And said, Let me with the Philistines die,
And then he bowed himself most mightily:
And down the house fell on the lords, and all
The people that were in it; so that the fall
Thereof, slew of his dying many more
Than he had slain in all his life before,

Then did his brethren and his kinsfolks come
And took him up, and brought him with them home,
And laid him in his father's sepulchre,
When he had judged Israel twenty year.

CHRIST'S SERMON ON THE MOUNT.

MATTHEW, CHAP. V.

And Jesus, seeing the multitudes, ascended
Up to a mount, where sitting, and attended
By his disciples, he began to preach;
And on this manner following did they teach.
Blessed are all such as are poor in spirit,
For they the heavenly kingdom do inherit.
Blessed are they that mourn; for in the stead
Thereof shall comfort be administered.
Blessed are they, whose meekness doth excel;
For on the earth their portion is to dwell.
Blessed are they, who after righteousness
Hungry and thirst; for they shall it possess.
Blessed are they, for they shall mercy find,
Who to do mercy are inclin'd.
Blessed are all such as are pure in heart;
For God's presence shall to them impart.
Blessed are they that do make peace; for why?
They shall be call'd the sons of the Most High.
Blessed are they which suffer for the sake
Of righteousness; for they of hear'n partake.
Blessed are ye, when men shall falsely speak
All kind of ill against you for my sake,
And shall revile, and persecute you sore;
Rejoice, and be exceeding glad therefore:
For your reward in hear'n will be great:
For thus of old they did the prophets treat.
Ye are the salt of th' earth; but wherewith must
The earth be season'd when the savour's lost?
It is from thenceforth good for nothing, but
To be cast out, and trodd'n under foot.
Ye are the light of th' world; a city set
Upon an hill cannot be hid; nor yet
Do men a candle with a bushel cover,
But set it where it lighteth the whole house over.
So shine your light, your good works seen thereby
Men may your heavenly Father glorify,
Think not that to destroy the law I came,
Or prophets; no, but to fulfill the same.
For till the hear'n and earth shall pass away,
One jot or tittle from the law, I say,
Shall never pass, till all shall be complete.
Whoso therefore presumeth to violate,
One of these least commands, and teacheth so,
Shall in God's kingdom be accounted low.
But he that doth, and teacheth them likewise,
Shall in God's kingdom have great dignities.
For I declare unto you, that unlesse
You shall exceed the scribe and Pharisees
In righteousness; you shall en no condition,
Into the heavenly kingdom gain admission.

Ye've heard 'twas said of old, 'Thou shalt not kill.'
And he inures the judgment who shall spill
His brother's blood: but I to you declare,
That he that's wrath without a cause, shall hear
The judgment. Likewise of the counsel he
That sayeth, 'An eye shall in danger be.
But whosoever shall say, Thou fool, the same
Shall be in danger of eternal flame.
When therefore to the altar thou dost bring
Thy gift, and there rememb'rest any thing;
Thy brother hath against thee: leave it there
Before the altar, and come thou not near,
Till thou hast first made reconciliation,
Then may'st thou come and offer thine oblation.
Make an agreement with thine adversary
Whilst thou art in the way, and do not tarry;
Lest he at any time deliver thee
Unto the judge, and by the judge thou be
Unto the officer forthwith resign'd,
And in imprisonm't thou be confin'd;
I do affirm thou shalt not be enlarg'd,
Till thou the utmost farthing hast discharge'd.
Ye've heard that they of old did testify,
That men should not commit adultery;
But I pronounce him an adulterer,
Who views a woman to lust after her.
And if thy right eye shall offensive be,
Pluck it out and cast the same from thee;
For it is better lose one, than that all
Thy members should into hell torment's fall.
And if thy right hand doth offend, cut off it,
And cast it from thee, for it will thee profit
Much rather that one of thy members fall,
Than that they should be all condemned to hell.
It hath been said, whose away shall force
His wife, shall give her a bill of divorcement:
But whosoever shall put his wife away,
Except for fornication's sake, I say,
Makes her adulteress, and who marries her,
So put away, is an adulterer.
Again: Ye've heard, Thou shalt not be forsworn,
Was ancient doctrine, but thou shalt perform
Unto the Lord thine oaths: But I declare,
That thou shalt not at all presume to swear;
Neither by heaven, for it is God's throne;
Nor by the earth, for his foot stands thereon;
Neither swear by Jerusalem, for why?
It is the city of the King Most High:
Nor swear thou by thine head, for thou cannot make
No hair thereof to be or white or black:
But let ye a, ye: no, no, in speech sufler,
For what is more from evil doth arise.
Ye've heard, it hath been said; Eye for an eye, And tooth for tooth: But I do testify, That thou shall not resist; but let him smile Thy left cheek, also, who assaults thy right. And if that any by a lawsuit shall Demand thy coat, let them have cloak and all. And whomso'er compelleth thee to go A mile, refuse not to go with him two. Give him that asketh, and from him that may Have need to borrow, turn not thou away. Ye've heard, 'twas said: That thou shalt love thy friend And hate thy foe: But let your love extend Unto your enemies: thus I declare, Bless them that curse, do good to them that bear ill will, and for your persecutors pray And them that do rebuke you; that you may Be children of your Father that's in heaven. For he on good and bad alike hath given His sun to rise, and in like manner doth Send rain upon the just and unjust both For what is your reward, if you love them That love you? Do not publicans the same? And if your brethren only you salute, What more than they do ye? They also do't. I will therefore that you be perfect, ev'n As is your Father perfect that's in heaven.

CHAP. VI.
Take heed you do not your alms-deeds bestow Before men, purposely to make a show; For then there will no recompence be given Unto you of your Father that's in heaven: With sound of trumpet do not thou therefore Proclaim what thou art giving to the poor; As is the manner of the hypocrites To do 't th' synagogues, and in the streets; That men may give them praises. Verily They have their recompence, I testify, But when thou dost alms, let thy left hand know Not what thy right hand is about to do: That giving secretly, thy Father may, Who sees in secret, openly repay. And when thou pray'st be not as hypocrites: For they love in the corners of the streets, And in the synagogues to stand and pray, There to be seen: they're their reward I say. But thou, when thou dost make thy prayer's, go into thy closet, shut thy door unto thee, And there in secret to thy Father cry, Who seeing thee shall reward thee openly. But when ye pray use not vain repetitions, As heathens do, for they think their petitions Prevail; when they the same do multiply: Be ye not like to them therefore; for why: Your Father knows what things you need before You ask him, on this wise pray ye therefore.

Our Father which art in heare'n, thy name alone Be hallowed. Thy glorious kingdom come. Thy will be done on earth as 'tis in heaven. Give us this day our daily bread. And e'ven As we repent our debts, grant remission To us. And lead us not into temptation, But from all evil do thou us deliver; For th' kingdom, power and glory'shine for ever. Amen.

For if you do forgive men that offend, Your heavenly Father will to you extend Forgiveness; but if not, nor will be spare, At any time when you offenders are. Moreover when you fast beware lest you Look sad, as hypocrites are wont to do; For they disguise their faces, that they may Appear to fast: they've their reward I say. But then, when thou dost fast, anoint thine head And wash thy face, that undiscovered Thy fasting may be unto men, but rather That thou be seen in secret of thy Father; And then thy Father, who in secrecy Beholds thee, shall reward thee openly. Lay not up treasure for yourselves in store Upon the earth, where moth and rust devour, And where by thieves you may be quite bereaven. But lay up treasure for yourselves in heaven, Where neither moth, nor rust, nor thieves can enter: For where's your treasure there your hearts will centre.

The eye's the light o' th' body, which if right Then thy whole body will be full of light; But if thine eye be evil, then there will A total darkness thy whole body fell. If therefore all the light that is in thee Be darkness, how great must that darkness be? No man can serve two masters, either he Will hate one, and love t'other, or will be Faithful to one, and t'other will forgoe. Ye cannot serve both God and mammon too, Take no thought therefore for your life, I say, What you shall eat or drink; or how you may Your bodies clothe. Is not the life much more Than meat; Is not the body far before The clothes thereof? Behold the fowls o' th' air, Nor sow nor reap, nor take they any care; How they provision into barns may gather, Yet they are nourish'd by your heavenly Father: Are ye not worth much more? Which of you can By taking thought add to his height one span? And why for raiment are ye taking thought? See how the lilies grow; they labour not, Nor do they spin; yet Solomon, I say, In all his pomp, had no such gay array. If in the field God doth clothe the grass, Which is to-day, and dost to-morrow pass Into the oven, shall he not therefore? O ye of little faith, clothe you much more? Take no thought therefore, saying, What shall we eat, Or drink, or where shall we our raiment get: (For thus the heathen people use to do) For that you need them doth your Father know. But seek God's kingdom, and his righteousness First, and then all these things you shall possess. Be not then exalted with care and sorrow, In making preparation for the morrow;
There shall be shall things for itself prepare; the day is each day's care.

CHAP. VII.
Judge not that you may not be judged; for even As you pass judgment, judgment shall be given: And with such measure as you mete to men, It shall be measured unto you again. And why dost thou take notice of the mote That's in thy brother's eye? but dost not note The beam that's in thine own? How will thou say Unto thy brother, let me take away The mote that's in thine eye, when yet 'tis plain The beam that's in thine own still remain? First cast away the beam, then hypercrite, From thine own eye, so shall thy clearer sight The better be enabled to discern, And pluck the mote out of thy brother's eye. Give not to dogs the things that are divine, Neither cast ye your pearls before the swine lest that they should their feet them trample under, And turn upon you, and rend you asunder. Ask, and obtain; seek, and ye shall find; do ye Knock, and it shall be opened unto ye: For he that seeks, shall find; that asks, obtain, And he that knocks, shall an admittance gain. Or what man is there of you, if his son Shall ask him bread, will he give him a stone? Or if he ask a fish, will he bestow A serpent? If then ye being evil know To give your children good gifts, how much rather To them that ask him shall your heavenly Father. Then what you would'd men should'd to you, so do To them: for that's the law and prophets too. Enter in at the straight gate, for the road That doth unto destruction lead, is broad; And wide the gate; and many there be that Enter therein: because strait is the gate,

And narrow is the way that is inclin'd To life, and which there are but few that find. False prophets shun, who in sheep's clothes appear, But inwardly denouncing wolves they are: Ye by their fruits shall know them. Do men either Flick grapes of thorns, or figs of thistles gather? Even so each good tree good fruit will produce; But a corrupt tree fruit unfit for use: A good tree cannot bring forth evil food, Nor can an evil tree bear fruit that's good: Each tree that bears not good fruit's been down And burnt, thus by their fruits they shall be known. Not every one that says Lord, Lord, but he That doth my heavenly Father's will shall be An heir of heaven: many in that day Will call Lord, Lord, and thus to me will say: Have we not prophesied in thy name? Cast devils out, done wonders in the same? And then will I profess I know you not; Depart from me ye that have evil wrought. Whose therefore these sayings of mine doth bear, And doth them, to a wise man I'll compare, The which upon a rock his building founded, The rain descended and the floods surrounded, The winds arose, and gave it many a shock, And it fell not, being founded on a rock.

And ev'ry one that hears these sayings of mine, And not to do them both his heart incline, Unto a foolish man shall be committed; Who his foundation on the sand prepared: The rain descended and the floods were great, The winds did blow, and vehemently beat Against that house; and down the building came, And mightiness was the downfall of the same. And now when Jesus thus had finished His sayings, the people were astonished Thereat: for not as do the scribes taught he Them, but as one that had authority.

THE PROPHETY OF JONAH.

CHAP. I.
Now unto Jonah, old Amittai's son, This did the word of the Almighty come, And said, Arise, go thou forthward and cry 'Gainst that great city Nineveh; for why, The sins thereof are come up in my sight. But he arose, that he to Tarshish might flee From God's presence: and went down and found A ship at Joppa unto Tarshish bound: He paid the fare, and with them went on board For Tarshish, from the presence of the Lord. But the Almighty a great wind did raise, And sent a mighty tempest on the seas, So that the ship was likely to be broken. Then were the mariners with horror strucken; And to his God they cried every one; And overboard was the ship's helms thrown To lighten it: but down into the ship Was Jonah gone, and there by fast asleep. So to him came the master and did say, What meanest thou, O sleeper! arise and pray Unto thy God, and he perhaps will hear, And save us from the danger that we fear. Then said they to each other, Come let's try, By casting lots, on whom the fault both lie, In bringing all this evil now upon us. So they cast lots, and the lot fell on Jonas. Then said they, We entreat thee let us know, For whose cause we this evil undergo, Whence comest thou? What is thine occupation? What countryman art thou? And of what nation? And unto them himself he did declare, And said, I am an Hebrew, and do fear The living Lord, the God of heaven, who Alone hath made the sea and dry land too. Then were the men exceedingly afraid; And, wherefore hast thou done this thing? they said: (For they did understand he did forego God's presence, for himself and told them so.)