

When mine enemies are turned back, they shall fall and perish at thy presence. For thou hast maintained my right and my cause ; thou satest in the throne judging right. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

O thou enemy, destructions are come to a perpetual end : and thou hast destroyed cities ; their memorial is perished with them. But the Lord shall endure for ever : he hath prepared his throne for judgment : and he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee : for thou, Lord, hast not forsaken them that seek thee.

Sing praises to the Lord, which dwelleth in Zion ; declare among the people his doings. When he maketh inquisition for blood, he remembereth them : he forgetteth not the cry of the humble.

Have mercy upon me, O Lord ; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death : that I may shew forth all thy praise in the gates of the daughter of Zion : I will rejoice in thy salvation.

The heathen are sunk down in the pit that they made : in the net which they hid is their own foot taken.



The Lord is known by the judgment which he executeth : the wicked is snared in the work of his own hands. Higgaion. Selah. The wicked shall be turned into hell, and all the nations that forget God. For the needy shall not alway be forgotten : the expectation of the poor shall not perish for ever.

Arise, O Lord ; let not man prevail : let the heathen be judged in thy sight. Put them in fear, O Lord : that the nations may know themselves to be but men. Selah.

*History of David till He Flies from the Court of Saul.*

[1 Samuel, ch. 18 : 5-13, 20-27.]

AND David went out whithersoever Saul sent him, and behaved himself wisely : and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. 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 he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands : and what can he have more but the kingdom ? And Saul eyed David from that day and forward.

And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house : 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 Michal Saul's daughter loved David : and they told Saul, and the thing pleased him. And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in the one of the twain. And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee : now therefore be the king's son in law. And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed? And the servants of Saul told him, saying, On this manner spake David. And Saul said, Thus shall ye say to David, the king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines. And when his servants told David these words, it pleased David well to be the king's son in law : and the days were not expired. Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men ; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

*History of David till He Flies from the Court of Saul.—Continued.*

[1 Samuel, ch. 18 : 28-30 ; ch. 19 : 1-3. Psalm 11.]

AND Saul saw and knew that the Lord was with David, and that Michal Saul's daughter loved him. And Saul was yet the more afraid of David ; and Saul became David's enemy continually. Then the princes of the Philistines went forth : and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul ; so that his name was much set by.

And Saul spake to Jonathan his son, and to all his ser-

vants, that they should kill David. But Jonathan Saul's son delighted much in David : and Jonathan told David, saying, Saul my father seeketh to kill thee : now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself : and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee ; and what I see, that will I tell thee.

In the Lord put I my trust : how say ye to my soul, Flee as a bird to your mountain ? For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

If the foundations be destroyed, what can the righteous do ?

The Lord is in his holy temple, the Lord's throne is in heaven : his eyes behold, his eyelids try, the children of men. The Lord trieth the righteous : but the wicked, and him that loveth violence, his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest : this shall be the portion of their cup.

For the righteous Lord loveth righteousness ; his countenance doth behold the upright.

*History of David till He Flies from the Court of Saul.—Continued.*

[1 Samuel, ch. 19 : 8-18.]

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 from 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 told him, saying, If thou save not thy life to night, to morrow thou shalt be slain. So Michal let David down through a window : and he went, and fled, and escaped. And Michal took an image, and laid it in the bed, and put a pillow of goats' 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 goats' hair for his bolster. And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped ? And Michal answered Saul, He said unto me, Let me go ; why should I kill thee ?

So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

*David Trusts in God and Prayeth for Deliverance from  
His Enemies.*

[Psalm 59.]

DELIVER me from mine enemies, O my God : defend me from them that rise up against me. Deliver me from the workers of iniquity, and save me from bloody men.

For, lo, they lie in wait for my soul : the mighty are gathered against me ; not for my transgression, nor for my sin, O Lord. They run and prepare themselves without my fault : awake to help me, and behold.

Thou, therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen : be not merciful to any wicked transgressors. Selah.

They return at evening : they make a noise like a dog, and go round about the city. Behold, they belch out with their mouth : swords are in their lips : for who, say they, doth hear ?

But thou, O Lord, shalt laugh at them ; thou shalt have all the heathen in derision.

Because of his strength will I wait upon thee : for God is my defence. The God of my mercy shall prevent me : God shall let me see my desire upon mine enemies.

Slay them not, lest my people forget : scatter them by thy power ; and bring them down, O Lord our shield. For the sin of their mouth and the words of their lips let them even be taken in their pride : and for cursing and lying which they speak. Consume them in wrath, consume them, that they may not be : and let them know that God ruleth in Jacob unto the ends of the earth. Selah. And at evening let them return ; and let them make a noise like a dog, and go round about the city. Let them wander up and down for meat, and grudge if they be not satisfied.

But I will sing of thy power ; yea, I will sing aloud of thy mercy in the morning : for thou hast been my defence and refuge in the day of my trouble. Unto thee, O my strength, will I sing : for God is my defence, and the God of my mercy.

*David and Jonathan.*

[1 Samuel, ch. 20 : 1-23.]

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done ? what is mine iniquity ? and what is my sin before thy father, that he seeketh my life ? And he said unto him, God forbid ; thou shalt not die : behold, my father will do nothing either great or small, but that he will shew it me : and why should my father hide this thing from me ? it is not so. And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes ; and he saith, Let not Jonathan know this, lest he be grieved : but truly, as the Lord liveth, and as thy soul liveth, there is but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat : but let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me,

then say, David earnestly asked leave of me that he might run to Beth-lehem his city : for there is a yearly sacrifice there for all the family. If he say thus, It is well ; thy servant shall have peace : but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant ; for thou hast brought thy servant into a covenant of the Lord with thee : notwithstanding, if there be in me iniquity, slay me thyself ; for why shouldest thou bring me to thy father ?

And Jonathan said, Far be it from thee : for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee ?

Then said David to Jonathan, Who shall tell me ? or what if thy father answer thee roughly ? And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee ; the Lord do so and much more to Jonathan : but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace : and the Lord be with thee, as he hath been with my father. And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not : but also thou shalt not cut off thy kindness from my house for ever : no, not when the Lord hath cut off the enemies of David every one from the face of the earth. So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him : for he loved him as he loved his own soul.

Then Jonathan said to David, To morrow is the new moon : and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, be-

hold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them ; then come thou : for there is peace to thee, and no hurt ; as the Lord liveth. But if I say thus unto the young man, Behold, the arrows are beyond thee ; go thy way : for the Lord hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me for ever,

*David and Jonathan.—Continued.*

[1 Samuel, ch. 20 : 24-42.]

So David hid himself in the field : and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall : and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spake not any thing that day : for he thought, Something hath befallen him, he is not clean ; surely he is not clean.

And it came to pass on the morrow, which was the second day of the month, that David's place was empty : and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day ? And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem : and he said, Let me go, I pray thee ; for our family hath a sacrifice in the city ; and my brother, he hath commanded me to be there : and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness ? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said

unto him, Wherefore shall he be slain ? what hath he done ? And Saul cast a javelin at him to smite him : whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month : for he was grieved for David, because his father had done him shame.

And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee ? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing : only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city.

And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times : and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed : and Jonathan went into the city.

*David Flies to Achish.*

[1 Samuel, ch. 21 : 1-15. Psalm 34.]

THEN came David to Nob to Ahimelech the priest : and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee ? And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee : and I have appointed my



servants to such and such a place. Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present. And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel. So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the Lord, to put hot bread in the day when it was taken away.

Now a certain man of the servants of Saul was there that day, detained before the Lord: and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul. And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste. And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here. And David said, There is none like that: give it me.

And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath. And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands? And David laid up these words in his heart, and was sore afraid of Achish the king of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish unto his servants, Lo, ye see the man is mad: wherefore then have ye brought him to me? Have I need of madmen, that ye have brought this fellow to play the mad-

man in my presence? shall this fellow come into my house?

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.

*David Joined by His Friends—The Three Chief Men.*

[1 Samuel, ch. 22 : 1, 2. 2 Samuel, ch. 23 : 13-17. Psalm 142.]

DAVID therefore departed thence, and escaped to the cave Adullam : and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him ; and he became a captain over them : and there were with him about four hundred men.

And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam : and the troop of the Philistines pitched in the valley of Rephaim. And David was then in an hold, and the garrison of the Philistines was then in Beth-lehem. And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate ! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David : nevertheless he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this : is not this the blood of the men that went in jeopardy of their lives ? therefore he would not drink it. These things did these three mighty men.

I cried unto the Lord with my voice ; with my voice unto the Lord did I make my supplication. I poured out my complaint before him ; I shewed before him my trouble.

When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me : refuge failed me ; no man cared for my soul.

I cried unto thee, O Lord : I said, Thou art my refuge and my portion in the land of the living. Attend unto my cry ; for I am brought very low : deliver me from my perse-

cutors ; for they are stronger than I. Bring my soul out of prison, that I may praise thy name : the righteous shall compass me about ; for thou shalt deal bountifully with me.

*David Flees—Meets Jonathan—Prays for Safety and His Enemies' Confusion.*

[1 Samuel; ch. 23 : 14-18, 25-29. Psalm 31.]

AND David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

And David saw that Saul was come out to seek his life : and David was in the wilderness of Ziph in a wood. And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not : for the hand of Saul my father shall not find thee ; and thou shalt be king over Israel, and I shall be next unto thee ; and that also Saul my father knoweth. And they two made a covenant before the Lord : and David abode in the wood, and Jonathan went to his house.

Saul also and his men went to seek him. And they told David : wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon. And Saul went on this side of the mountain, and David and his men on that side of the mountain ; and David made haste to get away for fear of Saul ; for Saul and his men compassed David and his men round about to take them. But there came a messenger unto Saul, saying, Haste thee, and come ; for the Philistines have invaded the land. Wherefore Saul returned from pursuing after David, and went against the Philistines : therefore they called that place Sela-hammahle-koth. And David went up from thence, and dwelt in strong holds at En-gedi.

In thee, O Lord, do I put my trust ; let me never be

ashamed : deliver me in thy righteousness. Bow down thine ear to me ; deliver me speedily : be thou my strong rock, for an house of defence to save me. For thou art my rock and my fortress : therefore, for thy name's sake, lead me and guide me. Pull me out of the net that they have laid privily for me : for thou art my strength.

Into thine hand I commit my spirit : thou hast redeemed me, O Lord God of truth.

I have hated them that regard lying vanities : but I trust in the Lord. I will be glad and rejoice in thy mercy : for thou hast considered my trouble ; thou hast known my soul in adversities, and hast not shut me up into the hand of the enemy : thou hast set my feet in a large room.

Have mercy upon me, O Lord, for I am in trouble : mine eye is consumed with grief, yea, my soul and my belly. For my life is spent with grief, and my years with sighing : my strength faileth because of mine iniquity, and my bones are consumed. I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance : they that did see me without fled from me. I am forgotten as a dead man out of mind : I am like a broken vessel. For I have heard the slander of many : fear was on every side : while they took counsel together against me, they devised to take away my life.

But I trusted in thee, O Lord : I said, Thou art my God.

My times are in thy hand : deliver me from the hand of mine enemies, and from them that persecute me. Make thy face to shine upon thy servant : save me for thy mercies' sake. Let me not be ashamed, O Lord ; for I have called upon thee : let the wicked be ashamed, and let them be silent in the grave. Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous.

Oh 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 shalt hide them in the secret of thy presence from the pride of man : thou shalt keep them secretly in a pavilion from the strife of tongues.

Blessed be the Lord : for he hath shewed me his marvellous kindness in a strong city. For I said in my haste, I am cut off from before thine eyes : nevertheless thou heardest the voice of my supplications, when I cried unto thee.

O love the Lord, all ye his saints : for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

*David Spares Saul.*

[1 Samuel, ch. 23 : 29 ; ch. 24 : 1-22. Psalm 63.]

AND David went up from thence, and dwelt in strong holds at En-gedi.

And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi. Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave ; and Saul went in to cover his feet : and David and his men remained in the sides of the cave. And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord. So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth,

and bowed himself. And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the Lord had delivered thee to day into mine hand in the cave : and some bade me kill thee : but mine eye spared thee ; and I said, I will not put forth mine hand against my lord ; for he is the Lord's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand : for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee ; yet thou huntest my soul to take it. The Lord judge between me and thee, and the Lord avenge me of thee : but mine hand shall not be upon thee. As saith the proverb of the ancients, Wickedness proceedeth from the wicked : but mine hand shall not be upon thee. After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea. The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept. And he said to David, Thou art more righteous than I : for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me : forasmuch as when the Lord had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David sware unto Saul. And Saul went home ; but David and his men gat them up unto the hold.

O God, thou art my God ; early will I seek thee : my

soul thirsteth for thee, my flesh 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.

Because thy lovingkindness is better than life, my lips shall praise thee. Thus will I bless thee while I live : I will lift up my hands in thy name.

My soul shall be satisfied as with marrow and fatness ; and my mouth shall praise thee with joyful lips : when I remember thee upon my bed, and meditate on thee in the night watches.

Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee : thy right hand upholdeth me.

But those that seek my soul, to destroy it, shall go into the lower parts of the earth. They shall fall by the sword : they shall be a portion for foxes. But the king shall rejoice in God ; every one that sweareth by him shall glory : but the mouth of them that speak lies shall be stopped.

*David Taketh Saul's Spear and Cruse—Saul Acknowledgeth His Sin.*

[1 Samuel, ch. 26 ; ch. 27 : 1. Psalm 141.]

AND the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon ? Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come in very deed.

And David arose, and came to the place where Saul had pitched : and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host : and Saul lay in the trench, and the people pitched round about him. Then answered David and said to Ahimelech the Hittite,



and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

So David and Abishai came to the people by night : and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster : but Abner and the people lay round about him. Then said Abishai to David, God hath delivered thine enemy into thine hand this day : now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time. And David said to Abishai, Destroy him not : for who can stretch forth his hand against the Lord's anointed, and be guiltless? David said furthermore, As the Lord liveth, the Lord shall smite him ; or his day shall come to die ; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed : but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. So David took the spear and the cruse of water from Saul's bolster ; and they gat them away, and no man saw it, nor knew it, neither awaked : for they were all asleep ; because a deep sleep from the Lord was fallen upon them.

Then David went over to the other side, and stood on the top of an hill afar off ; a great space being between them : and David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king? And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.

And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in

mine hand ? Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering : but if they be the children of men, cursed be they before the Lord ; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods. Now therefore, let not my blood fall to the earth before the face of the Lord : for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

Then said Saul, I have sinned : return, my son David : for I will no more do thee harm, because my soul was precious in thine eyes this day : behold, I have played the fool, and have erred exceedingly. And David answered and said, Behold the king's spear ! and let one of the young men come over and fetch it. The Lord render to every man his righteousness and his faithfulness : for the Lord delivered thee into my hand to day, but I would not stretch forth mine hand against the Lord's anointed. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation. Then Saul said to David, Blessed be thou, my son David : thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

And David said in his heart, I shall now perish one day by the hand of Saul : there is nothing better for me than that I should speedily escape into the land of the Philistines : and Saul shall despair of me, to seek me any more in any coast of Israel : so shall I escape out of his hand.

Lord, I cry unto thee : make haste unto me ; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense ; and the lifting up of my hands as the evening sacrifice.

Set a watch, O Lord, before my mouth ; keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity : and let me not eat of their dainties.

Let the righteous smite me ; it shall be a kindness : and let him reprove me ; it shall be an excellent oil, which shall not break my head : for yet my prayer also shall be in their calamities. When their judges are overthrown in stony places, they shall hear my words ; for they are sweet.

Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth. But mine eyes are unto thee, O God the Lord : in thee is my trust ; leave not my soul destitute. Keep me from the snares which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape.

*Saul Consults the Witch of En-dor.*

[1 Samuel, ch. 28 : 3-25.]

Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city.

And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem : and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.

And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night : and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land : wherefore then layest thou a snare for my life, to

cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

And when the woman saw Samuel, she cried with a loud voice : and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid : for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up ; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed ; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams : therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me : for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David : because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines : and to morrow shalt thou and thy sons be with me : the Lord also shall deliver the host of Israel into the hand of the Philistines.

Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel : and there was no strength in him ; for he had eaten no bread all the day, nor all the night. And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. Now therefore, I pray thee, hearken thou

also unto the voice of thine handmaid, and let me set a morsel of bread before thee ; and eat, that thou mayest have strength, when thou goest on thy way. But he refused, and said, I will not eat. But his servants, together with the woman, compelled him ; and he hearkened unto their voice. So he rose from the earth, and sat upon the bed. And the woman had a fat calf in the house ; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof : and she brought it before Saul, and before his servants ; and they did eat. Then they rose up, and went away that night.

*Battle of Mount Gilboa—Death of Saul and His Sons.*

[1 Samuel, ch. 31. 1 Chronicles, ch. 10 : 13, 14.]

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 Melchi-shua, Saul's sons. And the battle went sore against Saul, and the archers hit him ; and he was sore wounded of the archers. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith ; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not ; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled ; and the Philistines came and dwelt in them.

And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. And they cut off his head, and

stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people. And they put his armour in the house of Ashtaroth : and they fastened his body to the wall of Beth-shan.

And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul ; all the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it ; and inquired not of the Lord : therefore he slew him, and turned the kingdom unto David the son of Jesse.

*David Learns of Saul's Death, and Laments.*

[2 Samuel, ch. 1.]

Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag ; it came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head : and so it was, when he came to David, that he fell to the earth, and did obeisance. And David said unto him, From whence comest thou ? And he said unto him, Out of the camp of Israel am I escaped. And David said unto him, How went the matter ? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead ; and Saul and Jonathan his son are dead also.

And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead ? And

the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear ; and, lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, Here am I. And he said unto me, Who art thou ? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me : for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen : and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

Then David took hold on his clothes, and rent them ; and likewise all the men that were with him : and they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel ; because they were fallen by the sword.

And David said unto the young man that told him, Whence art thou ? And he answered, I am the son of a stranger, an Amalekite. And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed ? And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died. And David said unto him, Thy blood be upon thy head ; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed.

And David lamented with this lamentation over Saul and over Jonathan his son : (also he bade them teach the children of Judah the use of the bow : behold, it is written in the book of Jasher.)

The beauty of Israel is slain upon thy high places : how are the mighty fallen ! Tell it not in Gath, publish it not in the streets of Askelon ; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings : for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not

been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided : they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle ! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan : very pleasant hast thou been unto me : thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished !

*David Made King of all Israel—His Psalm.*

[2 Samuel, ch. 2 : 1-4 ; ch. 5 : 1-5. Psalm 139.]

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 shall I go up ? And he said, Unto Hebron. So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite. And his men that were with him did David bring up, every man with his household : and they dwelt in the cities of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah.

And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that ledest out and broughtest in Israel : and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. So all the elders of Israel



came to the king to Hebron ; 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.

O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest 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.

Whither shall I go from thy spirit ? or whither shall I flee 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. 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.

For thou hast possessed my reins : thou hast covered me in my mother's womb. I will praise thee ; for I am fearfully and wonderfully made : marvellous are thy works ; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect ; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

How precious also are thy thoughts unto me, O God ! how great is the sum of them ! If I should count them, they

are more in number than the sand : when I awake, I am still with thee.

Surely thou wilt slay the wicked, O God : depart from me, therefore, ye bloody men. For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred : I count them mine enemies.

Search me, O God, and know my heart : try me, and know my thoughts : and see if there be any wicked way in me, and lead me in the way everlasting.

*First Removal of the Ark, and David's Psalm.*

[1 Chron. ch. 13 : 1-4. 2 Samuel, ch. 6 : 2-11. Psalm 68 : 1-6, 28-35.]

AND David consulted with the captains of thousands and hundreds, and with every leader. And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us : and let us bring again the ark of our God to us : for we inquired not at it in the days of Saul. And all the congregation said that they would do so : for the thing was right in the eyes of all the people.

And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubims.

And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah : and Uzzah and Ahio, the sons of Abinadab, drave the new cart. And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God : and Ahio went before the ark. And David and all the house of Israel played before the Lord on all manner of instruments

made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it ; for the oxen shook it. And the anger of the Lord was kindled against Uzzah ; and God smote him there for his error ; and there he died by the ark of God. And David was displeased, because the Lord had made a breach upon Uzzah : and he called the name of the place Perez-uzzah to this day.

And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me ? So David would not remove the ark of the Lord unto him into the city of David : but David carried it aside into the house of Obed-edom the Gittite. And the ark of the Lord continued in the house of Obed-edom the Gittite three months : and the Lord blessed Obed-edom, and all his household.

Let God arise, let his enemies be scattered : let them also that hate him flee before him. As smoke is driven away, so drive them away : as wax melteth before the fire, so let the wicked perish at the presence of God.

But let the righteous be glad ; let them rejoice before God : yea, let them exceedingly rejoice.

Sing unto God, sing praises to his name : extol him that rideth upon the heavens by his name JAH, and rejoice before him.

A father of the fatherless, and a judge of the widows, is God in his holy habitation.

God setteth the solitary in families : he bringeth out those which are bound with chains : but the rebellious dwell in a dry land.

Thy God hath commanded thy strength : strengthen, O God, that which thou hast wrought for us. Because of thy temple at Jerusalem shall kings bring presents unto thee. Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver : scatter thou the people that

delight in war. Princes shall come out of Egypt ; Ethiopia shall soon stretch out her hands unto God.

Sing unto God, ye kingdoms of the earth ; O sing praises unto the Lord ; Selah :

To him that rideth upon the heavens of heavens, which were of old ; lo, he doth send out his voice, and that a mighty voice. Ascribe ye strength unto God : his excellency is over Israel, and his strength is in the clouds. O God, thou art terrible out of thy holy places : the God of Israel is he that giveth strength and power unto his people. Blessed be God.

*The Ark Brought to Zion.*

[1 Chronicles, ch. 15 : 1-4, 15, 25-28 ; ch. 16 : 7-36.]

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 carry the ark of God, and to minister unto him for ever.

And David gathered all Israel together to Jerusalem, to bring up the ark of the Lord unto his place, which he had prepared for it. And David assembled the children of Aaron, and the Levites.

And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the Lord.

So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy. And it came to pass, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams. And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers : David also had upon him an ephod of linen. Thus all Israel brought up the ark of the covenant of the

Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

Then on that day David delivered first this psalm to thank the Lord into the hand of Asaph and his brethren.

Give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works. Glory ye in his holy name : let the heart of them rejoice that seek the Lord. Seek the Lord and his strength, seek his face continually.

Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth ; O ye seed of Israel his servant, ye children of Jacob, his chosen ones. He is the Lord our God ; his judgments are in all the earth. Be ye mindful always of his covenant ; the word which he commanded to a thousand generations ; even of the covenant which he made with Abraham, and of his oath unto Isaac ; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance ; when ye were but few, even a few, and strangers in it. And when they went from nation to nation, and from one kingdom to another people ; he suffered no man to do them wrong : yea, he reprov'd kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm.

Sing unto the Lord, all the earth ; shew forth from day to day his salvation. Declare his glory among the heathen ; his marvellous works among all nations. For great is the Lord, and greatly to be praised : he also is to be feared above all gods. For all the gods of the people are idols : but the Lord made the heavens. Glory and honour are in his presence ; strength and gladness are in his place.

Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the

glory due unto his name : bring an offering, and come before him : worship the Lord in the beauty of holiness. Fear before him, all the earth : the world also shall be stable, that it be not moved. Let the heavens be glad, and let the earth rejoice : and let men say among the nations, The Lord reigneth. Let the sea roar, and the fulness thereof : let the fields rejoice, and all that is therein. Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth.

O give thanks unto the Lord ; for he is good ; for his mercy endureth for ever. And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise. Blessed be the Lord God of Israel for ever and ever.

And all the people said, Amen, and praised the Lord.

*David Commanded not to Build the Temple—Nathan Prophesies the Messiah.*

[2 Samuel, ch. 7.]

AND it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies ; that the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thine heart, for the Lord is with thee.

And it came to pass that night, that the word of the Lord came unto Nathan, saying, Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in ? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me a house of cedar ? Now there-

fore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel : and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more ; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men : but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee : thy throne shall be established for ever. According to all these words, and according to all this vision, so did Nathan speak unto David.

Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God ? and what is my house, that thou hast brought me hitherto ? And this was yet a small thing in thy sight, O Lord God ; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God ? And what can David say more unto thee ? for thou, Lord God, knowest thy servant. For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them. Wherefore thou art great, O Lord God : for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy peo-

ple, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt. from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever : and thou, Lord, art become their God. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel : and let the house of thy servant David be established before thee. For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house : therefore hath thy servant found in his heart to pray this prayer unto thee. And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant : therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee : or thou, O Lord God, hast spoken it : and with thy blessing let the house of thy servant be blessed for ever.

*David Showeth Kindness to the House of Saul.*

[2 Samuel, ch. 9.]

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he. And the king said, Is there not yet any of the house of Saul that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet. And the king said unto him, Where is he? And Ziba said unto the king, Behold he is in the house of Machir, the son of Ammiel, in Lo-debar. Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.



Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant ! And David said unto him, Fear not : for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father ; and thou shalt eat bread at my table continually. And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am ?

Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house. Thou, therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat : but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants. Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons. And Mephibosheth had a young son whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth. So Mephibosheth dwelt in Jerusalem : for he did eat continually at the king's table ; and was lame on both his feet.

### *David's Temptation and Sin.*

[2 Samuel, ch. 11 : 1-4, 6-27.]

AND it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab and his servants with him, and all Israel ; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house ; and from the roof he saw a woman washing herself ;

and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers and took her.

And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house? And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing. And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

Then Joab sent and told David all the things concerning the war ; and charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight ? knew ye not that they would shoot from the wall ? Who smote Abimelech the son of Jerubesheth ? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez ? why went ye nigh the wall ? then say thou, Thy servant Uriah the Hittite is dead also.

So the messenger went, and came and shewed David all that Joab had sent him for. And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants ; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also. Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another : make thy battle more strong against the city, and overthrow it : and encourage thou him.

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son.

But the thing that David had done displeased the Lord.

### *Nathan Reproves David—His Repentance.*

[2 Samuel, ch. 12 : 1-15. Psalm 51.]

AND the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city ; the one rich, and the other poor. The rich man had exceeding many flocks and herds : but the poor man had nothing, save one little ewe lamb, which he had bought

and nourished up : and it grew up together with him, and with his children ; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him ; but took the poor man's lamb, and dressed it for the man that was come to him.

And David's anger was greatly kindled against the man ; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die : and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul ; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah ; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight ? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house ; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, For thou didst it secretly : but I will do this thing before all Israel, and before the sun.

And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin ; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die. And Nathan departed unto his house.

And the Lord struck the child that Uriah's wife bare unto David, and it was very sick.

Have mercy upon me, O God, according to thy loving-kindness : according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions : and my sin is ever before me.

Against thee, thee only, have I sinned, and done this evil in thy sight ; that thou mightest be justified when thou speakest, and be clear when thou judgest.

Behold, I was shapen in iniquity ; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts : and in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean : wash me, and I shall be whiter than snow. Make me to hear joy and gladness ; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God ; and renew a right spirit within me. Cast me not away from thy presence ; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation ; and uphold me with thy free spirit.

Then will I teach transgressors thy ways ; and sinners shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation : and my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips ; and my mouth shall shew forth thy praise.

For thou desirest not sacrifice ; else would I give it : thou delightest not in burnt 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.

*David Repents—He Sings the Blessedness of the Remission of Sins.*

[2 Samuel, ch. 12 : 16-23. Psalm 32.]

DAVID therefore besought God for the child ; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth : but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead : for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice ; how will he then vex himself, if we tell him that the child is dead ? But when David saw that his servants whispered, David perceived that the child was dead : therefore David said unto his servants, Is the child dead ? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped : then he came to his own house ; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done ? thou didst fast and weep for the child, while it was alive ; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept : for I said, Who can tell whether God will be gracious to me, that the child may live ? But now he is dead, wherefore should I fast ? can I bring him back again ? I shall go to him, but he shall not return to me.

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me : my moisture is turned into the drought of summer. Selah.

I acknowledged my sin unto me, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord ; and thou, forgavest the iniquity of my sin. Selah.

For this shall every one that is godly pray unto thee in a time when thou mayest be found : surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place ; thou shalt preserve me from trouble ; thou shalt compass me about with songs of deliverance. Selah.

I will instruct thee, and teach thee in the way which thou shalt go : I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding : whose mouth must be held in with bit and bridle, lest they come near unto thee.

Many sorrows shall be to the wicked : but he that trusteth in the Lord, mercy shall compass him about. Be glad in the Lord, and rejoice, ye righteous : and shout for joy, all ye that are upright in heart.

### *Revolt of Absalom and Flight of David.*

[2 Samuel, ch. 15 : 1-16, 23, 30, 31.]

AND it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate : and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou ? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right ; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice ! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment : so Absalom stole the hearts of the men of Israel.

And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord. And the king said unto him, Go in peace. So he arose, and went to Hebron.

But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. And with Absalom went two hundred men out of Jerusalem, that were called ; and they went in their simplicity, and they knew not any thing. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong ; for the people increased continually with Absalom.

And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee ; for we shall not else escape from Absalom : make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint. And the king went forth, and all his household after him.

And all the country wept with a loud voice, and all the people passed over : the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

### *David's Flight.*

[2 Samuel, ch. 15 : 30, 31. Psalms 42 and 43.]

And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot : and all the people that was with him covered every



man his head, and they went up, weeping as they went up. And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness.

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 holyday.

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 waterspouts : all thy waves and thy billows are gone over me. Yet the Lord will command his lovingkindness in the daytime, 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.

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.

*Absalom and Ahithophel.*

[2 Samuel, ch. 16 : 15 ; ch. 17 : 1-14, 23, 27-29.]

AND Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night : and I will come upon him while he is weary and weak handed, and will make him afraid : and all the people that are with him shall flee ; and I will smite the king only : and I will bring back all the people unto thee : the man whom thou seekest is as if all returned : so all the people shall be in peace. And the saying pleased Absalom well, and all the elders of Israel. Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner : shall we do after his saying ? if not, speak thou. And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time. For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field : and thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some other place : and it will come to pass,

when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt : for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men. Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude ; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground : and of him and of all the men that are with him there shall not be left so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat : for they said, The people is hungry, and weary, and thirsty, in the wilderness.

*Absalom is Killed.*

[2 Samuel, ch. 18 : 1-17.]

AND David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. But the people answered, Thou shalt not go forth : for if we flee away, they will not care for us ; neither if half of us die, will they care for us : but now thou art worth ten thousand of us : therefore now it is better that thou succour us out of the city. And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

So the people went out into the field against Israel : and the battle was in the wood of Ephraim ; where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country : and the wood devoured more people that day than the sword devoured.

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth ; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak. And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground ? and I would have

given thee ten shekels of silver, and a girdle. And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son : for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise I should have wrought falsehood against mine own life : for there is no matter hid from the king, and thou thyself wouldst have set thyself against me. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

And Joab blew the trumpet, and the people returned from pursuing after Israel : for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him : and all Israel fled every one to his tent.

*David's Lament.*

[Psalm 62.]

Truly my soul waiteth upon God : from him cometh my salvation. He only is my rock and my salvation ; 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.

*Joab Comforts David, Who Returns to Jerusalem.*

[2 Samuel, ch. 19 : 1-24.]

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom. And the victory that day was turned into mourning unto all the people : for the people heard say that day how the king was grieved for his son. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son !

And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines ; in that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day that thou regardest neither princes nor servants : for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. Now therefore arise, go forth, and speak comfortably unto thy servants : for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night : and that will be worse unto thee than all the evil that befell thee from thy youth until now. Then the king arose, and sat in the

gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king : for Israel had fled every man to his tent.

And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines ; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back ?

And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house ? seeing the speech of all Israel is come to the king, even to his house. Ye are my brethren, ye are my bones and my flesh ; wherefore then are ye the last to bring back the king ? And say ye to Amasa, Art thou not of my bone, and of my flesh ; God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab. And he bowed the heart of all the men of Judah, even as the heart of one man ; so that they sent this word unto the king, Return thou, and all thy servants. So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David. And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him ; and they went over Jordan before the king. And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan ; and said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned : therefore, be-

hold, I am come the first this day of all the house of Joseph to go down to meet my lord the king. But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed? And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel? Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

*David Returns to Jerusalem.*

[2 Samuel, ch. 19 : 25-43.]

AND it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth? And he answered, My lord, O king, my servant deceived me : for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king ; because thy servant is lame. And he hath slandered thy servant unto my lord the king ; but my lord the king is as an angel of God : do therefore what is good in thine eyes. For all of my father's house were but dead men before my lord the king : yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king? And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. Now Barzillai was a very aged man, even fourscore years old :



and he had provided the king of sustenance while he lay at Mahanaim ; for he was a very great man. And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem ? I am this day fourscore years old : and can I discern between good and evil ? can thy servant taste what I eat or what I drink ? can I hear any more the voice of singing men and singing women ? wherefore then should thy servant be yet a burden unto my lord the king ? Thy servant will go a little way over Jordan with the king : and why should the king recompense it me with such a reward ? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant Chimham ; let him go over with my lord the king ; and do to him what shall seem good unto thee. And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee : and whatsoever thou shalt require of me, that will I do for thee. And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him ; and he returned unto his own place. Then the king went on to Gilgal, and Chimham went on with him : and all the people of Judah conducted the king, and also half the people of Israel.

And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan ? And all the men of Judah answered the men of Israel, Because the king is near of kin to us : wherefore then be ye angry for this matter ? have we eaten at all of the king's cost ? or hath he given us any gift ? And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David than ye : why then did ye despise us, that our advice should not be first had in bringing back our king ? And the words of the men of Judah were fiercer than the words of the men of Israel.

*Famine Stayed by the Death of Seven of Saul's Sons—David Burieth Saul and Jonathan.*

[2 Samuel, ch. 21 : 1-14.]

THEN there was a famine in the days of David three years, year after year ; and David inquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites. And the king called the Gibeonites, and said unto them ; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites ; and the children of Israel had sworn unto them : and Saul sought to slay them in his zeal to the children of Israel and Judah.)

Wherefore David said unto the Gibeonites, What shall I do for you ? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord ? And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house ; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you. And they answered the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, whom the Lord did choose. And the king said, I will give them.

But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the Lord's oath that was between them, between David and Jonathan the son of Saul. But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth ; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholahite : and he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord : and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest. And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of

harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa : and he brought up from thence the bones of Saul and the bones of Jonathan his son ; and they gathered the bones of them that were hanged. And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father : and they performed all that the king commanded. And after that God was entreated for the land.

*David Numbers the People—Punished by a Pestilence—David Praiseth God for His Deliverance.*

[2 Samuel, ch. 24 : 1-4, 8-16. Psalm 30.]

AND again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people. And Joab said unto the king, Now the Lord thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it : but why doth my lord the king delight in this thing? Notwithstanding the king's word prevailed against Joab, and against the captains of the host.

And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

And Joab gave up the sum of the number of the people unto the king : and there were in Israel eight hundred thousand valiant men that drew the sword ; and the men of Judah were five hundred thousand men.

And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done : and now, I beseech thee, O Lord, take away the iniquity of thy servant ; for I have done very foolishly. For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying, Go and say unto David, 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 told him, and said unto him, Shall seven years of famine come unto thee in thy land ? or wilt thou flee three months before thine enemies, while they pursue thee ? or that there be three days' pestilence in thy land ? now advise, and see what answer I shall return to him that sent me. And David said unto Gad, I am in a great strait : let us fall now into the hand of the Lord ; for his mercies are great : and let me not fall into the hand of man.

So the Lord sent a pestilence upon Israel from the morning even to the time appointed : and there died of the people from Dan even to Beer-sheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough : stay now thine hand.

And the angel of the Lord was by the threshingplace of Araunah the Jebusite.

I will extol thee, O Lord ; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave : thou hast kept me alive, that I should not go down to the pit.

Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For his anger endureth

but a moment ; in his favour is life : weeping may endure for a night, but joy cometh in the morning.

And in my prosperity I said, I shall never be moved. Lord, by thy favour thou hast made my mountain to stand strong : thou didst hide thy face, and I was troubled. I cried to thee, O Lord ; and unto the Lord I made supplication. What profit is there in my blood, when I go down to the pit ? Shall the dust praise thee ? shall it declare thy truth ? Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

Thou hast turned for me my mourning into dancing : thou hast put off my sackcloth, and girded me with gladness ; to the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.

*David Prepares to Build the Temple.*

[1 Chronicles, ch. 22.]

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 that were 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 for the nails for the doors of the gates, and for the joinings ; 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 an house for the Lord God of Israel. And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God : but the word of the Lord came to me, saying, Thou hast shed

blood abundantly, and hast made great wars : thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest ; and I will give him rest from all his enemies round about : for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name ; and he shall be my son, and I will be his father ; and I will establish the throne of his kingdom over Israel for ever. 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, and give thee charge concerning Israel, 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 ; dread not, nor be dismayed.

Now, behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver ; and of brass and iron without weight ; for it is in abundance : 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.

David also commanded all the princes of Israel to help Solomon his son, saying, Is not the Lord your God with you ? and hath he not given you rest on every side ? for he hath given the inhabitants of the land into mine hand ; and the land is subdued before the Lord, and before his people. Now set your heart and your soul to seek the Lord your God : arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord.

*Solomon Anointed King.*

[1 Kings, ch. 1 : 15-40.]

AND Bath-sheba went in unto the king into the chamber : and the king was very old ; and Abishag the Shunammite ministered unto the king. And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou ? And she said unto him, My lord, thou swarest by the Lord thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. And now, behold, Adonijah reigneth ; and now, my lord the king, thou knowest it not : and he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host : but Solomon thy servant hath he not called. And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

And lo, while she yet talked with the king, Nathan the prophet also came in. And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground. And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne ? For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest ; and, behold, they eat and drink before him, and say, God save king Adonijah. But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him ?

Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood

before the king. And the king sware and said, As the Lord liveth, that hath redeemed my soul out of all distress, even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead ; even so will I certainly do this day. Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon : and let Zadok the priest and Nathan the prophet anoint him there king over Israel : and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that he may come and sit upon my throne ; for he shall be king in my stead : and I have appointed him to be ruler over Israel and over Judah. And Benaiah the son of Jehoiada answered the king, and said, Amen : the Lord God of my lord the king say so too. As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet ; and all the people said, God save king Solomon. And all the people came up after him, and the people piped with pipes and rejoiced with great joy, so that the earth rent with the sound of them.

*First Assembly of the People—David's Charge to Solomon.*

[1 Chronicles, ch. 23 : 1 ; ch. 28 : 1-10. Psalm 91.]

WHEN David was old and full of days, he made Solomon his son king over Israel.



And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people : As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building : but God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood. Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever : for he hath chosen Judah to be the ruler ; and of the house of Judah, the house of my father ; and among the sons of my father he liked me to make me king over all Israel : and of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. And he said unto me, Solomon thy son, he shall build my house and my courts : for I have chosen him to be my son, and I will be his father. Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day. Now therefore, in the sight of all Israel the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God : that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind : for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts : if thou seek him, he will be found of thee ; but if thou forsake him, he will cast thee off for ever. Take heed now ; for the Lord hath chosen thee to build an house for the sanctuary : be strong, and do it.

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 snare 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 terror 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 noonday. 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 behold 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 honour him. With long life will I satisfy him, and shew him my salvation.

*Second Assembly of the People—David's Charge.*

[1 Chronicles, ch. 29 : 10-19.]

AND David blessed the Lord before all the congregation : and David said, Blessed be thou, Lord God of Israel our father, for ever and ever. 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. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort ? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers : our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart, I have willingly offered all these things : and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee : and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.

*The Same Concluded.*

[Psalm 72. 1 Chronicles, ch. 29 : 23-25.]

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

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 spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence : and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba : prayer also shall be made for him continually ; and daily shall he be praised.

There shall be an handful of corn in the earth upon the top of the mountains ; the fruit thereof shall shake like Lebanon : and they of the city shall flourish like grass of the earth. 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.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever : and let the whole earth be filled with his glory ; Amen, and Amen.

The prayers of David the son of Jesse are ended.

Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered ; and all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king. And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

*David's Charge to Solomon—His Last Words and Death.*

[1 Kings, ch. 2 : 1-9. 2 Samuel, ch. 23 : 1-7. 1 Chron., ch. 29 : 26-28.  
1 Kings, ch. 2 : 10. 1 Chron., ch. 29 : 29, 30.]

Now the days of David drew nigh that he should die ; and he charged Solomon his son, saying, I go the way of all the earth : be thou strong therefore, and shew thyself a man ; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself : that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel. Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace. But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table : for so they came to me when I fled because of Absalom thy brother. And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim : but he came down to meet me at Jordan, and I swore to him by the Lord, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless : for thou art a wise man, and knowest what thou oughtest to do unto him ; but his hoar head bring thou down to the grave with blood.

Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the

anointed of the God of Jacob, and the sweet psalmist of Israel, said,

The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds ; as the tender grass springing out of the earth by clear shining after rain.

Although my house be not so with God ; yet he hath made with me an everlasting covenant, ordered in all things, and sure : for this is all my salvation, and all my desire, although he make it not to grow. But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands : but the man that shall touch them must be fenced with iron, and the staff of a spear ; and they shall be utterly burned with fire in the same place.

Thus David the son of Jesse reigned over all Israel. And the time that he reigned over Israel was forty years ; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. And he died in a good old age, full of days, riches, and honour.

So David slept with his fathers, and was buried in the city of David, and Solomon his son reigned in his stead.

Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

THE LIFE OF DANIEL.

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*Judah Captive—Daniel Goes Up to Babylon to the King.*

[Daniel, ch. 1 : 1-21.]

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God : which he carried into the land of Shinar to the house of his god ; and he brought the vessels into the treasure house of his god.

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes ; children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank : so nourishing them three years, that at the end thereof they might stand before the king.

Now among these were of the children of Judah, Daniel, Hananiah, Mishaël, and Azariah : unto whom the prince of the eunuchs gave names : for he gave unto Daniel the name of Belteshazzar ; and to Hananiah, of Shadrach ; and to Mishaël, of Meshach ; and to Azariah, of Abed-nego.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank : therefore he requested of the prince

of the eunuchs that he might not defile himself. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my Lord the king, who hath appointed your meat and your drink : for why should he see your faces worse liking than the children which are of your sort ? then shall ye make me endanger my head to the king.

Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days ; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat : and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink ; and gave them pulse.

As for these four children, God gave them knowledge and skill in all learning and wisdom : and Daniel had understanding in all visions and dreams.

Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them ; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah : therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

And Daniel continued even unto the first year of king Cyrus.

*The King Dreams and Daniel is Asked to Interpret.*

[Daniel, ch. 2 : 1-18.]

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was



troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

Then spake the Chaldeans to the king in Syriac, O king, live for ever : tell thy servants the dream, and we will shew the interpretation.

The king answered and said to the Chaldeans, The thing is gone from me : if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour : therefore shew me the dream, and the interpretation thereof.

They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you : for ye have prepared lying and corrupt words to speak before me, till the time be changed : therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter : therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain ; and they sought Daniel and his fellows to be slain.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon : he answered and said to Arioch

the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions : that they would desire mercies of the God of heaven concerning this secret ; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

*Daniel Learns the Dream in a Vision and Appears Before the King.*

[Daniel, ch. 2 : 19-35.]

THEN was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said,

Blessed be the name of God for ever and ever : for wisdom and might are his : and he changeth the times and the seasons : he removeth kings, and setteth up kings : he giveth wisdom unto the wise, and knowledge to them that know understanding : he revealeth the deep and secret things : he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee : for thou hast now made known unto us the king's matter.

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon : he went and said thus unto him ; Destroy not the wise men of Babylon : bring me in before the king, and I will shew unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

The king answered and said to Daniel, whose name

was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

*Daniel Interprets the Dream and is Exalted by the King.*

[Daniel, ch. 2 : 36-49.]

THIS is the dream; and we will tell the interpretation thereof before the king.

Thou, O king, art a king of kings: for the God of

heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron : forasmuch as iron breaketh in pieces and subdueth all things : and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided ; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men : but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold ; the great God hath made known to the king what shall come to pass hereafter : and the dream is certain, and the interpretation thereof sure.

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach,

Meshach, and Abed-nego, over the affairs of the province of Babylon : but Daniel sat in the gate of the king.

*The King Erects a Golden Image, which the Israelites Refuse to Worship.*

[Daniel, ch. 3 : 1-18.]

NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits : he set it up in the plain of Dura, in the province of Babylon.

Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up ; and they stood before the image that Nebuchadnezzar had set up.

Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up : and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and

dulcimer, and all kinds of musick, shall fall down and worship the golden image : and whoso falleth not down and worshipping, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego ; these men, O king, have not regarded thee : they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made ; well : but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace ; and who is that God that shall deliver you out of my hands?

Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

*The Israelites are Cast into the Fiery Furnace and Remain Unharmèd—The King Exalts Them.*

[Daniel, ch. 3 : 19-30.]

THEN was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego : therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men

that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither.

Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

*The King Relates a Second Dream, and Orders Daniel to Interpret it.*

[Daniel, ch. 4 : 1-18.]

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth ; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs ! and how mighty are his wonders ! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

I Nebuchadnezzar was at rest in mine house, and flourishing in my palace : I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers : and I told the dream before them ; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods : and before him I told the dream, saying,

O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed ; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth : the leaves thereof were fair, and the fruit thereof much, and in it was meat for all : the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven ; he cried aloud, and said



thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit : let the beasts get away from under it, and the fowls from his branches : nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field ; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth : let his heart be changed from man's, and let a beast's heart be given unto him ; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones : to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation : but thou art able ; for the spirit of the holy gods is in thee.

*Daniel Interprets the Dream, which Comes to Pass as he Foretold.*

[Daniel, ch. 4 : 19-37.]

THEN Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth ; whose leaves were fair, and the fruit thereof much, and in it was meat for all ; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation : it is thou, O king, that art grown and become strong : for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an

holy one coming down from heaven, and saying, Hew the tree down, and destroy it ; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field ; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him ; this is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king : that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots ; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor ; if it may be a lengthening of thy tranquillity.

All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty ? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken ; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field : they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

The same hour was the thing fulfilled upon Nebuchadnezzar : and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation : 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 ? At the same time my reason returned unto me ; and for the glory of my kingdom, mine honour and brightness returned unto me ; and my counsellors and my lords sought unto me ; and I was established in my kingdom, and excellent majesty was added unto me.

Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment : and those that walk in pride he is able to abase.

*Nebuchadnezzar is Succeeded by his Son Belshazzar, Who Gives a Great Feast at which a Strange Writing Appears upon the Wall.*

[Daniel, ch. 5 : 1-12.]

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem ; that the king and his princes, his wives and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem ; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace : and the king saw the part of the

hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men : but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

Now the queen by reason of the words of the king and his lords came into the banquet house : and the queen spake and said, O king, live for ever : let not thy thoughts trouble thee, nor let thy countenance be changed : there is a man in thy kingdom, in whom is the spirit of the holy gods ; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him ; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers ; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar : now let Daniel be called, and he will shew the interpretation.

*Daniel Reads the Writing on the Wall, and is Made a Chief Ruler.*

[Daniel, ch. 5 : 13-31.]

THEN was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light

and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof : but they could not shew the interpretation of the thing : and I have heard of thee, that thou canst make interpretations, and dissolve doubts : now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another ; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour : and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him : whom he would he slew ; and whom he would he kept alive ; and whom he would he set up ; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him : and he was driven from the sons of men ; and his heart was made like the beasts, and his dwelling was with the wild asses : they fed him with grass like oxen, and his body was wet with the dew of heaven ; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this ; but hast lifted up thyself against the Lord of heaven ; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them ; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know : and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified : then was the part of the hand sent from him ; and this writing was written.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the

thing : MENE ; God hath numbered thy kingdom, and finished it. TEKEL ; Thou art weighed in the balances, and art found wanting. PERES ; Thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain.

And Darius the Median took the kingdom, being about threescore and two years old.

*The Princes are Jealous of Daniel and Accuse him Before the King.*

[Daniel, ch. 6 : 1-14.]

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom ; and over these three presidents ; of whom Daniel was first : that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him ; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom ; but they could find none occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or

man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house ; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree ; Hast thou not signed a decree, that every man that shalt ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions ? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him : and he laboured till the going down of the sun to deliver him,

*Daniel is Cast into the Den of Lions and Comes Forth Unharm'd. The King Proclaims the God of Daniel Before the World.*

[Daniel, ch. 6 : 15-28.]

THEN these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God

whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den ; and the king sealed it with his own signet, and with the signet of his lords ; that the purpose might not be changed concerning Daniel. Then the king went to his palace, and passed the night fasting : neither were instruments of musick brought before him : and his sleep went from him.

Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel : and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions ? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me : forasmuch as before him innocency was found in me ; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives ; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth ; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel : for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.



## THE LIFE OF CHRIST.

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### *Birth of Christ—Watching Shepherds.*

[Luke, ch. 2 : 1-20.]

It came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) 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 Judæa, unto the city of David, which is called Bethlehem ; (because he was of the house and lineage of David ;) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And 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. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

*Circumcision—Presentation in the Temple.*

[Luke, ch. 2 : 21-38.]

AND when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord ; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord ;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon ; and the same man was just and devout, waiting for the consolation of Israel : and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple : and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart in peace, according to thy word :

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people ;

A light to lighten the Gentiles, and the glory of thy people Israel.

And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against ; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser : she was of a great age, and had lived with an husband seven years from her virginity ; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

*Return from Egypt—Jesus with the Doctors.*

[Matthew, ch. 2 : 19-23. Luke, ch. 2 : 40-52.]

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. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither : notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee : and he 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.

### *The Baptism and Temptation.*

[Luke, ch. 3 : 23. Matthew, ch. 3 : 13-17 ; ch. 4 : 1-11.]

AND Jesus himself began to be about thirty years of age.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me ? And Jesus answering said unto him, Suffer it to be so now : for thus it becometh us to fulfil all righteousness. Then he

suffered him. And Jesus, when he was baptized, went up straightway out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him : and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. 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 said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up 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.

*Water Turned into Wine—The Traders in the Temple Expelled.*

[John, ch. 2 : 1-22.]

AND there was a marriage in Cana of Galilee ; and the mother of Jesus was there : and both Jesus was called, and his disciples, to the marriage. And when they wanted

wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was : (but the servants which drew the water knew ;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine ; and when men have well drunk, then that which is worse : but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory ; and his disciples believed on him.

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples : and they continued there not many days.

And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep, and doves, and the changers of money sitting : and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen ; and poured out the changers' money, and overthrew the tables ; and said unto them that sold doves, Take these things hence ; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the

dead, his disciples remembered that he had said this unto them ; and they believed the Scripture, and the word which Jesus had said.

*The New Birth.*

[John, ch. 3 : 1-21.]

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews : the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old ? can he enter the second time into his mother's womb, and be born ? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be ? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things ? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things ? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ever-

lasting life. For God sent not his Son into the world to condemn the world ; but that the world through him might be saved.

He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

*The Woman of Samaria.*

[John, ch. 4 : 1-30.]

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judæa, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well : and it was about the sixth hour.

There cometh a woman of Samaria to draw water : Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria ? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, 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.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep : from whence then hast thou that living water ? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle ? Jesus answered and said unto her, Whoso-



ever drinketh of this water shall thirst again : but 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. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband : for thou hast had five husbands ; and he whom thou now hast is not thy husband : in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain ; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what : we know what we worship ; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him. God is a Spirit : and they that worship him must worship him in spirit and in truth.

The woman saith unto him, I know that Messias cometh, which is called Christ : when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

And upon this came his disciples, and marvelled that he talked with the woman : yet no man said, What seekest thou ? or, Why talkest thou with her ? The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did : is not this the Christ ? Then they went out of the city, and came unto him.

*Sermon at Nazareth—Four Apostles Called.*

[Luke ch. 4 : 16-30. Matthew, ch. 4 : 17-25.]

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 for 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 brokenhearted, 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 he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself : whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land ; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet ; and none of them was cleansed, saving Naaman the Syrian.

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them, went his way.

From that time Jesus began to preach, and to say, Repent : for the kingdom of heaven is at hand.

And 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. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets ; and he called them. And they immediately left the ship and their father, and followed him.

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 Judæa, and from beyond Jordan.

### *The Sabbath.*

[Matthew, ch. 12 : 1-14.]

At that time Jesus went on the sabbath day through the corn ; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him ; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests ? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless ? But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath day.

And when he was departed thence, he went into their syna-

gogue : and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days ? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out ? How much then is a man better than a sheep ? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth ; and it was restored whole, like as the other.

Then the Pharisees went out, and held a council against him, how they might destroy him.

*Sermon on the Mount. I.*

[Matthew, ch. 5 : 1-20.]

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 peacemakers : 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.

Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted : it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle,

and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven ; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

*Sermon on the Mount—Continued.*

[Matthew, ch. 5 : 21-48.]

YE have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment : but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee ; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery : but I say unto you, That whosoever looketh on a woman to lust after her hath committed

adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement : but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths : but I say unto you, Swear not at all ; neither by heaven ; for it is God's throne : nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth : but I say unto you, that ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke 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.

*Sermon on the Mount—Continued.*

[Matthew, ch. 6 : 1-23.]

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.

After this manner therefore pray ye : Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you : but if

ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face ; that thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father, which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal : for where your treasure is, there will your heart be also.

The light of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness !

*Sermon on the Mount—Continued.*

[Matthew, ch. 6 : 24-34 ; ch. 7 : 1-6.]

No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ? Which of you by taking thought can add one cubit unto his stature ? And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the



grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me 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.

*Sermon on the Mount—Concluded.*

[Matthew, ch. 7 : 7-29.]

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?

Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.

Enter ye in at the strait gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat : because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles ? Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ? And then will I profess unto them, I never knew you : depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine : for he taught them as one having authority, and not as the scribes.

*The Centurion's Servant—The Widow's Son.*

[Luke, ch. 7 : 1-17.]

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And 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. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself : for I am not worthy that thou shouldest enter under my roof : wherefore neither thought I myself worthy to come unto thee : but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

And it came to pass 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 bare 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 Judæa, and throughout all the region round about.

*Christ's Invitation to Sinners.*

[Matthew, ch. 11 : 25-30. Luke, ch. 7 : 36-50.]

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father : for so it seemed good in thy sight. All things are delivered unto me of my Father : and no man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor 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.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him : for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors : the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most ? Simon answered and said, I sup-

pose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet : but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss : but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint : but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee ; go in peace.

*Parable of the Sower.*

[Matthew, ch. 13 : 1-23.]

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 whoso-

ever 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.

*Parables : Wheat and Tares—Grain of Mustard Seed—Leaven—Hid Treasure—Pearl—Net.*

[Matthew, ch. 13 : 24-50.]

ANOTHER parable put he forth unto them, saying, 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.

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field : which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

All these things spake Jesus unto the multitude in parables ; and without a parable spake he not unto them : that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables ; I will utter things which have been kept secret from the foundation of the world.

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 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 in-

iquity ; 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.

Again, the kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls : who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, 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.

### *Conditions of Following Christ.*

[Luke, ch. 9 : 57-62 ; ch. 18 : 18-30 ; ch. 14 : 26-33.]

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 a certain ruler asked him, saying, Good Master, what



shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing : sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven : and come, follow me. And when he heard this, he was very sorrowful ; for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God ! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be

of you that forsaketh not all that he hath, he cannot be my disciple.

*The Tempest Stilled—Cure of the Démoniac.*

[Matthew, ch. 8 : 18 ; Mark, ch. 4 : 36-41 ; ch. 5 : 1-20.]

WHEN Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow : and they awake him, and say unto him, Master, carest thou not that we perish ? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful ? how is it that ye have no faith ? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him ?

And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs ; and no man could bind him, no, not with chains : because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces : neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God ? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit.

And he asked him, What is thy name? And he answered, saying, My name is Legion : for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine : and the herd ran violently down a steep place into the sea, (they were about two thousand ;) and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind : and they were afraid. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their coasts.

And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him : and all men did marvel.

*Christ Sends Forth the Twelve.*

[Matthew, ch. 10 : 1-42.]

AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these ; The first, Simon, who is called Peter, and Andrew his brother ; James the son of Zebedee, and John his brother ; Philip, and Bartholomew ; Thomas, and Matthew the publican ; James the son of Alphæus, and Lebbaeus, whose surname was Thad-

dæus ; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not : but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses ; nor scrip for your journey, neither two coats, neither shoes, not yet staves : for the workman is worthy of his meat.

And into whatsoever city or town ye shall enter, inquire who in it is worthy ; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it : but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves. But beware of men : for they will deliver you up to the councils, and they will scourge you in their synagogues ; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak : for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child : and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake : but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another : for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

The disciple is not above his master, nor the servant above.

his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

*Feeding the Five Thousand—Walking on the Sea.*

[Matthew, ch 14 : 13-34.]

WHEN Jesus heard of it, he departed thence by ship into a desert place apart : and when the people had heard thereof, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past ; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart ; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled : and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children.

And straightway 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 he had sent the multitudes away, he went up into a mountain apart to pray : 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. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

And when they were gone over, they came into the land of Gennesaret.

*The Bread of Life.*

[John, ch. 6 : 22-51.]

THE day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks :) when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

Then Jesus said unto them, Verily, verily, I say unto you,

Moses gave you not that bread from heaven ; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life : he that cometh to me shall never hunger ; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day.

The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know ? how is it then that he saith, I came down from heaven ? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him : and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the world.



*The Syro-Phœnician Woman—The Foundation of Christ's Church.*

[Matthew, ch. 15 : 21-28 ; ch. 16 : 13-20.]

THEN Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David ; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away ; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord : yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom 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 whom 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. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

*The Passion Foretold—The Transfiguration.*

[Matthew, ch. 16 : 21-28 ; ch. 17 : 1-9, 14-18.]

FROM that time forth began Jesus to shew unto his disciples, how that he must go unto 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. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it : and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? For the Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them : and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them : and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not

afraid. And when they had lifted up their eyes, they saw no man, save Jesus only.

And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son ; for he is lunatic, and sore vexed : for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you ? how long shall I suffer you ? bring him hither to me. And Jesus rebuked the devil ; and he departed out of him : and the child was cured from that very hour.

### *The Children.*

[Matthew, ch. 19 : 13-15 ch. 18 : 1-6, 10-14.]

THEN were there brought unto him little children, that he should put his hands on them, and pray : and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me ; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.

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

Take heed that ye despise not one of these little ones : for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye ? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray ? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

*Treatment of Offenders.*

[Matthew, ch. 18 : 15-35.]

If thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church : but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him ? till seven times ? Jesus saith unto him, I say not unto thee, Until seven times : but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay,

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

*The Spirit of Christ—The Good Samaritan.*

[Luke, ch. 9 : 51-56 ; ch. 10 : 25-37.]

It came to pass, when the time was come that Jesus should be received up, he stedfastly 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, behold, a certain lawyer stood up, and tempted him, 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? And Jesus answering 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 unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

*Parables: Lost Sheep—Piece of Money—Prodigal Son.*

[Luke, ch. 15: 1-32.]

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after

that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me ; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me ; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, 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 musick 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 intreated 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 ; and was lost, and is found.

*Parable : Unjust Steward.*

[Luke, ch. 16 : 1-15.]

AND he said also unto his disciples, There was a certain rich man, which had a steward ; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee ? give an account of thy stewardship ; for thou mayest be no longer steward. Then the steward said within himself, What shall I do ? for my lord taketh away from me the stewardship : I cannot dig ; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord ? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou ? And he said, An hundred



measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely : for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness ; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much : and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ? And if ye have not been faithful in that which is another man's, who shall give you that which is your own ? No servant 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.

And the Pharisees also, who were covetous, heard all these things : and they derided him. And he said unto them, Ye are they which justify yourselves before men ; but God knoweth your hearts : for that which is highly esteemed among men is abomination in the sight of God.

*Parables : The Rich Fool—The Rich Man and Lazarus*

[Luke, ch. 12 : 16-21 ; ch. 16 : 19-31.]

HE spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully : and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ? And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee : then whose shall those things be, which thou hast provided ? So is he that layeth up treasure for himself, and is not rich toward God.

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 lift 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 lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And beside 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 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.

*The Good Shepherd.*

[John, ch. 10 : 1-21.]

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.

There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad ; why hear ye him ? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind ?

### *The Raising of Lazarus.*

[John, ch. 11 : 1-44.]

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary

which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judæa again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.

These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, 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. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him.

Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the 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 ! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died ?

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 wouldst 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.

*Jesus Goes up to Jerusalem.*

[John, ch. 11 : 55. Luke, ch. 18 : 31-43 ; ch. 19 : 1-10.]

AND the Jews' passover was nigh at hand : and many went out of the country up to Jerusalem before the passover, to purify themselves.

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on : and they shall scourge him, and put him to death : and the third day he shall rise again. And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging : and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace : but he cried so much the more, Thou son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him : and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee ? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight : thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God : and all the people, when they saw it, gave praise unto God.

And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was ; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him : for he was to

pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down ; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord ; Behold, Lord, the half of my goods I give to the poor ; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

### *The Triumphal Entry.*

[Luke, ch. 19 : 29-48.]

AND it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you ; in the which at your entering ye shall find a colt tied, whereon yet never man sat : loose him, and bring him hither. And if any man ask you, Why do ye loose him ? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt ? And they said, The Lord hath need of him. And they brought him to Jesus : and they cast their garments upon the colt, and they set Jesus thereon. 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.

### *Divine Judgments Foretold.*

[Luke, ch. 20 : 1-18.]

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, and spake unto him, saying, Tell us, by what authority doest thou these things ? or who is he that gave thee this authority ? And he answered and said unto them, I will also ask you one thing ; and answer me : The baptism of John, was it from heaven, or of men ? And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, Why then believed ye him not ? But and if we say, Of men ; all the people will stone us : for they be persuaded that John was a prophet. And they answered, that they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things.

Then began he to speak to the people this parable ; A cer-



tain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard : but the husbandmen beat him, and sent him away empty. And again he sent another servant : and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third : and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do ? I will send my beloved son : it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir : come, let us kill him, that the inheritance may be our's. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them ? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner ? Whosoever shall fall upon that stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder.

*Christ's Enemies Confuted.*

[Matthew, ch. 22 : 15-40.]

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man : for thou regardest not the person of men. Tell us therefore, What thinkest thou ? Is it lawful to give tribute unto Cæsar, or not ? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites ? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription ? They say unto him, Cæsar's. Then saith he unto them, Render therefore

unto Cæsar the things which are Cæsar's ; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren : and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother : likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven ? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob ? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at his doctrine.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law ? Jesus said unto him, 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.

### *Pharisaism Denounced.*

[Matthew, ch. 23 : 1-22.]

· THEN spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat : all

therefore whatsoever they bid you observe, that observe and do ; but do not ye after their works : for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders ; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men : they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi : for one is your Master, even Christ ; and all ye are brethren. And call no man your father upon the earth : for one is your Father, which is in heaven. Neither be ye called masters : for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased ; and he that shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men : for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayer : therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor ! Ye fools and blind : for whether is greater, the gold, or the temple that sanctifieth the gold ? And, whosoever shall swear by the altar, it is nothing ; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind : for whether is greater, the gift, or the altar that sanctifieth the gift ? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

*The Second Coming Foretold.*

[Matthew, ch. 24 : 1-36.]

AND Jesus went out, and departed from the temple : and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things ? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be ? and what shall be the sign of thy coming, and of the end of the world ? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ ; and shall deceive many. And ye shall hear of wars and rumours of wars : see that ye be not troubled : for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom : and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you : and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand :) then let them which be in Judæa flee into the mountains : let him which is on the housetop not come down to take any thing out of his house : neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days ! But pray ye that your flight be not in the winter, neither on the sabbath day :

for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved : but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert ; go not forth : Behold, he is in the secret chambers ; believe it not. For as the lightning cometh out of the east, and shineth even unto the west : so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : and then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now learn a parable of the fig tree ; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh : so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

*Parables : The Ten Virgins—The Talents.*

[Matthew, ch. 25 : 1-30.]

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.

For 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 beside 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 beside 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 an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed : 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 strawed : 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.

### *The Judgment Described.*

[Matthew, ch. 25 : 31-46.]

WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left.

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 hungred, 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. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink ? When saw we thee a stranger, and took thee in ? or naked, and clothed thee ? Or when saw we thee sick, or in prison, and came

unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

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: for I was an hungred, 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. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

### *The Anointing of Jesus.*

[Matthew, ch. 26: 1-16.]

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people.

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why



trouble ye the woman ? for she hath wrought a good work upon me. For ye have the poor always with you ; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you ? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

### *The Last Supper.*

[Matthew, ch. 26 : 17-30.]

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover ? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand ; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them ; and they made ready the passover.

Now when the even was come, he sat down with the twelve. 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 as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat ; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it ; for

this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung an hymn, they went out into the mount of Olives.

*Jesus Washes His Disciples' Feet.*

[John, ch. 13 : 1-17.]

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him ; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God ; he riseth from supper, and laid aside his garments ; and took a towel, and girded himself. 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. Then cometh he to Simon Peter : and Peter saith unto him, Lord, dost thou wash my feet ? Jesus answered and said unto him, What I do thou knowest not now ; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit : and ye are clean, but not all. For he knew who should betray him ; therefore said he, Ye are not all clean.

So 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 to 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. Verily, verily, I say unto

you, The servant is not greater than his lord ; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

*Christ's Last Discourse.*

[John, ch. 14 : 1-31.]

LET not your heart be troubled : ye believe in God, believe also in me. In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest ; and how can we know the way ? Jesus saith unto him, I am the way, the truth, and the life : no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip ? he that hath seen me hath seen the Father ; and how sayest thou then, Shew us the Father ? Believest thou not that I am in the Father, and the Father in me ? the words that I speak unto you I speak not of myself : but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me : or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of

truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him : for he dwelleth with you, and shall be in you. I will not leave you comfortless : I will come to you. Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ? Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings : and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father : for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you : for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do. Arise, let us go hence.

*Christ's Last Discourse.—Continued.*

[John, ch. 15 : 1-27.]

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

and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye are the branches : he that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples.

As the Father hath loved me, so have I loved you : continue ye in my love. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants ; for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain : that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you : if they have kept my saying, they will

keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin ; but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin : but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

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

*Christ's Last Discourse.—Continued.*

[John, ch. 16 : 1-33.]

THESE things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me ; and none of you asketh me, Whither goest thou ? But because I have said these things unto you, sorrow hath filled your heart.

Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : of sin, because they believe not on me : of righteousness, because I go to my Father, and ye see me no more : of judgment, because the prince of this world is judged.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come. He shall glorify me : for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall shew it unto you.

A little while, and ye shall not see me : and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me : and again, a little while, and ye shall see me : and, Because I go to the Father ? They said therefore, What is this that he saith, A little while ? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me : and again, a little while, and ye shall see me ? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name : ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs : but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name : and I say not unto you, that I will pray the Father for you : for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and

am come into the world : again, I leave the world, and go to the Father.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe ? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation : but be of good cheer ; I have overcome the world.

*Christ's Intercessory Prayer.*

[John, ch. 17 : 1-26.]

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee : as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth : I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me ; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them : I pray not for the world, but for them which thou hast given me ; for they are thine. And all mine are thine, and thine are mine ; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee.



Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name : those that thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the Scripture might be fulfilled. And now come I to thee ; and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth : thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word ; that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them ; that they may be one, even as we are one : I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, 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. O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it : that the love wherewith thou hast loved me may be in them, and I in them.

*Gethsemane—Jesus is Arrested.*

[Matthew, ch. 26 : 36-56.]

THEN cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go

and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour ? Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again : for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest : behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going : behold, he is at hand that doth betray me.

And while he yet spake, 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. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he ; hold him fast. And forthwith he came to Jesus, and said, Hail, Master ; and kissed him. And Jesus said unto him, Friend, wherefore art thou come ? Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, 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. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels ? But how then shall the Scriptures be fulfilled, that thus it must be ?

In that same hour said Jesus to the multitudes, Are ye

come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.

*Jesus Tried Before Caiaphas.*

[Matthew, ch. 26 : 57-75.]

AND they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests and elders, and all the council, sought false witness against Jesus to put him to death ; but found none : yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy ; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye. They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him ; and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ, Who is he that smote thee?

Now Peter sat without in the palace : and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another

maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them ; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

*Jesus Tried Before Pilate.*

[John, ch. 18 : 28-40 ; ch. 19 : 1-16.]

THEN led they Jesus from Caiaphas unto the hall of judgment : and it was early ; and they themselves went not into the judgment hall, lest they should be defiled ; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man ? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death : that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews ? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me ? Pilate answered, Am I a Jew ? Thine own nation and the chief priests have delivered thee unto me ; what hast thou done ? Jesus answered, My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then ? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.

Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover : will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and the officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him : for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid ; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above : therefore he that delivered me unto thee hath the greater sin.

And from thenceforth Pilate sought to release him : but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend : whosoever maketh himself a king speaketh against Cæsar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it

was the preparation of the passover, and about the sixth hour : and he saith unto the Jews, Behold your King ! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King ? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified.

And they took Jesus, and led him away.

### *The Crucifixion.*

[John, ch. 19 : 17-35.]

AND he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha : where they crucified him, and two other with him, on either side one, and Jesus in the midst.

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews : for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews ; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part : and also his coat : now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son ! Then saith he to the disciple, Behold thy mother ! And from that hour that disciple took her unto his own home.

After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished : and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs : but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true : and he knoweth that he saith true, that ye might believe.

### *The Resurrection.*

[John, ch. 19 : 38-42 ; ch. 20 : 1-18.]

AND after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus : and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden ; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day ; for the sepulchre was nigh at hand.

The first day of the week cometh Mary Magdalene 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. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping : and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou ? whom seekest thou ? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni ; which is to say, Master. Jesus saith unto her, Touch me not ; for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father, and your Father ; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.



*The Walk to Emmaus.*

[Luke, ch. 24 : 13-35.]

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 beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre ; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said : but him they saw not. Then 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.

*Appearances in Jerusalem—On the Mount in Galilee.—Ascension.*

[John, ch. 20 : 19-29. Matthew, ch. 28 : 16-20. Luke, ch. 24 : 50-53.]

THEN the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you : as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost : whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands ;

and reach hither thy hand, and thrust it into my side : and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him : but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, 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 alway, even unto the end of the world. Amen.

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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THE LIFE OF PAUL

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*Paul's Conversion.*

[Acts, ch. 9 : 1-24.]

AND Saul, breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus : and suddenly there shined round 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 to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And 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, and hath seen in a vision a

man named Ananias coming in, and putting his hand on him, that he might receive his sight. 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 there fell from his eyes as it had been scales : and he received sight forthwith, 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 ? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

*Paul's Account of His Own Conversion.*

[Galatians, ch. i.]

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead ;) and all the brethren which are with me, unto the churches of Galatia : Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father : to whom be glory for ever and ever. Amen.

I marvel that ye are so soon removed from him that called

you into the grace of Christ unto another gospel : which is not another ; but there be some that trouble you, and would pervert the gospel of Christ. But 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. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God ? or do I seek to please men ? for if I yet pleased men, I should not be the servant of Christ.

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. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it : and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen ; immediately I conferred not with flesh and blood : neither went I up to Jerusalem to them which were apostles before me ; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia ; and was unknown by face unto the churches of Judæa which were in Christ : but they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me.

*Paul is Ordained as a Missionary.*

[Acts, ch. 11 : 19-26 ; ch. 13 : 1-13.]

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 to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. 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. For he was a good man, and full of the Holy Ghost and of faith : and much people was added unto the Lord.

Then departed Barnabas to Tarsus, for to seek Saul : and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

Now there were in the church that was at Antioch certain prophets and teachers ; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 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, being sent forth by the Holy Ghost, 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 they had also John to their minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus : which was 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 (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul,) filled with

the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all 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: and John departing from them returned to Jerusalem.

*First Missionary Sermon.*

[Acts, ch. 13 : 14-44.]

BUT when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets 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. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my



will. Of this man's seed hath God according to his promise, raised unto Israel a Saviour, Jesus : when John had first preached before his coming the baptism of repentance to all the people of Israel.

And as John fulfilled his course, he said, Whom think ye that I am ? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead : and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again ; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he, whom God raised again, saw no corruption.

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins : and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets ; Behold, ye despisers, and wonder, and perish : for I work a work in your days, a work which ye

shall in no wise believe, though a man declare it unto you.

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 congregation 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.

*Preaches the Living God at Lystra.*

[Acts, ch. 13 : 50-52 ; ch. 14 : 1-22.]

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 stedfastly 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 : who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. 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 Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

*Paul Begins His Second Missionary Journey.*

[Acts, ch. 15 : 36-41 ; ch. 16 : 1-15.]

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 determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other : and so 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, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed ; but his father was a Greek : which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him ; and took and circumcised him because of the Jews which were in those quarters : for they knew all that his father was a Greek. 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, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia : but the Spirit suffered them not.

And 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 after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. 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.

*The Conversion of the Jailer.*

[Acts, ch. 16 : 16-40.]

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 marketplace unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceeding trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them : and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely : who having received such a charge, 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, he 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 serjeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go : now therefore depart, and go in peace. But Paul said unto them, 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 serjeants 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.

### *The Bereans Receive the Truth.*

[Acts, ch. 17 : 1-15.]

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 Cæsar, saying that there is another king, one Jesus. And they troubled the people and the rulers of the city, when they heard these things. 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 when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they 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 ; and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

### *Paul Preaches at Athens.*

[Acts, ch. 17 : 16-34.]

Now while Paul waited for them 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 certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And 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. (For all the Athenians, and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

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 : among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

*Paul at Corinth.*

[Acts, ch. 18 : 1-17. 1 Corinthians, ch. 2 : 1-5.]

AFTER these things Paul departed from Athens, and came to Corinth ; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla ; (because that Claudius had commanded all Jews to depart from Rome :) and came unto them. And because he was of the same craft, he abode with them, and wrought : for by their occupation they were tentmakers. 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 opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads ; I am clean : from henceforth I will go unto the Gentiles. And he departed thence, and 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 Sos-thenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power : that your faith should not stand in the wisdom of men, but in the power of God.

*Paul at Ephesus.*

[Acts, ch. 19 : 1-20.]

AND it came to pass, that, while, Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus : and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed ? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized ? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them ; and they spake with tongues, and prophesied. And all the men were about twelve. 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, and believed not, but spake evil of that way before the multitude, he departed from them, and 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, and prevailed against 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 of them also which used curious arts brought their books together, and burned them before all men : and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.

*Paul's Companions Mobbed at Ephesus.*

[Acts, ch. 19 : 21-41.]

AFTER these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus ; but he himself stayed in Asia for a season.

And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, 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, men of Macedonia, 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 townclerk 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. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Where-

fore 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 enquire 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.

*Paul's Address to the Elders at Ephesus.*

[Acts, ch. 20 : 1, 17-38.]

AND after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

And from Miletus 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 befel me by the lying in wait of the Jews : and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall 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, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all

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

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.

*Paul is Mobbed in the Temple.*

[Acts, ch. 21 : 17-40.]

AND when we were come to Jerusalem, 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 all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk

after the customs. What is it therefore ? the multitude must needs come together : for they will hear that thou art come. Do therefore this that we say to thee : 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 those things, whereof they were informed concerning thee, are nothing ; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, 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 in the temple, and hath polluted this holy place. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) 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 as they went about to kill him, 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 came near, and 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, among the multitude : 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. For the multitude of the people followed after, crying, Away with him.

And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people.

*Paul's Address to the Mob.*

[Acts, ch. 21 : 40; ch. 22 : 1-29.]

AND when there was made a great silence, Paul spake unto the people in the Hebrew tongue, saying,

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



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

And they gave him audience unto this word, 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 cen-

turion 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 free born. 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.

*Paul's Preservation from Assassins.*

[Acts, ch. 22 : 30 ; ch. 23 : 1-24, 33-35.]

ON the morrow, because the chief captain would have known the certainty wherefore he was accused of the Jews, 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 multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit : but the Pharisees confess both. And there arose a great cry : and the scribes that

were of the Pharisees' part arose, and strove, saying, We find no evil in this man : but if a spirit or an angel hath spoken to him, let us not fight against God. And when there arose a great dissension, 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 following 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, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though he would enquire 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 took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. Then the chief captain took him by the hand, and 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, as though they would enquire somewhat of him more perfectly. But do not thou yield unto them : for 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 ; and now are they ready, looking for a promise from thee. So the chief captain then let the

young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore 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 Cæsarea, and delivered the epistle to the governor, presented Paul also before him. And when the governor had read the letter, he 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 he commanded him to be kept in Herod's judgment hall.

*Paul's Address Before Felix.*

[Acts, ch. 24 : 1-27.]

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. And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept it always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes : who also hath gone about to profane the temple : whom we took, and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee : by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. And the Jews also assented, saying that these things were so.

Then Paul, after that the governor had beckoned unto him

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

And when Felix heard these things, having more perfect knowledge of that way, he 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 Jewess, 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.

*Paul's Address Before Agrippa.*

[Acts, ch. 25 : 13, 14, 22, 23 ; ch. 26 : 1-32.]

AND after certain days King Agrippa and Bernice came unto Cæsarea to salute Festus. And when they had been there many days, 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, if they would testify, 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 midday, 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 Judæa, 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 Cæsar.

### *The Shipwreck.*

[Acts, ch. 27 : 1-20.]

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 ; one Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends, to refresh 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, a city of Lycia.

And there the centurion found a ship of Alexandria 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 ; nigh whereunto was the city of Lasea.



Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with hurt and 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 because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter ; which is an haven of Crete, and lieth toward the south west and north west.

And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. But not long after there arose against it 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 we being exceedingly tossed with a tempest, 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.

*Paul's Shipwreck—Continued.*

[Acts, ch. 27 : 21-44.]

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 Cæsar : and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer : for I believe God, that it shall be even as it was told me. 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 deemed that they drew near to some country ; and 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 fore-ship, 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 tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat : for this is for your health : for there shall not an hair fall from the head of any of you. And when he had thus spoken, 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 rudder bands, and hoised 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 unmovable, 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 swim out, and 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.

*Paul Reaches Rome.*

[Acts, ch. 28 : 1-10, 16-38.]

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 of a fever and of a bloody flux : 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, they laded us with such things as were necessary.

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 when they were come together, 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 Cæsar ; not that I had ought 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 Judæa 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, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive : for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed ; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves.

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.

*Paul's Autobiography.*

[2 Corinthians, ch. 11 : 16-31 ; ch. 17 : 1-10.]

I SAY again, Let no man think me a fool ; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) 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 speak as a fool) 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. Beside 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 ? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in

Christ about fourteen years ago, (whether in the body, I cannot tell ; or whether out of the body, I cannot tell : God knoweth ;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell : God knoweth ;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

Of such an one will I glory : yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool ; for I will say the truth : but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee : for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore 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.

THE CHRISTIAN LIFE.

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*The Gospel According to David.*

[Psalm 103.]

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 destruction ; who crowneth thee with lovingkindness 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 oppressed. He made known his ways unto Moses, his acts unto the children of Israel.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy. 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 transgressions 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 flourisheth. 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 commandments 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 excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts ; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion : bless the Lord, O my soul.

*The Gospel According to Isaiah.*

[Isaiah, chr. 55 : 1-13.]

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.

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.

*The Gospel According to Ezekiel.*

[Ezekiel, ch. 36 : 16-38.]

MOREOVER the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings : their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it : and I scattered them among the heathen, and they were dispersed through the countries : according to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

Therefore say unto the house of Israel, Thus saith the Lord God ; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them ; and the

heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers ; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you : be ashamed and confounded for your own ways, O house of Israel.

Thus saith the Lord God ; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden ; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate : I the Lord have spoken it, and I will do it.

Thus saith the Lord God ; I will yet for this be enquired of by the house of Israel, to do it for them ; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts ; so shall the waste cities

be filled with flocks of men : and they shall know that I am the Lord.

*The Gospel According to Paul.*

[Ephesians, ch. 2 : 1-10 ; ch. 3 : 14-21.]

AND you hath he quickened, who were dead in trespasses and sins ; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience : among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us, together with Christ (by grace ye are saved ;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus : that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith ; and that not of yourselves : it is the gift of God : not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man : that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in

the church by Christ Jesus throughout all ages, world without end. Amen.

*The Burden of Unbelief.*

[Psalm 77.]

I CRIED unto God with my voice, even unto God with my voice ; and he gave ear unto me. In the day of my trouble I sought the Lord : my sore ran in the night, and ceased not : my soul refused to be comforted. I remembered God, and was troubled : I complained, and my spirit was overwhelmed. Selah.

Thou holdest mine eyes waking : I am so troubled that I cannot speak. I have considered the days of old, the years of ancient times. I call to remembrance my song in the night : I commune with mine own heart : and my spirit made diligent search.

Will the Lord cast off for ever ? and will he be favourable no more ? Is his mercy clean gone for ever ? doth his promise fail for evermore ? Hath God forgotten to be gracious ? hath he in anger shut up his tender mercies ? Selah.

And I said, This is my infirmity : but I will remember the years of the right hand of the Most High. I will remember the works of the Lord : surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings.

Thy way, O God, is in the sanctuary : who is so great a God as our God ? Thou art the God that doest wonders : thou hast declared thy strength among the people. Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

The waters saw thee, O God, the waters saw thee ; they were afraid : the depths also were troubled. The clouds poured out water : the skies sent out a sound : thine arrows also went abroad. The voice of thy thunder was in the heaven : the lightnings lightened the world : the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

Thou leddest thy people like a flock by the hand of Moses and Aaron.

*The Burden of Unbelief.*

[Psalm 73.]

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 heavens, 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 destruction. How are they brought into desolation, as in a moment ! they are utterly consumed with terrors. As a dream when one awaketh ; so, O Lord, when thou awakest, thou shalt despise their image.

Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant : I was as a beast before thee.

Nevertheless I am continually with thee : thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory.

Whom have I in heaven but thee ? and there is none upon earth that I desire besides thee. My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

For, lo, they that are far from thee shall perish : thou hast destroyed all them that go a whoring from thee. But it is good for me to draw near to God : I have put my trust in the Lord God, that I may declare all thy works.

### *A Call to Repentance.*

[Joel, ch. 2 : 12-32.]

THEREFORE also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning : and rend your heart, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him ; even a meat offering and a drink offering unto the Lord your God ?

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly : gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts : let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them : wherefore should they say among the people, Where is their God ?

Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Be-

hold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith : and I will no more make you a reproach among the heathen : but I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things. Fear not, O land ; be glad and rejoice : for the Lord will do great things. Be not afraid, ye beasts of the field : for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

Be glad then, ye children of Zion, and rejoice in the Lord your God : for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the 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, your old men shall dream dreams, your young men shall see visions : and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered : for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

*Preparation for Death.*

[Ecclesiastes, ch. 12.]

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 musick 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.

Vanity of vanities, saith the Preacher ; all is vanity.

And moreover, because the Preacher was wise, he still taught the people knowledge ; yea, he gave good heed, and sought out, and set in order many proverbs. The Preacher sought to find out acceptable words : and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished : of making many books there is no end ; and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter : Fear God, and keep his commandments : for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.



*Paul's Experience of Conversion.*

[Philippians, ch. 3 : 1-14.]

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

Beware of dogs, beware of evil workers, beware of the circumcision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more : circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews ; as touching the law, a Pharisee ; concerning zeal, persecuting the church ; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith : that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable 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.

*Justification by Faith.*

[Romans, ch. 5 : 1-11 ; ch. 6 : 1-11.]

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ : by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also : knowing that tribulation worketh patience ; and patience, experience ; and experience, hope : and hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son ; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

What shall we say then ? Shall we continue in sin, that grace may abound ? God forbid. How shall we, that are dead to sin, live any longer therein ? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death ? Therefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection : knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him : knowing that Christ being

raised from the dead dieth no more ; death hath no more dominion over him. For in that he died, he died unto sin once : but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

*Paul's Experience of Redemption.*

[Romans, ch. 7 : 9-25 ; ch. 8 : 1, 2.]

I WAS alive without the law once : but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good.

Was then that which is good made death unto me ? God forbid. But sin, that it might appear sin, working death in me by that which is good ; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual : but I am carnal, sold under sin. For that which I do, I allow not : for what I would, that do I not ; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing : for to will is present with me ; but how to perform that which is good I find not. For the good that I would I do not : but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man : but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am ! who shall deliver me from the body of this death ? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God ; but with the flesh the law of sin.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

*The Spirit of Adoption.*

[Romans, ch. 8 : 15-39.]

YE have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God : and if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together.

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. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope : but hope that is seen is not hope : for what a man seeth, why doth he yet hope for ? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who

are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified.

What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 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.

### *Paul's Hope of Glory.*

[2 Corinthians, ch. 5 : 1-21.]

FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven : if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord : (for we walk by faith, not by sight :) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Knowing therefore the terror of the Lord, we persuade men ; but we are made manifest unto God ; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God : or whether we be sober, it is for your cause.

For the love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead : and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them : and hath committed unto us the word of reconciliation.

Now then we are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him.

*The Chastening of Our God.*

[Hebrews, ch. 12 : 5-29.]

YE have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him : for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God deal-eth with you as with sons ; for what son is he whom the father chasteneth not ? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits, and live ? For they verily for a few days chastened us, after their own pleasure ; but he for our profit, that we might be partakers of his holiness.

Now 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. Wherefore lift up the hands which hang down, and the feeble knees ; and make straight paths for your feet, lest that which is lame be turned out of the way ; but let it rather be healed.

Follow peace with all men, and holiness, without which no man shall see the Lord : looking diligently lest any man fail of the grace of God ; lest any root of bitterness springing up trouble you, and thereby many be defiled ; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected ; for he found no place of repentance, though he sought it carefully with tears.

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words ; which voice they that heard intreated that the word should not be spoken to them any more : (for

they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart : and so terrible was the sight, that Moses said, I exceedingly fear and quake :) but ye 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 firstborn, 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 of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven : whose voice then shook the earth : but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear : for our God is a consuming fire.

### *Paul's Comfort in Tribulation.*

[2 Corinthians, ch. 4 : 1-18.]

THEREFORE seeing we have this ministry, as we have received mercy, we faint not ; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully ; but, by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost : in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake.



For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed ; we are perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed ; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken ; we also believe, and therefore speak ; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

For which cause we faint not ; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal.

### *The Divine Shepherd.*

[John, ch. 10 : 11-18. Psalm 23.]

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.

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.

### *The Saints' Confidence.*

[Psalm 37.]

FRET not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb.

Trust in the Lord, and do good ; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord ; and he shall give thee the desires of thine heart.

Commit thy way unto the Lord ; trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

Rest in the Lord, and wait patiently for him : fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath : fret not thyself in any wise to do evil. For evil doers shall be cut off : but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be : yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. 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 cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken.

A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken : but the Lord upholdeth the righteous. The Lord knoweth the days of the upright : and their inheritance shall be for ever. They shall not be ashamed in the evil time : and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs : they shall consume ; into smoke shall they consume away. The wicked borroweth, and payeth not again : but the righteous sheweth mercy, and giveth. For such as be blessed of him shall inherit the earth ; and they that be cursed of him shall be cut off.

The steps of a good man are ordered by the Lord : and he delighteth in his way. Though he fall, he shall not be utterly cast down : for the Lord upholdeth him with his hand. I have been young, and now am old ; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth ; and his seed is blessed. Depart from evil, and do good ; and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints ; they are preserved for ever : but the seed of the wicked shall be cut off.

The righteous shall inherit the land, and dwell therein for ever.

*The Saints' Confidence.*

[Psalms 46 and 62.]

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. Selah.

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.

Truly my soul waiteth upon God : from him cometh my salvation. He only is my rock and my salvation ; 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.

### *The Saints' Confidence.*

[Psalm 71.]

In thee, O Lord, do I put my trust : let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape : incline thine ear unto me, and save me. Be thou my strong habitation, whereunto I may continually resort : thou hast given commandment to save me ; for thou art my rock and my fortress.

Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. For thou art my hope, O Lord God : thou art my trust from my youth.

By thee have I been holden up from the womb : thou art he that took me out of my mother's bowels : my praise shall be continually of thee.

I am as a wonder unto many ; but thou art my strong refuge. Let my mouth be filled with thy praise and with thy honour all the day.

Cast me not off in the time of old age ; forsake me not when my strength faileth. For mine enemies speak against me ; and they that lay wait for my soul take counsel together, saying, God hath forsaken him : persecute and take him ; for there is none to deliver him. O God, be not far from me ; O my God, make haste for my help. Let them be confounded and consumed that are adversaries to my

soul ; let them be covered with reproach and dishonour that seek my hurt.

But I will hope continually, and will yet praise thee more and more. My mouth shall shew forth thy righteousness and thy salvation all the day ; for I know not the numbers thereof. I will go in the strength of the Lord God : I will make mention of thy righteousness, even of thine only.

O God, thou hast taught me from my youth : and hitherto have I declared thy wondrous works.

Now also when I am old and grayheaded, O God, forsake me not ; until I have shewed thy strength unto this generation, and thy power to every one that is to come.

Thy righteousness also, O God, is very high, who hast done great things : O God, who is like unto thee !

Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side.

I will also 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. My lips shall greatly rejoice when I sing unto thee ; and my soul, which thou hast redeemed. My tongue also shall talk of thy righteousness all the day long : for they are confounded, for they are brought unto shame, that seek my hurt.

### *The Strength of God's People.*

[Isaiah, ch. 40 : 12-31.]

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 shewed 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 ? or what likeness will ye compare unto him ? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. 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. 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.

*The Blessings of Godliness.*

[Proverbs, ch. 3 : 1-20.]

My son, forget not my law ; but let thine heart keep my commandments : for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee : bind them about thy neck ; write them upon the table of thine heart : so shalt thou find favour and good understanding in the sight of God and man. Trust in the Lord with all thine heart ; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes : fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones. Honour the Lord with thy substance, and with the firstfruits of all thine increase : so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. My son, despise not the chastening of the Lord ; neither be weary of his correction : for whom the Lord loveth he correcteth ; even as a father the son in whom he delighteth.

Happy is the man that findeth wisdom, and the man that getteth understanding. 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 honour. 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 broken up, and the clouds drop down the dew.

*Wisdom the Principal Thing.*

[Proverbs, ch. 4 : 5-27.]

GET wisdom, get understanding : forget it not ; neither decline from the words of my mouth. Forsake her not, and



she shall preserve thee : love her, and she shall keep thee. Wisdom is the principal thing ; therefore get wisdom : and with all thy getting get understanding. Exalt her, and she shall promote thee : she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace : a crown of glory shall she deliver to thee.

Hear, O my son, and receive my sayings ; and the years of thy life shall be many. I have taught thee in the way of wisdom ; 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 shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness : they know not at what they stumble.

My son, attend to my words ; incline thine ear unto my sayings. Let them not depart from thine eyes ; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence ; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left : remove thy foot from evil.

### *Practical Counsels.*

[Proverbs, ch. 6 : 1-22.]

My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, thou art taken with the words of thy

mouth. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend ; go, humble thyself, and make sure thy friend. Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

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. 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. A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers ; frowardness is in his heart, he deviseth mischief continually ; he soweth discord. Therefore shall his calamity come suddenly ; suddenly shall he be broken without remedy.

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 he that soweth discord among brethren.

My son, keep thy father's commandment, and forsake not the law of thy mother : 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.

### *Practical Counsels.*

[Proverbs, ch. 15 : 1-20.]

A soft answer turneth away wrath : but grievous words stir up anger. The tongue of the wise useth knowledge aright : but the mouth of fools poureth out foolishness. The eyes of the Lord are in every place, beholding the evil

and the good. A wholesome tongue is a tree of life : but perverseness therein is a breach in the spirit. A fool despiseth his father's instruction : but he that regardeth reproof is prudent. In the house of the righteous is much treasure : but in the revenues of the wicked is trouble. The lips of the wise disperse knowledge : but the heart of the foolish doeth not so. The sacrifice of the wicked is an abomination to the Lord : but the prayer of the upright is his delight. The way of the wicked is an abomination unto the Lord : but he loveth him that followeth after righteousness. Correction is grievous unto him that forsaketh the way : and he that hateth reproof shall die. Hell and destruction are before the Lord : how much more then the hearts of the children of men ? A scorner loveth not one that reproveth him : neither will he go unto the wise. A merry heart maketh a cheerful countenance : but by sorrow of the heart the spirit is broken. The heart of him that hath understanding seeketh knowledge : but the mouth of fools feedeth on foolishness. All the days of the afflicted are evil : but he that is of a merry heart hath a continual feast. Better is little with the fear of the Lord, than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. A wrathful man stirreth up strife : but he that is slow to anger appeaseth strife. The way of the slothful man is as a hedge of thorns : but the way of the righteous is made plain. A wise son maketh a glad father : but a foolish man despiseth his mother.

*Practical Counsels.*

[Romans, ch. 12.]

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

For I say, through the grace given unto me, 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. For as we have many members in one body, and all members have not the same office : so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith ; or ministry, let us wait on our ministering : or he that teacheth, on teaching ; or he that exhorteth, on exhortation : he that giveth, let him do it with simplicity ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil ; cleave to that which is good. Be kindly affectioned one to another, with brotherly love ; in honour preferring one another ; not slothful in business ; fervent in spirit ; serving the Lord ; rejoicing in hope ; patient in tribulation ; continuing instant in prayer ; distributing to the necessity of saints ; given to hospitality. Bless them which persecute you : bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

### *Practical Counsels.*

[Ephesians, ch. 4 : 17-32.]

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in

them, because of the blindness of their heart : who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus : that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts ; and be renewed in the spirit of your mind : and that ye put on the new man, which after God is created in righteousness and true holiness.

Wherefore putting away lying, speak every man truth with his neighbour : for we are members one of another.

Be ye angry, and sin not : let not the sun go down upon your wrath : neither give place to the devil.

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.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice : and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

### *Practical Counsels.*

[Ephesians, ch. 5 : 1-21.]

BE ye therefore followers of God, as dear children ; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints ; neither filthiness, nor foolish talking, nor jesting, which are not convenient : but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath

any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometime darkness, but now are ye light in the Lord : walk as children of light : (for the fruit of the Spirit is in all goodness and righteousness and truth ;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprovèd are made manifest by the light : for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess ; but be filled with the Spirit ; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord ; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ ; submitting yourselves one to another in the fear of God.

### *Practical Counsels.*

[Ephesians, ch. 6 : 1-20.]

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. And, ye fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord.

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 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.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness ; and your feet shod with the preparation of the gospel of peace ; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God : praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints ; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds : that therein I may speak boldly, as I ought to speak.

### *Practical Counsels.*

[Colossians, ch. 3 : 1-17.]

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry : for which things' sake the wrath of God cometh on the children of disobedience : in the which ye also walked some time, when ye lived in them. But now ye also put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds ; and have put on the new man, which is renewed in knowledge after the image of him that created him : where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free : but Christ is all, and in all.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering ; forbearing one another, and forgiving one another, if any man have a quarrel against any : even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body ; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

### *Practical Counsels.*

[Colossians, ch. 3 : 18-25 ; ch. 4 : 1-6.]

WIVES, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them.

Children, obey your parents in all things : for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged.

Servants, obey in all things your masters according to the flesh ; not with eyeservice, as menpleasers ; 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. Masters, give unto your servants that which is just and equal ; knowing that ye also have a master in heaven.

Continue in prayer, and watch in the same with thanksgiving ; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds : that I may make it manifest, as I ought to speak.

Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

### *Temptations of the Tongue.*

[James, ch. 3.]

MY brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us ; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth ! And 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 of 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. Therewith bless we God, even the Father ; and

therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But 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. And the fruit of righteousness is sown in peace of them that make peace.

### *The Virtuous Woman.*

[Proverbs, ch. 31 : 10-31.]

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 fruits of her hands 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 hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scar-

let. 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 honour 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. Favour 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.

*The Law of Love.*

[1 John, ch. 3.]

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew him not. 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.

And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law : for sin is the transgression of the law. And ye know that he was manifested to take away our sins ; and in him is no sin. Whosoever abideth in him sinneth not : whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you : he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil ; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Whosoever is born of God doth not commit sin ; for his seed remaineth in him : and he cannot sin, because he is born of God. In this the children of God are manifest, and

the children of the devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him ? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer : and ye know that no murderer hath eternal life abiding in him.

Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? My little children, let us not love in word, neither in tongue, but in deed and in truth.

And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

### *A Psalm of Love.*

[1 Corinthians, ch. 13.]

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy,

and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth : but whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child : but when I became a man, I put away childish things. For now we see through a glass, darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three ; but the greatest of these is charity.

### *The Example of Christ.*

[Philippians, ch. 2 : 1-18.]

IF there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory ; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

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. Wherefore God also hath highly exalted him, and given him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings : that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world ; holding forth the word of life ; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me.

### *The Liberty of the Gospel.*

[Galatians, ch. 5 : 1-24.]

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law ; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision ; but faith which worketh by love. Ye did run well ; who did hinder you that ye should not obey the truth ? This persuasion

cometh not of him that calleth you. A little leaven leaveneth the whole lump.

I have confidence in you through the Lord, that ye will be none otherwise minded : but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution ? then is the offence of the cross ceased. I would they were even cut off which trouble you.

For, brethren, ye have been called unto liberty ; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this ; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh : and these are contrary the one to the other : so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these ; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like : of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance : against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.

### *The Divine Law of Life.*

[Psalms 15, 24, and 1.]

LORD, who shall abide in thy tabernacle ? 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 neigh-

bour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned ; but he honoureth 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 innocent. He that doeth these things shall never be moved.

The earth is the Lord's, and the fulness 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 ? or 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.

Lift up your heads, O ye gates ; and be ye lifted 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.

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.



*The Test of the Christian.*

[1 John, ch. 4.]

**BELOVED**, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world. Hereby know ye the Spirit of God : Every spirit that confesseth that Jesus Christ is come in the flesh is of God : and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God : and this is—that spirit of antichrist, whereof ye have heard that it should come ; and even now already is it in the world.

Ye are of God, little children, and have overcome them : because greater is he that is in you, than he that is in the world. They are of the world : therefore speak they of the world, and the world heareth them. We are of God : he that knoweth God heareth us ; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Beloved, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God ; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 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. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

And we have known and believed the love that God hath to us. God is love ; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment : because

as he is, so are we in this world. There is no fear in love ; but perfect love casteth out fear : because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar ; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ? And this commandment have we from him, That he who loveth God love his brother also.

*Faith Exemplified.*

[Hebrews, ch. II : 1-23.]

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts : and by it he being dead yet speaketh.

By faith Enoch was translated that he should not see death ; and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

By faith Noah, being warned of God of things not seen yet, moved with fear, prepared an ark to the saving house ; by the which he condemned the world, and became heir of the righteousness which is by faith.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise : for he looked for a city which

hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly : wherefore God is not ashamed to be called their God : for he hath prepared for them a city.

By faith Abraham, when he was tried, offered up Isaac : and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called : accounting that God was able to raise him up, even from the dead : from whence also he received him in a figure.

By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was dying, blessed both the sons of Joseph ; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel ; and gave commandment concerning his bones.

### *Faith Exemplified—Continued.*

[Hebrews, ch. 11 : 23-40 ; ch. 12 : 1, 2.]

By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child ; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter ; choosing rather to suffer affliction

tion 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 recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king : for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

By faith they passed through the Red sea as by dry land : which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

And what shall I more say ? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae ; of David also, and Samuel, and of the prophets : who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again : and others were tortured, not accepting deliverance ; that they might obtain a better resurrection : and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment : 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 : they wandered in deserts, and in mountains, and in dens and caves of the earth.

And these all, having obtained a good report through faith, received not the promise : God having provided some better thing for us, that they without us should not be made perfect.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with

patience the race that is set before us, looking unto Jesus the author and finisher of our faith ; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

*Christ's Second Coming.*

[1 Thessalonians, ch. 5 : 1-24.]

BUT of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety ; then sudden destruction cometh upon them, as travail upon a woman with child ; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day : we are not of the night, nor of darkness. Therefore let us not sleep, as do others ; but let us watch and be sober. For they that sleep sleep in the night ; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love ; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do.

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you ; and to esteem them very highly in love for their work's sake. And be at peace among yourselves.

Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man ; but ever follow that which is good, both among yourselves, and to all men.

Rejoice evermore. Pray without ceasing. In every thing give thanks : for this is the will of God in Christ Jesus concerning you.

Quench not the Spirit. Despise not prophesyings. Prove all things ; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

*The Last Day.*

[Revelation, ch. 20 : 1-15.]

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled : and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle : the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God out of heaven, and devoured them. And the devil that de-

ceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them. And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

### *The Kingdom of Heavenly Glory.*

[Revelation, ch. 5 : 1-14.]

AND I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not : behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne.

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof : for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation ; and hast made us unto our God kings and priest : and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders : and the number of them was ten thousand times ten thousand, and thousands of thousands ; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

*The Kingdom of Heavenly Glory.*

[Revelation, ch. 7 : 9-17.]

AFTER this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, What are



these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 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.

*The New Jerusalem.*

[Revelation, ch. 21.]

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and 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.

And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God : and her light was like unto a stone most precious, even like a jasper stone, clear as crystal ; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel : on the east three gates ; on the north three gates ; on the south three gates ; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth : and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper : and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ; the fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst. And the twelve gates were twelve pearls ; every several gate was of one pearl : and the street of the city was pure gold, as it were transparent glass.

And I saw no temple therein : for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the

light of it : and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day : for there shall be no night there. And they shall bring the glory and honour of the nations into it. 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.

*The New Jerusalem.*

[Revelation, ch. 22.]

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations. And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and his servants shall serve him : and they shall see his face ; and his name shall be in their foreheads. 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.

And he said unto me, These sayings are faithful and true : and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly : blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not : for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.

And he saith unto me, Seal not the sayings of the prophecy of this book : for the time is at hand. He that is unjust, let him be unjust still : and he which is filthy, let him be

filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still. And, behold, I come quickly ; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

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.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book : and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

He which testifieth these things saith, Surely I come quickly ; Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.

SPECIAL OCCASIONS.  

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*Thanksgiving.*

[Psalm 8.]

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 visitest him ? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. 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 !

*Thanksgiving.*

[Psalm 97.]

THE Lord reigneth ; let the earth rejoice ; let the multitude of isles be glad thereof.

Clouds and darkness are round about him : righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His

lightnings enlightened the world : the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory.

Confounded be all they that serve graven images, that boast themselves of idols : worship him, all ye gods.

Zion heard, and was glad ; and the daughters of Judah rejoiced because of thy judgments, O Lord. For thou, Lord, art high above all the earth : thou art exalted far above all gods.

Ye that Love the Lord, hate evil : he preserveth the souls of his saints ; he delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart.

Rejoice in the Lord, ye righteous ; and give thanks at the remembrance of his holiness.

### *A Psalm of Praise.*

[Psalm 98.]

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 shewed in the sight of the heathen. 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 fulness 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.

*Thanksgiving.*

[Psalm 104.]

BLESS the Lord, O my soul. 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. They go up by the mountains ; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over ; that they turn not again to cover the earth.

He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field : the wild asses quench their thirst.

By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers : the earth is satisfied with the fruit of thy works. He causeth the 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 trees of the Lord are full of sap ; the cedars of Lebanon, which he hath planted ; where the birds make their nests : as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats ; and the rocks for the conies.

He appointed the moon for seasons : the sun knoweth his going down. Thou makest darkness, and it is night : wherein all the beasts of the forest do creep forth. The

young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening.

O Lord, how manifold are thy works ! in wisdom hast thou made them all : the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships : there is that leviathan, whom thou hast made to play therein.

These wait all upon thee ; that thou mayest give them their meat in due season. That thou givest them they gather : thou openest thine hand, they are filled with good.

Thou hidest thy face, they are troubled : thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created : and thou renewest the face of the earth.

The glory of the Lord shall endure for ever : the Lord shall rejoice in his works. He looketh on the earth, and it trembleth : he toucheth the hills, and they smoke.

I will sing unto the Lord as long as I live : I will sing praise to my God while I have my being. My meditation of him shall be sweet : I will be glad in the Lord.

Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.

*Thanksgiving.*

[Psalm 107.]

O GIVE thanks unto the Lord, for he is good : for his mercy endureth for ever.

Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy ; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way ; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation.



Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men ! For he satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, being bound in affliction and iron ; because they rebelled against the words of God, and contemned the counsel of the most High : therefore he brought down their heart with labour ; they fell down, and there was none to help.

Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men ! For he hath broken the gates of brass, and cut the bars of iron in sunder.

Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat ; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men ! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

They that go down to the sea in ships, that do business in great waters ; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths : their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet ; so he bringeth them unto their desired haven.

Oh that men would praise the Lord for his goodness, and

for his wonderful works to the children of men ! Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. He turneth rivers into a wilderness, and the watersprings into dry ground ; a fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into watersprings. And there he maketh the hungry to dwell, that they may prepare a city for habitation ; and sow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly ; and suffereth not their cattle to decrease.

Again, they are minished and brought low through oppression, affliction, and sorrow. He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way. Yet setteth he the poor on high from affliction, and maketh him families like a flock.

The righteous shall see it, and rejoice : and all iniquity shall stop her mouth. Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord.

### *Thanksgiving.*

[Psalm 136.]

O GIVE thanks unto the Lord ; for he is good : for his mercy endureth for ever. O give thanks unto the God of gods : for his mercy endureth for ever. O give thanks to the Lord of lords : for his mercy endureth for ever.

To him who alone doeth great wonders : for his mercy endureth for ever. To him that by wisdom made the heavens : for his mercy endureth for ever. To him that stretched out the earth above the waters : for his mercy endureth for ever. To him that made great lights : for his mercy endureth for ever : the sun to rule by day : for his mercy endureth for ever : the moon and stars to rule by night : for his mercy endureth for ever.

To him that smote Egypt in their firstborn : for his mercy endureth for ever : and brought out Israel from among

them : for his mercy endureth for ever : with a strong hand, and with a stretched out arm : for his mercy endureth for ever.

To him which divided the Red sea into parts : for his mercy endureth for ever : and made Israel to pass through the midst of it : for his mercy endureth for ever : but overthrew Pharaoh and his host in the Red sea : for his mercy endureth for ever.

To him which led his people through the wilderness : for his mercy endureth for ever. To him which smote great kings : for his mercy endureth for ever : and slew famous kings : for his mercy endureth for ever : Sihon king of the Amorites : for his mercy endureth for ever : and Og the king of Bashan : for his mercy endureth for ever : and gave their land for a heritage : for his mercy endureth for ever : even a heritage unto Israel his servant : for his mercy endureth for ever.

Who remembered us in our low estate : for his mercy endureth for ever : and hath redeemed us from our enemies : for his mercy endureth for ever. Who giveth food to all flesh : for his mercy endureth for ever.

O give thanks unto the God of heaven : for his mercy endureth for ever.

### *Thanksgiving.*

[Psalms 95 and 96.]

O COME, let us sing unto the Lord : let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth : the strength of the hills is his also. The sea is his, and he made it : and his hands formed the dry land.

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.

To day if ye will hear his voice, harden not your heart, as

in the provocation, and as in the day of temptation in the wilderness : when your fathers tempted me, proved me, and saw my work.

Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways : unto whom I swear in my wrath that they should not enter into my rest.

O sing unto the Lord a new song : sing unto the Lord, all the earth. Sing unto the Lord, bless his name ; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised : he is to be feared above all gods.

For all the gods of the nations are idols : but the Lord made the heavens. Honour and majesty are before him : strength and beauty are in his sanctuary.

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name : bring an offering, and come into his courts. O worship the Lord in the beauty of holiness, fear before him, all the earth. Say among the heathen that the Lord reigneth : the world also shall be established that it shall not be moved : he shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad : let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein : then shall all the trees of the wood rejoice before the Lord : for he cometh, for he cometh to judge the earth : he shall judge the world with righteousness, and the people with his truth.

*Thanksgiving for Providential Mercies.*

[Psalm 118.]

O GIVE thanks unto the Lord : for he is good : because his mercy endureth for ever.

Let Israel now say, that his mercy endureth for ever. Let the house of Aaron now say, that his mercy endureth for

ever. Let them now that fear the Lord say, that his mercy endureth for ever.

I called upon the Lord in distress : the Lord answered me, and set me in a large place. The Lord is on my side ; I will not fear : what can man do unto me ? The Lord taketh my part with them that help me : therefore shall I see my desire upon them that hate me.

It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes.

All nations compassed me about : but in the name of the Lord will I destroy them. They compassed me about ; yea, they compassed me about : but in the name of the Lord I will destroy them. They compassed me about like bees ; they are quenehd as the fire of thorns : for in the name of the Lord I will destroy them.

Thou hast thrust sore at me that I might fall : but the Lord helped me. The Lord is my strength and song, and is become my salvation.

The voice of rejoicing and salvation is in the tabernacles of the righteous : the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted : the right hand of the Lord doeth valiantly.

I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore : but he hath not given me over unto death.

Open to me the gates of righteousness : I will go into them, and I will praise the Lord : this gate of the Lord, into which the righteous shall enter. I will praise thee : for thou hast heard me, and art become my salvation.

The stone which the builders refused is become the head stone of the corner. This is the Lord's doing ; it is marvelous in our eyes. This is the day which the Lord hath made ; we will rejoice and be glad in it.

Save now, I beseech thee, O Lord : O Lord, I beseech thee, send now prosperity.

Blessed be he that cometh in the name of the Lord : we have blessed you out of the house of the Lord. God is the Lord, which hath shewed us light : bind the sacrifice with

cords, even unto the horns of the altar. Thou art my God, and I will praise thee : thou art my God, I will exalt thee.

O give thanks unto the Lord ; for he is good : for his mercy endureth for ever.

*Thanksgiving for Spiritual Blessings.*

[Psalms 84 and 85.]

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. Selah.

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. Selah.

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 doorkeeper 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 thing will he withhold from them that walk uprightly.

O Lord of hosts, blessed is the man that trusteth in thee.

Lord, thou hast been favourable, 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. Selah.

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? Shew 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.

### *Thanksgiving for Temporal Blessings.*

[Psalm 118 : 1-25.]

I WILL love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer ; my God, my strength, in whom I will trust : my buckler, and the horn of my salvation, and my high tower.

I will call upon the Lord, who is worthy to be praised : so shall I be saved from mine enemies. The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about : the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God : he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled ; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured : coals were kindled by it. He bowed the heavens also, and came down : and darkness was under his feet. And he rode upon a cherub, and did fly : yea, he did fly upon the wings of the wind. He made dark-

ness his secret place : his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hail stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice ; hail stones and coals of fire. Yea, he sent out his arrows, and scattered them ; and he shot out lightnings, and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils. He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them which hated me : for they were too strong for me.

They prevented me in the day of my calamity : but the Lord was my stay. He brought me forth also into a large place : he delivered me, because he delighted in me.

The Lord rewarded me according to my righteousness ; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

With the merciful thou wilt shew thyself merciful ; with an upright man thou wilt shew thyself upright.

*Thanksgiving for Temporal Blessings.*

[Psalm 18 : 26-35.]

WITH the pure thou wilt shew thyself pure ; and with the froward thou wilt shew thyself froward. For thou wilt save the afflicted people ; but wilt bring down high looks. For thou wilt light my candle : the Lord my God will enlighten my darkness. For by thee I have run through a troop ; and by my God have I leaped over a wall.



As for God, his way is perfect : the word of the Lord is tried : he is a buckler to all those that trust in him.

For who is God save the Lord ? or who is a rock save our God ? It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms.

Thou hast also given me the shield of thy salvation : and thy right hand hath holden me up, and thy gentleness hath made me great.

*Thanksgiving for National Blessings.*

[Psalm 33.]

REJOICE in the Lord, O ye righteous : for praise is comely for the upright. Praise the Lord with harp : sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song ; play skilfully with a loud noise.

For the word of the Lord is right ; and all his works are done in truth. He loveth righteousness and judgment ; the earth is full of the goodness of the Lord. By the word of the Lord were the heavens made ; and all the host of them by the breath of his mouth. 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.

The Lord bringeth the counsel of the heathen to nought : he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

Blessed is the nation whose God is the Lord ; and the people whom he hath chosen for his own inheritance.

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. He fashioneth their hearts alike ; he considereth all their works. There is no king saved by the multitude of a host : a mighty man is not

delivered by much strength. A horse is a vain thing for safety : neither shall he deliver any by his great strength.

Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy ; to deliver their soul from death, and to keep them alive in famine.

Our soul waiteth for the Lord : he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee.

*Thanksgiving for National Blessings.*

[Psalm 65.]

PRAISE waiteth for thee, O God, in Zion : and unto thee shall the vow be performed.

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 goodness 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.

*Thanksgiving for National Blessings.*

[Psalm 67.]

GOD be merciful unto us, and bless us ; and cause his face to shine upon us ; Selah. That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God ; let all the people praise thee. O let the nations be glad and sing for joy : for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

Let the people praise thee, O God ; let all the people praise thee. Then shall the earth yield her increase ; and God, even our own God, shall bless us.

God shall bless us ; and all the ends of the earth shall fear him.

*The Office of the Messiah—Advent.*

[Isaiah, ch. 61 : 1-11.]

THE Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn ; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be

your ploughmen and your vinedressers. But ye shall be named the Priests of the Lord : men shall call you the Ministers of our God : ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

For your shame ye shall have double ; and for confusion they shall rejoice in their portion : therefore in their land they shall possess the double : everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering ; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people : all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

I will greatly rejoice in the Lord, my soul shall be joyful in my God ; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth ; so the Lord God will cause righteousness and praise to spring forth before all the nations.

*Christ the Comforter—Advent.*

[Isaiah, ch. 40 : 1-11.]

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 highway 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.

*The Man of Sorrows—Good Friday.*

[Isaiah, ch. 53.]

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.

*A Godly Fast—Good Friday.*

[Isaiah, ch. 58.]

CRY aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God : they ask of me the ordinances of justice ; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not ? wherefore have we afflicted our soul, and thou takest no knowledge ?

Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness : ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen ? a day for a man to afflict his soul ? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him ? wilt thou call this a fast, and an acceptable day to the Lord ? Is not this the fast that I have chosen ? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free,

and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul 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. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

### *Fast Day.*

[Isaiah, ch. 5: 8-23.]

Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

Woe 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.

Therefore my people are gone into captivity, because they have no knowledge : and their honourable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure : and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled : but the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope : that say, Let him make speed, and hasten his work, that we may see it : and let the counsel of the Holy One of Israel draw nigh and come, that we may know it ! Woe unto them that call evil good, and good evil ; that put darkness for light, and light for darkness ; that put bitter for sweet, and sweet for bitter ! Woe unto them that are wise in their own eyes, and prudent in their own sight ! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink : which justify the wicked for reward, and take away the righteousness of the righteous from him !

*Christ's Resurrection—Easter Sunday.*

[1 Corinthians, ch. 15 : 1-58.]

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand ; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed



in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures ; and that he was buried, and that he rose again the third day according to the scriptures ; and that he was seen of Cephas, then of the twelve : after that, he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James ; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am : and his grace which was bestowed upon me ~~was~~ not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ? But if there be no resurrection of the dead, then is Christ not risen : and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God ; because we have testified of God that he raised up Christ : whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised : and if Christ be not raised, your faith is vain : ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the firstfruits ; 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 de-

stroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour?

I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second

man is the Lord from heaven. As is the earthy, such are they also that are earthy : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I shew you a mystery ; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin ; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

### *The Old Year.*

[Psalm 90.]

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 labour 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 servants, 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.

### *Sabbath Morning.*

[Psalms 100 and 122.]

**MAKE** a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness : come before his presence with singing.

Know ye that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and bless his name.

For the Lord is good ; his mercy is everlasting ; and his truth endureth to all generations.

I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together : whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem : they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good.

*Songs in the Night.*

[Psalms 121, 124, 125, and 130.]

I WILL lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved : he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper ; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil : he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

If it had not been the Lord who was on our side, now may Israel say ; if it had not been the Lord who was on our side, when men rose up against us : then they had swallowed us up quick, when their wrath was kindled against us : then the waters had overwhelmed us, the stream had gone over our soul : then the proud waters had gone over our soul.

Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers : the snare is broken, and we are escaped.

Our help is in the name of the Lord, who made heaven and earth.

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

As the mountains are round about Jerusalem, 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.

Out of the depths have I cried unto thee, O Lord.

Lord, hear my voice : let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand ? But there is forgiveness with thee, that thou mayest be feared.

I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning : I say, more than they that watch for the morning. Let Israel hope in the Lord : for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.

*In Time of Trouble.*

[Psalm 86.]

Bow down thine ear, O Lord, hear me : for I am poor and needy. Preserve my soul ; for I am holy : O thou my God, save thy servant that trusteth in thee.

Be merciful unto me, O Lord : for I cry unto thee daily. Rejoice the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

For thou, Lord, art good, and ready to forgive ; and plenteous in mercy unto all them that call upon thee. Give ear, O Lord, unto my prayer ; and attend to the voice of my supplications. In the day of my trouble I will call upon thee : for thou wilt answer me.

Among the gods there is none like unto thee, O Lord ; neither are there any works like unto thy works. All nations whom thou hast made shall come and worship before thee, O Lord ; and shall glorify thy name. For thou art great, and doest wondrous things : thou art God alone.

Teach me thy way, O Lord ; I will walk in thy truth : unite my heart to fear thy name. I will praise thee, O Lord my God, with all my heart : and I will glorify thy name for evermore. For great is thy mercy toward me : and thou hast delivered my soul from the lowest hell.

O God, the proud are risen against me, and the assemblies of violent men have sought after my soul ; and have not set thee before them. But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

O turn unto me, and have mercy upon me ; give thy strength unto thy servant, and save the son of thine handmaid. Shew me a token for good ; that they which hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

### *A Prayer in Sorrow.*

[Psalm 28.]

Unto thee will I cry, O Lord my rock ; be not silent to me : lest, if thou be silent to me, I become like them that go down into the pit. Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.

Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts. Give them according to their deeds, and according to the wickedness of their endeavours : give them after the work of their hands ; render to them their desert. Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.

Blessed be the Lord, because he hath heard the voice of my supplications.

The Lord is my strength and my shield ; my heart trusted in him, and I am helped : therefore my heart greatly rejoiceth ; and with my song will I praise him. The Lord is their strength, and he is the saving strength of his anointed.

Save thy people, and bless thine inheritance : feed them also, and lift them up for ever.

*A Great Affliction.*

• [Lamentations, ch. 3.]

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. My flesh and my skin hath he made old ; he hath broken my bones. He hath builded against me, and compassed me with gall and travail. He hath set me in dark places, as they that be dead of old. He hath hedged me about, that I cannot get out ; he hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer.

He hath inclosed my ways with hewn stone, he hath made my paths crooked. He was unto me as a bear lying in wait, and as a lion in secret places. He hath turned aside my ways, and pulled me in pieces : he hath made me desolate. He hath bent his bow, and set me as a mark for the arrow, He hath caused the arrows of his quiver to enter into my reins.

I was a derision to all my people ; and their song all the day. He hath filled me with bitterness, he hath made me drunken with wormwood. He hath also broken my teeth with gravel stones, he hath covered me with ashes. 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.

### *A Psalm of Trust.*

[Psalm 40.]

I WAITED patiently for the Lord ; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God : many shall see it, and fear, and shall trust in the Lord.

Blessed is that man that maketh the Lord his trust ; and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward : they cannot be reckoned up in order unto thee : if I would declare and speak of them, they are more than can be numbered.

Sacrifice and offering thou didst not desire ; mine ears hast thou opened : burnt offering and sin offering hast thou not required. Then said I, Lo, I come : in the volume of the book it is written of me, I delight to do thy will, O my God : yea, thy law is within my heart.

I have preached righteousness in the great congregation :

lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart ; I have declared thy faithfulness and thy salvation : I have not concealed thy lovingkindness and thy truth from the great congregation.

Withhold not thou thy tender mercies from me, O Lord : let thy lovingkindness and thy truth continually preserve me. For innumerable evils have compassed me about : mine iniquities have taken hold upon me, so that I am not able to look up ; they are more than the hairs of mine head : therefore my heart faileth me.

Be pleased, O Lord, to deliver me : O Lord, make haste to help me. Let them be ashamed and confounded together that seek after my soul to destroy it ; let them be driven backward and put to shame that wish me evil. Let them be desolate for a reward of their shame that say unto me, Aha, aha. Let all those that seek thee rejoice and be glad in thee : let such as love thy salvation say continually, The Lord be magnified.

But I am poor and needy ; yet the Lord thinketh upon me : thou art my help and my deliverer ; make no tarrying, O my God.

*A Psalm of Hope.*

[Psalm 27.]

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 an host should encamp against me, mine 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 upon a rock.

And now shall mine 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 thine heart : wait, I say, on the Lord.

### *A Song of Deliverance.*

[Psalm 116.]

I LOVE the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

The sorrows of death compassed me, and the pains of hell gat hold upon me : I found trouble and sorrow. Then called I upon the name of the Lord ; O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous ; yea, our God is merciful. The Lord preserveth the simple : I was brought low, and he helped me. Return unto thy rest, O my soul ; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

I will walk before the Lord in the land of the living. I

believed, therefore have I spoken : I was greatly afflicted : I said in my haste, All men are liars.

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people.

Precious in the sight of the Lord is the death of his saints. O Lord, truly I am thy servant ; I am thy servant, and the son of thine handmaid : thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

*In Prosperity.*

[Psalm 16.]

PRESERVE me, O God : for in thee do I put my trust. O my soul, thou hast said unto the Lord, Thou art my Lord : my goodness extendeth not to thee ; but to the saints that are in the earth, and to the excellent, in whom is all my delight.

Their sorrows shall be multiplied that hasten after another god : their drink-offerings of blood will I not offer, nor take up their names into my lips.

The Lord is the portion of mine inheritance, and of my cup : thou maintainest my lot. The lines are fallen unto me in pleasant places ; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel : my reins also instruct me in the night seasons.

I have set the Lord always before me : because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in hope. For thou wilt not leave my soul in hell ; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life : in thy presence is fulness of joy ; at thy right hand there are pleasures for evermore.

*The Coming Glory.*

[Psalm 45.]

MY heart is inditing a good matter : I speak of the things which I have made touching the King : my tongue is the pen of a ready writer.

Thou art fairer than the children of men : grace is poured into thy lips : therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness ; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies ; whereby the people fall under thee.

Thy throne, O God, is for ever and ever : the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness : therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Kings' daughters were among thy honourable women : upon thy right hand did stand the queen in gold of Ophir.

Hearken, O daughter, and consider, and incline thine ear ; forget also thine own people, and thy father's house ; so shall the King greatly desire thy beauty : for he is thy Lord ; and worship thou him.

And the daughter of Tyre shall be there with a gift ; even the rich among the people shall intreat thy favour.

The King's daughter is all glorious within : her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework : the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought : they shall enter into the King's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations : therefore shall the people praise thee for ever and ever.

*The Coming Glory—Missionary Occasions.*

[Isaiah, ch. 54.]

SING, O barren, thou that didst not bear ; break forth into singing, and cry aloud, thou that didst not travail with child : for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations : spare not, lengthen thy cords, and strengthen thy stakes ; for thou shalt break forth on the right hand and on the left ; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

Fear not, for thou shalt not be ashamed : neither be thou confounded ; for thou shalt not be put to shame : for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband ; The Lord of hosts is his name ; and thy Redeemer the Holy One of Israel ; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

For a small moment have I forsaken thee ; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment ; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me : for as I have sworn that the waters of Noah should no more go over the earth ; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed ; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord ; and great shall be the peace of thy children.

In righteousness shalt thou be established : thou shalt be far from oppression ; for thou shalt not fear : and from terror ; for it shall not come near thee. Behold, they shall surely gather together, but not by me : whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work ; and I have created the waster to destroy.

No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

*The Coming Glory—Missionary Occasions*

[Isaiah, ch. 60.]

ARISE, shine ; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see : all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah ; all they from Sheba shall come : they shall bring gold and incense ; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee : they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Who are these that fly as a cloud, and as the doves to their windows ? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy

God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee : for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually ; they shall not be shut day nor night ; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish ; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious.

The sons also of them that afflicted thee shall come bending unto thee ; and all they that despised thee shall bow themselves down at the soles of thy feet ; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings : and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron : I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders ; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more the 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. 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.

Thy people also shall be all righteous : they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation : I the Lord will hasten it in his time.





## PART II.

### FAMILY PRAYERS.

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*"Let prayer be the key of the morning and the bolt of the evening."*

**A**LMIGHTY God, who givest us grace with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

## The Lord's Prayer.

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**O**UR Father, who art in heaven, Hallowed be thy Name.  
Thy kingdom come. Thy will be done on earth, As it  
is in heaven. Give us this day our daily bread. And forgive  
us our trespasses, As we forgive those who trespass against  
us. And lead us not into temptation; But deliver us from  
evil: For thine is the kingdom, and the power, and the glory,  
for ever and ever. *Amen.*

## MORNING PRAYERS.

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*For Responsive Use. I.*

ALMIGHTY and everlasting God, in whom we live and move and have our being ; we, Thy needy creatures, render Thee our humble praises for Thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. To Thy watchful providence we owe it,\* (that no disturbance hath come nigh us or our dwelling ; but that we are brought in safety to the beginning of this day.) For these Thy mercies we bless and magnify Thy glorious name ; humbly beseeching Thee to accept this our morning sacrifice of praise and thanksgiving ; for His sake who lay down in the grave, and rose again for us, Thy Son our Saviour Jesus Christ. Amen.

AND, since it is of Thy mercy, O gracious Father, that another day is added to our lives ; we here dedicate both our souls and our bodies to Thee and Thy service, in a sober, righteous, and godly life ; in which resolution do Thou, O merciful God, confirm and strengthen us ; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen.

BUT, O God, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily

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\* *When any disturbances of any kind befall a family, instead of this, say, that notwithstanding our dangers, we are brought in safety to the beginning of this day.*

meet with ; we humbly beseech Thee to have compassion on our infirmities, and to give us the constant assistance of Thy Holy Spirit ; that we may be effectually restrained from sin, and excited to our duty. Imprint upon our hearts such a dread of Thy judgments, and such a grateful sense of Thy goodness to us, as may make us both afraid and ashamed to offend Thee. And, above all, keep in our minds a lively remembrance of that great day, in which we must give a strict account of our thoughts, words, and actions ; and according to the works done in the body, be eternally rewarded or punished, by Him whom Thou hast appointed the Judge of quick and dead, Thy Son Jesus Christ our Lord. Amen.

In particular, we implore Thy grace and protection for the ensuing day. Keep us temperate in our meats and drinks, and diligent in our several callings. Grant us patience under any afflictions Thou shalt see fit to lay on us, and minds always contented with our present condition. Give us grace to be just and upright in all our dealings ; quiet and peaceable ; full of compassion ; and ready to do good to all men, according to our abilities and opportunities. Direct us in all our ways,\* (and prosper the works of our hands in the business of our several stations.) Defend us from all dangers and adversities ; and be graciously pleased to take us, and all things belonging to us, under Thy fatherly care and protection. These things, and whatever else Thou shalt see necessary and convenient to us, we humbly beg, through the merits and mediation of Thy Son Jesus Christ our Lord and Saviour. Amen.

[Here may be inserted any of the short prayers for SPECIAL OCCASIONS, pp. 412-431.]

THE grace of our Lord Jesus Christ, and the love of God,

*\* On Sunday morning, instead of this, say, and let Thy Holy Spirit accompany us to the place of Thy public worship, making us serious and attentive, and raising our minds from the thoughts of this world to the consideration of the next, that we may fervently join in the prayers and praises of Thy Church, and listen to our duty with honest hearts, in order to practise it.*

and the fellowship of the Holy Ghost, be with us all evermore. Amen.

*For Responsive Use. II.*

O LORD, our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day ; defend us in the same with Thy almighty power ; and grant that this day we fall into no sin, neither run into any kind of danger ; but that all our doings may be ordered by Thy governance, to do always that is righteous in Thy sight ; through Jesus Christ our Lord. Amen.

ALMIGHTY and most merciful Father, we have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done ; and we have done those things which we ought not to have done ; and there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent ; according to Thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous, and sober life, to the glory of Thy holy name. Amen.

WE humbly beseech Thee, O Father, mercifully to look upon our infirmities ; and for the glory of Thy name turn from us all those evils that we most righteously have deserved ; and grant that in all our troubles we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory ; through Jesus Christ our Lord. Amen.

O God, from whom all holy desires, all good counsels, and all just works do proceed ; give unto Thy servants that peace which the world cannot give ; that both our hearts may be set to obey Thy commandments, and also that by

Thee we being defended from the fear of our enemies may pass our time in rest and quietness ; through the merits of Jesus Christ our Saviour. Amen.

ALMIGHTY God, Father of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men. We bless Thee for our creation, preservation, and all the blessings of this life ; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we show forth Thy praise, not only with our lips, but in our lives ; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days ; through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.

[Here insert any of the following prayers, as occasion may require.]

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking ; we beseech Thee to have compassion upon our infirmities ; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord. Amen.

[Here may be inserted any of the short prayers for SPECIAL OCCASIONS, pp. 412-431.]

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all, evermore. Amen.

*Sunday Morning. I.*

It is good for us, O Lord, that Thou hast cast this island in the stream, and builded the Sabbath all around wherein we



stand and are secure. No sound of secular occupation disturbs us ; we are at rest. And we lift up our unwonted thoughts into themes which the week disallows, and have leisure of meditation, and can draw very near to Thee and abide under the shadow of Thy wing. Now we are no longer chafed and fretted by care ; no longer heated by rivalries one with another ; we can look out as from a window, and see the storm of worldly things out of which we have come, and pass judgment upon them, and measure again our thoughts and our joys—yea, search into the deep places of our heart and know our own selves before Thee.

Thou, O God, canst quiet the quaking heart as easily as Thou dost the storm and the rushings of the waves. We beseech Thee to take to Thyself to-day the unquiet, the disturbed, those that suffer in mind, and speak those words of consolation to them which they need ; for Thou knowest who suffer from long depression, who suffer from the vexatious burdens of secular things ; Thou knowest who seem to themselves unfortunate in life, cast out, neglected—those whose purposes are crossed, and whose very aims and ends of life seem to them subverted. Thou canst make them feel that they are dear to Thee, and that they possess Thee—that in Thee they have all joy and all wealth. We beseech Thee that Thou wilt draw near to those that are in trouble, that they may not be alarmed by it, nor think that any strange thing hath surprised them. May they behold themselves initiated by their sorrow into the true brotherhood of the great human family ; may they perceive that they are united to Christ, the Head of men and the Captain of salvation, made perfect through suffering ; and may they rejoice to have suffering, if through its ministration they may learn more and more of faith, of patience, of hope, of submission, and of love.

We pray that Thou wilt deliver us from worldly-mindedness. Keep us from growing sordid under those duties which we must needs perform. May we watch our thoughts, lest we should grow selfish by prosperity. May we walk humbly before God, and not fail to recognize that spiritual connection between Thy blessing and our success ; and so

may we desire every day to go back from all our outgoings, all our blossomings, and fruit-bearings, to Thee that art the root from which we spring.

O Lord God, we pray that Thou wilt bless the young ; [those that have been consecrated by their parents in this household.] We pray also for other households ; may we love each other's children ; may we have sympathy in the care and burden of their rearing, and help each other. We beseech Thee that those who have received the sacred symbol of consecration in public may not forget what faith their parents have for them ; and, as they grow up to years of discretion, may they enter into the blessedness and treasure of Christian knowledge and of Christian life, and become themselves the recipients by faith of the Spirit of God.

Grant that we may be held back from all malign and passionate influences, that we may be conscientious and earnest, yet full of love. May we forget no truths in our zeal for any truth ; may we understand the whole will of God, and be kept in the very spirit of Christ, and do our Master's work in our Master's spirit. For Christ's sake. Amen.

*Sunday Morning. II.*

FATHER of lights, who wakenest the eyes of men to look upon the dayspring that makes all things new, we praise Thy care over us through the silent watches, and hail with thanksgiving the freshness of the morning.

O Thou, by whose mercy we have all been spared through the week that is past, Thy children draw nigh to worship Thee with gladness on the festival of our Saviour's resurrection. It is the day which Thou hast made : assist us to rejoice in it and be glad.

Be pleased, O Lord, to give testimony this day to the Word of Thy grace. Anoint the lips of Thy ministers. Open the ears of all who hear, and turn their hearts. Over the whole earth let the gospel of mercy run and have free course. Set at liberty the bondmen of sin. Let the feet of such as go astray in error or in doubt be turned into the way

of truth. Let careless souls be aroused and the hard be melted. For every sower of the seed of life we beg Thy blessing, which giveth increase. Animate and direct in their sacred office all pastors, missionaries, and Sunday-school teachers. Lend to every one who speaks for Jesus courage and ardour, wisdom and hopefulness ; that the glory of His cross may be spread abroad in every place.

Consider, we entreat Thee, the wants of such as through sickness or domestic duty are withheld from public worship. Vouchsafe them access to Thy throne of mercy, and may Thy Spirit be their guest. Assuage the anxiety of those who watch beside the sick or dying. Help all who nurse little children to bear with them in gentleness. Comfort the bed-ridden and the aged. Forsake not Thy servants who are old and grayhaired, but cheer their failing hearts with the prospect of a brighter home. Enable all who are called in the needful service of others to sacrifice a portion of their day of rest to do it cheerfully in the spirit of love ; and do Thou Thyself compensate them for the sacrifice by the rich treasures of Thy grace.

The Lord be pleased to listen to the voice of these our supplications ! The Lord cause all labour which is done for Christ our King to be our delight, and all rest to be wearisome which is not rest in Him ! The Lord grant that what things are pleasing unto Him we may ardently desire and fully attain ! The Lord lift up the light of His countenance upon us all this day, and bless His whole Church with peace. Through the Name of Thine only Son Jesus Christ, our Saviour. Amen.

### *Sunday Morning. III.*

WE bless Thee with lowly hearts, O Lord, because Thou hast spared us to enter once more upon Thy day of rest wherein Thou art wont to pour out blessings abundantly upon Thy children. Shed down on us, we entreat Thee, the promised Holy Ghost. Visit and revive our weary spirits. Grant us a godly sorrow for sin, wholesome knowl-

edge of our own defects, and hearty desire after spiritual benefits. Admit us this day, with all Thy Christian worshippers, to the bliss of forgiveness and the fellowship of the saints. Reveal to us, as to Thy whole Church, the glory of Thy love in the face of Jesus Christ. May this day of privilege assist each one of us to live the new life of faith in the Son of God and of obedience to Thy holy will. Refresh us with Thy grace, and bring forth in us all the sweet and profitable fruits of good living, through the indwelling of Thy Holy Spirit.

Let Thy Word, O Father, which Thou hast given for the healing of the nations, be published far and near this day. Touch with fire the lips of Thy messengers. Open to Thy message the hearts of those that hear. Draw the wistful, the wandering, and the weary within Thy fold. Comfort all penitents with the assurance of pardon. Sprinkle the guilty who confess their faults with the blood of cleansing. Carry in Thy bosom, safe from harm, the young and tender. Grant that they may constantly escape the rough trials of life and the malice of their spiritual foe. Bless for them to-day the lessons of the Church, of the home, and of the school, that, being nurtured in Thy doctrine, they may be trained for Thy service.

Let the sick, and such as by reason of needful duty at home cannot attend Thy house of prayer, be mercifully assisted to raise their affections unto Thyself, while in private they wait upon Thy blessing. Deny them not the welcome refreshment of Thy Word. Withhold not from them the helpful influence of Thy Spirit. But upon them and upon us all, and upon Thy Church universal, redeemed unto Thy praise, be grace, mercy, and peace, for Jesus' sake. Amen.

*Sunday Morning. IV.*

O God, the Holy Ghost, the Lord, and Giver of Life, Spirit of purity and grace, descend upon us as we keep Thy feast to-day. Lighten our darkness with the bright beams of heavenly truth. Take of the things of Christ and show them

unto us, and guide our feet into the way of peace. We are ignorant and helpless. We know not how to serve Thee as we ought. We cannot serve Thee as we would. Come Thou and aid us, blessed Spirit.

O strong and gentle Comforter, abide with us a constant guest. Make us better than we are. Fill us with pity for the sins of others, and with sincere penitence for our own. Teach us to reverence holy things, and holy places, and holy names ; and above all, to love, honour, and adore Thee, the Holy One.

Ripen in our daily lives Thy blessed fruits—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance : so shall we become, day by day, more and more like Jesus, until we see Him as He is, and be changed into His perfect likeness.

Hear us and help us, O blessed Spirit, whom with the Father and the Son together we worship and glorify as one God, world without end. Amen.

### *Monday Morning. I.*

O LORD, we thank Thee for the tender care with which Thou hast watched over us during the hours of sleep, and for the comfort and health in which we arise this morning.

Help us to carry into the busy hours of the week all the holy impressions and resolutions of Thy day. Grant us grace to pursue our secular calling in a Christian spirit. May our most trivial occupations be ennobled by the principles of the gospel of Christ ; may all our works be sanctified by the Word of God and prayer. May we honour Thee by the uprightness and integrity of our conduct, by the unselfishness and generosity of our spirit, and by our endeavour in all things to obey the law of Christ. May we not covet the wealth of this world, but desire to employ whatever we gain for the good of those who are dear to us, and for the service of our Lord. Whilst not slothful in business, may we be fervent in spirit, serving the Lord. Whether we eat or drink, or whatever we do, may we do all for the glory of God.

And, Father, we pray that in our home life we may act worthily of Thee. May we be ever conscious of the presence of our Lord, and seek to manifest His spirit. May we be gentle and forbearing toward each other, and faithful in rendering to all in the household their respective dues. May we minister to one another's welfare, and guard against selfishness in thought and word and deed. Save us from luxury and display, from pride and vainglory, from the snares of ambition and the desire of human applause, and help us to walk humbly with our God. May those who are young, especially, learn to value everything according to its tendency to make them just and pure and good. May they become truly wise through the teaching of Thine Holy Spirit.

At all times we are exposed to temptation, and in the excitement and absorption of business we are liable to forget our danger. Let us not be off our guard this day. Suffer us to run into no sin, but keep us in all our ways. May we be in the fear of the Lord all the day long, and may the remembrance of Thy presence be our strength.

O most merciful Father, we pray Thee to forgive all our sins, and to preserve us by Thy mighty power through faith unto salvation. We pray for all blessings through Jesus Christ our Lord. Amen.

*Monday Morning. II.*

O LORD, who art good and ready to forgive, and plenteous in mercy unto all them that call upon Thee, we thank Thee that our days are not passed away in Thy wrath. We are not consumed by Thine anger, but we are made glad by Thy love. Thou art gracious to us and full of compassion, our refuge in time of trouble, our strength and our song.

Help us to remember through this week the vows which we uttered yesterday, and the resolutions which we formed to keep Thy commandments. Suffer us not to be carried away from Thee by the returning tide of our common life. May the vision of Thy glory remain with us, undimmed by the mists and clouds of unbelief and sin. Do Thou in Thy

great mercy remember our prayers even when we forget them. Leave us not to ourselves : our trust is in Thee.

If any great sorrow should fall upon us, let not our faith in Thy goodness be shaken. If we require chastisement for our own sins, may we remember that whom the Lord loveth He chasteneth ; and if we suffer through the sins of others, may we take it patiently, knowing that Thou hast laid on Christ the sins of us all.

Watch over those whom we love, and keep them in Thy ways. Be with them on sea or on land ; and whether they be near to us or far away, may they all dwell in Thee.

Bless all Christian people, and may they all live under the constant control of Thy great love for them, and may they be saved from the perils which beset them in this world by their hope of eternal glory.

Hear us, O Lord, and have mercy upon us, for Christ's sake. Amen.

### *Monday Morning. III.*

O God, Thou art our God ; early will we seek Thee. Because Thy lovingkindness is better than life, therefore our lips shall praise Thee.

We bless Thee that Thou hast been about us by night as a shade upon our right hand, so that, spared by Thy providence, our eyes awake to greet the new day. We thank Thee for strength restored through sleep, and for the spiritual refreshment which we yesterday enjoyed as we thought of Thy lovingkindness in the midst of Thy temple.

Now, Lord, that we enter upon our every-day duties, assist us to perform our vows. Our desire is to devote every hour of the day and every talent we possess to the service of Him who purchased us with His own blood. We are not our own. Thine we are, and Thee would we serve. Suffer no gift of Thine to lie unused, or to be misspent in the service of sin. May we bring forth fruit unto holiness, that the end may be life everlasting.

Defend us, great Captain of our salvation, against the errors which mislead us, the snares which beset us, and the

foes that waylay our steps as Christian pilgrims. Give us a clear eye to see the path of duty, and confidence to know that it will prove the path of safety. May self-interest never tempt us aside from what integrity requires ; nor the dread of consequences make our hand falter in doing what is right. Grant us a brave, patient, and hopeful temper ; that whatever trouble may befall, we may seek before everything else the kingdom of God and His righteousness.

O God, we beg of Thee an open hand and a generous heart. Keep our ears from hearing scandal, and our tongue from bearing tales. Cause us to delight in the prosperity of our fellow-men, and in their adversity to succour them cheerfully. For ourselves we ask neither poverty nor riches, but that Thou wouldest choose our inheritance for us, and teach us to meet all changes of fortune with a placid mind. Shouldst Thou darken our home with loss or fear of change, Lord, help us to resign with submission what we have enjoyed with temperance. Spare us to one another's love, we humbly pray Thee. Let life and health be prolonged ; but if Thy wisdom see good to afflict us, hold us back from murmuring, and instruct us how to say, " Thy will be done ! "

These, and all other needful mercies, we beg for the sake of Thine only-begotten Son our Saviour Jesus Christ. Amen.

*Monday Morning. IV.*

MERCIFUL God and Father, who hast afforded us the protection of Thy hand during the night ; we lift up our souls to Thee in praise and thankfulness, and devote ourselves afresh to Thy service in the prospect of a new day. We have loved the habitation of Thy house and the place where Thine honour dwelleth ; we have drawn near to Thee in the worship of Thy Church ; and now we beseech Thee to go with us into the engagements of the world. Let the influence of praise and prayer, of song and sacrament, be seen in the purity of our lives. May our conversation be such as becometh the gospel. May the thoughts and exercises, the



enjoyments and resolves of the first day of the week, give an elevation and beauty to all the rest.

We pray not to be taken out of the world, but to be preserved from the evil. May we be blameless, as the sons of God; without rebuke in the midst of a crooked and perverse nation.

Cleanse us from secret faults; keep us back from presumptuous sins. Strengthen us if tempted, that we may successfully resist; guide us if perplexed, that in judgment or purpose we may not err. Help us so to live, day by day, that night by night we may hope for Thy fatherly forgiveness and Thy favourable acceptance of our imperfect obedience.

Bless all with whom we may this day come in contact, and preserve us from everything, in word or act, by which the weakest might be offended. Let our very unconscious and undesigned influence be always beneficial. While our hands are busy with the labour allotted to them, may our hearts be occasionally lifted up in devout aspirations, and all we do be done unto Thee through the underlying action of religious faith.

Happy are the men who fear Thee always, and who walk all the day in the light of Thy countenance. Fill us, O Lord, with this holy fear; shed upon us this Divine light. Guide us by Thy counsel, and afterwards receive us to glory. When the toils and perils of this mortal life come to an end, may we be admitted to Thy blessed rest, through the mercy and the merit of our Redeemer and Lord, to whom be glory for ever. Amen.

*First Day.*

O God, our heavenly Father, by whose love all creatures are made blessed, we give thanks for all that makes Thee known to us, and bless Thy name for every gift of Thine; for our parents and teachers, companions and friends; for our homes and our work, and all that makes us happy. We bless Thee for Thy tender care; for Thine eye upon us by day and by night; for Thy Holy Spirit in our hearts; for Thy correction when we err, and Thy forgiveness when we

repent ; and for the Saviour who turns us from evil ways to Thy holy and blessed service. We pray Thee for a pure heart and a right spirit, that we may do that which is pleasing unto Thee. Make us careful not to offend in thought, or word, or deed. May we speak the truth always and love it for ever. As we grow in years may we grow in wisdom, and in favour with God and man. When we sin, do Thou forgive us ; when we repent, do Thou restore us. When we wander, bring us back ; and when we are careless, O Lord, do Thou correct us. Breathe into our souls, O heavenly Father, the love of whatsoever is true, and beautiful, and good. May we fear to be unfaithful, and have no other fear. Forgive us all our sins, and keep us from sinning again. Help us to remember that we are Thy children, and belong to Thee. Enable us to love others as Thou hast loved us. Make us generous and kind to all, faithful in duty, truthful in speech, and sweet in temper. Enlighten our minds that we may know Thee, inspire our hearts that we may love Thee, and guide our wills that we may serve Thee for ever. Make us children of the light and of the day ; upright, simple, free from guile. Make us faithful and cheerful, just and kind to all. May we help and not hinder each other in the knowledge of Thee, and in the doing of Thy will. Bless our neighbours and friends with the like gift of Thy heavenly grace, and so direct our paths and inspire our lives that we may all at last inherit that kingdom which Thou hast prepared for them that love Thee ; through Jesus Christ our Lord. Amen.

*Second Day.*

ALMIGHTY God, we bless Thee for the rest of another night, and that we awake this day in life, and in so much health and enjoyment. We beseech Thee to shine upon us, and teach us how to spend the coming day. May all we do be done honestly and faithfully. Preserve and deepen our trust in Thee and in Thy providence. Increase our confidence in Thy love, wisdom, and justice ; that so we may not live without God in the world. Whatsoever our hands find

to do may we do it with our might. May we begin our labour modestly and continue it in self-forgetfulness. Deliver us from all weakness, and fearfulness, from want of purpose or misgiving. Grant us simplicity and earnestness in our ways ; and whether we succeed in our purposes or fail, may we be upright in heart before Thee. Preserve us this day from all sloth and idleness, and from the misuse of what Thou hast intrusted to our care ; and forasmuch as the business of this life is apt to steal our hearts from Thee, give us grace to remember that we have a Master in heaven, and to live as seeing Him who is invisible. In our temptations guard us, and in all difficulty uphold us. Thou hast taught us not to think of ourselves only, but also of the wants of others, and we remember before Thee all who are burdened and oppressed ; those whose hopes have been crushed, and whose purposes are overthrown. We remember all who are afflicted by poverty, or worn down by illness ; the weary and the heavy laden ; those who are enduring wrong, or suffering for righteousness' sake ; those also who are in darkness or despair. And we commend unto Thee, O Thou Father of our spirits, those who are about to depart this life, beseeching Thee to grant unto them the spirit of tranquillity and trustfulness. May they put their hope in Thee ; and, having passed through the valley of the shadow of peace, may they enter into the rest that remaineth for the people of God.

*Third Day.*

O LORD GOD, Thou art our refuge and our hope : on Thee alone we rest : for we find all to be weak and insufficient but Thee. Many friends cannot profit, nor strong helpers assist, nor prudent counsellors advise, nor the books of the learned afford comfort, nor any precious substance deliver, nor any place give shelter, unless Thou Thyself doth assist, strengthen, console, instruct, and guard us.

To Thee, therefore, do we lift up our eyes ; in Thee, our God, the Father of mercies, do we put our trust. Bless and sanctify our souls, that they may become the holy habita-

tion, and the seat of Thine eternal glory ; and let nothing be found in us displeasing in Thy sight. Protect us and keep us amidst all dangers ; and, accompanying us by Thy grace, direct us along the way of peace to Thine everlasting home. Amen.

*Fourth Day.*

O LORD Almighty, who art merciful and gracious, long-suffering and of great goodness, we approach Thee as the God of mercy, imploring Thee to hear these our prayers, and to pardon the multitude of our sins, for the sake of Jesus Christ. Day after day we add to the number of our transgressions ; every night we have the sins of the preceding day to repent of ; and every morning we have reason to fear lest we should again yield to temptation, and return to our former iniquities. O Lord, put Thy spirit into all our hearts ; that we, being made pure and holy in our secret thoughts, may not fail to perform all that is good and acceptable in Thy sight.

Dispose each of us on this day habitually to employ our several faculties in Thy service. While we pursue the various duties of our calling, may we have a single eye to Thy glory ; and may we undertake no employment on which we cannot hope for Thy blessing. May no spirit of self-indulgence, no love of ease, no dread of opposition, no fear of shame, prevent our laying out our lives heartily in Thy service. Make us willing to deny ourselves, that we may live unto Thee. Teach us to enter into the spirit of those Christians and Apostles of old, who counted not their lives dear unto themselves, so that they might finish their course with joy. Grant unto every member of this family Thy peace, and all Thy heavenly consolations ; and make us to be of one heart and one mind, praising Thee for Thy mercies, praying to Thee for Thy grace, and uniting in the confession of our daily sins before Thee.

Establish us in Thy faith, and fear, and love ; and enlighten us, that we may understand Thy whole will concerning us. Where we mistake, have pity on our errors ; and if

we have wandered from the right way, do Thou in mercy bring us back. Lead us, O Lord, into the paths of righteousness and peace. May we watch our hearts, and bridle our tongues, and govern our tempers. May we be ready to forgive, even as we hope to be forgiven. May we be steadfast and immovable, always abounding in the work of the Lord, knowing that our labour shall not be in vain in the Lord.

We now commit ourselves to Thee for this day ; help us to live according to these our prayers ; and thus may we be prepared for Thy heavenly kingdom ; we ask it for our Saviour's sake. Amen.

*Fifth Day.*

OUR Father, we thank Thee for Thy protection during the night that is past, and ask Thy blessing on the day that is to come.

Grant us the sense of Thy presence to cheer, and Thy light to direct us, and give us strength for Thy services. And yet more, Father, give us Thine own help and blessing in our sorrows, our faintness, our failure and sin. Thou knowest that we cannot bear our burdens alone. We are only little children, and the world seems very dark to us, and our path very hard if we are alone. But we are Thy little children ; and so we know we can come to our Father, to ask Thee to help us, and enliven us, and strengthen us, and give us hope. We are not ashamed of our tears, for our Lord has wept with us. We do not ask Thee to take away our sorrow, for He was made perfect through suffering ; but we do ask Thee to be with us as Thou wert with Him, our Father, close to Thy little ones, even as He has promised us. Amen.

*Sixth Day.*

ALMIGHTY Father, unto whom all souls belong, we come as Thy children, to worship Thee and give Thee thanks.

We know not what a day may bring forth : we only know that the hour for serving Thee is always present, and that now is the accepted time. Encourage in us, we beseech Thee, every good resolve, and strengthen us to do the right. Give us grace to overcome the sin that doth so easily beset us. Let no unhallowed words pollute the tongues which Thou hast made to praise and bless Thee ; no evil action defile the bodies which Thou hast taught us are the temples of the Holy Ghost. From idleness and carelessness, from vanity and a too great love of praise, from evil thoughts and angry words, deliver and save us, O Lord, our God. Help us to render Thee a loving service with a willing mind. May we rejoice to do what Thou wouldst have us to do, and may it be done heartily as to the Lord and not to men. Let Thy loving-kindness lead us forth into the paths of righteousness ; and do Thou keep our feet in the way of peace : through Jesus Christ our Saviour. Amen.

*Seventh Day.*

O God, the Father Almighty, Maker of heaven and earth, grant unto us evermore Thy strengthening grace, that we may glorify Thee with our bodies and our spirits, which are Thine. Enable us in everything to submit ourselves to Thy holy will. Help us to keep back nothing from Thee, but to bring all our secret sins into the clear light of Thy presence. And do Thou so draw us to Thyself by the power of Thy great love, that we may count nothing dear that Thou hatest, nor anything hard which Thou dost command. Hide us, Lord, under the shadow of Thy wings from the enemy who would seek our souls. Thine by creation, Thine by redemption, Thine by the call of Thy Holy Spirit, may we be Thine also by the choice of our own hearts. Oh, bring our every wish and our every thought into captivity to the obedience of Christ. From strong and sudden temptation, from pride and selfishness, from hatred, malice, and envy, from falsehood and hypocrisy, from irreverent thoughts and careless words, from hindering others in good or tempting them

to evil, deliver and save us, O Lord our God. We ask it in the name of Him who was tempted like as we are, and who can be touched with the feeling of our infirmities, Thy Son our Saviour Jesus Christ. Amen.

*Eighth Day.*

WE bless Thee, O holy and blessed Father, that our household hath once more been preserved to meet in health before Thy face, and to approach with the voice of thanksgiving Thy throne of mercy.

We pray Thee of Thy grace, O bountiful Father, to accompany us into the duties of this day with Thy helpful and guardian presence. Defend us against every spiritual adversary, and grant us deliverance out of every temptation. Various are our several duties : in all of them be Thou our strength. Manifold are the sins to which we are prone ; from all of them do Thou set us free. Save us, each one, from murmuring against our lot, from grieving at our neighbour's welfare, from waste of time or forgetfulness of eternity, from excessive indulgence in earthly pleasure, and from excessive anxiety for the wants of to-morrow. May we not be slothful in our business, but fervent in spirit, serving Thee the Lord.

Most humbly we entreat Thee with Thy favor to regard our neighbours, relatives, and friends. May all who come into contact with us both give and receive profit from our mutual intercourse. Prosper this community—its industries and its people. Let pure and undefiled religion prevail among all classes. Instruct the rich how to be humble and to shun, luxurious display. May they never abuse the influence Thou hast given them. Help the poor to be content, thrifty, and diligent. Unite all ranks in concord and mutual interest, that so the common weal may be advanced. Defend our native land. Bless our President, and guide in wisdom and justice every one who is set in any office of authority or public trust. Turn wars into peace all the world over, and let the nations learn to dwell together in amity. Succour the de-

fenceless and the destitute. Be the avenger of all that are oppressed, and a judge of the widow in Thy holy habitation. Let the righteous give thanks at the remembrance of Thy holiness. Yea, let all the earth make a joyful noise unto Thee, O Lord.

These, with all other blessings, be pleased to grant of Thy boundless mercy unto us, and to all men, through the merits of Thy dear Son our Advocate. Amen.

*Ninth Day.*

OUR God, who turnest the shadow of night into morning ; who makest night and day, darkness and light, and lightenest our eyes, that they sleep not in death ; who deliverest us from terror by night, and from pestilence that slayeth at noonday, making the outgoings of morning and evening to praise Thee ; we laid down and slept, and our sleep was sweet ; we rose again, for the Lord sustained us.

Lord, make us children of light, to walk honestly as in the day, and keep us this day without sin. Thou who upholdest the weak, and liftest the fallen, let us not be hardened in provocation, or in deceitfulness of sin. From all peril and snare of evil, from sickness of body, and stain of soul, be our Defender this day, and ever.

Show us, O Lord, the way we should walk in ; teach us to do the thing that pleaseth Thee, for Thou art our God ; lead us forth into the land of righteousness, for Thou art our Defender.

Remove from us foolish thoughts, and turn away our eyes from vanity ; let our eyes look on the thing that is upright, and our steps be straightforward.

Let not our ears be quick to evil sound, but be open to the instruction of Thy oracles.

Let our speech be out of the abundance of a good heart, far from anger and railing, holy and reverent.

Let us do some work, which may be accepted in Thy mercy, though unworthy in Thy pure sight.

Gather with us for good all that belong to us, kindred and



friends, connections and poor neighbours : send Thy blessing upon all, and put strife afar from us.

Guard us from evil in soul and body ; guard us from falling, and present us without spot, in the presence of Thy holiness, as Thou lookest on Thy redeemed. Lord, to Thee we commit our going out and our coming in this day ; prosper Thy servants, as Thou wilt, and grant us mercy. For Thy mercies' sake. Amen.

*Tenth Day.*

ALMIGHTY GOD, who by wisdom hast founded the earth, blessed be Thou that with Thy Word Thou upholdest all things which Thou hast made. By Thee the ends of the world are made joyful ; and those who are afar off upon the sea do put their trust in Thee. Praise waiteth for Thee, O God, in Zion, and unto Thee shall the vow be performed.

We praise Thee, Lord, that Thou dost clothe with beauty the grass of the field, and the lilies that spin not. Oh, do Thou much more consider us whom Thou hast made for Thyself, and provide this day for all our necessities. Feed us with food convenient for us ; and satisfy our souls with the fatness of Thy house, even with that Bread of Life which came down from heaven.

We beseech Thee to visit the earth and water it. Bless the springing thereof ; and grant to every land such fruitful seasons, according to Thy covenant of old, that the hearts of all men may be filled with food and gladness. Open, Lord, Thy hand, and satisfy the desire of every living thing.

This day, O God, Thy servants go forth in Thy name to their work and to their labour until the evening. Lend us prudence and good success, we pray Thee. Grant that blessing of Thine which maketh rich, with which Thou addrest no sorrow. Suffer not our toil to be stained by dishonesty, or degraded through the selfish pursuit of gain. But assist us to seek in all our business the welfare of others, the service of our generation, and Thy glory, who hast set us in our several callings.

We pray for all classes of our neighbours among whom we dwell ; for every lawful industry and useful art ; for those who till the soil, and for such as sail the seas ; for the rich, that they be not high-minded, and for the poor, that they may learn contentment. May peace and plenty, justice and sobriety, devotion and charity, dwell in our land for all generations.

Unite us as a household in Christian concord and mutual helpfulness. Counsel the unwary and inexperienced among us. Sustain the anxious, on whom falls the burden of the day. Prepare the minds of Thy servants who grow weary by reason of length of days, for that rest which Thou hast promised. And may the God of peace be with us all, for Jesus' sake. Amen.

*Eleventh Day.*

THOU who art the only sin-bearer and the burden-bearer of the world, unto Thee, O Christ of God, the Anointed One, perfected through suffering, and still bearing the cross for all humanity, we come this morning, and unto Thee we bring our burdens and our sins ; the sorrows that are laid upon us ; the griefs that are wrought in us ; the remorse that comes out of the past to haunt ; the fears that come out of the future to terrify. What can we bring to Thee, O God of Love, that is our own if we do not bring our burdens ? All the riches that we have are Thy gifts to us. All the fruits of the earth, all the more blessed fruits of friendship, all the clusters of love that hang in our households, all that makes earth radiant, these are Thy gifts to us, and if we bring them back to Thee we give Thee but Thine own. But our sorrows, our burdens are a part of ourselves, and these we bring to Thee, for Thou dost delight to serve now as when on earth Thou didst show Thyself Lord and Master by doing for others who could do nothing for Thee in return. By the largeness of Thy service Thou didst prove Thy supremacy. And now we would draw near to Thee in our sins and in our wants, O God, and ask Thy help. Forgive, we beseech Thee, all our sins ; blot them out, not only

from the book of Thy remembrance, but from our lives. Cleanse us from the sins of pride, of vanity, of ambition, of selfishness, and of worldliness. All unworthiness sweep away from us, banish from us all earthiness by Thy heavenly presence. Drive out the darkness by Thy light, the sin by Thy righteousness. We do not ask Thee to take the burdens from us, but to teach us how to bear them ; and make us strong through bearing them. May we know how to be profited by them. May the tears that bedew our eyes not be in vain. If sorrows plough deep furrows in our hearts may they not plough in vain. May we be made perfect through suffering. May we learn patience and gentleness and courage and fidelity and heroism, and above all may we learn godliness and devout and humble trust in Thee. We welcome storms if they but bring us nearer the desired haven. We welcome the darkness, so it brings us nearer to Thee, the everlasting light.

Our Father, God, provide for all our wants. Every want of the soul is a prophet that comes from Thee bidding us seek Thee. Because we are needy we come to Thee that Thou mayst fill our emptiness with Thy fulness. May we not be satisfied with earth and with the joys which we now possess ; but may we ever be hastening on to that larger, richer, fuller provision for the soul's happiness which Thy love provides. May we follow on if so be that we may apprehend that for which also we are apprehended by Christ Jesus. As we grow in grace may we grow in the apprehension of what is that grace and knowledge of the Lord Jesus Christ into which we may finally come.

Comfort those that mourn ; lift up those that are fallen down ; strengthen the weak ; guide the perplexed ; illumine those that are in darkness ; be all and in all to all Thy children ; sanctify, bless and save us, and to Thy name, Father, Son, and Spirit, will we give praise and glory for ever. Amen.

### *Twelfth Day.*

OUR Father in heaven, we thank Thee for the return of this morning, and for the renewal of our daily blessings.

We love to feel that we are always surrounded by Thee, and that the blessings of each day are the gift of Thy providence. We love to feel that Thou art coming to us in the joy and freshness of the morning, in the serenity and peace of the evening, in the love of our loved ones, in the happiness of our home, in the discipline of daily experience, and in all things which make us glad, and strong, and heavenly-minded. And now, before entering upon the labours and trials of this day, we meet together that we may think how real and earnest life should be ; how innocently and actively we should enter into it, and how much we need Thy guidance, even when we cannot think of Thee. O Lord, how often have we felt that we would be more obedient to Thy commands ! How often have we said within ourselves, " This day we will not sin ; we will be kind, and just, and patient, and affectionate all day, and lie down at night without a regretful memory !" But alas ! as the excitements of duty or pleasure come upon us, we grow anxious and restless, or forgetful and frivolous, and find at the close of the day that we are careful and troubled about many things, and that we have not yet found that " good part " which cannot be taken away from us. Our heavenly Father, we now come to Thee with no confidence in our own strength, and pray that Thou wilt help us. Let Thy grace be sufficient for us. Come to us many times this day, in holy thought and reverent feeling, and thus keep us near Thee, even in our forgetfulness. May all that is beautiful remind us of Thee, the Infinite Beauty. May all that is lovely remind us of Thee, the One altogether lovely. May all that is true lead us to Thee, the Source of all truth. Oh, send us not from Thy presence unblessed ; but breathe Thy loving Spirit upon us all before we take up the burden of our daily duty, that we may go on our way rejoicing, and the words of our mouths and the meditations of our hearts may be acceptable in Thy sight, O Lord, our Strength and our Redeemer. Amen.

*Thirteenth Day.*

WE rejoice, O Father, that Thou drawest us toward Thee with sweet permission, with persuasion, with blessed command; that Thou art endeavouring to persuade us by all the processions of nature, by all the daily occurrences of providence, by all the teachings of Thy Word, by all the ministrations of Thy grace, and by all the influences of the Holy Ghost, shed abroad upon our souls.

We beseech Thee that we may not feel that Thou art harsh in Thine administration toward us when Thou sendest burdens. May we believe that they are sent for wise purposes. May we never become so much at ease in our prosperity that we shall think it strange when God casts up His highways through our fields. May we feel that all our times and seasons are in Thine hand; that everything which we possess comes from Thee, and is to be resumed by Thee at Thy good pleasure; and may we be able to say in all our experiences, "Thy will be done." May we have a submission to Thy will that runs before the coming trouble, so that we may never be broken down, but always live in the light of Thy countenance, our own lifted up to receive its brightness. And we beseech Thee that Thou wilt be very near to all that are passing through trouble and affliction, that they may not sin nor grieve Thee by distrust; that they may submit themselves and all their affairs willingly to Thy hand. Guide them out of all their troubles, and exercise them thereby. As Thou dost give life to the harvest by corrupting the seed, and crushing it under the plough, that it may lose traces of life, to give forth a more abundant increase, so when we are cast down and crushed and seem to be utterly destroyed, may we understand Thy way of planting; that out of these afflictions, which for the present are not joyous or grievous, there shall come forth the peaceable fruits of righteousness. May we, then, every day, every hour, every moment, and in everything, look to Thee to think for us, will for us, and then let us coincide in thinking and in willing with Thee, that we may be God-led, and preserved and saved.

Bless, we beseech Thee, all those for whom we should pray. May the gospel of Christ, that hath dwelt in this world so long without subduing it, receive new power, and may it go forth with more disclosures of divinity than ever ; and before the brightness of Thy coming may all forms of selfishness flee away, all pride be beaten down, all inhumanities sink to perdition, and the glory of God's love fill and overflow the earth, and may peace, founded upon justice, prevail among the nations of the globe, and war be heard no more for ever, and all the earth see the salvation of our God ; and to Thy name shall be the praise, Father, Son, and Spirit. Amen.

*Fourteenth Day.*

O God, such is Thy love, and the patience with which it hath inspired Thee, that Thou hast not been weary of Thy charge of us. We stand before Thee undressed, empty ; there is nothing that we should presume to hold up before Thee and say, " Be gracious unto us by reason of our excellence." Our whole hope and faith is in the greatness, in the grandeur, in the inexhaustibleness of Thy love. In Thyself we must needs find our redemption, our sanctification.

We beseech Thee, O Lord, that Thou wilt cause this glory of Thy nature more and more to rise up before us, that we may be for evermore beneficiaries living upon the charity of our God ; that we may feel that we receive everything from Thee as a grace, a gift undeserved ; and that, conscious of living upon Thee, we may learn to look compassionately upon our fellow-men, and in our small measure endeavour to reflect upon them from ourselves the same charity. May we bear with them patiently ; may we be more gentle to all ; may we have love in our hearts that shall be able to overflow and hide as the tide hides the rocks and all noisome things beneath its abundant depths ; may we have that charity that shall cover a multitude of sins and hide them, though it may not destroy them. Having this experience of Thy nature in love, may we have the evidence that we are Thy children and are born again, in the presence,

activity, and increasing power of love in us. And we pray that Thou wilt teach us more and more the knowledge of ourselves ; more and more the skill to extend this divine glory ; more and more may we carry in our personal disposition, in our household, and through every part of our worldly business, this spirit of the divine nature. May we so live that men shall be curious to know from what source we draw the inspiration of our life, and thus seeing our good works be led to glorify our Father which is in heaven. May we have more and more of the knowledge of God ; may we grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ, until we are changed from glory into glory, and are permitted to take our place by Thy side in heaven, where we will praise Thee for ever and ever. Amen.

*Fifteenth Day.*

THOU art pleased, O Father, with the humble and with the contrite, with such as are of a broken spirit ; Thou art pleased with the first and most imperfect sigh of repentance and forsaking of evil and yearning toward the truth. Thy smile is enough to bring us to Thee with sweet attraction and instant relief. We ask not that Thou shouldst accept an offering to-day glorious in its fulness ; we come as imperfect creatures ; all that we bring is imperfect, and much is most sinful both by omission and commission. We come to Thee knowing that we are spared ; that it is mercy which guards our hearts ; that it is the long-suffering of God with our indolence, helplessness, pride, and selfishness, that gives us leave to be and to have comfort in being by drawing near. We come, not bringing purified gold and silver as offerings to Thee, but faint, and hungry, and weary, and often discouraged, and conscious deeply of our own demerit and sinfulness.

We come before Thee because Thou hast revealed Thyself a God of tender mercy, a Saviour of sinners. Lift Thou upon us the light of Thy countenance, for we are in darkness. Send us mercies, for we are weak. Love us, not be-

cause we are able to repay Thee, but because Thou knowest, in the royalty of Thy nature, how to love the unworthy and even the unlovely.

We pray that Thou wilt bless not only us, but all whom our hearts remember. What pilgrims are our loves that go forth, north, south, east, and west, royally gathering in great multitudes! Be pleased to make our very thoughts the ministers of Thy mercy. May those whom we love find their hearts flowing already as if some angel sent by our prayer ministered unto them.

Be pleased to make the protecting palm of God to be over our hemisphere. Be pleased to establish the things that are right and destroy the things that are wrong; and breathe into Thy people a heart of integrity and a sense of divine justice. Grant that they may hold the truth, and justice, and firmness in love. O Lord God, consummate Thy purposes, and redeem the whole earth; until that glorious day of prediction shall come, when all men shall dwell together in peace and fertile love, when none shall have occasion to say, "Know the Lord," for all shall know Thee, from the least unto the greatest. Hear us and accept of us for Christ's sake. Amen.

*Sixteenth Day.*

THOU eternal God! before the mountains were brought forth or ever Thou hadst formed the earth, even from everlasting to everlasting, Thou art God. Thou dwellest in the fulness of the praises of heaven. The unconstrained hearts of those whom Thou dost bless, bless Thee again. Thou dost make all Thy creatures happy, and art Thyself receiving the testimonies of their joy. We have such help of Thee, and such hope through Jesus Christ; we have so glorious a home toward which we are going, that though there be peril, and pain, and trials by the way, yet we are glad for the journey, and anticipate that day when we shall look back upon all the perils of this life as men look upon retreating storms spanned with the bow of God. We rejoice that we may comfort ourselves without waiting for heaven; yea, that Thou art giving us the beginning now of its spirit, and caus-



ing us to taste some of its joys ; enough to cheer us ; enough for the way.

We desire to look upon our life, not as some tumultuous whirl in which we have but a chance ; we long for that faith which sees that this which is to us so much disturbed and strangely contrary, is appointed of Thee to be our school ; and that we are to be educated in this life by contact with its affairs, and by the discharge of its duties. Those things which befall us do not spring from the ground ; our trials and our troubles are not like arrows sent by some adversary ; the restrictions and the difficulties, the burdens borne, the tasks painful to be performed, are not imposed upon us as by ill-will or indifference. We believe that there is an overruling wisdom, a guiding hand, a purpose of life ; and that though we do not go with our Teacher intelligently, understanding what He means, yet He guides us and conducts us. May we accept each day therefore as a day appointed of Thee ; and may we search in all our affairs how to approve ourselves before our great Teacher ; and may each day educate us in truth, in justice, in honour, in love, in fidelity, in patience, in meekness, in all things that are good. May there be no day in which we are not victorious over some temptation, over some evil ; no day in which we are not heroic in some endurance or achievement ; no day in which we are not imitators of Thy divine example.

We beseech Thee that thus everything may become sacred to us, nothing trivial, nothing unnecessary, nothing strange. Teach us how to teach those that are dependent upon our example and instruction ; how to teach our children and those that are put beneath us as pupils. May we know how to guide them in secular and worldly things, that they shall become monitors and teachers of better things. [May the young in our household never lose the purity of youth, nor be tarnished by early wickedness. From the morning of their life may they be crowned with religion ; may they go forth as the children of God, rejoicing in their calling ; may they be guided by Thy good providence and Spirit, so that every one of them shall assuredly take hold of eternal life.] Through Jesus Christ our Lord. Amen.

*Seventeenth Day.*

THOU, O Jesus, didst forsake Thine heavenly company, and of mere love didst bow down to the earth, and take the form of man, and bear all his sorrows and troubles. Thou didst bear the weary lot of life, made in Thy case most burdensome. Thou didst bear the pangs of Gethsemane and the anguish of the cross, and lay down Thy life. Greater love hath no man than that he lay down his life for his friends ; but Thou didst lay Thine down for Thine enemies. And Thou hast set up before us this living example. All the power of Thy nature went forth for others. And though Thou wast made happy in Thine own conduct, it was not for Thyself that Thou didst live, but for us. And now Thou hast left Thy commandment that we are to walk in Thy steps. We are to live, not unto ourselves, but unto Thee, and for the sake of Thy disciples, and for the sake of others about us. Behold, O God, our grovelling conceptions ; the dead and dull down-pulling of selfishness. Behold how we run, each one for his own good, and strive to build each himself or his own. See how little we have of disinterestedness, how little we have company one with another for others, and how yet we are of the earth, earthy. Lord, if Thou dost love us, inspire us by Thine own Spirit with Thine own example. May there be the desire burning in us day by day to live for the welfare of Thy kingdom, for the glory of our God, and for the benefit of our fellow-men. Thou hast given us some experiences. Thou hast taught us to live, not for our own good, but for the welfare of the country, for the welfare of Thy church, for the welfare of our kind ; but how to carry it out hour by hour, in all things, and toward all men, in honour preferring one another, in pleasure preferring one another, in all things preferring one another, this we have not learned ; this we have scarcely studied. Grant, O God, that there may be the help from on high without which we labour in vain. Pour in upon our minds some sacred conception of Christian life. Give us help in executing it. And may we have the witness, at last, of our conscience,

that by the grace of God we have obtained, step by step, better things, and are living nearer both to the spirit and the example of our Master.

We pray that Thou wilt give us Thy blessing as we go forth to our labours. O Lord Jesus, there is a blessing that makes rich, and that sings in the heart. There is a blessing that is as a well of water springing up. We need not to draw it. It comes up of itself, and overflows, and comes down as streams down the mountain. Grant us that blessing. O Thou Spirit that dost promise, fulfil, that men may behold that Thy people are made happy by Thee, and that Thou art with them, and dost abide in them. Thus honour Thyself, and draw all men to Thee. We ask it for the Redeemer's sake. Amen.

*Eighteenth Day.*

WHAT utterance of thanks, our Father, can seem other than foolish by the side of Thy mercies? We are made dumb by the sense of Thy goodness. Accept us this morning in our thanks, and in all the memory of Thy grace and our gratitude for it, according to that which Thou seest and not according to that which we speak. We desire, O God, no other service. Thy law is holy and just and good, and Thy service with its yoke and its burden is more truly liberty and lightness than the freest service of the world and of sin. Then only do we feel ourselves without care when we are most entirely surrendered to the Spirit and will of our Father in heaven, when we feel that our life is flowing with thine, that we are part of that great scheme of redemption, that we are being borne in the bosom of the Church of Christ, that we are of them that are to be registered in heaven, the General Assembly and the Church of the first-born there.

O Lord, when we walk with these thoughts in our souls, how are our meanest duties dignified! how are we lifted up and illumined, when thus our common life is made a part of Thy work on earth! Oh, grant that we may behold Thee thus in all our least affairs, and that we may find in Christ that

motive which we may fail to find in the nature of things around us. In poverty, may we not be discouraged nor neglectful because there seems no motive to activity ; in obscurity, may we not withdraw from enterprises of love and kindness ; but may we remember Christ, and find in Him all that we need. May we draw from the bosom of Thy kindness and love that strength which we need. Teach us how better to serve Christ in our ordinary and daily avocations ; and may we ever realize that it is Christ that we serve and not ourselves. We pray that we may be led, not by pride, nor by selfishness, nor by any lower feeling, motive, or passion, but by faith and by hope and by love.

We are strangers and pilgrims in this world. May we bless God for all the fruit, and all the flowers that bloom or hang by the way tempting our necessity, but may we never sit down, nor desire to embower ourselves on earth, as if this were good enough for our home ; and may we bear about with us in our most pleasant experiences the thought of the better land, and may every joy that comes to us be but the distant sound of the heavenly bells that call us hence to the eternal city.

Grant that every day we may so live, thinking of the future, that death shall be the most radiant of portals, urging through which we ascend to triumph and eternal victory. May it not seem to us a sad thing to grow old. As daylight begins to dawn upon our darkness, leaving its glory there as one sense after another indicates that Thou art preparing to take down this mortal frame—as we behold these signs and tokens of outward decay, oh, grant that there may be a deep peace, an inward joy, and that the thought of our blessed immortality may be to us as a balm in every trouble, as light in all darkness, as encouragement under all oppressions and trials, and as a guide and an inspiration when things seem to us sapless and dead. O our adorable Saviour, since Thou art the way and upon Thee we walk, grant that, having our life hidden in Thee, we may at last go forth, not doubting, not wandering, not lost in death, but to find ourselves called by vehement voices of love, and may there be given to us a choral entrance into heaven ; may there come forth not only those

that have been of us and with us, associated in sweet and blessed fellowship, but grant that there may come forth those that are to be our superiors and teachers there ; may we go forth out of this school and drill of life, and find ourselves admitted to the home and city of our God, with songs, and joys, and blessings resting upon us ; and to Thy name shall be the praise, Father, Son, and Spirit. Amen.

*Nineteenth Day.*

WE adore Thee, O Thou that art lifted up above all the earth and above the heavens, infinite in power, in wisdom, in goodness, transcending all our experience or conception. We rejoice that Thou art perfect, though we know not what the fulness of that word means. All our thoughts of Thee are filled with wonder. As fast as we learn, we admire and marvel ; and that we shall never know by searching, nor complete our finding out, is a source of peace and joy to us, giving yet higher conceptions of what is Thy being and the riches of Thy nature.

We pray, O God, that Thou wilt teach us how to find in every day some occasion of grace. May we cease to look upon things under the ill-named forms of trial, care, trouble, and sorrow ; may we look upon those things as so many teachings of God and so many lessons to be learned. May we be more brave of heart ; may we be more brave in our affections. Take away from us all effeminacy of taste and all effeminacy of love, and all things that shall make us shrink from the battles of life or from any of its experiences. Give us that robustness, that strength, that patience, and that endurance, by which we shall be able to carry our daily experience with great cheerfulness and gladness. May we know how to be content with such things as we have ; may our conversation not be with covetousness, nor anxiety, but may we walk as children of God, surely beloved ; walk as in Thy presence, and live as seeing Thee who art invisible ; and may we understand the reason of Thy providence in so far as it is necessary for our faith. May we know that Thou dost

not willingly afflict nor grieve the children of men. May we endeavour to take all Thy providences, according to this intent ; seek every day to submit ourselves before the mighty hand of God, and to humble ourselves thereby.

We beseech Thee that Thou wilt bless our dear friends ; remember all with whom we have had sweet friendship and fellowship in life. Remember all that have shown us kindness or service of any kind ; may we never forget to be grateful. Remember also those that have shown us ill-will, those that are our enemies ; and if they are justified somewhat in our misconduct, may we repent for our own sakes and for theirs ; and may we carry a mind above all animosity. May we love even our enemies, and may we seek to do them good. May that mind be in us which was also in Christ Jesus ; and so may we be perfect as God is perfect—not by mere yearnings, not by mere conceptions of superior bliss and holiness, but may we seek perfection by the subjection of our pride and intemperance, and by crucifying all those things that wound and offend love. And so may we come into oneness with Thee through Jesus Christ our Lord. Amen.

*Twentieth Day.*

GLORY to Thee, O Lord, who givest sleep to recruit our weakness, and to refresh this feeble frame. Grant to this day and all days, a holy, peaceful, and healthy course, for Thy name's sake, O Lord.

Let Thy mysterious providence be a faithful guidance, sending angels of peace as guardians of soul and body, to encamp around us, and ever prompt what is wholesome.

Grant us free pardon and remission of all sins and offences, since Thou art merciful, O Lord, and since we know not what is best, give to us, O Lord, what Thou seest fit ; only fit us for what Thou givest, and let it bring to our souls health and peace, with some good to our neighbor and the world.

Whatever is true, whatever is honest, whatever just, whatever pure, or lovely, and of good report, if there be any virtue or praise, such things enable us to fulfil.

Give us the grace of self-command, with the power of repentance and soberness, for the remainder of our life, and health and peace to the end, by Thy living Spirit, O Lord.

As our life is in Thy fear, so let it proceed and end in faith and hope, without sin or shame, and if it please Thee, without pain.

Let us make a good answer in the judgment, wherein the thoughts of all hearts are open before Thy searching remembrance.

But oh ! Thou, who art our Judge, and yet our Friend, whom we feel, but know not, whom we love, but cannot understand ; make each of us to Thyself a temple of holy things, and abiding with us, O Lord, at the last, be ever gracious unto us Thy servants. Amen.

## EVENING PRAYERS.

*For Responsive Use.*

OUR Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation ; but deliver us from evil : for Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

MOST merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins ; we come before Thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of Thy righteous laws.\* But, O gracious Father, who desirest not the death of a sinner, look upon us, we beseech Thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them ; and work in us an hearty contrition ; that we may obtain forgiveness at Thy hands, who art ever ready to receive humble and penitent sinners ; for the sake of Thy Son Jesus Christ, our only Saviour and Redeemer. Amen.

AND lest, through our own frailty, or the temptations which encompass us, we be drawn again into sin, vouchsafe us, we beseech Thee, the direction and assistance of Thy

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\* Here let him who reads make a short pause, that every one may secretly confess the sins and failings of that day.



**Holy Spirit.** Reform whatever is amiss in the temper and disposition of our souls ; that no unclean thoughts, unlawful designs, or inordinate desires, may rest there. Purge our hearts from envy, hatred, and malice ; that we may never suffer the sun to go down upon our wrath ; but may always go to our rest in peace, charity, and good-will, with a conscience void of offence toward Thee, and toward men : that so we may be preserved pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. Amen.

**ACCEPT, O Lord, our intercessions for all mankind.** Let the light of Thy Gospel shine upon all nations ; and may as many as have received it, live as becomes it. Be gracious unto Thy Church ; and grant that every member of the same, in his vocation and ministry, may serve Thee faithfully. Bless all in authority over us ; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain Thy true religion and virtue. Send down Thy blessings, temporal and spiritual, upon all our relations, friends, and neighbours. Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better minds. Be merciful to all who are in any trouble ; and do Thou, the God of pity, administer to them according to their several necessities ; for His sake who went about doing good, Thy Son our Saviour Jesus Christ. Amen.

To our prayers, O Lord, we join our unfeigned thanks for all Thy mercies ; for our being, our reason, and all other endowments and faculties of soul and body ; for our health, friends, food, and raiment, and all the other comforts and conveniences of life. Above all, we adore Thy mercy in sending Thine only Son into the world, to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty toward Thee. We bless Thee for Thy patience with us, notwithstanding our many and great provocations ; for all the directions, assistances, and comforts of Thy Holy Spirit ; for Thy continual care and watchful providence over us through the whole course of our lives ; and

particularly for the mercies and benefits of the past day ; beseeching Thee to continue these Thy blessings to us ; and to give us grace to show our thankfulness in a sincere obedience to His laws, through whose merits and intercession we received them all, Thy Son our Saviour Jesus Christ. Amen.

IN particular, we beseech Thee to continue Thy gracious protection to us this night. Defend us from all dangers and mischiefs, and from the fear of them ; that we may enjoy such refreshing sleep as may fit us for the duties of the following day. Make us ever mindful of the time when we shall lie down in the dust ; and grant us grace always to live in such a state, that we may never be afraid to die ; so that, living and dying, we may be Thine, through the merits and satisfaction of Thy Son Christ Jesus, in whose name we offer up these our imperfect prayers. Amen.

[Here may be inserted any of the short prayers for SPECIAL OCCASIONS, pp. 412-431.]

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

*Sunday Evening. I.*

O ALMIGHTY God, whom truly to know is eternal life : give us grace to approach Thee this evening with penitent and believing hearts, and to enjoy communion with Thee, by Thy Holy Spirit, through Jesus Christ our Lord.

We thank Thee, O God, for the opportunities which have been this day vouchsafed us, of worshipping Thee and communing with Thee in Thy house of prayer. It is of Thy mercy alone that Thou hast borne with us all these years, hast not cast us away for our ingratitude, nor cut us off in our wickedness. Grant that our hearts may be so touched by the remembrance of Thy long patience and forbearance toward us, that we may give ourselves up to Thee in loving devotion, and walk before Thee in true holiness all the remaining days of our life.

Forgive, O Father, for Jesus Christ's sake, all the coldness and indifference, all the wandering of thought and imagination, which Thou hast seen in our worship, in public and in private, this day. Quicken our interest in holy and heavenly things. Give us a living faith in the Word of Thy revelation, and grace both to love what Thou commandest and to desire that which Thou dost promise.

Bless with us, O Lord, all who are dear to us, our relatives, friends and neighbours. Bless the congregation in which we worship, and those who minister to us in holy things. Unite all who name the name of Christ in one hope and faith and love. May they be one flock under one Shepherd, Jesus Christ our Lord, to whom with the Father, and the Holy Ghost, be all glory and praise for ever and ever. Amen.

*Sunday Evening. II.*

O God, our heavenly Father, in Thee the whole family of Thy saints rests and is glad. Let Thy blessing abide on all who have worshipped with us to-day, on all for whom we have prayed, and on all who have been praying for us. Give the earth peace, O God, and crown the year with increase. Fill our land with piety, virtue, and contentment. Rule, in Thy fear, the hearts of those who are our rulers. Be pleased to guide the young in Thy ways of pleasantness. Let the parched places of Thy Church be revived with grace. Widen the boundaries of Thy kingdom. Clothe with power and with salvation the ministers of Thy Word, and cause the ends of the earth to see the salvation of our God.

God of the night as of the day, who hast drawn around Thy weary world the curtains of the darkness, let all Thy children sleep secure. Give pure and blameless slumber to every inmate of our dwelling, with restoration of vigour to serve Thee through the working days that follow. As Sabbaths come and go, may each one bring us nearer to our home, and leave us fitter for it; till, purified and trained through the discipline of our present state, Thou dost bid us exchange these brief intervals of rest below for the endless worship and sinless fellowship of our Father's house above.

Grant this, O God, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

*Sunday Evening. III.*

O God, whose home on high hath perfect rest, Thy children bless Thee for the stillness and the hush of this one day, whereby Thou dost break for them the care and toil of the working week. We thank Thee for a pause in labor ; for seasons of sacred praise ; for the refreshing of the heart through the intercourse of our home ; for Thy house, for the Word of truth, and for all the sacred and hallowed influences of the day. Let the strength and the peace abide with us, we beseech Thee. We shall have need of both ; for tomorrow will bring back the duties that exhaust, and the anxieties that fret us. Oh, let the memory of what we have experienced soothe us through the week ! Make us the fitter to serve, as seeing Thee beside us, feeling Thee to be very near. Breathe over all our common work the temper of our worship, and encourage us to sustain the better our earthly load by the hope of Thy heavenly rest that remaineth for those who love Thee.

We commend to Thee the suffering, the solitary, and the bereaved. Show Thyself pitiful unto any among our friends or neighbours whose need, by reason of sickness or other trial, we know to be exceeding great. Guard such as journey by sea or land. Assist the aged to compose themselves for their departure. Be a protector to tempted innocence, and restrain the violence of power. Gently reconcile the mourner to his loss, and teach the widow's heart to lean upon Thyself.

O Thou who slumberest not, be pleased to bestow upon all our household refreshing sleep. Lighten our darkness, we beseech Thee. Defend us against all perils of this night. Keep us in holy concord. Grant us pure affections, sound health, and cheerful tempers. [Implant within our children Thy godly fear ; and so train them to the paths of wisdom and obedience, that unto their lives' end they may walk before Thee in holiness and righteousness.]

Finally, O Father, we pray Thee to sanctify us, each one, through the changes and discipline of this mortal life, to the end that we miss not that everlasting repose, which Thou hast promised to Thy saints ; but, through the unspeakable merit of our Redeemer's passion (to whom be endless praise !), may we, and all whom we love, be counted worthy to inherit the glory to be revealed, the inheritance incorruptible, undefiled, and that fadeth not away. Amen.

*Sunday Evening. IV.*

MOST Holy Father, the day draws near its end—the day of sacred rest which Thou hast blessed ; and we, on whose head it hath shed many precious gifts, gather to Thy feet with the voice of thanksgiving.

O God, deign, we beseech Thee, to receive the imperfect and unworthy worship of this day at the hands of Thy servants and of Thy whole Church. Pardon all its sin and shortcoming. Grant that the Word preached, being mixed with faith, may profit us and every one who heard it. Wherever the feet of Thy messengers have gone, sowing beside all waters, there do Thou guard Thine own Word and quicken it within men's souls unto the harvest of the great day. Even where Thy servants have gone forth in tears to sow, may they return at length with rejoicing, bringing their sheaves with them.

Regard, we pray Thee, the praises and confessions which we have this day united to offer at Thy throne, and remember in mercy all our petitions. Be pleased to quicken in our souls the life of faith and holiness. Consecrate us to Thy service, O God. Enable us to carry out in the practical duties of every day the lessons we have learned from Thy Word and the spirit of Thy holy gospel. May our walk with Thee be more close and constant than hertefore. May we abide in Him who is our life as well as our peace, that every one of us may abound in faith, in hope, and in charity, through the power of Thy Holy Spirit.

Into Thy Fatherly hands, O God of our redemption, do

we commit one another for this coming night, as for all the days and nights of our appointed time ; entreating Thee to grant us an abundant entrance at the last into the blessedness of Thy chosen people, through Him, who, with Thee and The Holy Ghost, ever liveth and reigneth, one God, world without end. Amen.

*Saturday Evening. I.*

OUR Father, who art in heaven ! At the close of another week we Thy children unite in offering to Thee our tributes of praise and thanksgiving. Receive, we beseech Thee, the homage of our spirits to-night—the offering of our entire being to Thyself, and help us more and more to love Thee with all our hearts.

We thank Thee for the blessing of the week now closing. Life, time, reason, domestic and social happiness, protection from danger, deliverance from the power of the wicked one, and all the daily supplies of temporal and spiritual mercies have come to us from Thee. Thou hast opened Thine hand and satisfied our desires—yea, hast abundantly exceeded all we could have asked or thought. O Lord, help us to praise Thee ! Preserve us from insensibility, from hardness of heart, from receiving Thy mercies as necessary or common things. In each one we would see the shadow of Thine hand ; on each would behold Thine image and superscription ; while we would remember that all come to us through Christ, and for the sake of His wonderful life and death.

We pray Thee to forgive the sins of the week. Our hearts condemn us for many thoughts, feelings, words, acts, which have been unholy, and displeasing to Thee. Enter not into judgment with us, O Lord. We present ourselves before Thee in the name of Jesus ; by renewed faith we appropriate to ourselves the perfect righteousness of Thy Son ; and we pray that for His sake our consciences may be cleansed, calmed, and purified, and our sins be all forgiven.

Prepare us now for the rest and service of the Sabbath. Even on this its threshold, in this its outer court, we would

feel its sacred influence. We bless Thee for Thy holy day. After the night's rest may it rise upon us calmly and brightly, whispering to us of Thy love and inviting us to Thy worship. Thus as our weeks pass, and Sabbaths come and go, may we, and all we love, be preparing for higher service, and nobler worship in the world of light and bliss. We thank Thee that there remaineth a rest for the people of God. By faith we would now enter into it, and by hope anticipate its future and perfect enjoyment. Teach and help us to live worthy of it, and at last permit us to form an unbroken circle in heaven, for the Redeemer's sake. Amen.

*Saturday Evening. II.*

MOST holy and most merciful God, we give Thee thanks that Thou hast brought us in safety through all the perils of another week. And whether Thou hast led us through green pastures and beside still waters, or along rough and rocky paths, we bless Thee that Thou hast not forsaken us, nor hast Thou suffered us to wander altogether beyond the hearing of Thy voice or the reach of Thy protecting hand. We began the week with Thee, and with Thee we close it.

Now that the day of rest and fellowship with Thyself is near, help us to escape from all that has irritated, vexed, and excited us as the week has been passing by. Give us Thy peace. May we cast our care upon Thee, that we may be at liberty to rejoice in the vision of Thy face, and to worship Thee with reverence and devout fear. Let not the transient disappointments or the transient triumphs of our common life be permitted to come between our hearts and Thyself. May we die unto the world to-night, and rise to a new and divine life in the morning.

We entreat Thee to let Thy Spirit rest on all those with whom we shall meet for worship. Prepare them for the great duty and the great blessedness to which they will be called. To-night, before they sleep, may such thoughts of Thyself come to them as shall make them earnestly long to see Thy glory. If any of them have never yet repented of

their sin, reveal to them their sad estate, their guilt, and their peril, and grant them true repentance.

Let all the Christian work which shall be done to-morrow be done devoutly and zealously, wisely and hopefully ; and may many who shall lie down to-night with their sins unforgiven and their hearts unrenewed, obtain forgiveness and eternal life before the coming day of rest shall close. May the world be nearer to Thee to-morrow night than it is now.

Grant Thy good Spirit to Thy servant from whom we shall receive instruction in Christian truth and duty. May we be conscious that the words which we hear from his lips came first from Thine.

Have us in Thy strong and merciful keeping to-night. Forgive all the sins we have committed during the week. Forgive the sins of all whom we love. For Christ's sake. Amen.

### *Saturday Evening. III.*

We thank Thee, O Lord, for the wonderful goodness of Thy providence during another day and another week. Still are we preserved by Thy kind and effectual care. Our health continues, our home comforts are perpetuated by Thee. We meet together to-night and close the week once more in peace. The shadow of no great trouble has fallen on us. Thanks for ever be unto Thy blessed name ; and may the love which has followed us through all the scenes of the day, and all the circumstances of the week, be with us through the watches of this night. May we lie down under Thy protection, sleep through Thy bestowment of rest, and wake refreshed by that slumber which is Thy gift and will prepare us for the holy engagements of the coming Sabbath. May earthly cares and troubles be forgotten by us, except so far as they may stimulate our devotion, and furnish subject for prayer and holy meditation. All we ask is in the name of our Lord Jesus Christ, to whom, with Thee and the Holy Ghost, be everlasting praises. Amen.



*Saturday Evening. IV.*

O God, who hast taught us in Thy word that there is still laid up a rest for Thy people, and who hast given us a promise of entering into it, grant to us, we beseech Thee, that we fail not of that promise through unbelief and disobedience. From unthankfully despising our heavenly inheritance ; from preferring the bondage of sin and our own devices, to the glorious liberty of Thy children, Good Lord, deliver us.

And since it is only after labour that rest is sweet, do Thou prepare us for entering Thy rest by a life of zeal and diligence. Whatever our hand findeth to do, may we do it with our might. May we be earnest in purpose, fervent in spirit, serving Thee. Save each one of us from listlessness and indolence. May we remember that the time is short, and that the night cometh when no man can work. And thus, Lord, in faith and obedience, may we wait for Thy salvation, and the final manifestation of Thy children. Amen.

*First Day.*

AGAIN, O God, we come to render Thee thanks for the mercies of another day and to implore Thy care and blessing for the night. Vouchsafe, Eternal Father, rest to our weariness ; when we are weak and restless, renew our strength.

O Keeper of all good spirits, who neither slumberest nor sleepest, lighten our eyes with Thy light, that we sleep not in death.

Keep us from all terror by night, and from the pestilence that walketh in darkness, as from the destruction at noonday.

Give us rest, as from toil, so from every evil thought ; and visit us with visions of wisdom, or with quiet of refreshment.

From all illusion of fond fancy or terror, from evil remembrance, and evil designing, keep us, good Lord.

Thou in whose book all our members are written, grant us wholesome rest, free from terror and burthen, with holy trust and peace.

Thou art our Maker and our Judge, but also our Father, Saviour, and Friend ; deny not the comfort of Thy Holy Spirit to Thy children.

Shelter our slumber with the wing of Thy pity ; let our awakening be in good time, a time of blessing and of prayer.

Early in the morning will we seek Thee, with thanksgiving and zeal for Thy service.

Into Thy hands, O Lord, we commend ourselves, our spirits, souls, and bodies, to our Maker, Preserver, Life-giver.

Bless with us every friend, benefactor, and connection, whom Thou hast granted to us in goodness, and bound us to with duty.

Guard our lying down, and our rising up, henceforth, Lord, and for ever.

Let us remember Thee in resting ; and when we wake up, be present with Thee.

We will lay us down in peace, and take our rest ; for Thou, O Father, only, makest us dwell in safety. For our Saviour's sake. Amen.

### *Second Day.*

LORD, we beg most humbly that the service which we have this day offered unto Thee may find acceptance in Thine eyes. Nourished by Thy bounty, made joyful in Thy gifts, we desire to spend our time to Thy praise. The transgressions of this day lay not to our charge, we entreat Thee. But grant that, at peace with Thee and with all men, we may lay our tired bodies to the night's repose, in childlike reliance upon Thy protection. Shepherd of Israel, give Thine angels charge over Thy people, that as Thou hast kept them in their ways by day, so they may be guarded through their rest by night.

Visit with Thy divine charity the helpless, the sick, and the forlorn. May the slumber of infants be light and calm. Let not pain disturb the pillow of our little ones, nor any harm threaten our dwelling. Be near our distant dear ones

and shield them from every alarm. Let happy thoughts of Thee engage the wakeful hours of the aged ; but banish vexing regret from the memory of the mourner.

Finally, we commend one another to the tender keeping of the heavenly Father, and to the comfortable fellowship of the Holy Spirit, and to the sympathy of the ever-blessed Son, our Brother and our Advocate : unto whom be glory on earth as it is in heaven. Amen.

### *Third Day.*

ALMIGHTY and most merciful Father, we would come before Thee this night, confessing our sins. Another day is gone to its account ; and we know and feel, O Lord, in how many things it must witness against us. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. We have been often careless and worldly, selfish and indifferent ; we have neglected opportunities of doing good both by word and action. We have not served Thee this day nor loved Thee as we ought to have done. Forgive us, for our Lord Jesus Christ's sake, all that is past. Give us grace before we rest this night, to devote ourselves entirely to Thee, that we may be Thine in body and soul, and walk before Thee in love till we come to be with Thee for ever.

Bless with us, O heavenly Father, all whom we love, and who love us ; all to whom we are indebted for any help or comfort in our lives ; all who are under our charge, authority, or influence.

Accept, O God, our praises and thanksgivings for all Thy mercies bestowed upon us. For life and health, for food and clothing, and for all the comforts of our home ; for strength and health, for every faculty and every opportunity for kindness and affection and brotherly love ; for our knowledge of Thee as our Father and of Jesus Christ as our Saviour, and of the Holy Spirit as our Comforter ; for the means of grace and communion with Thee, and for the hope which Thou hast given us of a place hereafter in Thy pres-

ence. We beseech Thee to fill us with Thy love and heavenly benediction, through Jesus Christ our only Mediator and Redeemer. Amen.

*Fourth Day.*

BLESSED Lord, we are gathered again before Thee, to ask Thy blessing upon the hours of darkness, and to thank Thee for the mercies of the past day. Pour upon us the spirit of grace and supplication, that no wandering or irreverent thoughts may mingle with this offering of our evening sacrifice, through Jesus Christ our Lord.

Take this house and every inmate of it, under Thy gracious protection this night. May we lie down at peace with Thee, through our Lord Jesus Christ ; may we rest in Thy charge, who slumberest not nor sleepest, and awake to be with Thee all the day long.

Look in mercy, O Lord, upon the earth which Thou hast made, and upon all the sorrows and miseries of Thy creatures. We would commend especially to Thy Fatherly compassion all who mourn for sin ; all upon whom the hand of punishment and judgment lies heavily, and who have not yet found forgiveness and cleansing in the blood and in the spirit of Jesus Christ. Lift up the light of Thy countenance upon them, O Lord, who wouldest not that any should perish, but that all should come to repentance.

Bless Thy Church universal, and make it the joy and the blessing of the whole earth. Grant that all who profess and call themselves Christians may walk according to the Word and the example of their Lord and Master.

O heavenly Father, make us, and all who are dear to us, true and living members of the body of Jesus Christ ; that, living here in the light of Thy truth, we may attain at last to the light of everlasting life, and dwell for ever in Thy heavenly presence, through our Lord Jesus Christ ; to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

*Fifth Day.*

ALMIGHTY God, Creator of heaven and earth, who from the beginning didst appoint the day and the night to succeed each other, and hast now by Thy providence brought us once again through the hours of toil to the time of resting ; be with us, we pray Thee, during the season of darkness, and cause the light of Thy countenance to shine upon our souls.

O God, we cannot tell how often we have offended Thee this day ; Thou alone searchest the heart, and seest us as we are. Show us, we pray Thee, that which is amiss in us, that by Thy grace we may truly repent and strive earnestly to amend our lives. Forgive all that is past, for the sake of our Lord Jesus Christ, who died for the sins of the world.

Let Thy Fatherly hand be over us through this night, and through the days which may be yet to come. Give us grace to be ever waiting and watching for the coming of our Lord Jesus Christ.

Bless our country. Give wisdom to those who rule ; and to all who are under authority a spirit of docility and obedience. May we be a nation fearing Thee and working righteousness.

Finally, we pray for one another, and for all those who are dear to any of us. Unite us as one household in the bonds of Christian love. May our hearts be set to please Thee in all things and to advance that kingdom which is peace and righteousness and joy. O Thou of whom every family in heaven and earth is named, be the Father, we pray Thee, of this household, and let Thy peace and Thy blessing rest upon it day and night, till we all come, in Thy mercy and goodness, to that heavenly home whence we shall go out no more for ever.

Grant this we humbly beseech Thee, for the sake of Thy Son Jesus Christ, our only Mediator and Redeemer. Amen.

*Sixth Day.*

OUR Father, at the close of another day we bow before Thee, grateful for its mercies. Pardon whatever Thou hast seen amiss in us. Look in mercy upon us while we seek the blessings we need through the all-sufficient Saviour. May we possess a living union to Thee ; ever be governed by Thy precepts ; ever labour to advance Thy cause. By Thy grace assisting us may we act well our parts in life ; continually advancing in the knowledge of Thy will and in our conformity to it, so that we may live to good purpose while we live, and ever honour Thee, the giver of every good and perfect gift. May we be prepared for whatever awaits us amid the changes and trials of this life, and at last receive the approbation of our Lord. May Thy blessing rest upon all our dear relatives and friends, wherever they may be, may they enjoy Thy protection and favour, and have all needed blessings, both temporal and spiritual. Appear in mercy, that Thy cause may be advanced among us. May mercy and grace be made effectual, may many receive Thy truth in good and honest hearts, and wherever the gospel is enjoyed may increased numbers seek the offered salvation. Bless every effort to make known the word of life in heathen lands. May the time soon come when this and every nation shall trust in Thee, their Lord and Saviour. We bless Thee for Thy promises of love and mercy to men—for the assurance that Thy truth will prevail and that the kingdoms of this earth will assuredly become the kingdom of our Lord, and that He whose right it is will rule and reign. Carry on Thy glorious designs. Suit Thy mercies to all for whom we should pray as Thou seest their needs require. Be our Preserver through life. May we rest this night in peace and be refreshed. Ever be our God and our Guide. May we be enabled wisely to improve the blessings bestowed upon us ; be fitted for every good work, and at last be received into thy kingdom. Through our Lord and Saviour Jesus Christ. Amen.

*Seventh Day.*

O THOU, who rulest and guardest the children of men Thyself unseen, at the close of the day we come to confess our failures, our unworthiness, and our sins, and to ask thy mercy and forgiveness. Do Thou compose our spirits, that they may rest in Thee. Pardon us, we beseech Thee, whereinsoever we have erred this day, in judgment, or in desire ; in thought, speech, or behaviour. Cleanse us from secret faults ; and follow us with Thine everlasting mercy. Grant us grace to order our lives, according to Thy will. O Lord, enrich us with Thy perpetual blessing, and enable us to lie in charity with all men. Uphold us by Thy free Spirit ; clothe us with inward might ; and endue us with true humility. Abide with us for ever, and inspire us with new hope, zeal, and patience. We would compose ourselves to rest, at peace with Thee and with all the world ; rejoicing that both while we sleep and when we awake, Thy light is around us, and Thy presence overshadows us. Amen.

*Eighth Day.*

ALMIGHTY God, unto whom all hearts are open, we would close this day by thoughts of Thee, and of the help and strength there is for us in Thee. If any thought of ours this day has been vain or foolish, if any deed has been unworthy, do Thou forgive it. Teach us, we pray Thee, wherein we have failed, that we may know how to amend our ways ; and guard us by Thy perpetual aid, that we turn not again to folly. Give us light, that we may follow in the ways of righteousness for ever. O Thou who neither slumberest nor sleepest, guard us, we beseech Thee, in the hours of rest ; and may the helplessness of sleep teach us our dependence upon Thee. We take no thought for the morrow, but cast our cares on Him who careth for us ; and we beseech Thee to have compassion on those who this night are burdened with perplexity, or are troubled with manifold cares and dis-

tractions. Help them to commit all cares unto Thee, to possess their souls in patience ; and may the peace of God console them.

We would lie down in peace and sleep ; for Thou, Lord, only makest us to dwell in safety.

*Ninth Day.*

HOLY and everlasting Father, who forsakest none that seek Thee, incline us, a little company unworthy of Thy love, to bring to Thee at this hour the homage of devout and lowly hearts.

Thy work, O Lord, is perfect, and all Thy ways are judgment. But our ways are not straight before Thy face, neither are our works blameless. Our duty has been poorly performed ; our burdens have not been patiently borne ; many of our hopeful opportunities have been slighted or wasted.

But Thou, Lord, art plenteous in mercy and truth, forgiving iniquity, transgression, and sin. Dispose us, we pray Thee, to be rightly sorry for our faults. Remember not our sins, from which we long to be set free ; remember rather Thine own tender mercies, and for Thy name's sake pardon our iniquity, for it is great.

As a family of Thy children, heavenly Father, who are united together in Thy fear, we crave for one another an evening blessing. Let these earthly ties of kindred which Thou hast made so fragile, soon to be broken, be cemented by an everlasting bond of spiritual union in the love and fellowship of our common Saviour. Help the heads of this house to resolve that, whatever others may do, they will always serve Thee the Lord. Upon each member of the family [upon our children, upon our domestics, and upon the friends who sojourn with us for a season] bestow a share in Thy favour with a heart to love and dread Thee. In the day when every scattered household shall meet again, may we all appear, not one missing, before the presence of Thy glory with exceeding joy, to be companions for each other, height-



ening each other's bliss in the unbroken felicity of our Father's home on high.

Be the God, we beseech Thee, of all the families of the earth. Let discord and contention cease. Everywhere let Thy gospel compose domestic differences and alleviate domestic troubles. May the next generation be trained to a godly, reverent, and sober life. May every home throughout our kindred or acquaintance be sweetened by the love of Jesus, hallowed by the communion of the Spirit, and cheered by the hope of heaven. We pray for godless and unbelieving households, that through Thy mercy they may speedily turn unto the Lord, and unite to worship with pure consent before Thy footstool.

Send to our eyes this night, we entreat of Thee, the undisturbed slumber which giveth refreshment to the weary ; or, if we wake, visit us with wholesome and happy thoughts from Thyself. Do Thou, who knowest our necessities before we ask, as well as our ignorance in asking, grant unto Thy servants a favourable answer to these our petitions : that evermore our hearts may bless Thee through Jesus Christ our Lord. Amen.

### *Tenth Day.*

HEAVENLY Father, we give Thee thanks through Jesus Christ Thy dear Son, that Thou hast this day so graciously protected us ; and we beseech Thee to forgive all our sins, and the wrong which we have done ; and by Thy great mercy defend us from all perils and dangers of this night. Into Thy hands we commend our body and soul, and all that is ours. Let Thy holy angels have charge concerning us, that the wicked one have no power over us. Send down Thy blessing on our parents, benefactors, friends, and enemies ; be gracious to those who desire our prayers, or for whom we desire to pray ; comfort and relieve the poor, the homeless, the sick and the sorrowing ; be the help and strength of all pastors and teachers of Thy flock ; and cause the knowledge of Thy truth and salvation to be spread abroad throughout all the earth. Amen.

*Eleventh Day.*

BLESSED Father, who desirest nothing but good to all Thy creatures, receive us who are frail and helpless ; and assist us to offer our petitions.

Whatever the eyes of Thy holiness have seen to blame in the conduct of Thy servants this day, do Thou in mercy blot from Thy book, good Lord. But own and further with Thy benediction, which maketh fruitful, all the labour that our hands have wrought in Thee and for Thee. If in any step our feet have declined from the path of virtue, be pleased to restore us for Thy name's sake. If we have wronged our neighbour, even in thought, make us sorry for it ; and incline us to forgive, should any one have done us wrong. If our heart has been beguiled, by the things of sense, to quit the safe road of dependence upon Thee, recover us from our folly. Teach us to renounce self-will, to deny every allurements of the flesh, and anew to take up our Saviour's cross, that we may follow where He leads.

We pray Thee, O our Father, for a meek and quiet spirit. Teach us, in whatsoever state we are, therewith to be content. In lowliness of mind, may each member of the household esteem the others to be better than himself. Assist us each one to look not on his own things only, but also on the things of others. Save us from putting any stumbling-block in one another's way. Give us a courteous demeanour, a patient temper, and a sober spirit.

With cheerful confidence would we surrender ourselves into the arms of Thy wakeful care, O heavenly Father. Thou compasses our path by day, and our lying down at night. The darkness and the light are both alike to Thee. How precious are Thy thoughts unto us, O God ! how great is the sum of them ! Grant, Lord, that, through the guardianship of Thine angels, our couch may not become our tomb. Cause the day-spring, when it ariseth, to arouse us to cheerful toil ; and when we awake, may we be still with Thee.

Grant this, O God most merciful, for the honour of Thy Son our Saviour. Amen.

*Twelfth Day.*

THOU hast drawn around Thy world the curtains of darkness, and dost invite us to repose. Grant that our prayer may come before Thee like incense, and the lifting up of our hands as the evening sacrifice.

Every hour of this day, O bountiful Father, hath come to us laden with Thy gifts. Full measure, pressed down and running over, hast Thou poured into our bosom. Our table has been prepared for us by Thee ; and through Thy bounty our cup runneth over. Oh ! that such goodness and mercy might follow us all the days of our lives ; and that we might dwell in the house of the Lord for ever.

We thank Thee that sickness hath not assailed our bodies, nor the angel of death invaded our home, nor tidings of evil made our hearts heavy. But we bear tenderly to Thy feet in prayer all such of our brethren or acquaintance as, through Thy fatherly chastening, are suffering affliction. Such as walk in the midst of trouble, do Thou, O Lord, revive. It is Thine to heal the broken in heart and to bind up their wounds. Thou knowest the path of the just, for whom the tempter hath privily laid a snare. Deliver them in Thy mercy, we beseech Thee, and bring their soul out of trouble. Take pity on the lonely and forsaken. Warn the unruly and heedless. Reveal Thyself to him who seeketh Thee. And on the perplexed and doubting lift up the sure light of truth. Bless, O Lord, our substance and accept the work of our hands this day. May we dwell by Thee in safety through the gloomy watches of the night. Spread around us Thy covering wings. We commit to Thee our absent ones. The blessing of the God of Jacob be in the homes of all our kindred, of all our dear friends, and of all who in their prayers are pleased to remember us. Eternal God, be their refuge and ours. Underneath us and them alike, lay Thou Thine everlasting arms, we pray. Through Jesus Christ our Lord. Amen.

*Thirteenth Day.*

FATHER, Thy children gather themselves about Thy feet amid the shadows of another closing day. When the latest of all our earthly days shall come, and the shadows of the last eve darken our wearied eyes, grant, Lord of the light, that we may have grace to lay ourselves to rest in the sure hope of an endless day.

Father, we implore Thee to review with eyes of forbearance and clemency the behaviour of Thy servants. Our business and our pastime to-day, our family and social engagements, all we have attempted, and all we have accomplished ; Lord, bring it not into judgment, we entreat of Thee. Our own hearts condemn us. Thou art greater than our hearts : Thou knowest all things. Our secret sins are set in the light of Thy countenance. But, through the precious sorrow of the Holy Lamb, let Thy mercy, we pray Thee, rejoice against Thy judgment. Spare Thy servants who confess their faults. The good Lord pardon every soul among us who purifieth his heart to seek God, and doth not cloak from Thee his many transgressions.

We beseech Thee to remember with Thy pity every one who labours beneath the weight of years, or penury, or sorrow. Let Thy voice reach the outcast and move the obdurate. Encourage timid souls that long to trust in Thee. Prosper the messengers of Thy cross and give their message wide entrance and large success. For every one who endeavours to speak for Thee to a brother's heart, we beg the gift of wisdom, tenderness, and sympathy. Grant unto Thy whole Church, O Lord, a more intense compassion for the world that knows Thee not.

Be pleased, Thou Prince of Life, to mitigate the horrors of war, and long to uphold in our native land the blessing of golden, happy peace. Avert from the guilty nations Thy dreadful judgments, O King of kings. Let the earth yield her increase ; and over all the world may righteousness and peace kiss each other.

Pour out of Thy healing Spirit upon all flesh, Thou God

of our salvation, and hasten in Thy time the coming of Thy Son ; that all the earth may make a joyful noise unto the Lord, and worship at Thy footstool, for evermore. Amen.

*Fourteenth Day.*

HEARER of prayer, to Thine ever-present grace we commit all those families that are connected with us by blood, with every every friend who is linked to our heart by the memory of past kindness or the intimacy of former years ; beseeching Thee to surround their homes with protection, to succour them in misfortune, and to vouchsafe them at the end a peaceful release into the joy of Thy kingdom.

God of all the ends of the earth and of such also as are far off upon the sea, we pray Thee to guard our distant friends. Solace them in loneliness. Be about their couch by night and their path by day. Avert from them, if it please Thee, plague and violence, accident and sudden death. Give them, if that be for their good, success in all their enterprises ; and in Thy time restore them to those who love them.

O God, knowing our own frailty, we beg that, through this night and at all times, we, as well as those we love, may be saved from tribulation, danger, and distress ; from every temptation of the devil or of man ; from chastisements too severe for our strength ; and from the craft and malice of our adversaries. Finally, we cast upon Thy care every one who, whether of kin to us or not, is known to be in straits through the trials of this heavy life ; that Thou wouldst grant to all such a happy issue out of their adversities, through Jesus Christ our Lord. Amen.

*Fifteenth Day.*

O LORD, our heavenly Father, day and night are Thine ; the darkness is no darkness with Thee : Thou art ever present with those who love and trust Thee. Be Thou with us

this night : give us refreshing sleep, now that the toils of the day are ended ; and do Thou, Lord, in Thine infinite mercy, make us, by night and by day, to dwell in safety.

We have to confess before Thee, O God, the sins of the past day. In many things we have done amiss. We have not loved and served Thee, this day, as we ought to have done. We have not been watchful over our thoughts and words as we need to be perpetually ; we have not set ourselves to improve every opportunity of doing and receiving good : we have pleased ourselves, many times this day, when we ought to have thought only of pleasing Thee, and of finishing the work which Thou hast given us to do. Grant to us, we pray Thee, such penitent and believing hearts, that we may receive the forgiveness of our sins, and the gracious presence of Thy Holy Spirit to bear witness with our spirit that we are in deed and in truth Thy children.

Blessed Lord, we commend to Thy Fatherly love all who are connected with us by ties of family or friendship. We pray Thee to make us all one, in that surer and stronger love which is in Christ Jesus.

Hear us, O God, in all our prayers, through Thy Son Jesus Christ, our only Mediator and Redeemer. Amen.

### *Sixteenth Day.*

O LORD, our heavenly Father, who hast brought us in peace and safety to the end of this day, and in whom alone we live and move, and have our being ; incline our hearts to come with true faith to Thee, that we may receive Thy Fatherly blessing before we lie down to rest.

Lord, we pray Thee to send into our hearts Thy Holy Spirit, that we may in all things keep Thy words. Suffer us not to deceive our own souls by a mere profession of godliness, but may we have the testimony of our consciences that in all simplicity and sincerity we are endeavouring to do the things which Thou hast commanded.

We beseech Thee, O Lord, this night to give us peace. Send into our souls that comfort of grace, which is the

earnest and foretaste of the rest reserved in heaven for Thy children. Grant that we may abide in Christ, by a true and living faith, powerful to overcome the world.

Watch over us, we pray Thee, by Thy good providence, through the hours of sleep and darkness. Defend us from all dangers of the night, whether bodily or spiritual. Bless all who shall spend this night in pain, anxiety, or distress. Give to each such relief as Thou seest good. Overrule all suffering to the final welfare of Thy children. Grant to each of us a holy life, a peaceful death, and a portion in the everlasting rest and blessedness of Thy redeemed, for the sake of our Lord Jesus Christ ; to whom, with the Father and the Holy Ghost, be all honour and glory, for ever and ever. Amen.

*Seventeenth Day.*

God who givest to all men liberally and upbraidest not, grant us grace to approach Thee in faith, without wavering, through Thy Son our Lord Jesus Christ, and do Thou, for His sake, send us at this time an answer of peace.

Thou hast brought us in safety to the end of another day. Help us so to number our days that we may apply our hearts unto wisdom. Give us courage seriously to examine ourselves, that we may know whether we are walking in the light of Thy truth, and making progress towards that heavenly home where we shall see Thee as Thou art.

Keep us, O Lord, this night in body and soul. Watch over us through the hours of helplessness and darkness. May no evil touch us, nor any harm come nigh our dwelling. Extend Thy protecting hand, O Lord, to all who are dear to us. May they and we rest together in one love and one hope, trusting in the same Father and Saviour and Comforter.

Lord, hear us in these our prayers ; and do for us that which because of our blindness we cannot ask ; through Jesus Christ, our everlasting Saviour and Redeemer. Amen.

*Eighteenth Day.*

O LORD God, who alone makest us to dwell in safety, we bless Thee for our preservation through another day, and for the protection promised alike to our sleep and our waking. Grant that we may now lie down in peace with hearts resting upon Thee ; and may find Thee present to bless us, when we arise in the morning refreshed for Thy service.

Lord, we would spread out before Thee all the sins and offences of the past day. Help us to come with freedom of confession to Thee, knowing that for all our transgressions Thou hast made atonement in the cross of Jesus Christ. Grant that Christ may dwell in our hearts by faith, and cause us to know for ourselves that love which passeth knowledge.

We beseech Thee to send abroad the light of Thy truth. Give wisdom and courage, give zeal and energy, give Thy strength and blessing to all who preach Jesus Christ at home and abroad. Incline us all to make His cause our cause, His work our work.

Bring back into the way of peace those who have departed from it, and keep them Thine for ever. Strengthen the weak, establish the wavering, and comfort the faint-hearted. Bless the young ; guide them through the days of ignorance and inexperience, and endue them more and more with Thy manifold gifts of grace.

Hear us and have mercy upon us, for the sake of Thy Son Jesus Christ our Lord. Amen.

*Nineteenth Day.*

OUR heavenly Father, we humbly confess that we are unworthy to appear before Thee, and that our souls are not clean in thy sight. Forgive us all that has been wrong in our lives during the past ; our self-will, anger, and pride ; our waste of the time which Thou hast lent us ; our irreverence towards holy things ; our too great love of ourselves, and our too little love for others ; our idle thoughts and un-



kind words, and our forgetfulness of thy near presence. Pardon us for the love of Thy dear Son. Renew within us holy affections and desires. May no pleasures or excitements bear us away from the simple path of a reverent and blameless life. Keep alive in our memory our sacred vows and the promises of our Christian consecration. Teach us to prize honour more than comfort, wisdom more than reputation, and usefulness to our fellow-men more than their praise. Lift us above a weak or wicked fear of human opinions. Set us free from foolish fashions and wrong customs. Restrain us from following any multitude to do evil. Grant us patience when we are provoked, courage when we are ready to despair, and perseverance unto the end. May nothing ever seem too hard for us to do or to suffer in following Him, our crucified and glorified Master, who bore the cross and gave His life for us. We ask it for His sake, who hath loved us and given Himself for us, Thy Son, our Saviour Jesus Christ. Amen.

*Twentieth Day.*

OUR Father, as we come to Thee at the close of another day, let our prayer be in Thy sight as incense, and the lifting up of our hearts be an evening sacrifice, and as we add day to day, let us not add sin to sin.

As long as we live will we magnify Thee, God of our fathers, and our own, the living God. Thou hast delivered us from the dangers of the day, and givest us songs in the night.

O God of penitents and Saviour of sinners, in whatsoever we have sinned, let us repent truly ; Lord, help Thou our unrepenting. Let Thy mercy be greater than all our offences and beyond Thy knowledge of our guilt let Thy love abound. Heal, O Life-giver, every wound of the past, blot out every stain, take away the shame, and rescue us from the dominion of sin.

We thank Thee, Lord, for the day that is gone ; make bright to us the evening at hand.

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When life's long day is gray with evening, make light to us the time of age.

Cast us not away in the time of weakness ; but be our strength and our friend when strength faileth us.

Perfect Thy strength in us ; and when the day is far spent, lighten Thou our darkness.

We then remembering that as day and night, so are life and death, beseech Thee to direct our life till it close in peace, and make it holy and acceptable, sinless and shameless, and if it please Thee, painless, O Lord.

Hear our prayer for the sake of Christ our Saviour.  
Amen.

PRAYERS FOR SPECIAL OCCASIONS.

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*Thanksgiving Day. I.*

WE come before Thee this morning, O God, to thank Thee for our being, for all the hope that is in it, a dawn un-grown and scarcely showing by its life yet to what we belong. We thank Thee that our journey is not through a wilderness, though sometimes our feet are in a rocky and precipitous way. We have been sheltered by the sacredness of home ; we have known what were all the sacred teachings of love ; Thou hast taught us through the teachings of father and mother ; Thou hast sent Thine angels to teach us through brother and sister ; Thou hast revealed Thy most inward nature to us through our own children and our experiences toward them. Our house has been our sanctuary, and Thou hast been our Teacher there.

We thank Thee for the mercies of the family ; we thank Thee for the things which we have had to enjoy ; but also for the things which we have had to suffer. What are we that we should not suffer ? What are we, O blessed Jesus, that we should not take the baptism that Thou dost take, and be crowned, as Thou wert crowned, with thorns, yet hoping to be crowned, as Thou art, with glory. We thank Thee for trials, for care, for trouble, for the yoke, for the burden, and for the fulfilment of Thy Word, that Thy yoke is easy and Thy burden light. We thank Thee for all our relationships together in society, for our Christian fellowship, for the days of peace, for the Sabbaths that came to us evidently as doves flying from the very heavens, bringing peace and purity to us.

We beseech Thee that Thou wilt accept our thanksgivings as citizens, because Thou hast shielded us in so great a measure, because Thou hast given us such prosperity. Thou hast caused the doors of the sanctuary to swing wide open from Sabbath to Sabbath ; Thou hast blessed us in our schools, and in all the various institutions of beneficence. We thank Thee that Thou hast not ravished our borders with the angel of death sent forth in judgment, or by mercy ; but by mercy veiled in darkness and judgment. We thank Thee for all the commercial prosperity, for the abundance of the field, and for the abundance of the sea. We thank Thee that Thou hast caused laws to be so wisely observed, that Thou art purifying the spirit of law and the administration of institutions. We thank Thee that in all these conflicts victory must come to the truth in so great measure, and that, freed from bitter contention, Thou art causing us more and more to know how to bear witness for the truth in the spirit of love.

We thank Thee that disturbances are signifying that the heart of the world is more and more manifestly toward the millennium. We thank Thee for all signals and portents, and we believe that Thou art causing time more and more to represent the eternal purity of heaven. O Lord God, make haste. Employ such as Thou wilt ; work as Thou wilt ; lift up, cast down. Oh, speak in those whispers that Thou hast, by silence or by sound, by invisible things or by the powers that appear, in all ways, at home and abroad, and round and round the world. O God, advance Thy cause ; until the whole world experience at last the consolation of Thy redemptive power, and stand disenthralled and united before God, a blessed brotherhood, baptized into purity ; and breaking forth accordant with heaven and responsive to its choral utterances, in a voice of joy, giving the praise for its salvation to the Father, the Son, and the Holy Spirit. Amen.

*Thanksgiving Day. II.*

O LORD, how marvellous is Thy loving-kindness and Thy tender mercy, which Thou spreadest out over matter and

beast and man. In loving-kindness hast Thou made them all, and in tender mercy Thou watchest over the wanderings of the world, blessing those that sorrow and recalling such as go astray. Oh, whither can we flee from Thy presence? If we take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead us, and Thy right hand shall hold us up. Yea, Lord, our transgression hideth us not from Thee; but Thine eye seeth in sin as in righteousness, and when our hearts cry out against us, Thou who art greater than our heart, still takest us up, bearest us on Thy wings, and blessest us with Thine infinite love.

Father, we remember before Thee our several wants and conditions of life, and we thank Thee for the happiness that crowns our days, for the success that attends our efforts here on earth, the brightness that we gather in our homes, and the hearts whose beating is the music round our fireside, and their countenance the blessing on our daily bread. We thank Thee for these things wherein our hearts rejoice.

But we remember also in our prayer the world's sternness and severity, the sorrows that stain our face with weeping, and make our hearts sometimes run over with our sadness and our deep distress. Father, if we cannot thank Thee for the things that we suffer, we still will thank Thee that we know Thine eye pities us in our sorrows, and no sadness stains our face but Thou knewest it before we were born, and gatherest the tears which we shed, and changest them into glorious pearls, to shine in our crown of glory as morning stars that herald the coming of the heavenly kingdom here below.

We pray Thee that we may find comfort in every sorrow, and when the world turns its cold, hard eye upon us, when the mortal fades from our grasp, and the shadow of death falls upon the empty seat of child or wife or friend, O Lord by the shining of Thy candle in our heart, may we see our way through darkness unto light, and journey from strength to strength, our hearts still stayed on Thee.

Help us to grow stronger and nobler by this world's varying good and ill, and while we enlarge the quantity of our

being by continual life, may we improve its kind and quality not less, and become fairer, and tenderer, and heavenlier too, as we leave behind us the various events of our mortal life. So, Father, may we grow in goodness and in grace, and here on earth attain the perfect measure of a complete man. And so in our heart, and our daily life, may Thy kingdom come, and Thy will be done on earth as it is in heaven.

*Christmas.*

O BLESSED Son of God, who once wast throned in a human mother's arms, mercifully grant that we, who praise Thee now for the glad tidings of Thy peace, may become at last partakers of Thy heavenly treasure. Thou didst make the sacred night of Thy nativity to shine with the brightness of the true light. Shine now inwardly in our hearts, we pray, and shed abroad in them the sunshine of Thy love. Thou didst condescend to be born into this world a little child that Thou mightest become the children's Saviour. Bless with Thy guardian love, watch over with Thy tenderest care these children now gathered in Thy presence and kneeling at Thy feet. Befriend Thou them, O gracious Bishop and Shepherd of their souls, through all the unknown future of their lives. Be with them in times of weakness when their strength of spirit or of body fails. Shield Thou them alike from the Tempter's open assaults and from his secret wiles. Refresh them when they droop beneath the burden and heat of the day. Deal gently with them when they stumble, and lift them when they fall. And in the day when Thou dost throw wide the gates of the Eternal City to those who shall go out thence no more for ever, may these Thy children all be taught of Thee, and great may be their peace. Amen.

The Lord lift up the light of His countenance upon us and give us peace, this day and evermore. Amen.

*For the New Year. I.*

Thou hast completed the mercies and the history of another year ; Thou hast advanced us to the first day of this year upon which we are entering. We would call upon our souls and all that is within us to bless and to praise Thy name for the goodness of the year that has gone.

Our record is indeed sadly blotted ; and tears and sorrows, hopes not fulfilled, and aspirations not met by any adequate realization, fill our remembrance ; all on our side is human, weak, and wicked. If we look only to the year as we have marked it, it is not a year to be remembered nor sighed after as something to be brought back again ; but when we look at Thy way with us, it is a year robed in mercy, growing with every day, and waning not with one single hour. Thou hast made it a year of divine love, of pardoning mercy, of gracious guidance. Thou hast held us up and carried us in Thine arms even as a mother carries her little child. Thou hast counselled us ; Thy rod and Thy staff they have comforted us ; Thou hast whispered to us in the hours of dulness and discouragement ; Thou hast inspired us in our wayward moments, and brought us back again by ten thousand tokens ; Thou hast showed thyself indeed a guiding God and a Father.

We thank Thee for the ministration of the year. It has passed and gone to the judgment, and hangs there waiting our coming—a record that we must again know and read. And now we beseech Thee, O Lord God, by the patience which Thou hast manifested, by the gentleness which we have proved, by the grace which is revealed of Thee, and by all that is of goodness in Thyself, take charge of us for the year upon which we have now entered. We are strangers to it ; we do not know one single path ; we are pilgrims, and wander up and down in our several ways. Thou only seest the light and the darkness alike ; Thou only seest the end from the beginning. Thou alone art perfectly wise, and all things are in thine hands for merciful administration.

We commend ourselves and families to Thee for the year

upon which we are now entering ; and we beseech Thee that Thou wilt be gracious to us in our ordinary estate. If it be Thy rich pleasure, confirm to us life, a life of labour and usefulness. Bless us in our households, bless us in our social relations, and all our affections, and to one another, and sanctify our love ; make it purer, nobler, and more heavenly. Bless us in our several secular duties. May we go abroad into all the relations of this life, carrying the savor of the gospel with us, sanctifying whatever we touch, bearing about the name not only but also the description of the Lord Jesus.

We beseech Thee that Thou wilt bless us in our individual experiences. Some Thou art just calling out of darkness into light, and they are this year being bathed with new hopes. Be gracious to them, and sustain them, that no trouble may overtake them heavier than their strength ; that with every temptation they may have rescue, and that they may know they have entered this year with God the Father for their guide, Christ for their Saviour, and the Holy Spirit for their enlightener and sanctifier.

Confirm those that have been already some way advanced in the divine life and have occasion to prove Thy mercies. We beseech of Thee that they may not be discouraged, nor turn back, nor refuse to bear willingly such burdens as are needful for their culture. May those that have been for a long time in Thy service, and are ready to lay down their burdens, have still that same nourishing care which has never left them from their cradle until this day.

If any are sick wilt Thou graciously sustain and comfort them ; visit them with Thy salvation, and make to-day their sick-chamber to be as light as the temple of God. May they feel that Thou art present, and may their joys be as choiring angels to them ; and may they have occasion for thanksgiving even in their sick-chamber and in their hours of seclusion.

Be with us and ours in the things we ask for, and wilt Thou do for us all that we need. And Thine shall be the praise, Father, Son, and Spirit. Amen.



*For the New Year. II.*

ALMIGHTY and Eternal God, with whom one day is as a thousand years, and a thousand years as one day, we bring Thee thanks and praise for Thy blessings, more than we can number, with which Thou hast crowned our lives during the year now past ; and since Thy mercies are ever new, let the year which has now begun be to us a year of grace and salvation. Graciously protect and conduct us through the uncertainties of this new year of our earthly pilgrimage, prepare us for its duties and trials, its joys and sorrows ; help us to watch and pray, and to be always ready, like men that wait for their Lord ; and grant that every change, whether it be of prosperity or adversity, of life or death, may bring us nearer to Thee, and to that great eternal year of joy and rest which, after the years of this vain earthly life, awaits the faithful in Thy blissful presence ; when we shall unite with angels and saints, in ascribing blessing, and honour, and glory, and power, unto Him who sitteth upon the throne, and unto the Lamb, for ever and ever. Amen.

*Easter Sunday. I.*

WE worship Thee, Lord Jesus Christ, because Thou couldst not be holden of the bands of death. Our Lord art Thou and our God, for Thou hast been declared to be the Son of God with power. Delivered for our offences, Thou hast been raised again for our justification. Blessings on Thy Name, who in holy triumph didst spoil the powers of darkness, and bring to light life and immortality. Grant, O Lord, that we, who with Thy whole Church keep sacred the festival of Thy resurrection, may obtain grace to magnify Thee with joyful worship.

Be pleased, blessed Son of the Highest, to vouchsafe us at this time Thy comforting presence. Reveal Thyself to our faith. Breathe on us as Thou didst on Thy first disciples. Cause our hearts, like theirs, to burn at the recollection of

Thy love. We too have need of Thee, most precious Saviour: need of Thy kindling presence; need of Thy reviving spirit. Risen with Thee, may we seek those things which are above, where Thou art gone to dwell, and learn to wait for Thy return when Thy saints shall appear with Thee in glory.

Come to Thy Church this day, great Shepherd of the sheep. Cause all Thy flock to lie down in their several folds. Reassure Thy timid followers, we beseech Thee. Turn every doubt to confidence. Resolve the questioning of each wistful heart. Encourage the weary to repose themselves upon the bosom of Thy faithfulness. Open the eyes of all to understand the Scriptures. To the ashamed and self-condemned speak, Saviour, the tender word of pardon and of restoration.

O Thou who art the Resurrection and the Life, we call to mind this day the holy conversation and peaceful end of Thy saints departed [especially of those dear ones whom Thou hast taken from the circle of our friends, to dwell with Thee above]. We comfort our hearts with Thy victory over the grave. Thou art the first fruits of them who sleep. Help us, Lord, who tarry amid the gloom of this mortal life to sustain with composure its manifold troubles and to follow those who through faith and patience have inherited Thy promises. Risen Jesus, Thou art the same yesterday and to-day and for ever. To us also grant victory in our parting hour, and an entrance into the joy that is everlasting.

Let every family among Thy chosen people exult and be glad in our risen Lord. Let Thy favour rest upon this house and on every inmate of it. Leave us not, mighty Saviour, until Thou hast brought us every one to know Thee in the power of Thy resurrection, as well as the fellowship of Thy sufferings; that by all means we may attain unto the resurrection of the blessed dead in Christ. Amen.

### *Easter Sunday. II.*

WE thank Thee, O Thou Risen One, that Thou dost grant unto Thy people days of benediction, and in the sacred suggestions and memorials of this day, that celebrates, in the

usage of so many thousands of Thy people, the glorious shining forth of life again from death ; grant that we, too, may have, amid all its associations, the blessings of contemplation. May we have resurrection. May our hope inflame again our love and our zeal. Grant that we may to-day feel that we have left in the grave its garments, its mortality, its sins. May we with blessed spiritual resurrection of purpose and hope and love begin to-day with renewed seals and covenants the higher and beatific life.

Are there any that mourn the hidings of Thy face? O Thou that rose out of the very sepulchre, bringing light to the world, canst Thou not, out of the heavenly glory, bring light and life? Draw near to any that are ready to perish whose thoughts chide Thy delay. O Thou Father, find Thy children to-day and speak peaceable words to them. Comfort any that mourn over sin, and may their mourning do them good. Speak forgiveness to any that scarcely dare to look into Thy face, and may they behold it as the glowing morning, full of hope and promise. Under all exercises and experiences may Thy grace lead all men to praise Thy name, to celebrate Thy goodness to others ; that man may be brought under the testimony of Thy people, into the blessedness of true divine life.

Grant, we pray Thee, our Father, as one and another are passing away, that life may not be less rich. We thank Thee that the dying who die in Thee enrich life more than they impoverish it. Being dead, they yet speak. We cannot mourn them that depart who do not go out in darkness, but rather rise into light unapproachable. We thank Thee for the witness, for the example, and for the faithful labours of so many as are gone and are going. And we beseech Thee that there may be found those who shall be worthy to follow them, and to take up their work, and prosecute it to higher and yet more glorious heights. And we beseech Thee that Thy kingdom, in which dwelleth righteousness, may at last override all war, all suffering, all ignorance, all superstition, and that the glory of the Lord may fill the earth as the waters fill the sea. And the praise shall be given to the Father, the Son, and the Holy Spirit. Amen.

*All Saints Day.*

WE adore Thee, O Thou blessed God, Thou that art exalted above all ascription ; Thou that canst not be described, nor enough loved or admired. Thou that art in heaven, surrounded by ten thousand times ten thousand now congenial spirits, we, too, though far down, are in Thy train—we, too, feel this divine impulse, and though with imperfect thought, and with mixed feelings, and with impure heart, yet—claim Thee God according to the measure of our power, as they do in heaven according to the measure of their power. We rejoice in the blessedness of their victory, nor do we repine that it is not given us to be conquerors upon earth. Ours is yet the warfare ; theirs the rest.

We are yet endeavouring to contend against the spirit that worketh in the children of disobedience ; we are labouring to perfect the spirit of Christ in us, and it doth not cost any sadness in us to think that there are some that have finished this work ; that they were ours, but now are thine. We are glad for their victory, nor are we discouraged with the battle because they have gone first, but rather we are enheartened ; and we are sure that the path that gave them victory is the path that Christ trod and that we shall tread. And we take comfort to-night that there seem to come to us from the very heavens those sweet and nourishing influences which we so much need in life. Parents speak to us by ten thousand memories ; dear friends gone from us speak back again, and our yearnings take hold of those that were children, but are now thine angels.

And we are glad for heaven, and for those that are dwelling therein, and for those that are blessed by Thee ; and it is sweet and comforting to us to think that the same voices that were taught on earth to speak are now praising God in heaven in strains unknown to us. [Nor are we envious that our children have outrun their parents, while we are glad for that rest which remaineth for us. None shall take our place ; there is enough and to spare, and we go forward in our journey of life knowing that we are journeying toward

sunrise, that the darkness is behind us, and the light more and more before us. And we desire to be more faithful and courageous, and enduring unto the end.]

Forgive us the sins of our past lives. Forgive us that goodness is so feeble in us, and that selfishness, pride, and worldliness are so strong ; that when we should have been fruitful under such teachings and influences of Christ, we are unfruitful. Forgive us everything that tarnishes the brightness that Thou wouldest see in Thy beloved, and grant, we beseech of Thee, that we may have that peace which God gives to those whose sins are pardoned. Glorify Thyself by our joy, by our worship, by our growth in grace, by our suffering, by our life, and by our death ; and when through death we come again to life, we will give the praise of our salvation to the Father, the Son, and the Holy Spirit. Amen.

*On a Missionary Occasion.*

THOU hast taught us, our Father, to pray, " Let Thy kingdom come, and Thy will be done upon earth, as it is in heaven ;" and we have gazed as we prayed, and learned to long, with growing desire, for the fulfilment of this inspired prayer. And generations have prayed, and slept, and others have taken their places, still desiring and petitioning. And yet, O God, behold, the earth is dark and full of habitations of cruelty. Behold how the race are scattered, and how few know even the twilight, and fewer the light of the glory of God as it shines in the face of Christ Jesus. And yet they are our brethren. The most ignorant and the most besotted ; the poor heathen that worship idols, which their own hands have made ; and those that follow, gazing and wondering, the stars, to worship them ; and those that mingle their devotion with utter cruelty ; and those who offer their passions as so many services to Thee ; and all who are in gross darkness—are they not children of God ? And are they not the subjects of Thy promises, and of Thy providences ? O Lord God, how dost Thou, with infinite compassion and love, such as no man can have, bear to look forth upon those ever-

growing generations that make no progress? Thousands of years have come and gone, and they are the same. O Lord, we understand not the mystery of human life. It is dark and trying to our faith. But we believe—help our unbelief: we know that Thy kingdom is as Heaven, and it increases silently and secretly, and is advanced beyond what we suspect. We know that the power of Christ's gospel shall be felt everywhere, and that there is a silent leavening of the whole world. How long shall these preparatory stages be required? And when, O Lord, shall we begin to see the clouds rise, and the darkness sweep away, and the sun set in the latter day? We desire with faith and with patience to prepare ourselves for the coming of the Lord. We desire still steadfastly to teach and to spread the power of the truth as it is in Jesus. And to Thee we commit the mystery of human life.

Grant that every one of us, in our own place, may let our light shine, and may remember that we are the salt of the earth, by which, if at all, it is to be kept in holiness. May it be a matter of conscience and of daily duty how we can cast the most saving truth into the ever-fermenting public mind, and how most we can so bestow our lives that they shall be as was Christ's, given up for the people. Through Jesus Christ our Lord. Amen.

*On a Spring Morning.*

O LORD, we thank Thee for a day so sweet and fair as this, when the trees lift up their hands in a psalm of gratitude to Thee, and every little flower that opens its cup and every wandering bird seem filled by Thy Spirit, and grateful to Thee. We thank Thee for all Thy handwritings of revelation on the walls of the world, on the heavens above us and the ground beneath, and all the testimonies recorded there of Thy presence, Thy power, Thy justice, and Thy love.

We thank Thee not less for that perpetual springtime with which Thou visitest the human soul. We bless Thee for the sun of righteousness which never sets, nor allows any night

there, but, with healing in his beams, shakes down perennial day on eyes that open, and on hearts that, longing, lift them up to Thee. We thank Thee for the great truths which shine to us the lesser light like the moon in the darkness of the night, and those great lights which pour out a continuous and never-ending day about us where'er we turn our weary feet. We thank Thee for the generous emotions which spring up anew in every generation of mankind, for the justice that faints not nor is weary, for the truth which never fails, for that philanthropy which goes out and brings the wanderer home, which lifts up the fallen and heals the sick, is eyes to the blind and feet to the lame; yea, we thank Thee for that piety which inspired Thy sons in many a distant age, in every peopled land, and we bless Thee that it springs anew in our heart, drawing us unto Thee, and giving us a multitudinous prophecy of glories that are yet to come, while it sheds peace along the pathway where we turn our weary mortal feet.

Father in heaven, surrounded so, and so destined for immortal welfare, we pray Thee that we may live great and noble lives on the earth, unfolding our nature day by day, using our bodies for their purpose, and the soul for its higher use, growing wiser and better as we change time into life, and daily work into exalted character. So may we live that every day we learn some new truth, practise some new virtue, and become dearer and more beautiful in Thine own sight. So may Thy kingdom come, and Thy will be done on earth as it is in heaven.

*On the Commencement of a Married Life.*

HOLY Spirit, descend into our hearts : assist us to pray with fervour from our inmost souls. Permit Thy children, O gracious Father, to present themselves before Thee, in order to ask of Thee what is necessary for them.

May we love each other only in Thee, and in our Saviour Jesus Christ, as being members of His body. Enable us, at all times, to look solely to Thee, to walk before Thee, and

to be united together in Thee ; that thus we may grow daily in the spiritual life.

Grant that we may be faithful in the exercise of our duties, that we may stimulate each other therein, warning each other of our faults, and seeking together for pardon in the blood of Jesus Christ. When we pray together (and may we pray much and frequently), be Thou, O Lord Jesus, with us ; kindle our fervour, O heavenly Father, and grant us for the sake of Jesus Christ, whatsoever Thy Holy Spirit shall teach us to ask.

Seeing that, in this life, Thou hast placed the members of our household under our authority, give us wisdom and strength to guide them in a manner conformable to Thy will. May we always set them a good example, following that of Abraham, who commanded his children and his household after him to keep the way of the Lord in doing what is right. If Thou givest us children, and preservest them to us, O grant us grace to bring them up to Thy service, to teach them early to know, to fear, and to love Thee.

O heavenly Father, may we inculcate Thy word, according to Thy will, all our lives, with gentleness, love, and patience, both at our rising up and lying down, at home and abroad, and under all other possible circumstances ; and do Thou render it meet for the children to whom Thou hast given life only as a means of coming to Thee.

### *On Entering a New Abode.*

O LORD, who in Thy good Providence hast mercifully allotted to us this new home and place of employment for Thee : do Thou bless our entering into it, and abiding in it. May the thought of Thy presence never be wanting to us, nor the remembrance of Thy loving-kindness. May these walls never witness any behaviour unworthy of Thy children. May all malice and hatred, all murmurings and disputings, all strife and anger, be far from these our family resorts, and may Thy faith and fear ever abide among us and bless us.

And forasmuch as we know not what Thy providence hath



in store for us, we would begin our residence here by committing ourselves to Thy gracious care.

If in this house we are to suffer loss of health or of worldly goods ; if dejection of mind or any bereavement or sorrows, good Lord, support us.

If Thou hast ordained this house to be for any of us the place of departure from this present world, do Thou prepare us for our home in the heavens, not made with hands, eternal. Amen.

*On a Family Reunion.*

O God, we gather and bend before Thee again in this good home where we dwell in peace and in plenty. The power to make this home is from Thee ; the power to sustain it is from Thee. Thou hast made us to differ from the homeless by Thy pure mercy ; by Thy will our life is strong ; by Thy will we fade away into bare need, and cry to Thee for bread. Father, hast Thou not made us to differ that we may give unto others as Thou hast given unto us ? Deepen, we beseech Thee, our sense of Thy great bounty ; help us to see why we are so blessed. May we know that these good things are given for great and generous uses. The poor we have always with us ; the stranger comes to our door ; friends dwell near us whose life will be more cheerful if they may freely enter with us into this cheerful place. Grant that Thy Spirit may touch us, so that we may gladly give of our bread to them that hunger, and our shelter to the Son of man who has not where to lay His head. May we know that in all guises Thine angels come to us, and grow radiant only after they are gone. And may we make the presence of our home felt all about us, in this place where we dwell ; may no sect or party name ever close our hearts and our home to the good of any name or nation. So may these fruits of good living in all pureness make this dwelling to all what Thou hast made it to us, as the house of God and the very gate of heaven. Then, being faithful in our few things, may we know that Thou hast said, " Well done," and enter into Thy joy through Jesus Christ. Amen.

*On a Member of the Family Uniting with the Church.*

O GOD, who hast declared that to them that order their conversation aright Thou wilt show Thy salvation : and hast promised that they that seek Thee early shall find Thee : help, we pray Thee, Thy servant, who is about this day to devote [or *has this day devoted*] *his* life and energies to Thy service. May that solemn vow which was made for *him* in childhood, and is now to be [or *has now been*] renewed in *his* own person, abide upon *his* heart through life, and guide *his* resolves and actions. May *he* hate and flee from all sin and vanity, and carnal and ungodly life ; may *he* heartily receive and firmly abide in all the saving truths of Thy gospel : may *he* yield humble obedience to Thy holy will and commandments, and make them the rule of *his* life. When sinners entice, may *he* not consent. When the world, which forgets Thee, spreads its vanities before *him*, turn Thou away *his* eyes from beholding them. If doubt or difficulty assail *his* faith, guide *him*, O Thou Spirit of Truth, into all the truth, and keep *him* steadfast in it. If temptation strive to draw *him* from *his* allegiance to Thee, succour *him*, O Thou who wast tempted, yet without sin.

Father, Son, and Holy Spirit, our fathers' God and our God, watch over *him* by Thy providence, ripen *him* by Thy grace, bring *him* to Thy glory. May the blood of Christ cleanse *him*. May the faith of Christ keep *him*. May the obedience of Christ sanctify *him*, now and for evermore. Amen.

*On the Opening of a Church.*

O LORD our God, there is no God beside Thee. Thou alone art worthy to receive adoration and praise, for Thou art holy, and all nations shall come to worship before Thee, when they learn the joy of Thy salvation. We praise Thee, most merciful Father, for the foundation of Thy Church on earth ; for Thy sacred oracles, for the ministry of Thy Word, and for Thy holy sacraments. We give Thee thanks, that

by Thy providence a house has been erected in this place for the worship of Thy name. Accept, we beseech Thee, the work of our hands. Let this house be the house of God. Here let Thy presence dwell and Thy glory be revealed. When Thy holy Word is read and preached here, and the holy sacraments are administered, send down upon the congregation the dews of Thy heavenly grace. When Thy people bring to Thee their thanksgiving for the gifts of Thy providence accept their offering, and bless them, that their joy may be full. And when in seasons of calamity and distress they humble themselves before Thee and implore Thy mercy, hear Thou in heaven and pity them ; forgive their sins wherein they have transgressed against Thee and deliver them, or else comfort and support them under their trials ; and sanctify unto them their affliction, that it may bring forth in them the fruits of salvation and peace. Hear us, we beseech Thee, O God of all grace, Father of all light, and Fountain of all good. Let our prayer come up before Thee and be acceptable through the merits of Jesus Christ, and do unto us according to Thy great mercy and love. And unto Thee, King eternal, immortal, and invisible, who alone art mighty, wise, and good, who dwellest in light which no man can approach unto and live—unto Thee be all glory through Jesus Christ, in heaven and in earth, for ever and ever. Amen.

*Before a Summer Tour.*

ALMIGHTY and most gracious God, Thou art the Creator of the world, and of all which it contains. Thou didst say in the beginning, Let there be light, and there was light. Thou hast made the evening and the morning, the firmament, the dry land, and the gathering together of the waters into the sea. At Thy command the earth brings forth grass, and the fruit-tree yielding fruit. Thou hast kindled the lights of heaven, and given them for signs and seasons, for days and years. All living things are the productions of Thy power, and by a special act of creation, which Thou hast Thyself revealed, Thou didst make man in Thine own image. The

ances and families of the earth have all been brought into existence by Thee and Thou hast fixed the bonds of their habitation. We thank and bless Thee for the beautiful earth ; for all its varied scenery and productions ; for mountains and valleys ; for fields and flowers and fruits. We thank Thee for the capacity to enjoy so much and for the abundance which Thou hast given us to enjoy. Fill us with love of Thee amidst all these Thy gifts and forbid by Thy grace that we should forget the Giver in the enjoyment of His gifts.

Watch over us by the way. Guard us from every danger. Shield us by Thy protecting providence from every harm. Bring us to our destination in peace. Or if Thou shalt have other experiences in store for us grant that in every possible peril we may have the peace of God in our hearts that passeth all understanding.

Control our thoughts, sanctify our tempers and dispositions, and preserve us from yielding to vexation and anxiety whatever exigencies may arise in our journeyings.

Wherever we are, may we remember that Thou God seest us, and that we profess to call ourselves by Thy name.

Bless those whom we leave behind, preserve them in safety and comfort. Preserve us from foolishly supposing that we are secure anywhere without Thee, or insecure wherever Thy favour encompasses us as with a shield.

May we be brought back, in due time, under Thy protection and blessing, to bless Thy name and acknowledge Thy gracious guardianship of us in this our beloved home.

Lord, hear and answer our prayers, for Christ's sake. Amen.

### *In Time of Sorrow.*

O LORD our God, Light of the blind, and Strength of the weak ; yea also light of those that see and strength of the strong ; hearken unto us, and hear our cry out of the depths. Thou art everywhere, whom no place compasseth ! Thou art near even to those that remove far from Thee. O Lord, help us to turn and seek Thee ; for not as we have forsaken our Creator hast Thou forsaken Thy creation. Let us turn

and seek Thee, for we know Thou art here in our heart, when we confess to Thee, when we cast ourselves upon Thee, and weep in Thy bosom, after all our rugged ways ; and Thou dost gently wipe away our tears, and we weep the more for joy ; because Thou, Lord, who makest us, remakest and comfortest us.

O God, we thank Thee for Thy chastisements recalling us to Thyself from that deadly pleasure which lures from Thee. Thy face, Lord, will we seek. It is not by our feet or change of place that we love Thee, or return unto Thee. Nor did that younger son of Thine look out for horses or chariots, or ships, and fly with visible wings, or journey by the motion of His limbs, that He might in a far country waste in riotous living all Thou gavest at His departure. A loving Father Thou wert when Thou gavest, but more loving unto him wert Thou when he returned empty.

O Lord our God, under the shadow of Thy wings is our hope ; protect us, and carry us, both when we are little, and even in hoar hairs wilt Thou carry us ; for our firmness only when it is in Thee is firmness ; when it is our own it is infirmity. Our good only lives with Thee ; when we turn away from Thee we are perverted. Let us, then, O Lord, return, that we may not be overturned ; because with Thee good lives without any decay, for Thou art good ; nor need we fear lest there be no place whither to return, because we fell from it ; for our mansion—Thy eternity—fell not when we left Thee.

O Lord God, give peace unto us (for Thou hast given us all things) : the peace of rest, the peace of the Sabbath, which hath no evening : yea, give us rest in Thee, the Sabbath of eternal life. For Thou shalt rest in us, as now Thou workest in us : and Thy rest shall be through us, as Thy works are through us. Amen.

*After the Death of a Father or Mother who has Been Long Sick.*

OH ! Lord, who art the Father of all, we thank Thee for the command of joy. We thank Thee that in dark and

lonely days like these there is a light in heaven which even the blind can see and a voice from God which even the deaf can hear, saying : Rejoice in the Lord always, and again I say rejoice. And we endeavour to rejoice in Thee. These are trial days ; and if we can rejoice now we can rejoice always.

To rejoice for *him* who has gone is not difficult. We can rejoice that *his* life has so beautifully, happily, and usefully closed. We can rejoice in the lessons of patience which we have learned at *his* sick-bed as well as in the lessons of consecration which we have learned from *his* useful life. We can realize that the angels rejoice at *his* coming ; for if there is joy in heaven when a sinner repents, how much more will there be joy over a saint returning home. And let it seem to Thee reverent that we offer our sympathy with the joy of Almighty God ; for Thou hast said : Precious in the sight of the Lord is the death of His saints.

But if we are to rejoice for ourselves we need Thine aid. Help us, we entreat Thee. Help those who might be excused for thinking that they had a right to be called first, to wait patiently for Thine own time. Help those whose cherished cares and burdens are now suddenly and sadly lightened to find happiness in repose. Help the orphaned sons and daughters to rejoice in taking up and carrying forward the life of *him* who has gone. Help us all to take up the years and duties remaining to us in life, endeavouring to rejoice in Thee. The effort is ours ; the success is Thine. Grant us success through Christ who will strengthen us. Amen.

## SHORT PRAYERS AND COLLECTS FOR GENERAL AND SPECIAL USE.\*

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### *For Special Grace.*

ALMIGHTY God, who through Thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life ; we humbly beseech Thee, that, as by Thy special grace preventing us, Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect ; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

### *For the Grace of Love.*

O LORD, who hast taught us that all our doings without charity are nothing worth ; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. Amen.

### *A Prayer of Penitence. I.*

ALMIGHTY and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all those who

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\* Especially adapted for use in connection with the forms on pp. 350, 352, and 385, or with any of the morning or evening prayers.

are penitent ; create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness ; through Jesus Christ our Lord. Amen.

*A Prayer of Penitence. II.*

O most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that Thou hast made ; who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved ; mercifully forgive us our trespasses ; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy ; to Thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare Thy people, whom Thou hast redeemed ; enter not into judgment with Thy servants, but so turn Thine anger from us, who truly repent us of our faults, and so make haste to help us in this world, that we may ever live with Thee in the world to come ; through Jesus Christ our Lord. Amen.

*A Prayer of Penitence. III.*

O LORD, we beseech Thee favourably to hear the prayers of Thy people ; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy name ; through Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

*For a Blessing on Daily Work.*

O God, who hast commanded that no man should be idle, but that we should all work with our hands the thing that is good ; look graciously upon Thy servants now going forth to do their duty, in that station of life unto which Thou



hast been pleased to call them. May Thy blessing be upon our persons, upon our labours, upon our substance, and upon all that belongs to us. Enable us to resist the temptations of the world, the flesh, and the devil ; to follow the motions of Thy good Spirit, to be serious and holy in our lives ; true and just in our dealings ; watchful over our thoughts, words, and actions ; diligent in our business, and temperate in all things. Give us grace, that we honestly improve all the talents Thou hast committed to our trust ; and that no worldly business, no worldly pleasures, may ever divert us from the thoughts of the life to come ; through Jesus Christ our Lord. Amen.

*For Trust in Time of Anxiety.*

O most loving Father, who willest us to give thanks for all things, to dread nothing but the loss of Thee, and to cast all our cares on Thee who carest for us ; preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which Thou hast manifested to us in Thy Son Jesus Christ our Lord. Amen.

*Sunday Morning. I.*

WE beseech Thee to bless Thy word wherever spoken this day throughout the universal Church. Oh, make it a word of power and peace, to convert those who are not yet Thine, and to confirm those that are. Particularly bless it in this our land, which Thou hast made a land of light, and a storehouse of Thy treasures and mercies. Oh, let not our foolish and unworthy hearts rob us of the continuance of this Thy sweet love ; but pardon our sins, and perfect what Thou hast begun. Make Thy word a swift word, passing from the ear to the heart, from the heart to the lip and conversation ; that, as the rain returns not empty, so neither may Thy word, but accomplish that for which it is given. Through Jesus Christ our Lord. Amen.

*Sunday Morning. II.*

O LORD, strengthen Thy ministers to-day that they may speak with power, and teach Thou those that are set to teach Thy people. Pour upon Thy churches the spirit of prayer, that not their lips only, but their hearts may speak unto Thee. Awaken the careless, convince the doubting, confirm the weak, add power to the strong. May every Lord's day prepare us for the Day of the Lord ; and each time that we celebrate His resurrection, fit us to rise when He shall call us to glory. Through Jesus Christ our Lord. Amen.

*Sunday Morning. III.*

O God, Father of our Lord Jesus Christ, who hast promised to be wherever two or three are gathered together in Thy name ; cleanse the thoughts of our hearts as we come to Thee in Thy house. Help us to cast out from our souls every evil feeling or desire, all envy, pride and hypocrisy, all falsehood, deceit, and worldly anxiety, all covetousness, vain-glory, and sloth, all malice, wrath, and anger, all remembrance of injuries, all blasphemy, and every motion of the flesh and spirit contrary to Thy holy will, that, with freedom, without condemnation, with a pure and contrite heart, with sanctified lips, and without confusion of face, we may appear before Thee, boldly call upon Thy name, hear with all devotion Thy most holy Word, and worthily adore Thee, Father, Son, and Holy Ghost, one God, ever world without end. Amen.

*Before Communion.*

O LORD God, in whose likeness we have been created, and by whose grace we have been redeemed ; assist with Thy Holy Spirit those of us who are this day to approach Thy Table, that we may come to this memorial of Thy love with reverence and love. We presume not to sit down with Thee

at this Communion of Thine appointing because we are worthy of that fellowship to which Thou dost graciously invite us. But Thou art the same Lord, whose property is always to have mercy. Grant, therefore, gracious Lord, that we may so eat the flesh and drink the blood of Thy dear Son, our Lord and Saviour, that our sinful body may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us. Amen.

*On a Missionary Occasion.*

O THOU great Shepherd of the sheep, who didst come into this world to seek and to save that which was lost, and who hast promised to gather Thy flock out of all the places where they have been scattered in the cloudy and dark day, we ask Thy blessing upon those who are labouring in Thy name among the heathen of our own and other lands. Cheer Thou them in their hours of sadness and discouragement, and may their faith in Thy good promise never wholly fail. Shine in the dark places of the earth, O Thou, who art the light and life of men, until everywhere the fathers to the children shall make known Thy truth. Especially would we remember in our prayer those missionaries whose work is known to us, and to whose aid we stand pledged. May the example of their faithfulness and courage make us more generous and more self-denying ; more ready to help, more glad to give ; and unto Thee, with the Father and the Holy Ghost, shall be the glory, world without end. Amen.

*On a Bright Day in Summer.*

O THOU who makest the glorious sun go forth as a bridegroom out of his chamber, and rejoice as a giant to run his course, so that nothing is hid from the heat thereof : we bless Thee for the light of this world ; for the joy of beholding the day ; for the fruits and flowers with which Thou in

Thy bounty hast decked the earth. We bless Thee for the garden and the field ; for the basket and the store.

And yet, O Lord, what were these without Thyself? What were the light of the sun, if our souls were in the shadow of death and the night of ignorance? May the Sun of Righteousness, even the Lord Jesus Christ, never cease to shine within us. May the kindly warmth of Thy Holy Spirit penetrate our hearts with heavenly love. And so may our earthly be changed into Thy heavenly : and the desert of our nature rejoice and blossom as the rose. And may we, receiving evermore the good seed of Thy word, bring forth the fruit of righteousness to Thy praise and glory ; through Jesus Christ our Lord. Amen.

*In Winter.*

O God, who shuttest up the earth in the winter, that Thou mayest afterward visit and bless it : teach us by this Thy course in nature to trust Thee in Thy dealings with our souls. May we never be discouraged at the hiding of Thy face, nor cast away hope for want of inward comfort. Teach us that, as nature needs the check of the frost and the buffeting of the storm, so do we require Thy chastisements to keep down our pride, and seasons of trouble to stablish and settle our faith. And as in due time Thy south wind bloweth, and Thou renewest the face of the earth, so do Thou, O Lord, graciously carry on the work which Thou hast begun in Thy servants. Return, O Lord our strength, and life up the light of Thy countenance upon us, and visit us with Thy salvation ; through Jesus Christ our Lord. Amen.

*Christmas Day.*

ALMIGHTY God, who hast given us Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin ; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed

by Thy Holy Spirit ; through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. Amen.

*New-Year's Day.*

GRANT, O God, now that we have entered on another year, that, for the sake of the truth, and for the sake of holiness, we may be lifted up to a higher life. May we endeavour to take a clearer and truer conception of duty. May we, for Christ's sake, and for the sake of His cause, consecrate ourselves afresh to Thee. Thou, O God, canst lift us up ; and only Thou canst do it. All our courage will be in vain, and all our good resolutions will sleep as sentinels over-wearied at their post, and we shall be surprised and destroyed, if Thou art not vigilant for us, and Thy grace is not exercised in our behalf. We stand importuning, not because Thou needest to be importuned, and art reluctant to bestow mercies upon us. We know not why we do it, except that Thou hast told us to ask for such things as we desire.

We beseech Thee to grant to us that blessing which cannot be mistaken ; that voice which can come only from Him that speaketh to the inmost consciousness. Grant to every one of us the incoming of Thy Spirit. Grant to every one a holy joy, a heavenly gladness. May every one feel that he is made the guest of God Himself. And grant that all our offerings of song, and prayer, and meditation, and instruction, may be acceptable in Thy sight, and beneficial to us. We ask it through Jesus, the Redeemer. Amen.

*Easter Week.*

ALMIGHTY God, who through Thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life ; we humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our

minds good desires, so by Thy continual help we may bring the same to good effect ; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

*On Uniting with the Church.*

ACCEPT, we beseech Thee, our Father, the consecration which Thou hast inclined Thy children to make of themselves to Thee this day. We thank Thee that they are beginning so early to serve Thee. We thank Thee that it is not the fragments of their life that they bring with them. We thank Thee that they have consecrated the dew of their youth to their God, and that they mean to live a life of purity, of love, of truth, of self-denial, and of activity for others. And we pray that the generous and godly purposes which have been inspired in their hearts, and have ripened into convictions and decisions in them, may be nourished by Thy grace, and perpetuated by Thy Spirit, which gave them birth. And may they never be ashamed of Christ or His cause. May they never be weary of well-doing. May they begin at once to do all the duty that is made known to them. May they have manifested in their hearts the truth of Thy Word, that Thy yoke is easy and that Thy burden is light. May they have hope and courage inspired from the very beginning, by victories over easily-besetting sins. And to Thy name shall be the praise, Father, Son, and Spirit. Amen.

*On a Wedding Morning.*

WE thank Thee, O Lord, for the circumstances and prospects of this happy morning, for the mutual affection which Thou hast kindled in the bosoms of those who in Thy house are soon to be made one ; for the meetness of their union ; for the brightness of their hopes ; and for the joy which fills them both. Do Thou sanction and bless their marriage. May He who was present at Cana of Galilee, and who turned

the water into wine, be present at their nuptials, and crown with His favour our approaching festivities, and enhance these temporal mercies by the crowning gift of the Holy Spirit.

Lord, purify and hallow, guide and keep Thy servants this day, and throughout all the future years of their wedded life; that amidst its lights and shadows, its joys and sorrows, its duties and cares, they may evermore have affiance in Thee.

After safely passing through the pilgrimage of this world, may they attain to everlasting felicity in Thine immediate presence amidst the holy angels, through Jesus Christ our Lord. Amen.

*For a Person Going to Sea.*

O ETERNAL God, who alone spreadest out the heavens, and rulest the raging of the sea ; we commend to Thy Almighty protection, Thy *servant*, for whose preservation on the great deep our prayers are desired. Guard *him*, we beseech Thee, from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which *he* may be exposed. Conduct *him* in safety to the haven where *he* would be, with a grateful sense of Thy mercies ; through Jesus Christ our Lord. Amen.

*For a Sick Person. I.*

O OUR God, we beseech Thee, by that love which sent Thy Son from heaven, to have compassion on the soul of Thy servant in his sickness, and apparently nigh to death ; forgive him all his sins and failings, and supply his defects. Let him now experience the multitude of Thy tender mercies, and be sensible how good a God Thou art. Grant him, we beseech Thee, true patience and perfect resignation in his pains and anguish. Confirm his faith, strengthen his hope, and perfect his charity, that, departing hence, his soul may be received into Thy mercy ; through Jesus Christ our Lord. Amen.

*For a Sick Person. II.*

O FATHER of mercies and God of all comfort, our only help in time of need ; look down from heaven, we humbly beseech Thee, behold, visit, and relieve Thy sick *servant*, for whom our prayers are desired. Look upon *him* with the eyes of Thy mercy ; comfort *him* with a sense of Thy goodness ; preserve *him* from the temptations of the enemy ; give *him* patience under *his* affliction ; and, in Thy good time, restore *him* to health, and enable *him* to lead the residue of *his* life in Thy fear, and to Thy glory. Or else give *him* grace so to take Thy visitation, that, after this painful life is ended, *he* may dwell with Thee in life everlasting ; through Jesus Christ our Lord. Amen.

*For One Near to Death.*

ALMIGHTY and everlasting God, who succorest those that labour under great perils and afflictions ; may it please Thee to uphold with Thy comfort Thy servant in *his* present hour of great necessity ; though he walk through the valley of the shadow of death may *he* fear no evil ; though the outward man decay, may *he* be strengthened by Thy might in the inward man unto life everlasting. Whatever sins *he* has committed through the frailty of earthly life do Thou clear away through Thy most loving and merciful forgiveness ; loose *his* soul from every bond, and free it from every curse ; that *his* departure may be in peace ; through Jesus Christ. Amen.

*In Time of Common Sickness.*

O ALMIGHTY God, who in Thy wrath didst send a plague upon Thine own people in the wilderness for their obstinate rebellion against Moses and Aaron ; and also in the time of King David, didst slay with the plague of pestilence three-



score and ten thousand, and yet remembering Thy mercy didst save the rest : have pity upon us miserable sinners who now are visited with great sickness and mortality ; that like as Thou didst then accept of an atonement, and didst command the Destroying Angel to cease from punishing, so it may now please Thee to withdraw from us this plague and grievous sickness ; through Jesus Christ our Lord. Amen.

*For the Dead.*

ETERNAL God, in whom do rest the spirits of just men made perfect ; we bless and praise Thy holy name for all Thy servants departed this life in Thy faith and fear : and especially for those most dear to us, of whom we have good hope that they have fallen asleep in Jesus. And we beseech Thee to give us grace to follow their good examples, that even here we may be united to them in fellowship of spirit, and that finally we may be gathered together with them into the bosom of Thy love, through Jesus Christ our Lord. Amen.

*In Time of Affliction.*

O MERCIFUL God, and heavenly Father, who hast taught us in Thy holy Word that Thou dost not willingly afflict or grieve the children of men ; look with pity, we beseech Thee, upon the sorrows of Thy servants. In Thy wisdom Thou hast seen fit to visit us with trouble, and to bring distress upon us. Remember us, O Lord, in mercy ; sanctify Thy fatherly correction to us ; endue our souls with patience under our affliction, and with resignation to Thy blessed will ; comfort us with a sense of Thy goodness ; lift up Thy countenance upon us, and give us peace ; through Jesus Christ our Lord. Amen.

*On the Birth of a Child.*

LIFE, O Lord, is from Thee, and the consecration of life is from Thee. May the new life committed to our care and love as a family be nurtured faithfully for Thee, and be ever in Thy gracious keeping. If the unconsciousness of infancy shall be followed by the intelligence of riper years, may that intelligence be taught of Thee, so that the heart may be a heart to serve Thee in this world, and to find its portion in Thee in the world to come. For Thy goodness and mercifulness in this event we thank Thee, and beseech Thee to bow Thine ear to this our earnest supplication, for the Saviour's sake. Amen.

*On Behalf of Children.*

HEAVENLY Father, we bless Thee for the love of childhood as seen in Jesus Christ. Look, we beseech Thee, upon the children of this family, and nurture them for Thyself by the grace of Thy Holy Spirit. May they grow up to call Thee blessed. Guard them, we pray Thee, against the snares to which youth is ever exposed. So order their path for them that they may continually serve Thee. Be with them in all the unforeseen experiences of life, that aided by Thee in all their times of need, their home and heritage at last may be with the Redeemer. This, O Lord, we earnestly beseech from Thee, in the name of Jesus Christ our Lord. Amen.

*For a Sick Child. I*

Most merciful Saviour, who lovest little children, and Thyself didst live as a little child upon the earth, we come to Thee in behalf of one whom we love. Thou art the good Shepherd and carest for the lambs of Thy flock, leading them tenderly and bearing them in Thy gentle arms. Bring Thou

this child, for whom our prayer is offered, safely through the time of sickness and danger. Teach *him* to be meek and loving and obedient like Thyself. Keep *him* from all fretfulness and impatience. Let *him* feel that thou art ever near. Let *him* learn to love Thee better and better. And if Thou art pleased to restore *him* to health, make *him* to walk all *his* days, be they many or few, in the way that leadeth to eternal life. Hear us, O pitiful and loving Lord, who, with the Father and the Holy Spirit, livest and reignest one God world without end. Amen.

*For a Sick Child. II.*

ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death ; look down from heaven, we humbly beseech Thee, with the eyes of mercy, upon the sick *child* for whom our prayers are desired. Deliver *him*, O Lord, in Thy good appointed time, from *his* bodily pain, and visit *him* with Thy salvation ; that if it should be Thy good pleasure to prolong *his* days here on earth, *he* may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in *his* generation. Or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for the love of Thy Son, our Saviour, Jesus Christ. Amen.

*On the Death of a Child. I.*

O LOVING Jesus, who didst take little children into Thine arms to bless them, we believe that Thou hast received the child now hidden from our sight. Thou lovedst *him* better than we loved *him*. Thou knewest what was best for *him* better than we knew. Thou willedst, in Thy love, that he should be with Thee where Thou art. We ask Thee, O our Saviour, to have mercy on us who remain. Make all Thy children to know how short and uncertain their time is.

May they learn to love Thee and to serve Thee in obedience and innocence, that so, when Thou callest them away, their eyes may see the King in his beauty, and their voices join in the songs of those who praise Thee day and night in Thy temple. And unto Thee, O blessed Lord Jesus, with the Father and the Holy Ghost, shall be glory for ever and ever. Amen.

*On the Death of a Child. II.*

O ALMIGHTY and everlasting God, the lover of holiness and purity, who has been graciously pleased now to call the soul of a little child of this family into Thine heavenly kingdom ; so vouchsafe, O Lord, to deal mercifully with us who survive, that through the merits of Thy most sacred Passion, Thou mayest cause us ever to rejoice with all Thy blessed saints and Thine elect, in the same Thy kingdom, who livest and reignest with the Father in the unity of the Holy Spirit, one God, world without end. Amen.

*For Congress—To be used during their Session.*

Most gracious God, we humbly beseech Thee, as for the people of these United States in general, so especially for their Senate and Representatives in Congress assembled ; that thou wouldest be pleased to direct and prosper all their consultations, to the advancement of Thy glory, the good of Thy Church, the safety, honour, and welfare of Thy people ; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and Thy whole Church, we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

*For Rain.*

O God, heavenly Father, who by Thy Son Jesus Christ hast promised to all those who seek Thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance ; send us, we beseech Thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to Thy honour ; through Jesus Christ our Lord. Amen.

*For Fair Weather.*

ALMIGHTY and most merciful Father, we humbly beseech Thee, of Thy great goodness, to restrain those immoderate rains, wherewith, for our sins, Thou hast afflicted us. And we pray Thee to send us such seasonable weather, that the earth may, in due time, yield her increase for our use and benefit. And give us grace, that we may learn by Thy punishments to amend our lives, and for Thy clemency to give Thee thanks and praise ; through Jesus Christ our Lord. Amen.

*In Time of Dearth and Famine.*

O God, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase ; behold, we beseech Thee, the afflictions of Thy people ; increase the fruits of the earth by Thy heavenly benediction ; and grant that the scarcity and dearth, which we now most justly suffer for our sins, may, through Thy goodness, be mercifully turned into plenty ; for the love of Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honour and glory, now and for ever. Amen.

*In Time of War. I.*

O ALMIGHTY God, the supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent ; save and deliver us, we humbly beseech Thee, from the hands of our enemies ; that we, being armed with Thy defence, may be preserved evermore from all perils, to glorify Thee, who art the only giver of all victory ; through the merits of Thy Son, Jesus Christ our Lord. Amen.

*In Time of War. II.*

O God, the Maker of the Universe, by Whose command the whole course of the world proceeds ; in Thy goodness be present to our prayers, and vouchsafe to these troublous times the tranquillity of peace ; and so order the course of Thy Providence that, with unceasing exultation, Thy people may rejoice in giving praise to Thy mercy. Help and comfort those who suffer on the field of battle, and let Thy mercy be upon all them that in their extremity call upon Thee. Bring to naught the counsels of them that war upon our peace, and deliver us with Thy great salvation. Amen.

SHORT PRAYERS OF THANKSGIVING.  

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*For a Recovery from Sickness.*

O God, Who art the giver of life, of health, and of safety ; we bless Thy name, that Thou hast been pleased to deliver from *his* bodily sickness *this* Thy *servant*, who now *desireth* to return thanks unto Thee, in the presence of all Thy people. Gracious art Thou, O Lord, and full of compassion to the children of men. May *his* heart be duly impressed with a sense of Thy merciful goodness, and may *he* devote the residue of *his* days to an humble, holy, and obedient walking before Thee ; through Jesus Christ our Lord. Amen.

*For Deliverance from Great Sickness and Mortality.*

O LORD God who hast wounded us for our sins, and consumed us for our transgressions, by Thy late heavy and dreadful visitation ; and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death ; we offer unto Thy Fatherly goodness ourselves, our souls and bodies which Thou hast delivered, to be a living sacrifice unto Thee, always praising and magnifying Thy mercies in the midst of Thy Church ; through Jesus Christ our Lord. Amen.

*For the Recovery of a Child.*

ALMIGHTY Father, who of Thy goodness hast restored to health and strength the child for whom we interceded in the

hour of danger, accept our offering of thanks and praise. Thy loving-kindness is over all Thy works. Thou art good and gracious toward the children of men. May this happy recovery strengthen our faith in Thy willingness to listen to our prayers, and may the child, upon whom Thou hast had pity, for ever put *his* trust under the shadow of thy wings ; through Jesus Christ our Saviour. Amen.

*For Rain.*

O God, our heavenly Father, who by Thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man ; we give Thee humble thanks that it hath pleased Thee, in our great necessity, to send us at the last a joyful rain upon Thine inheritance, and to refresh it when it was dry, to the great comfort of us Thy unworthy servants, and to the glory of Thy holy name ; through Thy mercies in Jesus Christ our Lord. Amen.

*For Fair Weather.*

O LORD God, who hast justly humbled us by Thy late visitation of us with immoderate rain and waters, and in Thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather ; we praise and glorify Thy holy name for this Thy mercy, and will always declare Thy loving-kindness from generation to generation ; through Jesus Christ our Lord. Amen.

*For Plenty.*

O most merciful Father, who of Thy gracious goodness hast heard the devout prayers of Thy Church, and turned our dearth and scarcity into plenty ; we give Thee humble thanks for this Thy special bounty ; beseeching Thee to



continue Thy loving-kindness unto us, that our land may yield us her fruits of increase, to Thy glory and our comfort ; through Jesus Christ our Lord. Amen.

*For Peace and Deliverance from Our Enemies.*

O ALMIGHTY God, who art a strong tower of defence unto Thy servants against the face of their enemies ; we yield Thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it Thy goodness that we were not delivered over as a prey unto them ; beseeching Thee still to continue such Thy mercies toward us, that all the world may know that Thou art our Saviour and mighty Deliverer ; through Jesus Christ our Lord. Amen.

## CHILDREN'S EVENING PRAYERS.

## I.

O LORD Most High, who art our light and life, our strength and joy, our ever-present helper and defender, we come to confess our sins before Thee, and to pray for what we need. Give us the mind which was in Christ Jesus our Lord. Make us gentle and obedient, loving, brave, and true. Keep our childhood holy, and our youth pure and good, so that the longer we live we may grow more and more into the likeness of the perfect man. Thou knowest our temptations, Heavenly Father : help us to watch against them, and to win the victory over them, remembering that Thou hast promised to those who are faithful unto death a crown of life. Pity our weakness, Lord ; we are Thy children, and the work of Thy hands ; Thou hast called us by our names, we are Thine. Send down upon us for our present need the dew of Thy heavenly grace. Thou hast made our bodies the temples of Thy presence, may our lives show forth Thy praise. Lord, hear our prayer, and let our cry come unto Thee for the sake of Thy dear Son our Saviour Jesus Christ. Amen.

## II.

Now the day is over  
Night is drawing nigh,  
Shadows of the evening  
Steal across the sky.

Now the darkness gathers,  
Stars begin to peep,  
Birds, and beasts, and flowers  
Soon will be asleep.

Jesu, give the weary  
Calm and sweet repose,  
With Thy tenderest blessing  
May our eyelids close.

Grant to little children  
Visions bright of Thee,  
Guard the sailors tossing  
On the deep blue sea.

Through the long night watches  
May Thine angels spread  
Their white wings above me,  
Watching round my bed.

When the morning wakens,  
Then may I arise  
Pure and fresh and sinless  
In Thy Holy eyes.

### III.

JESUS, tender Shepherd, hear me,  
Bless Thy little lamb to-night ;  
Through the darkness be Thou near me,  
Keep me safe till morning light.

All this day Thy hand has led me,  
And I thank Thee for Thy care ;  
Thou hast clothed me, warmed and fed me,  
Listen to my evening prayer.

Let my sins be all forgiven,  
Bless the friends I love so well ;  
Take me when I die to heaven,  
Happy there with Thee to dwell.

## IV.

LORD, I have pass'd another day,  
And come to thank Thee for Thy care ;  
Forgive my faults in work and play,  
And listen to my evening prayer.

Thy favour gives me daily bread,  
And friends, who all my wants supply ;  
And safely now I rest my head,  
Preserved and guarded by Thine eye.

Look down in pity, and forgive  
Whate'er I've said or done amiss ;  
And help me, every day I live,  
To serve Thee better than in this.

Now, while I sleep, be pleased to take  
A helpless child beneath Thy care ;  
And condescend for Jesus' sake  
To listen to my evening prayer.

## V.

God, that madest earth and heaven,  
Darkness and light !  
Who the day for toil hast given,  
For rest the night ;

May Thine angel guards defend us,  
Slumber sweet Thy mercy send us,  
Holy dreams and hopes attend us,  
This livelong night !

## GRACE BEFORE OR AFTER MEALS.

**LORD** God, heavenly Father, bless unto us these Thy gifts, which of Thy tender kindness Thou hast bestowed upon us ; through Jesus Christ our Lord. Amen.

**ALMIGHTY** God, heavenly Father, we give Thee thanks for all Thy gifts and goodness ; and pray Thee, as Thou feedest our bodies, so also graciously keep our souls in the true faith and confession of Thy name ; through Jesus Christ our Lord. Amen.

**WE** give Thee thanks, O God our Father, for all Thy benefits, through Jesus Christ our Lord, who, with Thee, liveth and reigneth world without end. Amen.

**OUR** heavenly Father, sanctify to our use, we beseech Thee. these provisions of Thy love, and us to Thyself and Thy service. Amen.

**WE** accept O Lord, these gifts as from Thee who art the giver of every good and perfect gift that descendeth from above. Teach us, in receiving them, as we live upon Thy bounty so to live to Thy glory. For Christ's sake. Amen.

## ACKNOWLEDGMENTS.

In preparing the Scripture Readings free use has been made of Townsend's Bible, and his judgment as to the place of the Psalms and the experience out of which they grew has generally been followed. In the preparation of the Prayers the following books of devotional literature have been consulted:

THE BOOK OF COMMON PRAYER.

A BOOK OF COMMON ORDER.

PRAYERS OF THE AGES, . . Caroline S. Whitmarch.

SERVICES FOR THE CHAPEL AND THE FAMILY.

ASPIRATIONS OF THE WORLD, . . Mrs. L. M. Child.

ANCIENT COLLECTS, . . . . Wm. Bright, M.A.

THE GOLDEN ALTAR, . . . . Joseph A. Seiss, D.D.

THE DAILY PRAYER-Book, . . . . John Stoughton.

PASTOR IN PAROCHIA, . . . . W. W. How, M.A.

FAMILY PRAYERS,

By a Committee of the Upper House of Convocation  
of the Province of Canterbury.

FAMILY PRAYER FOR FOUR WEEKS, . Dr. John Hall.

FAMILY PRAYERS, . . . . . William Jay.

KEBLE'S CHRISTIAN YEAR.

PSALMS AND LITANIES, . . . . Rowland Williams.

THE CHURCH PORCH, . Wm. R. Huntington, D.D.

DAILY PRAYERS FOR THE HOUSEHOLD, Oswald Dykes.

PRAYERS FROM PLYMOUTH PULPIT, H. W. Beecher.

HOUSEHOLD WORSHIP.

A YEAR OF PRAYER, . . . . . Dean Alford.

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