

THE
BOOK OF PROVERBS,
EXPLAINED AND ILLUSTRATED

FROM

Holy Scripture.

BY

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Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.—PSALM cxix. 9.

In expounding the Holy Scriptures we always need the presence of the Spirit of God.—JEROME.

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P R E F A C E.

"The Book of Proverbs being so peculiarly adapted to the meanest capacities, I would particularly recommend it to their frequent reading and diligent perusal."
—*Lowth's Directions for Reading the Holy Scriptures*, p. 69.

THOSE to whom the writer would desire to offer by this tract some little assistance, are the instructors of the young. It consists chiefly of illustrations by Scripture examples of some of those short but very comprehensive precepts, observations upon human life, human nature, the dealings of God with man, and of men with each other, which are contained in the Book of Proverbs ; the teacher being left to carry the principle further, as he may see fit. Fearing to make the work too large, the Author has not suggested any illustrations from profane history ; but the subject might be profitably borne in mind, as opening a useful and extensive field for instruction. Thus Bp. Patrick, in his note on Prov. xvi. 1, on the need we have of double help from God for the making a happy choice, one of *judging right*, and the other afterwards of *governing events*, remarks, that unless our judgment be ruled right, many errors happen ; adding, as we have seen in Josiah, Zedekiah, Demosthenes, Pompey, Cicero, who all erred in their resolves about war ; and direful events followed.

The remark of Archias, "serious things to morrow" (see Rollin, bk. xii. ch. 1), reminds us of Prov. xx. 1 ; xxvii. 1.

As an illustration of Prov. iii. 5, 6 ; xv. 19 (latter clause), Sir Matthew Hale has left it on record, when nearly 80 years old, as his experience, that whenever he had committed his way sincerely and unreservedly unto the Lord, his path had always been made plain before him.

The events of daily life around us may often suggest the illustration of a Scripture Proverb ; and cultivating the habit of observing them in this view would have a beneficial influence on our character, tending to make God's word a lamp to our feet and a light to our path (Ps. cxix. 105), and to prescrve us in his fear all the day long. Prov. xxiii. 17.

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THE
BOOK OF PROVERBS,
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CHAPTER I.

GENERAL REMARKS ON THE BOOK OF PROVERBS.

CONTENTS.—§ i. Design of the Book of Proverbs. § ii. Arrangement of its Contents.

§ i. *Design of the Book of Proverbs.*

THE leading design of this portion of God's word, is as stated at the beginning of it, to give to the young man knowledge and discretion (ch. i. 4), which it especially directs him to seek by attention to the pious instructions of his parents (ch. i. 8 ; vi. 20. 23), and the precepts of heavenly wisdom (ch. i. 20—23).

It is indeed a storehouse of practical wisdom. It is a guide to his affections (ch. iv. 6. 23), to guard him against those temptations to which youth is most exposed (ch. i. 10 ; ii. 16—19 ; v. 1—14 ; vi. 24—35 ; vii. 5—27 ; ix. 13—18 ; xxiii. 26—35 ; xxix. 3), and to direct him with regard to his settlement in life, by pointing out the advantages of a wise (ch. xiv. 1 ; xix. 14 ; xxxi. 10—31), the evils of a wrong choice (ch. xi. 22 ; xix. 13 ; xxi. 9. 19 ; xxv. 24 ; xxvii. 15, 16). It moreover gives him that knowledge of the world, which will abundantly supply his want of experience, and guide his feet into the way of peace in his intercourse with it, teaching him what to expect and how to act under the ever-varying circumstances in which he may be placed.

But though so especially recommended to the young, the book of Proverbs furnishes rules for the government of

families, cities, kingdoms. Out of the vast treasures of learning left us in this small volume, the best advice is furnished to princes, counsellors, judges, and other public ministers, to all sorts of subjects in their several relations, and in every condition ; to make them both pious and politic ; to direct them in the choice of their comforts, in the education of their children, in the management of domestic affairs, and in their transactions with other men ; in contracting or conducting their friendships, in giving or taking good counsel and reproof, in making or preserving peace, in judging of men, and of the event of their designs. This book bridleth the injurious tongue, corrects the wanton eye, and ties the unjust hands in chains. It persecutes sloth, chastises all absurd desires, teaches prudence, raises men's courage, and represents temperance and chastity after such a fashion, that one cannot but have them in veneration ;—and thus is, as Basil says, an universal direction for all men, and for the whole of life. It, moreover, not only gives such universal directions, but enforces attention to them from those motives which can alone secure obedience to them, such as the authority of God (ch. xvi. 6), his exact notice of all men's ways and hearts (ch. v. 21 ; xv. 11), the rewards which attend righteousness (ch. xi. 18), and the punishments which follow wickedness, by his just appointment, both in this world and the next (ch. xix. 29 ; xxiii. 17—19 ; xxvi. 10).—See Lowth's Directions for Reading Holy Scripture, and Bp. Patrick.

The terms 'wisdom' and 'knowledge' being sometimes applied to that which perverts rather than improves the mind, it is very important to observe that Solomon, the writer of this book, lays down this as the foundation of all his instructions, "The fear of the Lord is the beginning of knowledge" (ch. i. 7), that without which all other knowledge is vain and useless ; and, again, "The fear of the Lord is the beginning of wisdom" (ch. ix. 10), that the very first and indeed principal thing that is to be instilled into all men's minds, without which they will learn nothing else, is a religious sense of the Divine Majesty, and an awful regard towards Him. There can be no virtue in our intercourse with our fellow-creatures, where this is wanting as the motive of action^a.

^a "Intellectual attainments and habits are no security for good

There are some instances where the term 'fool' is used to express one of weak intellect, as Prov. xxvi. 12; xxix. 20; but generally when in this book folly and fools are spoken of, it emphatically refers to the transgression of God's law; as, of all folly, that is the most foolish.

The great design of Holy Scripture is, to make us wise unto salvation ^b. It shows the necessity for salvation; it explains the nature of that salvation; and becomes, as the instrument of the Spirit, the power of God to salvation to every one that believeth ^c. In the gradual developement of this object, the book of Proverbs bears its part. The nature and consequences of sin are so described, as strongly to imply our need of that salvation which Christ has wrought out for us. See chaps. i. 24, &c.; xvi. 5; xxi. 4; xxiv. 9, &c.; vii. 27.

From the depravity of human nature, from man's inability to cleanse his own heart, and from his strong tendency to self-deception, as alluded to in chaps. xx. 9; xvi. 2, &c., is inferred his need of the sanctifying influences of the Holy Spirit; and though it was reserved to the New Testament fully to exhibit his office, the Spirit of God is alluded to in ch. i. 23.

Whether the sacred writer intended expressly to prophesy of the Messiah, or whether the Israelites would generally consider him as the speaker, needs not to be determined; but with the light which the New Testament throws on the subject, it has been remarked by Bp. Patrick, that the description of wisdom contained in Prov. i. 20—23; viii. and ix., is expressed in such magnificent language, that the ancient Christians thought the application was to the wisdom revealed to us in the Gospel by the Son of God,—nay, to the Son of God Himself, the eternal WORD and WISDOM of the Father. It may confirm this view of the subject, by comparing Prov. viii. 22, with John i. 1; xiv. 10.

It is said also, in Prov. viii. 23, "I was set up from conduct, unless they are supported by religious principles. Without religion the highest endowments of intellect can only render the possessor more dangerous, if he be ill disposed; if well disposed, only more unhappy."—SOUTHEY.

^b 2 Tim. iii. 15.

^c Rom. i. 16. Eph. vi. 17. John xvii. 17. 1 Pet. i. 23.

everlasting." This description remarkably agrees with Micah's prophecy of the birth of Christ, (ch. v. 2,) quoted in Matt. ii. 6, which declares his goings forth to have been from of old, from everlasting; and agrees also with our Lord's declaration of Himself as the first and the last, who had glory with the Father before the world was, whom the Father loved before the foundation of the world. Rev. i. 17. John xvii. 5. 24.

Bp. Hall has also the following comment on Prov. ix. 1—6, compared with Matt. xxii. 2—14. Luke xiv. 16—24: "The Son of God, who is the eternal wisdom of the Father, hath built his house, the Church of God; He hath laid sure the foundations of it; and hath hewn out all the pillars thereof. He hath instituted all his holy ordinances, whereby He may feed up the souls of men to everlasting life. He hath sent forth his holy and zealous messengers to invite men to these sacred mysteries." It thus appears, that in the book of Proverbs, though its chief design is to guide us in our intercourse with our fellow-creatures, an illustration is nevertheless afforded of the harmony of the Old and New Testament, on that which is the great subject of both, namely, Salvation by Christ, "who is the end of the law (Rom. x. 4), the body or substance of the ceremonial shadows (Col. ii. 17. Heb. x. 1), the centre of the prophecies (Acts x. 43. Rev. xix. 10), the spirit and soul of the whole, both of the Old and the New Testament."

Though life and immortality were brought to light by the Gospel, yet, as in other parts of the Old Testament, so in this book, the dawn of this great truth appears. Thus, Prov. xiv. 32, refers to the hope of the righteous in their death; chap. xii. 28, to their exemption from the second or eternal death; and chap. iv. 18, xv. 24, to the future glory awaiting them in heaven, the anticipation of which has ever formed a motive to holy obedience in God's people while on earth. Heb. xi. 16. See p. 40, on Prov. viii. 36.

§ ii. *Arrangement of its Contents.*

In reference to the arrangement of the contents of the book of Proverbs, Bp. Hopkins remarks, "We are not generally to expect any connexion either of sense or sentences in it. Other parts of Scripture are like a rich mine, where

the precious ore runs along in one continued vein, but this is like a heap of pearls, which, though they are loose and unstrung, are not, therefore, the less excellent and valuable."

This book may, however, be thus divided into five parts :

Part 1, is a sort of preface extending from ch. i. to ix., the teacher giving his pupil a connected series of admonitions, cautions, and encouragements, to the study of wisdom. This part, says Bp. Lowth, "is varied, elegant, sublime, and truly poetical ; the order of the subject is in general excellently preserved, and the parts are very aptly connected."

Part 2, from chapter x. to xxii. 16, comprises what may be more strictly called Proverbs, namely, unconnected sentences expressed with much neatness and simplicity.

Part 3, reaches from chapter xxii. 17, to xxiv., in which the teacher renews his connected admonitions to the study of wisdom.

Part 4, extends from chapter xxv. to xxix. It contains Proverbs supposed to have been selected from some larger collection of Solomon, by the men of Hezekiah, that is, by the prophets whom he employed to restore the service and writings of the Jewish Church ; as Eliakim, and Joah, and Shebna, and probably Hosea, and Micah, and even Isaiah. This part, like the second, consists of unconnected sentences.

Part 5, comprises the two last chapters, xxx. and xxxi. The first of these contains the wise observations and instructions delivered by Agur to his pupils Ithiel and Ucal ; and the other, the excellent lessons addressed to king Lemuel by his mother. The description she gives (Prov. xxxi. 10—31) of a virtuous woman, as a guide to him in the choice of a wife, consists of twenty-two verses, each beginning with a letter of the Hebrew alphabet in order, and hence by some has been considered as a separate poem.

CHAPTER II.

SUGGESTIONS FOR THE INTERPRETATION OF PROVERBS.

CONTENTS.—§ i. The Nature of a Proverb. § ii. On the Interpretation of Figures. § iii. Parts of a Proverb to be compared. § iv. General terms sometimes to be limited. § v. The interpretation of a Proverb not always to be confined to the immediate subject. § vi. Context sometimes a guide in the interpretation of a Proverb.

§ i. *The Nature of a Proverb.*

A PROVERB, strictly speaking, is a short moral sentence, which means something further than what the words literally imply. It is “as apples of gold in a net-work of silver^d,” grave and profound sentiment, the truth of which acquires additional beauty when partially discovered through the veil of elegant fiction and imagery. But most of Solomon’s proverbs are rather to be called maxims or sentences. The distinction between a proverb, strictly so called, and a maxim, or sentence, may be thus illustrated: When Solomon says, “Trust in the Lord with all thine heart, and lean not to thine own understanding^e,” this is no proverb, but a moral sentence. When he says, “Drink waters out of thine own cistern^f,” this is a proverb; and it means, meddle not with that which belongs to another.

The characteristic feature of this kind of writing is brevity, much thought in a small compass; as in a seed is contained the whole power of vegetation which is to produce the tree. And the obscurity attendant on “these words of the wise, and their dark sayings,” is not altogether without its uses. It whets the understanding, excites an appetite for knowledge, and keeps alive the attention by the labour of the investigation, giving an increased pleasure to the discovery of truth, by having called forth our efforts to attain it. See Bp. Lowth on the Poetry of the Hebrews, Lect. xxiv.

To assist these efforts, the following suggestions are offered on the interpretation of Proverbs.

^d Bishop Lowth thus interprets Prov. xxv. 11, which is very similar to that of Bishop Patrick: “Like golden balls, or beautiful apples, presented in a silver net-work basket.”

^e Prov. iii. 5.

^f Prov. v. 15.

§ ii. *On the Interpretation of Figures*

Many errors in the interpretation of Scripture arise from the abuse of its figurative language. We must, therefore, be on our guard,

1. Not to take that literally which was meant figuratively. Thus, referring to the commandments of God, it is said, Prov. vii. 3, *Bind them upon thy fingers, &c.* It might seem sufficiently evident that Solomon could not mean this precept to be understood literally, any more than the next expression, which frequently occurs: “Write them on the table of thine heart.” Yet it was on such texts (see Exod. xiii. 16. Deut. vi. 8; xi. 18) that the Pharisees founded the practice of binding on their foreheads *phylacteries*, or slips, with particular precepts of the law inscribed upon them.—Dr. Durell.

2. The same figure being used to illustrate different subjects, the meaning of the figure in each case must be determined by the subject.

Thus, Prov. xxv. 27. *It is not good to eat much honey*; a proverb guarding against being over-solicitous of the good opinion of our fellow-creatures, see page 34. Whereas it is said, Prov. xxiv. 13, *Eat thou honey because it is good*. This proverb, as appears from the next verse (14), refers to heavenly wisdom, of which we can never have too much. Honey was found in great plenty in the fields and woods in Judea (1 Sam. xiv. 25, 26; Matt. iii. 4). See page 33.

Again, Prov. xxv. 16. *Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.* By honey is here to be understood, not only all delicious meats, but all present and worldly delights, which we are here taught to use with moderation.—Poole. An application of the proverb is made in the next verse (ch. xxv. 17), in reference to unseasonable and too frequent visiting, which may occasion in your friend disgust, as men are apt to loathe even honey immoderately taken; or as an Asiatic proverb expresses it, “Visiting your neighbour is no crime, but your visits should not be so often repeated as to induce him to say to you, It is enough.”

§ iii. *Parts of a Proverb to be compared.*

1. Make one part of a proverb a comment on the other, as a guide to the true sense of the whole.

Prov. xii. 20. *Deceit is in the heart of them that imagine evil, but to the counsellors of peace is joy.* Deceit and joy being here contrasted, we infer that the deceit referred to is self-deceit, in the sorrow which (contrary to their expectations) they bring upon themselves, who think to profit by promoting dissensions and divisions. Korah (Num. xvi.), Abimelech (Judges ix.), and Absalom (2 Sam. xv. 6; xviii. 15), were in this sense self-deceivers; and Jonathan (1 Sam. xix. 4—7), and Abigail (1 Sam. xxv.), counsellors of peace, who must have rejoiced in the success of their efforts.

Prov. xxvi. 4. *Answer not a fool according to his folly, &c.* The next verse is, *Answer a fool according to his folly, &c.*, but a little attention to the reason given in each case removes the seeming contradiction.

We ought not to answer a fool according to his folly, so as to be like him; (i. e.) so as to betray, in the manner of answering him, the same evil temper which he showed. This Moses did at Meribah^g; and David in his answer to Nabal^h; and the men of Judah and Israel in their disputes about Davidⁱ. See p. 183.

We ought to answer a fool according to his folly, lest he be wise in his own conceit; (i. e.) we ought to answer him in such a manner as to expose his folly. Thus David answered Goliath^j, and Job answered his wife^k; and our blessed Lord's life affords abundant instances: as when the ruler of the synagogue and the lawyers charged Him with the sin of Sabbath-breaking^l; when He was attacked by the Scribes and Pharisees because his disciples transgressed the tradition of the elders^m; when they desired of Him a sign from heavenⁿ; when they questioned the authority by which He acted^o; and when they inquired of Him as to the lawfulness of giving tribute to Cæsar^p.

^g Numb. xx. 12.

^l Luke xiii. 15; xiv. 5, 6.

^h Ps. evi. 33.

^m Matt. xv. 2.

^b 1 Sam. xxv. 21, 22.

ⁿ Matt. xvi. 1—4.

ⁱ 2 Sam. xix. 41—43.

^o Matt. xxi. 23—27.

^j 1 Sam. xvii. 45.

^p Matt. xxii. 16, &c.

^k Job ii. 10.

- Attention to the context, that is, to what goes before or follows any particular verse or chapter (so important as a general rule in the interpretation of Scripture), is, however, of comparatively little use in the book of Proverbs. But then, as Dr. Hunt has observed, “this book has a method of its own, and such an one, too, as if, duly regarded, will serve for a clue to conduct us through the intricacies of most of those dark sayings, and bring us to a knowledge of a proverb and the interpretation thereof; and it is this,—almost all proverbs are divided into two parts, which naturally explain each other.”

If the subject-matter of both parts is the same, they are usually connected by the particle *and*, and then the latter part is put by way of repetition and confirmation of the former.

Thus Prov. iii. 13—17. *Happy is the man that findeth wisdom, and the man that getteth understanding, &c.; her ways are ways of pleasantness, and all her paths are peace.* Here the latter clauses in each verse are repetitions and confirmations of the former, thus serving to give force to the sentiment expressed.

If the subject-matter be different, the two parts of the proverb are usually connected by the particle “*but*,” which denotes antithesis and opposition. Thus Prov. x. 12. *Hatred stirreth up strifes, but love covereth all sins.* That is, such is the difference between hatred and love, that where all things are quiet, hatred raises up disturbance, and makes men quarrel about trifles; when love pacifies the mind that it finds provoked by real offences, and composes all those contentions for which there was but too much occasion.—Bp. Patrick.

Prov. x. 23. *It is as sport to a fool to do mischief, but a man of understanding hath wisdom.* Here the first clause is the clue to the interpretation of the second, which might otherwise seem to be a truism without point, and suggests this as the meaning;—that a man of understanding is too wise to find his pleasure in injuring others: his pleasure is in the exercise of wisdom or piety, in which he takes far more delight than the wicked do in mischief.

So also Prov. xv. 8. *The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight.* That is, the sacrifice of the wicked, however costly

it may be, is an abomination to the Lord ; but the bare prayer of the upright, though he be unable to bring any costly offerings or sacrifices, is his delight.—Dr. Wells.

It may be observed, however, that an antithesis or opposition is sometimes implied when the particle “and” has been used, as in the following (Prov. xix. 14), *House and riches are the inheritance of fathers, and a prudent wife is from the Lord.* The meaning of which, as Bp. Hall has remarked, is that houses and riches may be derived to us by way of inheritance from our forefathers, without our care or endeavour ; but a prudent and virtuous wife is a special blessing of God's immediate choosing, and therefore must be obtained by our prayers at the hand of the Giver.

Prov. xix. 1. *Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.* Here a contrast is implied, though not expressed, between the rich and the poor ; and the meaning of the proverb seems to be, “that a poor man who acts sincerely, and hath no guile in his mouth, is far happier, and more to be commended, than him that gathers great riches by fraud and circumvention, which he takes to be cunning, but which will prove folly in the end.” Gregory Nazianzen applies it by way of accommodation, to show how commendable simplicity is in religion, and in inquiries of faith, as well as in all things else, remarking, that “the Christian of mean understanding and simple speech, poor in discourse, and reasoning, and knowledge, that walks in his simplicity, relies on plain simple words, is much better (and in this way will be saved as in a small cog-boat), than a fool (for he is no better) that knows how to wind and turn every way in his discourse, and most unlearnedly trusts to his demonstrations,” &c. See Matt. xi. 25. 1 Cor. ii. 4—6. 14.—Bp. Patrick.

2. Sometimes one thing is expressed in one part of a proverb and another in another, and yet both are to be understood as applying to each part of the proverb. Thus Prov. x. 1. *A wise son maketh a glad father, but a foolish son is the heaviness of his mother.* Here, evidently, both parents are to be understood in both branches ; as a wise son will make a glad mother, and a foolish son will prove a heaviness to his father (ch. xix. 13) ; although one only is expressed in each branch, for the greater ele-

gance. For parallel passages, see chapters xvii. 25; xxx. 17.

Prov. x. 14. *Wise men lay up knowledge, but the mouth of the foolish is near destruction.* That is, wise men, by reading, prayer, meditation, hearing the word of God, and conversation with good men, lay up knowledge whereby they may be enabled to speak both what and when it is seasonable for their own and others' good; but fools are more forward to lay out than lay up, and for want of knowledge speak much and foolishly, so as to bring evil on themselves and others. Eccles. x. 12, 13. Matt. xii. 35; xiii. 52.

Prov. xxviii. 25. *He that is of a proud heart stirreth up strife;* that is, as appears from the next clause, so as to impoverish himself and make himself miserable.

§ iv. General terms sometimes to be limited.

Some proverbs, though expressed in general terms, are yet often not to be understood without some limitation. Thus,

Prov. x. 15. *The destruction of the poor is their poverty,* inasmuch as it exposes them to injuries and abuses. The tendency of men to despise the poor and flatter the rich, is also expressed Prov. xiv. 20; xix. 4. 7. But sometimes poverty is a protection, as appears in the tremendous judgment inflicted on the Jews by Nebuchadnezzar; where, we are told, he burnt every great man's house, taking all that had property captive, but leaving the poor of the land to be vine dressers, &c. 2 Kings xxv. 9. 12. See page 41, on Prov. xiii. 8.

Prov. x. 27. (See also Prov. iii. 16; ix. 11; xii. 28.) *The fear of the Lord prolongeth days, but the years of the wicked shall be shortened.* It is true, as a general remark, that wickedness, both by its own nature (Prov. v. 11) and by God's righteous judgment (as in the case of Hophni and Phineas, 1 Sam. ii. 32; iv. 11), brings men to an untimely end; and that piety contributes both to the length and enjoyment of life; but Abel was murdered, and Cain's life prolonged^q. Abijah meets an early death^r, and his wicked father's life is prolonged to a reign of twenty-two years^s.

^q Gen. iv.

^r 1 Kings xiv. 1. 13. 17.

^s 1 Kings xiv. 20.

Though Daniel was preserved^t, Naboth fell a victim to his obedience^u. Pious Jonathan and apostate Saul perish in the same battle^v: "the corn is cut down with the weeds, but to a better purpose." God inflicting judgments in some instances, shows He governs the world at present; by withholding them in others, He shows that He will judge it hereafter.

Prov. xi. 14. *Where no counsel is the people fall, but in the multitude of counsellors there is safety*; that is, of wise and good counsellors. Babylon was wearied in the multitude of her counsels. Isaiah xlvii. 13. Depending on her astrologers and worldly politicians, whose wisdom and knowledge only perverted her, they increased her perplexities and tired her out; God, whom they neglected, thus taking the wise in their own craftiness.

Prov. xi. 15. *He that hateth suretiship is sure* (see also vi. 1—5; xvii. 18; xxii. 26). This is not a condemnation of suretiship under all circumstances, but a strong warning against undertaking it rashly.

Judah became surety to his father for his brother Benjamin^w, and Paul to Philemon for Onesimus^x.

Prov. xvi. 7. *When a man's ways please the Lord, he maketh even his enemies to be at peace with him.* Thus Jacob after prayer found in meeting Esau^y. And under the Old Testament dispensation, when temporal prosperity was promised as the reward of obedience, this was, as a general truth, remarkably illustrated in the history of the Israelites; as, for instance, when all the males went up at the three great festivals to Jerusalem; though surrounded with enemies, no man at that time desired their land^z; and again, in the reigns of Solomon^a, Jehoshaphat^b, &c. Yet though David's ways pleased the Lord, Saul was never at peace with Him. Still more truly may this be said of Him who was David's Son, and David's Lord. The apostle also warns Timothy, that all that will live godly in Christ Jesus shall suffer persecution^c. The meekness and love of the Christian character however tends to conciliate,

^t Dan. vi.

^y Gen. xxxiii. 4; xxxii. 28.

^u 1 Kings xxi. 13.

^z Exod. xxxiv. 24.

^v 1 Sam. xxxi.

^a 1 Kings iv. 24, 25.

^w Gen. xliii. 9.

^b 2 Chron. xvii. 10.

^x Philem. 18, 19

^c 2 Tim. iii. 12.

and God not unfrequently causes those graces of his Spirit to produce this effect. *Acts ii. 47.* The same general remarks apply to *Prov. xiv. 19* : *The evil bow before the good, and the wicked at the gates of the righteous.* Thus Pharaoh entreated the prayers of Moses (*Exod. viii. 8* ; *ix. 27, 28* ; *xii. 32*) ; but Herodias succeeded in her murder of John the Baptist. *Mark vi. 19—28.*

Prov. xvi. 10. *A divine sentence is in the lips of the king.* David^d and Solomon^e afford illustrations of this ; but Saul^f, Nebuchadnezzar^g, Joash king of Judah^h, Herodⁱ, are awful instances to the contrary. This and the two following proverbs (*xvi. 12, 13*) rather express the duty of kings ; and such modes of expression are often used in Scripture. *Prov. xiv. 35* ; *xxii. 11.* *Rom. xiii. 3, 4.* Though in strange disregard of so obvious an interpretation, this is one of the texts by which the Romanists attempt to prove the infallibility of the Pope.

Prov. xvii. 6. *The glory of children are their fathers* ; that is, if they are wise and righteous, as was Abraham (*Gen. xxvi. 3, 24*). Wicked Gehazi brought only infamy on his children (*2 Kings v. 27*).

Prov. xviii. 22. *Whoso findeth a wife, findeth a good thing, and obtaineth favour of the Lord.* Manoah^j found it so, but Ahab^k did not, nor Job^l, nor Jehoram^m.

Prov. xxii. 6. *Train up a child in the way he should go, and when he is old he will not depart from it.* Childhood is the seed-time of life. Good education is the foundation of man's happiness ; and we learn from this proverb that pious principles instilled in youth, seldom fail of operating in old age. Moses, Samuel, Timothy, &c. are instances of it. Yet wicked Ahaz, one of the most dreadful examples recorded in Scripture of sin and its consequent punishment, was the son of a godly fatherⁿ, and the father of a godly son^o. Pious Hezekiah was the son of a wicked father, and the father of a wicked son^p. Jeroboam had a pious son

^d *2 Sam. xiv. 17.*

^j *Judges xiii. 23.*

^e *1 Kings iii. 28.*

^k *1 Kings xxi. 25.*

^f *1 Sam. xxii. 17, 18.*

^l *Job ii. 10.*

^g *Dan. iii. 19, 20.*

^m *2 Kings viii. 18.*

^h *2 Chron. xxiv. 20, 21.*

ⁿ *2 Kings xvi. 1.*

ⁱ *Matt. xiv. 6—10.*

^o *2 Kings xvi. 20.*

Luke xxiii. 11.

^p *2 Kings xx. 21.*

Abijah^q, and Samuel a Joel and Abiah^r, who turned out unjust judges, though we have no intimation, as in the case of Eli^s, that he had been too indulgent to them.

Prov. xxii. 29. *Seest thou a man diligent in his business? he shall stand before kings, he shall not stand before mean men.* This cannot intend that every man diligent in his business shall gain introduction to the court of the sovereign, but that there is a tendency in diligence to raise men to honour. See also Prov. xii. 24. As applying to diligence in God's service this blessing is certain. John xii. 26. Matt. xxv. 21. 23. See p. 167.

§ v. *The interpretation of a Proverb not always to be confined to the immediate subject.*

The interpretation of a proverb is not always to be confined to the subject which gave rise to the maxim. Thus, Prov. xxv. 6, 7, is a direction to courtiers in their intercourse with kings. But our Lord, who evidently refers, in Luke xiv. 7—11, to these verses, applies them to the guests at the Pharisee's table, deducing this maxim of universal application, "Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

So also when we read, ch. x. 5, *He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame;* though it refers primarily to husbandry, it involves a principle generally applicable to the improvement or neglect of every opportunity of doing or getting good. The general duty of diligence in our calling, whatever that may be, is enforced by attention to that which formed the chief employ in Judea—tending flocks (Prov. xxvii. 23) or tilling land. Prov. xii. 11; xxviii. 19.

Prov. xi. 26. *He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it.* This may be applied to the use we should make of the gifts of God's bounty generally; not hoard them up merely to enrich ourselves, but bring them forth for the benefit of others.

Prov. xxii. 28. *Remove not the ancient landmark which thy fathers have set.* See also xxiiii. 10. What is here said against removing the boundaries whereby one man's

^q 1 Kings xiv. 13.

^r 1 Sam. viii. 2, 3.

^s 1 Sam. iii. 13.

possessions are distinguished from another's, and that by ancient consent, is applied by all sorts of writers as a caution against innovations. Melancthon says: "This precept is not obscure, if it be cited allegorically for not changing the laws which antiquity, by grave authority, hath delivered, unless there be evident necessity."—Bp. Patrick.

Prov. xxvii. 7. *The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.* This proverb, taken literally, shows the advantage the poor have, in some respects, over the rich. Coarse fare, with a good appetite, gives an enjoyment to which they are strangers whose abundance makes them fastidious, and prevents them from relishing their choicest delicacies. But it may be also taken spiritually: see p. 189.

Prov. xxix. 7. *The righteous considereth the cause of the poor; but the wicked regardeth not to know it.* This has a special reference to magistrates; but the maxim is equally applicable to the compassionate attention of pious individuals to the distresses of the poor, and the unfeeling disregard to them which is often shown by the wicked.—Bp. Patrick, Scott. See also ch. xxxi. 8, which, though its immediate reference is to kings, admits of a more general application. And again, in the adaptation of such proverbs as chap. iii. 9, 10; xiii. 22, to ourselves, we must remember that the promises of temporal blessings under the law were shadows of spiritual blessings under the Gospel.

§ vi. *Context sometimes a Guide in the Interpretation of a Proverb.*

Though it has been remarked that we are not generally to expect any connexion of sense or sentences in the Proverbs, and that attention to the context is of comparatively little use in the explanation of them, there are instances to the contrary.

Prov. x. 1—3. Bishop Patrick remarks that verses 2 and 3 of chapter x. may be connected with verse 1 thus: "Let the father's care in educating his children, especially his son, the heir of his family, be equal to the joy he shall have in their well-doing; and let the mother beware that she does not spoil them, for she will have the greatest share in the heaviness which their un-

towardness will give. This is more necessary than the care of heaping up riches for them, which many times tempts men to fraud and oppression."

Prov. xvii. 18. *A man void of understanding striketh hands, and becometh surety in the presence of his friend,* is fitly placed after verse 17, *A friend loveth at all times, and a brother is born for adversity;* to intimate, that although the laws of friendship oblige us to love and help our friends in trouble, as far as we are able, they do not oblige us to become surety for them rashly.

Prov. xxvi. 13—16. In these verses, Bishop Patrick remarks, there seem to be three degrees of sloth represented: the first, when a man is loath to stir out of doors about his business in the fields (verse 13); the second, when he is loath so much as to leave his bed (verse 14); and the third and highest, when he will scarce put his hand to his mouth (verse 15); by which hyperbolical expression he most admirably sets forth the incredible laziness of some men, which increases upon them continually, if they will not shake it off; and yet so presumptuous (he observes, verse 16) they are withal, that they laugh at those who take a great deal of pains to be wise, and fancy themselves much wiser, because, without any pains, they can find fault sometimes in other men's works. Nay, this very thing they think a piece of folly, to study hard, imagining it to be their greatest wisdom to enjoy their ease, and reap the benefit of other men's labours.

CHAPTER III.

EXPLANATION OF PROVERBS.

CONTENTS.—§ i. Explanation of Proverbs by Geography. § ii. By Natural History. § iii. By Manners and Customs of Eastern Nations. § iv. By the Mosaic Law. § v. Explanation of some particular proverbs.

As in other parts of Scripture, so also in the book of Proverbs, a knowledge of geography, natural history, the manners and customs of eastern nations, the peculiarities of the Mosaic law, &c., will throw light on the interpretation of a passage.

§ i. *Explanation of Proverbs by Geography.*

Under this term is included, not merely an account of the relative situation of places, but a description of the climate, weather, &c., of the country.

Prov. i. 27. *And your destruction cometh as a whirlwind.* In eastern countries so rapid and impetuous sometimes is the whirlwind, that it is in vain to think of flying; the swiftest horse or the fastest sailing ship could be of no use to carry the traveller out of danger. Torrents of burning sand roll before it, the firmament is enveloped in a thick veil, and the sun appears of the colour of blood. The Arab who conducted Mr. Bruce through the frightful deserts of Senaar, pointed out to him a spot among some sandy hillocks, where the ground seemed to be more elevated than the rest, where one of the largest caravans which ever came out of Egypt, to the number of several thousand camels, was covered with sand.—Paxton, vol. i. p. 269.

The destruction of Sennacherib's army (2 Kings xix. 35) was probably (see verse 7, and Isaiah xxxvii. 7) by the blast of the hot pestilential south wind blowing from the deserts of Lybia, called the Simoon.

Prov. x. 11. *The mouth of a righteous man is a well of life.* The discourse of a good man, like a perpetual spring of wholesome water, always tends to the profit, comfort, and refreshment of those who receive it. And again, Prov. xxv. 26, *A righteous man falling down before the wicked, is as a troubled fountain and a corrupt spring.* The meaning of which is, “a good man is such a blessing to all about him, that they suffer no less when he is oppressed and thrown out of authority by the violence and craft of wicked men, or when he disgraces himself by any foul sin, or loses his courage, and dare not oppose impiety, than they do when dirt and filth is cast into a public fountain, or a spring is stopped up or corrupted, and made useless.”

It adds greatly to the force of such comparisons to know, that in Judea, where rivers were scarce, the heat intense, and there were long intervals without rain, public fountains and springs were of the greatest value. 2 Chron. xxxii. 3. John iv. 14. See p. 181.

Prov. xvi. 15. *His favour is as a cloud of the latter rain.* The first or the autumnal rain, before seed-time, was to

prepare the ground for being broken up to receive the seed; the latter or the vernal, before the harvest, was to fill the ears of corn. The latter rain was indispensably requisite to secure the hopes of the husbandman. This accounts, therefore, for the great value which Solomon sets upon it in this proverb.—Paxton, vol. i. p. 257. Deut. xi. 14. Hosea vi. 3. Joel ii. 23.

The remarkable effect produced by rain in those hot countries, is thus described by Sir T. Roe, in his voyage to India: "When the ground has been destitute of rain nine months together, and looks all of it like the barren sand in the desert of Arabia, where there is not one spire of green grass to be found, within a few days after those fat enriching showers begin to fall, the face of the earth then (as it were by a new resurrection) is so revived, and throughout so renewed, as that it is presently covered over with a green mantle."—Calmet's Dict. vol. iii. p. 333.

Prov. xix. 12. *But his favour is as dew upon the grass.* In hot Eastern climates, where it rarely rains in summer, the copious dews which fall during the night, contribute greatly to the nourishment of vegetables in general. "The dew," says Hasselquist, speaking of the excessively hot weather in Egypt, "is particularly serviceable to the trees, which would never otherwise be able to resist the heat; but with this assistance they thrive well and blossom."—Parkhurst.

Prov. xx. 4. *The sluggard will not plow by reason of the cold.* In Syria they begin to plough about the latter end of September, and sow their earliest wheat about the middle of October. The frosts are never severe enough to prevent their ploughing all the winter.—Dr. Russell. This places the sloth of the sluggard in a stronger light. The evil of slothfulness and of the love of ease is often set forth in the book of Proverbs. See Prov. x. 4; xix. 24; xxvi. 13—16. Sloth and self-indulgence are the bane of all good.

Prov. xxvi. 1. *As snow in summer, and as rain in harvest, so honour is not seemly for a fool.* So unseasonable and rare is rain at such times in Judæa, that Jerome, who lived long in Palestine, denies, in his commentary on Amos, that he had ever seen rain there in the end of June or in the month of July. "So that," as Bp. Patrick remarks, "we may make

this aphorism out of Solomon's words, that the blending of summer and winter would not cause a greater disorder in the natural world, than the disposal of honour to bad men, (and consequently throwing contempt upon the good,) doth in the moral world." 1 Sam. xii. 17.

Prov. xxvii. 18. *Whoso keepeth the fig-tree, &c.* The design of this proverb is to encourage servants to be diligent and faithful. But it would not have been suggested to the mind of an English writer to adopt such an illustration, as fig-trees are very little grown in our country, and their fruit is of comparatively little value. In Judæa, however, the fig-tree is very common, and so valuable, that the failure of its fruit was considered among the severest judgments which God inflicted on his offending people. Joel i. 6, 7. Hab. iii. 17. See p. 192.

Although the fig-tree delights in a rocky and parched soil, it contains a milky, or fat, oily liquor; and in the Archipelago a single tree generally produces, if carefully attended to, 280 lbs. of figs.—See Paxton's *Illust.* i. 348.

Prov. xxviii. 3. *A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.* The periodical rains which follow the long-continued drought of summer in Eastern countries, sometimes occasion a devastation unknown in our climate. The rivers and brooks in consequence overflowing their bounds, carry ruin into the most cultivated districts, but especially among the dwellings of the poor, which, being usually built of mud, or of bricks burnt only in the sun, are the first to fall before the torrent, involving the inhabitants in destruction.

§ ii. *Explanation of Proverbs by Natural History.*

Prov. vi. 6—8. *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.*—See also Prov. xxx. 25.

Their uniform care and promptitude in improving every moment as it passes; the admirable order in which they proceed to the scene of action; the perfect harmony which reigns in their bands; the eagerness which they discover in running to the assistance of the weak or the fatigued; the readiness with which those that have no burden yield

the way to their fellows that bend under their load, or when the grain happens to be too heavy, cut it in two, and take the half upon their own shoulders, furnish a striking example of industry, benevolence, and concord, to the human family. Nor should the skill and vigour which they display in digging under ground, in building their houses, and in constructing their cells, nor their prudence and foresight in making use of the proper seasons to collect a supply of provision sufficient for their purpose, be passed over in silence^t.

These and many other operations clearly show how instructive a teacher the ant is even to men of understanding, and how much reason Solomon had to hold up its shining example to their imitation. *Go to the ant, thou sluggard; consider her ways*, not that thou mayest become learned, but wise; and especially wise in working out thy salvation, laying up durable riches while the season of mercy continues; providing for that state of never-ending duration, when, as the Saviour Himself attests, no man can work.—See Parkhurst.—Paxton, vol. i. p. 387.

Prov. xvii. 12. *Let a bear robbed of her whelps meet a man rather than a fool in his folly.* “The female bear is eminent for intense affection to her young, and dreadfully furious when deprived of them. Disregarding every consideration of danger to herself, she attacks, with intense ferocity, every animal that comes in her way, and in the bitterness of her heart will dare to attack even a band of armed men. The Russians of Kamtschatka never venture to fire on a young bear when the mother is near; for, if the cub drop, she becomes enraged to a degree little short of madness, and if she gets sight of the enemy, will only quit her revenge with her life.”—Cook’s Voyages, vol. iii. 396, quoted by Paxton, vol. ii. p. 117.

These considerations give great energy to this proverb,

^t In our northern climate it does not appear that ants store up corn, but remain in a state of torpidity. The habits of those ants living in warm climates are probably different, though Solomon’s words do not necessarily imply that they lay up magazine stores of grain or other provisions, but that they prepare their bread, and gather their food, namely, such food as is suited to them in summer and harvest, that is, when it is most plentiful, and thus show their wisdom and prudence, by using the advantages offered them.—See Kirby and Spence, vol. ii. p. 47.

descriptive of the danger of meeting “a fool in his folly ;” i. e. a furious, revengeful man, under the influence of his impetuous passions, and his heart determined on their immediate gratification ; of which Saul (1 Sam. xx. 30) and Herod (Matt. ii. 16) are striking examples.

Prov. xix. 12. *The king's wrath is as the roaring of a lion.* See also ch. xxviii. 15. “The roaring of a lion in quest of his prey, resembles the sound of distant thunder ; and being re-echoed by the rocks and mountains, appals the whole race of animals, and puts them instantly to flight.”—Buffon, Nat. Hist. vol. v. p. 83.

“So great are the terror and dismay which his roaring produces, that many animals, which by their swiftness might escape his fury, astonished and petrified by the sound of his voice, are rendered incapable of exertion.”—Bochart Hieroz, lib. ii. cap. ii. p. 729, quoted by Paxton, vol. ii. p. 77. Esth. vii. 7—10. If the wrath of an earthly king is to be thus dreaded, how much more that of the King of kings ! Rev. v. 5 ; vi. 15—17. If the creature is thus terrible, who is able to stand before the Creator ? Job xli. 10. Ps. ii. 12.

Prov. xxiii. 5. *They fly away as an eagle toward heaven.* “The eagle darts with amazing swiftness and impetuosity. None of the feathered race soar so high : in his daring excursions he is said to leave the clouds of heaven, and the regions of thunder and lightning, and tempest, far beneath his feet, and to approach the very limits of ether.”—Apuleius, as quoted by Bochart, lib. ii. p. 170, &c. See Paxton, vol. ii. chap. x.

The Scriptures abound with many sublime and beautiful allusions to this bird. Obad. 4. Jer. xlix. 16, &c.

Prov. xxiii. 32. *Stingeth like an adder.* “The word rendered ‘sting’ signifies to spread, diffuse its poison. It is used with singular propriety in this passage, as it imports to unfold, bring into activity something concealed : such is, certainly, the poison of a serpent, which is usually concealed in its fangs ; but when these are in action, a wound apparently insignificant diffuses after a while the most direful effects throughout the whole frame of that person who has been so unhappy as to have received the attack.”—Calmet. See Acts xxviii. 6. Look not at sensual pleasures as they come, but as they go. Rom. vi. 21.

Prov. xxviii. 1. *The righteous are bold as a lion.* “ This noble animal has been considered as the most perfect model of boldness and courage in every age and among every people acquainted with his history. He never flies from the hunters, nor is frightened by their onset. But if their numbers force him to yield, he retires slowly, step by step, frequently turning upon his pursuers. He has been known to attack a whole caravan, and when obliged to retire, he always retires fighting, and with his face to his enemy.”—Paxton, vol. ii. p. 72. See p. 194.

Prov. xxx. 17. *The ravens of the valley shall pick it out, and the young eagles shall eat it.* Bochart conjectures that the valley alluded to was Tophet, in the neighbourhood of Jerusalem, which the prophet Jeremiah calls the valley of the dead bodies; because the dead bodies of criminals were cast into it, where they remained without burial till they were devoured by flocks of ravens, which collected for that purpose from the circumjacent country. If this conjecture be right, the meaning of Solomon will be this: he who is guilty of so great a crime shall be subjected to an infamous punishment, and shall be cast into the valley of dead bodies, and shall find no grave, but the devouring maw of the impure and voracious raven.—Paxton, vol. ii. chap. x.

“ It is an ascertained fact, that ravens which feed on carrion commence their repast upon the eyes of the animal, the carcase of which they have discovered; and it is equally true, that the eagles and falcons which take living prey, when the game is large and powerful, aim their attacks at the eyes, which they instinctively know to be the readiest way of disabling their victim.”

“ Chardin was informed that down to the early part of the sixteenth century, fierce falcons from Mount Caucasus were trained to fly at men in the same manner; and he gives an instance of one of these birds actually putting out the eyes of a gentleman, so that he died from the fright and pain.”—Voyages, tome iii. p. 596.

Prov. xxx. 26. *The conies are but a feeble folk, &c.* “ The animal here meant is probably ‘ Israel’s lamb,’ otherwise called Ashkoko. Their description as ‘ a feeble folk’ may be in allusion to their feet, which appear very inadequate to the work of digging holes in the rock: their feet are frequently round, very pulpy or fleshy; notwithstanding

which they build houses on the very hardest rocks, more inaccessible than those of the rabbit, in which they abide in greater safety, not by the exertion of strength (for, in Solomon's words, they are altogether 'a feeble folk'), but by their own sagacity and judgment."—Bruce. Great works are performed, not by strength, but by perseverance.

Prov. xxx. 27. *The locusts have no king, yet go they forth all of them by bands.* In Barbary and Palestine the locusts appear about the latter end of March. By the middle of April their numbers are so increased, that in the heat of the day they form themselves into large and numerous swarms, fly in the air like a succession of clouds, and, as the prophet Joel expresses it, "darken the sun." Some insects live under a regular government, and, like the bee, submit to the authority of a chief: but the wise man observes, "The locusts have no king, yet they go forth by bands." How just, as Paxton remarks, is this. The head of the column is directed by their voracious desire of food, and the rest follow in long succession under the influence of the same instinct; but the devastations they commit are as methodical and complete as if they acted under the strictest discipline.

§ iii. *Explanation of Proverbs by Manners and Customs of Eastern Nations.*

Prov. iii. 8. *Health to thy navel, &c.* "This is the means of preserving a good habit both of body and soul, and of remaining under all circumstances cheerful and happy.

"Sir John Chardin remarks, that in the East it is usual for the most part to apply medicines externally, and especially to the stomach."—Harmer, vol. iv. p. 417.

Prov. ix. 3. *She hath sent forth her maidens:* "She hath sent forth her attendants and ministers, persons of uncorrupted purity and sincerity, to invite men with a loud voice which cannot but be heard by whole cities and countries. This expression may be illustrated by a passage from Hasselquist, who, at Alexandria in Egypt, saw ten or twelve women going about and inviting people to a banquet by a particular kind of cry or noise."—Parkhurst.

— upon the highest places of the city.—"The schools of the prophets were seated on 'high places,' as appears

from 1 Sam. x. 5. 10, &c., which seems to be the allusion here of wisdom crying upon the highest places of the city, to invite those who had a disposition towards her to come and hear her instructions."—Bp. Patrick. "Or the expression may allude merely to the tops of the houses and parapets, to which it was customary to go, for the purpose of proclaiming any thing aloud, agreeably to the expression of our Saviour, 'Preach ye upon the housetops.' Matt. x. 27."—Calmet.

Prov. xi. 21. *Though hand join in hand*, &c.—See also Prov. vi. 1; xi. 15; xvii. 18; xx. 16; xxii. 26; xxvii. 13. "It was usual to ratify public treaties and bargains, and to become surety for others, by the striking of hands. The Hindoos to this day ratify an engagement by one person laying his right hand on the hand of the other."—Ward's View of the History, &c. of the Hindoos, vol. ii. p. 328.

The earliest trace of written instruments sealed and delivered for ratifying the transfer of property, occurs in Jer. xxxii. 10—12.

Prov. xi. 22. *As a jewel of gold in a swine's snout*, so is a fair woman which is without discretion. "It is the custom in almost all the East, for the women to wear rings in their noses, in the left nostril, which is bored low down in the middle. These rings are of gold, and have commonly two pearls and one ruby between, placed in the ring. I never saw a girl or young woman in Arabia or Persia who did not wear a ring after this manner in her nostril."—Sir John Chardin. See Isa. iii. 21.

"Allusion is made in the above proverb to this custom, as such an ornament would be very ill-placed in the snout of a swine, which grovels continually in the mire; so beauty is equally misplaced in a woman who is without virtue and discretion."—Bp. Patrick.

Prov. xiii. 9. *The light of the righteous rejoiceth, but the lamp of the wicked shall be put out.* See also Job xxi. 17; xviii. 5, 6. The having a great number of lights is esteemed a sign of prosperity and joy in the East. In Egypt they burn lamps in all the inhabited apartments of a house, all the night long: the poorest people would rather retrench part of their food than neglect it. Thus, when God promises to give David a lamp always in Jerusalem, it means

that his house should never become desolate, but that some of his posterity should always be kings in Zion ; for the destruction and the putting out of lamps or other lights, were terms which meant one and the same thing. See Jer. xxv. 10, Harmer's Observ.

Prov. xiv. 4. *Where no oxen are, the crib is clean: but much increase is by the strength of the ox.* “ If the fields lie fallow and neglected, a famine will follow ; but good husbandry bestowed upon them makes great plenty. Oxen were the principal instruments of husbandry in the East, but especially in Palestine, as the multiplying of horses was particularly prohibited to the Israelites. Deut. xvii. 16. Oxen were employed not only in ploughing land and carrying home the crop, but also in treading out the corn. Deut. xxv. 4.”—Bp. Patrick. Dimock.

Prov. xv. 17. *Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.* That is, it is better to have peace without plenty, than plenty without peace. “ A dinner of herbs, or of green pottage, was the poorest entertainment in Eastern countries ; and a stalled (or crammed) ox, an ox put up in a stall, and there fatted, was esteemed the best entertainment. See Matt. xxii. 4. Luke xv. 23.”—Bochart.

Prov. xvi. 14. *The wrath of a king is as messengers of death, &c.* The wrath of a king strikes terror into him with whom he is offended, no less than if the sentence of death were pronounced against him.

It is usual in Turkey, when a warrant for a person's death is procured, for an executioner to carry it to him, and execute it immediately. The same seems to have been the case in Palestine. Thus Benaiah was sent by Solomon to put Adonijah to death (1 Kings ii. 25) ; and in the same manner John the Baptist was beheaded (Matt. xiv. 10), and Haman hanged. Esth. vii. 8—10.

Prov. xvii. 19. *He that exalteth his gate seeketh destruction.* “ At Gaza, in Palestine,” says Sandys, (Travels, p. 117,) “ we lodged under an arch in a little court, the door exceeding low, as are all that belong unto Christians, to withstand the sudden entrance of the insolent Turks.” To exalt the gate would consequently be to court destruction.—See p. 139.

The Arabs are accustomed to ride into the houses of

those they design to harass. To prevent this, Thevenot tells us, (Travels, Part i. p. 181,) that the door of the house in which the French merchants lived at Rama was not three feet high, and that all the doors of that town are equally low.

“ The habitation of a man in power is known by his gate, which is generally elevated in proportion to the vanity of the owner. A lofty gate is one of the insignia of royalty ; such is the Allah Capi at Ispahan, and Bob Homayan, or the Sublime Port, at Constantinople. It must have been the same in ancient days : the gates of Jerusalem, Zion, &c. are often mentioned in the Scripture, with the same notion of grandeur annexed to them.”—Morier’s Second Journey through Persia, p. 135, quoted by Burder. To exalt the gate, therefore, beyond what befits a man’s station being an evidence of pride, the general sense of the proverb is, he who carries himself loftily and scornfully will bring upon himself destruction.

Prov. xvii. 23. *Taketh a gift out of the bosom, &c.* “ The Hebrews used to carry in their bosoms their purse, money, and all valuables. Thus perhaps the expression here may not be intended to convey any idea of secrecy, but merely to mark out something precious and valuable, as being carried in the bosom.”—Calmet.

“ The Arabs join together the two upper corners of their *hyke*, a garment like the plaid of the highlanders in Scotland, and after having placed them first over one of their shoulders, they then fold the rest of it about their bodies. The outer fold serves them frequently instead of an apron, wherein they carry herbs, loaves, corn, &c. There seem to be several allusions to this in Scripture, as rendering sevenfold into their bosom, &c.”—Dr. Shaw.

Prov. xx. 26. *Bringeth the wheel over them.* “ This is a metaphor to express the due punishment of the wicked, taken from the custom of threshing corn, which in the East differs essentially from the method practised in Western countries. In Isa. xxviii. 27, 28, four methods of threshing are mentioned, as effected by different instruments ; the flail, the drag, the wain, and the treading of the cattle. The staff or flail was used for the grain that was too tender to be treated in the other methods. The drag consisted of a sort of frame of strong planks, made rough at the bottom

with hard stones or iron : it was drawn by horses or oxen over the corn sheaves spread on the floor, the driver sitting upon it. The wain was much like the former, but had *wheels* with iron teeth or edges like a saw ; the axle was armed with iron teeth or serrated wheels throughout ; it moved upon three rollers armed with iron teeth or wheels to cut the straw."—Bp. Lowth's Note on Isa. xxviii. 27.

Prov. xxi. 1. *The king's heart, &c. as the rivers of water : he turneth it whithersoever he will.* "It is not in the power of kings, much less of other men, either to do or design what they please ; but their very wills are subject to the great Lord of all, who diverts them as easily from what they intend, or inclines them to that which they resolve against, as the gardener draws the streams of water through the trenches he cuts, into what part of the ground he thinks good."—Bp. Patrick. See p. 155.

Harmer thinks this probably refers to those canals formed in Eastern countries, on which their fruitfulness so much depends. So the province of Faoume or Fiom, the richest province in all Egypt, owes all its fertility, according to Maillet, to a canal made by art in very ancient times, and would without it have been absolutely barren, as the want of keeping this canal with sufficient care has very much injured it.—Harmer.

Prov. xxi. 9. *In a corner of the housetop.* "During the summer season, it was usual to sleep on the tops of the houses, which were flat, and properly guarded by a parapet wall ; for which purpose, little arbours were formed in them. This, however pleasant in fine weather, must have been much otherwise in bad weather."—Harmer.

— *In a wide house.* Or, as the margin reads it, a house of society, large enough to hold several families. Houses in the East are built in the form of a square, with an open court-yard in the midst, on each side of which are the apartments. Dr. Shaw (Travels, p. 207) says, that the general method of building both in Barbary and the Levant, seems to have continued the same from the earliest ages down to this time, without the least alteration or improvement. The court is for the most part surrounded with a cloister, over which, when the house has one or more stories, there is a gallery erected. From the cloister or galleries, we are conducted into large spacious chambers,

of the same length with the court, but seldom or never communicating with each other. One of them frequently serves a whole family ; particularly when a father indulges his married children to live with him, or when several persons join in the rent of the same house.—See Ward's View of the Hindoos, vol. iii. p. 196.

Prov. xxi. 17. *He that loveth oil shall not be rich.* Why not ? Oil was much used in rich feasts ; it implies, therefore, that they who indulge in luxuries, seldom become rich. Often, says an old writer, those who once could not live without dainties, have come to want necessities. “ Who dainties love, shall beggars prove.” See p. 160.

Prov. xxi. 20. *There is treasure to be desired and oil in the dwelling of the wise, &c.* Oil is particularly mentioned, partly because that was a considerable part of their wealth and treasures in those countries ; of which see Deut. vii. 13 ; xxviii. 40. 51. Judges ix. 9. Mic. vi. 15, &c. ; and partly to show that the wise man, through the blessing of God's providence, is often enabled to provide for himself and his family, not only the necessaries, but even some of the enjoyments of life. See Prov. xxxi. 10—31.

Prov. xxii. 22. *In the gate.* The gate of the city was where public justice was administered. Ruth iv. 1 : see also Prov. xxiv. 7, *He openeth not his mouth in the gate : “ Never becomes a judge or public magistrate.”*—Dr. Wells.

Prov. xxiii. 20. *Be not among riotous eaters of flesh, &c.* “ Frequent eating of flesh or animal food, is descriptive of a ruinous, expensive way of living. They eat very little meat in the East, in comparison of what we do, but live on milk, rice, bread, fruits, &c. For though the Israelites had flocks and herds in abundance, yet being in a great measure strangers to trade and manufactures, their patrimony small, and they numerous, they were forced to draw all their other conveniences of life from the profit they made of their cattle ; and, therefore, they killed very few for their own use.”—Harmer, vol. ii. p. 95.

Prov. xxiii. 31. *Look not thou upon the wine when it is red, &c.* “ Suffer not thine eye to be tempted by beholding with too much pleasure the pure and grateful colour of wine, when it shows itself in the cup, and sparkles through the strength and spirit that is in it. *Red* wine is more esteemed in the East than white. In the Jerusalem Talmud (Tract. de Sab.

fol. 11) it is commanded that red wine be used for the purpose of celebrating the passover, as being the best and most generous. And we are told, in the travels of Olearius, that it is customary with the Arminian Christians in Persia to put Brazil wood or saffron into their wine, to give it a higher colour, when the wine is not so red as they like, as they set little value on the white wine."—Harmer, vol. ii. p. 142.

Prov. xxiv. 11. *To deliver them that are drawn unto death.* "Perhaps this alludes to a very humane precaution, which, as the Hebrew writers inform us, was used in case of capital convictions. The condemned criminal was at once taken from the judgment-seat outside the town for execution; and as he was led slowly along, a crier went before proclaiming his crime, and calling on those who had aught even then to allege in his behalf, to come forward. If any one responded to the call, the convict was led back to the tribunal, for the new evidence to be heard; and still further, as it might occur that a person would apply to the judges to offer evidence while the culprit was led to execution, a man was stationed at the door of the court-house, with a linen cloth in his hand, which, when this happened, he waved it as a signal to another man stationed at some distance on a swift horse, who immediately rode off to arrest the execution."—See Lewis's *Origines Hebrææ*, vol. i. p. 71. This proverb implies, that if through cowardice, reluctance to incur expense or inconvenience, or other false excuse, we do not all in our power to rescue the oppressed, we are in God's sight accessory to the crime. Ignorance is no justification where we have the means of knowledge. See p. 172.

Prov. xxiv. 13. *Eat thou honey, &c.* Honey was not only esteemed for its grateful flavour in those countries, but deemed most useful for the support of human life. See Isa. vii. 15. Eccl. xxxix. 26. 1 Sam. xiv. 27. Luke xxiv. 41, 42. This is applied (verse 14) to heavenly wisdom, given "to be our spiritual food and sustenance," "sweeter than honey and the honey comb," and which therefore ought to be our daily diet, from the beginning of our days to the end of them. John vi. 50—54. Gal. ii. 20.

Prov. xxiv. 26 *Every man shall kiss his lips that giveth a right answer.* That is, the judge that pronounces

right judgments on the causes brought before him, shall be had in reverence.

“Kissing a superior is in Eastern countries a mark of respect. To kiss a person when appointed king was an act of homage. Thus Samuel, when he had anointed Saul king, kissed him, i. e., acknowledged him for his sovereign. 1 Sam. x. 1. So in Ps. ii. 12, *Kiss the Son, &c.*: submit to Him, worship Him, love Him. Bp. Pococke, when he describes the Egyptian compliments, tells us, that on persons taking any thing from the hand of a superior, or that is sent from such an one, they kiss it, and as the highest respect, put it to their forehead.”—Harmer, vol. ii. p. 356.

Prov. xxv. 18. *As the cold of snow in the time of harvest, &c.* “As the mixture of snow with wine in the sultry time of harvest is pleasing and refreshing, so a successful messenger revives the spirit of his master who sent him, and who was ready to faint from an apprehension of failure. The practice of cooling wines with snow was usual among the Eastern nations. It was derived from the Asiatics and Greeks to the Romans. Plutarch describes the manner in which they preserved the snow, by covering it with straw and coarse cloths unshorn. In some hot countries it was often difficult to obtain it, and they were obliged to search into the hollow cliffs to collect it. Mount Hebron, which was always covered with snow, plentifully supplied the inhabitants of the country near it, from whence it was often carried to Tyre. The snow of Lebanon also was celebrated for this use of it; Lebanon deriving its name from the whiteness of the snow which even in the heat of summer covers its top.”—Barry.—Harmer, vol. ii. p. 156.

Prov. xxv. 27. *It is not good to eat much honey, &c.* Delicious as it is to an Eastern palate, yet, taken to excess, it is injurious. Prov. xxv. 16. Sanutus tells us, that the English that attended Edward I. into the Holy Land, died in great numbers as they marched in June to demolish a place, which he ascribes to the excessive heat, and their intemperate eating of fruits and honey.”—Harmer, vol. ii. p. 60. See page 181.

Prov. xxvi. 3. *A whip for the horse, a bridle for the ass, &c.* According to our English notions, we should rather say, “A bridle for a horse, and a whip for an ass.” It should be considered, however, that the Eastern asses, particularly

those of the Arabian breed, are much larger, more beautiful, and better goers than ours ; and being active, and well broken, they need only a bridle to guide them ; whereas, their horses being scarce and often caught wild, and badly broken, are much less manageable, and need the correction of the whip. And as every creature must be ruled according to its nature, so as some men will not be ruled by reason and persuasion, therefore severe treatment must be their portion, as in the case of Pharaoh. *Prov. xix. 29.*

Prov. xxvi. 17. He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. Dogs of the bloodhound species were anciently trained in the East, not only for hunting, but for warlike purposes. These dogs were very dangerous, and frequently turned upon their masters. (See *Ps. xxii. 20.*) This consideration gives additional force to this proverb. Most cities of the East are, to the present day, infested by a race of half wild dogs, which belong to no particular person, and by consequence have none to feed them, but which act the part of scavengers, and remove the carrion and garbage which would otherwise taint the atmosphere. The exposed dead bodies of criminals, or persons murdered, were frequently devoured by these animals. (See *1 Kings xiv. 11. 2 Kings ix. 35—37.*)—Taylor's Illustrations of the Bible from the Monuments of Egypt, p. 57.

Prov. xxvii. 9. Ointment and perfume rejoice the heart, &c. “During our conversation, some slaves brought a very richly ornamented silver tripod, filled with burning coals, upon which some incense was thrown, and it was presented to us to inhale the fragrant smoke ; and at the moment we inclined our head, a slave sprinkled some rose-water over us from a bottle he held in his left hand.”—Bramsen's Tour, and many other references quoted by Burder.

Probably to such a custom, so calculated to refresh and exhilarate, the words of Solomon have an allusion. Perfumes were often burnt before persons as a mark of civil respect. Thus Nebuchadnezzar (*Dan. ii. 46*) offered an oblation and sweet odours to Daniel, not as an act of religious worship, but to show his great respect for him as a prophet of that God whom he declares to be the God of gods. *Dan. ii. 47.* Dr. Pococke gives an account of an

English consul's waiting on the pasha of Tripoli, on the pasha's return from a journey to meet the caravan. Sweet-meats, coffee, and sherbet, were brought to all, but the consul alone was perfumed and incensed, the pasha thus showing his marked respect for him.

Maillet was received, by some of the chief officers of Egypt, as consul of France, in much the same way; perfume was put upon the coals, and the smoke of them presented to him. See p. 191.

Prov. xxvii. 22. *In a mortar among wheat.* "Before there were any public mills, it was usual for those who could not afford the expense of a handmill in their houses, to beat their corn with a pestle in a mortar."—Calmet. The meaning is; so incurable is the folly and wickedness of some men, that though to reproofs and chidings you should add stripes and blows, they would not grow wiser or better.

"Strange as such a mode of expression might appear, there are traces of such a custom in the East as bruising in a mortar. Anaxarchus the philosopher was ordered by the tyrant Nicocreon to be pounded to death in a stone mortar with iron pestles. Laert. in Vit. Anaxarch. l. ix. f. 668. Baron Du Tott mentions it as a punishment sometimes inflicted on the Ulemats, or lawyers, in Turkey; and again in Knolles's history of the Turks there is the following remark: 'As for the guards of the towers who had let prince Coreski (a prisoner) escape, some of them were empaled, and some were pounded, or beaten to pieces, in great mortars of iron, wherein they usually pound their rice to reduce it to meal.'"—Calmet. See p. 194.

Prov. xxxi. 24 *She maketh fine linen and selleth it, and delivereth girdles unto the merchant.* "Girdles were much used from the peculiarity of their dress. The upper garment in Eastern countries was an oblong piece of cloth, square at the corners, having a hem or border all round; it was something like the plaid of a Scotch Highlander, about five yards long by five or six feet wide. This dress was fastened upon the loins by a girdle which went three or four times round them. One end of the girdle was doubled back, and sewn along the edges, thus serving for a purse.

"Girdles were often much ornamented, and formed an

important article of traffic. Embroidered girdles were highly valued, especially such as were used by warriors: for the reward offered for the life of Absalom by Joab was ten shekels of silver and a girdle. 2 Sam. xviii. 11.

“The remarkable feature, however, of this description of the good wife is, that she, not her husband, carried on traffic in linen and girdles; but Herodotus mentions Egyptian women as employed in carrying on commerce. The Arabian historians allude to the same usage as still carried on, especially by those tribes living in the mountains. The men deal in wheat, barley, rice, and other productions of the earth; the women in buying and selling things woven—cotton, thread, linen cloth.”—Harmer, vol. iv. p. 343.

§ iv. *Explanation of Proverbs by the Mosaic Law.*

Prov. iii. 3. *Bind them about thy neck, &c.* (See also Prov. vii. 3.) Alluding to the custom of the Jews wearing on their foreheads and wrists the precepts of the law, written on slips of parchment, called phylacteries.

Prov. xvii. 1. *Better is a dry morsel and quietness therewith, than an house full of sacrifices with strife.* Burnt offerings were wholly consumed, and the flesh of the sin offerings and trespass offerings belonged to the priest, but of the peace offerings which were to be of the best flesh (Lev. xxii. 21) a considerable part fell to the offerer's share; and it was usual for him to have a feast at home with his friends on the remains of the animal slain. Thus, a house full of sacrifices means a house full of good provision. See Prov. vii. 14.—Calmet.

Prov. xxi. 31. *The horse is prepared against the day of battle, but safety is of the Lord.* A recollection of a peculiarity of the Mosaic law adds greatly to the force of this declaration. That peculiarity was, that while other nations greatly depended on their cavalry for success in battle, the Israelites were especially forbidden its use. Deut. xvii. 16. Hence Joshua houghed all the horses he took after a great victory (Josh. xi. 6. 9), to prevent the people attributing their future success in battle to the use of these horses. Bp. Sherlock has noticed, that it is very much to be remarked, that, from the coming out of Egypt to the end of David's reign, the people never suffered for want of force

and strength in war. Troops, few in number, and seemingly unfit for action, supported neither by chariots nor by horsemen, proved an over-match for royal armies. This may be verified in the instances of Gideon, Barak, Jephthah, and Samuel, and of all others called forth by God to save his people. During this period, also, the kingdom of Israel was carried to its utmost height by David. He held the kings about him, how gallantly soever they and their troops were mounted, under tribute and subjection, though he himself rode on a mule, and provided no better equipage for his son on his coronation day. 1 Kings i. 33, 34. When David looked back and meditated on this state of things, he might well say, "Some trust in chariots, and some in horses, but we will remember the name of the Lord our God." Ps. xx. 7; or as this proverb expresses it, *The horse is prepared against the day of battle, but safety is of the Lord.*

The subsequent history of the Israelites presents also this remarkable fact, that as the princes had prospered and extended their dominions over great countries when they had neither chariots nor horses, so they were ruined and undone when they were strong in those forces.—Compare 1 Kings x. 26. 28, with 2 Chron. xii. 8, 9. See p. 164.

Prov. xxiii. 11. *For their Redeemer is mighty.* In the Hebrew it is, their "near kinsman," to whom, according to the Mosaic Law, it belonged to avenge their wrongs and to recover and maintain their rights, of which see Lev. xxv. 25. Numb. xxxv. 12. Thus God is pleased to call Himself, to show how much He concerns Himself for the relief of oppressed and injured persons.—Poole. Ps. lxviii. 5. Jer. i. 34. Hos. xiv. 3.

§ v. *Explanation of some particular Proverbs.*

The remarks on the following proverbs may assist in the explanation of them :

Prov. ii. 1. *Hide my commandments.* That is, as men do their choicest treasures. Matt. xiii. 44.—Poole. Deut. vi. 6. Ps. cxix. 9. 11. Matt. xiii. 44. Luke ii. 19. 51; ix. 44. Or, keep these precepts in remembrance, for the same end that corn is sown and covered in the ground. Patrick.

Prov. ii. 8. *He keepeth the paths of judgment.* By

paths or ways are meant counsels and actions. By paths of judgment are meant righteous paths ; judgment being put for righteousness, as it is in Ps. xcix. 4, and the meaning is, as the next clause explains it, "He preserves pious men in their integrity." Ps. xxiii. 3. See p. 62.

Prov. ii. 13. *To walk in the ways of darkness.* That is, of sin, which is often called darkness, as Rom. xiii. 12. Eph. v. 11, because it is a gloomy and perplexed, an uncomfortable and unsafe way leading to eternal misery.

Prov. iii. 18. *She is a tree of life.* See also Prov. xi. 30 ; xiii. 12 ; xv. 4. This seems an allusion to the tree of life which God planted at first in Paradise, and which was to give to man life, health, and immortality. Such is wisdom to those who possess it. The only restorer of that life which we have lost by sin. Rev. xxii. 2. 1 Cor. xv. 22 ; i. 24. 30.

Prov. iii. 32. *His secret is with the righteous.* They are God's friends, to whom He familiarly imparts, as men use to do to their friends, his mind and counsels, or his secret favours and comforts to which other men are strangers.

—Poole. Rev. ii. 17. 1 Cor. ii. 14.—See p. 66.

Prov. iv. 18. *The path of the just is as the shining light.* The common course of their lives or actions is pure and spotless, clear and certain, safe and comfortable as light is. *That shineth more and more unto the perfect day.* Just men do daily more and more grow in knowledge and grace and consolation, until all be perfected and swallowed up in glory.—Poole. See p. 69.

Prov. iv. 24. *Put away from thee a froward mouth.* "Never speak any thing thyself contrary to truth, honesty, religion ; nor listen to, nor associate with, those who do so."—Bp. Patrick. Eph. iv. 25. 31. 1 Pet. ii. 1.

Prov. v. 22. *He shall be holden with the cords of his sins.* Most people who follow unlawful pleasures think they can give them up whenever they please ; but sin repeated becomes customary ; custom soon engenders habit, and habit in the end assumes the form of necessity ; the man becomes bound with his own cords, and so is led captive by the devil at his will.—Dr. A. Clarke. See p. 73.

Prov. vi. 11. *As one that travelleth—as an armed man.* " 'As one that travelleth,' that is, by surprise ; 'as an armed

man,' with irresistible violence, leaving thee as naked as if thou wast stripped by a highwayman."—Bp. Patrick.—Calmet.

Prov. vii. 19. *The goodman.* Literally in Hebrew "the man," meaning her husband. In the earlier English writers, "goodman" was a common appellation for the master of a family. See Matt. xxiv. 43. Luke xii. 39.

Prov. viii. 12. *And find out knowledge of witty inventions.* "That is, help men to find out (as the Spirit is said to intercede (Rom. viii. 26) when it helps us to do so) all ingenious designs and contrivances for the glory of God and the good of man."—Poole.

Prov. viii. 34. *Waiting at the posts of my doors.* Through intense desire to learn, waiting for admission before the gates are opened; going to the places where true religion and piety are taught, cultivating all the appointed means of grace; daily prayer, meditation, reading of the Holy Scriptures, and not thinking their time lost in attending other public services than those of the Sabbath. Luke ii. 25. 37. Acts ii. 42; xvii. 11.

Prov. viii. 36. *All they that hate me love death.* "These words can scarcely signify any thing else than the destruction brought on the soul by eternal death."—Dr. Graves.

Prov. ix. 10. *Of the holy.* Of sacred things, divine revelations of the Holy God, and of his truth and will.

Prov. x. 4. *With a slack hand, &c.* With a lazy hand.—Dr. Wells. Sloth is the mother of poverty. Or the words may be rendered, the hand of deceit. Without diligence, honesty can scarcely be expected. Next unto virtue, let children be trained up to industry, for both poverty and fraud are commonly the effect of sloth.—Scott.—Bp. Patrick.

Prov. x. 6. *Violence covereth the mouth of the wicked.* Their own wickedness shall violently overwhelm the wicked to their utter confusion. Matt. xxii. 12. Tit. iii. 11. The covering of the mouth was a sign of mourning, condemnation, and shame. Esth. vii. 8. Job ix. 24.

Prov. x. 10. *He that winneth with the eye, &c.* That is, he that secretly and cunningly designs mischief against others, causes much sorrow to them, and afterwards to himself. Ch. vi. 13.

Prov. x. 22. *The blessing of the Lord it maketh rich,*

and he addeth no sorrow with it. That is, no sorrow goes along with the blessing, but what is a blessing itself.

Prov. xi. 29. *He that troubleth his own house shall inherit the wind.* He that brings troubles on his family by improvidence, or by restless desires after riches, will have as little satisfaction himself as though he were to seek to feed upon the wind.

Prov. xi. 31. *Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner.* If God do not let the just and charitable men, they who are so useful and beneficial to the world, go without correction; who can think that the wicked, who is good for nothing, shall escape the just punishment of his many crimes?—Bp. Patrick. The Septuagint, Syriac and Arabic, read this verse as 1 Pet. iv. 18 is translated. See p. 92.

Prov. xii. 9. *He that is despised, &c.* He is far happier who makes no show in the world, employing himself in some inferior occupation, though he have but one servant (or, as the margin reads it, is servant to himself), but thereby obtains a competency, than he who glories in his high birth or gay attire abroad, but wants bread to eat when he comes home.

Prov. xii. 12. *The wicked desireth the net o' evil men.* “The wicked man desires to employ those means of fraudulent circumvention which he sees some crafty oppressors use to their advantage.”—Bp. Hall.

Prov. xii. 27. *The slothful man roasteth not that, &c.—but the substance of a diligent, &c.* “The slothful man, for want of exertion, loses even the fruit of his former labours; but the diligent man sets a just value on it, and converts it to its proper use.”—Drs. Doyly and Mant.

Prov. xiii. 2. *A man shall eat good by the fruit, &c.—but, &c.—eat violence.* He that speaks well of others, and gives them faithful counsel, shall reap the benefit thereof himself; (see also ch. xii. 14.) and they that perfidiously calumniate or deceive others, shall suffer themselves the injury which they design to do to their neighbours.—Bp. Patrick.

Prov. xiii. 8. *The ransom of a man's life are his riches, but the poor heareth not rebuke.* The rich, on account of their wealth, are sometimes accused of high crimes that they may pay a large sum to save their lives, but nobody

takes the trouble of finding fault with the poor, or bringing charges against them.—Bp. Patrick. 2 Kings xxv. 12.

Prov. xiii. 9. *The light of the righteous, &c.* “The happiness of the righteous shines like the sun, and increases to their endless joy ; but the happiness of the wicked is as feeble as the light of a candle, and will soon be extinguished.”—Bp. Patrick. Ps. xcvi. 11. Matt. xxv. 8.

Prov. xiii. 14. *The law of the wise, &c.* That is, the instructions of a good man, which ought to be as a law to him that receives them.

Prov. xiii. 20. *He that walketh with wise men shall be wise, &c.* This expresses the influence of good associates upon the character. A subject thus beautifully illustrated by the Persian moralist Saadi. A friend of mine put into my hands a piece of scented clay ; I took it and said to it, art thou musk or ambergris, for I am charmed with thy perfume ? It answered, I was a despicable piece of clay, but I was sometime in the company of the rose, the sweet quality of my companion was communicated to me, otherwise I should only be a bit of clay as I appear to be. See p. 109.

Prov. xiii. 23. *Much food is in the tillage of the poor ; but there is that is destroyed for want of judgment.* “A poor man many times makes a plentiful provision for himself and his family out of a few acres of land which he manages judiciously and honestly ; but there is a sort of men whose larger estates are wasted either for want of skill to improve their ground, or because they do not pay the hireling his wages.”—Bp. Patrick.

Prov. xiv. 3. *In the mouth of the foolish is a rod, &c.* “The tongue of the fool is a scourge by which his own pride is lashed,” (as was the case with the Ephraimites, Judges xii. 1—6) ; “but the lips of the wise (as in the case of Paul, Acts xxvi. 1—32) are a safe defence to himself.”—Bp. Hall.

Prov. xiv. 8. *The wisdom of the prudent is to understand his way.* It consists not in vain speculations, nor in curious prying into other men’s matters, nor in cunning arts of deceiving others, but in a diligent study of his own duty, and of the way to true and eternal happiness. “To know that which before us lies in daily life, is the prime wisdom.”

————— *But the folly of fools is deceit.* The wit

of ungodly men, which, though they account it their wisdom, is really their folly, is employed only in finding out ways of overreaching and deceiving others and themselves too.—Poole. Knavery may serve a turn, but honesty is best in the end. See p. 112.

Prov. xiv. 9. *Fools make a mock, &c.* Fools laugh and jeer at those who have committed sin, but good men pity them, and by their kind reproofs, seek their amendment. Or, when fools offend God they make nothing of it, but if good men in the least offend, they presently beg his pardon, and seek his grace and favour.—Bp. Patrick. See p. 113.

Prov. xiv. 24. *The crown of the wise is their riches ; but the foolishness of fools is folly.* The first clause here guides to the interpretation of the last, limiting in this case the application of the term fools to rich fools; and its meaning is, when men of wisdom and piety possess riches, they do so much good with them, that they are as a crown to them, enhancing their reputation, and enlarging their sphere of usefulness; but such is the folly of wicked men, that their wealth makes them the more vile, and serves to render their folly more conspicuous.

Prov. xiv. 30. *A sound heart is the life, &c.* A quiet, honest, contented mind, conduces much to health and happiness.—Dr. Wells. Ps. cxix. 80. 2 Tim. i. 7. See p. 118.

Prov. xv. 4. *A wholesome tongue, &c.* A sound or a healing tongue, which imparts sound advice, or pacifies anger. See p. 121.

Prov. xv. 15. *All the days of the afflicted are evil, but he that is of a merry heart hath a continual feast.* Affliction or poverty without a cheerful spirit renders a man's life wretched, but with it much habitual satisfaction may be enjoyed, even in very unfavourable circumstances.—Scott. By a merry heart Lord Bacon understands a good conscience.

Prov. xv. 24. *The way of life is above to the wise.* “He that is truly wise, has his affections and conversation above; and in the holy way of obedience walketh to eternal life.”—Bp. Hall. See p. 126.

Prov. xv. 27. *He that hateth gifts, &c.* More especially referring to bribes given to corrupt judgment. See Exod. xviii. 21; xxiii. 8. Deut. xvi. 19. Isa. xxxiii. 15, 16. and p. 110.

The tempting influence of gifts on most men is referred to, ch. xvii. 8. 23 ; xviii. 16 ; xix. 6 ; xxi. 14.

Prov. xv. 30. *The light of the eyes rejoiceth the heart ; and a good report, &c.* The light which we see with our eyes, and by the help of which we see many pleasant objects, is a great comfort and refreshment (see Eccles. xi. 7) ; so good tidings contribute to cheerfulness and health. Ps. lxxxix. 15, 16. Luke ii. 10. 20. 3 John 3. A good report may also refer to having a good name, being well spoken of by others (see Prov. xxii. 1. Eccles. vii. 1) ; the importance of which, as well as the duty of diligently seeking it, is often urged in Scripture. Refer to Acts vi. 3. the deacons ; x. 22. Cornelius ; xvi. 2. Timothy ; xxii. 12. Ananias ; Phil. iv. 8. good report. 1 Tim. v. 10. Heb. xi. 2. 39. 3 John 12.

Prov. xv. 31. *The reproof of life.* Salutary reproof which tends to life. See p. 177 on Prov. xxv. 12.

Prov. xvi. 1. *The preparations of the heart, &c.* The literal version of the original gives the best and truest sense of this text. To man are the dispositions of the heart, but from the Lord is the answer of the tongue : i. e. man has a power over his thoughts to propose and dispose, to intend and contrive ; but to bring such thoughts to effect, and even to utter them with the tongue, especially to utter them wisely, depends wholly upon God." See Prov. xvi. 9. 33. and p. 129.

Prov. xvi. 4. *The Lord hath made, &c.* God made all things to manifest his own glorious attributes ; and even wicked men, whose existence and frequent prosperity may seem scarcely reconcilable with the Divine perfections, will, in the end, be found to furnish the strongest proof of his long-suffering in bearing with their iniquities, and of his power and justice in punishing their incorrigible depravity ; upon such men "the day of evil" will certainly come.—Bp. Tomline. He that wept over Jerusalem at length destroyed it. Luke xix. 41—44. He that died for sinners, is coming in flaming fire to take vengeance on them that know not God, and obey not the Gospel. 2 Thess. i. 8. See p. 130.

Prov. xvi. 6. *By mercy and truth iniquity is purged, &c.* It is not an outward sacrifice that God regards in his remission of the punishment of our sins ; but where He finds

mercy to the poor, and uprightness of heart towards Himself and men, there He is graciously pleased to forbear his judgments; inasmuch as these graces being wrought in us by his Spirit, cannot but proceed from a true faith, whereby our sins are purged.—Bp. Hall. Dan. iv. 27. Luke xi. 41. *And by the fear of the Lord men depart from evil;* of which Joseph (Gen. xxxix. 9), Obadiah (1 Kings xviii. 3), and Nehemiah (Neh. v. 15), are striking instances.

Prov. xvi. 11. *All the weights of the bag are his work.* “That is, God requires exact justice in all our dealings, and therefore it is our duty to take care that the weights and the balance be just.”—Dr. Wells. In the margin, “All the stones.” Stones were anciently used for weights. See p. 49 on Prov. xx. 10.

Prov. xvi. 17. *The highway of the upright, &c.* The habitual and accustomed course of the upright.

Prov. xvi. 21. *The wise in heart shall be called prudent.* 1 Sam. xvi. 18. Acts xiii. 7, *and the sweetness of the lips increaseth learning.* “He who has the powerful charms of eloquence to convey his mind pleasantly to others, adds a greater value to his wisdom, and makes it more diffusive as well as more instructive to the world.”—Bp. Patrick. Eccles. xii. 10. Isa. l. 4. Luke iv. 22. John vii. 46.

Prov. xvi. 26. *He that laboureth, laboureth for himself, for his mouth craveth it of him.* The scope of this proverb is to urge men to diligence in their calling, from a consideration that it is for their own use and benefit. Each man’s own mouth, as it were, beggetteth him to labour, that it may have something to put into it for its own comfort and the nourishment of the whole body. See Poole. Bp. Hall. 1 Thess. iv. 11, 12. 2 Thess. iii. 10. Ch. ix. 12, enforces the same consideration in regard to religious instruction. It is for our own profit, and the mischief of profane jeers and scoffs at it, will fall only on ourselves, not on our instructor.

Prov. xvi. 27. *Diggeth up evil.* Prosecutes his evil designs with great industry, as one who searches with great toil after a hidden treasure. Thus Saul persecuted David (1 Sam. xviii. 21, 22, &c.); and Ahab, Elijah (1 Kings xviii. 10); the people devised devices against Jeremiah (Jer. xviii. 18), and the chief priests against our Lord, seeking false witnesses against Him. Matt. xxvi. 59.

Prov. xvi. 30. *He shutteth his eyes.* “ Expressing the profound study with which he contrives the ruin of others.” —Bp. Patrick.

Prov. xvii. 3. *The fining-pot is for silver and the furnace for gold, but the Lord trieth the hearts.* The art of man hath found out means to prove whether gold or silver be pure or no; but none can search into the secret thoughts, designs, and inclinations of men’s souls, but the Lord; who (as those metals are tried by fire) many times proves and discovers what they are by sharp afflictions and troubles. See p. 136. Bp. Patrick.

Prov. xvii. 17. *A friend loveth, &c. and a brother, &c.* Prosperity gains friends, and adversity tries them. A true friend becomes a brother in adversity. He was a friend before, this makes him a brother.—Bp. Patrick. See p. 138. The latter clause of this proverb may also suggest that relations, brothers and sisters, should in an especial manner be careful and tender of one another in affliction. Brotherly love does more for a family than riches.

Prov. xvii. 24. *Wisdom is before him that hath understanding, as a rule to walk by* (Ps. cxix. 105), as the mark he aims at (Phil. iii. 13, 14); *but the eyes of a fool are in the ends of the earth.* His mind, wandering after every object, fixes on nothing that will avail to his good. Neglecting his proper business, he minds those things most which are remotest from him, and which least concern him.

Prov. xviii. 2. *A fool hath no delight, &c.* A fool will never take pleasure in true understanding, but all the design of his studies is to make a vain ostentation of wisdom to others.—Bp. Patrick. Grotius.

Prov. xviii. 3. *When the wicked cometh, &c.* Wheresoever the wicked cometh, he is apt to cast contempt and reproach on others.—Bp. Hall. Acts xxiv. 5. Tertullus.

Prov. xviii. 4. *The words of a man’s mouth, &c.* This sentence expresses the depth, the abundance, the clearness, and the force of the counsels of the wise man.—Calmet.

Prov. xviii. 5. *To accept the person of the wicked.* To show favour or partiality to the wicked: as when the false evidence of the witnesses against Naboth were for Jezebel’s sake accepted: 1 Kings xxi. 9—13.

Prov. xviii. 8; xxvi. 22. *The words of a talebearer are as wounds, and they go down into the innermost parts of*

the belly. A whisperer of false stories makes a great show of harmlessness, if not of love and kindness, when he back-bites others, nay, seems perhaps to do it very unwillingly, with great grief of heart; and not without excuses for the persons from whom he detracts; but his words give them the most deadly wound, and sink deep into the minds of those that hear them.—Bp. Patrick. 1 Sam. xxi. 7; xxii. 9—16.

Prov. xviii. 9. *Is brother to him.* “Is little better than he that is a great spender; he equally consumes the estate with which he is entrusted.”—Bp. Hall. Sloth and extravagance are nearly related. Of all prodigality that of time is the worst. An idle man is a burden to his friends, an eye-sore to his kindred, the shame of his name, the ruin of his house, and the bane of his posterity.—Bp. Sanderson. Prov. xxiii. 21.

Prov. xviii. 10. *The name of the Lord, &c.* That is, the Lord, as He hath revealed Himself in His works, and especially in his Word, by his promises and the declarations of his infinite perfections, and of his good-will to his people.—Poole. Exod. xxxiv. 5—7. See p. 142.

Prov. xviii. 20. *A man's belly shall be satisfied with the fruit of his mouth.* Wise and edifying discourses tend to the comfort and satisfaction of the speaker as well as to the good of the hearer.—Poole.

Prov. xviii. 21. *Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof.* It is a great power which the tongue hath, whether for life or death; good words tend to life, evil unto death, whether to ourselves or others; and according as a man would rather to improve it, so shall it speed with him either way.—Bp. Hall. This latter clause may intend either a caution against the love of talking, see Prov. x. 19. James i. 19, or that men will receive either good or evil, as they accustom themselves to speak well or ill. Eccles. x. 12—14. It has been remarked that a word unspoken is like a sword in the scabbard—thine; if vented, thy sword is in another's hand; and on Prov. xiii. 3, which also relates to the regulation of the tongue, that he that blunts out every thing that comes into his head, not minding what he says, is in the ready way to ruin. See p. 144.

Prov. xix. 2. *He that hasteth—sinneth.* “ ‘ He that hasteth, stumbleth or falleth.’ He that comes rashly to his determinations, without weighing all the circumstances, cannot but stumble and err.”—Bp. Hall. As good not know as not consider. Neglect from inconsiderateness, want of attention, and looking about to see what we have to do, being often attended, as Bp. Butler has remarked, with consequences as dreadful as any active misbehaviour from the most extravagant passion. See also ch. xviii. 13, and p. 147.

Prov. xix. 10. *Delight is not seemly for a fool, much less for a servant to have rule over princes.* A foolish man is unable to make a good use of pleasures, often destroying himself by them ; but power is still less suited to a man of low origin and base disposition, who is intolerably insolent when he can domineer over his superiors. See also ch. xxx. 22. Eccles. x. 6, 7. No man is fit to govern another who cannot govern himself.

Prov. xix. 22. *The desire of a man is his kindness, i. e. of the poor man expressed in the next clause.* The hearty will and desire of being kind or liberal to others in necessity, is all the kindness which a poor man can show, and is accepted of God, and should be owned by men as a real kindness. 2 Cor. viii. 12. Poole.

— *And a poor man is better than a liar.* If a wealthy man promise much and perform nothing, a poor man who is unable to undertake or perform is better than he.—Bp. Hall. Be careful in your promises and just in your performances ; and remember it is better to do and not promise, than to promise and not perform. Promise little, do much. See p. 148.

Prov. xix. 27. *That causeth to err from the words of knowledge.* “ By ‘ the words of knowledge ’ we are here to understand, generally, the precepts of virtue and religion ; and the sum of the advice given is, that we should be careful to guard against the arts and insinuations of such as set themselves up for teachers of infidelity and irreligion, who with a show of wit, genius, eloquence, and learning, endeavour to argue young persons out of their religious scruples, and excite their contempt of their pious parents, or minister, under the pretence of enlarging their minds,

and freeing them from the shackles of prejudice and superstition." Mark iv. 24. Luke viii. 18. Isa. viii. 20. 1 John iv. 1. Bp. Sherlock. Scott.

Prov. xx. 10. *Divers weights, &c.* See also ch. xx. 23. p. 153. That is, one set of weights and measures to buy with, and another to sell with, &c. are an abomination to the Lord; and under these is included all manner of fraud and deceit in commerce and trade. "Indeed, the strong language of Scripture in many places on this subject, demands the most serious consideration of all persons engaged in buying and selling."—Scott. 1 Thess. iv. 6. See also p. 45, on Prov. xvi. 11.

Prov. xx. 11. *Even a child is known by his doings, &c.* "It is not difficult, by the conduct and disposition of a person in childhood, to judge what is to be hoped or feared of him in riper years; either good or evil begins to show itself betimes."—Bp. Hall. As in the case of Ishmael (Gen. xxi. 9. Gal. iv. 29) and Samuel. 1 Sam. i. 28; ii. 18; iii. 19.

Prov. xx. 12. *The hearing ear and the seeing eye, the Lord hath made even both of them.* There are ears which hear not, and eyes that see not; but if a man have an hearing ear and a seeing eye, he is doubly bound to God, both for his sense and the improvement of it.—Bp. Hall. We are here reminded that we derive from God all that we have and all that we are; and that, therefore, none ought to take glory to himself for any excellent qualities of mind or body which he may possess.—Calmet. See p. 152.

Prov. xx. 25. *It is a snare to the man who devoureth, &c.* "A man vows in his distress to give something to God, but having obtained his desire, studies how he may be loosed from his obligation."—Bp. Patrick. Numb. xxx. 2. Eccles. v. 4, 5. The evasions men often use with their own consciences, show how deceitful the heart of man is.

Prov. xxi. 4. *The ploughing of the wicked.* The designs and contrivances of the wicked, or the common and in themselves lawful actions of their life, partake of sin, because nothing they do is from a right motive. This may be illustrated by the parable of the great supper, in the conduct of those who made their lawful engagements an excuse for neglecting the Gospel. Luke xiv. 18, 19, 24. See Prov. x. 16.

Prov. xxi. 6. *Is a vanity tossed to and fro, &c.* “Is not more durable than heaps of chaff or clouds of smoke, which are soon dissipated by the wind.”—Bp. Patrick. Jer. xvii. 11. 1 Tim. vi. 9, 10.

Prov. xxi. 8. *The way of man is froward and strange; but as for the pure, his work is right.* As a man is, so are his works. Man by nature being estranged in heart from God (Rom. viii. 7), the course of his life will be one of ungodliness (Gal. v. 19—21); while the truly converted man will show the purity of his heart by the holy fruits of the Spirit in his life. Gal. v. 22—24. See Patrick. Poole. See p. 159.

Prov. xxi. 16. *The man that wandereth out of the way of understanding shall remain in the congregation of the dead.* This proverb shows their imminent danger of final apostasy, and of condemnation to eternal death, who turn aside from the truth. (2 Pet. ii. 20, 21. Heb. vi. 4—8.) It furnishes a solemn caution to the children of pious parents. The word congregation seems to intimate the multitude who do evil, and the increased danger, therefore, of following them. Matt. vii. 13. See p. 160.

Prov. xxi. 25. *The desire of the slothful killeth him.* “The unsatisfied desires of the slothful wear him out: or refusing to labour, he is tempted to plunder, and so comes to an untimely end. He thinketh to live by wishing and desiring all things; but will take no pains to get aught.”—Scott. First deserve and then desire.

Prov. xxii. 2. *The rich and poor meet together.* “The obvious meaning of this proverbial speech is, that the rich and poor are mingled or rather associated together as members of the same community, under very different circumstances, indeed, as to their outward appearance and condition, but with a manifest equality as to their nature and origin. (Job xxxi. 15; xxxiv. 19. Rev. xx. 12.) ‘The Lord is the maker of them all,’ ordering their present inequality for their mutual good.”—See Dean Moss. 1 Cor. xii. 21.

Prov. xxii. 9. *He that hath a bountiful eye, &c.* He who, like Job (ch. xxix. 13), freely gives, and delights to afford pleasure to others; opposed to him who has an evil eye, as alluded to Prov. xxiii. 6, “Eat thou not the bread of him that hath an evil eye,” &c., referring to the envious

or covetous man, who, though from motives of ostentation, and wishing to be thought liberal, may give entertainments, grudges in his heart what his guests take. See also Matt. xx. 15. *Is thine eye evil, &c.*—Calmet.

Prov. xxii. 16. *And he that giveth to the rich.* “He that giveth to the rich and powerful, to induce them to wink at his oppression of others.”—Dr. Wells.

Prov. xxii. 27. *If thou hast nothing to pay, &c.* Intimating that if you have been so foolish as to become surely beyond what you were worth, the creditor will become so angry at your deception as to proceed to extremities against you.

Prov. xxiii. 2. *Put a knife to thy throat.* “Be careful, by all means, to restrain thy wanton appetite, if thou be a man given to please thy palate.”—Bp. Hall. “This is a bold Eastern phrase, expressive of the absolute necessity of restraining the appetites, and intimating that there is as much danger in indulging them, as there is in running against a knife applied to the throat.”—Dr. Durell. God’s restraints of the appetite only say, Do thyself no harm. Matt. xviii. 8, 9. See p. 168.

Prov. xxiv. 5. *A wise man is strong, &c.* Able by wisdom to do greater things than others can accomplish by their own strength.—Poole. Ch. ix. 10. See p. 170.

As illustrating the superiority of wisdom over natural force, or, as Lord Bacon expresses it, that “knowledge is power,” may be noticed the invention of the inclined plane, the wedge, the screw, the pulley, the lever, and the steam-engine, by which one man can do the labour of a hundred, or even a thousand men.

Prov. xxiv. 27. *Prepare thy work without, &c.* “Get thy estate in good order, and then go and build thy house.”—For if the house be built, and the land neglected, another man will be likely to possess both of them. Take care to furnish yourself with such things as are necessary, before you procure such things as are for ornament and comfort. Prefer a mean habitation to going in debt. Prov. iv. 26.

Prov. xxv. 3. *The heaven for height, and the earth for depth, and the heart of kings is unsearchable.*—This proverb suggests a caution against rash condemnation of the counsels and designs of those in authority, from it being as impossible often for persons in private stations to form a

just judgment on the subject, as it is exactly to discover the height of heaven, or the depth of the earth, or discern what is contained in them.

Prov. xxv. 15. *A soft tongue breaketh the bone.* A gentle and submissive answer is generally the most effectual to soften the hardest heart. See p. 178.

Prov. xxv. 20. *As vinegar upon nitre, &c.* By the natron or nitre of the ancients, is not meant what we now call nitre or saltpetre, but the mineral alkali called soda by chemists, which occasions a strong fermentation with all acids. Thus, in the passage before us, the unsuitableness of the singing of songs to a heavy heart, is very finely compared to the opposition which subsists between vinegar and nitre.—Dr. Shaw. See p. 180.

Prov. xxv. 22. *Thou shalt heap coals of fire, &c.* If he have the least spark of goodness in him, it will work a change in his mind, and make him throw off all his enmities; or, if it have the contrary effect, he shall have so much the sorer punishment, and thou shalt not lose thy reward, which the Lord Himself will give thee.—Bp. Patrick. This may be illustrated by the history of Saul and David. Saul's hard heart was for a time melted by David's noble spirit of forgiveness (1 Sam. xxiv. 16. 21), and the Lord rewarded David, by giving him rest from all his enemies (2 Sam. vii. 1), and establishing him on the throne of Israel. 2 Sam. vii. 8, 9. 12.

The metaphor seems to be taken from founders, who melt the hardest metals by heaping coals of fire upon them.—Poole.

Prov. xxvi. 2. *As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.* The meaning of this proverb has been variously explained. Curses which fly out of men's mouths causelessly, shall no more fall where they intend, than a swallow which wanders uncertainly, or a dove which flies away swiftly will settle according to their direction.—Bp. Patrick. See p. 182.

Evils, natural or moral, owe not their being to chance, like the accidental flight of birds in this or that direction, but are all directed by the will of an all-wise and superintending Providence.—Dr. Durell.

Prov. xxvi. 6. *He that sendeth a message by the hand of a fool, cutteth off the feet and drinketh damage.* He that

sends a message by an indiscreet or wicked person, puts himself to much pain, disables himself, and retards his affairs. The Targum explains it of a slothful messenger, who being sent on an errand is dilatory, does not make haste to bring back the answer, which is very vexatious to them that send him. Drinking, in Scripture, denotes the plentiful doing or receiving of any thing. Job xv. 16. They who are greatly afflicted, are said to drink the cup. See p. 183.

Prov. xxvi. 7. *The legs of the lame are not equal, so is a parable in the mouth of fools.* "A wise saying as ill becomes a foolish or ungodly man, as dancing does a cripple; for as his lameness never so much appears as when he would seem nimble, so the other's folly is never so ridiculous as when he would seem wise."—Bp. Patrick.

Prov. xxvi. 8. *As he that bindeth a stone in a sling, so is he that giveth honour to a fool.* The honour bestowed upon a foolish or ungodly man is thrown away as a stone is from a sling; or as he that putteth a precious stone in a heap of stones. (See margin.) The precious stone, in the one case, and the honour in the other, is thrown away and lost. —Dr. Durell. Parkhurst. See p. 183.

Prov. xxvi. 25. *There are seven abominations in his heart.* That is, a great variety of secret wickedness in his heart.—Bp. Hall. See p. 185.

Seven is sometimes put in Scripture for many, a great number. Thus, Prov. xxvi. 16, the sluggard is wiser in his own conceit than seven men that can render a reason; that is, than many wise men. Amos often repeats, "I will not pardon the seven;" that is, the numerous sins of Damascus, of Edom, of Gaza, of Tyre, of Ammon, &c. Amos i. 3. 6. 9. 13; ii. 4. 6.—Calmet.

Prov. xxvii. 14. *He that blesseth his friend, &c.* "That is, lavishes on him flattering and unseasonable commendations."—Dr. Isham. Jer. xxviii. All are not friends that speak us fair, and hence we should love those who advise, rather than those who praise us.

Prov. xxvii. 19. *As in water, face answereth to face, so the heart of man to man.* A man may see himself while he looks upon other men, as well as know other men, by considering his own inclinations.—Lord Bacon. Ps. xxxiii.

15. See p. 193. He who understands his own heart, has the key to all others.

Prov. xxvii. 20. *Hell and destruction, &c.* Meaning the grave, the state of the dead. *So the eyes of man, &c.* "So the eyes of man, and also his desires, are never satisfied, but require some new object to please them."—Dr. Wells.

Prov. xxvii. 26. *The goats are the price of the field, &c.* "Are for the price of the field ;" by selling thy goats thou wilt pay for the cultivation of thy land, or purchase it for thyself."—Calmet.

Prov. xxviii. 5. *Understand all things.* Understand all that is necessary for the discharge of their present duty to God and man, and for the attainment of eternal happiness.

Prov. xxviii. 12. *A man is hidden.* Good men are forced to hide themselves, as was the case with Samuel, when Saul became wicked.

Prov. xxviii. 17. *A man that doeth violence to the blood of any person, shall flee to the pit ; let no man stay him.* He that takes away the life of any man unjustly, shall speedily be destroyed, being pursued by vengeance and the horrors of a guilty conscience ; none shall attempt to save him. Gen. ix. 6. Exod. xxi. 14. Numb. xxxv. 31. —Poole. See p. 199.

Prov. xxviii. 21. *To have respect of persons is not good, for for a piece of bread that man will transgress.* On this verse Lord Bacon remarks, that men may be bribed by something else besides money to pervert justice. Easiness of humour in a judge is more pernicious than the corruption of bribes. . . . One person shall be respected as his countryman, another as an ill-tongued man, another as a rich man, another as a favourite, another as commended by a friend, &c. and thus for a very slight matter, as it were for a bit of bread, judgment is perverted. Ch. xviii. 5 ; xxiv. 23.

Prov. xxviii. 24. *Is the companion of a destroyer.* "Is, for the heinousness of his sin, in the next degree to a murderer."—Bp. Hall.

Prov. xxix. 9. *Whether he rage or laugh, there is no rest.* "Whether a wise man deal with him seriously and severely, or jestingly, he will not be able to prevail, either for his own peace or the other's reformation."—Bp. Hall. Such an obstinate fool was Nabal. 1 Sam. xxv. 17.

Prov. xxix. 12. *If a ruler hearken to lies, all his servants are wicked.* "When flatterers, slanderers, and false teachers are encouraged by the prince, good men either retire or are driven from employment under him, so that all affairs come into the management of the most unprincipled men in the nation, to the irreparable disgrace and injury of both prince and people."—Scott. Thus, Ahab preferring falsehood to truth, was surrounded with false prophets.

Prov. xxix. 13. *The poor and the deceitful man meet together, the Lord lightenth both their eyes.* See also ch. xxii. 2. The debtor and the usurer, the poor and those who defraud and oppress them, meet both together, and the Lord causeth his sun to shine on them both, maintaining them both in life, doing good outwardly even to the worst deserving. This should lead us to admire the long-suffering of God, and to pity and bear with each other.—See Bps. Hall, Patrick.

Prov. xxix. 18. *Where there is no vision the people perish.* Where there are none to instruct the people aright, and expound the word of God faithfully to them. Prophets were anciently called seers, *i. e.* men who see further than others into divine things. 1 Sam. ix. 9. This maxim strongly inculcates the duty of sending missions, and especially of providing for the religious instruction of those in our own country. See p. 205.

Prov. xxix. 19. *A servant, &c.* "A slave, and one that is of a servile nature, is not to be amended by reason and persuasion; though he hear, and understand too, what you say, he will not obey, till he be forced to it by more rigorous treatment."—See Bp. Patrick.

Prov. xxix. 21. *He that delicately bringeth up, &c.* "He that expresses too much tenderness for a servant, thereby makes him become saucy, so that he will at last assume too much authority."—Dr. Wells. 1 Cor. vii. 20. Eph. vi. 5.

Prov. xxix. 24. *Hateth his own soul.* "Brings upon himself the same guilt with the thief himself."—Bp. Patrick.

— *He heareth cursing, and bewrayeth it not.* "He heareth men urge with oaths respecting the theft, and yet keeps his wicked counsel, and discovers not the malefactor."—Bp. Hall.

Prov. xxix. 26. *But every man's judgment cometh from the Lord.* "Men eagerly solicit the favour and protection of princes, but they forget God, who is the Judge supreme both of prince and people."—Calmet.

To make it easy to refer to any proverbs explained in this chapter, the reader is directed to the General Index, p. 211. The intention of the writer, in arranging the proverb ~~s~~ as they occur in the first four sections, was to illustrate to the young the importance of a knowledge of geography, natural history, manners and customs of Eastern nations, and of the Mosaic Law, &c., in the study of the Bible generally, by showing its value even in one of those parts of Scripture where they might have thought some of those topics were least applicable. All knowledge may become, through the divine blessing, subservient to divine knowledge,—as the bee gathers honey from every flower.

CHAPTER IV.

ILLUSTRATIONS OF PROVERBS BY SCRIPTURE EXAMPLES.

CONTENTS :—§ 1. PART I. Chap. i.—ix. § 2. PART II. Chap. x.—xxii. 16. § 3. PART III. Chap. xxii. 17—xxiv. § 4. PART IV. Chap. xxv.—xxix. § 5. PART V. Chap. xxx. xxxi.

A FAMILIAR acquaintance with the Book of Proverbs being, as already alluded to, of so much importance to the young, as a treasury to them of thought and wisdom, it is hoped the following mode of treating it may promote this object. The association of a proverb with a suitable example from Scripture, having the benefit of—aiding the memory in retaining it—giving a clearer idea of its meaning—and leading to a profitable comparison of Scripture with Scripture. Examples, as Bp. Hall remarks, are the best rules for inexperience.

In reference to the use to be made of this chapter, the following hints are offered :—

1. The tract may be given to the pupil, and he may be required fully to inform himself on all that is said on any one or more of the proverbs, with a view to a subsequent examination on such portion. Or,
2. A class with their Bibles in their hands, may be required to refer to any particular proverb, which, having been read and explained, the question may be asked, Can you give any examples from Scripture illustrating this proverb? And an appropriate example, which has not been noticed in the tract, may perhaps occur to one or other in the class. Such previous inquiry, whether it issue in this result or not, will tend to prepare the mind for greater attention to the illustrations actually given, and which may then form the subject of investigation.

The References and Remarks* in the second column are intended to suggest the practical improvement to be derived from the proverb ;—a subject never to be lost sight of, as without the personal application of Scripture to our own state and circumstances, a knowledge of its history is of comparatively little use.

* The writer is anxious to acknowledge that most of these remarks are borrowed ; and many of them being proverbial, he has not known to whom he is indebted for them.

§ 1. PART I. CHAP. I.—IX.

Ch. i. 5. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels.

The Apostles. Many would not hear our Lord, and others who had professed themselves our Lord's disciples, offended by what they could not immediately understand, turned away (*John* vi. 60. 66); but the Apostles, though often perplexed (*Luke* xviii. 34), often reproved by our Lord, and sometimes sharply, continued with him. (*Luke* xxii. 28.) They increased in learning (*Matt.* xiii. 11. 16), and attained, especially after our Lord's resurrection (*John* ii. 22; xii. 16), such a knowledge of the mysteries of the Gospel, as to be able to instruct many others in the knowledge of it. *Acts* ii. *Prov.* x. 17.

The Ethiopian nobleman, though so superior in religious knowledge to most of his countrymen, sensible of his own defects, did not think himself too wise to learn even from a stranger much his inferior in rank. *Acts* viii. 27—39*.

They of the circumcision, who contended with Peter, showed a mind open to conviction, and obtained by it a clearer knowledge of the Gospel. *Acts* xi. 2—18.

Sergius Paulus, held in reputation for his intelligence and abilities, and a Roman of high rank, yet though educated a heathen, heard Paul, a despised Jew, and became a Christian. *Acts* xiii. 7. *Prov.* xviii. 15.

The Bereans. *Acts* xvii. 11, 12.

Apollos, though an eloquent man, and mighty in the Scriptures, and already instructed in the way of the Lord, did not disdain further instruction, and in so doing greatly increased his own knowledge and usefulness. *Acts* xviii. 24—28; *1 Cor.* iii. 6.

i. 7. *The fear of the Lord is the beginning of knowledge;*

Abraham made the fear of the Lord the foundation of the education of his children, and the instruction of his household. *Gen.* xviii. 19.

Jethro. This was the principle of his advice to Moses respecting the choice of fit persons to judge the Israelites. *Exod.* xviii. 21.

Eunice, thus brought up Timothy, taking the Holy Scriptures for her guide. *2 Tim.* i. 5; iii. 15.

but fools despise wisdom and instruction.

Cain despised God's instruction. *Gen.* iv. 6—8.

Hophni and Phineas, hating knowledge, and not choosing the fear of the Lord (*1 Sam.* ii. 12. *Prov.* i. 29), despised their father's instruction. *1 Sam.* ii. 25.

Prov. ix. 9.
Job xxviii. 28.
James i. 19.
It is well to learn even from an enemy.
Wise men are always learning.

"If our stock of knowledge be not increasing, it is wasting."

"How much more doth it concern us to be hearers ere we offer to be teachers of others.—He gathers that hears, he spends that teacheth. If we spend before we gather, we shall soon prove bankrupts." — *Bp. Hall.*

Litanies:

"That it may please Thee to give to all thy people increase of grace to hear meekly thy word, to receive it with pure affection, and bring forth the fruits of the Spirit." *Ps. cxix. 34.*

See † on *Prov.* xii. 15.

Prov. viii. 13; ix. 10; xxiii. 17.
Ps. cxii. 10.
Jer. ix. 23, 24.

Holiness is the right path to knowledge.

The end of learning is to know God, and out of that knowledge to love and imitate Him.

* This new convert planted a flourishing church in Ethiopia. *Irenæus. Eusebius.*

† Where the words "see on" are thus used, it refers to a proverb illustrated in this chapter.

Rehoboam, the son and successor of Solomon. *1 Kings* xii. 13.

The Athenian philosophers despised God's messenger sent to instruct them in the knowledge of God as revealed in Christ. (*Acts* xvii. 18.) Their folly in so doing appears from *John* xvii. 3. (*See on Prov. xiv. 6.*)

The Jews and Greeks, who rejected the Gospel. *1 Cor. i. 18, 23, 24.*

Ch. i. 8, 9. *My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck.*

As Abraham was very careful in the religious instruction of his children (*Gen. xviii. 19*), so Isaac is an instance of a son attending to it. He walked before God as his father Abraham had done. (*Gen. xlvi. 15.*) A remarkable instance of his obedience to his father was the suffering himself to be bound on the altar, he being then more than twenty years old. (*Gen. xxii. 9.*) He was highly honoured by God, who established his covenant with him (*Gen. xxvi. 3—5*), and speaks of himself as the God of Isaac. *Gen. xxviii. 13.*

Moses had pious parents, as is inferred from *Heb. xi. 23*, which speaks of their faith. As the adopted son of Pharaoh's daughter, he was soon exposed to the contamination of an idolatrous court; but the overruling providence of God appointing that his earliest years should be spent with his parents Amram and Jochebed (*Exod. ii. 7—10*), who, we cannot doubt, instructed him in true religion, he forsook not their instructions in after years, but, through God's grace, followed in the steps of their faith, was enabled to esteem the reproach of Christ greater riches than the treasures of Egypt (*Heb. xi. 24—26*), and became the honoured instrument of delivering the Church of God from her house of bondage.

Samuel, dedicated to the service of God by his mother (*1 Sam. i. 28*), forsook not that service (*1 Sam. ii. 18*), and was highly honoured. *1 Sam. iii. 19—21.*

Solomon was instructed by his father (*Prov. iv. 3, 4, &c.* *1 Chron. xxviii. 9*), and while he continued obedient to his father's advice, greatly prospered (*1 Kings* iv. 29, 30. *2 Chron. ix. 8*); but dishonour and trouble overtook him when he forsook it. *1 Kings* xi. 5—11.

Timothy had a pious mother (*2 Tim. i. 5*), was instructed by her in the Holy Scriptures (*2 Tim. iii. 15*), and forsook not the law of his mother. (*2 Tim. i. 5.*) He was early distinguished for his piety (*Acts* xvi. 1, 2), and became eminent in the Church, as appears from Paul's two Epistles to him, and his joining his name with his own in six other Epistles*.

Litany:
"From contempt
of thy word, good
Lord, deliver us."
Collect for 2nd Sun-
day after Trinity.

*Prov. iii. 1—4; vi.
20—23; xxx. 17.
Lev. xix. 3.
Deut. xxvii. 16.*

The substance of a child's duty, and the foundation of his happiness lie in these two rules laid down in *Prov. i. 7—9*, namely, to fear God and to honour his parents.

Catechism:
"My duty to love,
honour, &c., father
and mother."
Honour your par-
ents, and your chil-
dren will honour
you.

Such a behaviour
as you show to your
parents, such ex-
pect from your own
children.

*See on Prov. viii.
17; xxiii. 22.*

* Ecclesiastical history confirms this account, speaking of him as Bishop of Ephesus.

Ch. i. 10. *My son, if sinners entice thee, consent thou not.*

Adam. *Gen. iii. 6.*

The prophet of Judah. (1 *Kings* xiii. 15—19. 24.) “There is no temptation so dangerous as that which comes shrouded under a veil of holiness, and pretends authority from God himself.”—*Bp. Hall.*

Jehoshaphat, enticed by Ahab to go to Ramoth-Gilead, where he nearly lost his life. (1 *Kings* xxii. 4. 31. 2 *Chron.* xviii. 2. *Prov.* xvi. 29.) And again by Ahaziah, which proved the destruction of his fleet. 2 *Chron.* xx. 35—37.

Joash. 2 *Chron.* xxiv. 17, 18. 1 *Cor.* xv. 33.

The Galatians, beguiled by enticing words of false teachers. *Gal. i. 6, 7; iii. 1.*

Joseph’s firmness overcoming temptation by avoiding the tempter. *Gen. xxxix. 9, 10. Prov. xiv. 27.*

Micaiah. 1 *Kings* xxii. 13, 14.

Job. *Job* ii. 9, 10.

Peter. *Acts* viii. 18. 20.

Our Lord’s resistance of temptation by an appeal to Scripture (*Matt. iv. 3—10*); and thus instructing us how to escape from the wiles of the devil. *Eph. vi. 17.*

Deut. xiii. 6—8.

Prov. ii. 10—22.

Eph. v. 11.

Flee from sin as from the face of a serpent, adopting the resolution of the Psalmist, *Ps. cxix. 115.*

Depart from me ye evil doers, for I will keep the commandments of my God.

Collect for the 18th Sunday after Trinity.

See on *Prov. xiii. 20.*

i. 20. *Wisdom crieth without. (Explained, p. 7.)*

Wisdom cried without in the publicity given to the Gospel by our Lord (*John vii. 37; xviii. 20*); and by his Apostles. *Matt. x. 27. Mark xvi. 15. Rom. x. 18. Col. i. 6.*

The manifold instructions of wisdom also appear, 1. in the dictates of our own consciences; 2. in the laws of God; 3. in the mouth of his ministers; 4. in the admonitions and example of good men; 5. and in the course of God’s providence, especially as exhibited in the Bible (*Rom. xv. 4. 2 Tim. iii. 16, 17*); rendering us utterly inexcusable if we neglect so great salvation, and showing that every man’s destruction is from himself.

Prov. viii.; ix. 1—5. Ps. lxvii.
Prayer for all conditions of men.

Third Collect for Good Friday.
Heb. xii. 25; ii. 1—4.

i. 23. *Turn you at my reproof; behold I will pour out my Spirit unto you, I will make known my words unto you.*

On the day of Pentecost many of the crucifiers of our Lord turned at the reproof of God’s word preached to them by the Apostles, and received the gift of the Holy Ghost (*Acts ii. 36—42*), as foretold by the prophets. *Joel ii. 28. Zech. xii. 10.*

The world before the flood, and the Jews, as referred to by Isaiah, not turning at God’s reproof, the Holy Spirit was withdrawn from them. *Gen. vi. 3. Isa. lxiii. 10.*

Ezek. xxxiii. 11. Communion Service:

“Hear what comfortable words our Saviour Christ saith to all that truly turn to Him,” &c.
Matt. xi. 28. Lam. v. 21.

Ch. i. 20. Then shall they call upon me, but I will not answer. They shall seek me early, but they shall not find me.

The Israelites, after their defeat by the Amorites, wept before the Lord, but He would not hearken to their voice. *Deut. i. 45, 46.*

The Jews, as referred to by Isaiah, i. 15 ; by Jeremiah, xi. 11 ; by Ezekiel, viii. 18 ; by Hosea, v. 6 ; by Micah, iii. 4 ; by Zechariah, vü. 13 ; by our Lord, *John* vii. 34.

i. 30, 31. They would none of my counsel : they despised all my reproof : therefore shall they eat of the fruit of their own way, and be filled with their own devices.

The Israelites despising the food which God had provided for them (*Numb. xi. 4—6. Psalm* cvi. 13, 14), were punished by having their request for flesh granted. (*Numb. xi. 20. 33. Ps. cvi. 15.*) Again, when they despised the counsel of God, and invaded Canaan, after having been forbidden by Moses, they were punished by defeat. (*Numb. xiv. 44, 45.*) They prospered while governed by Samuel, according to the counsel of God (*1 Sam. vii. 13.*) ; but despised his reproof by desiring a king (*1 Sam. viii. 7. 19.*) ; and in the distress and defeat which they suffered under the rule of that king, were made to eat of the fruit of their own ways, and were filled with their own devices. *1 Sam. xiii. 6—23 ; xxxi. 1—10.*

God commanded one year in seven to be kept as a Sabbath, in which the land was to be left uncultivated for the benefit of the poor, and their brethren to be released from slavery and debt. (*Lev. xxv. 1—7. Exod. xxi. 2. Deut. xv. 1, 2.*) Their covetousness led the Israelites to despise and disobey this counsel, for which they were punished by being deprived of the produce of the land for seventy years, and taken as slaves to Babylon. *2 Chron. xxxvi. 3—21. Jer. xxxiv. 10—22.*

Saul. God had commanded that no witch should be allowed in the land. (*Deut. xviii. 10—12.*) Saul was well aware of this (*1 Sam. xxviii. 3*), yet he consulted the witch of Endor. He in consequence received the notice of his own destruction. *1 Sam. xxviii. 7. 15—20. Isa. iii. 11.*

i. 32. The turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

The imminent danger in which the rich young man appears of falling short of eternal life. (*Mark x. 17—25.*) Wealth is not the way to heaven.

The Israelites. *Deut. xxxii. 15—25. Hosea xiii. 6—8.*

Babylon. *Isa. xlvi. 7—9.*

Moab at ease. *Jer. xlvi. 11. 15.*

Sodom. *Ezek. xvi. 49. Gen. xix. 24, 25.*

Tyre. *Ezek. xxvii. 2. 7. 16, 17.*

*Ps. lxi. 18.
Isa. lv. 6.
Eccles. xii. 1.
Matt. v. 25.
Luke xiii. 24, 25.*

*Prov. xix. 20.
Gal. vi. 7, 8.*

Those are marked for ruin that are deaf to reproof and good counsel.

The essence of all wickedness is forsaking God.

General Confession: "We have followed too much the devices," &c.

Litanies: "We humbly beseech Thee, &c., turn from us all those evils that we most righteously have deserved," &c.

See on *Prov. v. 22.*

Heb. iii. 12—14 ; vi. 11, 12 ; x. 38, 39.

Deut. viii. 11. 19.

Prov. xxv. 16.

Litanies: "In all time of our wealth, good Lord, deliver us."

See on *Prov. xiv. 14.*

Ch. i. 33. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Noah. *Gen. vi. 22 ; vii. 23. Heb. xi. 7.*

Shadrach, Meshach, and Abednego, walking in the midst of the fire. *Dan. iii. 25. Ps. cxxxviii. 7.*

Daniel in the lions' den. *Dan. vi. 10. 22.* The wicked laid a snare for him, yet he erred not from God's precepts (*Ps. cxix. 110*), and found him a very present help. *Ps. xlvi. 1.*

The sheep of Christ. *John x. 28.*

Second Collect at Evening Prayer.
Isa. xxvi. 3.
Prov. xix. 23 ; xxx. 5 ; viii. 32-35.

ii. 6. The Lord giveth wisdom: out of his mouth cometh knowledge and understanding.

Joseph. *Gen. xli. 38, 39.*

Ps. xix. 7.
Prov. viii. 14.

Moses. *Exod. iv. 12.*

James i. 5 ; iii. 17.
Fifth Collect at the end of the Communion Service :

Solomon. *1 Kings iii. 12 ; iv. 29.*

" Almighty God,
the fountain of all
wisdom," &c.

Daniel. *Dan. i. 17.* Observe also his thanksgiving and praise to God for the gift. *Dan. ii. 23.*

The Apostles. *Luke xxi. 15 ; xxiv. 45.*

The two disciples going to Emmaus. *Luke xxiv. 32.*

Stephen. *Acts vi. 5, 10.*

Lydia. *Acts xvi. 14.*

Paul's prayer for the Ephesians. *Eph. i. 17.*

ii. 8. He keepeth the paths of judgment, and preserveth the way of his saints. (Explained, p. 38.)

Thus God's grace interposed to keep David from the murder of Nabal. (*1 Sam. xxv. 32-34.*) God also overruled the jealousy of the princes of the Philistines, to extricate him from that connexion with Achish, to which his weakness of faith had led him (*1 Sam. xxvii. 1*) ; and by which he was brought to the distressing necessity of either warring against his country, or betraying his benefactor. *1 Sam. xxix.*

Ps. xxxvii. 23, 24.
28, 31 ; cxix. 117.
Collects for 1st and 2nd Sundays after Trinity.

Morning Hymn :
Direct, control,
suggest, this day,
all, &c.

Paul was thus kept from sin. *2 Cor. xii. 7-9.*

iii. 5, 6. 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.

Abraham, in the choice of a wife for his son. There does not appear in it the least taint of worldly policy. No mention is made of riches, honours, or natural accomplishments, but merely of what related to God. His conduct is peculiarly marked by his aversion to idolatry, his obedience to God, and faith in his promises ; as one convinced that a prudent wife is from the Lord. (*Prov. xix. 14. Gen. xxiv. 1-8.*) See *Fuller.* So also in the progress of his history, we see he acknowledged God in all his ways. Where he pitched his tent, there he raised an altar. *Gen. xii. 7, 8 ; xiii. 4.*

1 Chron. xxviii. 9.
Catechism :
Duty towards God.

Abraham's servant. (*Gen. xxiv. 12-27.*) "God will cause that to issue in our comfort in which we sincerely aim at his glory."

Let prayer ascend
that grace may descend.

Jacob, in preparing to meet his enraged brother Esau, made every preparation which human prudence could suggest (*Gen. xxxii. 13—20*); but he did not lean upon this, but upon God, pleading his promise, and depending upon his blessing (*Gen. xxxii. 9—12. 24—28*); and the issue was very remarkable. *Gen. xxxiii. 4. Ps. xxxiv. 4.*

Jephthah appears to have laid before God in solemn prayer all he said to the Gileadites, imploring his direction. (*Judges xi. 11.*) *Bp. Patrick.* Knowledge and true wisdom come only from God.

David consulted with God and prevailed. (1 *Sam. xxx. 6—8.* See on *Prov. xiv. 26.*) Saul with the witch of Endor, and perished. (1 *Chron. x. 13, 14.*) If we had more faith we should have less care.

Reuben, Gad, &c., were distinguished for their skill in war, but put their confidence not in that skill, but in God; and hence their great success against the Hagarites, &c. 1 *Chron. v. 18. 20.*

Asa. 2 Chron. xiv. 9—15.

Hezekiah. 2 Kings xviii. 4—7; xix. 14—37.

Nehemiah's prayer (*Neh. i. 4—11*), and his success (*Neh. ii. 4—8*), his trust in God, and God's guidance of him, remarkably appear throughout his whole book.

Ch. iii. 7. Be not wise in thine own eyes; fear the Lord, and depart from evil.

Ahab vainly thought that by disguising himself he should avoid the evil which God threatened by Micaiah. 1 *Kings xxii. 30. 34, 35.*

Contrast the history of Jeroboam and David. God raised Jeroboam to the throne of Israel (1 *Kings xi. 31*), and promised, upon condition of his obedience, to make it as secure to him as David's (1 *Kings xi. 38*); but Jeroboam, not trusting God, thought he could, by his own worldly wisdom, better secure himself against evil. (1 *Kings xii. 26—33; xiii. 33, 34.*) Thus wise to do evil, but to do good having no knowledge, the consequence was, he and his family were soon cut off (1 *Kings xv. 29*); while David, fearing the Lord, was kept from evil, and his family established on the throne of Judah for nearly 500 years. *Prov. ii. 21, 22; xii. 3. 7.*

iii. 9, 10. Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. (See p. 19.)

Abraham honoured the Lord in paying tithes to Melchizedek (*Gen. xiv. 20*), and God blessed him. *Gen. xxiv. 1.*

Jacob. Gen. xxviii. 22; xxxii. 10.

The pious women who offered their looking-glasses for the service of the tabernacle. *Exod. xxxv. 22; xxxviii. 8.*

Hannah devoted her first-born to God (1 *Sam. i.*

"For our actions let his word be our guide, and for the events of things and all that concern us, let his good pleasure and wise disposing be our will. Let us give up the rodder of our life into his hand to be steered by Him." — *Abp. Leighton.*

"By the Holy Scriptures God expresses his mind to us. By prayer we express our mind to God." — *Bp. Hall.*

Concluding prayer in the Confirmation Service: "O Almighty Lord and everlasting God, vouchsafe, we beseech Thee, to direct," &c.

See on *Prov. xvi. 3.*

2 *Cor. iii. 5.*

1 *Pet. v. 5.*

To be wise is not to be over-wise.

"Many had proved wise if they had not thought themselves so." — *Bp. Hall.*

"We ought to glory in nothing, because we have nothing of our own." — *Cyprian.*

See on *Prov. xxiii. 4; xxvi. 12; xxviii. 26.*

Prov. xi. 24; xix. 17;

1 Cor. xvi. 2.

2 Cor. viii. 9.

Luke xiv. 13, 14.

Communion Service, Offertory.

22. 28), but was no loser by her sacrifice ; for one child given, behold five added. *1 Sam. ii. 21.*

David. *1 Chron. xxix. 1—5. 28.*

The widow, from our Lord's notice of whose offering, the poorest may be encouraged to give. *Mark xii. 41—44. 2 Cor. viii. 12. Matt. x. 42.*

The woman who anointed our Lord had a rich reward in his notice of her. (*Mark xiv. 3—9.*) Let us never think that wasted with which God is honoured.

The centurion who built a synagogue for the Jews. (*See on Prov. xi. 17.*)

Cornelius. (*Acts x. 2. 4. Prov. xxii. 9.*) If we lay out for God we lay up for ourselves.

The Philippians honoured the Lord with their substance by contributing to the support of Paul, his minister, and were abundantly blessed in so doing. *Phil. iv. 15—19. (See on Prov. xi. 25.)*

The poverty which followed when the Jews, after their return from captivity, became negligent in building the temple. *Hag. i. 4—11. Mal. iii. 8—12.*

Ch. iii. 11. My son, despise not the chastening of the Lord ; neither be weary of his correction.

Job. (*Job i. 20—22. James v. 11.*) See also Elihu's description of the feeling of a pious mind under the chastisement of the Lord. *Job xxxiv. 31, 32.*

Moses deeply felt his being denied entering the promised land (*Deut. iii. 23—27*) ; but his song, uttered immediately before his death, in which he expresses such admiration of the Divine perfections, shows he was not weary of God's correction. (*Deut. xxxiii. 26.*) It is the business of a Christian to bear the will of God as well as to do it.

David's resignation. (*2 Sam. xv. 25, 26; xvi. 10—12.*) The sword never departed from his house after his grievous fall; but observe his last words. *2 Sam. xxii. 5.*

Our Lord in Gethsemane. (*Matt. xxvi. 39.*) The sentiments and supplications suitable to all human beings in a state of distress, are here expressed in a few words, by Him who was the greatest example at once both of suffering and submission.—*Ogden.*

Hezekiah (*Isa. xxxix. 5—8*) contrasted with his father Ahaz (*2 Chron. xxviii. 22*), and with Jehoram, king of Israel (*2 Kings vi. 31—33*) ; who both despised the chastening of the Lord.

Jerusalem received not correction (*Zeph. iii. 2*), but revolted more and more. *Isa. i. 5.*

Observe from *Jer. vii. 23—34*, the consequences of not hearkening to correction.

iii. 12. For whom the Lord loveth he correcteth ; even as a father the son in whom he delighteth.

Joseph. "It is probable that his advancement might have been fatal to him, had he not been previously

God must have the first, and in the first place.

"Well may we think our substance due where we owe ourselves"—*Bp. Hall.* What comes from God's bounty must be laid out to God's glory.

Giving much to the poor, doth enrich a man's store.

Visitation of the Sick : The Exhortation.

Mic. vii. 9.
Lam. iii. 39.
Heb. xii. 5, &c.
Jer. x. 24.

If God afflict you, let not impatience add to the affliction. "Quietness before God is one of the most difficult of Christian graces; to sit where He places us, to be what He would have us to be, and as long as He pleases."—*Cecil.*

"O God, I have made an ill use of thy mercies, if I have not learnt to be content with thy corrections."—*Bp. Hall.*

See on Prov. xxiv. 10.

Ps. xciv. 12.

prepared for it by a long course of suffering. We should have looked upon him with concern had we seen him in bonds and known his innocence. But God, who had a far more indulgent and tender compassion for him, left him in a condition from which we should have delivered him." *Gen. xxxvii. 23—36; xxxix. 20; xl. 23. Ps. cv. 18.*

The Israelites in the wilderness; God's love in subjecting them to such trials in it. *Deut. viii. 3—6. 15, 16.*

Jehoshaphat. God destroyed his fleet to disengage him from his connexion with wicked Ahabaziah (*2 Chron. xx. 35—37*), and it seems to have had this effect. (*1 Kings xxii. 49.*) It is a mercy to have that taken from us that takes us from God.

The people of Judah were sent into captivity in Babylon for their good (*Jer. xxiv. 5—7*); and this, as appears from Ezra (*Ezra ix. x.*) and from Nehemiah (*Neh. ix.*), was the effect.

Paul's thorn in the flesh was sent to preserve him from pride. *2 Cor. xii. 7.*

Ch. iii. 13. Happy is the man that findeth wisdom, and the man that getteth understanding.

Manasseh, though bound in fetters, and carried captive to Babylon, yet the correction being sanctified to him, was happy, even at such a cost, to have found wisdom. *2 Chron. xxxiii. 12, 13.*

The parable of the merchantman seeking goodly pearls. *Matt. xiii. 45, 46.*

The happiness of Paul in having found Christ (the wisdom of God, *1 Cor. i. 24. 30*), though for Him he had suffered the loss of all things. *Phil. iii. 7—9.*

iii. 17. Her ways are ways of pleasantness, and all her paths are peace.

The result of Hezekiah's observance of God's laws, restoring public worship, keeping the passover, &c. (*2 Chron. xxix. 36; xxx. 26*), contrasted with the misery attending his wicked father's neglect of religion. *2 Chron. xxviii.*

The blessing promised to those who duly observe the Sabbath. *Isa. lviii. 13, 14.*

The Church at Jerusalem (*Acts ii. 46*), made by God joyful in his house of prayer. *Isa. lvi. 7.*

The great joy of the Samaritans, on receiving the gospel. *Acts viii. 8.*

The Church at Antioch, in Syria. *Acts xiii. 52.*

The Macedonian Church. *2 Cor. viii. 2.*

The strangers scattered throughout Pontus, &c., even when in deep outward affliction. *1 Pet. i. 8.*

iii. 25, 26. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken.

Moses' calmness at the passage of the Red Sea. *Exod. xiv. 13, 14.*

John xv. 2.

As gold is tried in the furnace, so are acceptable men in the furnace of adversity, and they must pass through one furnace after another till their corruptions be purged away.

The gem cannot be polished without friction, nor man perfected without adversity.

Affliction is an angel of mercy sent to lead us out of Sodom.

The way of the cross is the royal way to the crown.

See on *Prov. xvii. 3.*

Job xxviii. 12—28.

Prov. iv. 5—9; viii. 32—35; xix. 8.

Matt. xvi. 26.

John v. 39 and Ps. cxix. 130, compared with 2nd Collect in Advent.

See on *Prov. ii. 6.*

Prov. xxii. 17, 18.

Ps. cxix. 165.

Matt. xi. 28—30.

Rom. v. 1—5.

Ps. xxv. 10; xxxvi. 7—9.

Second Collect at Evening Prayer, for Peace.

"With the pleasant ways of religion may be contrasted the hard way of transgressors."

See on *Prov. xiii. 15.*

1 Sam. ii. 9.

Isa. xxv. 4.

Rahab's faith and preservation at the destruction of Jericho. *Josh. vi. 24, 25. Heb. xi. 31.*

Elisha, when surrounded by the army of Benhadad. *2 Kings vi. 16, 17.*

Ebedmelech, the Ethiopian, his preservation at the destruction of Jerusalem by Nebuchadnezzar, because he had put his trust in the Lord. *Jer. xxxix. 15—18.*

The men who were grieved at the iniquities practised at Jerusalem. *Ezek. ix. 4—6.*

The disciples had no cause for fear, when the storm arose. Because the waves rise the ship may be tossed, but because Christ prays it cannot be sunk. *Matt. xiv. 23—32.*

The servants of God at the day of judgment. *2 Thess. i. 7—10. Rev. vii. 3.*

Rom. viii. 35—39.

2 Pet. ii. 9.

1 John ii. 28.

Fear nothing but sin.

Litanies: "O God, merciful Father," &c.

Luke xvii. 5: "Lord, increase our faith."

See on *Prov. xiv. 26.*

Ch. iii. 27. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

The Ammonites and Moabites were excluded the sanctuary, because they met not Israel with bread and water. *Deut. xxiii. 3, 4.*

Nabal's churlishness to David (*1 Sam. xxv. 10, 11*), who, by the admission of Nabal's own servants, had been a great protection to Nabal's property. *1 Sam. xxv. 15.*

The Priest and Levite in the parable of the good Samaritan. *Luke x. 30—35.*

The princes of Israel were prompt and cheerful givers, not requiring exciting appeals from Moses and Aaron, but self-moved, and giving on the very day that Moses had set up the tabernacle. *Numb. vii. 1—3.*

The Church of Corinth, unlike the Church of Macedonia, deferred to give what they had been forward to promise. *2 Cor. viii. 1—11; ix. 1—7.*

The widow of the prophet, whose oil Elisha multiplied, was enjoined first to pay her debts, before she took care of herself and children. *2 Kings iv. 7.*—See *Bp. Patrick.*

Esther is a noble instance of the right use of influence to do good to her people. *Esther iv. 16.*

Deut. xv. 9, &c.; xvi. 17.

Prov. iii. 23; xxvii. 1.

Acts xx. 35.

Gal. vi. 9, 10.

1 John iii. 16, 17.

Acts of mercy are a debt due to God.

Speed in bestowing doubles the gift.

He that is long in giving knows not how to give.

"Defer not the least virtue." — *G. Herbert.*

Let not thy hand be stretched out to receive, and shut when thou shouldst repay. *Eccles. iv. 31.*

iii. 31, 32. Envy thou not the oppressor, and choose none of his ways. For the froward is abomination to the Lord:

The mighty men before the flood (*Gen. vi. 4*) were oppressors. The earth was filled with violence. (*Gen. vi. 11.*) Though these tyrants were, according to the false principles by which the world judge, accounted heroes, esteemed famous (*Gen. vi. 4*), they were infamous in God's sight. *Gen. vi. 12, 13.*

The Egyptians were the oppressors of God's people (*Exod. i. 13, 14; iii. 9; v. 7—13*), but Moses wisely chose rather to suffer with the people of God than to enjoy the momentary pleasures of the Egyptians (*Heb. xi. 25, 26*), hating oppression. (*Acts vii. 24.*) God's judgments came upon the Egyptians.

Eccles. v. 8.

Men are to be judged of as God judges of them, and not by the opinion of their fellow-creatures concerning them.

Ephraim cheated and oppressed, taking advantage of the ignorance and necessities of others to make unreasonable profits in buying and selling. (*Hosea xii. 7.*) But though he grew rich, ruin at length overtook him. Hosea lived to see Ephraim taken into captivity.

Jezebel's oppression (*1 Kings xxi. 7—13*), and death. *2 Kings ix. 30—37. Ps. xxxiv. 21.*

Paul was once an oppressor of men's consciences (*Acts ix. 1; xxvi. 11*), but when enlightened by the Holy Spirit, he bitterly lamented it as a grievous offence against God. *1 Cor. xv. 9. 1 Tim. i. 13.*

It is a proof of wickedness to desire the net of evil men. See p. 41, on *Prov. xii. 12.*

but his secret is with the righteous. (Explained p. 39.)

Abraham (*Gen. xviii. 17*), who is particularly called the friend of God. *James ii. 23.*

Samuel. *1 Sam. iii. 19—21.*

Simeon. *Luke ii. 25, 26.*

The disciples of Christ. *Matt. xi. 25. John vii. 17. Rev. ii. 17.*

See on *Prov. xxiv. 19, 20.*

Ch. iii. 33. The curse of the Lord is in the house of the wicked:

Baasha was raised to supreme power, but all his family were destroyed by Zimri, as foretold by the prophet Jehu. *1 Kings xvi. 1—4. 12, 13.*

Jehoiakim, who had built himself a stately palace. *Jer. xxii. 13—19.*

Coniah, the son of Jehoiakim. *Jer. xxii. 24—30.*

Jehu. *Hosea i. 4. 2 Kings xv. 8—12.*

Hazaël. *Amos i. 4.*

Jeroboam, the son of Joash (*Amos vii. 9*); a prophecy fulfilled in the days of Zechariah, the son of Jeroboam, and fourth in descent from Jehu, who was murdered by Shallum.

Esau. *Obad. 18.*

Prov. xiv. 11; xv. 25; xxii. 12.
Second Commandment: "Visiting the sins of the fathers upon," &c. *Zech. v. 3, 4.*
Mal. ii. 2.

but he blesseth the habitation of the just.

Abraham (*Heb. xi. 12*) contrasted with Ahab, who left 70 sons. *2 Kings x. 1—11.*

Jacob, when a servant in his uncle's house, brought a blessing upon it. *Gen. xxx. 27.*

Joseph, though only a slave, the Lord blessed the Egyptian's house for his sake. *Gen. xxxix. 2. 21.*

Obed-edom. *2 Sam. vi. 11.*

The poor widow. *2 Kings iv. 2—7.*

The Virgin Mary, though in a mean and low condition. *Luke i. 27, 28. 48.*

Isa. xliv. 3.
Ps. i. 3; xxxvii. 16; cxi. 4; cxviii. 15.

iii. 35. The wise shall inherit glory:

The Psalmist. *Ps. lxxiii. 24.*

The Apostles of Christ, though while on earth accounted the filth of the world and the offscouring of all things. *John xvii. 24.*

Paul. *2 Tim. iv. 8.*

Those that for Christ's sake have done good to others. *Matt. xxv. 34, &c.*

See on *Prov. x. 25.*

Prov. iv. 5—9.
Ps. lxxxiv. 11, 12.
Live for eternity. They only are truly wise who are made wise unto salvation.

Those that endure temptation. *James i. 12.*

Those that win souls (*Prov. xi. 30*) and have turned many to righteousness. *Dan. xii. 3.*

All who love and serve Christ. *2 Tim. iv. 8. John xii. 26.*

but shame shall be the promotion of fools.

Jeroboam, the son of Nebat, worldly wise; but God maketh foolish the wisdom of this world. He is particularly branded with shame in sacred history as having made Israel to sin. (*1 Kings xxi. 22. 2 Kings xiii. 2. 11; xiv. 24; xv. 9. 18. 24. 28.*) Shame and sin are inseparable. *Prov. xxiv. 8.*

Collect for 13th Sunday after Trinity.

*1 Sam. ii. 30.
Ps. cxix. 4—6.*

See on *Prov. x. 7; xiii. 5.*

Ch. iv. 14, 15. 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.

Lot. *Gen. xiii. 10—13.* In pitching his tent towards Sodom is illustrated the remark that, if we would not fall into things unlawful, we must not venture to the utmost bound of things lawful. To tread on the edge of a precipice is dangerous if not destructive.

Dinah, who went out from her mother's tent into the city of the ungodly Shechemites, to look about her with the young women who, as Josephus relates, were attracted by a festival at this time, where there was a great concourse of people, and some fine spectacles were presented. (*Gen. xxxiv. Exod. xxiii. 2.*) Refer to the Apostle's advice respecting young women to be keepers at home. *Tit. ii. 5.* See also *1 Tim. v. 13.*

Solomon : such were the awful consequences of his entering the path of the wicked, that the high places which he built for Ashtoreth appear to have remained more than 350 years. *2 Kings xxiii. 13, with 1 Kings xi. 5.*

Jehoshaphat marrying his son Jehoram to Athaliah, the daughter of Ahab (*2 Chron. xviii. 1; xxi. 6.*), and its awful consequences. *2 Chron. xix. 2; xxii. 2, 3. 10. Prov. vi. 27, 28.*

Meshullam, the son of Berechiah, is recorded among those who showed their zeal in repairing the wall of Jerusalem (*Neh. iii. 4*); but his daughter entered into the path of the wicked by marrying Johanan, the son of Tobiah the Ammonite, a very bitter enemy of the Jews (*Neh. iv. 3*), and thus a party was formed even from among the nobles of Judah, which far more than counteracted all the good her father had done. *Neh. vi. 17—19.*

The marriage of the grandson of Eliashib, the high-priest, with Sanballat's daughter. *Neh. xiii. 28.*

Prov. xxiii. 6—8.

Ps. i.

1 Cor. xv. 33.

Ephe. v. 11.

2 Cor. vi. 14—18.

1 Thess. v. 22.

He that is not afraid of temptation is not afraid of sin, and he that is not afraid of sin is in danger of being destroyed by it.

"The very sight of evil is dangerous, and it is hard for the heart not to run into those sins to which the eye and the ear are enured. Not out of love, but out of custom, we fall into some offences. How many have fallen into a fashion of swearing, scoffing, drinking, out of the usual practice of others, as those that live in a pestilential air are infected by diseases."—*Bp. Hall.*

* Josephus relates that this young man was named Manasseh, and that at his request Sanballat and the Samaritans built their temple upon mount Gerizim, in opposition to that of Jerusalem, at which he officiated in some measure according to the Mosaic ritual.

The Jews often went after the heathen. *2 Kings xvii. 15.*

Peter neglecting warning (*Matt. xxvi. 34, 35*), confident in his own strength to resist temptation, associated with the enemies of his Lord, and grievously fell. *Matt. xxvi. 50. 69—74.*

Demas. *2 Tim. v. 10.*

Contrast with these instances, 1. Joseph : as a member of the family, and in the path of duty, he was obliged to be with his wicked brothers ; but he did not go in their way, he did not make himself a taker of their sins (*1 Tim. v. 22*), he had no fellowship with their unfruitful works of darkness (*Eph. v. 11*) ; but he testified of their works that they were evil. (*Gen. xxxvii. 2.*) 2. Daniel : his great care, and that of his three friends, Shadrach, &c., to avoid fellowship with idolaters, affording a remarkable instance of temperance and self-denial in young persons, who, being of the royal family of Judah, had been brought up in affluence. (*Dan. i. 8—16.*) Keeping their way, they preserved their souls. (*Prov. xvi. 17.*) 3. John's direction (*2 John x. 11*) to avoid that familiarity with heretics which would imply approbation of their evil conduct. The Church at Ephesus could not bear that which was evil. *Rev. ii. 2.* See on *Prov. xix. 27.*

Ch. iv. 18. The path of the just is as the shining light, that shineth more and more unto the perfect day. (Explained, p. 39. See also on *Prov. xiii. 9.*)

Jacob's earlier life was chequered by many infirmities and troubles, but his path brightens as he advances, and his faith and hope eminently sustain him at a dying hour. *Gen. xlix. 10. 18. Heb. xi. 21.*

Zacharias and Elizabeth, through a long life, exhibited a bright example of holiness (*Luke i. 6*) ; and God seems to have gladdened especially their latter days, with an increase of knowledge, grace, and consolation. *Luke i. 41—80.*

Simeon, "as he comes nearer to finish his race, like a fine setting sun, he looks richer in grace, and gives a sure hope at the end of his days of rising in brighter array." *Luke ii. 28—32. Matt. xiii. 43.*

The Apostles, in the earlier part of their history, amid many proofs of sincere devotedness to their Lord, their minds seem occasionally clouded by many prejudices, and their conduct by many infirmities (*Mark vi. 52 ; xiv. 50 ; xvi. 14*) ; but after the day of Pentecost, their whole character exhibits a brighter aspect. This may be traced out particularly in the Apostle Peter, from the Acts and his Epistles, as compared with the account of him in the Gospels. His last Epistle, written just before his martyrdom, breathes a hope full of immortality. *2 Pet. i. 3. 11. 16 ; iii. 13.* See on *Prov. i. 5.*

Those who really fear God, have too serious a conflict with in-dwelling sin to give themselves up to external incitements to evil. Their daily prayer is, "Lead us not into temptation," and their constant care is to avoid it, faithful to their baptismal vow. Can a man take fire in his bosom, and his clothes not be burned ? Can one go upon hot coals, and his feet not be burned ?

Prov. vi. 27, 28.
Litany : "From all the deceits of the world, the flesh, and the devil, good Lord, deliver us."

Job xvii. 9.

Hosea vi. 3.

John viii. 12.

Rev. xxii. 5.

2 Pet. iii. 18.

Confirmation Service : "Defend, O Lord," &c.

Religion is best understood when most practised.

The more a man walks after the Divine counsel, the more he obtains of the Divine image ; and the more he resembles his Maker, the more he partakes of the Divine favour.

If true religion is thus progressive, let such as profess it inquire whether they are daily becoming more holy, humble, self-denying, thankful, more kind, tender-hearted, forgiving, more

Nathanael. *John i. 46—51.*

The Ethiopian eunuch. *Acts viii. 27—39.*

Cornelius. *Acts x. Prov. xv. 9.*

Those who love God's ordinances, *Ps. lxxxiv. 7.*

conformed to the example of Christ.
2 Pet. i. 5—11.
Phil. iii. 13—15.

Ch. iv. 19. The way of the wicked is as darkness: they know not at what they stumble.

Korah and his company confidently appealed to the Lord, imagining themselves secure in the extremity of danger. *Numb. xvi. 16—19.*

Ahab, who introduced the worship of Baal into Israel (1 *Kings* xvi. 31), attributed the calamities brought on himself and his country to Elijah. 1 *Kings* xviii. 17.

Babylon pretended to great wisdom and knowledge (*Isa. xlvi. 10*); but with all her knowledge could not foresee, nor with all her wisdom prevent, the threatened ruin. *Isa. xlvi. 11.*

The Jews in the time of Jeremiah (*Jer. v. 19. 25*; *xliv. 15—23*) and of Ezekiel (*Ezek. xviii. 29*), and also now, their ignorance that their present miseries arise from their rejection of their Messiah. *Deut. xxviii. 29.* 2 *Cor. iii. 15.*

Paul's commission shows how this darkness is to be removed. *Acts xxvi. 17, 18.* See also *John viii. 12.*

2 *Cor. iv. 3, 4.*
Matt. vii. 21—23.
1 *John ii. 11.*

The way of the wicked is full of gross ignorance and error, uncertainty and confusion, danger and misery issuing to their utter astonishment in the blackness of darkness for ever.

John xii. 35, 36.
2 *Cor. xiii. 5.*

Collect for 3rd Sunday after Easter.

iv. 23. Keep thy heart with all diligence; for out of it are the issues of life.

Gideon, a mighty man of valour (*Judges vi. 12*), and therefore one to whom ambition would naturally be a strong temptation, yet kept his heart free from its seduction by the refusal of sovereignty, because he felt it would be sinful. *Judges viii. 22, 23.*

Elisha was very poor, but he refused Naaman's very costly gift, though strongly urged to take it; his heart being set, not on enriching himself, but on honouring God. 2 *Kings* v. 5. 16.

Job's care, that his heart should not walk after his eyes; that is, not to covet and seek after forbidden things which his eyes saw, and by which his conscience should be defiled, and God dishonoured. *Job xxxi. 7.*

The Psalmist hated vain thoughts. *Ps. cxix. 113; xc. 12.*

Paul. *Acts xxiv. 16. 1 Cor. ix. 27.*

Of those who did not keep their hearts with all diligence, may be mentioned

Eve, giving ear to the wicked one, whose first suggestion of evil she ought instantly to have resisted. *Gen. iii.*

The descendants of holy Seth, who, suffering their eye to guide their heart, became unequally yoked with unbelievers (*Gen. vi. 2*); learned their works and perished. 1 *Cor.-xv. 33. Gal. vi. 7, 8.*

The Israelites sang God's praise, they soon forgot

Prov. xxiii. 19. 26.
"By the heart is here meant the affections, passions, desires; and as these are, so will a man's life be; the streams must partake of the qualities of the fountain." — *Bp. Beveridge.*

Matt. xii. 35—37.

Jer. iv. 14.

Bad thoughts beget bad works, therefore suppress them at the beginning.

"To keep our hearts two things principally are necessary —a frequent examination of our own heart (*Ps. iv. 4*), and a constant endeavour to wean our affections from this world, and fix them on a better." *Col. iii. 2.*

The standard for examination is the Word of God. *Rom. vii. 7; ii. 16.*

Bishop Butler re-

his works (*Ps. civ. 12, 13*); they well said all that they spoke (*Deut. v. 20*), but they took not heed to keep their soul diligently. *Ps. lxxviii. 29. 37.*

Jehu had a zeal for God (*2 Kings x. 16*), but not from right motives (verse 31). Look well to your motives. *See on Prov. xxi. 8.*

Amaziah, king of Judah, on ascending the throne, acted with both justice and humanity, and in one instance made a great sacrifice of property in obedience to God's command (*2 Chron. xxv. 9, 10*); but it is no praise to have done once well, unless we continue. Though he served God, it was not with a perfect heart. (*2 Chron. xxv. 2.*) He fell into idolatry (*2 Chron. xxv. 14*), as Joash had done (*2 Kings xii. 3; xiv. 3*), and was cut off in his iniquity. *2 Chron. xxv. 27.*

The warning given by Solomon to the young man alluded to. *Eccles. xi. 9.*

The way-side hearers in the parable of the sower not taking heed how they heard, but suffering the devil to take the good seed out of their heart (*Luke viii. 12*), became unfruitful.

The Pharisees. The impurity of their motives corrupted their best actions; their prayers, alms, fastings, &c. (*Matt. vi. 5*), proceeding from vanity, they were in God's sight only so many acts of sin. In *1 Cor. xiii. 3*, we are taught that much almsgiving may be done without charity.

Ch. iv. 26. Ponder the path of thy feet, and let all thy ways be established. (*See p. 51 on Prov. xxiv. 27, and p. 48 on Prov. xix. 2.*)

Abraham, in the choice of a wife for his son Isaac. *Gen. xxiv. 1—9. See on Prov. iii. 5, 6.*

Abraham's servant, desiring to understand the full obligation of his oath before he took it. (*Gen. xxiv. 5.*) Throughout the whole chapter it appears he acted with great deliberation, that he might do nothing rashly, anticipating probable difficulties, considering how it became him to act at each step, and anxious above all things that what he did should be agreeable to God's will.

Joshua. Josh. xxiv. 15.

The spirit of Naomi's remark to Ruth was, that she should ponder the path of her feet; that is, not act from the mere impulse of the moment, but count the cost (*Ruth i. 15*); and Ruth's decision to cleave to Naomi, is an instance of one acting deliberately (*Ruth i. 16—18*); having made her choice she persevered, and God's abundant blessing attended her.

The Psalmist. *Ps. xxxix. 1; cxix. 59.*

The good wife, as described (*Prov. xxxi. 27*), feeling that to look well to the ways of her household, that they act with propriety, is no less her duty than to attend to her own individual conduct.

marks, that "we should have a constant regard to the suspicious parts of our real character," (the sin that doth most easily beset us,) "and keep a steady eye over ourselves in that respect."

He that will not command his thoughts, will soon lose the command of his actions. *Ps. xix. 14; li. 10.*

Communion Service: "Thou shalt not covet.

" Almighty God, cleanse the thoughts of our hearts," &c. Order my footsteps by thy word, and make my heart sincere. Let sin have no dominion, Lord, but keep my conscience clear.

See on Prov. xxi. 5; xxviii. 26.

Eccles. v. 1, 2.
Eph. v. 15—17.
Ps. cxix. 9.

" He that contemneth small things shall fall by little and little." *Eccl. xix. 1.*

Before thou prayest prepare thyself.

" There is nothing which makes so great a difference between one man and another as the practice of calm and serious thinking." —Abercrombie.

Daniel—the holy caution with which he seems to have taken every step in life (*Dan. i. 8*), and his care that his intercourse with his fellow-creatures should be distinguished by perfect integrity. *Dan. vi. 3, 4.*

The prodigal son, when he came to consider his miserable state, and his sinfulness in the sight of God. *Luke xv. 17, &c.*

Peter's decision to abide by Christ, as the only way to eternal life. (*John vi. 68.*) His after life showed this was not the result of the mere impulse of the moment.

Paul. *Acts xxiv. 16.*

Asa, had he pondered the path of his feet, would not have put his trust in an infidel king, rather than in God, who had done such great things for him. From that time he had wars. *2 Chron. xvi. 1—9.*

Solomon's caution against rashly becoming surety for others' debts. *Prov. xxii. 26, 27.*

Ch. v. 21. The ways of man are before the eyes of the Lord, and he pondereth all his goings.

Cain. God's notice of his sullen, downcast looks, which bespoke his rebellion against God, and his envy, jealousy, and revenge against his brother (*Gen. iv. 5, 6*), though it is not said he uttered any words to that effect.

The Babel builders. (*Gen. xi. 4—7.*) *The Lord came down to see;* i. e. He made it appear that He observed their motions and knew their intentions.—*Bp. Patrick.*

Sodom. (*Gen. xviii. 21, &c.*) In which passage God speaks after the manner of men, using the language of a good judge, who never passes sentence, much less executes it, till he has examined the cause.—*Bp. Patrick.* Among other sins, God noticed their great idleness. *Ezek. xvi. 49.*

God's anger against Balaam for the covetous disposition with which he went. *Num. xxii. 32. 2 Pet. ii. 16. Jude 11.*

Uzzah, whose presumption cost him his life. *2 Sam. vi. 6, 7. 1 Chron. xv. 13. Num. iv. 15.*

David, who in the sight of God murdered Uriah, though he fell in battle by the sword of the Ammonites. *2 Sam. xii. 9.*

Though Baasha fulfilled the will of God in the destruction of Jeroboam (*1 Kings xv. 29*), yet because he had received no commission from God, because he did it, not to fulfil the will of God, but to gratify his own ambition, God charged Baasha with the guilt of the murder of Jeroboam. *1 Kings xvi. 7.*

Ahab—God charges him with the murder of Naboth, though it was more immediately the act of Jezebel. *1 Kings xxi. 19.*

Belshazzar, weighed in the balance and found wanting. *Dan. v. 22—28.*

"The error of one moment may become the sorrow of a whole life."

When you rise in the morning consider what you have to do, and when you retire at night consider what you have done, remembering that the great end of life is to glorify God (*1 Cor. x. 31*), and the great rule of life is his word.

Collect for 9th Sunday after Trinity.

Gen. xxxix. 9. Eccles. xiii. 13, 14. Ps. cxxxix. which shows the deep impression David had of this solemn truth, and the practical use we should make of it.

He that sins against man may fear discovery, but he who sins against God is sure of it. *Job xxxiv. 21, 22.*

See p. 45 on *Prov. xvi. 11*, intimating that God requires the strictest integrity in all our dealings in the smallest as well as the greatest matters.

Morning Hymn:
Let all thy converse
be sincere, Thy con-
science as the noon-
day clear; For God's
all-seeing eye sur-
veys Thy secret
thoughts, thy works
and ways.

Nathanael. *John* i. 40.

Our Lord's exact notice of the seven Churches of Asia :

Ephesus. *Rev.* ii. 1—7.

Smyrna. *Rev.* ii. 8—11.

Pergamos. *Rev.* ii. 12—17.

Thyatira. *Rev.* ii. 18—29.

Sardis. *Rev.* iii. 1—6.

Philadelphia. *Rev.* iii. 7—13.

Laodicea, *Rev.* iii. 14—22.

See on *Prov.* xv. 3.
11.

Ch. v. 22. *His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.* (Explained p. 39.)

Saul. His own evil passions became his constant torment, and, in this sense, his punishment (*1 Sam.* xviii. 8, 9); and though he had convictions of conscience (*1 Sam.* xxiv. 16, 17; xxvi. 21), the force of evil habits held him captive. His very attempts to extricate himself from evil only increased his guilt and misery. (*1 Sam.* xxviii. 5—20.) He died without instruction. (*Prov.* v. 23.) Samuel ceased to warn and God to hear him, and he rushed forward through increasing crimes to endless misery. *1 Chron.* x. 13, 14.

Jerusalem, in the time of Jeremiah (*Jer.* ii. 16—19), and of Ezekiel. *Ezek.* xxii. 31.

Ahithophel. *2 Sam.* xvii. 23.

Judas, drawn on by the love of money. Probably at first intending to limit its indulgence to thieving out of the common stock (*John* xii. 6); but eventually so taken by his own iniquities, as to betray the Son of God with a kiss. (*Matt.* xxvi. 47—40.) Though he confessed his sin, abandoned its fruits, and endeavoured to stop its consequences, he was so holden by the cords of his sins as to destroy himself. *Matt.* xxvii.

Felix, when under alarm of conscience he said to Paul, "Go thy way for this time, when I have a convenient season I will call for thee," probably thought he should have a disposition afterwards to profit by his religious instructions; but though, as Bp. Hurd remarks, he had his preacher for two whole years, and communed oft with Paul, it is evident that not truth, but money, was what he wanted to draw from him; and his last act to Paul proves how entirely he was under the dominion of iniquity, holden with the cords of his sins. *Acts* xxiv. 25—27.

The drunkard bringing upon himself the most grievous evils (*Prov.* xxiii. 29); yet when recovered from them, again returning to his former course. (*Prov.* xxiii. 35.) Sin makes a man contemptible in life, miserable in death, and wretched to all eternity. What an infatuation, then, is the love of it!

Prov. xi. 5.

Jer. xiii. 23.

"That which is dyed with many dippings is in grain, and can very hardly be washed out." — *J. Taylor.*

"A rooted habit becomes a governing principle. Every lust we entertain deals with us as Delilah did with Samson: not only robs us of our strength, but leaves us fast bound." — *Tillotson.*

If we are masters of habits only in the beginning, and habits are formed by the repetition of single acts, how careful should we be to abstain from all appearance of evil, least, however little a sin it seem, it by repetition grows into a habit, and thus destroys the soul.

Collect for 4th Sunday in Lent.

Prayers & Thanksgivings upon several occasions: "O God, whose nature and property is ever to have mercy," &c.

See on *Prov.* i. 31;
xi. 3.

Ch. vii. 2. *Keep my commandments, and live; and my law as the apple of thine eye.*

Noah's exact obedience in building the ark, &c., and his preservation. *Gen. vi. 22. Prov. xvi. 17.*

God's direction respecting the observance of the Sabbath (*Isa. lviii. 13, 14*); the profanation of which brought upon the Jews God's heavy displeasure. *Neh. xiii. 18. Jer. xvii. 27. Ezek. xx. 24.*

Many instances are recorded in Scripture of the awful consequences of neglect of exact obedience: Adam and Eve (*Gen. iii. Rom. v.*), Lot's wife (*Gen. xix. 26*), Saul (*1 Sam. xiii. xv.*), the prophet of Judah (*1 Kings xiii.*), whose punishment is a warning to us to avoid the first acts of a doubtful nature.

Prov. iv. 4.
Exod. xx. 12.
Ps. cxix. 4, 5.
Luke viii. 15; xl. 28.
John xiv. 21.
Rev. xxii. 14.
The Holy Scriptures are the fountains of the water of life. John vi. 63.
Cain. Serv. 2nd Collect after the Offertory, and prayer after each of the ten commandments.

Ch. vii. 26. *For she hath cast down many wounded.*

Samson (*Judges xvi. 4—21*), David (*2 Sam. xi.*), Solomon (*1 Kings xi. Neh. xiii. 26*), were grievously wounded by their unbridled passions.

Prov. v. 1—14.
1 Thess. iv. 7.
Eph. v. 3—6.
"Come not nigh the door of her house."
The border of sin is the brink of destruction. Prov. iv. 23.
Collect for 18th Sunday after Trinity.

The young man void of understanding, as described *Prov. vii. 7—23*. Nor let any young person think the warning (verses 24—27) in his case needless, since Paul exhorts even Timothy (*2 Tim. ii. 22*), so eminent a man of God, to flee youthful lusts. See *1 Pet. ii. 11.*

Ch. viii. 17. *I love them that love me; and those that seek me early shall find me.*

Joseph's early piety appeared in his not joining with his elder brothers in their sinful conduct (*Gen. xxxvii. 2*), in his prompt (*Gen. xxxvii. 13*) and persevering (*Gen. xxxvii. 16, 17*) obedience to his father, in his open profession of God in a heathen family (*Gen. xxxix. 3, 9*); and the Lord was with him (*Gen. xxxix. 2, 21, 23*), watching over him, comforting him, ordering what concerned him, and qualifying him to discharge rightly what duties were committed to him. *Gen. xli. 38.*

Prov. ii. 1—5.
Eccles. xii. 1.
Mark x. 13, &c., as quoted in the baptismal service.
1 John iv. 19.
Give God the blossom of your life.
Put Him not off with the fallen leaves.

Samuel's early piety (*1 Sam. ii. 26*), and eminent usefulness (*1 Sam. vii. 3—17*), and distinguished honour (*Jer. xv. 1*) as an intercessor with God.

To love God is the highest perfection of human nature. To seek God is to desire happiness; to find Him is that happiness; you cannot therefore seek Him too early or too earnestly.

David's piety shown when only a stripling (*1 Sam. xvii. 56*), in the humility and faith with which he attacked Goliath. *1 Sam. xvii. 37, 45.*

It seldom happens that those who have neglected to seek God in their youth have any disposition to do so in old age.

Abijah, the son of wicked Jeroboam, to whom God showed his favour by an early death. (*1 Kings xiv. 13*) His soul pleased the Lord, therefore hastened He to take him away from among the wicked. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. *Wisd. iv. 11, 14.*

Jer. xiii. 23.

Obadiah. His position in the court of Ahab (*1 Kings xxi. 25*), and yet his eminent piety, are presented in connexion with the record of his *early* piety. *1 Kings xviii. 3, 12.*

Josiah, at the early age of sixteen years, though the child of a wicked father, and surrounded with all the temptations of royalty. *2 Chron. xxxiv. 1—3. 27, 28.*

Daniel was taken, at an early age, captive to Babylon, and selected among the children (or youths) to wait upon the king. (*Dan. i. 6.*) In refusing to eat of the king's meat (*Dan. i. 8*), because heathens eat beasts forbidden by the law of God to the Jews, he showed his early piety (*1 John v. 3*), and is an instance of one greatly beloved of God. *Dan. ix. 23 ; x. 11—19.*

Ch. ix. 6. Forsake the foolish, and live; and go in the way of understanding.

Moses forsook the idolatrous court of Pharaoh. *Exod. ii. 11, &c. Heb. xi. 24—27.*

Caleb and Joshua followed not a multitude to do evil. They feared not to stand alone, though the other ten spies brought an evil report of the land. *Num. xiii. 30—33 ; xiv. 6—9. 38.*

Rahab, by faith, forsook the enemies of God, and perished not with them that believed not. *Josh. ii. 9—13 ; vi. 25. Heb. xi. 31.*

The Moabitess Ruth's abandonment of idolatry. (*Ruth i. 16.*) She left father and mother, and the land of her birth (*Ruth ii. 11*), and unmoved by the contrary example of Orpah, put her trust in the wing of the Almighty. (*Ruth ii. 12.*) How truly was this the way of understanding. *Ps. xxxvi. 7—9.*

Dionysius and Damaris, uninfluenced by the scoffing of the Epicurean and Stoic philosophers, clave to Paul, and believed. *Acts xvii. 34.*

Many of the Ephesians who had used magical arts. *Acts xix. 19. Eph. ii. 13.*

Some, even of Nero's household, forsook idolatry, and embraced the truth. *Phil. i. 13 ; iv. 22.*

ix. 8. Reprove not a soorner, lest he hate thee:

Joseph. It was more prudent in him, as a younger brother, already the object of their hatred, not to reprove his brethren himself, but report their misconduct to their father. *Gen. xxxvii. 2.*

The prophet forbore any longer to reprove Amaziah. *2 Chron. xxv. 16.*

The Jews. (*Isa. xxxvi. 21.*) The wisdom of their silence under the taunts of Rabshakeh. *Prov. xiv. 7.*

God's complaint that his judgments upon Judah only increased their disposition to rebel against him (*Isa. i. 5*), and his determination to let the ten tribes of Israel alone, because it was to no purpose to take pains to reclaim them. *Hosea iv. 17 ; see also Ps. lxxxvi. 11, 12.*

Our Lord withdrew, that He might not (especially in the earlier part of his ministry) expose Himself needlessly to danger. *John iv. 3 ; vii. 1 ; x. 40.*

Pr. 7. 8; cxliii. 8.
Morning Hymn:
Awake my soul, &c.
Collect for 6th Sun-
day after Trinity.

Prov. xiv. 7; xix. 27.
2 Cor. vi. 17, 18.
Ps. cxix. 104; cxliii.
10.

Catechism:
Promise and Vow in
Baptism.
Whatever others do
we must serve the
Lord. If they will
not go to heaven
with us, we must
not go to hell with
them.

"The way of sin is
down hill, a man
cannot stop where
he would, and he
that will be tamper-
ing with dangerous
occasions in confi-
dence of his resolu-
tion, shall often find
himself carried be-
yond his purpose."
—*Abp. Leighton.*

See on Prov. i. 23;
xiii. 20.

Matt. vii. 6 ; x. 16.
Kindle not the coals
of a sinner, lest thou
be burnt with the
flame of his fire.
Eccl. viii. 10.
They that are un-
willing to mend,
hate to be taught.

See on Prov. xxiii.
9.

rebuke a wise man, and he will loathe thee.

Nathan rebuked David (2 Sam. xii.), but David did not treat him as Herod did John the Baptist. (Matt. xiv. 1—10.) He called one of his own children by the prophet's name (1 Chron. iii. 5), and showed confidence in him as long as he lived. 1 Kings i. 32—34.

The two disciples going to Emmaus, constrained their reprobate to abide with them. Luke xxiv. 25. 29. *Prot.* xv. 31.

Peter's love to our Lord. John xxi. 17.

Paul rebuked Peter (Gal. ii. 11—14), but Peter afterwards speaks of him as his beloved brother. 2 Pet. iii. 15.

Lev. xix. 17.
Ps. cxli. 5.
Prov. xxviii. 23;
xvii. 10.
Ps. xvi. 7.
"It is as great a
proof of wisdom to
take a reproof well
as to give it well."

§ 2. PART II.

CHAPTER X.—XXII. 16.

Ch. x. 1. A wise son maketh a glad father :

Jacob. It was among the greatest blessings of his varied and eventful life, that he had been the father of so dutiful and affectionate a son as Joseph (Gen. xlvii. 12); observe the happiness, and 'even the strength, with which Jacob was animated when Joseph came to his dying bed. Gen. xlvi. 2.

Prov. iv. 1; xxiii. 19—25; xxviii. 7.
The 5th commandment.
Col. iii. 20.
See on Prov. xxiii. 24.

but a foolish son is the heaviness of his mother. (Explained p. 14.)

Esau's marriage into an ungodly family (Gen. xxvi. 34, 35), and quarrel with his brother. Gen. xxvii. 45, 46.

Dinah, the only daughter, and probably, therefore, the darling child of Jacob and Leah; a warning to young people to beware of visiting in mixed companies, or indulging in amusements by which they put themselves in the way of temptation, and bring disgrace on themselves and their parents. Gen. xxxiv. See p. 68.

Prov. xvii. 21.
This proverb suggests a warning to parents, and especially to mothers, not to spoil their children, as the misery of it will fall on themselves. See p. 19.

x. 2. Treasures of wickedness profit nothing: (see p. 19.)

Rehoboam inherited great riches from his father, and built many fenced cities; but when he forsook God, his treasures profited him nothing. 2 Chron. xii. 1—4. 9.

Gehazi, a dishonest servant. His stolen talents of silver amounted to nearly 700*l.*; but treasures thus gotten by a lying tongue, so far from being a benefit, proved a curse, both to himself and his family. 2 Kings v. 20—27. *Prov.* xxi. 6.

Nebuchadnezzar had, by his oppression of the Jews

Prov. xxii. 16.
Ps. lxx. 6—20.
Jer. xvii. 11.
Matt. xvi. 26.
"All is vanity which is not honest; and there is no solid wisdom but in real piety."—*Evelyn.*
When the soul is ready to depart, what avails it whether a man die

and other nations, greatly enriched himself ; but these riches did not protect either himself from insanity (*Dan.* iv. 31. 33), or his grandson, Belshazzar, from ruin. *Dan.* v. v.

Tyre insulting over Jerusalem, and hoping to enrich herself by her misfortunes. *Ezek.* xxvi. 2. 12 ; xxvii. xxviii.

Parable of the rich fool (*Luke* xii. 20, 21), trusting in uncertain riches, which he employed only to satisfy his sinful lusts. *Prov.* x. 16.

Parable of the rich man, who spent his wealth in neglect of God and the poor, hiding his eyes from the wants of Lazarus. *Prov.* xxi. 13. *Luke* xvi. 23, 24. *Prov.* xi. 28.

but righteousness delivereth from death.

Daniel contrasted with Belshazzar. *Dan.* v. 22—30; vi. 22. *Prov.* xiii. 6.

Noah, who became heir of the righteousness which is by faith. *Gen.* vii. 1. *Heb.* xi. 7.

on a throne or in the dust.

Riches profit not in the day of wrath. *Prov.* xi. 4.

Evil gotten, evil spent.

Collect for 13th Sunday after Trinity.

See on *Prov.* xii. 28.

Ch. x. 3. The Lord will not suffer the soul of the righteous to famish :

Elijah fed by ravens and the brook at Cherith ; and when that failed, a widow woman, in a foreign land, herself in extreme poverty, is made the instrument of contributing to his support. *1 Kings* xvii.

David, when fleeing from Absalom, was in urgent want, but was relieved, and by those from whom he might have least expected it (*2 Sam.* xvii. 27—29), Shobi, (an Ammonite, and brother of Hanum, who had shown such indignity to David's ambassadors,) and Machir, formerly an adherent of the house of Saul. *2 Sam.* ix. 4.

So in spiritual things, the wise men (*Matt.* ii. 9), and the Ethiopian nobleman (*Acts* viii. 26—39), were instructed in the knowledge of Christ, though, as Gentiles, they laboured under great disadvantages.

Luke xii. 22—24. 31.

"None are poor but those who want faith in God's providence."—*Bp. Wilson.*

Ps. lxxxiv. 11, 12. *Matt.* v. 6. *John* vi. 34, 35.

but he casteth away the substance of the wicked.

God's punishment of Israel by Midian. *Judges* vi. 1—4.

The wicked alluded to by Zophar, "He hath swallowed down riches, and he shall vomit them up again" (*Job* xx. 15), of which Judas is an awful illustration. *Matt.* xxvii. 3—5.

Samaria in the time of Ahab (*1 Kings* xviii. 2), and of Jehoram. *2 Kings* vi. 25.

Jerusalem, when besieged by Nebuchadnezzar. *Jer.* lii. *Lam.* v. 10. *Zeph.* i. 18.

And other famines brought on the Jews for their iniquities (*Amos* iv. 6) ; and in spiritual things, the

Prov. xiii. 25. *Ps.* cxxvii. 1. *Ps.* cxix. 36. Only that which is honestly got is gain. We often see that scattered by the justice of God, which has been gathered together by the injustice of man.

loss of their religious privileges, the famine of the word of God. *Amos* viii. 11.

The Chaldeans. *Hab.* ii. 8.

Ch. x. 5. He that gathereth in summer is a wise son:

Isaac so profited by the pious instructions of his father (*Gen.* xviii. 19), that he was prepared for the severe trial to which God so suddenly called him, of submitting to be sacrificed. *Gen.* xxii.

Joseph, by his early piety, was fitted for the severe trials which awaited him, when forced from his father's roof he had to encounter alone a wicked world, at the early age of seventeen years. (*Gen.* xxxvii.) Through the blessing of God, who honours them that honour him, he became the support of his aged father. *Gen.* xlvi. 12.

Timothy improved his pious mother's instructions to his good. *2 Tim.* iii. 15. *Acts* xvi. 1, 2.

Mary, at the feet of our Lord, improved her religious privileges. *Luke* x. 39—42.

The woman of Canaan or Syro-Phœnicia (*Matt.* xv. 22—28), the first heathen who implored our Lord's aid. Our Lord never came before to the coast of Tyre, and probably never went there again.

The two blind men who, as Jesus passed by, seized the opportunity, and persevered in their cry for mercy. *Matt.* xx. 30.

The Samaritans. *John* iv. 28—30; 39—42. See also *Acts* viii. 5, 6.

The Gentiles at Antioch in Pisidia. *Acts* xiii. 42, 43.

Dionysius and Damaris. *Acts* xvii. 34.

The dying thief. *Luke* xxiii. 42.

but he that sleepeth in harvest is a son that causeth shame. (Explained p. 18.)

Ishmael was dedicated to God by circumcision (*Gen.* xvii. 23); was the subject of his pious father's instructions (*Gen.* xviii. 19) and prayers (*Gen.* xvii. 18); but he evidently neglected to improve his religious advantages (*Gen.* xxi. 9. *Gal.* iv. 30), and brought shame on himself and grief to his father. *Gen.* xxi. 10, 11.

Esau's neglect of his religious privileges. *Heb.* xii. 16.

The slothful as described (*Prov.* xxiv. 30—34), and who is put to shame by the provident care of one of the meanest insects. *Prov.* vi. 6—11. See p. 23.

"So hateful to God is sloth, that when raining down bread from heaven upon his people without their labour, He commands them to rise with the sun to gather it, and if they did not they lost the opportunity altogether. *Exod.* xvi. 21."—*Witsius.* Lost time is never found again.

Activity and sobriety in youth will enable a man to requite his parents, and render him a comfort and credit to them, as well as advance his own reputation and success.

"Wisdom very much consists in making a wise improvement of time, and of the opportunities we enjoy."

Life is a short day, but it is a working day.

Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest. *Eccles.* ix. 10.

Isa. iv. 6, 7.

Ps. cxix. 60.

An idle youth, a needy age.

Procrastination is the thief of time.

On the prodigality of time, see p. 47 on *Prov.* xviii. 9.

Idleness teacheth much evil.

Eccles. xxxiii. 27.

He is idle that might be better employed.

Prov. xix. 15; xx. 13.

Heb. ii. 1—3.

1 John ii. 28.

The greater helps we have for working out our salvation, the more inexcusable shall we be if we neglect it.

Ezekiel's hearers, pleased but not profited, approving but not improving, derived no benefit from his ministry (*Ezek. xxxiii. 32*), and awful judgments soon overtook them.

The Jews at Jerusalem (*John xii. 34—37*), and in reference generally to our Lord's ministry, not knowing the day of their visitation, ruin soon followed.

Ch. x. 7. The memory of the just is blessed:

Moses and the prophets. Their memory was honoured by those who lived contrary to their precepts (*John ix. 29. Luke xi. 47, 48*), and even by those who opposed and vilified them during life. *Exod. xvii. 3. Numb. xvi. 41. Deut. xxxiv. 8.*

Elisha, whose memory God so honoured, that by the mere touch of his dead body a man was instantly restored to life. *2 Kings xiii. 21.*

Jehoiada. *2 Chron. xxiv. 15, 16.*

Urijah, one of the noble army of martyrs. How vain was Jehoiakim's attempt to brand his memory with infamy. (*Jer. xxvi. 23.*) Urijah is honoured and he is detested. *Jer. xxii. 18, 19.*

The woman who anointed our Lord. *Mark xiv. 9.*

The Virgin Mary. *Luke i. 28.*

Dorcas, who had devoted not merely her property, but her time to the good of others. *Acts ix. 36, 39. Prov. xxii. 1.*

Antipas. *Rev. ii. 13.*

but the name of the wicked shall rot.

Balaam, once in high honour among men, but held up to our abhorrence in the word of God. *2 Pet. ii. 15. Jude 11. Rev. ii. 14.*

Absalom. See on *Prov. xiv. 17.*

Jeroboam, a mighty man of valour, a popular leader, raised from a private station to a throne, distinguished by what the world calls wisdom, but shame is now his only promotion.

Ahaz, who is remarkably branded as a notorious offender. *2 Chron. xxviii. 22.*

Athaliah, the wicked daughter of wicked Jezchel. *2 Chron. xxiv. 7.*

Herod Agrippa extolled by the multitude, but their vanishing praises ended in his infamy. *Acts xii. 22, 23. Ps. ix. 16.*

Collect for 1st Sunday in Advent.

Take heed how ye hear. *Luke viii. 18.*

Rev. xiv. 12. Epistle, Gospel, and Collect for All Saints' Day.

Communion Service:

Prayer for Church militant:

"We bless Thee for all thy servants departed this life," &c., "so to follow their good example," &c.

Heb. xii. 1, 2.

Prov. xxiv. 6.

Job xxvii. 18.

Jer. xvii. 13.

Ch. x. 8. The wise in heart will receive commandments:

Abraham abandoning his country, and offering up his son, and with such remarkable readiness; God gave him no reason why he required him to offer up his son, but faith had taught him not to argue, but obey. *Heb. xi. 8. Gen. xxii.*

Ps. cxix. 34, 47.

The way to enjoy what we possess is to be ready to give it up if God call for it. When we have

Joshua, though Jordau was overflowing its banks. *Josh. i. 2—11; iii. 15.*

lost *our* will, we shall find happiness.

David's submission under the disappointment of not building the temple. *2 Sam. vii.*

Lord's Prayer:
"Thy will be done."

The widow of Zarephath, a Gentile, and in extreme want, but (as the result showed) was truly wise in first supplying Elijah's wants at his command. (*1 Kings xvii. 10—16.*) God provides for him that trusteth. Serving God with *our* little is the way to make it more.

The will of God is my pole-star, and with my eye constantly upon it I shall be carried safely through all storms and tempests.

The Rechabites' obedience to their father. *Jer. xxxv. 6—10; see Prov. xxiii. 22.*

Doing God's will is food to a healthy soul. *John iv. 34.*

Observe the awful character of Ezekiel's commission, and yet the readiness of his obedience. *Ezek. ii. 9, 10; iii. 3.*

What the precept constitutes our duty, love makes both a privilege and a pleasure.

The Samaritan leper. The Samaritans' temple was on Mount Gerizim. (*John iv. 20.*) Jesus told him to go not to Mount Gerizim, but to the temple at Jerusalem, and show himself to the Jewish priests. There was nothing in the act of walking to the priests which could of itself contribute to his cure, but he obeyed, and was blessed. *Luke xvii. 14—19.*

Catechism:
Duty towards my neighbour . . . to submit myself to all my governors, &c.

The man with a withered hand did not plead inability, but stretched it forth when commanded. (*Mark iii. 5.*) If we do what we can, God will not be wanting to do that for us which we cannot.

Collect for 4th Sunday after Easter, and for St. Andrew's Day.

The nobleman who, though he had shown a great anxiety that our Lord should come down, yet, at his command, went down alone. A great blessing followed. *John iv. 50.*

See on *Prov. i. 5.*

Peter. *Luke v. 5. Acts x. 19—21.*

but a prating fool shall fall.

Korah, Dathan, and Abiram, resisting the commandment of God to obey Moses and Aaron, cavilling and disputing with those to whom they owed subjection. *Numb. xvii.*

*Prov. xviii. 6.
Eccles. x. 12.
James i. 19, 20.
Tit. ii. 9.
Obedient, not answering again.*

Diotrephes held up as a warning to the Church, for resisting the authority of the Apostle John. *3 John 10.*

They were prating fools condemned by Peter and Jude, who despised government, presumptuous, self-willed, who were not afraid to speak evil of dignities. *2 Pet. ii. 10. Jude 10. 13.*

Ch. x. 12. *Hatred stirreth up strifes:*

Ishmael's conduct to his brother disturbed the whole family. *Gen. xxi. 9—14. Gal. iv. 29.*

Prov. xv. 18; xxix. 22.

The unbelieving Jews stirred up the Gentiles against their converted brethren, &c., at Antioch, in Pisidia (*Acts xiii. 50*), at Iconium (*Acts xiv. 2—4*), at Thessalonica (*Acts xvii. 5*), at Berea. *Acts xvii. 13.*

*James iv. 1.
Form of Prayer for 20th of June.
For unity . . . take away all hatred, &c.*

but love covereth all sins. (Explained p. 13.)

Joseph, in making use of the term "stolen" (*Gen. xl. 15*), without any mention of particulars, seems to have intended to throw a veil over the cruelty of his brothers, whom he did not wish to reproach to a stranger. (*See also Gen. xlvi. 5—8.*) He that covereth a transgression sacketh love. *Prov. xvii. 9; xix. 11.*

Ahimelech generously concealed the deceit David practised upon him, though the mention of it would have tended to free himself from blame. *1 Sam. xxi. 1—6; xxii. 14, &c.*

David's lamentation over his bitterest persecutor. *2 Sam. i.*

The Gentile Christians at Antioch and Macedonia. The Jews treating the Gentiles as unworthy of a participation in their privileges, contended with the Apostles (*Acts xi. 2*), because they preached to the Gentiles; but no sooner were the Jews in distress, than those Gentile Christians hastened to relieve them. *Acts xi. 29. 2 Cor. viii. 1—4.*

Paul's mediation for Onesimus, sending him back indeed to his master, but with such an appeal to his compassion, as must have secured Philemon's forgiveness of Onesimus. *Ep. to Philem.*

Our blessed Lord's apology for his sleeping disciples. (*Matt. xxvi. 41.*) The forbearance with which He notices their desertion of Him (*Matt. xxvi. 31, 32; xxviii. 10*); his condescension to the unbelief of Thomas (*John xx. 25—27*); the tenderness of his restoration of Peter (*Mark xvi. 7. John xxi. 15—19*); commanding his disciples to preach first at Jerusalem (*Luke xxiv. 47*), which had just embrued her hands in his blood. *1 Pet. ii. 21.*

1 Pet. iv. 8.
Eph. iv. 29—32.
Ps. lxxxv. 2.
Eph. v. 1.

"Hatred delights in broils. On the contrary, love conciliates, removes aggravations, puts the best construction on every thing, and pours water, not oil, on the flame."—*Clarke.*

Love thy friend with all his faults. Thou art not perfect thyself, therefore expect not perfection in others.

"May we know more of that love which will take a brother's failings to the throne of grace, while throwing over them a cloak of charity."

Collect for Quinquagesima Sunday.

Ch. x. 13. In the lips of him that hath understanding wisdom is found :

Pharaoh found wisdom in the lips of Joseph, who being taught of God (*Gen. xli. 38*) not only interpreted his dreams, but gave him good advice under his difficulties. (*Gen. xli. 33—36.*) Of how much importance is it to every one to have such for their friends.

Philip. *John i. 45—49.*

Solomon's judgment. *1 Kings iii. 16—28.*

Peter at Jerusalem, the wisdom of whose appeal was so felt, that it silenced all controversy. *Acts xi. 2—18.*

James at the first general council of the Church. *Acts xv. 13—22.*

Luke vi. 45.
Col. i. 9, showing how we may obtain understanding.
Col. iv. 6.

See on *Prov. x. 21; xiii. 20.*

but a rod is for the back of him that is void of understanding.

Gideon's punishment of the men of Succoth. *Judges viii. 16.*

Prov. xxiii. 13; xxvi. 3.
Jer. x. 24.

Rehoboam. The evils he brought on himself by preferring the advice of his young, rash, and self-

willed companions, to that of the old men who had been his father's counsellors. *1 Kings* xii. 13—19.

Our Lord's rebuke of Peter. *Matt.* xvi. 22, 23.

Peter's rebuke of Simon Magus. *Acts* viii. 20—23.

Paul's rebuke of Elymas (*Acts* xiii. 8—11), and of the Galatians. *Gal.* iii. 1.

Ch. x. 14. Wise men lay up knowledge:

Jacob, though perplexed by what Joseph said, kept it in mind as important; and the event justified the wisdom of his so doing, though many years were to pass before he would fully understand it. *Gen.* xxxvii. 11.

Daniel. *Dan.* vii. 28.

Mary. *Luke* ii. 19. 51.

Parable of the sower; the seed on the good ground contrasted with that which fell by the way-side. *Luke* viii. 15. 12.

Ps. cxix. 11.
Eccles. iii. 7.
Communion Service:
Third Collect to be said after the Offertery: "Grant, we beseech thee," &c.

See on *Prov.* i. 5.

but the mouth of the foolish is near destruction. (Explained p. 15.)

The Israelites in the wilderness (*Numb.* xiv. 27—30), stigmatized by Moses as a foolish people. *Deut.* xxxii. 6.

Samson. *Judges* xvi. 17.

Nabal, kindling a spirit of contention in others, which threatened, as a burning fire, to destroy himself. *Prov.* xvi. 27. *1 Sam.* xxv. 10—13.

See on *Prov.* x. 8.

x. 18. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

Saul attempted to conceal his hatred of David by a flattering offer, which he hoped would prove the destruction of David; but it only increased his glory, and Saul's fear and misery. *1 Sam.* xviii. 22—30.

The adversaries of the Jews professed attachment to them, and then slandered them to Artaxerxes. *Ezra* iv. 1—16.

Sanballat, Tobiah, Geshem, and others, bid hatred with lying lips, making false professions of friendship to Nehemiah. (*Neh.* vi. 1—4.) But notwithstanding these wicked attempts to hinder it, the temple and walls of Jerusalem were at length built. *Ezra* vi. 13—15. *Neh.* vi. 15, 16.

The disciples of the Pharisees and Herodians professed great respect for our Lord, intending, however, to pervert all He said to his destruction (*Matt.* xxii. 15—22), but they were confounded in the attempt.

Prov. x x. 17.
Isa. iii. 11.
Insincerity is bad policy.
Job xxvii. 8.
"All wickedness is weakness." — Milton.

Litanies:
"From hypocrisy, hatred, and all uncharitableness," &c.

See on *Prov.* xxvi. 23, 24, 5. 27.

x. 19. In the multitude of words there wanteth not sin:

Job multiplied words without knowledge (*Job* xxxv. 16), uttered what he did not understand (*Job* xlvi. 3), justifying himself rather than God (*Job* xxxii. 2; xxxiv. 5.), and sinned in so doing. (*Job* xxxiv. 12.)

Eccles. v. 3; x. 13, 14.
James iii. 2.
Light words weigh heavy in God's ba-

Job's friends, had they held their peace, would have preserved themselves from the sin of uncharitableness. (Job xxxii. 3.) We oftener repent of saying too much than of saying too little.

The tattling women mentioned by Paul, speaking things which they ought not. (1 Tim. v. 13.) Gossiping and lying generally go hand in hand.

It has been remarked by Bishop Hall, that of the eleven Apostles, as Peter spake most so he erred most. Matt. xvi. 22; xxvi. 74.

lance. Matt. xii. 37. It is scarcely possible to speak much, and yet speak nothing inconsistent with truth or love. In order to restrain your lips, keep your heart diligently, for out of the abundance of the heart the mouth speaketh.

but he that refraineth his lips is wise.

Abraham's servant, gave himself time for reflection on the remarkable concurrences of Providence, which seemed to be pointing out Rebekah to be the person intended by God for Isaac's wife, that he might not come rashly to such a conclusion. (Gen. xxiv. 21. Prov. iv. 26; xv. 28. The heart of the righteous studieth to answer.) He who knows not when to be silent, knows not when to speak.

Aaron's silence on the death of his two sons. *Jer. x. 3.*

Saul, the wisdom of his silence when the children of Belial contemptuously rejected him as their king. *1 Sam. x. 27. Prov. xi. 12.*

Hezekiah's command not to answer Rab-shakeh. *2 Kings xviii. 36.*

Elihu studied the proper time to speak, and though competent to speak best, spoke last (Job xxxii. 4): a fine example for young people to imitate.

David. *Ps. xxxix. 9.*

Our blessed Lord as a child. His respect for age and station; a hearer, and when speaking, asking with modesty, and not forward to display his knowledge; thus instructing especially children to be swift to hear, slow to speak. *Luke ii. 46, 47. See on Prov. xv. 2.*

Prov. xi. 12; xxi. 23; xxx. 32. James i. 19. Matt. xli. 36, 37. Ps. cxli. 3.

"Never speak but when you have something to say. Wherefore shouldst thou run, seeing thou hast no tidings?"—*Bp. Butler.*

Better say nothing, than nothing to the purpose.

"He is wise that hath learned to speak little with others and much with himself and God. How much might be gained for our souls if we would make a right use of this silence."—*Abp. Leighton.*

See on *Prov. xvii. 27, 28.*

Ch. x. 21. The lips of the righteous feed many:

Job. *Job iv. 3, 4; xxix. 21, 22.*

David, the sweet Psalmist of Israel. *Ps. lxxviii. 70*

—72.

Peter, and the other Apostles at Jerusalem, fed many thousands (*Acts iv. 1—4*) with knowledge and understanding (*Jer. iii. 15*), through the preaching of a crucified and risen Saviour.

Philip at Samaria. *Acts viii. 5—8.*

Paul and Barnabas (*Acts xi. 26; xiv. 22—28*), and also Judas and Silas (*Acts xv. 32, 33*), at Antioch, in Syria.

In about thirty years after the ascension of our blessed Lord, his disciples, principally by means of

Prov. x. 20; xi. 30; xv. 7. Eph. iv. 29.

"Every man should be a sun in his little sphere, manifesting God's glory, and shining without merit."—*Adams.* Collect for St. Peter's Day.

preaching, extended the inestimable blessings of Christianity over a great part of the civilized world. *Col. i. 6.*

but fools die for want of wisdom.

The Jews at Antioch, in Pisidia, their neglect and contempt of the preaching of Paul and Barnabas, which had proved such a blessing to the Gentiles. *Acts xiii. 41, 45, 46.*

Jerusalem. *Luke xix. 41—44. Matt. xxiii. 37, 38.*

Ch. x. 24. The fear of the wicked, it shall come upon him:

The builders of Babel, who, for fear of dispersion, designed to build a city and tower; but God so ordained it, that this very attempt was the occasion of their dispersion. *Gen. xi. 4—9.*

The Canaanites. *Josh. v. 1; x. 1, 2. 40.*

Aliab. *1 Kings xxii. 30. 37.*

Johanan and others distrusting God's promise of protection, fled to Egypt for safety, where Nebuchadnezzar destroyed them. (*Jer. xlvi. 8—18; xlviij.*) There is no avoiding punishment unless we avoid sin.

Belshazzar. *Dan. v. 6. 30.*

but the desire of the righteous shall be granted.

Hannah. *1 Sam. i. 20.*

Esther. *Esth. iv. 16; viii. 15—17.*

Daniel and his three friends. *Dan. ii. 16—23.*

Simeon. *Luke ii. 25—30.*

*1 Cor. i. 23, 24.
John v. 40; viii. 24.
James i. 21.*

*Job xv. 21.
Heb. x. 27—31.
Ps. xc. 11, 12.
“The wicked can fear nothing so bad, and the righteous can desire nothing so good, as are really intended for them.”*

x. 25. As the whirlwind passeth, so is the wicked no more:

The world of the ungodly by the flood. *Gen. vii. 21.*

In one day, three and twenty thousand Israelites who had joined Baal-peor. *Numb. xxv. 4, &c. 1 Cor. x. 8.*

The kings destroyed by Joshua. *Josh. x.*

Zeba and Zalmunna. *Judges viii. Ps. lxxxiii. 11—14.*

Elah, a weak and luxurious prince, the son of a murderer (*1 Kings xvi. 7*), himself assassinated while feasting in the house of his steward, by the captain of his chariots, a traitor who shortly after destroyed himself. *1 Kings xvi. 9, 10.*

Zimri. *1 Kings xvi. 18, 19.*

Sennacherib and his immense army came like a whirlwind, threatening to bear down all before them, but they quickly vanished; one hundred and eighty-five thousand Assyrians being destroyed in one night. *2 Kings xix. 35.*

*Ps. xxxvii. 4.
John xvi. 23, 24.
Matt. xxi. 22.
Luke xi. 9—13.
Collect for 10th Sunday after Trinity.*

*Prov. i. 27.
Job xx. 5; xxi. 13; xxvii. 21.
Ps. xxxvii. 10.
The hope of the ungodly is like dust (thistle-down) that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.—Wisd. v. 14.
See on Prov. xiv. 32.*

but the righteous is an everlasting foundation.

God's covenant with Noah (*Gen. vi. 17, 18; ix. 9*), and with Abraham (*Gen. xvii. 19*); which includes

*Prov. x. 30; xii. 3.
7; xxviii. 18.*

all who walk in the steps of his faith. (*Rom. iv. 11, 12. 23—25.*) Also his covenant with David (*2 Sam. vii. 16*), referring to the kingdom of Christ (*Luke i. 32*), and embracing all those who truly love Him. *Isa. lv. 3. 2 Tim. iv. 8. Rev. iii. 21.*

*Isa. xxviii. 16.
Matt. vii. 24, 25.
1 Cor. iii. 11.
Jude 20, 21.*

Ch. x. 28. The hope of the righteous shall be gladness :

Abraham, whose long-deferred hope was joyfully realized in reference to the birth of Isaac. *Rom. iv. 18—20.*

Joseph, after suffering for righteousness' sake thirteen years. *Gen. xli. Ps. cv. 17—21.*

Moses' hope of deliverance (*Exod. xiv. 13*), and the gladness in which it issued. *Exod. xv.*

The gladness with which the pious Jews realized the hope they had cherished, of their return from their captivity in Babylon. *Ps. cxxvi.*

The hope of the true servant of God when he enters heaven, though meeting with many discouragements by the way. *Ps. lxxiii. 24 ; xvii. 15.*

That a well-grounded hope is in itself a source of present happiness, appears from the following examples :—

The Psalmist. *Ps. xxiii.*

Daniel gave thanks when he knew that the writing was signed which sentenced him to the den of lions. *Dan. vi. 10.*

The Christians addressed in *Heb. x. 34.*

The strangers scattered throughout Pontus, &c., even though under manifold trials. *1 Pet. i. 3—8.*

Paul, when a prisoner at Rome (*Phil. i. 20—23*); also his prayer for the Romans (*Rom. xv. 13*), and for the Thessalonians. *2 Thess. ii. 16, 17.*

*Tit. i. 2.
Rom. viii. 24, 25.
1 Pet. i. 3—6.
"Worldly hopes are not living, but lying hopes and dying hopes; they often die before us, and we live to bury them, and see our own folly and infelicity in trusting to them, but at the utmost they die with us when we die, and can accompany us no further. But this hope answers expectation to the full, and much beyond it, and deceives us no way but in that happy way of far exceeding it." — Leighton.*

*Public Baptism of Infants. The first prayer: " Almighty and everlasting God," &c.
Te Deum: "O Lord &c., confounded,"*

but the expectation of the wicked shall perish.

Goliath; his head cut off with his own sword, when fully expecting to destroy David with it. *1 Sam. xvii. 44, 51.*

*Job xxvii. 8.
Matt. vii. 22, 23.
Prov. xxiii. 17, 18.*

Athaliah, imagining that she had destroyed all the seed royal of the house of David, and that her usurpation was secure. *2 Kings xi. 1—16.*

He acts but a fool's part who aims at heaven and lives at random.

Sennacherib, instead of taking Jerusalem, perishing in his idol-temple by the hands of his own sons. *2 Kings xix. 23. 37. 2 Chron. xxxii. 21.*

A man may live and die in an ungrounded confidence of his safe condition, and not fear his ruin till he begin to feel it.

The Jews' expectation of help from Egypt. *Isa. xx. 5. Lam. iv. 17.*

*Matt. vii. 22, 23.
Luke xvi. 23.
2 Cor. xiii. 5.*

Herod's disappointment at not being able to murder our Lord (*Matt. ii. 16*), contrasted with Simeon's gladness in realizing his long-cherished hope. *Luke ii. 28—30.*

The man that had not on a wedding garment—faith which worketh by love. *Matt. xxii. 11—13. Rom. xiii. 14.*

The foolish virgins, knocking but not admitted, un-

prepared to meet the Lord, having the form of godliness, but denying its power. *Matt. xxv. 11, 12.*

See on *Prov. xi. 7*;
xlv. 32.

Ch. x. 29. The way of the Lord is strength to the upright:

David executed judgment and justice unto his people (*2 Sam. viii. 15*), and God established him (*2 Sam. v. 10, 12*), preserving him whithersoever he went. *2 Sam. viii. 6.* See on *Prov. iii. 7.*

Ps. lxxxiv.
Isa. xl. 31.
Phil. iv. 13.
The more we do in
the service of God,
the more we are
enabled to do.
Collects for 1st and
4th Sundays after
Trinity.

Daniel, walking in obedience to God, it gave him courage and confidence in danger. *Dan. vi. 10.*

The Apostles. *Acts iv. 8—33*; v. 41, 42. *Matt. v. 11, 12.*

Paul and Silas singing praises at midnight, though severely beaten. *Acts xvi. 25. Rom. viii. 35—39.*

but destruction shall be to the workers of iniquity.

Saul. 1 *Chron. x. 13, 14. Prov. xi. 3.*

Piety is the only
true policy.

Jeroboam. 1 *Kings* xiv. 7—11. *Isa. i. 11.*

Job xviii. 7. 11—14;
xxvii. 20.

Belshazzar dismayed by a guilty conscience. *Dan. v. 6. 9. 22—30.*

Ch. xi. 2. When pride cometh, then cometh shame:

Miriam. *Numb. xii. 10.*

Isa. v. 21.

Uzziah. (2 *Chron. xxvi. 16—21.*) It is a dangerous indiscretion for a man not to know the bounds of his own calling.—*Bp. Hall.*

1 Cor. x. 12.
Luke xiv. 7—11;
xviii. 14.

Nebuchadnezzar. *Dan. iv. 30, &c.*

Moab. *Zeph. ii. 9, 10.*

Nineveh (*Zeph. ii. 15*); illustrating the remark, that destruction is never nearer than when security hath driven away fear.

See on *Prov. xviii. 12.*

but with the lowly is wisdom.

Joseph. *Gen. xli. 16, 38, 39.*

Prov. xvi. 19; xv.
33.

Daniel. *Dan. ii. 20, 21. See on Prov. ii. 6.*

Ps. xxv. 9.

1 Pet. v. 5, 6.

xi. 3. The integrity of the upright shall guide them:

Joseph unjustly sold as a slave; sent as a criminal to prison; a foreigner, suddenly raised to the right hand of Pharaoh (*Gen. xli.*); but, under these difficulties and dangers, his supreme desire being to please God, integrity and uprightness preserved him. (*Gen. xxxix. 4, 22, 23; xli.*) His persevering integrity to God is seen in his faith in God's promises when dying. *Gen. 1. 25. Heb. xi. 22.*

Prov. x. 9; xiii. 6.
Matt. vi. 22.
John vii. 17.
Ps. xxv. 21; cxix.
104. 117.

Integrity is com-
monly the best ca-
sulist.

but the perverseness of transgressors shall destroy them.

The Israelites in the wilderness, when obstinately going to attack the Amorites. *Deut. i. 43, 44.*

Prov. xi. 5, 6. 19;
xxviii. 18.

Balaam. *Numb. xxii. 32; xxxi. 8.*

Matt. vi. 23

Hophni and Phineas, their obstinate disobedience to

John v. 40.

Ps. xix. 13.

their father, to his grief and their ruin. *1 Sam. ii. 25* ; *iv. 11.*

Saul, his obstinacy in persisting in his innocence. *1 Sam. xv. 20.*

The crafty wiliness of Absalom, and its issue. *2 Sam. xv. 3—6* ; *xviii.*

The crooked policy of Ahithophel ended in his own destruction. *2 Sam. xvii. 1—3. 23.*

Ahab's perverseness in selling himself to work wickedness, after such repeated warnings and mercies, and its awful issue at Ramoth-Gilead. *1 Kings xxi. 25, 26* ; *xxii. 34. 37.*

Ahaziah, an awful instance of an impenitent death-bed. *2 Kings i.*

Jerusalem, as described in Ezekiel's vision. *Ezek. ix. 9, 10.*

Ch. xi. 7. When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.

Balaam's expectation of reward, and hope of dying *Ps. xl ix. 11, 12. 16, 17.*
the death of the righteous. *Numb. xxiii. 10* ; *xxxii. 8.*

Absalom's hope of being king. *2 Sam. xviii. Prov. xx. 20.*

The wicked, as described by Job (*Job xxi. 7—13*) and the Psalmist. *Ps. lxxiii. 19.*

The parable of the rich fool, *Luke xii. 16—20.* See on *Prov. x. 23.*

xi. 8. The righteous is delivered out of trouble, and the wicked cometh in his stead.

Mordecai and Haman. *Esth. vii. 9, 10.*

Daniel and his accusers. *Dan. vi. 23, 24.*

The Israelites were delivered out of Egypt, and, for their safety and benefit, Pharaoh and his host drowned in the Red Sea. *Exod. xiv. Isa. xliii. 3, 4.*

Ps. xxxiv.
Prov. xxviii. 18.
Eccles. vii. 8.
Lam. iii. 26.

See on *Prov. xxi. 18.*

xi. 10. When it goeth well with the righteous, the city rejoiceth:

Hezekiah's success in the promotion of true religion, and the joy which followed (*2 Chron. xxix. 3—36* ; *xxx. 26*), contrasted with the misery into which Judah was brought under wicked Ahaz. *2 Chron. xxviii. 19.*

Nehemiah. By his appointment to the government of Jerusalem (*Neh. ii.*) it was raised from a state of great misery. *Neh. i. 3* ; *vi. 15* ; *viii. 17.*

Mordecai. *Esth. viii. 15, 16.*

Josiah's removal by death, and the ruin which so soon after came upon Jerusalem, remarkably shows of what value the life of a righteous king may be to a nation. *2 Kings xxiii. xxiv.*

Prov. xiv. 34;
xxviii. 12. 28; xxix. 2.

Prayer for the Queen and Royal Family and the High Court of Parliament.

Litanies Petition for the Lords of Council and for Magistrates.

and when the wicked perish, there is shouting.

Pharaoh. *Exod. xv.*

Sisera. *Judges v.*

Athaliah. *2 Kings xi. 13—20.*

Hold fast integrity, whatever thou art forced to let go for its sake. That lost, all is lost.

The iniquity of a bad man will itself be his ruin. Those wicked devices by which he designed and expected to secure himself, becoming the instruments of his destruction.

Ch. xi. 11. By the blessing of the upright the city is exalted:

Thus Elisha, by his prayers and wise counsels, was the real defence of Israel (2 Kings xiii. 14); and observe the blessing brought down on Jerusalem by the prayer of Hezekiah and Isaiah. 2 Chron. xxxii. 20-23.

but it is overthrown by the mouth of the wicked.

Swearers. Jer. xxxiv. 10.

Eccles. ix. 18.

Liars. Hosea iv. 2, 3.

Ps. ci. 7.

Profaneness, as in the case of the Ammonites. Ezek. xxv. 3, 4.

James iii. 6.

Boasting, as in the case of the builders of Babel. Gen. xi. 4-9.

Communion Service: Petitions after the third and ninth Commandments. See on Prov. xxix. 8.

xi. 13. A talebearer revealeth secrets:

Moses' injunction (*Lev. xix. 16*), thou shalt not go up and down as a talebearer among thy people, carrying about tales and false reports concerning them, prying into their affairs, and betraying their confidence. Though this may proceed from thoughtlessness and love of talking, it tends to great evil. He who has no bridle on his tongue, has no grace in his heart. *James i. 26.*

Prov. xviii. 8; xx. 19; xxv. 9, 10; xxvi. 22.

Believe not all you hear, nor speak all you know; and as you should be very cautious in believing any ill of your neighbour, so should you be much more cautious in reporting it.

Thou shalt love thy neighbour as thyself. *Matt. xxii. 39.*

Doeg, backbiting with his tongue. 1 Sam. xxi. 7; xxii. 9, 10. *Ps. lii. 2. See on Prov. xxiv. 28.*

The treachery of the nobles of Judah, in corresponding with the enemies of their country, and betraying Nehemiah's measures to Tobiah. *Neh. vi. 17-19.*

but he that is of a faithful spirit concealeth the matter.

Jeremiah's prudent reserve, without violating truth. *Jer. xxxvii. 24-27.*

1 Pet. iv. 8.

Ahimelech. *See on Prov. x. 12.*

"The honest man's ear is the sanctuary of his absent friend's name, of his present friend's secret: neither of them can miscarry in his trust." —*Bp. Hall*

Though a child should not indulge nor be indulged by his parents in reporting every trivial tale to the disadvantage of his brothers and sisters, yet where wickedness is acted it ought not to be concealed; and hence it was not tale-bearing in Joseph to report the misconduct of his brothers to his father (*Gen. xxxvii. 2*); it was a duty he owed to his father, to his brothers, to God, and to his own soul, to take this, which was the most effectual way, not to suffer sin upon them. *Lev. xix. 17.*

xi. 14. Where no counsel is, the people fall:

The twelve tribes. In the intervals between the raising up of one judge and another, when there was no king, every man did that which was right in his own eyes, and they became the prey of their enemies. *Judges ii. 19, &c.; xvii. 6; xxi. 25.*

Prov. xv. 22.

but in the multitude of counsellors there is safety. (Explained p. 10.)

The result of the first general council of the Church *Prov. xx. 18; xxiv. 6.*
held at Jerusalem. *Acts xv. 6, &c. 31.*

Amaziah took advice (2 *Chron. xxv. 17*), but it was not with *good* advice he made war with Joash, and therefore he was defeated. Verses 22—24. *Prov. xiii. 10.*

The princes of Judah took counsel, but not of God. *Isa. xxx. 1—5.*

See on *Prov. i. 5.*

Ch. xi. 17. The merciful man doeth good to his own soul:

Joseph had sorrows of his own (*Ps. cv. 18*), but he took an interest in those of his fellow prisoners, the chief butler and the chief baker. (*Gen. xl. 6.*) This led them to unburden the cause of their sorrow to him; and hence arose the opportunity of interpreting their dreams which ultimately led to his own advancement. *Gen. xl. 9—14.*

The Kenites; the kindness shown by them to the Israelites was gratefully remembered many hundreds of years after, to the benefit of their descendants. *1 Sam. xv. 6. Eccles. xi. 1.*

David's compassion to the Egyptian slave was the means of his signal success. *1 Sam. xxx. 11—20.*

Jonathan's kindness to David led to his children's preservation. *2 Sam. ix. 7; xxi. 7.*

Job, in seeking mercy for others, found good to himself. He eat good by the fruit of his mouth. (*Prov. xiii. 2.*) The Lord turned the captivity of Job when he prayed for his friends. *Job xlvi. 10.*

The centurion, having built the Jews a synagogue, they interceded for him; and his anxiety for the welfare of his sick servant was the means of confirming his own faith in Christ. (*Luke vii. 2—10.*) Let thy soul love a good servant. *Eccles. vii. 21.*

Cornelius. *Acts x. 4. Prov. xii. 14.*

The barbarous people*; their mercy to those who had been wrecked on their coast, and the blessing they received. *Acts xxviii. 1—10.*

Prov. xix. 17; xxii. 9.

Ps. xli. 1—3; cxii. 4—9.

Isa. xxxii. 8; lviii. 10, 11.

Matt. x. 42; xxv. 34—40.

"How unsuitable is it for us, who live only by kindness (*Tit. iii. 4—7*), to be unkind." — *Edwards.*

Lam. iii. 22.

Luke vi. 38.

Fail not to be with them that weep, and mourn with them that mourn. Be not slow to visit the sick; that shall make thee to be beloved.

Eccles. vii. 34, 35.

Cultivate a generous spirit, and you will cut off many temptations to dishonesty.

but he that is cruel troubleth his own flesh.

Cain, in murdering Abel, destroyed his own peace. *Gen. iv. 13.*

Job xx. 19—29.
James ii. 13; v. 1—3.

They that will be rich (oppressing others to become so), covetous, hard-hearted, — pierce themselves through

Joseph's brethren. *Gen. xxxvii.; xlvi. 21.*

Adonibezek; his barbarity was visited on himself. *Judges i. 6, 7.*

Agag. *1 Sam. xv. 33.*

Haman; his malicious cruelty against Mordecai and

See on *Prov. xi. 25.*

* So the Greeks and Romans called all other nations that did not receive their customs nor speak their language, *1 Cor. xiv. 11.* To this day the African coast over against this island is called *Barbary.*

the Jews, was visited on his own sons, who were involved in his punishment. *Esther ix. 25.*

Jonah's cruelty of feeling against Nineveh, and his disquietude from his own evil tempers. *Jonah iv. 1—3.*

The griping and penurious miser, as described in *Eccles. iv. 8*; a mere slave to his business, he thinks he never has enough, and without any excuse for it, denies himself the comfort of all he has, bereaving his soul of good, grudging himself every morsel he takes. *Prov. xiii. 15.*

with many sorrows.
1 Tim. vi. 9, 10.

It cannot be said of a miser that he possesses his riches, however attached he may be to them.

Ch. xi. 18. The wicked worketh a deceitful work:

Pharaoh was deceived in his wicked attempt to diminish the people of Israel, by murdering their children. (*Acts vii. 19.*) It issued in their increase (*Exod. i. 20*), and in the destruction of his own people. *Exod. xii. 14.*

Caiphas, in condemning our Lord, sacrificed justice to expediency, in the hope, by this stroke of worldly policy, to prevent the ruin of his country by the Romans. (*John xi. 49, 50.*) By so doing he brought upon it that ruin.

The devil, in the crucifixion of our Lord (*Luke xxii. 53.*), involved himself in deeper ruin by his success. *Heb. ii. 14. Col. ii. 14, 15.*

The great persecution against the Church at Jerusalem, by which its enemies thought to crush it, became the means of propagating the Gospel to an extent which could scarcely have taken place by any other means. *Acts viii. 1. 4.*

Prov. xxii. 8.
Eccles. x. 8.
Isa. lix. 5—8.
Rom. vi. 21.
"They who attempt to deceive others, deceive themselves, and are often ruined by the very measures from which they expected the greatest advantage."

See on *Prov. xxvi. 27.*

but to him that soweth righteousness shall be a sure reward.

Noah's patient continuing in well doing. *Gen. vi. 22; vii. Heb. xi. 7.*

Abraham. *Heb. vi. 15.*

Joseph. *Gen. xxxvii—xli. Ps. xxxvii. 4—6.*

Simeon. *Luke ii. 25—32; Lam. iii. 25, 26.*

Anna, who seems to have made the loss of her husband, in the prime of life, a motive for increased devotedness of heart to God, and whose persevering attendance on his worship was, after many years, blessed with a sight of that Saviour in whom she trusted. *Luke ii. 36—38.*

Contrast the death of Judas (*Matt. xxvii. 3—5*) with the feelings expressed by Peter just before his death. *2 Pet. i. 4. 11. 16; iii. 13.*

Paul going forth in simplicity and godly sincerity (*2 Cor. i. 12*) to sow spiritual things. Under very discouraging appearances at first, he not unfrequently saw afterwards an abundant harvest in the spiritual good done to others (compare his first coming to Philippi, *Acts xvi.*, with his Epistle to the Philippians);

Prov. x. 9.
Luke xiv. 13, 14.
Ps. cxxvi. 5, 6.
Gal. vi. 7, 8.
Hos. x. 12.
Suffer and expect.
2 Thess. iii. 5.
In prayer we often cast in the seed of an harvest which will be reaped at some remote period.
Eccles. xi. 1.
The way of God's precepts leads to the enjoyment of his promises. Thou meetest him that worketh righteousness.

and at the end of his course he had a sure reward. (2 Tim. iv. 7, 8.) No such reward attended those deceitful workers who opposed him, whose end was according to their works. 2 Cor. xi. 15. Prov. xiii. 17. "What we weave in time we shall wear in eternity."

Ch. xi. 21. Though hand join in hand, the wicked shall not be unpunished: (Explained p. 28.)

The Babel builders. Gen. xi. 4.

Korah, Dathan, and Abiram. Numb. xvi.

The kings of Canaan combining against Israel. Josh. ix. 1, 2.

Adonizedec, &c. Josh. x.

Prov. xvi. 5.

The irresistible power of God is implied in the following passages:

Isa. xl. 15, 17.

Dan. iv. 35.

Job ix. 4.

but the seed of the righteous shall be delivered.

The preservation of Abraham's posterity, Isaac, Jacob, Joseph, amid the many dangers to which they were exposed, and often without any human means of protecting themselves. Gen. xxvi. 24; xxxv. 5; xxxix.; xli. Ps. cv. 12—15.

Mephibosheth. 2 Sam. xxi. 7.

Solomon. 1 Kings xi. 12. 34.

Abijam. 1 Kings xv. 4.

The Israelites often. (Exod. iii. 15—17. 2 Kings viii. 19.) Though this promise, in its fullest sense, belongs only to those who follow in the steps of their righteous ancestors. Ezek. xviii. 4.

Second Commandment:

"Show mercy unto thousands (of generations) unto them that love me."

Deut. vii. 9.

Isa. xliv. 3.

Ps. ciii. 17, 18.

Jer. xxxii. 39.

xi. 25. The liberal soul shall be made fat: and he that watereth shall be watered also himself.

Abraham was no loser by his liberality to Lot (Gen. xiii. 9, 14, 15), nor by his hospitality to the three men. (Gen. xviii. 2.) He thereby entertained angels unawares. And in the care he took of the religious instruction of his servants (Gen. xviii. 19), he was rewarded by their fidelity to him, as appears from the conduct of his eldest servant. Gen. xxiv.

"Frugality is the way to charity, and what we give to others from right motives is charity to ourselves."

The widow of Zarephath giving, and sparing not (Prov. xxi. 26), she did not lack. 1 Kings xvii. 10, &c. Matt. x. 41.

Prov. xix. 17; xxviii. 27.

2 Cor. ix. 6—8.

Heb. xiii. 2.

Matt. v. 7.

2 Cor. viii. 9.

The Shunammite. 2 Kings iv. 8—37.

Publius' kindness to Paul was rewarded by the recovery of his father. Acts xxviii. 7, 8.

The Philippians were distinguished for their bounty to Paul (Phil. iv. 15), and for God's grace on their own souls. Phil. i. 4, 5. See on Prov. iii. 10.

See on Prov. xi. 17.

xi. 27. He that diligently seeketh good, procurerth favour:

Abraham's servant. Gen. xxiv.

Joseph's popularity among the Egyptians. Gen. xlvii. 25. Prov. xi. 26.

Prov. ii. 1—9.

"We receive grace as we desire it."—*Bp. Wilson.*

Joshua diligently sought the good of the Israelites. (*Josh. iii. 1 ; vi. 12 ; vii. 16 ; viii. 10.*) Before entering on the conquest of Canaan, he renewed the dedication of himself and them by the sacraments of Circumcision and the Passover (*Josh. v.*), and with his latest breath exhorted them to obedience. (*Josh. xxiii.*) He obtained great honour both from God and man (*Josh. iii. 7 ; iv. 14*); and his labours were eminently successful. *Josh. xxiv. 21. 31.*

Mordecai, whose brethren did not envy him his greatness, but praised and loved him for the kindly exercise of his vast powers on their behalf. *Esth. x. 3.*

Job. *Job xxix. 11—13.*

The good wife and mother, as described *Prov. xxxi. 10—31*; the praise and blessing she received from her husband and children, as the reward of the discharge of her duty to them. *Prov. xxxi. 28.*

Dorcas (*Acts ix. 36—41*), who had endeared herself to the poor by her works of faith and labours of love, spending her time, not in making rich apparel for herself, but garments for the widow. *Prov. xxii. 1.*

but he that seeketh mischief, it shall come unto him.

The devil, in tempting Eve, and the awful sentence brought on himself. *Gen. iii. 14, 15. Ps. ix. 16.*

Balak, seeking to curse Israel, was himself cursed. *Numb. xxii. 6 ; xxiv. 17.*

Abner was the chief cause of the civil war which, for nearly seven years after the death of Saul, afflicted Judah and Israel. (*2 Sam. ii. 8, 9.*) He set up his nephew to be king in opposition to David, though he knew David had a right to the throne by God's express appointment. (*2 Sam. iii. 9.*) He was assassinated by Joab (*2 Sam. iii. 27*), God overruling that very wicked act, prompted by revenge and jealousy, to punish Abner for his manifold wickedness.

Matt. vii. 7, 8.

Heb. xi. 6.

Ps. cxix. 4, 5, 6.

Dan. xii. 3.

They that turn many to righteousness shall shine as the stars for ever and ever.

Good finds good.

Do they not err that devise evil?

Prov. xiv. 22.

Ps. vii. 15, 16.

See on *Prov. v. 22 ; xxvi. 27.*

Ch. xi. 31. *Behold, the righteous shall be recompensed in the earth : much more the wicked and the sinner.* (Explained p. 41.)

Jacob; the chastisement of God's providence towards him for deceiving his father. (See on *Prov. xii. 22.*) He deceived Isaac with a kid (*Gen. xxvii. 6—29*); his sons deceived him by a kid. *Gen. xxxvii. 31—33.*

Moses, for speaking unadvisedly with his lips (*Ps. civ. 33*), was denied his dearest earthly wish (*Numb. xx. 12*), praying, but without success, for the reversal of the sentence (*Deut. iii. 23—26*); and even when summoned to die, reminded of it. (*Deut. xxxii. 48—52.*) This would be also an awful warning to the Israelites, of the certainty of the execution of God's threatenings against them.

David, by his grievous fall, had despised God's authority (*2 Sam. xii. 9*); his son Absalom despised his

Be sure your sin will find you out.

Numb. xxxii. 23.

If the righteous scarcely be saved, where shall the ungodly and the sinner appear? *1 Pet. iv. 18.*

"God would have us read our sins in our

(2 Sam. xv. 10.) David's crime arose from the indulgence of the sinful lusts of the flesh (2 Sam. xi.); he was punished by similar crimes in his own children. (2 Sam. xiii.; xvi. 22.) He murdered Uriah with the sword of the Ammonites (2 Sam. xii. 9); the sword never departed from his house. 2 Sam. xii. 10; xiii. 28; xviii. 14. 1 Kings ii. 23—25.

The holy prophet of Judah. (1 Kings xiii. 26.) It seems to have been one intention of his punishment, to warn Jeroboam of the certain destruction awaiting him (1 Kings xiii. 33, 34), if he persisted in his great wickedness, who had introduced both schism and idolatry into Israel. He had changed the object (1 Kings xii. 28), the place (1 Kings xii. 29), the times, of worship (1 Kings xii. 32), and the ministers for conducting it. 1 Kings xiii. 33.

Zacharias, for nine months, was struck dumb, for a momentary distrust of God's word. (Luke i. 20.) His office as a priest (Mal. ii. 7. Deut. xxxiii. 10), and distinguished holiness as a man (Luke i. 6), render this the more solemn as a warning.

Ch. xii. 5. The thoughts of the righteous are right:

David, when advised to take away the life of his bitterest enemy, whose counsels against him were deceit (1 Sam. xxiii. 9), did not merely consult what would seem to be for his worldly interest, but whether the thing was right in the sight of God. (1 Sam. xxvi. 8—11.) Psalm cxxxix. 23, 24, shows his deep anxiety to have his thoughts right, his motives pure.

The Psalmist. Ps. cxix. 113. 5.

Daniel, whose purpose was to live soberly, righteously, and godly, exercising temperance in the regulation of his appetites, justice to his fellow-creatures, and piety to God. Dan. i. 8; vi. 4.

Nathanael. John i. 47. Prot. xi. 23.

Paul. Acts xxiv. 16. 2 Cor. iv. 2.

Judgments, that we might both repent of our sins, and give glory to his justice."—*Bp. Hall.*
Ps. lxxxix. 31, 32.
1 Cor. xi. 32.
Collect for Septuagesima Sunday.

Litanies:

"From thy wrath, and from everlasting damnation, Good Lord, deliver us."

"Remember not, Lord, our offences, &c., neither take thou vengeance," &c.

2 Thess. i. 8, 9.
Ps. cxliii. 1, 2.

Phil. iv. 8, 9.

"Upon the regulation of our thoughts depends the regulation of our lives."

"To think well is the way to act rightly."—*Paley.*
Ps. cxix. 15.

"Remember always the presence of God. Rejoice always in the will of God. Direct all to the glory of God."—*Abp. Leighton.*

Collect for the Fifth Sunday after Easter.

but the counsels of the wicked are deceit.

The devil accomplished the ruin of Eve by dazzling her mind with the prospect of increased knowledge, wisdom, and dignity. Gen. iii. 5, 6.

Korah, Dathan, and Abiram, concealed their real object, which was to usurp to themselves the power and authority of Moses and Aaron, by an affected desire to promote the liberties of their fellow-countrymen, whose vanity they took the opportunity of flattering, in order to make them the tools of their plot. Numb. xvi. 3.

Jeroboam's counsel was deceit. (1 Kings xii. 28.) What he said to the Israelites (1 Kings xii. 28) was not what he said in his heart. (1 Kings xii. 26.) It

Ps. xii. 2; cxx. 2, 3.
Prov. xx. 14.

The righteous desire to know and do the will of God. They have no evil intention concealed under fair professions. They speak the truth in their heart (Ps. xv. 2); but it is the study of the wicked how, by deceit, trick, fair pretence, and cunning artifice, they

was not their convenience, but the gratification of his own ambition, which he sought.

The prophet of Bethel (*1 Kings* xiii. 18), with his mouth destroying his neighbour. *Prov.* xi. 9.

Sanballat and Geshem; their counsel to do some mischief to Nehemiah, under the pretence of a friendly meeting for the public good. *Neh.* vi. 2.

In the counsel Haman gave Ahasuerus, the pretext was patriotism—the real motive, malice against Mordecai. *Esth.* iii. 8, 5, 6.

Ishmael, son of Nethaniah, of the royal family of Judah, who, employed by Baalis, king of the Ammonites (*Jer.* xl. 14), treacherously murdered Gedaliah, whom Nebuchadnezzar had appointed governor of Palestine, after the destruction of Jerusalem. *Jer.* xli. 1—7.

Daniel's accusers, under colour of doing honour to the king, really intended the ruin of his favourite. *Dan.* vi. 7, 8.

Herod concealed his wickedness from the wise men under the mask of piety. *Matt.* ii. 8, 16.

The Pharisees respecting the tribute-money. *Matt.* xxii. 15, 16.

Judas. *John* xii. 4—6.

The masters of the damsel possessed with a devil, contrived such an accusation against Paul and Silas, as would hide their real motive; their pretext was regard for the public peace. *Acts* xvi. 19—21.

Demetrius and his fellow-workmen affected a regard for religion (*Acts* xix. 24—28); but the leading motive both in their case and that of the masters of the damsel, was covetousness. “It is an easy thing to pick a quarrel where we intend a mischief.”—*Bp. Hall.*

The Jews laying wait for Paul. *Acts* xxiii. 15.

Ch. xii. 8. A man shall be commended according to his wisdom:

Thus under every disadvantage arising from their station in society at the time, Joseph, David, and Daniel were commended. Joseph when cast as a criminal in prison (*Gen.* xli. 39), David when a shepherd's boy (*1 Sam.* xvi. 18), and Daniel when a captive. *Dan.* i. 19, 20; ii. 47, 48.

Mary was more commended by our Lord than Martha, because she showed more wisdom in the expression of her love to Him. *Luke* x. 39—42.

The disciples of Christ at the day of judgment (*Matt.* xxv. 1—13), especially those who have been instrumental in converting sinners. *Dan.* xii. 3.

but he that is of a perverse heart shall be despised.

Hophni and Phinehas, though filling a very sacred office, and sons of the judge and high priest of Israel. *1 Sam.* i. 3; ii. 17, 30.

may overreach others. It is to a man's shame thus to act, and let him remember that God is a discerner of the thoughts and intents of the heart, and judges them. We mistake if we imagine that thoughts are free; or that by deceit we shall promote our true interests.

“Upright simplicity is the deepest wisdom, and perverse craft the merest shallowness.”—
Barrow.
Prov. xx. 17.

Send down thy Spirit, Lord! to write thy law upon my heart, nor let my tongue indulge deceit nor act the liar's part.

Prov. ii. 6.
James i. 5.
Prov. iii. 21, 22; xvii. 2.
We should frequently think on the day of judgment, which will set the seal on all characters.
1 Cor. iv. 5.
2 Cor. x. 18.

Prov. i. 21—26; iii. 35.
Dan. xii. 2.

Nabal, though very rich, was despised even by his own servants. *1 Sam. xxv. 2. 17. Prov. xxviii. 6.*

Judah, for her perverse departure from God, was despised even by those who had courted her alliance. *Jer. iv. 22. 30. Lam. i. 8.*

The prodigal son, when he had spent all his money, no man gave unto him, being despised even by his former companions. *Luke xv. 15, 16.*

Ch. xii. 10. A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

Jacob. *Gen. xxxiii. 13, 14.*

David's rescue of the lamb, endangering even his own life for it. *1 Sam. xvii. 34, 35.*

Judah, reluctant to murder his brother, but willing to sell him as a slave, though knowing the anguish it would cause his aged father. *Gen. xxxvii. 27.*

Nahash the Ammonite, his cruel offer to the men of Jabesh-Gilead. *1 Sam. xi. 1, 2.*

Pilate, at the very moment he declared our Lord to be innocent, yet suggested that He should be scourged. *Luke xxiii. 16.*

See also *Ps. xix. 13; li. 10*, suggesting a suitable prayer to preserve us from a perverse heart.

Deut. xxii. 7; xxv. 4.

Ps. xxxvi. 6; cxlv. 9.

Jon. iv. 11.

Matt. x. 29.

The above references show God's tender care for animals, and therefore our duty.

Luke vi. 36.

Prov. iii. 3.

xii. 11. He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding. See p. 18.

Jacob's industry. In charge of his uncle's flocks he was careful, honest, laborious, and God prospered him. *Gen. xxxi. 40; xxxii. 10.*

The followers of Abimelech, as illustrated by Jotham's parable, and proved by facts. *Judges ix. Prov. xxiv. 21.*

The followers of Absalom, a demagogue who preached political freedom in the chains of moral bondage. *2 Sam. xv. 6; xviii. 7.*

The followers of Theudas and Judas perished (*Acts v. 36, 37*); a warning to all who suffer themselves to be drawn away by seditious leaders, to resist lawful authority, "the powers that be," (*Rom. xiii. 1,*) and meddle with affairs of state, instead of studying to be quiet and mind their own business.

Prov. xiii. 11. 23; xiv. 4. 23; xxvii. 23-27; xxviii. 19. 1 Thess. iv. 11, 12. 2 Thess. iii. 10-12.

Constant occupation prevents temptation.

Industry in our calling is the way to competency. By neglecting our business we are led to associate with companions by whose evil communication we are soon corrupted and ruined.

xii. 13. The wicked is snared by the transgression of his lips:

Korah, &c., speaking evil of dignities, their own tongue fell upon themselves. *Numb. xvi. 1-3. 31-34. Ps. lxiv. 8.*

The Amalekite who brought Saul's crown to David, and Rechab and Baanah. *2 Sam. i. 2-16; iv. 5, 12.*

Adonijah, who was plotting by his request the usurpation of the throne which God had so distinctly given to Solomon. *1 Kings ii. 23.*

Daniel's accusers. *Dan. vi. 24.*

The Jews at the trial of our Lord (*Matt. xxvii. 25*), as illustrated by their present state. See on *Prov. xviii. 7, 21.*

but the just shall come out of trouble.

Joshua and Caleb. *Numb. xiv. 10, 24, 30.* Ps. xxxiv. 19.
Esther's effectual suit for her own life and that of her people. *Esth. vii. 3; viii. 3—17; ix. 25.* Rom. viii. 35—39. ·
2 Pet. ii. 9.

Peter at Jerusalem, when they that were of the circumcision contended with him. *Acts xi. 2—18.*

Ch. xii. 15. *The way of a fool is right in his own eyes:*

Lot's sons-in-law. *Gen. xix. 14.* Prov. xiv. 16.
The Israelites' self-will in rejecting the counsel of Samuel. (1 *Sam. viii. 10—20.*) Trace their folly in the disasters which overtook them under the king whom they had chosen. 1 *Sam. xiii. 22; xiv. 52; xxxi. 1—7.* Gal. vi. 3.
1 Tim. vi. 4.
Proud, knowing nothing.
He who knows nothing, doubts nothing.

The Pharisees, who excommunicated the man who had been born blind. *John ix. 34.* See on Prov. xxi. 2.

but he that hearkeneth unto counsel is wise.

Pharaoh. *Gen. xli. 37—45.* Ps. cxix. 24.
Jacob, by hearkening to the counsel of Judah, was restored to his lost child. *Gen. xlivi. 11; xlvi. 25—28.* "The first step to knowledge is to know that we are ignorant."—*Cecil.*
Love those who advise, rather than those who praise you.

Moses, though eighty years of age, learned in all the wisdom of the Egyptians, and "whom the Lord knew face to face" (*Deut. xxxiv. 10*), hearkened to Jethro's counsel. *Exod. xviii. 19—24.*

Nathanael's readiness to take the advice of his friend, and his wisdom in so doing. *John i. 46—51.*

Apollos, though distinguished for his eloquence and knowledge of the Scriptures, hearkened to the instruction of Priscilla as well as of Aquila. *Acts xviii. 24—26.*

The consequences of David not hearkening to the counsel of Joab. 2 *Sam. xxiv. 3, 4. 15.*

Wisdom is gotten by hearkening to good counsel, for none are born so naturally. *Job xi. 12.*

See on Prov. i. 5; ix. 9; xix. 20.

xii. 16. *A fool's wrath is presently known:*

Jehoram's (king of Israel) against Elisha. 2 *Kings vi. 31.* Prov. xxv. 28; xxx. 32, and Matt. v. 22, suggesting a solemn motive to restrain anger.

Jezebel's against Elijah. 1 *Kings xix. 1, 2.*

Nebuchadnezzar's rage against Shadrach, &c., which appeared in his countenance. *Dan. iii. 19.*

Those in the synagogue at Nazareth against our Lord. *Luke iv. 28.*

but a prudent man covereth shame.

Contrast Gideon's command of temper (*Judges viii. 2, 3,*) with the conduct of the men of Ephraim. *Judges viii. 1.* James i. 19.
Prov. xvii. 9; xxix. 11.

The Jews' silence when taunted by Rabshakeh. *Isa. xxxvi. 21. Prov. xxvi. 4.*

David (1 *Sam. xvii. 29, 30.*) contrasted with his quarrelsome elder brother Eliab (1 *Sam. xvii. 28*), striving with David without cause, when he had done

him no harm. (*Prov. iii. 30.*) David answered him prudently, not according to his folly, or a violent contention might have ensued.

Saul (*1 Sam. x. 27*) contrasted with himself. *1 Sam. xx. 30—33.*

See on *Prov. x. 12.*

Ch. xii. 18. There is that speaketh like the piercings of a sword :

Saul, against his son Jonathan (*1 Sam. xx. 30*) and against David, whose tongue, even when he flattered David (*1 Sam. xviii. 21*), was as a sharp sword (*Ps. lvii. 4*), and his lips as a burning fire. *Prov. xvi. 27.*

Doeg's slander and its results. *1 Sam. xxii. 9—19.*

The Jews against our Lord. *John viii. 48.*

Jeremiah was the object of cruel mocking. *Lam. iii. 14. Heb. xi. 36.*

James iii. 6—3.
Prov. xviii. 8; xxv. 18.
As such deep wounds may be inflicted by an ungoverned tongue, how watchful should we be against evil speaking. Matt. v. 44. *Ps. cxli. 3.*

but the tongue of the wise is health.

The wise and healing advice which St. Paul gave respecting the excommunicated person. *2 Cor. ii. 6—11.*

Jethro's wise advice to his son-in-law, to restrain his zeal, and thus prevent him from destroying his health by over-exertion. *Exod. xviii. 17—26.*

Abigail, by her soft answer, preserved the life of her husband, and also David from the guilt of murder. *1 Sam. xxv. 24—33.*

Stephen's prayer for his murderers (*Acts vii. 60*), contrasted with their feelings towards him. (*Acts vii. 54. 57—59.*) Saul of Tarsus, who was one of them (*Acts xxii. 20*), became afterwards an eminent saint, and thus was Stephen's prayer remarkably answered. *James v. 16.*

Prov. x. 20, 21.
Eph. iv. 29—32.
"Let not your tongue be a thorny bush, pricking and hurting those that are about you, nor altogether a barren tree yielding nothing, but a fruitful tree, a tree of life (*Prov. xi. 30*), to your neighbour."—*Abp. Leighton.*

See on *Prov. xvi. 24.*

xii. 19. The lip of truth shall be established for ever :

Caleb and Joshua's report of the promised land, and that the Israelites might easily conquer it (*Numb. xiii. 30*), was proved to be true, and that of the ten other spies false (*Numb. xiii. 32*), as appears from the Book of Joshua.

Matt. xxiv. 35.
2 Pet. i. 19—21.

Reference may also be made to some of the wonderful prophecies of the Bible, uttered between two and three thousand years ago, but now fulfilling, as in the present state of Nineveh. *Nah. i. 8. 10; Zeph. ii. 13—15.*

Truth is always consistent with itself; and the more and longer it is tried, the more will this appear. He who strictly adheres to truth, will gradually establish his character, and will not have cause to fear any investigation; but a liar is soon detected, being apt to contradict himself, and thus render himself suspected and distrusted in every thing.

Babylon. (*Isa. xiii. 19; xiv. 22, 23.*) Its broad walls are utterly broken (*Jer. l. 26; li. 58*), nothing is left of it but heaps of earth trodden under foot of men. —*Volney.*

Tyre. (*Ezek. xxvi. 4, 5; xxvii. Isa. xxiii. 3. 8.*) The whole population of the village consists of fifty or sixty poor families, who live obscurely on the produce of their little ground and a trifling fishery.—*Volney.*

Egypt. (*Ezek. xxix. 15.*) After a long course of grandeur, and in contradiction to its natural advantages, Ezekiel pronounced that Egypt should be the basest of kingdoms, and that it should be no more governed by native princes; and such has been the fact. Deprived twenty-three centuries ago of her natural proprietors, she has been successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and at length to the race of Tartars distinguished by the name of Ottoman Turks.

The preservation of the Jews (*Deut. iv. 31. Lev. xxvi. 44. Amos ix. 9*) as a separate people.

The coming of our Lord, and the events of his history; the place of his birth (*Micah v. 2*); the exact time (*Dan. ix. 25, 26*); the manner. *Isa. vii. 14, &c.*

Particularly notice the improbability of the fulfilment of many of the prophecies at the time they were delivered.

For instance, how unlikely that the Jews, who so ardently expected their Messiah, should reject Him when He came, as foretold by Isaiah (*Isa. liii.*); that, being rejected and put to death at their instigation, He should, as foretold by David (*Ps. xxii. 16*), die by crucifixion, a punishment not in use among them; that all his bones should be out of joint, and not one broken (*Ps. xxii. 14; xxxiv. 20. John xix. 36*); that dying the vilest of deaths, He should yet be buried honourably. (*Isa. liii. 9.*) Again; if it had been said that the clothes of our Lord would be given to the executioner, this was customary in almost every country; but the circumstance of their casting lots, as foretold by David (*Ps. xxii. 18*), seemed entirely to depend on the caprice of the soldiers at the moment. *Prov. xv. 11. John xx. 31.*

As all our hopes for eternity are built on the Bible, truth thus established by the fulfilment of its prophecies, proves it to be the word of God, and that we may venture an eternity upon it. *1 Pet. i. 24, 25.*

but a lying tongue is but for a moment.

Contrasted with the fulfilment of these prophecies, may be noticed the confusion which God has put upon the lying oracles of the heathen, as those of Babylon, &c. *Isa. xliv. 25; xlvii. 12-14.*

The prophecies of the various false prophets.

Zedekiah's prophecy of the success of Ahab, was followed almost immediately after by Ahab's destruction. *1 Kings xxiii. 11. 37.*

Hananiah's prophecy of the Jews' deliverance from Nebuchadnezzar's yoke (*Jer. xxviii. 2. 11*), made the people trust in a lie, and brought destruction on himself. Verses 15-17.

"Accustom your children to a strict attention to truth, even in the most minute particulars. If a thing happen at one window, and they when relating it say that it happened at another, do not let it pass, but instantly check them; you do not know where deviation from truth will end." — *Dr. Johnson.*

"The importance of strict and scrupulous veracity cannot be too often inculcated. Johnson was known to be so rigidly attentive to it, that even in his common conversation, the slightest circumstance was mentioned with exact precision. The knowledge of his having such a principle and habit, made his friends have a perfect reliance on the truth of every thing he told, however it might have been doubted if told by many others." — *Boswell's Life of Johnson.*

The devil's assurance to Eve, that she should not die. *Gen. iii. 4, 5.*

The Amalekites lie to obtain David's favour. (*2 Sam. i. 10. 15.*) Saul killed himself, and that not with a spear, but with his sword. *1 Sam. xxxi. 4.*

Gehazi. *2 Kings v. 22. 25. 27. Prov. x. 9.*

Ananias and Sapphira, who lied not only to men, but especially to God, attempting to deceive God the Holy Ghost. *Acts v. 5. 10. Prov. xxi. 6.*

Prov. xix. 5. 9.
Job xx. 4—8; xxvi. 8.
Rev. xxi. 8.

See on Prov. xiii. 5; xxi. 28.

Ch. xii. 21. There shall no evil happen to the just: but the wicked shall be filled with mischief.

Abraham. His was a life of trial, but God blessed him in all things. *Gen. xxiv. 1. Isa. xlvi. 4.*

The same event has often a totally different aspect to the just and the wicked.

Isaac was oppressed with blindness and other infirmities of age, being probably bed-ridden nearly forty years (*Gen. xxvii. 34. xxv. 28, 29.*); but thus was he taught to look for a better, even a heavenly country. *Heb. xi. 13—16.*

So Elisha, at a very advanced age, seems to have died under a lingering disease (*2 Kings xiii. 14.*); but under very different circumstances to Jehoram, the wicked son of pious Jehoshaphat. *2 Chron. xxi. 18, 19.*

Josiah died in battle (*2 Chron. xxxv. 23, 24.*), slain like Ahab (*1 Kings xxii. 34. 37.*), by an arrow; but Josiah died in peace, taken from the evil to come. (*2 Kings xxii. 20. Ps. cxvi. 15. Isa. lvii. 1, 2.*) Ahab's death was a judgment, a declaration that the measure of his iniquity was at length filled up. *1 Kings xxii. 28.*

Jeremiah suffered much through life, and probably died a violent death, but under very different circumstances from those of Jaazaniah. (*Ezek. xi. 1—8. 10.*) The Lord was his portion. *Lam. iii. 24—26.*

David's afflictions (*2 Sam. xv. 25, 26. Ps. cxix. 71*) contributed to his good. God often corrects us in this world to save us in the next.

Paul's thorn in the flesh, "God answered his prayer by a merciful denial, and most blessed him in crossing his desire."—*Ep. Hall.* (*2 Cor. xii. 7—10.*) "In sorrow, joyful; in poverty, rich; in chains, free; when overwhelmed with ignominy, he gloried in death itself; he lived, he conquered, he triumphed." His feeling (*2 Tim. iv. 18*) in the immediate prospect of martyrdom (*2 Tim. iv. 6*), emphatically shows there shall no evil happen to the just, and presents a striking contrast to the death of Judas. *Matt. xxvii. 3—5.*

Rom. viii. 28.
2 Cor. iv. 17, 18.
"The guilt of one sin is a greater misery than a thousand crosses." — *Dyer.*

"What can be heavy to that man who is eased of the intolerable burden of sin? How animated was that saying of Luther, 'Smite, Lord, smite, for thou hast absolved me from my sins.'" *Ps. xxii. 1, 2.*—*Abp. Leighton.*
Rev. vii. 9—17.

Whatever wrongs we suffer, if we be kept from doing wrong, we shall enjoy the peace of God in our hearts, and all will come to a good issue.

If God has chosen your way, it is the best that could be chosen. It may be rough, but it is right. It may be tedious, but it is safe.

The tree that God plants, no wind hurts.

Te Deum: "The noble army of Martyrs praise thee, O Lord."

See on Prov. xiv. 14.

xii. 22. Lying lips are abomination to the Lord:

The buyer disparaging a commodity in order to cheapen it, and laughing at the simplicity of him who

Prov. vi. 16, 17.
Rev. xxii. 15.

sold it at so low a price. (*Prov. xx. 14.*) On the sin of not dealing truly, see p. 49, on *Prov. xx. 10.*

Trace the course of God's providence towards Jacob, after deceiving his father. *Gen. xxvii.*

- (1.) The wrath of Esau. *Gen. xxvii. 41*; *xxxii. 6, 7.*
- (2.) The deceit of Laban. *Gen. xxxi. 7.*
- (3.) And especially the deceit of his own children, more than thirty years after his sin. *Gen. xxxvii. 31—35.*

If for this one lie, to which Jacob was enticed by his mother, God visited him through a course of so many years, how hateful in God's sight must be the habitual liar!

The lie of the old prophet of Bethel to the prophet of Judah, shows the great guilt and fatal effects of lying, far beyond what we may at the time suppose. By lying he became a murderer. (*1 Kings xiii. 18—24.*) And though God may not in every case detect and punish lying in this world, He certainly will in the next. *Rev. xxi. 8.*

but they that deal truly are his delight.

Moses, who faithfully declared most unwelcome truths. *Numb. xii. 7, 8.*

Samuel, his strict regard to truth, even when a child (*1 Sam. iii. 18.*); his integrity as a judge. (*1 Sam. xii.*) He was highly honoured of God as an intercessor. *Jer. xv. 1. Ps. xcix. 6.*

Daniel. *Dan. vi. 4; ix. 23.*

Nathanael. *John i. 47. 51. Matt. v. 8.*

"Slander and flattery are both of them lies, differing only in manner and circumstance." — *Bp. Hopkins.*

Use not to make any manner of lie, for the custom thereof is not good. *Eccl. vii. 13.*

The practice of lying, even in jest, tends to weaken our reverence for truth, and by degrees leads to lying in earnest. *1 Thess. v. 22.*

Catechism:
"Keep my tongue from lying," &c.
Ps. cxix. 29.

Ps. xv. 1, 2.
Prov. iii. 3, 4; xi. 20.
We must not only speak the truth, but do the truth; not only profess, but practise it; dealing truly with God and man. *1 Johu i. 6.*

Ch. xii. 23. *A prudent man concealeth knowledge:*

The prudence of Samuel in not communicating what he had to say to Saul in the hearing of his servant. *1 Sam. ix. 27.*

Saul did not mention to his uncle the high honour which was awaiting him; this showed both his modesty in avoiding ostentation, and his prudence not to excite envy. *1 Sam. x. 16.*

Nehemiah knew the wickedness of the motives by which Sanballat and Geshem were influenced in inviting him to a conference, but prudently did not give that as a reason for not attending it. *Neh. vi. 2, 3.*

Paul's freedom from ostentation. As it would not have answered any good purpose, he for fourteen years concealed the fact of his having been caught up into the third heaven. (*2 Cor. xii. 2.*) Nor did he make any display of his knowledge of the deep mysteries of religion, but prudently adapted his instructions to the state of those he taught (*1 Cor. iii. 2. Heb. v. 11, 12,* thus imitating his divine Master. (*Mark iv. 33. John xvi. 12.*) It is wisdom sometimes to conceal our knowledge, that we may not prejudice truth.—*Bp. Hall.*

Eccles. iii. 1, 7.
A wise man will hold his tongue till he see opportunity, but a babbler and a fool will regard no time.

Eccles. xx. 7.
Prov. xiv. 33. Wisdom resteth in the heart of him that hath understanding, *i. e.* is locked up in his breast till the proper time comes of drawing it forth.

A quiet tongue shows a wise head. Great talkers show that they desire only to be thought eminent, whereas the deepest waters are least heard.

See on *Prov. x. 19; xi. 13; xxix. 11.*

but the heart of fools proclaimeth foolishness.

The fool alluded to by Solomon (*Eccles.* x. 3), who, though he would endeavour to seem wise, yet talking on subjects he does not understand, publishes his ignorance as if he were ambitious that every one should know he is a fool.

Those vain talkers referred to by Paul (1 *Tim.* i. 6, 7), desiring to be teachers of the law, understanding neither what they say nor whereof they affirm, only exposing their folly by their noisy empty discourse.

A man may be known by his look: a man's attire, and excessive laughter, and gait, show what he is.

Eccl. xix. 29, 30.
Ps. xix. 14; li. 10;
cxli. 3.
See on *Prov.* xiii. 16; xv. 2, 14; and p. 46 on *Prov.* xviii. 2.

Ch. xii. 24. The hand of the diligent shall bear rule:

Abraham's servant. *Gen.* xxiv. 2. 10.

Prov. x. 4; xlii. 4;
xvii. 2.
Rev. iii. 21; xxi. 7.

Joseph, not only when a slave in the house of Potiphar, but when considered as a criminal in prison. *Gen.* xxxix. 4. 22.

Jeroboam, made by Solomon ruler of the house of Joseph. *1 Kings* xi. 28.

See on *Prov.* xxii. 29.

but the slothful shall be under tribute.

The Israelites, as recorded in the book of Judges, from their neglect of God, sensual indulgences, and love of present ease, in not driving out their enemies when they had them in their power, were under tribute to Cushan (*Judg.* iii. 8), to Eglon (*Judg.* iii. 12), to the Philistines (*Judg.* iii. 31), to Jabin (*Judg.* iv. 2), to the Midianites, &c. *Judg.* vi. 1.

My son, lead not a beggar's life.
Eccl. xl. 28.
Prov. xix. 15; xx. 4 (see also p. 40 on x. 4); xxi. 25.
Matt. xxv. 26—30.
Heb. vi. 12.

The slothful alluded to by Solomon (*Prov.* xxiv. 30—34), unexpectedly yet irresistibly brought at length to extreme want and beggary.

xii. 25. Heaviness in the heart of man maketh it stoop:

Jacob. *Gen.* xxxvii. 33—35; xlii. 38.

Prov. xv. 13; xvii. 22.
We should watch against giving way to grief, lest it unfit us for duty.

Eleazar and Ithamar burnt the sin-offering which ought to have been eaten. (*Lev.* x. 16, 17.) The reason was, heaviness of heart occasioned by deep family affliction, the destruction of their brothers, Nadab and Abihu (*Lev.* x. 1, 2), which, as Aaron their father urged, rendered them too much depressed to eat the sacred feast as it ought to be eaten, with calmness and cheerfulness. *Lev.* x. 19.

Ezra's deep affliction, almost amounting to despair, at the ungodly marriages of his countrymen. *Ezra* ix. 4—6.

Nehemiah, though in the midst of worldly abundance, yet his grief for the ruinous state of Jerusalem. *Neh.* i. 4.

The Psalmist, under a sense of sin. *Ps.* xl. 12.

The Communion: General Confession.

Jeremiah. *Jer.* viii. 18.

The widow of Nain, weeping as she followed her only son to the grave. *Luke* vii. 12.

but a good word maketh it glad.

Hezekiah cast his burden on the Lord, and observe God's kind message to him by Isaiah. *Isa. xxxviii.*

Ezra, the encouragement he received from Shechaniah to proceed with the reformation of his countrymen. *Ezra x. 1-5.*

Nehemiah. *Neh. ii. 1-6.*

The woman that was a sinner. *Luke vii. 38. 50.*
Matt. v. 4.

Mary Magdalene. *John xx. 11-18.*

The disciples going to Emmaus. *Luke xxiv. 17. 32.*

Those bereaved of relatives, the words of comfort addressed to them by Paul. *1 Thess. iv. 13-18.*

Prov. xv. 23; xvi. 24; xxv. 11; xxvii. 9.

Isa. 1. 4.

Matt. xi. 28.

The Communion :
" Hear what comfortable words our Saviour," &c.

Ch. xii. 26. The righteous is more excellent than his neighbour :

Jehoshaphat was made to appear more excellent than his neighbour Jehoram, king of Israel, when they were in the same outward circumstances. *2 Kings iii. 14.*

Daniel (*Dan. vi. 3*), whose excellence, though a Jew and a captive, was so felt even by a heathen king, that he preferred him above all the princes and presidents of his own people.

Herod Antipas' reverence for, and fear of, John even while meditating his destruction, is a striking illustration of the dignity of a truly religious character. *Mark vi. 20.*

Paul, by his piety, was a support to the whole ship's company, and rendered them far more service than the master of the ship. *Acts xxvii.*

The change wrought in the Corinthians (*1 Cor. vi. 11*); in the Ephesians (*Eph. ii. 1-7*); in the strangers scattered throughout Pontus, &c. (*1 Pet. i. 22*); was not a mere change of opinion, but of moral character, which evidently made them more excellent than their heathen neighbours*.

Lazarus, the beggar, was more excellent than his rich neighbour, at whose gate he was laid (*Luke xvi. 20-23*), being rich in the graces and comforts of the Spirit, which are the true riches. *Jam. ii. 5.*

Prov. xiv. 19.

The duty of showing our religion by our conduct is implied in the following references.

Matt. v. 46-48.

Luke vi. 32-36.

Phil. ii. 15.

1 Pet. ii. 18-21; iii. 3, 4.

It is not possessing a larger share of wealth, or learning, or natural wisdom, a greater capacity, or brighter parts, which constitute superior excellence, but righteousness. This inspires the soul with generous principles.

It is the effect of communion with God which makes the righteous more excellent than his neighbour. He is the living temple of the Holy Ghost. *1 Cor. vi. 19.*

but the way of the wicked seduceth them.

Balaam, while acknowledging the excellency of the righteous, was seduced by yielding to his covetous desires, not to tread in his steps (*Numb. xxiii. 10.*

James i. 13, 14.

* The testimony of Pliny, who was a heathen, to the character of the first Christians is very remarkable. Writing to the Emperor Trajan, he says, "They were accustomed on a stated day to assemble before it was light, and addressed themselves in a form of prayer to Christ as God, binding themselves, as with a solemn oath, not for the purpose of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word, break any promise, or deny a trust when they should be called upon to deliver it up."

2 Pet. ii. 15), and found not the honour he sought. Prov. xi. 19.

Sordid Laban's testimony to Jacob (*Gen. xxx. 27*); his niggardly treatment of his nephew led to the loss of his services.

Pharaoh's testimony to Moses (*Exod. ix. 27*; x. 16); and Saul's to David (*1 Sam. xxiv. 17*). Yet, though so deep were their convictions of sin, Pharaoh and Saul returned again to their iniquity, to attempt the destruction of those whose righteousness they so fully acknowledged. *Exod. xiv. 5*. *1 Sam. xxvi. 2*.

Gehazi, the servant of Elisha, the miserable issue of his dishonesty, so different from his expectations. *2 Kings v. 27*.

Joash's remarkable testimony to the excellency of Elisha (*2 Kings xiii. 14*); yet after such deep feeling continuing the idolatry introduced by Jeroboam, the son of Nebat, who made Israel to sin (*1 Kings xii. 25—33*); so seductive is bad example, especially when, as in this case, confirmed by long usage.

Pilate's testimony to our Lord's innocence, and frequent attempts to release him, but seduced by the desire of popularity and the fear of tumult. *Mark xv. 15*. *Matt. xxvii. 24*.

Ch. xii. 28. In the way of righteousness is life: and in the pathway thereof there is no death. See p. 15.

Enoch. *Heb. xi. 5*.

Samuel contrasted with Hophni and Phineas, whose wickedness brought them to an untimely end. *1 Sam. ii. 34*; iv. 11.

David contrasted with Saul. (*1 Chron. x. 13, 14*; xxix. 28.) "The fear of the Lord prolongeth days, but the years of the wicked shall be shortened;" which may be further illustrated by the loss of health brought on by vicious indulgence alluded to (*Prov. v. 11*), which they avoid who fear God. *Prov. iv. 20—22*.

Paul, whose desire after righteousness (*Acts xxiv. 16*. *1 Cor. ix. 27*. *Heb. iv. 11*), is no less remarkable than his utter renunciation of any dependence on it for salvation (*Phil. iii. 8*), was evidently delivered from the curse of the first death, and the power of the second or eternal death. *2 Tim. iv. 7, 8*.

All who truly believe in Christ (*John xi. 25, 26*; x. 27, 28), the Lord our righteousness. *Jer. xxiii. 6*. *2 Cor. v. 21*.

xiii. 5. *A righteous man hateth lying:*

Joseph, a courtier, but with true nobleness of mind, avowing the disreputable employment of his connexions. *Gen. xlvi. 31—34*.

Samuel. *1 Sam. iii. 18*.

Eccles. xi. 9, 10;
xii. 1.
Heb. iii. 12, 13.

"Men are atheistical because they are first vicious, and question the truth of Christianity because they hate the practice of it."—*South*. Hence it is their way seduceth them.

Having pleasure in unrighteousness, they believe a lie. *2 Thess. ii. 11, 12*.

By sin they promise to themselves liberty, and find bondage. *John viii. 34*.

Collects for 3rd Sunday after Easter and 18th Sunday after Trinity.

Prov. ix. 11; x. 16;
xi. 19; xix. 23.
1 Tim. iv. 8.
John iii. 36.
1 Cor. xv. 54—58.
Rom. viii. 28; vi. 22, 23.
Collect in Burial Service: "O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth shall live though he die, and whosoever liveth and believeth in Him shall not die eternally," &c.

Col. iii. 9.
Prov. xii. 17; xiv. 5; xxx. 8.
Ps. xv. 1—4.

Micaiah. 1 *Kings* xxiii. 13, 14. *Prov.* xiv. 5.

Elihu's care not to give flattering titles to man. *Job* xxxii. 22.

The Psalmist's care to avoid lying (*Ps. cxix. 29. 163*), and not to suffer those to dwell in his house who were guilty of it (*Ps. ci. 7*), or to keep liars company. *Ps. xxvi. 4.*

Agur. *Prov. xxx. 8.*

Jeremiah. *Jer. xxvi. 1—15.*

John the Baptist, who, abhorring to flatter, boldly told the truth. *Matt. xiv. 4.* See Collect for John the Baptist's Day.

Paul's anxiety to avoid flattery in his ministry. *1 Thess. ii. 5. 2 Cor. iv. 2.*

The lying prophets Zedekiah and Ahab. *Jer. xxix. 21, 22.*

but a wicked man is loathsome, and cometh to shame.

Jehoram, king of Judah. *2 Chron. xxi. 18, 19.*

Gehazi. *2 Kings v. 27. Prov. xx. 17.*

Jezebel (*2 Kings ix. 35*), who had so awfully induced others to lie, to procure the murder of Naboth. *1 Kings xxi. 7—13. Prov. xvii. 15.*

Herod eaten of worms (*Acts xii. 21—23*), for his loving a lie which fed his pride.

Dare to tell true,
nothing needs a lie,
the fault that needs
it most, grows two
thereby.

Hypocrisy is lying ;
false doctrine is ly-
ing ; breach of faith
is lying. Fraud and
deceit in buying
(*Prov. xx. 14*) and
selling (*Prov. xx.
23*) is lying. We
may act a lie with-
out uttering a word.
Acts v. 3.

"There is no vice
that doth so cover a
man with shame as
to be found false
and perfidious."—
Lord Bacon.

*Prov. vi. 16, 17.
Rev. xxi. 8.
Rev. xxii. 15.*

Ch. xiii. 7. There is that maketh himself rich, yet hath nothing :

Ahab, though a king, rendered miserable for want of a garden of herbs ; from his insatiable covetousness, poor in the midst of his riches.—*Calmet. (1 Kings xxi. 4. 16. 22. Prov. xxvii. 20.)* The pleasure of what we have is lost by coveting more.

Haman, in the fulness of his sufficiency, in straits. *Esth. v. 11—13.*

The avaricious miser. *Eccles. iv. 8. See on Prov. xi. 17.*

The self-righteous Pharisee at the Temple, who fasted at all the stated seasons, and paid tithes with the greatest exactness, but yet, through his spiritual pride, was rejected. (*Luke xviii. 11—14.*) There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind. *Eccles. xi. 11.*

The self-conceited Corinthians. *1 Cor. iv. 8.*

The more an avaricious man has, the more he wants, and therefore the poorer he really is. Content is the riches of the poor man, desire the rich man's poverty.

"Nothing can fill
the heart of man
but He that made
it."—*Bp. Hall.*

*Prov. xiii. 11.
Eccles. v. 10.
Luke xii. 15.
Ps. cxix. 36.*

there is that maketh himself poor, yet hath great riches.

Matthew. *Luke v. 27, 28 ; xxii. 20.*

Zaccheus. *Luke xix. 8, 9.*

Paul (*2 Cor. vi. 10. Phil. iii. 8 ; iv. 11. 18.*) The complaint of weakness argues strength, and, on the contrary, an opinion of sufficient grace is an evident conviction of mere emptiness. *2 Cor. xii. 9, 10. Bp. Hall.*

The Ephesian converts (*Acts xix. 19. Eph. ii.*) en-

*Eccles. xi. 1.
Isa. lvii. 15.*

Matt. v. 3.

"Faith, hope, char-
ity, temperance,
purity, patience,
contentment, are
the true riches, and
the lack of them the

riched with the blessings of the Gospel, "the unsearchable riches of Christ."

The Church of Smyrna (*Rev.* ii. 9) contrasted with the Church of Laodicea. *Rev.* iii. 17.

poverty most to be dreaded." — *Bp. Horne.*

"He loseth nothing that loseth not God." — *Herbert.*

Ch. xiii. 10. Only by pride cometh contention :

Dathan's pride led him to contention with Moses. Being the descendant of Reuben, Jacob's first-born, he proudly aspired to that supreme command which God had conferred on Moses, the grandson of Levi, the third in descent from Jacob. *Numb.* xvi.

The pride of the men of Ephraim. (*Judg.* xii. 1—6.) When we overrate ourselves, we think we are unworthily treated by others.

Rehoboam, impatient of any opposition to his will, disdaining to yield, as though it were an affront to his dignity (*1 Kings* xii.), and the contention that followed.

The Apostles (*Luke* xxii. 24). Pride is the innmost coat, which we put on first, and put off last.—*Bp. Hall.* What need therefore have we to watch and pray against it.

Prov. xxviii. 25.
James iii. 13—18.

The exaltation of self is the greatest promoter of contention in families, in the church, and in the world. It was to destroy this spirit that Jesus was manifested. (*Phil.* iii. 3—8.) The salvation of Christ is a deliverance from pride, and a being clothed with humility.

but with the well advised is wisdom.

Rehoboam, though his loss had been so great, and his preparations so formidable for recovering it, well advised by Shemaiah, wisely dropped his contention with Jeroboam. *1 Kings* xii. 22—24.

The Jews, well advised by Hezekiah, entered not into contention with Rabshakeh. *2 Kings* xviii. 36.

Silence is the best answer to some persons, disputing with them only makes them worse.

The multitude of the disciples, well advised by the Apostles, came to a wise decision, all source of contention being removed. *Acts* vi. 1—7. See on *Prov.* xvi. 20.

Meekly ask counsel of God, consult His word, His ministers, your pious friends, and your own conscience; ponder your path, and you will be enabled to act prudently and live in peace.

Prov. i. 5; xii. 15;
xv. 31—33.
Rom. xii. 18—21.

xiii. 12. Hope deferred maketh the heart sick :

Abraham's long expectation of Isaac (for nearly twenty-five years after the promise,) a severe trial to his faith. *Gen.* xv. 2, 3. It is not the intenseness of our trials, but the duration of them, which is the greatest test of patience.

David's deferred hope of being able to attend the sanctuary (*Ps.* xlvi. 1—3), and of deliverance from Saul. *1 Sam.* xxvii. 1.

The Jews' hope of help from Egypt, to raise the siege of Jerusalem, when attacked by Nebuchadnezzar. *Lam.* iv. 17.

The two disciples going to Emmaus. *Luke* xxiv. 17. 21.

Gal. vi. 9.
Hab. iii. 17—19.
Our wisdom is not to promise ourselves too much from the creature, but in reference to what God has promised, we should never despair, however long we may wait.

but when the desire cometh, it is a tree of life.

Abraham, at the birth of Isaac, whose name means
laughter. *Gen. xxi. 3—8.* Ps. xvii. 15.
James v. 7, 8.

Hannah (*1 Sam. i. 26—28*). How sweet are the
blessings which come from the court of heaven thus
inscribed, "Given in answer to prayer." Such was
Samuel.

The Jews, when delivered from their captivity in
Babylon. *Ps. cxxvi. Isa. li. 11.*

Simeon (*Luke ii. 28—32*), when Christ, the desire
of all nations (*Hag. ii. 7*), promised for 4000 years to
the Church (*Gen. iii. 15*), at length came.

The joy of the true servant of Christ on entering
heaven (*Rev. xxii. 2—5*; *vii. 14—17*), contrasted with
Rom. viii. 23, 2 Cor. v. 2—4, descriptive of his present
state.

Ch. xiii. 13. Whoso despiseth the word shall be destroyed :

The world before the flood despised the word of
God by the preaching of Noah. *1 Pet. iii. 20. 2 Pet.*
ii. 5.

Prov. i. 24—30.
Luke xvi. 31.
Heb. x. 28, 31.

The Israelites, as described by Moses, and awfully
fulfilled in their destruction by the Romans. *Deut.*
xxviii. 44—68.

We despise Christ,
the "word of God,"
when we slight his
ministers, and make
light of the gospel
preached by them.
Luke x. 15, 16; xiv.
24.

The unbelieving Lord at the siege of Samaria.
2 Kings vii. 2. 17—20.

"Those that prefer
the rules of carnal
policy before divine
precepts, and the
allurements of the
world and the flesh
before God's prom-
ises and comforts,
despise His word,
giving the prefer-
ence to those things
which stand in com-
petition with it."—
Henry.

Joash, king of Judah. *2 Chron. xxiv. 17—25.*

Matt. vi. 24.
Rom. viii. 6, 7.
Collect for 2nd Sun-
day in Advent.

Amaziah (*2 Chron. xxv. 16, 27*), refusing instruction
he despised his own soul. (*Prov. xv. 32*.) He that will
not be counselled cannot be helped.

The chief of the priests and of the people, just be-
fore the destruction of Jerusalem by Nebuchadnezzar.
2 Chron. xxxvi. 16.

Jehoiakim, who took no warning by his brother
Shallum's fall, but who murdered the prophet Urijah
(*Jer. xxvi. 20—24*), and cut Jeremiah's roll with a
penknife, and cast it into the fire. *Jer. xxxvi. 23—30.*

The Jews, in the time of Jeremiah, who fled to
Egypt, and dwelt at Pathros (*Jer. xliv. 16, 17, 27*), a
remarkable instance of self-will in resisting God's
word, and of the misery which follows upon the indul-
gence of it.

Henry.

but he that feareth the commandment shall be rewarded.

Pharaoh's servants. *Erod. ix. 20, 25.*

Prov. xix. 16.

Even Ahab obtained some mitigation of his sen-
tence. *1 Kings xxi. 29.*

Ps. cxv. 13.

Amaziah was no loser by the sacrifice of the 100
talents of silver. *2 Chron. xxv. 6—11.*

Isa. lxvi. 2.

Ebedmelech, the Ethiopian, when Jerusalem was
destroyed. *Jer. xxxix. 15—18.*

Mal. iii. 16, 17.

Eph. vi. 2.

Litanies:

"That it may please
Thee, to give us a
heart to love and

Contrast Josiah (2 *Chron.* xxxiv. 27, 28) with his son Jehoiakim. *Jer.* xxxvi. 23—30; xxii. 19.

dread Thee, and diligently to live after thy commandments."

Ch. xiii. 15. Good understanding giveth favour:

Abraham, prudent, pious, showing respect to others, he obtained the respect and regard even of his heathen neighbours, and a greater readiness than he supposed to accede to his wishes. *Gen.* xxii. 10, 11. Respect, and you shall be respected.

Abraham's servant. *Gen.* xxiv. 2.

The good conduct of Joseph, and God's blessing upon him. *Gen.* xxxix. 2.

Joshua. *Josh.* vi. 27.

David. *1 Sam.* xviii. 14.

Abigail. *1 Sam.* xxv. 3. 18—34.

Daniel. *Dan.* i. 8, 9; vi. 3.

The child Samuel was in favour both with the Lord and also with men. *1 Sam.* ii. 26. *Prov.* xxii. 1.

Good insight into business, discretion in the management of it and of themselves, diligence, integrity, piety, will eminently tend to promote reputation and comfort in life.

Wisdom exaltheth her children. *Ecclius.* iv. 11.

Ps. cxii. 10; cxix. 34. 73.
Prov. iii. 1—4.
Rom. xiv. 17, 18.

but the way of transgressors is hard.

The angels which kept not their first estate. *2 Pet.* ii. 4. *Jude* 6.

Eve, by her transgression, embittered all her life. She brought upon herself the anger of God, and a heart alienated from Him, the loss of paradise, fear, shame, sorrow, the reproach of her husband, subjection to Satan and to death, temporal, spiritual, eternal, which has descended on her posterity. *Gen.* iii. *Rom.* v.

Cain. *Gen.* iv. 11—15.

Samson, the child of pious parents, through want of resolution to break off from sin, his peace was destroyed by contending passions (*Judg.* xvi. 16), a solemn warning of the evil of keeping bad company, and of the misery attendant on the indulgence of unlawful pleasures. *Judg.* xvi. *Prov.* xxii. 27, 28.

Saul, threatened by Samuel, rejected by God, under continual apprehension of being dethroned by his competitor, a prey to jealousy, envy, cruelty, melancholy, (*1 Sam.* xvi. 14); such was his way, and his end perdition.

Gehazi took God's name in vain (*2 Kings* v. 20), was a liar and a thief, making use of his master's name to obtain money under false pretences. (*2 Kings* v. 22.) But his cunning availed him nothing; detection, shame, and punishment overtook him, descending even to his children, and thus strewing his way with thorns.

The licentious. *Prov.* ii. 18; v. 11; vi. 26.

The envious. *Prov.* xiv. 30.

The slothful. *Prov.* xv. 19.

The passionate man, who, by the frequent indulgence of his ungoverned temper, is ever bringing himself into trouble. *Prov.* xix. 19.

Prov. v. 1—5; xxii. 14.
Isa. lvii. 20, 21.
Jer. iii. 19.
Rom. ii. 8, 9.
Disobedience to God's government is the source of all the misery there is in the universe.

"How hard a master he serves where the devil gives the employment, and shame is his entertainment, and sin is his work, and hell is his wages."—*Bp. J. Taylor.*

"Sinners labour in the very fire."

Litanies:
"From all evil and mischief, from sin, &c., Good Lord, deliver us."

The drunkard. *Prov. xxiii. 29—32.*

Jonah. *Jonah ii.*

The prodigal son, whose riotous living soon brought upon him shame and want. *Luke xv. 14—16. Prov. xiii. 25 ; vi. 26.*

Ch. xiii. 16. Every prudent man dealeth with knowledge:

Abraham. It was not pride, but prudence, which led him to refuse Ephron's gift. He would not needlessly lay himself under obligations which might induce Ephron or his family to claim his assistance in some way very inconvenient to him either to give or refuse. Abraham would also thus prevent disputes which might afterwards arise as to his title to the field. *Gen. xxiii. 13. Prov. xiv. 15.*

Jacob's arrangements for meeting Esau, showed his prudence (*Gen. xxxii. 7, 8,*) and knowledge of human nature (*Gen. xxxii. 13.*) *Prov. xviii. 16*), as well as his faith in God's promises. *Gen. xxxii. 9—12.*

The good wife, who considers a field before she buys it (*Prov. xxxi. 16*), whether it be fit for her use, and of a reasonable price, and how she may purchase it ; as many have been ruined by buying without considering.

Parable of building the tower. *Luke xiv. 28.*

Paul, when he went to Jerusalem with Barnabas, showed great discretion and prudence. *Gal. ii. 2.*

The accommodation of the Apostles to the prejudices of the converted Jews, in permitting them the use of the Mosaic ritual, but not permitting them to force it on the Gentiles. *Acts xv.*

It was foretold of our blessed Lord, that he should deal prudently (*Isa. lii. 13*); and many instances are recorded in the Gospels illustrating this. Where there was determined unbelief he wrought but few miracles. (*Matt. xiii. 58. Mark viii. 11, 12, with Matt. vii. 6.*) Our Lord wrought very few miracles at Jerusalem in the earlier part of his ministry, and the wisdom and prudence of this appear in the effect produced at its close, by the raising of Lazarus (*John xi. 47. 53. 57*); which makes it evident that not to have acted as he did would, humanly speaking, have hastened his crucifixion before his ministry was accomplished. Observe also his mode of silencing the Herodians (*Matt. xxii. 16—22*), the Sadducees (*Matt. xxii. 23—33*), the Pharisees (*Matt. xxii. 34—46*), his refusing to work a miracle before Herod (*Luke xxiii. 9*), and his silence on his trial. *Matt. xxvii. 14.* Where the asker is unworthy, the question captious, words bootless, the best answer is silence.—*Ep. Hall.*

"Prudence is an ability of judging what is best in the choice both of the end and of the means."—*Groves.*

Many go out of their sphere under good pretences, but it is wisdom to be cautious, and to undertake nothing but with due deliberation, and what we understand.

Ps. cxix. 9.

Prov. ii. 1—11.

Ps. cxii. 5. A good man . . . will guide his affairs with discretion.

Eph. v. 17.

Col. iv. 6.

Confirmation Service: Prayer, " Almighty and everlasting God . . . strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gift of grace . . . the spirit of knowledge," &c

See p. 51 on *Prov. xxiv. 27.*

but a fool layeth open his folly.

Balaam rebuking his ass. *Numb. xxii. 29, 30.*

Ahasuerus, a man of pleasure, taking no pains to distinguish between truth and falsehood, laid open his folly by heedlessly giving himself up to be the dupe of a wicked favourite. *Esth. iii. 10—15.*

Herod's rash oath, to give the daughter of Herodias whatsoever she would ask. *Matt. xiv. 7. Mark vi. 23.*

Those described by St. Paul, forward to talk of things they knew nothing of, and to undertake that for which they were altogether unfit. *1 Tim. i. 6, 7.*

*Eccles. x. 3.
Prov. xvii. 18.*

See on Prov. xii. 23; xv. 2.

Ch. xiii. 20. He that walketh with wise men shall be wise: See p. 42.

While Uzziah had the benefit of Zechariah's instruction, he sought God (*2 Chron. xxvi. 5*), which is true wisdom. *Job. xxviii. 28.*

Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest, afterwards associating himself with the wicked princes of Judah, he was destroyed. *2 Chron. xxiv. 2. 17—25.*

Ruth, the Moabitess, with Naomi (*Ruth i. 16*), from whom she learnt a knowledge of the true God.

Elisha with Elijah. *2 Kings ii. 9.*

Andrew, from having been a disciple of John the Baptist, was thus introduced to a knowledge of Christ, and Peter also through his brother Andrew. *John i. 40, 41.*

The advantage Nathanael derived from having formed a friendship with Philip. *John i. 45—51.*

but a companion of fools shall be destroyed.

The Israelites who joined Baalpeor. *Numb. xxv. 9. Ps. cvi. 28, 29.*

The destruction of Lot's married daughters, and his own imminent danger from living at Sodom. *Gen. xiii. 12, 13; xiv. 12.*

Jehoshaphat's imminent danger from his connexion with Ahab. *2 Chron. xix. 2.*

Jehoram, king of Judah, the son of Jehoshaphat, by his marriage with Athaliah, the wicked daughter of Ahab, was led into wicked courses, and thus brought destruction on himself. (*2 Kings viii. 18. 27. 2 Chron. xxi. 12—20.*) There needs no more than a bad wife to undo a family. *Prov. xiv. 1. Bp. Patrick.*

Ahaziah, the grandson of Jehoshaphat, on a visit to his idolatrous uncle, Jehoram, king of Israel, was destroyed. (*2 Kings ix. 21. 27, 28.*) And it is an awful feature of his history, that his mother was his counsellor to do wickedly. *2 Chron. xxii. 3.*

The proselytes made by the Pharisees. *Matt. xxiii. 15. Prov. xix. 27.*

*Prov. ii. 20; xxii. 17, 18.
Ps. xxvi. 4; cxix. 63. 115.*

"A good man is the best friend, and therefore soonest to be chosen, longer to be retained, and indeed never to be parted with, unless he cease to be that for which he was chosen." — *J. Taylor.*

Precepts teach, but examples draw.

Prov. i. 10, 15; iv. 14, 5; xi. 9; xxii. 24.

"He that would be safe from the acts of evil, must wisely avoid the occasions." — *Bp. Hall.*
*1 Cor. xv. 33, 34.
2 Cor. vi. 14—18.
To decide with whom you will have your portion in eternity, you must inquire who are your companions in time. Gal. vi. 7, 8.*

Ch. xiii. 21. Evil pursueth sinners :

Adonibezek. *Judg.* i. 7.

The Israelites, as referred to in the book of Judges. *Judg.* ii. 14, 15.

Abimelech and the men of Shechem; the blood of Gideon's sons was shed by the help of the Shechemites. (*Judges* ix. 1-7.) But the friendship which is begun in wickedness cannot stand. (*Judges* ix. 23, 24.) The blood of the Shechemites was shed by Abimelech, who had thus employed them. (*Judges* ix. 44, 45.) He that is false to God cannot be true to man. Abimelech's destruction soon followed; plowing iniquity and sowing wickedness, he reaped the same. *Judg.* ix. 24, 56, 57. *Job* xx. 4-9.

The Amalekites; the sentence against whom was executed more than 400 years after it was threatened. *Erod.* xvii. 14. *1 Sam.* xv. 3-7.

Agag. *1 Sam.* xv. 33.

Joab, the murderer of Abner and Amasa. *1 Kings* ii. 31, 32. *Prov.* xi. 19.

The ten tribes. God first destroyed or sent into captivity by Hazael, that part beyond Jordan (*2 Kings* x. 32); then Tiglath Pileser subdued and enslaved all the northern part (*2 Kings* xv. 29); and at last all the ten tribes were taken captive by his son Shalmanezer (*2 Kings* xvii. 3, 6, 18); from which captivity they have never yet returned.

The present state of the Jews, for crucifying our Lord, their long-continued sufferings, and unbelief. *Matt.* xxvii. 25. *2 Cor.* iii. 15.

The drunkard, the glutton, and the slothful. (*Prov.* xxiii. 21.) Idleness travels very leisurely, and poverty soon overtakes her.

but to the righteous good shall be repaid.

Joseph, after thirteen years' suffering for righteousness' sake. *Gen.* xli. 40.

The widow of Zarephath. *1 Kings* xvii. 16, 23.

The Shunammite. *2 Kings* iv. 17-37.

The disciples of Christ. *Matt.* v. 11, 12; x. 42; xxv. 34. *2 Tim.* iv. 6-8.

Eccles. viii. 11-13. *Ps.* cxl. 11. *Jer.* ii. 19.

Delay does not lessen the certainty of punishment, either here or hereafter.

Numb. xxxiii. 23. *Eccles.* iii. 15.

God requireth that which is past. Never sin went unpunished, and the end of all sin if it be not repentance is hell.

Ch. xiii. 22. A good man leaveth an inheritance to his children's children:

Abraham was not anxious about riches (*Gen.* xiv. 23); his anxiety was to honour God, and to bring up his children in the fear of God (*Gen.* xviii. 19); and in so doing he best provided for his family. (*Gen.* xxii. 17, 18; xxvi. 3-5.) The blessing of the Lord it maketh rich.

Ephraim and Manasseh were blessed in the person of their father Joseph. (*Gen.* xlvi. 15, 16, 20.) In this, as in many other instances, God exemplifying a great principle on which he acts, that of blessing one

Ps. xxxvii. 34-40; *cxxvi.* 5, 6.

Isa. iii. 10.

Matt. xix. 29.

Rom. ii. 7-10.

1 Cor. xv. 56-58.

Prov. xx. 7.

Isa. xliv. 3.

Ps. ciii. 17.

Exod. xx. 6.

1 Tim. iv. 6.

What men scatter abroad with a liberal hand and single eye for God, is surely repaid to them or theirs. *Ps.* xlvii. 26.

A pious education

for the sake of another, and especially children for their pious parents' sake.

Caleb, to whom, for his distinguished piety, Hebron was given. *Numb. xiv. 24. Josh. xiv. 14.*

is the best way of providing for a family, and the surest foundation for its prosperity.

and the wealth of the sinner is laid up for the just.

The wealth of the Egyptians for the Israelites. *Exod. xii. 36.*

*Prov. xxviii. 8.
Eccles. ii. 26.*

Haman's property given to Esther. *Esth. viii. 1.
Job xxvii. 13—17.*

Ch. xiii. 24. He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

Eli's neglect to restrain his sons (*1 Sam. iii. 13*) proved their ruin (*1 Sam. iv. 11*); showing that such kindness is cruelty.

*Prov. xix. 18; xxii. 15; xxiii. 13, 14; xxix. 15, 17.
Jer. xiii. 23.
Prov. xxii. 6.*

David's great error in his family was extreme indulgence. He did not show that abhorrence of Absalom's crime that he ought to have done. (*2 Sam. xiii. 39.*) The beauty of Absalom (*2 Sam. xiv. 25*), as in the case of Adonijah (*1 Kings i. 6*), probably being a snare to him. Observe their untimely end (*2 Sam. xviii. 14. 1 Kings ii. 25*), and the misery they occasioned him. (*Prov. xvii. 21. 25.*) All that the Father oweth to the child is not love and maintenance, he oweth to him education, and he oweth him correction.

If you desire the happiness of your child, teach him obedience and self-restraint. But that you may correct wisely defer punishment till provocation has subsided. God shows his love to his children by correcting them.

*Ps. xciv. 12.
Heb. xii. 6—11.
1 Cor. xi. 32.*

See on Prov. iii. 12.

Ch. xiv. 6. A scorner seeketh wisdom, and findeth it not:

The Pharisees were scorners (*John ix. 29*), and they strengthened themselves in error even by an appeal to Scripture. *John vii. 52. 2 Cor. iii. 14.*

"He that comes to seek after knowledge with a mind to scorn and censure, shall be sure to find enough for his humour, but none for his instruction." — Lord Bacon.

The Jews at Antioch in Pisidia were scorners; they looked for the Messiah, and yet rejected Jesus, to whom gave all their prophets witness. *Acts xiii. 41. 45.*

The Athenian philosophers. (*Acts xvii. 18.*) To carnal men, preaching is foolishness; devotion, idleness; the prophets, mad; Paul, a babbler. *See 1 Cor. i. 18; ii. 14.—Bp. Hall.*

but knowledge is easy unto him that understandeth.

The Psalmist, setting a high value on the knowledge of God's law, and seeking it with earnest prayer, found it. *Ps. cxix. 18. 98—100.*

*Prov. viii. 9.
1 Cor. i. 23.
Matt. vi. 22, 23.
Matt. xi. 25.
James i. 5.
Obey and you shall understand. John vii. 17.*

Nathaniel, not thinking himself too wise to learn, how easily and quickly he attained to the knowledge of Christ. *John i. 45—49. Ps. cxlix. 4.*

As God's ways are plain unto the holy,

The Ethiopian nobleman, deeply sensible of his want of knowledge, and with great humility submitting

himself to the instruction of Philip, had his mind opened to understand the application of that wonderful prophecy contained in the fifty-third chapter of Isaiah, and to believe on Him whom it foretold. *Acts viii. 27—39.*

so are they stumbling-blocks unto the wicked.
Ecclius. xxxix. 24.

Ch. xiv. 9. The wisdom of the prudent is to understand his way: (See p. 46, on Prov. xvii. 24.)

Abraham's servant looked well to his goings; he was anxious to have his duty clearly set before him, and to follow, not the suggestions of worldly policy, but the leadings of Providence. *Gen. xxiv. 5, &c.* See on *Prov. iv. 26.*

"Those have the best knowledge who know their duty."
—*M. Henry.*

Joseph used no deceptive arts to escape from the slavery to which he was unjustly subjected; his whole thought was to do the duties of the station in which the providence of God had placed him, and this was his true wisdom. *Gen. xxxix. Ps. cxix. 9.*

Catechism:
"Do my duty in that state of life unto which it shall please God to call me."

And to guide you in this, see *Col. iii. 18—25; iv. 1; Tit. ii. 2—14.*

David used no base intrigues to possess himself of the throne, or of the affections of the people, but studied to do his duty as a faithful subject to Saul. (*1 Sam. xviii. 5. Ps. cxxxii.*) The issue was, God established him on the throne.

An honest man's heart is where his calling is.

The Psalmist. *Ps. cxix. 59. 104.*

"It is a false and vagrant zeal that begins not first at home."—*Bp. Hall.*

Our Lord's direction to Peter implied that it was his wisdom, not so much to regard what others did, as to attend to his own duties as his servant. *John xxi. 21, 22.*

*Job xxviii. 28.
Deut. xxix. 29.
Eccles. xii. 13, 14.
Ps. cxliii. 8: "Cause me to know," &c.*

The Apostles had a tempting opportunity of making a gain of their converts, by the custody and management of the public funds; but they prudently declined it, to avoid all suspicion of covetousness, and because it would interfere with their higher duties. *Acts vi. 4.*

Paul's inquiry at his conversion, "Lord, what wilt thou have me to do?" (*Acts ix. 6*) is descriptive of the principle by which he was ever after governed (*Acts xx. 24; xxi. 13. Phil. i. 21*), that of godly sincerity, as opposed to deceit (*1 Thess. ii. 3*) and fleshly wisdom. *2 Cor. i. 12.*

but the folly of fools is deceit. (Explained p. 42.)

Absalom. *2 Sam. xv. 4; xviii. 9—15. Prov. xi. 19.* Gehazi accounted it his wisdom to overreach and deceive Naaman, and Elisha his master, but it proved in the end extreme folly. (*2 Kings v. 20. 27.*) Cunning is nothing else but the fool's substitute for wisdom. *Prov. xx. 17.*

No man is wise or safe but he that is honest.

Crafty counsels are joyful in the expectation, difficult in the management, and sad in the event.—*Tacitus.*

Daniel's accusers. *Dan. vi. 24.*

Ananias and Sapphira desiring to hide their covetousness under the mask of liberality. *Acts v. 1—11. Prov. x. 9.*

See on *Prov. xi. 18.*

Ch. xiv. 9. *Fools make a mock at sin :*

The devil persuading Eve that God would not execute his threat, and that, by transgressing God's law, she would be even greatly benefited. *Gen. iii. 4, 5.*

The old world mocked at sin by despising Noah's call to repentance. *Luke xvii. 26, 27. 1 Pet. iii. 20.*

Abner's challenge to Joab, reckless of the bloodshed it might occasion. *2 Sam. ii. 14—17.*

Abasuerus and Haman made so light of their iniquity, as to sit down to wine after issuing a decree to consign many thousands of innocent persons, both young and old, little children and women, to sudden destruction. *Esth. iii. 13—15. Prov. xxix. 2.*

The Jews, as described by Isaiah (*Isa. xxii. 13*), who, when they ought to have mourned and fasted on account of their sin, gave themselves up to luxury and profaneness. Our joys and griefs are the pulse of our hearts, and tell the temper of them.—*Abp. Leighton.*

The chief priests; their profane and unfeeling taunt of Judas, when he came to them in his agony, confessing his guilt. (*Matt. xxvii. 4.*) His fellow-disciples would have treated him with more favour.

but among the righteous there is favour. (Explained p. 43.)

Josiah treating sin as a great evil, found favour with God. (*2 Kings xxii. 19, 20.*) Standing in awe of God's word, and regarding reproof, he was honoured. *Prov. xiii. 18.*

Job. *Job xlvi. 5, 6, 8.*

Those described in Ezekiel's vision. *Ezek. ix. 4—6.*

Daniel. *Dan. ix. 4—23.*

Paul's direction respecting the incestuous person. *2 Cor. ii. 6—8.*

xiv. 10. *The heart knoweth his own bitterness ;*

Hannah had an affectionate and pious husband, but she felt under sorrow that her alleviation must come from God, who alone could fully know all the bitterness of her heart. Eli evidently quite mistook her case. *1 Sam. i. 8—14.*

The wife of Phueas, her grief was beyond the reach of human comfort. *1 Sam. iv. 19, 20.*

Joab's rebuke of David was well intentioned ; but Joab not being a truly religious man, he could not enter into the agony of David's sorrow on account of his child being cut off in his iniquity. *2 Sam. xix. 5—7.*

The Shunammite, rudely repulsed by Gehazi under bitter sorrow. *2 Kings iv. 27.*

How little could a stranger have imagined that Haman would have been vexed at such a moment, and from such a cause ! (*Esth. v. 13.*) a strange

Prov. x. 23; xv. 21; xxvi. 18, 19.

" He who rejoices in another's fall rejoices in the devil's victory."—*Ambrose.*

An oath which a wise man dreads, is the jest of fools.

He that makes light of small faults, is in a ready way to fall into great ones.

He that hath slight thoughts of sin, never had great thoughts of God.

Those that make light of sin make light of Christ.

Litany :

" From contempt of Thy word, Good Lord, deliver us."

Prov. viii. 35; xii. 2.

Collect for Ash Wednesday.

Our own need of forgiveness should make us compassionate towards others, *Gal. vi. 1.*

None knows the weight of another's burden. There are thorns in the nest that pierce through the down that lines it, but are known and felt only by the occupier.

" Each mind possesses in its interior mansions a solemn retired apartment, peculiarly its own, into which none but himself and the Deity can enter."—*Foster.*

Since our fellow-creatures can often

disease, that he felt more the pain of another man's stiff knee, than the contentment of all his honours.—*Abp. Leighton.*

Job suffered deeply from the inability of his friends to understand the nature of his grief. *Job iv.*

The want of sympathy in the multitude for the blind men; making light of the blind men's anxiety to be relieved from a calamity which they themselves had never experienced. *Matt. xx. 31.*

Herod, amid the splendour of royalty, haunted by a guilty conscience. *Mark vi. 16.*

Our Lord: the amazement of the Apostles (*Mark x. 32*), and their want of sympathy with Him, especially in his agony in Gethsemane. *Matt. xxvi. 36—43.*

Judas. *Matt. xxvii. 4.*

Paul. The Corinthians, on the receipt of Paul's first Epistle, were probably little aware of the anguish of feeling under which he wrote it. *2 Cor. ii. 4.*

and a stranger doth not intermeddle with his joy.

Michal, David's wife, could not enter into his holy joy at bringing back the ark of God. She could admire his valour (*1 Sam. xviii. 20*), but not his piety (*2 Sam. vi. 12—16*),—the soldier, but not the saint.

Festus could not understand the joy which animated Paul in preaching Christ. *Acts xxvi. 24; xx. 24. 1 Cor. ii. 14.*

Ch. xiv. 12. There is a way which seemeth right unto a man, but the end thereof are the ways of death.

Eve. *Gen. iii. 6.*

Jeroboam (*1 Kings xii. 27—33; xiv. 7—11*), illustrating the remark, that when men take sinful ways to avoid a calamity, those very ways often bring it. *See on Prov. iii. 7.*

The death of Josiah shows, that unless the judgment be ruled right, the best of men may fall into great errors. *2 Chron. xxxv. 20—24.*

The devout and honourable women at Antioch, in Pisidia, who, by persecuting Paul, thought they were doing God service (*Acts xiii. 50*, with *John xvi. 2*), but were really exposing themselves to his wrath.

The Galatian Church seeking justification by the law. *Gal. v. 4.*

The Church of Laodicea. *Rev. iii. 17.*

Many professing Christians (*Matt. vii. 22, 23*); their surprise at the day of judgment. Life is a sort of sleep, from which many awake not but in death.

so little sympathize with us, this should teach us to look less to man, and more to God.

The following references suggest this:
Isa. ii. 22.
Ps. xxxviii. 9.
Isa. lxiii. 9.
Heb. iv. 15, 16.
Lam. iii. 24.

"Worldly hearts can see nothing in actions of zeal, but folly and madness."
—Bp. Hall.

Prov. xvi. 25; xxx.

12.

Matt. vii. 13, 14.

James i. 22.

Vice often deceives under the colour of virtue; as for instance, men indulge covetousness and think it is only prudence, mistake ostentation for liberality, and pride for humility.

The following passages suggest how to be preserved from self-deception:

Isa. viii. 20.

Ps. cxix. 105; cxxxix. 23.

See on Prov. xxx. 12.

xiv. 13. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

Nabal, the end of his drunken merriment when the wine was gone out of him. *1 Sam. xxv. 36, 37.*

Solomon, with every means of worldly gratification, found its insufficiency to make him happy. (*Eccles.* ii. 2.) And if he found it so, what can the man do that cometh after the king? We cannot be happy but as God makes us holy.

The mirth and dancing with which the Israelites celebrated their idolatrous rites to their golden calf. *Exod.* xxxii. 6. *1 Cor.* x. 7.

Belshazzar's impious feast to a thousand of his lords, abruptly ended by his own destruction and that of his empire. *Dan.* v. 1—6. 30.

The Israelites in the time of Amos (*Amos* vi. 3—7), ungodly, cruel, voluptuous; their loose, impure, profane songs and music ended in their miserable captivity by the Assyrians, a warning to all who indulge in sinful mirth.

Babylon. *Rev.* xviii. 7, 8.

The ungodly world, spending their lives in mirth and gaiety; laughing off all serious thoughts about eternity; kept by the lust of the flesh, and the lust of the eye, and the pride of life, from embracing the Gospel (*Luke* vi. 25. *Isa.* l. 11), contrasted with the lasting happiness of the true Christian. *Rom.* v. 3. *Eph.* i. 13, 14.

Ch. xiv. 14. The backslider in heart shall be filled with his own ways:

Eve. *Gen.* iii. See on *Prov.* xiii. 15.

Lot's wife. *Gen.* xix. 26. *Luke* xvii. 32.

The Israelites in the wilderness. *Ps.* lxxviii. 18—22. 29—31. *Acts* vii. 39. 42.

Saul, once little in his own eyes. (*1 Sam.* xv. 17. *1 Chron.* x. 13, 14.) He that indulges in sin, is but whetting a sword to plunge into his own soul.

Ahithophel, a religious professor. *Ps.* lv. 14. *2 Sam.* xvi. 23; xvii. 23.

Judas, an apostle, but suffering the love of money to take possession of his heart, he became a thief (*John* xii. 6), the betrayer of the Son of God, and the destroyer of himself. *Matt.* xxvii. 5.

The Church of Sardis made before men a great profession of religion, but at that very time was departing in heart from God. (*Rev.* iii. 1—6.) Its present ruined state is an awful warning to every backslider.

and a good man shall be satisfied from himself.

Daniel. *Dan.* vi. 10. 22.

Paul, Christ lived in him (*Gal.* ii. 20); and he was enabled, through his grace, to rejoice in the testimony of a conscience sprinkled by his blood. *2 Cor.* i. 12. *Phil.* iv. 11—13. *2 Tim.* iv. 7, 8.

Eccles. vii. 6; xi. 9. The frequenters of the house of mirth, whose hearts are set on feasting and jollity, merriment and pleasure, as alluded to, *Eccles.* vii. 4, should be warned by this proverb of their folly. Be merry and wise. Fly the pleasure which bites tomorrow.

That mirth or cheerfulness which arises from a good conscience, is commended in the following proverbs:

Prov. xv. 13. 15; xvii. 22.

John xiv. 27; xvi. 20—22.

Collect for All Saints' Day.

Jer. ii. 19.

2 Pet. ii. 20, 21.

Ps. xvii. 5.

Heb. iii. 12, 13.

A wandering heart makes wandering eyes, feet, and tongue. It is the leading wanderer that misleads all the rest, therefore "keep thy heart with all diligence," &c., *Prov.* iv. 23, and especially pray to God to keep it, *Ps.* cxix. 117, as you value your peace either here or hereafter.

See on *Prov.* i. 32.

John iv. 14.

Gal. vi. 4. 8.

Holiness is happiness.

Collect for 4th Sunday after Easter. .

Ch. xiv. 15. The simple believeth every word: but the prudent man looketh well to his going.

The prophet of Judah, who having received his command from God, ought to have required some proof that the stranger who had come from idolatrous Bethel, to persuade him to break that command, was indeed a true prophet. *1 Kings* xiii. 19.

He whose inconsiderate kindness leads him to enter rashly into suretisship. *Prov. xvii. 18.* See also *Prov. vi. 1—5; xi. 15; xxii. 26.* He that is hasty to give credit is light minded. *Eccles. xix. 4.*

Darius, flattered by the presidents, too readily believed their declaration, that *all* the presidents were agreed in their wish that he should sign the decree. *Dan. vi. 6—9.*

David well knew that Saul's confession of sin, and expression of regard for him, could not be depended upon, and therefore betook himself again to his strong holds at Engedi. *1 Sam. xxiv. 22. Prov. ii. 10—15.*

Our blessed Lord's conduct in Jerusalem at the Passover, affords a similar instance. *John ii. 24.*

Nehemiah. *Neh. vi. 2—4. See on Prov. xii. 23.*

Sergius Paulus was not turned away from the faith by the crafty insinuations of Elymas. *Acts xiii. 7—12.*

xiv. 17. He that is soon angry dealeth foolishly:

Naaman. *2 Kings* v. 11, 12.

James and John (*Luke* ix. 54, 55); showing how soon, without great watchfulness, a spirit of persecution may be kindled in the best of men, which they may mistake for zeal for God's honour. *James* i. 19, 20.

and a man of wicked devices is hated.

Absalom's deep-laid plot. (*2 Sam. xv. 2—6; xviii. 17, 18.*) Haman suppressed his anger against Mordecai before Ahasuerus, but his character is especially odious in his meditating revenge against him, and concealing his malice under the pretence of regard for the king's good. (*Esth. iii. 6—9; vii. 10; ix. 25.*) The memory of both Absalom and Haman is held in peculiar detestation by the Jews*.

Prov. xxvii. 12; iv. 26.

"Christianity doth not bid us abate any thing of our wariness and policy: yea, it requires us to have no less of the serpent than of the dove." — *Bp. Hall. Matt. x. 16.*

Rom. xvi. 17, 18.

Eph. iv. 14.

1 John iv. 1.

Isa. viii. 20.

As prudence without simplicity degenerates into craft; so simplicity without prudence is no better than mere fatuity.

"No evil can surprise us if we watch, no evil can hurt us if we pray." — *Bp. Hall.*

See on Prov. xxii. 3.

Prov. xxii. 24; xxx. 92.

Eccles. vii. 9.

Prov. vi. 16, 18; xii. 2.
Ps. cxli. 3.

See on Prov. xvi. 32.

* Absalom erected a pillar in the king's valley, saying, "I have no son, and this shall be a monument to perpetuate my name," *2 Sam. xviii. 18.* There is a monument shown at present, east of Jerusalem, in the valley of Jehoshaphat, called Absalom's pillar. Josephus (*Antiq. lib. vii. e. 9*), speaking of Absalom's monument, says it was a marble column, distant about two furlongs, or 300 paces, from Jerusalem. Travellers assure us, that those who pass by Absalom's pillar, throw a stone at it, to show their abhorrence of the son's rebellion against his father. There is so great a heap of stones near it, that they almost hide the lower part of this monument. — *Calmet.*

The feast of Pur or Purim (*i. e. lots*), instituted to commemorate the deliverance of the Jews (*Esth. iii. 7; ix.*) is still observed every year among them, and thus the hatred of Haman's wicked devices has now been for more than two thousand years perpetuated.

Ch. xiv. 26. In the fear of the Lord is strong confidence: and his children shall have a place of refuge.

Abraham: the confidence of his faith in offering up Isaac (*Gen. xxii.*), accounting that God was able to raise him up even from the dead. (*Heb. xi. 19.*) The calmness with which he acted throughout this trying scene is very observable. *Gen. xxii. 3—10.*

David. Saul had driven him from his country, the Philistines from their camp; the Amalekites had plundered his city, and his own people spake of stoning him, but he encouraged himself in the Lord his God. *1 Sam. xxx. 6.*

Hezekiah. *2 Chron. xxxii. 7, 8. 22.*

Shadrach, &c., to whom the furnace was a refuge from Nebuchadnezzar's fury. *Dan. iii. 17. 25. 27. Isa. xlvi. 2.*

Habakkuk. *Hab. iii. 17—19.*

Peter. *Acts xii. 6. Prov. iii. 24.*

Paul, in the immediate prospect of death. *2 Tim. iv. 6—8.*

Ps. xxiii. 4; xlvi; lxxiii. 26. Heb. vi. 17—20; x. 19—22.

Creature extremity can never reach beyond the help of omnipotence.

If we had more faith we should have less care.

Let God be thy love and thy fear, and He will be also thy refuge.

We can smile on death if God smile on us.

See on *Prov. i. 33; iii. 26.*

xiv. 29. He that is slow to wrath is of great understanding:

Moses, under the very provoking conduct of his brother and sister. (*Numb. xii. 3.*) When his own honour was touched no man was more meek, though when God's honour was concerned, as in the case of the golden calf (*Exod. xxxii. 19—29.*), no man was more zealous; and hence it may be remarked, that there are occasions when we ought to be angry.

It was Eli's sin that he was not angry with his sons. *1 Sam. iii. 13.*

Our Lord's anger against those who objected to his healing the man with a withered hand (*Mark iii. 5.*), was an evidence of his holiness; as also in the case of driving out the money-changers from the temple. (*John ii. 13. 17. Matt. xxi. 12, 13.*) So also was Elisha's against Joash, for his unbelief and negligence. *2 Kings xiii. 19.*

Prov. xv. 18. 1 Cor. xiii. 4, 5. Eph. iv. 26. Matt. xi. 29.

True wisdom is always accompanied with the government of the passions. *James iii. 13, 17.*

but he that is hasty of spirit exalteth folly.

Rehoboam. *1 Kings xiii. Prov. xiv. 16.*

Jehoram, king of Israel, hastily imputed to Ben-hadad an intention to quarrel with him. (*2 Kings v. 7.*) It is charity to ourselves to think no evil; a suspicious mind is its own tormentor.

Jonah. *Jonah iv. 8, 9.*

Martha, reproving not only her sister, but our Lord. *Luke x. 40.*

Eccles. vii. 9. Prov. xxix. 20.

Ch. xiv. 30. *A sound heart is the life of the flesh : but envy the rottenness of the bones.* (Explained p. 43.)

The misery which Saul's envy of David occasioned him. (1 Sam. xviii. 9. 12. 29 ; xix. 9.) Moses' feeling and conduct towards Elidad and Medad (Numb. xi. 27—29), and Samuel's towards his successor Saul (1 Sam. xv. 11. 35), present a striking contrast to the envy of Saul. To which may also be added, that the other Apostles were not envious of Paul on account of the high honour which was put upon him who had been a persecutor, a blasphemer, and injurious. Gal. i. 23, 24.

Prov. iv. 20—23 ;
x. 27.
Ps. cxix. 80.
1 Pet. ii. 1, 2.
Be patient to hear
others praised and
thine own faults.
Envy has no rest.

See on Prov. xxvii.
4.

xiv. 32. *The wicked is driven away in his wickedness :*

Dathau and Korah, through pride, discontented with that station into which it had pleased God to call them ; but at the very moment when grasping at higher honours, they were buried alive in perfect health, the earth becoming at the same instant their executioner and their grave. Numb. xvi. 32.

Prov. x. 25. 28.
Job xviii. 18; xxvii.
20, 21.

Three thousand of the Israelites who had worshipped the golden calf. They that in the morning were shouting and dancing, before night were dying in their own blood. Exod. xxxii. 28. 1 Cor. x. 7.

Let us take heed
that we entertain
no hopes of heaven,
but what are built
on a solid founda-
tion (Phil. iii. 9.
Rev. xxi. 27), as
many will seek to
enter in and shall
not be able (Luke
xiii. 24), and enter-
tain a confidence
which will not be
realized. Matt. vii.
22, 23.

Balaam ; his prayer (Numb. xxviii. 10), was an awful contrast to his end. He was driven away in his wickedness (Numb. xxxi. 8), a sacrifice to his own evil policy. Rev. ii. 14.

The nations of Canaan by Joshua. Josh. ii. 9 ; v. 1 ; x. Deut. ix. 5.

Ps. xxxix. 13; li.
11; xc. 12; cxxxix.
23, 24.

Hophni and Phineas, a warning to stubborn children (1 Sam. iv. 11), driven by a violent death from those means of grace which they had so awfully abused.

The prophets of Baal by Elijah (1 Kings xviii. 40), who in vain looked to their idol for help.

The children of Bethel. 2 Kings ii. 23, 24.

Belshazzar, panic-struck in the midst of his blasphemous festivity, and driven from all his confidence by the consciousness of his own wickedness. Dan. v. 2—6. 30.

Sapphira, struck dead, caught with a lie upon her tongue. Acts v. 8. See on Prov. xii. 19.

See on Prov. x. 25.

but the righteous hath hope in his death.

Jacob. Gen. xlix. 18.

Te Deum :
"We therefore pray
Thee make
them to be num-
bered with thy
saints in glory ever-
lasting."

Joseph. Gen. l. 24, 25. Heb. xi. 22.

David. 2 Sam. xxviii. 5, with Ps. xvii. 15.

Stephen. Acts vii. 55—60.

Paul. 2 Tim. iv. 6—8.

Peter. 2 Pet. i. 14. 16 ; iii. 13.

Ch. xiv. 34. Righteousness exaleth a nation: but sin is a reproach to any people.

This is one great principle illustrated by the whole history of the Jewish people (*Deut. iv. 6; xxviii. 1 Kings ix. 7—9. 2 Chron. xv. 3, 5, 6*), and the nations around them, as recorded in the Old Testament.

The Israelites under Joshua (*Josh. i. 8; x. 42; xxiii. 14*), contrasted with the state of the next generation after his death. *Judg. i. ii. &c.*

The Jews under Jehoshaphat (*2 Chron. xvii. 2—5. 10, 11*), and also their prosperous state under Hezekiah (*2 Kings xviii. 7*), contrasted with their state under his father Ahaz. *2 Kings xvi.*

The Canaanites, whose ruin was brought upon them by their iniquity. Their idolatry was not a mere error in judgment, but sanctioned and encouraged the basest pollutions and the most unnatural cruelty. *Lev. xviii. 24, 25. 29, 30.*

Egypt was brought into contempt and ruin for its idolatry and persecution of God's people. *Exod. xii. 12. Ezek. xxix. 1—15.*

The Amalekites were destroyed because their hand was against the throne of the Lord (*Exod. xvii. 16*); *marginal reading. 1 Sam. xv.*

Babylon, for its oppression. *Isa. xiv. 4—23. See also Isa. xlvi. 6—15.*

Moab, for its haughtiness. *Isa. xvi. 6, 7.*

Tyre, for its sacrilegious pride, the result of its great commercial prosperity. *Ezek. xxviii. 2—8. Isa. xxii. 1—9.*

Nineveh, for its love of ease and pleasure, its licentious dissipation, and carnal security. *Zeph. ii. 13—15.*

xv. 1. A soft answer turneth away wrath:

Aaron's answer to Moses. *Lev. x. 16—20. See p. 101.*

The Reubenites, though rather harshly treated, courteously entered in an explanation of their conduct. *Josh. xxii. 15—34.*

Gideon. *Judg. viii. 1—3. Prov. xv. 18.*

Hannah's meekness under Eli's false accusation. *1 Sam. i. 15, 17.*

Abigail. *1 Sam. xxv. 23, &c.*

but grievous words stir up anger.

The Ephraimites. *Judg. xii. 1—4.*

The men of Israel and Judah. *2 Sam. xix. 41—43. Prov. xxx. 33.*

Saul and Jonathan. *1 Sam. xx. 30—34.*

Rehoboam. *2 Chron. x. 13—16. Prov. xxvi. 21.*

Eliphaz' harsh censure of Job. *Job xxii. 5, &c.*

Paul and Barnabas, their sharp contention. *Acts xv. 39.*

Ps. ix. 17; cvii. 34. Prov. viii. 15, 16; xxix. 14.

Exod. xx. 8—11, in connexion with Neh. xiii. 18, Jer. xvii. 27, Ezek. xx. 13, 24, showing that sabbath-breaking is noticed among those grievous sins which bring wrath upon a nation.

Righteousness is immortal. Ill doing shall overthrow the thrones of the mighty. Wisd. v. 23.

"Whatever is morally wrong cannot be politically right."
—Burke.

Prayer for the High Court of Parliament.

Litanies:
Those petitions referring to the Queen, rulers in church and state, magistrates, commonalty.

2nd Collect for Good Friday.

Prov. xxv. 11. 1 Pet. ii. 18—23.

Litanies:
Petition "to bring forth the fruits of the Spirit," compared with
Gal. v. 22, 23. Eph. iv. 31, 32.

Would you throw fire on a house in flames to extinguish them?

Strive not so much to vex as to convince your opponent. 2 Tim. ii. 24, 25.

Ch. xv. 2. The tongue of the wise useth knowledge aright:

Joshua ; his seasonable instructions and exhortations when dying, so reminding the Israelites of God's former benefits, his promises, and threatenings, and so boldly declaring his own determination, as to lead the people solemnly and faithfully to renew their covenant with God. *Josh. xxiii. ; xxiv. 1—25.*

Elijah seizing the favourable moment to reprove the people for their indecision. (*1 Kings xviii. 21.*) The use he made of the impression produced by the miracle. (ver. 40.) All he said was adapted to the occasion, and to the respective characters of Ahab, the people, and the prophets of Baal. Then again, though knowing God's purpose to give rain (*1 Kings xviii. 1.*), using the promise as an excitement to prayer for its fulfilment. *1 Kings xviii. 42, 43.*

Our blessed Lord, when a child in the midst of the doctors, modestly proposing questions, hearkening to their instructions, and answering their inquiries, rather than being forward to speak. *Luke ii. 42, 46, 47.*

Elihu. *Job xxxii. 4.* See on *Prov. x. 19.*

Paul. *1 Cor. iii. 2.* See on *Prov. xii. 23.*

but the mouth of fools poureth out foolishness.

The vain repetitions of the prophets of Baal, calling on their god, thinking to be heard for their much speaking. *1 Kings xviii. 26. Matt. vi. 7.*

Rabshakeh's foolish boasting, from which he would not be restrained by Eliakim. *2 Kings xviii. 26, 29.*

Job's wife. *Job ii. 9, 10.*

The Jews, in the time of Jeremiah, attributing their prosperity to their idolatry, and declaring the service of Jehovah to be unprofitable and ruinous. *Jer. xliv. 15—19.*

The Israelites, in disregard of the knowledge they possessed of God's promises to give them Canaan, of the wonders He had wrought for them, and of the miseries they had endured in Egypt, poured forth extreme folly, proposing to cast off Moses and God, to stone Joshua and Caleb, make themselves a captain, and return to Egypt. *Numb. xiv. 2—10.* See also *xvi. 13*, where Dathan speaks of Egypt as a land flowing with milk and honey. *Prov. xv. 28.*

And again, the earnest desire of the Jews that Barabbas, a murderer, might be given to them as a favour, and Jesus be crucified, to whom all their own prophets gave witness, and who had confirmed his divine authority by so many miracles. *John xviii. 40. Acts iii. 14.*

The Ephesians respecting their goddess Diana. *Acts xix. 34.*

Paul's instruction to the Ephesians. *Eph. v. 4.*

Eccles. x. 12, 13.

Speak, young man, if there be need of thee : and yet scarcely when thou art twice asked. Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue. If thou be among great men, make not thyself equal with them, and when ancient men are in place, use not many words.

Eccles. xxxii. 7—9.

"This, too, is a very principal point to attend to, knowledge how to converse. To interrogate without over earnestness, to answer without desire of display, not to interrupt a profitable speaker, or to desire to put in a word ambitiously of our own, to be measured in speaking and hearing, not to be ashamed of receiving or be grudging in giving information, nor to pass another's knowledge for one's own."—*Basil.*

Hymeneus and Philetus, profane and vain babblers.
2 Tim. ii. 16—18.

Those vain talkers alluded to by Titus. Tit. i. 10.

Ch. xv. 3. *The eyes of the Lord are in every place, beholding the evil and the good.*

Adam and Eve in the garden. Gen. iii. 8, 9.
Hagar (Gen. xvi. 7, 13) and the Ethiopian (Acts viii. 29) in the desert.

Abraham on the mountain. Gen. xxii. 11, 15—18.

Jacob journeying. Gen. xxviii. 11—16; xlvi. 1—4.

Joseph (Gen. xxxix. 21) and Manasseh (2 Chron. xxixii. 12, 13. Job xxxiii. 27—30) in prison.

Achan in his tent. Josh. vii. 21, 18.

Solomon in the temple. 2 Chron. vii. 1—3. See also verses 12—16.

David (Ps. cxl. 7), Asa (2 Chron. xiv. 11, 12), Jehoshaphat (2 Chron. xviii. 31), and Ahab (1 Kings xxii. 34, 38), in battle.

Hezekiah on his sick bed (2 Kings xx. 5) and on his recovery, when showing the ambassadors from Babylon the house of his precious things. 2 Kings xx. 13—18.

Ezekiel on the plain. Ezek. iii. 22.

Nebuchadnezzar (Dan. iv. 29, &c.) in his palace, and Belshazzar (Dan. v. 5) at his impious feast.

The three children of Israel in the furnace. Dan. iii. 25.

Jonah in the whale's belly. Jonah ii.

Nathanael under the fig-tree. John i. 48.

Stephen before the Sanhedrim. Acts vii. 55.

Peter on the house-top. Acts x. 9—16.

Herod on his throne. Acts xii. 23.

Lydia by the river-side. Acts xvi. 13, 14.

Paul in the tempest (Acts xxvii. 24), and before the judgment-seat of Nero. 2 Tim. iv. 17.

Parable of the marriage of the king's son. There was but one person without the wedding-garment, and he falls under the eye and view of Christ (Matt. xxii. 11—13. 1 Cor. xi. 28); now offered to us as our Saviour, but soon to come as our Judge.

If the eyes of a holy God are thus in every place, his solemn injunction to us not to enter into temptation, to abstain from all appearance of evil, to keep ourselves unspotted from the world, should keep us from needlessly frequenting those places where his name is profaned, and where those love to go who live in open violation of his laws.

"So live with men as considering always that God sees thee. Do nothing which thou wouldst not have God see done." — Bp. Henshaw.

Ps. xxxix.
Communion Service.

The Collect:
" Almighty God, unto whom all hearts be open," &c.

See on Prov. v. 21.

xv. 4. *A wholesome tongue is a tree of life:* (Explained p. 43.)

David's solemn charge to his son (1 Chron. xxviii. 9), and the blessing that attended Solomon as long as he followed his father's good instruction.

The Israelitish maid, torn from her family, but found opportunity to do good in the land of her captivity. Her pious remark led, through the overruling providence of God, not only to the cure of Naaman's leprosy, but to the conversion of his soul. 2 Kings v. 3.

Naaman's servants; the sound advice they gave to their master, and its happy results. 2 Kings v. 13, 14.

Col. iv. 6.
Ps. li. 15; xix. 13, 14.

To direct a wanderer in the right way is to light another man's candle by one's own, which loses none of its light by what the other gives.
Prov. xi. 30.

The effect of the Apostles' preaching at Jerusalem. *See on Prov. xii. 18; xvi. 24.*
Acts ii. 41. 47.

but perverseness therein, is a breach in the spirit.

Ishmael mocking his brother, and the unhappiness it brought on the family. *Gen. xxi. 9—11.*

Korah's, &c. rebellion wounded the spirit of Moses and Aaron, and brought destruction on those who listened to his suggestions. *Numb. xvi.*

Absalom: the misery following upon his attempt to poison the mibds of the Israelites. It wounded the spirit of David, and brought destruction on Absalom and his followers. *2 Sam. xv.; xviii. 7.*

"Perverseness in the tongue is like a blustering wind among the boughs of the trees, rending and tearing the life and spirit of a man's self, and others."—*Bp. Hall.*

Ch. xv. 8. The sacrifice of the wicked is an abomination to the Lord:

Cain, whose sacrifice had no respect to Christ, and was not offered in faith. He offered the fruit of his ground, but he did not devote himself to God. *Gen. iv. 5. Heb. xi. 4.*

Saul. 1 Sam. xv. 15. 22, 23.

The Jews, in the time of Isaiah, brought the sacrifices appointed by the law, the best, and in great numbers, and at the seasons ordained by God, and yet those sacrifices were an abomination. (*Isa. i. 11—15.*) Murder and idolatry, as we learn from *Isa. lxvi. 3.* were not more vile in God's sight than such offerings.

Prov. xi. 20; xv. 9. 26.
Ps. lxvi. 18.
Eccles. v. 1, 2.
Communion Exhortation:
 "Therefore if any of you be a blasphemer or be in . . . envy," &c.
John iv. 24.

See on Prov. xxi. 3. 27.

but the prayer of the upright is his delight.

The remarkable manner in which God honoured the prayers of

Abraham's servant. *Gen. xxiv. 15.*

Jacob. (*Gen. xxxii. 28.*) Importunity prevails with God. He who will not be satisfied without a blessing, shall be satisfied with it. *Ps. xlvi. 8.*

Ps. li. 16, 17.
John xiv. 13.
Collect for 10th Sunday after Trinity.

Simeon. *Luke ii. 25—32.*

Anna. *Luke ii. 37, 38.*

Elijah. *James v. 17, 18.*

Daniel. (*Dan. ix. 23; x. 12.*) God heard the first day, though he sent not his angel to tell Daniel of it till three weeks after.—*Poole.*

Cornelius. *Acts x. 4.*

See on Prov. xv. 29.

xv. 10. Correction is grievous unto him that forsaketh the way:

Asa. *2 Chron. xvi. 10.*

Prov. xii. 1; xix. 20.

The Jews in the time of our Lord. *John vii. 7; viii. 23. 40.*

and he that hateth reproof shall die.

Amaziah, king of Judah, who set at nought all God's counsel, and would have none of his reproof. *2 Kings xiv. 11. 2 Chron. xxv. 27.*

Catechism.
 Duty towards thy neighbour:
 "To submit my-

The Jews, just before the Babylonian captivity. *2 Chron. xxxvi. 15—17.* self to all my governors," &c.

Their last destruction by the Romans. *Luke xix. 42—44.* *Prov. xxx. 17; vi. 20—23.*

Ch. xv. 11. Hell and destruction are before the Lord, how much more then the hearts of the children of men?

God's notice of the wickedness of the world before the flood, and not overlooking, amid this great multitude, the single exception of Noah's sincere piety. *Gen. vi. 5, 8, 9; vii. 1.*

Aaron does not appear to have spoken, but allowing in his heart the same feeling which his brother Moses unadvisedly spake, he was involved in the same punishment. *Numb. xx. 12. 24—28.*

God's notice of the false professions of the Israelites at Sinai. *Deut. v. 28, 29.*

The Jews in the time of Ezekiel (*Ezek. xiv. 1—5*), and of Zephaniah. *Zeph. i. 12.*

Johanan, the captain of the forces, and others, asking counsel of God, without intending to follow it. *Jer. xlvi. 2. 20.*

The prophecies respecting lots being cast for our Lord's vesture (*Ps. xxii. 18*), and that He should be buried honourably (*Isa. liii. 9*), show, that more than seven hundred years before the Roman soldiers and Joseph of Arimathea were born, God knew their thoughts afar off. *Ps. cxxxix. 2.*

This attribute of God is frequently claimed by our Lord, and attributed to Him in Holy Scripture. (*Rev. ii. 23. Luke vii. 39, 40. John ii. 25; xxi. 17.*) His words were spirit and they were life (*John vi. 63*); they pierced into the soul and conscience, and laid open the inmost recesses of the heart, a remarkable illustration of which is the effect produced on the accusers of the woman taken in adultery. *John viii. 7—9.*

*Job xxvi. 6.
Ps. xlii. 20, 21;
cxxxix. 8.
Jer. xvii. 9, 10.*

"Our inward disposition is the life of our actions; according to that doth the God of Spirits judge us, while men censure according to our external motions."—*Bp. Hall.*

What we are afraid to do before men, we should be afraid to think before God.

xv. 12. A scorner loveth not one that reproveth him: neither will he go unto the wise.

Ahab's hatred of Micaiah, and reluctance to consult him, counting him his enemy because he told him the truth. *2 Chron. xviii. 7. Prov. xvii. 4.*

*Prov. xiii. 1.
John iii. 20, 21.*

The Jews in the time of Amos, who would not brook any that dealt plainly and honestly with them, whether judge, prophet, or private person. (*Amos v. 10.*) Wise men make their enemies their instructors; fools become enemies to their teachers.

The Pharisees' rejection of John's baptism (*Luke vii. 30*), being offended at his reproof. *Matt. iii. 7. Prov. xii. 1.*

See on Prov. ix. 8.

Ch. xv. 14. The heart of him that hath understanding seeketh knowledge * :

Solomon. *1 Kings* iii. 5—10. *Prov.* xix. 8.

Prov. xviii. 15.

The queen of Sheba, whose coming from the uttermost parts of the earth, to hear the wisdom of Solomon, will condemn many living in Christian countries. *1 Kings* x. *Matt.* xii. 42.

My son, gather instruction from thy youth up, so shalt thou find wisdom till thine old age. *Eccl.* vi. 18.

Mary. *Luke* x. 39.

John xvii. 3.
2 *Pet.* iii. 18.
Ps. cxix. 73, 144.

Nicodemus. *John* iii. 1, 2.

The Ethiopian eunuch travelled many hundred miles to attend the public worship of God at Jerusalem; and though there was much that was mysterious to him in the word of God, yet he persevered in the study of it. *Acts* viii. 28.

Cornelius. *Acts* x. 33.

The Bereans. *Acts* xvii. 11.

See on *Prov.* i. 5.

but the mouth of fools feedeth on foolishness.

The Jews, when refusing to hear the word of the Lord, how foolish was that religion which they chose in its stead! *Ps.* cxi. 19, 20. *Jer.* ii. 11.

Prov. xv. 21.
Eccles. xi. 9.
Eph. v. 4.
1 *Tim.* i. 4; vi. 3—5.
Tit. iii. 9.

The Scribes and Pharisees fed on foolishness when, neglecting the word of God, they followed traditions which made that word of none effect. *Matt.* xv. 1—9.

Avoid frivolous amusements, unprofitable reading, the profane wit, vain superstitions, curious speculations on subjects beyond the reach of the human mind; avoid seeking to be wise above what is written.

The heathen world, not liking to retain God in their knowledge, sin became their food; they had pleasure in unrighteousness (*Rom.* i. 32), working all uncleanness with greediness. *Eph.* iv. 19.

The Athenians, gaping after and relishing novelty rather than truth (*Acts* xvii. 21), suffered Paul to depart without establishing a church among them, clinging to their foolish superstitions.

The heathen philosophers, counting that which was the wisdom of God foolishness (*1 Cor.* i. 18—24), preferred their vain speculations to the glorious Gospel of the blessed God. *Acts* xvii. 18. *Col.* ii. 8. *Rom.* i. 22.

xv. 16. Better is little with the fear of the Lord, than great treasure and trouble therewith.

How much happier were the poor shepherds (*Luke* ii. 20) than Herod the Great (*Matt.* ii. 3), whose sinful heart was troubled at the birth even of the Saviour!

Prov. xv. 6. 17; xvi. 16.
Eccles. iv. 6; v. 10—13.

Contrast Paul in prison (*Phil.* iv. 11. 13. 18. 1 *Tim.* vi. 6), with Ahab in a palace. (*1 Kings* xxi. 4.) God is a substitute for every thing, but nothing is a substitute for God.

Ps. iv. 6—5.
"Riches and poverty are more in the heart than in the hand; he is wealthy that is contented, he is poor that wanteth more."
—*Bp. Hall.*

See on *Prov.* xvi. 8.

* A Persian philosopher, being asked by what method he had acquired so much knowledge, answered, "By not being prevented by shame from asking questions when I am ignorant."

Ch. xv. 19. The way of the slothful man is as an hedge of thorns,

The Israelites doomed to wander forty years in the wilderness. Through their slothful distrust of God, they would not do their part to attain to Canaan. *Numb. xiv.*

The tribe of Dan, their slothfulness and cowardice in not obeying God's command to cast out the Amorites (*Lev. xxvi. 7, 8*), and the difficulties which, in consequence, were thus brought upon them. *Judges i. 34.*

The ten tribes of Israel yielding to the temptation which Jeroboam craftily offered to their sloth, by suggesting that it was too much for them to go up to Jerusalem (*1 Kings xii. 28*), as God had commanded them. (*Deut. xii. 5. 2 Chron. vii. 12*.) Thus bringing upon them the anger of God, their way became a hedge of thorns.

The negligence of the Jews in not rebuilding the temple, brought drought and failure of crops. *Hag. i. 2-11.*

Parable of the talents: the condemnation of the servant who hid his talent, strongly implies the guilt of sloth, and that our duty to God requires us to be, not only harmless, but profitable. Feigning to himself difficulties which did not exist, he brought upon himself real evils of awful magnitude. *Matt. xxv. 26.*

but the way of the righteous is made plain.

Abraham's servant was a righteous man. (*Gen. xxiv. 12. 26, 27. 52.*) He was diligent (*Gen. xxiv. 33. 56*), and his way was made plain by God. *Ps. xxxvii. 23.*

Jacob, in delaying seven or eight years after he had entered Canaan, to go to Bethel to perform the vow he had made in the day of his distress (*Gen. xxviii. 20-22*), was guilty of spiritual negligence, and by that negligence himself and his family (brought into contact with the ungodly Shechemites) became involved in great difficulty and trouble, as appears from *Gen. xxxiv.*; but when he resolutely set himself, in obedience to God's command (*Gen. xxxv. 1*), to do his duty, his way was made plain, his family immediately put away their strange gods (*Gen. xxxv. 4*), and his enemies trembled before him. *Gen. xxxv. 5.*

Joshua had to contend with great difficulties, but being a righteous man, he depended on God's promise of success (*Josh. i. 3*), by which he was stirred up to avail himself of every advantage which the use of means give; sending spies, disciplining his forces, contriving stratagems (*Josh. ii. viii.*); in the diligent use of these means, in dependence upon God's blessing, and obedience to his command (*Josh. x. 8, 9*), the conquest of Canaan became easy. His rising early in the morn-

Prov. xix. 24; xxii. 13; xxiv. 30-34; xxvi. 13-16.

Whatever a sluggard has to do seems full of intolerable difficulties, and indeed his delays tend to increase his perplexities, and expose him to many sufferings. Those who have no heart to their work pretend they cannot do their work.

"To wait for God's performance, and do nothing, is to abuse that Divine Providence which will always so work as not to allow us to remain in inactivity."

—*Bp. Hall.*

"Sloth in the conclusion proves laborious." — *Lord Bacon.*

Heb. vi. 12.

Phil. ii. 12, 13.

Prov. xxvii. 23-27.

Ps. v. 8.

Isa. xxx. 21.

Matt. vi. 22.

John vii. 17.

What we hope to do with ease we must first learn to do with diligence. By doing we learn.

A righteous man is diligent in his calling from a regard to God, who requires it, and God blesses this diligence, to make his way easy and pleasant to him, notwithstanding all his difficulties and discouragements.

God helps those that help themselves. Use the means, and God will give the blessing. Industrious wisdom will often prevent what lazy folly thinks inevitable.

ing is often mentioned. *Josh.* iii. 1; vi. 12; vii. 16; viii. 10.

David, at God's command, bestirred himself, and in consequence, smote the Philistines. (2 *Sam.* v. 24, 25.) Trust God and be doing, and let Him alone with the rest.

Ch. xv. 23. A word spoken in due season, how good is it!

Joseph to Pharaoh. *Gen.* xli. 33—37.

Prov. xxv. 11, 12.

Manoah's wife. *Judges* xiii. 22, 23.

Eph. iv. 29.

Jonathan. *1 Sam.* xix. 4—7.

Col. iv. 6.

Naaman's servants. *2 Kings* v. 3. 13.

Artaxerxes to Nehemiah. *Neh.* ii. 1—6. See on *Prov.* xii. 25.

Paul to the Philippian jailor. *Acts* xvi. 28.

xv. 24. The way of life is above to the wise, that he may depart from hell beneath. (Explained p. 43.)

Noah walked with God (*Gen.* vi. 9), he was thus enabled not to follow the multitude to do evil, and escaped their destruction. *Heb.* xi. 7. *2 Pet.* ii. 5

John xiv. 6.
Ps. cxlii. 24.
1 John v. 4.

Joseph. *Gen.* xxxix. 9. *Prov.* v. 5; ix. 18. Moses, whose affections being placed on heavenly things, was preserved from the strongest temptations. *Heb.* xi. 24—27.

No worldly thing seems great to him who minds eternity.

Those minding earthly things, described by Paul (*Phil.* iii. 19); and Demas (*2 Tim.* iv. 10), present an awful contrast. He who seldom thinks of heaven is not likely to get thither, as the only way to hit the mark is to keep the eye fixed upon it.—*Bp. Horne.*

Collect for 6th Sunday after the Epiphany, and for the Ascension Day.

xv. 27. He that is greedy of gain, troubleth his own house:

Lot's selfish choice of Sodom, was followed by much trouble in his family. *Gen.* xiii.; xix. *1 Tim.* vi. 10. See on *Prov.* xxviii. 22.

Heb. xiii. 5.
Prov. i. 19; xx. 21.
Isa. v. 8.
Jer. xvii. 11.
Unjust gain is not gain but loss.

Laban, mean, selfish, and avaricious. By his greediness of gain he troubled his family (*Gen.* xxxi. 15), and lost the services of his nephew and son-in-law, Jacob, who had proved a most valuable servant to him. *Gen.* xxxi. 39, 40.

Achan's family was involved in his punishment. *Josh.* vii. 24, 25; xxii. 20.

Saul flying upon the spoil, and the ruin which followed to himself and family. *1 Sam.* xv. 19—26.

Gehazi's leprosy cleave to his seed. *2 Kings* v. 27.

but he that hateth gifts shall live. (Explained p. 43.)

Abraham's rejection of the king of Sodom's gift, lest he should dishonour God, to whose blessing alone he desired to attribute all his prosperity. *Gen.* xiv. 22, 23. xxiv. 1.

Contrast the issue to Abraham and Lot, showing

Prov. xxviii. 16.
Exod. xxii. 8.
Collect for St. Matthew's Day.

The duty of impartiality in judgment,

that the blessing of the Lord it maketh rich, and He addeth no sorrow with it. *Prov. x. 22.*

Balaam had evidently set his heart upon the bribe of the king of Moab; and his history affords an awful example of the evil of covetousness, in deceiving a man's own heart, and bringing destruction upon him. *2 Pet. ii. 15. Num. xxii. —xxiv.*

Samuel (1 *Sam. xii. 3, 4*) contrasted with Hophni and Phineas, ravening for their fees of flesh. *1 Sam. ii. 15, 16.*

Peter's rejection of the bribe of Simon Magus. *Acts viii. 20.*

Paul is a noble instance of disinterestedness. *Acts xx. 33, 34.*

Ch. xv. 29. The Lord is far from the wicked:

The Israelites. After their grievous sin in worshiping the calf, the tabernacle was pitched without the camp. *Exod. xxxiii. 7.* See also *1 Sam. viii. 18.*

Saul. Could he that hated and persecuted Samuel and David, who were both prophets, expect to be answered by prophets; or he that had slain the high priest, be answered by Urim; or he that had sinned away the spirit of grace, be answered by dreams? No. Be not deceived, God is not mocked. *1 Sam. xxviii. 6.* —*Henry.*

The princes of the house of Israel. *Mic. iii. 4.*

The foolish virgins. *Matt. xxv. 11, 12.*

Isa. lix. 2.
God never leaves any till they first leave Him.

See on *Prov. xv. 8*
xxviii. 9.

but he heareth the prayer of the righteous.

Abraham's servant. *Gen. xxiv. 15.*

Moses. *Exod. xxxii. 11—14; xvii. 11.*

Joshua, at whose prayer the sun stood still. (*Josh. x. 12—14.*) "The good man's prayer is among the reasons by which the Omnipotent is moved in the administration of the universe." —*Ogden.*

Hannah uttered no words; but the Lord, who despiseth not the sighing of a contrite heart, nor the desire of such as are sorrowful, heard her prayer. *1 Sam. i. 13, 17.*

Samuel, the child of prayer, and eminently distinguished by a spirit of prayer. *1 Sam. vii. 9—13.*

Jabez, "an instructive example in the midst of abstruse genealogies, and illustrating how all Scripture is profitable to the careful student." *1 Chron. iv. 9, 10.*

Jehoshaphat. *2 Chron. xx. 3—28.*

Hezekiah. *2 Chron. xxx. 20—27.*

Ezra (*Ezra ix. 5, &c.*), observing the remarkable effects which followed his intercessory prayer. *Ezra x. 1.*

Daniel and his three friends, Hananiah, Mishael, and Azariah. *Dan. ii. 17—19.*

"Only the prayer of the righteous availleth much, and only the believer is righteous." —*Bp. Hall.*
Heb. xi. 6.

"We must approach God with reverence (Ps. lxxxix. 7), earnestness (Rom. xii. 12), faith (Heb. x. 21), purity of heart (Matt. v. 8), through Christ (John xiv. 6, 13), praying in the Holy Ghost (Jude 20. Rom. viii. 26); and especially let us remember to begin the day with prayer. It is the morning dew that enables the field to withstand the parching heat of summer.

"He that is much in prayer shall grow

Zacharias. *Luke* i. 6. 13.

Cornelius. *Acts* x. 4.

The Church for Peter. *Acts* xii. 5—11.

rich in grace, and have most of heaven upon earth."—*Abp. Leighton.*
Collect for 12th Sunday after Trinity.

Ch. xv. 32. *He that refuseth instruction, despiseth his own soul:*

Dathan and Abiram's contempt of Moses' expostulation, and its issue. *Numb.* xvi. 12—14. 31—33.

The miserable end of the young man who, giving himself up to sensual pleasures, neglects the instruction of his teachers. *Prov.* v. 11—13.

Jeremiah was an excellent monitor (*Jer.* xxvii. 17; xxxviii. 14—23), but Zedekiah would not be ruled by him (2 *Chron.* xxxvi. 12), and the heaviest calamities in consequence came upon him. *Jer.* xxxix. 1—7.

Nebuchadnezzar; the issue to him of his neglect of Daniel's instruction. *Dan.* iv. 27—33.

Belshazzar, unhumbled by the judgments inflicted on his grandfather, Nebuchadnezzar, his iniquity became his ruin. *Dan.* v. 22—30.

The Jews in the time of our Lord. *Matt.* xxiii. 34—38.

The Gadarenes, in rejecting Christ, rejected their only Saviour. *Luke* viii. 37. *John* iii. 36.

Prov. xiii. 18.
Heb. xii. 25.
Deut. xxi. 18. 20.
Matt. vii. 26, 27.
James i. 22.

"Nothing but grace can teach us to make a right use of others' judgments."
—*Bp. Hall.*

but he that heareth reproof getteth understanding.

Eliphaz. *Job* xlvi. 7—9.

The Samaritan woman. *John* iv. 17, &c.

The two disciples going to Emmaus. *Luke* xxiv. 25—32.

Paul. *Acts* ix. 6—22.

Prov. vi. 23; viii. 33—36; x. 17.
Ps. xxxiii. 8—11.
Eccles. vii. 5, 6.
Jer. x. 24.

xv. 33. *The fear of the Lord is the instruction of wisdom:*

The grand instruction of Moses, who was inspired with heavenly wisdom, was to fear God. (*Deut.* iv. 6; xiii. 4.) So was it of Joshua (*Josh.* xxiv. 14), and of Samuel (1 *Sam.* xii. 14—24); and the Israelites found, as those holy men told them, that only while they were obedient to such instructors, they were prosperous. (*Prov.* xiv. 34; xvi. 6, By the fear of the Lord men depart from evil.)

Our Lord, who is emphatically the wisdom of God (1 *Cor.* i. 24), enforces the fear of the Lord with awful solemnity. *Matt.* x. 28.

By the fear of the Lord the Ephesians turned from the arts of magic (*Acts* xix. 17—20. *Eph.* v. 8), and were instructed in and led to wisdom.

Solomon, while he feared the Lord, was instructed in and led to true wisdom (1 *Kings* iii. 3—12), but turning aside from the fear of the Lord, he sunk into the grossest folly. 1 *Kings* xi.

Ps. cxi. 10; xxxiv. 11.
Prov. ix. 10.
Col. i. 9.

A devout affection to God and fear to offend him, will direct us to the wisest counsels.

"The fear of God and humility go together, where the one is the other is; and as the one is the way to wisdom, the other is the way to glory."—*Gill.*
Prov. iv. 5—9; xxiii. 17.

Collect for 2nd Sunday after Trinity.

and before honour is humility.

Joseph. *Gen. xli. 16, 39, 40. Prov. xxii. 4.*

Gideon. *Judges vi. 15.*

Hananiah feared God above many, and therefore became a fit object for promotion. *Neh. vii. 2.*

Daniel. *Dan. ii. 30—48.*

The centurion. *Matt. viii. 8, 10.*

Saul contrasted with himself. *1 Sam. xv. 17; ix. 21.*

Ephraim, when he spake in a humble, diffident way of himself, when he feared the Lord, trembling at his word, he was in great power, authority, and dignity in Israel; but when he cast off the fear of the Lord by the worship of Baal, his power declined, and ruin overtook him. *Hosea xiii. 1.*

John the Baptist. (See on *Prov. xxix. 23.*) Growth in grace manifests itself by humility. When the full corn is in the ear it bends down because it is full. *Cecil.*

Luke xiv. 11.

Phil. ii. 5—11.

1 Pet. v. 5—7.

Begin with modesty if you would end with honour.

"The more humble the fitter to come to God, and He the more willing to come into the soul and dwell in it. The highest heavens are the habitation of God's glory, and the humble heart hath the next honour to be the habitation of his grace." — *Abp. Leighton.*

See on *Prov. xviii. 12.*

Ch. xvi. 1. The preparations of the heart in man, and the answer of the tongue, is from the Lord. (Explained p. 44.)

Jeremiah's acknowledgment of this. *Jer. x. 23.*

Balaam's earnest desire to curse Israel overruled by God. (*Numb. xxiii. 11, 12; xxiv. 10—13. Josh. xxiv. 9, 10. Neh. xiii. 2. Prov. xix. 21.*) Man proposes, God disposes.

The traitor Alithophel could give advice best suited to accomplish his object, but he had no control over events. *2 Sam. xvii. 1—14.*

The Apostles. *Luke xxi. 15.*

Caiaphas' tongue was overruled to speak what was above and beyond his own thoughts. *John xi. 49—52.*

Exod. iv. 11, 12.

Phil. ii. 13.

Ps. li. 15.

Collect for 9th Sunday after Trinity.

xvi. 2. All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits.

Hazaël. *2 Kings viii. 13.*

Jehu. *2 Kings x. 16, 31.*

The Pharisee in the parable. *Luke xviii. 11—14.*

Peter rebuking our Lord: As his intention was good and love sincere, he no doubt thought he was acting the part of a true friend in what he said; but our Lord, who weighed his spirit, charged him with the guilt of being a tempter to him. *Matt. xvi. 22, 23.*

Pilate confessed he had power to release and to crucify our Lord (*John xix. 10*), and yet declared, "I am innocent of the blood of this just person" (*Matt. xxvii. 24*), when delivering Him to be crucified, he imagined that by washing his hands, the proof of his innocence was confirmed, and thus showed, as Bp. Hall remarks, "that any thing will charm the conscience when it lulls to sleep."

Paul before his conversion: his own view of his

Prov. xvi. 25.

"Man will not believe that he is what he is, till suitable temptation discovers him to himself." — *Foster.*

"We never do evil so thoroughly and cordially as when we are led to it by a false principle of conscience." — *Pascal.*

How important therefore to get an enlightened, that we may have a good conscience.

Litanies:

"From all the deceptions of the world,

character was very different from the Lord's view of him (*Acts xxvi. 9*; *ix. 4*); and from his view of himself when enlightened by the Holy Spirit. *1 Tim. i. 13. Rom. vii. 9.*

the flesh," &c.
Jer. xvii. 9, 10.
Ps. cxxxix. 23, 24.
See on Prov. xxi. 2;
xxx. 12.

Ch. xvi. 3. Commit thy works unto the Lord, and thy thoughts shall be established.

Jacob drawing nigh to God, God drew nigh to him. Gen. xxxii. 24—30; xlvi. 1—4.

Ruth, from love to God and his people (*Ruth i. 16*), had left father and mother and the land of her nativity; and when she first came among strangers her situation seemed very destitute, but she committed herself to God (*Ruth ii. 12*), and her dependence on his providence was abundantly blessed.

David. 1 Sam. xvii. 45; xxx. 8—19. 2 Sam. v. 19—25.

Ezra, though a journey was before him of several hundred miles through a desert infested with robbers, and though carrying large treasures, determined to travel without any guard except that of the Almighty, and arrived safe at Jerusalem. *Ezra viii. 21—23. 31, 32.*

Esther and Mordecai. Esth. iv. 14—17; viii. 15—17.

Daniel chose rather to run the hazard of his life than lose his prayer. *Dan. vi. 10. Ps. xxxvii. 4—6.*

Ps. xxxvii. 4, 5.
Phil. iv. 6, 7.

"Prayer is the rest of our care and the calm of our tempest."—*J. Taylor.*

He that makes prayer a duty and a habit in the time of prosperity, will find it a support, a consolation, and a joy in the time of need. *Dan. vi. 10.*

"Give me the eye which can see God in all, and the hand which can serve him with all, and the heart which can bless him for all."—*Abp. Secker.*

See on Prov. iii. 5, 6.

xvi. 4. The Lord hath made all things for himself: yea, even the wicked for the day of evil. (Explained p. 44.)

The stormy wind fulfilling his word. *Ps. cxlviii. 8. Jonah i. 4—17.*

The ram caught in a thicket. (*Gen. xxii. 13.*) He that made that beast brings him thither, fastens him there. Even in small things there is a great Providence. *Bp. Hall.*

Pharaoh wilfully resisted God, but God glorified his long-suffering in so long delaying to punish (*Exod. viii. 13. 31; ix. 33; x. 19*); and his power and justice in destroying Pharaoh when the measure of his iniquity was filled up. *Exod. xiv. 27, 28. Rom. ix. 17.*

Sennacherib was raised up to punish the hypocritical Jews, but he could do no more than God permitted, and was himself punished for the pride and ambition which led him thus to act (*Isa. x. 5—15*), his own wicked sons, Adrammelech and Sharezer, murdering him. *2 Kings xix. 37.*

The Jews killed the Prince of Life, and desired Barabbas, a murderer, to be granted to them. But God overruled even so great a sin, to accomplish the salvation of the world (*Acts iii. 14, 15; ii. 23. Col. ii. 14, 15*); punishing them, nevertheless, for their iniquity.

Job xxi. 29, 30.
2 Pet. ii. 9.
Ps. lxxvi. 10.

"It is one of the greatest praises of God's wisdom, that He can turn the evil of men to his own glory."—*Bp. Hall.*

1 Cor. x. 31.
Rev. iv. 11.

He who is the beginning of all things is also their end. *Rom. xi. 36.*

"The power of Christ will be manifested in all, either in the destruction of sin or of the sinner."—*Bp. Horne.*

Ps. cxix. 73.

Ch. xvi. 8. Better is a little with righteousness, than great retenues without right.

How much better to have been the widow of Zarephath (1 *Kings* xvii. 13, &c.), than Jezebel, though a queen (2 *Kings* ix. 32—37), or than Ahab, the oppressor of Naboth, who took his vineyard without right. He twice overcame a multitude of the Syrian host, slaying 100,000 footmen in one day (1 *Kings* xx. 21. 29); but being himself overcome by covetousness (1 *Kings* xxi. 4—6), he became his own tormentor, and was brought by it under the curse of God. 1 *Kings* xxi. 19. *Prov.* xxi. 7. We see how much a man has, and therefore we envy him. Did we see how little he enjoys, we should rather pity him.

Prov. xv. 16, 17; xvii. 1; xix. 23.

Ps. xxxvii. 16, 17; lxxiv. 10.

1 Tim. vi. 6—11.

Trust Providence for the supply of your wants in the ways of duty and righteousness.

"The fewer desires the more peace. The only sure way to peace is to give the heart entirely up to God." — *Bp. Wilson.*

xvi. 9. A man's heart deviseth his way, but the Lord directeth his steps.

Joseph's brethren. *Gen.* xxxvii. 18—28; xliv. 5.

Ps. xxxvii. 23.

Pharaoh's daughter. *Exod.* ii. 5, &c.

"Every creature walks blindfold, only He that dwells in light sees whither they go." — *Bp. Hall.*

Saul in search of his father's stray asses, finds a kingdom. (1 *Sam.* ix. 3, 15, 16.) Again, he and his men had encompassed David about, and were ready to take him, when a message was brought him of the invasion of his land by the Philistines. 1 *Sam.* xxiii. 26—28.

Collect for 8th Sunday after Trinity.

Jesse's anxiety about the welfare of his three eldest sons prompted him to send the youngest to inquire after them (1 *Sam.* xvii. 17, 18); but in the issue it remarkably appears that this stripling's steps were directed by the Lord, to accomplish a work of which, at the time, neither he nor his father ever thought. 1 *Sam.* xvii. 23—53.

The Syrians, while they thought of nothing but their booty, bring happiness to the house of Naaman. The captivity of a poor Hebrew girl is a means to make the greatest lord of Syria a subject to God. 2 *Kings* v. *Bp. Hall.*

Zaccheus, whose curiosity was overruled to his salvation. *Luke* xix. 4, 5, 9.

The woman of Samaria. *John* iv. 7, &c.

Herod, Pontius Pilate, &c. *Acts* iv. 27, 28.

Saul of Tarsus on his way to Damascus. *Acts* ix. 1, &c.

The steps of Onesimus, a runaway slave, directed to Rome, where Paul, then a prisoner, was the instrument of his conversion. *Philemon.*

See on *Prov.* xx. 24.

xvi. 18. Pride goeth before destruction, and an haughty spirit before a fall.

Asahel, proud of his swiftness of feet (2 *Sam.* ii. 18—23), but whose end shows, that what is most our pride is most our peril.

Benhadad. 1 *Kings* xx. 3. 11. 32.

Prov. xv. 25; xvi. 5. 19.

Babylon (*Isa. xlvi. 10, 11*) and her king. *Isa. xiv. 12—15.*

Azariah and others, urged by their pride to disregard God's word, declared to them by Jeremiah. *Jer. xlvi. 2—11.*

Pharaoh Hophra*. *Ezek. xxix. 3—5.*

Nebuchadnezzar. *Dan. iv. 30, 31. Ps. xlix. 11, 12.*

The Edomites. *Obad. 3, 4.*

Herod Agrippa, allowing that glory to be given to himself which belonged only to God. *Acts xii. 21—23.*

Isa. ii. 11, 12.

Luke i. 51.

Rom. xi. 20.

Be not high-minded, but fear. Pride was not made for men. Why is earth and ashes proud?

Ecclus. x. 18; 9.

See on *Prov. xi. 2.*

Ch. xvi. 20. He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he.

Abraham's servant used great discretion, but chiefly showed his wisdom in trusting in the Lord for his success. *Gen. xxiv. 12.*

Jacob's wise arrangements for meeting his enraged brother, and the result. *Gen. xxxii. ; xxxiii. 1—4.*

Hezekiah was distinguished for his trust in God (2 *Kings xviii. 5*); and in the reformation of the Church he showed great wisdom, and obtained great success. *2 Chron. xxix. 1—36.*

Jotham, king of Judah. *2 Chron. xxvii. 1—6.*

Daniel and his three friends. *Dan. i. 17—20.*

The result of the first general council, and their wisdom in sending with Paul and Barnabas, who had been engaged in the contest about circumcision, &c., Judas and Silas, chief men among the brethren, who had not been involved in it, and who would therefore by their presence remove all suspicion of the authenticity and strict correctness of the sentence of which Paul and Barnabas were the bearers. *Acts xv. 22—32.*

The Apostles' treatment of the murmuring of the Grecians. The murmuring had arisen from the Grecians against the Hebrews. To silence all complaint, the deacons were chosen from the party aggrieved, which appears from the fact that their names are all of Greek origin. *Acts vi. 1—7.*

Prov. xiii. 15; xix. 8.

Isa. xxvi. 3, 4.

Jer. xvii. 7, 8.

James i. 5.

“Prudence gains men respect and success, but piety only will secure men's true happiness.”—*Henry.*

“Discretion in speech is more than eloquence. —*Lord Bacon.*

Wisdom to the mind is like health to the body.

“This is the way to walk contentedly and cheerfully homewards, leaning and resting all the way on Him who is our guide and our strength.” — *Abp. Leighton.*

xvi. 22. Understanding is a wellspring of life unto him that hath it:

Abigail is described (1 *Sam. xxv. 3*) as a woman of good understanding, and by her wisdom and prudence she was the means of saving her husband's life. See on *Prov. xii. 18.*

Sergius Paulus was a prudent man, i.e. a man of good sense and understanding; and in his search after truth he was blessed by God to attain it. *Acts xiii. 7.*

Paul and Barnabas “being filled with the knowledge of God's will in all wisdom and spiritual understand-

Prov. xiii. 14; xiv. 27.

A Christian should aim to make every place the better for him.

The following texts suggest how to attain understanding, and the blessing attending it:

* Herodotus informs us, that Pharaoh Hophra boasted, that no God could deprive him of his kingdom; but his own people, under Amasis, fell upon him, and strangled him, destroying all that adhered to him.—*Scott.*

ing," were enabled to confirm others in the faith. *Acts* xiv. 22.

Paul at Corinth. *Acts* xviii. 8.

Apollos, by his knowledge of Scripture, confirmed and led others in the way of eternal life. *Acts* xviii. 27.

Ps. xix. 7.
John v. 24; vi. 63.
68.
Mark iv. 24.
Isa. viii. 20.
1 Thess. v. 21.

but the instruction of fools is folly.

The religion of heathenism is a system of folly. *Isa.* xliv. 9. *Jer.* x. 1—8.

So were the instructions of the heathen philosophers, who lost themselves in the most irrational conceptions and false reasonings, and authorized the most degrading religious rites and practices, both by precept and example. *Rom.* i. 21—25. *1 Cor.* i. 19, 20.

The Epicureans' manual or creed, "Let us eat and drink," &c., alluded to *1 Cor.* xv. 32, and which has been the favourite maxim of the sensual and profane in all ages.

The Jewish teachers in the time of our Lord. *Matt.* xv. 14; *xviii.* 16—26.

Demetrius' instruction to his fellow-workmen at Ephesus (*Acts* xix. 25—27), contrasted with Paul's Epistle to the Ephesians, and the results of his labours among them. *Eph.* ii.

Prov. xix. 27.

"By the daily reading of the Holy Scriptures let each one pour oil into his faculties, and prepare the lamp of his mind, so that according to the precept of the Gospel, it may give light to all that are in the house." — *Theophilus of Alexandria.*

Ch. xvi. 23. *The heart of the wise teacheth his mouth, and addeth learning to his lips.*

Abraham's servant, being a very pious man, and having his master's interest much at heart, seems under this influence to have spoken and acted with great propriety. *Gen.* xxiv. 34—39.

Jacob's answer to Pharaoh was respectful, wise, and pious. He so replied to a common and simple question, as to suggest that view of human life which, if Pharaoh properly reflected on it, would lead him to set light by the earthly glory with which he was loaded, and, as a stranger and pilgrim on earth, seek a crown which fadeth not away. *See Fuller.* *Gen.* xlvi. 9. *Col.* iv. 6.

The heart of Peter, purified by the Holy Spirit from prejudice, enabled him to instruct those labouring under similar prejudices. *Acts* xi. 4—18; xv. 7—12.

Paul; the wise adaptation of his instructions to his different hearers. With the Jews, referring to the prophecies, &c., of their own Scriptures (*Acts* xiii. 17—41); to the Lycaonians he urged, as an introduction to the Gospel, the unity of the Deity, and appealed to the bounties of Providence as witnesses of his presence and goodness (*Acts* xiv. 17); to the men of Athens, he quoted their own poets (*Acts* xvii. 28), and particularly met the errors of the Epicureans and Stoics, who formed part of his audience. (*Acts* xvii.) Notice also his address to Felix (*Acts* xxiv.

Prov. xv. 28.
Matt. vii. 17; xii. 33—35.
Col. iii. 16.
Deut. vi. 6, 7.
Ps. xix. 14; cxix. 27.

A wise man takes due care both what, and when, and to whom, and in what manner, he speaks. Wise counsel may be foolishly given.

A wise man's heart discerneth both time and judgment. *Eccles.* viii. 5.

25), who was a heathen notorious for his oppression and profligacy ; and to Agrippa (*Acts xxvi. 22—27*), who was a Jew ; and his Epistle to Philemon. (*Philem. 8—18*.) His experience of the grace of God in his own heart, eminently qualified him to commend that grace to others. *1 Tim. i. 12—16.*

Ch. xvi. 24. *Pleasant words are as an honey-comb, sweet to the soul, and health to the bones.*

David and Jonathan. *1 Sam. xx. 2 Sam. i. 26.*
Philip to the Ethiopian nobleman. *Acts viii. 35—39.*
Paul to Lydia and to the Philippian jailor. *Acts xvi. 14. 31—34.*

Our Lord's dismissal of the penitent woman. *Luke vii. 48—50.*

When our Lord first appeared to his disciples after his resurrection. *John xx. 19, 20.*

Prov. x. 32; xv. 26.
Ps. xix. 7—11.
Matt. xi. 28—30.
Ps. cxix. 103.
Eph. iv. 29—32.

See p. 45 on Prov. xvi. 21.

xvi. 28. *A froward man soweth strife, and a whisperer separateth chief friends.*

The princes of Ammon sowed strife between David and Hanun, by insinuating that David was influenced by base motives in the embassy he sent. *2 Sam. x. 3.*

Ziba insinuated to David that Mephibosheth designed to usurp the government. *2 Sam. xvi. 3.*

The Chaldeans, jealous of Shadrach and his brethren, reported to their patron Nebuchadnezzar their not worshipping his golden image. *Dan. iii. 8—13.*

Herodias sowed strife between Herod and John the Baptist. *Mark vi. 19, 20.*

The Galatians had shown great love to Paul (*Gal. iv. 15*), but in his absence some Judaizing teachers undermined Paul's authority, and alienated from him the affections of the Galatians. *Gal. iii. 1; iv. 16.*

"There is nothing so well meant, but it may be ill interpreted." — *Bp. Patrick.*

Prov. iv. 24; vi. 14; xv. 18; xvii. 9; xxvi. 21; xxix. 22.

In the catalogue of grievous sins (*Rom. i. 29*) whisperers are included.

xvi. 31. *The hoary head is a crown of glory, if it be found in the way of righteousness.*

Aged Jacob was distinguished as a prince with God (*Gen. xxxii. 28*) ; and the prayers and blessing of one who lives near to God are highly to be valued, however enfeebled by age or inferior his station in life may be. (*James v. 16.*) Though a foreigner and a shepherd (*Gen. xlvi. 34*), he was honoured by God to pronounce a blessing even on Pharaoh, king of Egypt. (*Gen. xvii. 10.*) The anxiety of Joseph, though lord of Egypt, for his father's blessing on his children (*Gen. xlvi. 1, &c.* *Heb. xi. 21*), and the great respect Joseph paid Jacob, is a further illustration of this proverb. *Gen. xlvi. 29; 1. 4—13.*

Joseph, who, from a youth, had served God, lived to be one hundred and ten years, and with his dying breath testified how entirely his heart and treasure

Prov. xx. 29.
Lev. xli. 32.
1 Pet. v. 5.

Disrespect to the aged is a mark of great degeneracy. *Isa. iii. 5.*

Even heathen nations strongly enforced reverence to the aged.

"If a young person meet his senior, he instantly turns aside to make way for him; and if an

were in God's promises. (*Gen. i. 25. Heb. xi. 22.*) This, his perseverance in well-doing, though for eighty years surrounded with every temptation to worldliness and idolatry, sheds a lustre on his character.

Samuel. *I Sam. xii. 2—4 ; xxv. 1.*

The great age of Barzillai leads us the more to admire his zeal for the king. (*2 Sam. xix. 31, 32.*) Also in his retirement from those scenes which had become unsuitable to his years, he is a pattern to the aged, whose nearness to eternity should make them especially anxious to prepare for it. *2 Sam. xix. 33—37.*

Elisha, when dying at a very advanced age, probably more than ninety years old, was visited by Joash, king of Israel (*2 Kings xiii. 14.*), who showed a high respect, not only for his person, but his principles, though doubtless Elisha had often been his reprobation. *Prov. xxviii. 23.*

Jehoiada, who lived to the age of one hundred and thirty years. *2 Chron. xxiv. 16.*

Elihu had a deep sense of the respect due to age (*Job xxxii. 6, 7.*), and is a pattern in this respect to the young.

Zacharias and Elisabeth, whose old age was so peculiarly honoured by God, and whose consistent piety through a long life was so distinguished. *Luke i.*

Simeon and Anna. *Luke ii. 25—37.*

aged person enter an apartment, the youth always rise from their seats."—*Herodotus' account of the Egyptians.*

"The Lacedemonians enacted that the same reverence should be paid to aged persons as to fathers."—*Bp. Patrick.*

Among the ancient Romans greater honour was paid to age than to family or wealth (*Aul. Gel. Noct. Attic. l. 2, c. 15.*), and it was considered a crime worthy of death not to rise up in the presence of an aged person. *Juv. Sat. xiii.*

See on *Prov. xxiii. 22.*

xvi. 32. *He that is slow to anger is better than the mighty ; and he that ruleth his spirit than he that taketh a city.*

Moses' meekness (*Numb. xii. 3.*) ; which is the more to be admired from his extraordinary energy of character and his high station, for the more power any man has, the harder it is for him to command his passions. *Exod. xiv. 13 ; xxxii. 20.*

How much more truly noble the calm self-possession of the three captive Jews than Nebuchadnezzar, the conqueror of Jerusalem, and of so many other cities and kingdoms ! *Dan. iii. 16—20.*

Ps. ciii. 8, compared with Eph. v. 1.
Rom. xii. 21.
James i. 19, 20.
That is the noblest victory which we obtain over ourselves.

See on *Prov. xiv. 29 ; xix. 11 ; xxv. 28.*

xvi. 33. *The lot is cast into the lap ; but the whole disposing thereof is of the Lord.*

Haman, though so intent on the destruction of the Jews, cast lots, by his magicians, to determine what month would be most favourable, according to their divinations, to accomplish it. The singular providence of God appears in the lot determining a day full eleven months after the time the lots were cast, so as to give the Jews sufficient space to prevent the intended mischief. *Esth. iii. 7.*

Jonah. *Jonah i. 7. Numb. xxxii. 23.*

The soldiers cast lots for our Lord's vesture (*Matt. xxvii. 35.*), thus unconsciously fulfilling a prophecy uttered 1000 years before. *Ps. xxii. 16—18.*

Matt. x. 29.

Collect for 8th Sunday after Trinity. Referring to God's providence ordering all things.

"How sweetly doth God dispose of all second causes, that while they do their own will they do his."—*Bp. Hall.*

xvii. 3. *The fining-pot is for silver, and the furnace for gold: but the Lord trieth the hearts.* (Explained p. 46.)

The other Apostles had no idea of the wickedness of the heart of Judas, each suspecting himself; but Christ's knowledge of his heart is one proof of his divinity. *John* xiii. 28, 29. *Matt.* xxvi. 21—25.

God tried Abraham. (*Gen.* xxii. 1.) Gold is tried in the fire, and acceptable men in the furnace of adversity. *Ecclus.* ii. 5.

The Israelites were tried by want. *Deut.* viii. 2.

Hezekiah, by prosperity. *2 Chron.* xxxii. 31.

Our Lord tried Martha and Mary by delaying to come to them. *John* xi. 5, 6. Divine relief comes not always when it is most desired, but when it is most fit; and when that is, He that hath at once all present, past, and future things in his possession, is fittest to determine. *Boyle.*

The rich young man. *Matt.* xix. 16—22.

The woman of Canaan's faith was remarkably illustrated by her severe trial. *Matt.* xv. 23—28.

Ch. xvii. 4. *A wicked doer gireth heed to false lips, and a liar giveth ear to a naughty tongue.*

Ahab. (*1 Kings* xxii. 6.) Those shew they are bad themselves, who court the acquaintance and need the assistance of those that are bad.

The Jews, the ready attention they paid to those false prophets who flattered them in their iniquity. *Isa.* xxx. 9—11; *Jer.* v. 30, 31; *Micah* ii. 11.

Those referred to by Paul (2 *Tim.* iv. 3), and by John. 1 *John* iv. 5.

Mal. iii. 3.
Jer. xvii. 9, 10.
Ps. xxvi. 2; cxxxix. 23, 24.

"Something must be left as a test of the loyalty of the heart; in Paradise the tree, in Israel a Canaanite, in us temptation."—*Cecil.*

My son, if thou come to serve the Lord, prepare thy soul for temptation. *Ecclus.* ii. 1. 1 *Pet.* i. 7.

xvii. 5. *Whoso mocketh the poor reproacheth his Maker:*

The princes of Judah. *Isa.* iii. 14, 15; x. 1, 2.

The rich addressed by James. *James* v. 4.

The tender provisions of the Mosaic law shew God's care for the poor, &c. *Deut.* xv. 7—11; xxiv. 10—15.

Job, a fine example of kind consideration of the poor. *Job* xxx. 25; xxix. 11—13; xxxi. 13—15.

A man is known by his company.

Prov. xiv. 21. 31; xxii. 22, 23.

Ps. lxxviii. 5.

James ii. 5, 6.

Matt. viii. 20.

2 *Cor.* viii. 9.

Rom. xii. 15.

and he that is glad at calamities shall not be unpunished.

The Tyrians. The awful judgments threatened against them, because though they did not contribute to the calamity of Jerusalem, yet rejoiced in it, in the hope that thereby their commerce would be extended. *Ezek.* xxvi. 2—6.

The Edomites rejoiced over the children of Judah. *Obad.* 10—15.

The contrast presented by the prophets, Jeremiah (*Jer.* xvii. 16; ix. 1), Isaiah (*Isa.* xvi. 9—11), and Micah (*Mic.* i. 8); their grief at the calamities they foretold.

He that derides a work, derides the workman; and the poor are expressly declared, *Job* xxxiv. 19, to be the work of God's hands. This places the guilt of contempt of the poor in a very awful light.

Ch. xvii. 13. Whoso rewardeth evil for good, evil shall not depart from his house.

Adam and Eve in Paradise (*Gen. i. 26—28. 31*; *ii. 16*; *iii. 6*); and the fearful consequences to their posterity. *Rom. v. 18.*

Saul's persevering malice against David (*1 Sam. xxvi.*), who, by his own confession, had rewarded him good (*1 Sam. xxiv. 17*); and the evil which followed to his own family. *1 Sam. xxxi. 2*; *2 Sam. xxi. 5, 6.*

Judas. *Ps. xli. 9*; *cix. 9—13*; *John xiii. 10*; *Acts i. 20.*

The Jews, in crucifying their Messiah, God's unspeakable gift (*Luke iv. 18, 19*); and the curse which even yet rests upon them. *Matt. xxvii. 25.*

xvii. 14. The beginning of strife is as when one letteth out water:

Forty-two thousand of the Ephraimites destroyed by Jephthah (*Judg. xii. 1—6*), and thus involving them in such trouble as, like a deluge of waters, lay all desolate; shewing that when men begin a quarrel, they little know where it will end.

Abner's challenge to Joab was productive of great evils, and most to him who had provoked the conflict. *2 Sam. ii. 14—17.*

Rehoboam's irrecoverable loss at Shechem, where all Israel had come to make him king. *2 Chron. x. 1—16.*

Jeroboam's defeat, in which he lost five hundred thousand men. *2 Chron. xiii. 17.*

The Apostles. How very soon was the indignation of the ten roused against the other two (*Matt. xx. 24*); so great a matter does a little fire kindle.

Paul and Barnabas, men filled with the Holy Ghost, yet their contention produced a painful separation. *Acts xv. 39.*

The great care to prevent family quarrels, from the great difficulty in making them up, is implied *Prov. xviii. 19*, and may be illustrated by Esau's long-continued hatred of Jacob (*Gen. xxxii. 6*), which was perpetuated in his posterity from generation to generation.

therefore leave off contention before it be meddled with.

Abraham's anxiety that the contention between his herdsmen and those of Lot should not extend to themselves, and that it should immediately be stopped (*Gen. xiii. 8, 9*): a fine example of meekness and of wisdom.

Thus did the Israelites in the wilderness, when the Edomites threatened them. *Numb. xx. 14—21.*

The prompt attention of the twelve Apostles to the murmuring of the Grecians against the Hebrews. *Acts vi. 1—4.*

1 Thess. v. 15.

Rom. xii. 17—21.

1 Pet. iii. 9.

1 Pet. i. 6, 7.

That the punishment of ingratitude descends to a man's posterity is a very solemn warning against this hateful sin.

Prov. xxvi. 17, 21;
xxix. 22; xxx. 33.
James iii. 5, 6.

Three things well considered would prevent many quarrels; 1st, to have it well ascertained whether we are not disputing about terms rather than things; 2nd, to examine whether that on which we differ is worth contending about; 3rd, whether we are sufficiently informed on the subject to come to a right decision upon it.

Matt. v. 39.
Rom. xii. 19.
 Forbearance is a domestic jewel.
 The two great points we are required to pursue in this sinful and divided world are peace and holiness. *Heb. xii. 14.* *James iii. 17, 18.*
 See on *Prov. xiii. 10*; *xiv. 29*; *xv. 1.*

Ch. xvii. 15. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.

The counsellors hired to slander the Jews, and to justify the Samaritans in their opposition to them. *Ezra iv. 1-16.*

Tertullus justified the wicked Jews in their persecution of Paul, and sought his condemnation and destruction by unfounded charges against him, and by flattering Felix, who was a very bad man. *Acts xxiv. 1-9.*

Ahab and Jezebel's condemnation of Naboth (1 *Kings* xxi. 5-24), for his obedience to the law of God, which forbade him to sell his vineyard. *Lev. xxv. 23. Numb. xxxvi. 7. Ezek. xlvi. 18.*

xvii. 16. Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?

The remnant of the ten tribes were invited by Hezekiah to the passover, but they had no disposition to improve such an opportunity placed within their reach. *2 Chron. xxx. 10.*

The Gergesenes * (*Matt. viii. 34*) contrasted with the Samaritans. *John iv. 40.*

Chorazin, Bethsaida, and Capernaum. *Matt. xi. 21.*

The rich young man. *Mark x. 22; viii. 36, 37. Prov. xvi. 16.*

The men of Nazareth, where our Lord was brought up. *Luke iv. 28.*

Herod Antipas, son of Herod the Great. *Luke xxiii. 11.*

The impenitent dying thief. *Luke xxiii. 39.*

The Jews in the time of our Lord. *John v. 40; viii. 45.*

Pilate. *John xviii. 38.*

The Athenians. *Acts xvii. 32, 33.*

Felix, whose conduct illustrates the remark, that every delay of repentance is a cheat upon ourselves, and that procrastination usually ends in final impenitence. *Acts xxiv. 25-27.*

Agrippa. *Acts xxvi. 28.* There are no almost Christians in heaven.

Heb. iv. 1.

Men have not leisure to be saved. *Luke xiv. 18-20.*

Delays, whether in the business of God or our own, are hateful and prejudicial; many lose the land of promise by lingering.

The exhortation of the minister in case he shall see the people negligent to come to the holy communion. Also Communion Service: that part of prayer for church militant, beginning, "and to all thy people give thy heavenly grace, that with meek heart," &c.

Collect for 2nd Sunday in Advent.

xvii. 17. A friend loveth at all times, and a brother is born for adversity. (See p. 20. 46.)

Abraham's love for his nephew (*Gen. xiv. 14*), who had been deficient in respect to him. (*Gen. xiii. 11.*) In order to rescue Lot, he did not shrink to attack, with his small company, one who had been the terror and conqueror of all the kings around him. *Gen. xiv. 5-12.*

Joseph. *Gen. xlvi. 5; l. 21.*

If thou wouldest get a friend, prove him first, and be not hasty to credit him. For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

* These are called by Mark and Luke the Gadarenes.

Moses' love for the Israelites appears in the agony of his intercession for their preservation (*Exod. xxxii. 11—13. Deut. ix. 10. 25—29*), though so ungrateful to him (*Acts vii. 40*); and when by their destruction he and his family would have been raised to the greatest honour. *Exod. xxxii. 10.*

Ruth's love for her mother-in-law, Naomi, in whose intercourse is illustrated the remark, that friendship divides our sorrow, and doubles our joys. *Ruth i. 16, 17.*

Jonathan hazarded his own life to preserve that of David (*1 Sam. xx. 33*), though knowing that David, not himself, would succeed to his father's throne. *1 Sam. xxiii. 17.*

Barzillai's kindness to David when fleeing for his life, and when kindness to him under such circumstances might have cost Barzillai his life. (*2 Sam. xix. 32; xvii. 27—29.*) Adversity is the touchstone of friendship.

Ahikam's regard for Jeremiah (*Jer. xxvi. 24*), and also that of Ebedmelech the Ethiopian, though so violent an opposition was raised against Jeremiah by the princes of Judah. *Jer. xxxviii. 8, &c.*

The Apostle John's support of Mary, a destitute widow. *John xix. 27.*

Paul's love for Onesimus. *Philem. 12. 20.*

Barnabas took Paul, when all others were afraid of him. *Acts ix. 27.*

The love of Aquila and Priscilla (*Rom. xvi. 3, 4*); of the Philippians (*Phil. iv. 15*); and of Epaphroditus, to Paul (*Phil. ii. 25*), when he was a prisoner at Rome.

Aristarchus is also distinguished as a constant attendant on Paul, cheerfully sharing with him in his dangers and imprisonment (*Acts xix. 29; xx. 4; xxvii. 2. Philem. 24. Col. iv. 10*); and especially Luke, the beloved physician (*Col. iv. 14*), who attended Paul in many of his journeys to the Lesser Asia and Greece; was with him in his several arraignments at Jerusalem, accompanied him in his hazardous voyage to Rome as a prisoner, and cleaved to him when others forsook him. *2 Tim. iv. 11.*

The love of Epaphroditus to the Philippians is also very striking. *Phil. ii. 26.*

Again, some friend is a companion at the table, and will not continue in the day of thy affliction. A faithful friend is the medicine of life, and they that fear the Lord shall find him. *Eccl. vi. 7, 8. 10. 16.*

Two persons will not be long friends, if they cannot forgive each other's little failings. *Prov. xvii. 9.*

The following passages refer to the love of Christ as our friend and brother.

John xv. 13, 14.

Matt. xii. 50.

Heb. ii. 11.

John xiii. 1.

Heb. xiii. 8; iv. 14—16.

See on *Prov. xviii. 24; xxvii. 17.*

Ch. xvii. 19. *He loveth transgression that loveth strife:*

The Corinthians' strife about their preachers, &c. (*1 Cor. iii. 3, 4. 2 Cor. xii. 20, 21*); showing that strife is a fruitful source of other sins. Observe also their disposition to go to law with each other upon subjects of trifling importance, and the evil consequences that followed. *1 Cor. vi.*

The Apostles did not love strife, or accustom themselves to it; but that such men should have given way to it among themselves, and at such a time (*Mark ix.*

James iii. 14—16.
Phil. ii. 3.
Prov. xx. 22.

"Let dissensions proceed from others, but reconciliation from thee."

"Nothing chokes the seed of religion so much as thorny

31. 33. *Luke xxii. 24*), strongly shows the tendency of our fallen nature to this sin, and therefore our need of the caution implied in this proverb.

debates and differences about itself." —*Abp. Leighton.*

and he that exalteth his gate seeketh destruction. (Explained p. 29.)

The attempt of Sheba to raise the standard of rebellion against David. *2 Sam. xx. 1. 22.*

Zimri seized on the throne of Israel; but the triumphing of the wicked is short. *1 Kings xvi. 9—18.*

Shebna, ambitious of distinction, built himself a stately sepulchre at Jerusalem, as one secure of his possessions, but received a message from the Lord, forewarning him of his shame, captivity, and death. *Isa. xxii. 15—19.*

Jehoiakim built a magnificent palace by iniquity and oppression, and at a time when the country was in the greatest distress (*Jer. xxii. 13*); but rebelling against Nebuchadnezzar, the destruction of his power and miserable death in Babylon, soon followed. *2 Chron. xxxvi. 6—8. Jer. xxii. 19.*

Phil. iv. 5.
Jer. xlv. 5.

"He that does not soar high will suffer the less by a fall." The house shows the owner.

High towers must look for lightning.

Pride, like a wild horse overthrows its rider.

See on *Prov. xvi. 18; xviii. 12.*

Ch. xvii. 20. He that hath a froward heart findeth no good:

Thus many, owing to the corrupt state of their heart, were rather hardened than benefited even by so astonishing a miracle as the raising of Lazarus. *John xi. 46; xii. 10.*

The Pharisees. In *Matt. xi. 16—19*, our Lord describes their perverseness, whom nothing could allure to embrace the Gospel, neither John's ministry nor his own.

The Nazarenes at our Lord's last visit, of whom it is said that He marvelled because of their unbelief. *Mark vi. 6.*

The Jews at Capernaum (*John vi. 41—52. 60*), and at Jerusalem. *John vii. 14—30.*

Simon Magus, his heart not being right with God (*Acts viii. 21*), found no good from his baptism. *Acts viii. 23.*

Isa. xxix. 13, 14.
Dan. xii. 10.
1 Cor. ii. 14.
2 Cor. iv. 4.
Matt. xi. 25.

"A man may as soon read the letter of Scripture without eyes, as properly understand their mysteries without grace." —*Bp. Beveridge.*

Ps. xix. 13, 14.

See on *Prov. iii. 32.*

and he that hath a perverse tongue falleth into mischief.

The Israelites in the wilderness, their heart not being right with God (*Ps. lxxviii. 37*), soon discovered itself by a perverse tongue, and brought his wrath upon them. *Ps. lxxviii. 19—22.*

Elymas seeking to turn away the deputy from the faith. *Acts xiii. 8—11.*

xvii. 27. He that hath knowledge spareth his words: and a man of understanding is of an excellent (or cool) spirit.

Aaron held his peace, from a deep conviction of God's holiness and justice, and his own sinfulness. *Let. x. 3. Ps. cxix. 75.*

Prov. xv. 28; xxix. 11.

Eccles. ix. 17.

Moses' silence and command of temper, betaking himself to prayer before he replied to Korah. *Numb.* xvi. 4.

Moses and Aaron, at the murmuring of the people against them, prayed for them who thus despitefully used them. *Numb.* xiv. 5; xx. 6.

Samuel, when the Israelites rejected him. *1 Sam.* viii. 6—21.

David did not suffer himself to speak hastily and angrily, or in a reproachful manner, when provoked by his brother Eliab. *See on Prov.* xii. 16.

Our blessed Lord, in whom are hid all the treasures of wisdom and knowledge (*Col.* ii. 3), yet prudently deferred the communication of many things to his Apostles, till they were able to bear them. *John* xvi. 12.

Our Lord's command of temper, his excellent spirit, is also remarkably shown at his trial: He said but little (*Matt.* xxvii. 12—14), knowing what was in man, and that before such wicked judges defence was useless. When He was reviled He reviled not again, thus leaving us an example that we should follow his steps. *1 Pet.* ii. 21.

James i. 19.

"The more any man knows, the less he is apt to talk; for his wisdom gives him such an excellent composure of spirit that it represses his heat, his forwardness and haste, and makes him coolly deliberate what and when it is fit to speak."—*Bp. Patrick.*

See on Prov. x. 19; xvi. 32.

Ch. xviii. 1. *Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.*

Isaac retired to meditate. (*Gen.* xxiv. 63.) "He was a man of reflection and prayer, and in the cool of the evening it might be common for him to retire an hour to converse with himself and with his God." Be much with God in secret, so shall God be with thee in public.

John the Baptist was in the desert until the day of his showing unto Israel, "apart from the world, and under the tuition of heaven, he was instructed in the principles of divine wisdom."—*Bp. Hall.* *Luke* i. 80.

Paul spent three years in retirement in Arabia, as a preparation for his ministry. *Gal.* i. 17, 18.

The Ethiopian's diligent study of the Scriptures while travelling (*Acts* viii. 26—31), thus showing his fervent desire of knowledge. *Prov.* ii. 1—9.

Ps. i. 1—3.
Ps. iv. 4.
Matt. vi. 6.

"Little can be done well to which the whole mind is not applied."—*Johnson.*

"The business of meditation is to digest that spiritual nourishment we take in by reading. Without this practice much learning and reading turns to little account."—*R. Nelson.*

xviii. 7. *A fool's mouth is his destruction, and his lips are the snare of his soul.*

The men of Succoth and Penuel. *Judg.* viii. 4—17. *Prov.* xviii. 6.

The children of Bethel who mocked Elisha. *2 Kings* ii. 23, 24.

The servant who hid his Lord's talent in a napkin, was condemned out of his own mouth, aggravating his guilt by his attempt to justify his sin. *Luke* xix. 22.

Prov. xiii. 3.
Eccles. x. 11—14; v. 2.

Give not thy tongue too great liberty, lest it take thee prisoner.

See on Prov. x. 14. 16; xii. 13.

Ch. xviii. 10. The name of the Lord is a strong tower: the righteous runneth into it, and is safe. (Explained p. 47.)

Job under his deep affliction. (*Job xix. 25, 26.*) The way to possess our souls in patience, is to commit them to God in confidence.

Habakkuk (iii. 17—19). “No cloud can overshadow a Christian but his faith will discern a rainbow in it.” *Bp. Horne.*

Asa, when attacked by Zerah. *2 Chron. xiv. 11, &c.*

Hezekiah under his alarm from Sennacherib (*2 Kings xix. 14—20. 32—35.*), and under his sickness. (*Isa. xxxviii. 1—8.*) Prayer opens the heart and lets out grief, and opens heaven and lets down grace.

The Apostles, when threatened by the Sanhedrim. *Acts iv. 24—33.*

Rom. viii. 35—39.

Zech. ii. 8.

Ps. cxvii. 8.

The weakest believer is safe, because by believing he is within the strongest of all defences. None can pluck him out of the hand of Christ. *John x. 28.*

Visitation of the sick:

“The Almighty Lord, &c., a strong tower,” &c.

See on *Prov. xiv. 26.*

xviii. 11. The rich man's wealth is his strong city, and as an high wall in his own conceit.

The prince of Tyrus* (*Ezek. xxviii. 2, &c.*) whose strong forts and bulwarks of the sea availed him nothing when God sent Nebuchadrezzar against him to punish him for his pride.

Parable of the rich fool, in his own conceit secure; but how deceived! *Luke xii. 19—21.*

Contrast with these examples, Job's anxiety not to trust to his wealth. *Job xxxi. 24, 25.*

Prov. x. 15.

1 Tim. vi. 17.

Mark x. 23.

Litany: “In all time of our wealth, good Lord, deliver us.”

xviii. 12. Before destruction the heart of man is haughty,

Jezebel's haughty spirit, in painting her face, &c., she had no intention of tempting Jehu by her beauty, but was merely actuated by motives of pride, to keep up her state and dignity to the last. *2 Kings ix. 30—33. Bp. Patrick.*

See on *Prov. xi. 2; xvi. 18; xxix. 23.*

and before honour is humility.

Contrast the spirit of Goliath (*1 Sam. xvii. 8—10. 43, 44,*) and David. (*1 Sam. xvii. 45, 46.*) After the Spirit of the Lord had come upon David, qualifying him for great things, he was satisfied in his humble and laborious employment. He waited for the Lord's time to call him into action. After his introduction to Saul's court, though he had been anointed the future king of Israel, he cheerfully retired again to the sheep-fold. (*1 Sam. xvi. 13—23; xvii. 15.*) None are so fit to be great as they that can stoop lowest.

Prov. iii. 34; xxii. 4.

There is no true greatness without self-humiliation.

Humility lies at the foundation of all other virtues. *Matt. v. 3.*

See on *Prov. xv. 33.*

* His name was Ithobal, as appears from the Phoenician annals, extracted from Josephus.—Calmet.

Ch. xviii. 13. He that answereth a matter before he heareth it, it is folly and shame unto him.

David acted foolishly in receiving as true the slander of Ziba against his master Mephibosheth. It was a shame to David to give Mephibosheth's property to Ziba, without hearing Mephibosheth, whose loyalty was unimpeachable. (2 Sam. xvi. 4; xix. 24—30.) Even the heathens Lysias and Festus acted more wisely and justly towards Paul. (Acts xxiii. 30; xxv. 16.) “We must remember that, through favour, faction, envy, greediness, ambition, &c., innocence itself is often laden with false accusations.”—*Bp. Sanderson.*

Ahasuerus foolishly attending to Haman's charge against the Jews, without any concern to investigate its truth (Esth. iii. 10, &c.), was put to the shame of reversing his own decree. *Esth. viii. 5, &c.*

Darius granted the presidents their wish, so flattering to his vanity, by signing the decree without consulting Daniel, the chief of the presidents, who would immediately have undeceived him, on the point of its being the wish of *all* the presidents that he should sign it (Dan. vi. 9); this hastiness placed him in very painful and humiliating circumstances. *Dan. vi. 14. 18.*

The magistrates at Philippi, who condemned Paul and Silas without giving them the opportunity of making their defence, brought shame in consequence on themselves. *Acts xvi. 37—39.*

xviii. 14. *The spirit of a man will sustain his infirmity;*

Isaac was very infirm and blind for the last forty years of his life (Gen. xxvii. 1), but he lived and died in faith. *Heb. xi. 13.*

Job's fortitude, who blessed God under accumulated calamity. *Job i. 20, 21; ii. 8—10.*

Paul gloried in his infirmities and distresses. 2 Cor. xii. 9. *Acts xx. 22—24. Rom. v. 3—5.*

Paul and Silas, their joy under very severe ill usage. (Acts xvi. 23—25.) Observe also Paul's manly appeal to the magistrates. Verse 37.

The martyrs alluded to in the Epistle to the Hebrews, being supported by a sense of God's love, the conscience of their own integrity, and the prospect of future happiness. *Poole. Heb. xi. 35.*

but a wounded spirit who can bear?

Cain. *Gen. iv. 13, 14.*

Eli's daughter-in-law, the wife of his son Phineas, seems to have died of a broken heart. (1 Sam. iv. 19—22.) By the sorrow of the heart the spirit is broken. *Prov. xv. 13.*

Saul. (1 Sam. xxviii. 20; xxxi. 4.) O the woeful extremities of a despairing soul! plunging him ever into a greater mischief to avoid the less.

Prov. i. 5; xvii. 27; xxi. 23.
James i. 19.

Blame not before thou hast examined the truth; understand first and then rebuke. Answer not before thou hast heard the cause, neither interrupt men in the midst of their talk. *Eccl. xi. 7, 8.*

“It is a little learning and but a little which makes men conclude hastily. Experience and humility teach modesty and fear.”—*J. Taylor.*

2 Cor. i. 12.

A manly spirit, especially if supported by the influence of the Holy Spirit, will bear up under manifold outward calamities.

Isa. Ix. 20, 21.
Ezek. xxii. 14.
Ps. xc. 11.

Sin is the wound of the soul which must be washed by the tears of repentance, cleansed by the blood of Christ, and

David. *Ps. xxii. 1*; *lxix. 20*.

Alithophel. *2 Sam. xvii. 23*.

Zimri, the traitor. *1 Kings xvi. 18*.

Pashur, of whom the Lord declared he should be a terror to himself. *Jer. xx. 4*.

The demoniac wounded by Satan. *Mark v. 2—7*.

Judas. (*Matt. xxvii. 5*.) What madness to flee to death as a refuge, when hell follows after !

Ch. xviii. 17. He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.

Saul meeting Samuel and saying, I have performed the commandment of the Lord. (*1 Sam. xv. 13*.) How different appeared the case when Samuel exposed it to view, showing that so far from obeying, Saul had stubbornly rejected the word of the Lord. Verse 26.

Ziba's slander against his master Mephibosheth, the grandson of Saul (*2 Sam. xvi. 1—3*), till David heard Mephibosheth's explanation. *2 Sam. xix. 26*.

Tertullus' accusations against Paul, which he could not prove. *Acts xxiv. 5. 13*. See on *Prov. xviii. 3*, p. 46.

healed by the Spirit of the Holy One, and there is no other cure.

Litanies:

"From thy wrath, good Lord, deliver us."

One tale is good till another be told. This appears true in private conversation, in lawsuits, before judges, and in theological controversies; and suggests the importance of hearing both sides.

See on *Prov. xx. 6*.

xviii. 21. Death and life are in the power of the tongue:

The evil report of the ten spies brought death on themselves (*Numb. xiv. 36, 37*), and led the Israelites so to act, as to cause their death in the wilderness. *Numb. xiv. 2. 28—35*.

What Doeg said, urged on Saul to the murder of a city of priests. (*1 Sam. xxii. 9, 10*.) He heaped wood upon Saul's fire.

Sennacherib's blasphemy brought death on 185,000 of his army and on himself. *2 Kings xviii. 28. 35*; *xix. 22. 35*. *2 Chron. xxxii. 21*.

The Ammonites were destroyed for insulting at the profanation of God's sanctuary. *Ezek. xxv. 3—7*.

Ananias and Sapphira. (*Acts v. 8—10*.) Speaking lies, they perished. *Prov. xix. 9*.

Moses' intercession for the Israelites preserved the whole nation from destruction. *Exod. xxxii. 9—14*.

Abigail. *1 Sam. xxv. 33*.

Esther's appeal to Ahasuerus. *Esth. vii. ; viii.*

Paul's address to the Philippian jailer. *Acts xvi. 28—34*.

The effect of the preaching of the Gospel, as declared by Paul. *2 Cor. ii. 16*.

Prov. xi. 9 ; xxi. 23 ; xxv. 18.

Ps. xxxiv. 12, 13.

Matt. v. 22 ; xii. 36, 37.

James i. 19 ; iii. 5—10.

Many have fallen by the edge of the sword, but not so many as have fallen by the tongue.

Eccl. xxviii. 18.

"Life and death are in the power of witnesses according to the testimony they bear, of judges according to the sentence they pass, of teachers according to the doctrine they preach; of all men who by their well or evil speaking bring death or life to themselves or others."—*Gill*.

See on *Prov. x. 21*.

and they that love it shall eat the fruit thereof. (Explained p. 47.)

Exod. xx. 7.

The habit of the Israelites was that of murmuring (*Numb. xiv. 22*), as for instance, at the Red Sea (*Exod. xiv. 11. Ps. cxi. 7*); in Mara (*Exod. xv. 23, 24*); in the wilderness of Sin (*Exod. xvi. 2*); at Rephidim

The swearer who calls out for damnation will no doubt

(*Exod. xvii. 1, 2*); at Taberah and Kibroth-Hattaavah. (*Numb. xi. 3*.) They at length eat the fruit of it in in their destruction. *Ps. xciv. 10, 11.*

The fool alluded to by Solomon (*Eccles. x. 11—13*), who, by his habitual babbling and evil speaking, not only inflicts deadly wounds on the reputation and peace of others, but, by his foolish and abusive language, swallows up himself.

Paul's ardent desire to glorify Christ, led him, in season and out of season, to devote himself to preaching the Gospel (*Acts xx. 24*); and by the consecration of his tongue to such a service, he eat of the fruit of it in turning many to righteousness, and being numbered among those who shall shine forth as the stars for ever and ever. *Dan. xii. 3.* See on *Prov. xi. 18.*

"An excellent task for the tongue is that which David chooses (*Ps. xxxv. 28*), 'My tongue shall speak of thy righteousness and of thy praise all the day long.' And they lose not who love to speak praise to Him, for He loves to speak peace to them."—*Abp. Leighton.*

receive the answer to his prayer, if he die without repentance.

Prov. xi. 30; xv. 4.
Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not by them, and that my tongue destroy me not? O Lord, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them (i. e. by the habit of evil speaking, or speaking too much, and thus speaking indiscretely). *Eccl. xxii. 27; xxiii. 1. Ps. cxli. 3.*

Ch. xviii. 24. A man that hath friends must show himself friendly,

David's regard for Jonathan's children long after his death. *2 Sam. ix. 1, 13; xxi. 7.*

"If you wish to gain affection, bestow it."—*Seneca.*

They that brought the paralytic to Jesus were indeed his friends, taking great pains to do so. *Mark ii. 3, 4.*

I will not be ashamed to defend a friend, neither will I hide myself from him. *Eccl. xxii. 25.*

Lydia (*Acts xvi. 15, 40*) and Justus (*Acts xvii. 7*) received Paul into their houses at a time when many would have shrunk from doing so. Justus, when many others failed, proved a comfort to him. *Col. iv. 11.*

A wise caution on the subject of friendship is given. *Prov. xxv. 17.*—See p. 11.

Paul was coming as a prisoner, but the brethren went out to meet him as far as Appii Forum. *Acts xxviii. 15.*

Onesiphorus was not ashamed of Paul's chain. *2 Tim. i. 16.*

Paul's direction to Titus respecting Zenas and Apollos. *Tit. iii. 13.*

The hospitality of Philemon (*Philem. 5—7*) and of Gaius. *3 John 3—6.*

See on *Prov. xvii. 17.*

and there is a friend that sticketh closer than a brother.

Jonathan was far more kind to David (*1 Sam. xviii. 1; xix. 4, 5*) than his own brother Eliab. (*1 Sam. xvii. 28*.) Friendship is stronger than kindred.

John xv. 12—16.
Heb. xiii. 8.

Hiram; the cordial assistance he rendered to Solomon, free from all jealousy or envy at his growing power, contrasted with the attempt of his own brother Adonijah, to deprive him of the throne. *1 Kings v.; i. 5.*

"Men may love their friends more than they can help them, but the loving kindness of God is attended with a power as infinite as itself."—*Charnock.*

Ch. xix. 2. That the soul be without knowledge, it is not good;

(1.) Consequences of ignorance of God, i. e. of just views of his character.

Micah, the Ephraimite, made an idol (*Judg. xvii. 5*), consecrated a Levite to an office of which he was incapable (*Judg. xvii. 12*), and yet, through misinterpretation of God's providence, imagined he had the approbation of God for an act which led to the spread of idolatry throughout the tribe of Dan. *Judg. xvii. 13*; *xviii. 30, 31*.

Eliphaz, &c., Job's friends, reproved him for want of religion, and inflicted severe suffering on him (*Job iv. 7*), under the idea that God would not have so afflicted him had he been sincere.

Abishai gave most dangerous advice to David from the same cause, misinterpreting God's providence. *1 Sam. xxvi. 8*.

Benhadad's army was defeated for limiting the power of God. *1 Kings xx. 28*.

The Jews, as described by Isaiah. *Isa. v. 12, 13*.

The Gentile world. *Rom. i. 28*.

(2.) Consequences of ignorance of Christ.

The Gadarenes besought Him to depart from them (*Luke viii. 37*), afraid of sustaining loss by Him whom to know is life eternal. *John xvii. 3*.

The Jews and their rulers killed the Prince of Life (*Luke xix. 41, 42*. *1 Cor. ii. 8*), not knowing that Christ is the end of the law for righteousness to every one that believeth. *Rom. x. 3, 4*.

Paul, before his conversion. *Acts xxvi. 11*. *1 Tim. i. 13*.

(3.) Consequences of ignorance of the Holy Scriptures.

The people and priests, as described by Hosea. *Hosea iv. 6*.

The Pharisees. *Matt. xii. 7*. *Hosea vi. 6*.

The Sadducees' denial of the resurrection. *Matt. xxii. 29*.

Peter (*Matt. xvi. 22*) and the other Apostles' dismay at the thought of our Lord's crucifixion, and their unbelief of his resurrection. *Luke xviii. 31—34*. *John xii. 16*; *xx. 9*. *Luke xxiv. 25, 26*.

The Jewish rulers, in condemning Jesus. *Acts xiii. 27*. *1 Cor. ii. 8*.

(4.) Consequences of ignorance of ourselves.

Job multiplied words without knowledge. (*Job xxxv. 16*.)

He was too much disposed to justify himself (*Job xxxiii. 8, 9*; *xxxiv. 5, 9, 35*), and not enough aware of his incapacity to judge of God's dealings (*Job xlvi. 3, 5, 6*); and hence arose, in a great measure, his sin and trouble of mind. He who knows not his Maker cannot know himself.

Hezekiah not knowing himself, God left him to him-

Though the knowledge of what is the great end of our being (*Prov. ix. 10*. *John xvii. 3*. *Phil. iii. 8—10*) is that which chiefly concerns us, we should endeavour, as we have opportunity, "not to be ignorant of any thing in a great matter or small." Be (as Hooker remarks) diligent observers of circumstances, the little regard whereof is the nurse of vulgar folly. Always adding to our stock of knowledge. Especially do not deprecate any pursuit which leads to the contemplation of the works of the Creator.

O Lord remove our ignorance, that we may know thee; our idleness, that we may seek thee; our unbelief, that we may find and enjoy thee.—*Bp. Hall.*

Our knowledge of God will be in proportion to our holiness. *Matt. v. 8*.

"Know thyself," and especially ask God to teach thee (*Job xxxiv. 32*). Without self-knowledge we know nothing aright.

Ps. iv. 4.

2 Cor. xiii. 5.

Ps. cxxxix. 23, 24; *exlii. 8.*

Litany:

"That it may please thee to forgive us all our . . . ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy word."

self, to teach him this necessary truth. *2 Chron. xxxii. 31.*

Peter's fall, from want of self-knowledge. *Luke xxii. 33, 34.*

See on *Prov. i. 7.*

and he that hasteth with his feet sinneth. (Explained p. 48.)

Desire of forbidden knowledge was one cause of Eve's ruin (*Gen. iii. 6*), and of the ruin of the world. *Rom. v. 18.*

Deut. xxix. 29.
Eccles. xii. 13.
Prov. xxi. 5.

Joshua erred by rashly making a covenant with the Gibeonites, without inquiring of the Lord. *Josh. ix. 14.*

"Do nothing rashly. Stay a little, that you may make an end the sooner." —*Bacon.*

Saul's impatience in not waiting for Samuel, whom God had appointed to offer the burnt-offering, and for whom he should have tarried for direction how to act. (*1 Sam. xiii. 9, 10, 13, 14.*) Again, the consequences of his inconsiderately binding his whole army by an oath to abstain from food, nearly led to the destruction of his own son, the most valuable man in the army. *1 Sam. xiv. 24—45.*

"Do nothing rashly. Stay a little, that you may make an end the sooner." —*Bacon.*

Prov. iv. 26.

David's haste led him to an act of great injustice to Mephibosheth. *2 Sam. xvi. 4.*

"Things are not to be done by the effort of the moment, but by the preparation of past moments." —*Cecil.*

The prophet of Judah did not give himself time to weigh the evidence for and against the pretended message of the lying prophet. (*1 Kings xiii. 18, 19.*) Desirous to have the command relaxed, he was too ready to believe it to be so. Thus the understanding is often the dupe of the heart. He seems not to have prayed for Divine direction.

Peter, without waiting for orders, and not considering that our Lord's kingdom was not of this world, rashly drew his sword to smite the servant of the high priest. (*John xviii. 10.*) "Good intentions are mere blind impulses when they are not under the guidance of God's will, as declared in his word."

See on *Prov. xiv. 29; xxv. 8; xxviii. 22.*

Ch. xix. 3. The foolishness of man perverteth his way: and his heart fretteth against the Lord.

Adam: the very first sin that ever man was guilty of, he endeavoured to throw upon God, shifting the blame not only on Eve, but on God, for having given her to him. *Gen. iii. 12.*

Cain. *Gen. iv. 13, 14.*

Jehoram, king of Israel, charged his calamity upon God, and not upon himself, whose sins were the true and proper cause of it. *Poole. 2 Kings iii. 10. 13; vi. 33.*

Jonah repined at that mercy being extended to others of which he had lately been so distinguished a monument. *Jonah iv. 1. 4. 9.*

The Israelites; their passage from Egypt need not have occupied more than a few weeks. Their journeying forty years arose from their having per-

The general confession in the Morning Prayer shows how we ought to feel when we have perverted our way.

Ps. lxxxvi. 11; cxix. 176.
James i. 13, 14.

verted their way. (*Numb. xiv. 34.*) But it was marked by incessant fretting against the Lord. *Numb. xx. 2—5; xxi. 4—6. Deut. ix. 23, 24. 1 Cor. x. 1—10.*

Martha foolishly cumbered herself with much unnecessary serving (*Luke x. 41*), and then blamed our Lord for not sending her sister to help her. *Luke x. 40.*

Ch. xix. 11. The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

Joseph, in stating his case to the chief butler, did not once name his brethren or Potiphar's wife, though suffering so much for their transgression against him, affirming his own innocence without accusation of any. (*Gen. xl. 15.*) His apparent harshness to his brethren arose from his anxiety to bring them to repentance; and when he had accomplished this, his whole conduct was marked by peculiar tenderness. *Gen. xlv. 4—15; l. 21.*

Moses, a pattern of brotherly affection. *Numb. xii.*

David's conduct to Saul. *1 Sam. xxiv.; xxvi. 5, &c.*

The prophet of Judah interceded for Jeroboam, who had the moment before put forth his hand to injure him. *1 Kings xiii. 6, &c.*

Matt. v. 38—41; xviii. 21, 22.

Rom. xii. 17, 21.

Col. iii. 12—15.

Forgive and forget. Write injuries on sand, and kindnesses in marble. Plato said to his servant, "I would beat thee but that I am angry."

To forgive is god-like. *Eph. iv. 32; v. 1.*

See on *Prov. xiv. 29; xvi. 32.*

xix. 21. There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.

Isaac's desire to bestow on Esau the blessing (*Gen. xxvii. 1—7*), contrary to God's declared purpose. *Gen. xxv. 23.*

The attempt of Joseph's brethren to defeat, became the means of accomplishing, his prophetic dreams. *Gen. xxxvii. 19, &c. Ps. lxxvi. 10.*

Ahitophel. *2 Sam. xvii. 1—23. Job xviii. 7, 8.*

The devices of the chief priests, &c., to avoid putting our Lord to death on the feast-day (*Matt. xxvi. 4, 5*); and thus would have been frustrated the typical reference of the passover to Him. (*1 Cor. v. 7.*) Also the attempt to defeat the belief of his resurrection (*Matt. xxvii. 63—66*), as foretold by the prophets; but the very means they took confirmed its truth, "The testimony of sixty unexceptionable witnesses (the number of the Roman soldiers on the guard) was thus added to the truth of the Lord's resurrection."—*Bp. Porteus. Matt. xxviii. 11. Acts ii. 23, 24.*

The forty Jews who, with the chief priests and elders, had conspired together to assassinate Paul (*Acts xxiii. 12—15*), and thus defeat God's counsel to send him to Rome. *Acts xxviii. 11.*

Man purposeth, but God disposeth. When He hath appointed, none can disappoint. His providence rules our lot, his word should rule our desires; and that is the most probable way to secure success according to our hearts' desires. *Ps. xxxvii. 4, 5. Prov. xvi. 3.*

Collect for 8th Sunday after Trinity.

Sec on *Prov. xxi. 30.*

xix. 22. The desire of a man is his kindness: and a poor man is better than a liar. (Explained p. 48.)

The desire of the little Israelitish maid, even had it not issued in so important a result, showed the kind-

2 Cor. viii. 12.

James ii. 15, 16.

ness of her heart (*2 Kings v. 3*) ; and would have been worth more than the promises of those rich and great men who never fulfil the expectations they raise. Such was Pharaoh's deceitful conduct to Zedekiah (*Ezek. xxix. 6, 7*), who leaning upon Pharaoh for support, Pharaoh became to him only as the staff of a reed, which broke under him. Pharaoh came with a great army to raise the siege of Jerusalem by the Chaldeans, but in a little time retired to his own country, treacherously leaving Zedekiah, whom he had engaged to rebel against Nebuchadnezzar, whereby he became the occasion of the ruin of Zedekiah. *See Ezek. xvii. 15. Jer. xxxvii. 5. 7. Bp. Patrick.*

Mary is commended as having done what she could. *Mark xiv. 8.*

The widow's two mites, though adding little to the treasury, strongly expressed her desire to give, and were accepted as such. (*Luke xxi. 2—4.*) "And we should not so much endeavour to have much wherewithal to do, as to do much with that little we have."

The Macedonian Church ; their deep poverty gave a peculiar lustre to their liberality. *2 Cor. viii. 2.*

¹ *John iii. 18.*
" Rich men's presents are gold and silver or other costly things. Mine must be recommended by the affectionate pleasure with which I give them."—*The Venerable Bede, when dying.*

" It is the comfort of poverty that our affections are valued, not our presents."—*Bp. Hall.* Liberality consists not so much in giving largely as in giving reasonably, and from right motives.

It enables the most insignificant action to undertake it with an ardent wish to please God. *Matt. x. 42.*

Ch. xix. 25. Smite a scorner, and the simple will beware :

The effect on Israel of the destruction of Pharaoh and his host. *Exod. xiv. 31.*

Stubborn children: their awful punishment, intended to be a warning to others. *Deut. xxi. 21.*

The Gibeonites were awed by the destruction of Jericho and Ai. (*Josh. ix. 3, &c. Melanthon. Bp. Patrick.*) Others' ruin should be our warning.

The effect produced on Sergius Paulus by the punishment of Elymas. *Acts xiii. 6—12.*

Prov. xxi. 11.

" Therefore God strikes some that he may warn all."—*Bp. Hall.*

By others' faults wise men correct their own.

and reprove one that hath understanding, and he will understand knowledge.

The Psalmist. *Ps. cxix. 75.*

Our Lord's verbal reproof of the two disciples going to Emmaus (*Luke xxiv. 25—27. 32*), was more effectual for their good than the severest punishments would have been to a scorner. "A foolish offender must, by punishment, be made wise ; but a man of sense will amend upon admonition."

Prov. ix. 9, 10 ; xv. 5 ; xvii. 10.
Job xxxiv. 31, 32.

xx. 1. Wine is a mocker, strong drink is raging : and whosoever is deceived thereby is not wise.

Noah, so eminent a saint (*Gen. vii. 1*), was overtaken by drunkenness before he was aware. (*Gen. ix. 20, 21.*) And it is "written for our admonition, to remind us of our frailty, and to alarm our caution and fear." (*1 Cor. x. 12.*) "He that receives that traitor within his gates, shall too late complain of a surprisal."—*Bp. Hall.*

Prov. xxiii. 29—35 ; xxxi. 4.
1 Cor. v. 11 ; vi. 9, 10.
Eph. v. 18.
Rom. xiii. 13, 14.

Drunkenness is a parent sin . . . the

Nabal, though very rich, was rendered contemptible by his drunkenness. *1 Sam. xxv. 36.*

Elah, king of Israel. *1 Kings xvi. 8—10.*

Benhadad, king of Syria. *1 Kings xx. 10—21.*

The drunkards of Ephraim. *Isa. xxviii. 7.*

Belshazzar and his princes. *Dan. v. Jer. li. 39. 57.*

Nineveh, assaulted unexpectedly by night and taken by Arbaces the Mede, when their army was revelling in drunkenness, as foretold by Nahum. *Nah. i. 10.*

Herod Antipas, at a feast, condemned to be beheaded that eminent servant of God, John the Baptist (*Mark vi. 21—27*), whom he himself highly reverenced. *Mark vi. 20.*

Probably Nadab and Abihu were betrayed into the presumption of burning strange fire by intemperance at the feast after the peace-offering; for immediately after, and in consequence of their fate, the Lord delivers the injunctions against the priests drinking wine and strong drink when they approached the sanctuary. *Lev. x. 8, 9. Dr. Graves.*

Ch. xx. 3. It is an honour for a man to cease from strife :

Abraham, though the elder, waived his right of choice for the sake of peace, and promptly removed all occasion of strife. (*Gen. xiii. 7—9. See on Prov. xvii. 14.*) Observe also the honour God put upon him after his disinterestedness. *Gen. xiii. 14—17.*

David took Abigail's advice (*1 Sam. xxv. 32—34*), and did not imagine that, because he had entered into contention, a regard to his honour required him to continue it. The wisdom that is from above is easy to be entreated. *James iii. 17.*

*Rom. xii. 18.
Matt. v. 9. 39.*

"Let it pass for a kind of sheepishness to be weak. It is a likeness to Him that was as a sheep before the shearers, not opening his mouth (*Isa. liii. 7*); it is a portion of His spirit." — *Abp. Leighton.*

See on Prov. xvi. 32.

but every fool will be meddling.

It was very foolish of Miriam to meddle with those domestic concerns of her brother with which she had nothing to do (*Numb. xii.*); and his conduct reflects great honour upon him.

The Ephraimites meddled with Gideon (*Judg. viii. 1, &c.*) and with Jephthah. *Judg. xii. 1, &c. Prov. xviii. 6.*

Amaziah, king of Judah, through pride rendered deaf to caution, paid dearly for his meddling, being put to the shame of having his capital taken, the temple pillaged, and his own palace stripped of its treasures. *2 Kings xiv. 8.*

A caution against intermeddling with other men's family concerns, especially with regard to their servants, is alluded to *Prov. xxx. 10.*

Judaizing teachers, who came down from Judea to Antioch, provoking an unprofitable controversy, and

Prov. xxvi. 17.

1 Thess. iv. 11.

Every man hath in his own life follies enough, in his own mind troubles enough, in the performance of his duties deficiencies enough, — without being curious about the affairs of others; a disposition to which generally involves those in strife who indulge it. Inquisitive about their neighbours' errors they forget to amend their own, and thus show their folly.

interfering with the ministry of Paul and Barnabas among the Gentiles. *Acts xv. 1, &c.*

Those who endeavoured to undermine Paul's authority with the Galatian Church. *Gal. i. 6, 7; ii. 4; vi. 12.*

"The man who combats himself will be happier than he who contends with others."

See on *Prov. xvii. 14; xxv. 8.*

Ch. xx. 6. Most men will proclaim every one his own goodness: but a faithful man who can find?

Absalom, the murderer of his brother, and plotting treason against his father, yet boasted of his love of justice. *2 Sam. xv. 4.*

Jehu's boast of his zeal. (*2 Kings x. 16. 31.*) True obedience is ever joined with humility and fear of unknown errors.—*Bp. Hall. Ps. xix. 12.* Such a fear in Jehu would have discovered to him how little cause he had to boast.

The Scribes and Pharisees (*Matt. vi. 2; xxiii. 5,*) not considering that our sincerity is chiefly shown by our attention to the unseen duties of religion.

The rich young man. *Matt. xix. 20. 22.*

The Church of Laodicea. *Rev. iii. 17.*

The readiness of the Israelites in the wilderness to profess obedience to God's covenant, but to which, almost immediately after, they proved unfaithful. *Exod. xix. 8; xxiv. 3. 7; xxxii.*

The boasting of Jerusalem in the time of Jeremiah (*Jer. ii. 23. 35,*) and yet scarcely one righteous person in it. *Jer. v. 1.*

The Jews, as described by St. Paul. *Rom. ii. 17—23.*

The Gentile world boasters, though filled with all unrighteousness. (*Rom. i. 30.*) So also throughout the history of man for 4000 years, as recorded in the Bible, how few in every age were faithful?

The fidelity of the sacred writers in recording their own sins, and seeking only God's glory, not their own, is a striking contrast to ordinary histories. Thus Moses (*Exod. iv. 24. Numb. xx. 1—12*), Jonah (i. 3; iv. 9), and Paul (*1 Tim. i. 13*), faithfully record their sins. A prominence is often given to the transgressions of those who are designed to make a principal figure, and whose memories are most cherished by the Jewish nation, as Abraham (*Gen. xii. 11—13; xx.*), Isaac (*Gen. xxvi. 7*), Jacob (*Gen. xxvii.*), David (*2 Sam. xi.*), Solomon. *1 Kings xi.*

Men readily boast of what they will do when not required to give, but in time of trial few are found as good as their word. Many are forward to profess religion, but few are indeed what they seem and profess to be.

Promise cautiously, but when you have promised, fulfil scrupulously, though it be to your own hurt.

Ps. xv. 4.

Collect for Ash Wednesday, showing what ought to be our view of ourselves.

Luke xvii. 10.

If man is so little to be depended upon, the following references show where ought to be our trust,

Ps. cxlii. 3—6

Jer. xvii. 5—7.

See on *Prov. xxv. 14; xxvii. 2.*

xx. 9. Who can say, I have made my heart clean, I am pure from my sin?

Ezra did not say so. *Ezra ix. 6.*

Eccles. vii. 20.

Nor Job. *Job xlii. 5, 6.*

Rom. iii. 23.

Nor the Psalmist. *Ps. cxix. 176.*

Art. x. "The condition of man after

Nor Isaiah. *Isa. vi. 5.*

the fall of Adam,"

Nor Daniel. *Dan. ix. 8.*

&c. See also Art. ix.

Nor St. James. *James* iii. 2.

Nor St. John. *1 John* i. 8.

Nor St. Paul. (*1 Tim.* i. 15.) There are three transgressions, say the Talmudists, from which a man can no day ever in this life be free: the thoughts of sin, wanderings in prayer, and an evil tongue. Certainly the due sight of these would abate much of those gay thoughts that any can have of themselves, and from the best and most sensible would draw out the Apostle's word, "O wretched man that I am, who shall deliver me," &c. (*Rom.* vii. 24.) *Abp. Leighton.* And as the Epistles to Timothy and to the Romans were written by Paul many years after he had become a Christian, and had been growing in grace and in the knowledge of his Lord and Saviour (*Acts* xxiv. 16. *Phil.* iii. 13), it confirms the remark of Bishop Hall, that the more holy any man is, the more sensible he is of his unholiness.

"... and this inflection of nature doth remain," &c.

"If we did consider the purity of the law of God and the impurity of our own hearts, the continual risings of sinful concupiscences within us that stain us and all our actions, this would lay us a great deal lower in our own opinion than we usually are. The law is spiritual, but I am carnal, sold under sin, says the Apostle." — *Abp. Leighton.*

General confession in the Communion Service.

Ch. xx. 12. The hearing ear, and the seeing eye, the Lord hath made even both of them. (Explained p. 49.)

God reminded Moses of this, to encourage him in the arduous duty to which He had called him. *Exod.* iv. 11.

Ps. c. 3; cxxxix. 14; cxix. 18.
1 Kings viii. 57, 58.

The Psalmist alludes to it, to impress on us that nothing can escape God's notice. *Ps. xciv. 9.*

God enabled Hagar to see the well (*Gen. xxi. 19*); Elisha's servant to see the chariots (*2 Kings vi. 17*); Lydia's heart to attend to the things which were spoken of Paul (*Acts* xvi. 14);

Paul to see the glory of Christ. *2 Cor. iv. 6. Acts ix. 8. 17, 18.*

xx. 15. There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.

Solomon made silver and gold at Jerusalem as plenteous as stones (*2 Chron.* i. 15); but that he was instructed in the knowledge of God (*1 Kings* iii. 11—13), and directed others to the worship of God (*1 Kings viii. 22, &c.*), constituted the glory of his reign.

Prov. i. 7; iii. 13—18; viii. 11.
Jer. ix. 23, 24.
1 Cor. ii. 2.
Rom. i. 16.
John xvii. 3.
Isa. iii. 7.

Egypt was, as described by Herodotus, "a land of marvels;" Babylon was one of the wonders of the world; Athens was the repository of the fine arts; but amid all this magnificence, how ignorant were they of the true God! and how destitute of those from whose lips they could learn that inestimable knowledge!

The value of that true knowledge of God and of eternal life revealed in the Gospel, is referred to in the following passages, *Luke* ii. 14; iv. 18, 19; *Acts* xxvi.

Sound knowledge generally, and the gift of eloquence to diffuse its advantage to others, as it is more scarce, so is it greatly superior to mere wealth; but how much more spiritual knowledge and a heart taught

17, 18; and its present effects illustrated, *Acts* ii. 41—47; xvi. 27—34; *1 Cor.* vi. 11. *1 Thess.* i. 9, 10.

Paul's estimate of the knowledge of Christ (*Phil.* iii. 8), and of the privilege of being permitted to impart that knowledge to others (*1 Tim.* i. 11, 12), to testify the Gospel of the grace of God. *Acts* xx. 24.

by the Holy Spirit to express that which promotes the glory of God and the salvation of those around us.

Ch. xx. 22. *Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee.*

Moses' readiness to intercede for Pharaoh. *Exod.* viii. 8—12; ix. 28, 29; x. 17, 18.

Prov. xix. 11.
1 Pet. ii. 21; iii. 9.

The Lord's vindication of Moses, when accused by his brother and sister (*Numb.* xii. 5, &c.), showing that he most effectually revenges injuries, who leaves all his injuries to be avenged of God.

It costs more to revenge injuries than to bear them.

Samuel never ceased to pray (*1 Sam.* xii. 23) for those who had rejected him. *1 Sam.* viii. 19. *Rom.* xii. 21.

“He that studieth revenge, keepeth his wounds open.”
—*Bacon.*

David's establishment on the throne of Israel arose, not from his destruction of his enemies, but from their destruction of each other. “In a war of five years' continuance, which followed upon Saul's death, David never once lifted up his sword against a subject; and at the end of it he punished no rebel; he remembered no offence but the murder of his rival.” *2 Sam.* iv. 9—12. *Prov.* xx. 28.

Forgiveness is the best revenge of an affront.

Though the Jews had been appointed by God to be in many instances the executioners of his justice in the punishment of the wicked (*Deut.* ix. 4. *Lev.* xviii. 25), they were particularly forbidden by the Mosaic law to indulge personal enmities. They were not to abhor even an Egyptian, though the most cruel of their oppressors (*Deut.* xxiii. 7), and were commanded to pray for their Babylonian conquerors. *Jer.* xxix. 7.

If there is any person you particularly dislike, pray for that person every time you think of him.

Our blessed Lord, especially as illustrated by his apprehension (*Matt.* xxvi. 52—54. *John* xviii. 11), by his trial (*Matt.* xxvii. 12. *Isa.* liii. 7), and by his crucifixion. *Luke* xxiii. 33, 34. *1 Pet.* ii. 23.

Litanies: “That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts.”

See on *Prov.* xxiv. 17; xxv. 21.

xx. 23. *Divers weights are an abomination unto the Lord; and a false balance is not good.* (Explained p. 49.)

Judah and Israel are charged with this sin by the prophets Hosea (*Hos.* xii. 7), Amos (*Amos* viii. 4, 5), and Micah. *Micah* vi. 10.

Prov. xi. 1; xx. 10.
14. 17; xvi. 11.

Moses' direction to the Israelites (*Deut.* xxv. 13—16), and our Lord's golden rule. *Matt.* vii. 12.

Micah vi. 8.
Luke xvi. 10.

God's charge to the princes of Israel in *Ezek.* xlvi. 10—12.

Ch. xx. 24. Man's goings are of the Lord; how can a man then understand his own way?

Rebekah meeting Abraham's servant at the well, shows that God's providence extends over the smallest events, and the exact times of their occurrence. *Gen. xxiv. 12—15.*

Esau was little aware of the influence by which the enmity of his heart was turned away from his brother Jacob. *Gen. xxxiii. 4; xxxii. 28.*

Joseph (*Gen. i. 20. Ps. cv. 17*), in whose history are many remarkable illustrations of this proverb; as for instance, the Midianites appearing just at the critical moment when Joseph's brethren had determined a far different fate for him (*Gen. xxxvii. 25*), the thought suggested to Judah to sell him (verse 27); and his purchasers taking him, not to their own country, but to Egypt; and there an officer of the king buying Joseph (verse 36), unconsciously fitting him for higher command, by making him overseer of his house (*Gen. xxxix. 4—6*); then sending him to prison, where he became acquainted with Pharaoh's chief butler (*Gen. xl. 1*), are all illustrations of the way in which God secretly directs the steps, and controls the purposes and feelings of men, unknown to themselves, to produce results of which they have no idea. *See on Prov. xxv. 2.*

Ahasuerus. *See on Prov. xxi. 1.*

*Acts xvii. 28.
Prov. iii. 5, 6; xvi.
3.
Ps. xxv. 4; cxix.
133.*

Collects for 8th and 9th Sundays after Trinity.

On how many little incidents, of which the parties at the time think nothing, do some of the greatest events of their lives depend.

God, who appoints the end, appoints also all the means which lead to it.

See on Prov. xvi. 9.

xx. 26. A wise king scattereth the wicked, and bringeth the wheel over them. (Explained p. 30.)

David's punishment of the Amalekite (*2 Sam. i. 2—16*), and of Rechab and Baanah. *2 Sam. iv. 5—12.*

Solomon's punishment of Adonijah, Joab, and Shimnei. *1 Kings ii. 24. 28—34. 39—46. Prov. xvii. 11.*

Amaziah acted wisely in punishing Jozachar and Jehozabad, who had murdered his father. *2 Kings xii. 21. 2 Chron. xxv. 3, 4.*

Asa removed his mother from being queen because of her idolatry. *2 Chron. xv. 16. See on Prov. xxv. 4, 5.*

Nehemiah chased one of the sons of Joiada, the son of the high priest, from him, depriving him of all the privileges of the priesthood, on account of his ungodly marriage. *See Poole. Neh. xiii. 28.* See also verses 15—21, his decision respecting sabbath-breakers.

Parable of the ten pounds. *Luke xix. 27.*

*Prov. xx. 8.
Rom. xiii. 1—4.
Ps. ii. 11, 12.*

2 Thess. i. 8.
"National happiness must be produced through the influence of religious laws."—*Southern.*

He hurts the good who spares the bad.

Prayer for the Church Militant: "And grant all are put in authority... minister justice to the punishment of wickedness," &c.

xx. 27. The spirit of man is the candle of the Lord, searching all the inward parts of the belly (i. e. his most secret thoughts).

Such is the force of conscience, that Joseph's brethren, more than twenty years after the commission of their sin, were convicted of it by their own consciences. *Gen. xlvi. 21; xliv. 16.*

Pharaoh. *Exod. ix. 27; x. 17.*

"Nothing doth so powerfully call home the conscience as affliction; neither needs there any other art

Adonibezek. *Judg.* i. 7.

Saul. *1 Sam.* xxiv. 16, 17; xxvi. 21.

Nehemiah penetrated into Sanballat's secret designs, so as not to be deceived by them. *Neh.* vi. 1—4. See *Bp. Patrick.*

The assembled multitude on Mount Carmel; conviction of guilt stopped their mouths, when Elijah, though alone, charged them with sin. *1 Kings* xviii. 21.

Herod's remark concerning the resurrection of John the Baptist (*Mark* vi. 16), though he was (as Josephus relates) a Sadducee. (*Matt.* xxii. 23.) This is a striking instance of the power of conscience overcoming, against a man's own will, the sophistries of infidelity.

The traitor Judas, at the very moment of his success. *Matt.* xxvii. 4, 5. *Job* xx. 15.

Ch. xx. 30. The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.

This probably refers to the benefit of severe correction in reclaiming the sinner, of which the following are instances:—

Manasseh, the wicked son of pious Hezekiah. (*2 Chron.* xxxiii. 12, 13.) God heals us by affliction when we are wounded by sin.

The Jews, by their severe captivity in Babylon. Compare their state of mind before their captivity (*2 Chron.* xxxvi. 14—16) and after it. (*Ezra* ix. 4. *Neh.* viii. 18; ix.) It is evident that nothing short of so sharp and grievous a remedy would have effected their cure. Some are like metals, which nothing but a fierce fire can purge. *Mul.* iii. 2, 3.

Proud Nebuchadnezzar's humility after his awful punishment. (*Dan.* iv. 34—37.) By public proclamation he confessed his guilt, and praised God for his chastisement.

The prodigal son. *Luke* xv. 16—20

xxi. 1. The king's heart is in the hand of the Lord, as the rivers of water: he turneth it, whithersoever he will. (Explained p. 31.)

The obedience of Ahab to Elijah, on whose destruction he had been so intent. (*1 Kings* xviii. 10.) Elijah was, humanly speaking, in his power; but instead of destroying him, Ahab suffered Elijah to destroy four hundred of his prophets. *1 Kings* xviii. 40.

Seunacherib, the rod of God's anger, and the staff in his hand. *Isa.* x. 5—7.

Nebuchadnezzar's ambition was overruled to punish Tyre (*Ezek.* xxix. 18, &c.), Egypt (*Jer.* xliii. 10—12), and the Jews. (*Jer.* xxxii. 28. *2 Kings* xxiv. 3.) It would have been much more to Nebuchadnezzar's worldly advantage to have cultivated the land of Judah, as the kings of Assyria did with Samaria, when they took the ten tribes captive; but in leaving Judah de-

of memory for sin besides misery."—

Bp. Hall.

Job xxxii. 8.

Rom. ii. 15.

Heb. iv. 12, 13.

2 Cor. xiii. 5.

By the help of reason we can judge of other men, by that of conscience, ourselves.

Collect for 5th Sunday after Easter.

Prov. xxii. 15; xxvi. 3. *Heb.* xii. 6—10. *Job* xxxiv. 31, 32.

Afflictions often come to remind us of neglected duties.

By affliction God separates the soul He loves from the sin He hates.

Adversity kills those corruptions which prosperity bred.

"They that go down to the sea in ships, and occupy by the great waters, they see the works of the Lord and his wonders in the deep, for God is marvellous in the surges and tempests of the sea; He is marvellous in the armament of heaven, but much more marvellous is He in the surges and stormy tempests of his Church. Here

solate for seventy years, we see how God overruled the counsels and decrees of this rapacious conqueror, thus to sacrifice his worldly interest, to fulfil, without intending it, the word of God as spoken by Moses (*Lcr. xxvi. 34*) and Jeremiah. *Jer. xxv. 9—11* with *2 Chron. xxxvi. 21*.

Cyrus, without his knowing it, was an instrument of God's providence in the capture of Babylon; and also in showing so much kindness to so hated and despised a people as the Jews were, though himself a heathen. *Isa. xlv. 5. Ezra i. 1.*

Darius, king of Persia (but also called king of Assyria, as having conquered those countries). *Ezra vi. 22.*

Artaxerxes (*Ezra vii. 27*) aiding in the accomplishment of Jeremiah's prophecy of the return of the Jews (*Jer. xxv. 11, 12*), conveyed riches and plenty to the people of God, desolated by their captivity in Babylon. Who could have looked for such an edict from a Persian. No Solomon, no David could have said more.—*Ep. Hall.*

Ahasuerus: (1.) His forgetfulness to reward Mordecai when he discovered the plot. (2.) His sleep fleeing from him on that night (*Esth. vi. 1*) on the morrow of which Mordecai's destruction was determined, and its issue in Mordecai's honour (*Esth. vi. 4*), by a series of events apparently the most accidental. (*Esth. vi. 1—6.*) (3.) Also the disposition of Ahasuerus to listen to Esther. (4.) His sudden disgust with his favourite Haman. (*Esth. vii.*) These circumstances all combining for the preservation of the Church of God, threatened with utter extermination, remarkably illustrate God's providence, and the control of the king's heart to effect it. Ahasuerus was one of the most capricious of men.

The decree of Augustus, without any intention on his part, caused the fulfilment of Micah's prophecy (*Mic. v. 2*), by bringing Mary to Bethlehem. *Luke ii. 1—7.*

Ch. xxi. 2. Every way of a man is right in his own eyes: but the Lord pondereth the hearts.

Micah thought himself right, though tempting a Levite to the twofold crime of acting as a priest (*Numb. xvi. 40*) and committing idolatry. (*Judg. xvii. 13.*) Good intentions, when men pay no attention to God's word, may prove a dangerous source of self-deception and of sin.

Saul's confidence that he had obeyed the voice of the Lord (*1 Sam. xv. 13—20*), and that a regard to religion had been shown, by reserving the best of the spoil for sacrifice (*1 Sam. xv. 21*), when God, who pondereth the heart, charges him with pride (*1 Sam. xv.*

may we behold the work of his hands. This is the shop of his power, of his wisdom, of his light and truth, and righteousness, and patience, and mercy. Here may we see the children of light and the children of darkness; the vessels of honour and the vessels of shame; the assaults of falsehood and the glory and victory of truth."—*Bp. Jewell.*

This proverb strongly implies the importance of prayer for those in authority, a duty often enforced in Scripture, and in the services of the Church.

I Tim. ii. 1, 2.

Communion Service: 2nd Collect for the Queen.

*1 Sam. ii. 3.
Lam. iii. 40.*

"Every man may take it for granted that he has a great deal of self-parlancy, till from the strictest observation upon himself he finds particular reason to think otherwise." — *Bp. Butler.* The heart

17), covetousness (*1 Sam. xv. 19*), rebellion and stubbornness (*1 Sam. xv. 23*), and the rejection of his word. *1 Sam. xv. 26.*

David, during the nine months which were occupied in executing the vain-glorious command to number the people, seems not to have had any misgivings as to its sinfulness, though Joab had remonstrated with him on the subject. (*2 Sam. xxiv. 1 Chron. xxi.*) God's punishment of him for such an act, which many might not consider any sin, is a remarkable instance of his notice of our motives, that He pondereth the heart. God, in that which is done, respecteth the mind and intention of the doer.—*Hooker.*

Judah, in the time of Jeremiah, insisting upon their innocence, but reproved by God for courting the alliance of foreign idolaters, and thus implying their distrust of God's protection. *Jer. ii. 35, 36.*

The rich young man supposed, from his ignorance of the spirituality of God's law, that he had kept all God's commandments. *Mark x. 20—23.*

James and John, in desiring to call down fire from heaven. *Luke ix. 54—56.*

The Jews alluded to by St. Paul. (*Rom. ii. 17—23.*) Many condemn the sin they themselves live in. *2 Sam. xii. 5—7.*

The Corinthian Church, while tolerating a grievous sin, were yet puffed up. *1 Cor. v. 2—6.*

The Galatian Church imagined they were attaining to perfection by subjection to the Mosaic law (*Gal. iii. 3*), while, by so doing, they were rendering Christ of none effect to them. *Gal. v. 4.*

being described by God as deceitful above all things. *Jer. xvii. 9.*

"All true remedy must begin at the heart. The weights and wheels are there, and the clock strikes according to their motion." — *Abp. Leighton.*

Communion Service. The Collect: "Almighty God, unto whom all hearts be open," &c.

Ch. xxi. 3. To do justice and judgment is more acceptable to the Lord than sacrifice.

Saul. *1 Sam. xiii. 10—13; xv. 22.*

Matt. vii. 12.

Israel, in the time of Amos. *Amos v. 21—24.*

Micah vi. 6—8.

Judah, in the time of Isaiah. *Isa. i. 11—17.*

Ps. li. 10, 16, 17.

God's command to the Israelites when He brought them out of the land of Egypt. *Jer. vii. 22, 23.*

He who prays as he ought, will endeavour to live as he prays.

The Pharisees. *Matt. ix. 13.*

See on *Prov. xv. 8.*

xxi. 7. The robbery of the wicked shall destroy them; because they refuse to do judgment.

The princes of Judah, in the time of Isaiah, taking bribes to pervert justice, were threatened with God's vengeance. *Isa. i. 23, 24.*

Prov. xxviii. 24.

The Jews, in the time of Jeremiah, stole and practised other gross sins, and yet attended at the temple, as though they could make amends to God for their sins by the discharge of such duties; but God threatened to cast them out of his sight. *Jer. vii. 9—11. 15.*

A bargain is sometimes as unmerciful as a robbery. *Prov. xx. 14.*
Lev. xix. 11.
1 Thess. iv. 6.

Catechism: "Duty towards my neighbour."

The heads of the house of Jacob, and the princes of the house of Israel, as referred to by Micah, in a prophecy of their destruction by the Romans, literally fulfilled, the ground being then plowed up where the temple had stood. *Mic.* iii. 9—12*.

Ch. xxi. 8. The way of man is forward and strange :

The perverseness of the Babel builders, scarcely 100 years after the flood, themselves the descendants of holy Noah, and so acting in his lifetime. *Gen.* xi.

One remarkable illustration of this, that man by nature is alienated from God and goodness, is the little effect of the most astonishing miracles in persuading men to obey and love God. For instance :

The plagues of Egypt hardened Pharaoh's heart ; and he seems to have been more emboldened to sin by those miracles of mercy which removed the plagues (*Exod.* ix. 34), than by those of judgment which inflicted them. *Exod.* ix. 27.

The miracles witnessed by the Israelites in the wilderness, during a period of forty years (*Ps.* cvi. 7—22), and the testimony of Moses to their wickedness at the close of his ministry. *Deut.* ix. 7 ; xxxi. 27.

Elisha's many miracles (*2 Kings* ii.—vi.) produced no amendment on the character either of the people or their kings ; and in less than 100 years, their iniquity was their ruin (*2 Kings* xvii. 5—18), and they were spared thus long only through God's compassion and respect to his covenant with Abraham. *2 Kings* xiii. 23.

The miracles of our Lord in less than three years were more in number than those which had been wrought by all before him in 4000 years (*John* xx. 30 ; xxi. 25) ; but he was rejected, despised, murdered by the people among whom he wrought them. Among the most astonishing of his miracles was the raising of Lazarus ; but the effect on the chief priests was, that they consulted how they might put Lazarus also to death. *John* xii. 10.

Jehu affected great zeal for the Lord (*2 Kings* x. 16), but his heart not being right with God, his conduct was marked by gross inconsistency : thus, though destroying the worship of Baal (*2 Kings* x. 18—28), he maintained the two calves of Dan and Bethel. (*2 Kings* x. 29.) We must not judge of ourselves by what we sometimes say and do, but by the general disposition and tendency of the heart and affections.—*Bp. Horne.* Words tell what we profess, deeds what we are. Observe also Jehu's deceit in destroying the prophets of Baal (*2 Kings* x. 18, 19), forgetting that

bour," "to keep my hands from pickling and stealing," &c. *Luke* vi. 31.

Gen. vi. 5.
Job xv. 14—16.
Eccles. vii. 29 ; ix. 3.

Eph. ii. 2, 3.
Tit. iii. 3.
Article ix. Of original or birth sin.
Art. x. On free will.

The clue to the knowledge of man, to the reason of the perverseness, the strange contraries and inconsistencies of his way, is that human nature is depraved and fallen from God : "the complicated knot of his condition, has its mysterious folds in this abyss."—See *Pascal.*

"Human nature is like a bad clock. It may go right now and then, or be made to strike the hour, but its inward frame is to go wrong."

"That only's Christian practice which flows from Christian principles, and none else will be admitted as such by Him who will be obeyed and worshipped in spirit and in truth."—*Wilberforce.*

O Lord, my God, my soul is in ruins, do thou repair it; to whom shall I cry but to thee. —*St.*

* Terentius Rufus, left by Titus to command the army, tore up with a ploughshare the foundation of the Temple. Eusebius mentions that he saw it thus lying in ruins.—*See Bp. Porteus.*

"we must never do any thing for religion which is against religion" (*Tillotson*); that we must not do evil that good may come.

Herod did many things, and heard John gladly. (*Mark* vi. 20.) He had so much religion as to make scruple of an oath, though not of a murder. So self-deceived is the heart of man, that while he gives himself over to some sins he stops at others less flagrant.

The multitude had been very attentive to hear our Lord (*Luke* xix. 48), and had welcomed him with enthusiasm into Jerusalem; but their hosannas not arising from a heart under the influence of right principles (*Matt.* xxi. 8, 9), were in less than a week exchanged for the no less vehement cry of "Crucify him! Crucify him!" *Luke* xxiii. 18—23.

The Lycaonians' conduct to Paul. *Acts* xiv. 11. 18, 19.

but as for the pure, his work is right. (Explained p. 50.)

Moses acting from pure motives and principles, his conduct was consistent (*Heb.* iii. 2), and presents a striking contrast to the Israelites, whose professions of obedience (*Exod.* xix. 8; xxiv. 3. 7) were so soon followed by rebellion, and that even at the foot of Mount Sinai. *Exod.* xxxii.

Daniel stood the scrutiny of his bitterest enemies (*Dan.* vi. 4), and was, through a long life (reaching to ninety years), an eminent example of holiness (*Dan.* xii. 13), a just man, walking in his integrity. *Prov.* xx. 7.

Nebuchadnezzar's way, on the contrary, was froward and strange. After a solemn declaration that God was the God of gods (*Dan.* ii. 47), he set up an idol in the plain of Dura, threatening to destroy all who would not worship it. The astonishing miracle which he saw in the fiery furnace (*Dan.* iii. 25), though it produced a great impression on him at the time, offered no effectual check to his pride, though distinctly warned of its consequences. *Dan.* iv. 27. 30.

Peter contrasted with Simon Magus. *Acts* viii. 13. 19—21.

Ch. xxi. 13. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

The Jews in the time of Zechariah (*Zeich.* vii. 9—14), and in the time of Jeremiah. (*Jer.* xxxiv. 15—22.) The awful punishment threatened to Zedekiah, the princes, and the people. Under alarm of invasion from Nebuchadnezzar, they entered into solemn covenant to set their slaves free; but when the immediate danger was passed, by Nebuchadnezzar raising the siege of Jerusalem, in consequence of Pharaoh, king of Egypt, coming to its assistance, the Jews brought their bre-

Augustin's Confessions, in whose early history, as there exhibited, is a remarkable illustration of the truth contained in this proverb.

General Confession. Collect for 4th Sunday after Easter.

Luke vi. 43—45.
Acts xv. 9.
Tit. ii. 14.
1 Pet. i. 22, 23.

A true Christian will be guided by the strictest rules of honour and honesty in all his intercourse with his fellow creatures, avoiding all equivocation, craft, and imposition, however profitable, or sanctioned by custom.

Collect for 1st Sunday after Easter, and 19th Sunday after Trinity.

Deut. xv. 7—15.
James ii. 13.
Matt. xxv. 41—45.
Prov. xix. 17.

If the cries of the poor are not heard by us, they will be heard against us. *Exod.* xxii. 23.

thren again under an oppressive subjection. *Jer. xxxiv. 10, 11.*

Parable of the unmerciful servant. *Matt. xviii. 30—34.*

The rich man. *Luke xvi. 19—21. 24, 25. Prov. xxix. 7.*

Ch. xxi. 16. The man that wandereth out of the way of understanding shall remain in the congregation of the dead. (Explained p. 50.)

Saul trifled with the authority of God's word at Gilgal (1 Sam. xiii. 13; see also 1 Sam. xv. 11), and never after recovered his steps. He ended a wretched life by a yet more wretched death (1 Sam. xxxi. 4), which consigned him to everlasting woe.

Abiathophel's apostacy (*Ps. lv. 14*) and self-destruction. *2 Sam. xvii. 23. Job xx. 4—8.*

Judas sinned wilfully after he had received a knowledge of the truth (*Heb. x. 26*); an apostle (*Luke vi. 16*), a devil (*John vi. 70*), the son of perdition (*John xvii. 12*); a preacher to others (*Acts i. 17. Matt. x. 4, 5*), himself a castaway. *Acts i. 25.*

Jehoram, wandering from the precepts and example of his pious father Jehoshaphat, lived a wicked life, and came to a miserable end. *2 Chron. xxi.*

Jehoahaz, Jeboinkim, Zedekiah, the sons of pious Josiah, and the people generally, after his death, wandering from God, destruction soon overtook them. *Zeph. i. 6. Jer. xiv. 10, &c.; xxii. 8, 9.*

The licentious. *Prov. ii. 19.*

The drunkard, tied and bound by the chain of his sins. *Prov. xxiii. 35. See on Prov. xxvi. 11.*

The false teachers under the Gospel, and those who followed them. *2 Pet. ii. 1—3. 17—21. Jude 12, 13. Phil. iii. 17—19.*

Hymenæus and Alexander, who made shipwreck of faith, not by renouncing Christianity, but by maintaining such doctrines as overthrew the faith. *1 Tim. i. 20. 2 Tim. ii. 18.*

Ps. cxxv. 5.
Ezek. xviii. 20. 24.
1 John ii. 19.
1 Cor. xv. 33.
Ps. cxix. 10.
Exod. xx. 8. "Remember that thou keep holy the Sabbath day;" as the first step towards apostacy is generally Sabbath-breaking.

The Sabbath is a hedge and fence to all religion. If that be broken down, there will enter all disorders of life to which men are prone.

Litany: "From fornication, &c., all other deadly sin," &c.

See on *Prov. xiii. 20.*

xxi. 17. He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich. (Explained p. 32.)

Samson. *Judg. xvi. 1—21.*

The careless daughters of Judah, lovers of pleasure more than lovers of God. *Isa. xxxii. 9—11.*

Babylon, besotted with present enjoyment, and utterly thoughtless as to the future. *Isa. xlvi. 8, 9.*

Nineveh, notorious even in profane history* for its careless merriment and licentious dissipation, was brought to ruin by it. *Zeph. ii. 15.*

Prov. xxi. 20; xxiii. 21; xxviii. 19.
 "Economy is income."
 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse, for thou shalt

* "Better than merry Nineveh," is recorded by Diodorus Siculus, as a common proverbial comparison.—*Bp. Gray.*

The prodigal son. *Luke xv. 13—16. Prov. xiii. 25.*
The rich man in the parable, loving pleasure and neglecting God, wanted at last a drop of water to cool his tongue. *Luke xvi. 24.*

The prosperity attending self-denying industry, vigilant economy, and attention to household duties, is beautifully exhibited *Prov. xxxi. 13—30*, and may be contrasted with the foolish woman who plucks down her house (*Prov. xiv. 1*), bringing her husband to poverty by improvidence, expensive habits, love of dress, vain company, &c.

Ch. xxi. 18. The wicked shall be a ransom for the righteous, and the transgressor for the upright.

Achan for the Israelites. *Josh. vii. 4, 5. 10—26.*
—*Poole.*

The Lord ransomed his Church by desolating Egypt (*Exod. xii. 29*, &c. *Isa. xlivi. 3, 4*), and slew Sennacherib's army to ransom Hezekiah and Jerusalem. *2 Kings xix. 34, 35.*—*Scott.*

lie in wait for thy life and be talked of.

Eccl. xviii. 23.
Luke xxi. 34.
1 Tim. v. 6.
Eccles. xl. 9.

The following references suggest a striking contrast.

Isa. iii. 4, 5.
2 Cor. v. 21.
1 Pet. iii. 18.

See on *Prov. xi. 8.*

xxi. 21. He that followeth after righteousness and mercy, findeth life, righteousness, and honour.

Abraham followed after righteousness (*Gen. xii. 4; xxii. 3, 10*) and mercy (*Gen. xiv. 14; xviii. 23—32*), and found life (*Gen. xxv. 7, 8*), righteousness (*Gen. xv. 6; Rom. iv. 3*), and honour (*Gen. xxii. 17, 18*), being respected by his fellow-creatures (*Gen. xiv. 18, 19; xxiii. 5, 6*), and distinguished as the friend of God (*2 Chron. xx. 7; Isa. xli. 8; James ii. 23*), and father of all those that believe (*Rom. iv. 11*). His descendants in the time of Paul followed after righteousness, and found it not, because they sought it not by faith. *Rom. ix. 31—32.*

Ps. cxii. 1—3.
Prov. xxli. 4.
Hosea vi. 5.
Matt. v. 6.
1 Tim. iv. 8.
2 Pet. i. 5—11.
Heb. xii. 14.
He that follows the Lord fully, will find goodness and mercy following him continually.
Ps. cxiii. 6.
Collect for 14th Sunday after Trinity.

xxi. 22. A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

Joshua's stratagem against Ai. (*Josh. viii. 4—8.*) He showed also his wisdom in taking Jericho by his faith and obedience, in following God's directions. *Josh. vi. 3, &c. Heb. xi. 30.*

Eccles. vii. 19; ix. 14—18.
Job xxviii. 28.

A wise man by ingenuity, prudence, circumspection and perseverance, may surmount the greatest difficulties.

See on *Prov. xxiv. 5.*

The woman, at whose suggestion Abel was saved and Sheba's rebellion crushed. (*2 Sam. xx. 16—22.*) Wisdom is better than weapons of war. *Eccles. ix. 18.*

The means by which Paul overthrew heathenism at Corinth. *1 Cor. ii. 1—7. 2 Cor. x. 4, 5. Zech. iv. 6.*

xxi. 27. The sacrifice of the wicked is abomination, how much more when he bringeth it with a wicked mind.

Absalom's vow to God, a cloak for his rebellion against his father. *2 Sam. xv. 7—13.*

Ps. iv. 4, 5.
Dissembled holi-

Jeroboam's worship (*1 Kings* xii. 26—33; xiii. 1—3, 34); wherein his heart devised wicked imaginations. *Prov.* vi. 18.

Jezebel's fast, in order to murder Naboth. *1 Kings* xxi. 9, 12. *Prov.* xix. 28.

The Pharisees' prayers, that they might the more effectually gratify their covetousness. *Matt.* xxiii. 14.

ness is double iniquity.

See on *Prov.* xv. 8. 29; xxviii. 9.

Ch. xxi. 28. A false witness shall perish:

Pashur the priest, the chief governor of the house of the Lord, who prophesied in opposition to Jeremiah, not that which he had heard from God, but that which he had devised in his own heart. *Jer.* xx. 4—6. *See also* xiv. 13, 15.

Hananiah the son of Azur. *Jer.* xxviii. 1—4. 10—17.

The false prophets Ahab and Zedekiah; the king of Babylon roasting them in the fire. *Jer.* xxix. 21, &c.

Shemaiah, who brought destruction on his family as well as on himself. *Jer.* xxix. 31, 32.

Amaziah the chief priest or president over the idolatrous worship at Bethel, in the time of Jeroboam the Second, and the false accuser of the prophet Amos. *Amos* vii. 10—17.

The Ninth Commandment. *Ps.* cxix. 29. 163.

The essence of a lie is the intention to deceive.

See on *Prov.* xii. 19; xiii. 5.

but the man that heareth speaketh constantly.

The undeviating, consistent, and undaunted testimony of the Apostles to the resurrection of our Lord; because they spoke not of their own invention, and from worldly motives, but that which they had seen and heard, though in so doing they sacrificed every worldly hope. Peter, immediately after the resurrection (*Acts* ii. 24; iii. 15), and thirty years after (*1 Pet.* i. 3), though knowing that such testimony would bring him to an agonizing death. (*John* xxi. 18, 19.) John, in his gospel (*John* xx. xxi.), and in his first epistle (*1 John* i. 1), and in the Book of the Revelation, chap. i. 11. Paul, to the Corinthians (*1 Cor.* xv. 5—8); and just before his martyrdom to Timothy. *2 Tim.* i. 10—13; ii. 8.

Eph. iv. 25; vi. 13, 14.

"Hear before you speak, and witness to nothing but what you have heard and seen and know to be true. It is more from carelessness about truth than from intentional lying that there is so much falsehood in the world." — *Dr. Johnson.*

xxi. 29. A wicked man hardeneth his face.

Cain, notwithstanding God's gracious expostulation with him. *Gen.* iv. 6, 7.

Dathan and Abiram came out and stood at the door of their tent, as if in defiance of God and his ministers, at the moment when his wrath was ready to burst upon them. *Numb.* xvi. 27. *Job* xv. 25, 26. The worst kind of men are those who do not care when men see them do wrong.

The Israelites in the wilderness, when in want of water (*Numb.* xx. 3), their language was more re-

Eccles. viii. 11. *Prov.* xxix. 1. *Heb.* iii. 12, 13.

As no one becomes suddenly hardened in wickedness, how careful should we be to avoid the first steps to it; disregard of warnings, neglect of private prayer, profanation

bellious, and sin greater, than that of their parents under the same circumstances (*Exod. xvii. 3*), because they had had so many more warnings.

The Egyptians, as alluded to by the priests of the Philistines. *1 Sam. vi. 6.*

Jeroboam, the son of Nebat; though so solemnly warned by what had happened to himself and the prophet of Judah. *1 Kings xiii. 4. 24. 33.*

Ahaziah's (king of Israel) hardened impenitence, even on his death-bed. *2 Kings i. 4, &c.*

Amon. *2 Chron. xxxiii. 21—23.*

Zedekiah (*2 Chron. xxxvi. 12, 13*) and Jehoiakim (*Jer. xxxvi. 23*), sons of pious Josiah.

The Jews, in the time of Jeremiah (*Jer. v. 2, 3; viii. 12; xliv. 16, 17*); and at Ephesus, in the time of Paul. *Acts xix. 9.*

Judas, notwithstanding the peculiarly solemn and pointed warnings our Lord gave him, and his own deep conviction of our Lord's innocence, persisted in betraying him. (*Matt. xxvi. 23—25. 47—49.*) After our Lord had washed his feet the first use he makes of them is to go out and betray him.

but as for the upright, he directeth his way.

Contrast Pharaoh and David. Pharaoh was hardened by God's mercy (*Exod. ix. 34*); David was rendered more penitent by it. He penned the li. Psalm after Nathan had said, "The Lord hath put away thy sin, thou shalt not die."

Jehoshaphat profited by the loss of his fleet. (*2 Chron. xx. 35—37. 1 Kings xxii. 40, 49.*) When our sin finds us out by affliction, happy are we if, by the light of affliction, we find out sin.

Josiah (*2 Kings xxii. 19*), by the fear of the Lord, departed from evil. *Prov. xvi. 6.*

Hezekiah rendered not again according to the benefit done unto him. He did foolishly in lifting up himself, but he soon humbled himself for the pride of his heart. *2 Chron. xxxii. 24—26.*

The Psalmist. *Ps. cxix. 59.*

Nicodemus and Joseph of Arimathea were enabled, through grace, to overcome their fear of man. *John xix. 38, 39. Mark xv. 43.*

Peter, after his fall, hastened to return (*Luke xxii. 61, 62*), and so did all the other Apostles except Judas.

Paul his constant self-examination and watchfulness over himself. *Acts xxiv. 16. 1 Cor. ix. 27. Prov. iv. 26.*

of the Sabbath, wicked companions. Hearken to the warnings of conscience if you would not feel its wounds.

Litanies:
"From hardness of heart," &c.

Lam. iii. 40.

"A good man does not say, What I have a mind to that I will do; but, What does God require of me? What is duty, what is prudence, what is for edification? and so he does not force his way, but direct his way, by a safe and certain rule." —*Henry.*

Collect for 19th Sunday after Trinity.

See on *Prov. xxviii. 13.*

Ch. xxi. 30. There is no wisdom, nor understanding, nor counsel against the Lord.

The Babel builders. *Gen. xi. 4—8.*

Pharaoh, whose crafty device to destroy the Israel.

This proverb shows the folly of design-

ites issued in their greater increase. *Acts* vii. 19. *Exod.* i. 20.

Sennacherib, the son and successor of Shalmanezer. *2 Kings* xix. 20—28.

The attempts of Sanballat, &c., against Nehemiah. *Neh.* iv. 15.

The very formidable attack of Rezin, king of Syria, and Pekah, king of Israel, against Ahaz. *Isa.* vii. 7.

The utter extinction, threatened by Athaliah, of the royal family of David (*2 Kings* xi. 2), from whom the Messiah was to come. *2 Sam.* vii. 16. *Luke* i. 69.

Jonah's attempt to flee from the Lord seemed at first to succeed. He found a ship ready to take him, but the event proved his folly. *Jonah* i. 3. 13—15.

Herod the Great, his counsel to destroy our Lord (*Matt.* ii.) and his grandson's intention to murder Peter. *Acts* xii. 3—6.

The history of the Church of God in every age, its perils and triumphs, may be referred to. *Isa.* liv. 17. *Ret.* xvii. 14. See on *Prov.* xxi. 1, *Bp. Jewell's* remark.

ing any thing contrary to God's will, and implies the security of those who obey it. (*Job* v. 12—16.) The path of duty is the only path of safety. (*Ps. cxviii.* 6. *Rom.* viii. 31. *1 Pet.* iii. 13.) Let it be our daily prayer to be guided in it. *Ps. cxliii.* 8—10.

See *Prov.* xix. 21.

Ch. xxi. 31. *The horse is prepared against the day of battle; but safety is of the Lord.* (Explained p. 37).

Sisera had prepared nine hundred chariots of iron (*Judg.* iv. 13); Barak had neither chariots nor horses, and trusting in God's promise declared to him by Deborah, boldly marched down into the plain where the iron chariots could be used to the greatest advantage; but Barak conquered, and Sisera perished. *Judy.* iv. 15, 16. *Heb.* xi. 32.

The determination of Israel not to ride on horses; that is, to trust in them as their defence. *Hosea* xiv. 3.

Ps. xxxiii. 17, 18.
Isa. xxxi. 1.
Ps. iii. 8.
Jer. ix. 23, 24.

As there can be no success without God, never act but in dependence on Him.

xxii. 1. *A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.*

Abraham's anxiety to preserve a good name among his heathen neighbours, by so acting that they should not be able justly to impute any selfish motive to him in the rescue of the king of Sodom. *Gen.* xiv. 22, 23.

Elisha. *2 Kings* v. 16.

Paul refused any pecuniary aid from the Corinthians, that it might be manifest that he did not wish to make a gain of them in preaching the Gospel. *2 Cor.* xi. 9.

Dorcas. How far rather to be chosen the loving favour, *i. e.* the esteem and affection, manifested by the widows' tears, lamenting her loss, than to have merely left behind her great riches. *Acts* ix. 39.

Phil. iv. 8.
Whatsoever things are lovely, whatsoever things are of good report,—think on these things.

Gain got with an evil name is damage and loss.

See p. 44 on *Prov.* xv. 30.

Ch. xxii. 3. A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished. *

Noah. *Heb.* xi. 7.

Servants of Pharaoh. *Exod.* ix. 20, 21.

Paul's solemn preparation for the day of judgment (2 *Cor.* v. 9, 10), fleeing for refuge to the hope set before him in the Gospel. (*Heb.* vi. 18. *Phil.* iii. 9 with *Isa.* xxxii. 2.) Also his prudence in using means for the preservation of his life (*Acts* xxiii. 17, &c.) ; contrasted with Gedaliah's incredulity. *Jer.* xl. 13—16; xlii. 1, 2.

The thoughtless young man alluded to by Solomon. (*Eccles.* xi. 9.) Multitudes perish from want of thought; they consider not that they do evil, and that the wrath of God is revealed against it.

Prov. xiv. 16;
xxvii. 12.
1 *Thess.* v. 2—6.
2 *Pet.* iii. 7—14.

Strive to escape that fire, out of which those who are once cast in, can never escape. *Luke* xvi. 26.

See on *Prov.* xviii. 10, and p. 23 on *Prov.* vi. 6—5.

xxii. 5. Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.

The evils brought against the Israelites by their disobedience in making league with the Canaanites, and by their stubbornness, as recorded in the book of Judges (*Judg.* ii. 2, 3. *Josh.* xxiii. 12, 13); contrasted with their success when, under Joshua, they kept far from such intercourse. *Josh.* xxi. 43—45; xxiv. 31.

Ahab. Trace the annoyances (1 *Kings* xvii. 1; xviii. 5; xxi. 4. 20) and snares (1 *Kings* xxii. 6. 37) to which he exposed himself by his perverse neglect of the counsel of Elijah and Micaiah.

Enoch kept his soul. Like Noah, in the midst of abounding wickedness he walked with God. *Gen.* v. 22.

Eph. v. 11.
Prov. iv. 23.

Let him that would be little in temptation be much in prayer. True prayer strikes at the root of all sin, and by it our souls are preserved safe in God's keeping.

See on *Prov.* xiii. 15; xv. 19.

xxii. 7. The borrower is servant to the lender.

So the widow of the prophet found it. 2 *Kings* iv. 1. The Jews in the time of Nehemiah, who had mortgaged their land. *Neh.* v. 3—5.

Rom. xiii. 8.
"Some sell their liberty to gratify their luxury."

xxii. 8. He that soweth iniquity shall reap vanity:

Rebekah, doing evil that good might come, destroyed all her domestic happiness. *Gen.* xxvii. 6—17. 41—46.

The Israelites; the disappointment attending their dependence on idols. (*Hosea* viii. 7.) Whatever any man makes his god beside the true God, shall be sometime his tormentor.

Job iv. 8.
Hosea viii. 5—14;
x. 12.
Gal. vi. 7, 8.

Ill gotten gains will not prosper.

* The importance of providing in summer against winter, and in youth and health against the wants arising from sickness, old age, premature death, &c., by economy, belonging to some Benefit Society, Savings' Bank, &c., may be enforced from this proverb.

and the rod of his anger shall fail.

Balak's attempt to curse Israel, by bribing Balaam. "Abused power will not last." *Numb. xxiv. 10.*

Solomon; the adversaries God raised up to punish him for his sin (*1 Kings xi. 14. 23*), and especially Jeroboam (*1 Kings xi. 31*), whom he in vain endeavoured to kill. *1 Kings xi. 40.*

Ahaziah, king of Israel, consulting Baalzebub, the god of Ekrion, in his sickness, and its consequences to himself; and also the failure of his attempt to murder Elijah for reproofing him. *2 Kings i. 9—17.*

Proud Sennacherib's attempt to destroy Jerusalem. *2 Chron. xxxii. 21. Isa. xxx. 31.*

Haman, an Amalekite, of the race of Agag, the oppressor of God's people. (*Esth. v. 11—13; vii. 10.*) His attempt to injure them proved his own destruction.

Ch. xxii. 10. Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

Ishmael, whose mocking of Isaac (*Gen. xxi. 9—12*) arose from contempt of God's promises, and mockery of true religion. *Gal. iv. 29.* Prov. xxvi. 21.
Matt. xviii. 17.
Ps. i. 1; cxix. 115.

xxii. 11. He that loveth pureness of heart, for the grace of his lips the king shall be his friend. (Explained p. 17.)

Joseph. *Gen. xli. 39—45.*

Obadiah, who feared the Lord from his youth (*1 Kings xviii. 12*), obtained the confidence even of Ahab. *1 Kings xviii. 3.*

Elisha was visited on his death-bed by Joash, king of Israel, who felt that Elisha, by his example, counsels, and prayers, had been the chief defence of his throne and kingdom. *2 Kings xiii. 14.*

Ezra, a man of deep humility (*Ezra ix. 10—15*), and fervent zeal for God's honour (*Ezra vii. 10; viii. 21—23*), was highly honoured by Artaxerxes. *Ezra vii. 6.*

Nehemiah. *Neh. ii. 4—6.*

Daniel was eminent for integrity, holiness, and wisdom, and though a captive, was held in high esteem by the Babylonian kings Nebuchadnezzar (*Dan. i. 19*) and Belshazzar (*Dan. v. 29*), and by the Persian kings Darius, &c. (*Dan. vi. 3*), who overthrew the Babylonian empire.

1 Tim. v. 22.
Matt. v. 8. Showing the high value which the King of kings sets on pureness of heart.

Two last versicles in the Morning Prayer, before the Collect for the day.

Collect for Sixth Sunday after the Epiphany.

xxii. 12. The eyes of the Lord preserve knowledge,

This may be illustrated by the wonderful providence of God in preserving a knowledge of Himself in the world by raising up, instructing, and protecting faithful men, as Enoch, Noah, Abraham, &c.; and especially by the preservation of the Scriptures, when those to whom they were committed (*Rom. iii. 2*)—(1) were

1 Pet. i. 24, 25.
Matt. xxiv. 35.
2 Chron. xvi. 9.
Prov. ii. 7, 8.

" Cities shall fall, kingdoms shall come to nothing,

so persecuted (*Judges* vi. 2—6. *1 Sam.* xiii. 20. *2 Chron.* xii. 2—4. *2 Kings* xvii. 6; xxiv.; xxv. *Jer.* lii. *See also 1 Macab.* i. 56, 57),—(2) showed such neglect and contempt of them, as appears from their frequent idolatries (*see also 2 Kings* xxii. 8. *Jer.* xxxvi. 23).—(3) The most admired teachers among the Jews made the Scriptures of none effect by their traditions (*Matt.* xv. 3),—(4) while in later ages others have attempted to corrupt them to support their errors, and yet through thousands of years they have been preserved unaltered.

empires shall fade away as the smoke, but the truth of the Lord shall continue for ever. Burn it, it will rise again; kill it, it will live again; cut it down by the root, it will spring again. No force shall be able to decay it. The gates of hell shall not prevail against it.—*Bp. Jewell.*

and he overthroweth the words of the transgressor *.

Ahithophel. (*2 Sam.* xvii. 14.) Worldly wisdom is no protection against shame and ruin. *Job* xviii. 7, 8.

The prophetess Noadiah (*Neh.* vi. 1—16) and other opposers of Nehemiah.

Tatnai, Shetharbozna, and other opposers of Zerubbabel and Jeshua in rebuilding the temple, succeeded for a time (*Ezra* iii. 3—13; iv.), but their designs were ultimately overthrown. *Ezra* v.; vi.

The council of the Sanhedrim to slay the Apostles, defeated through one of their own body. *Acts* v. 34, &c.

Tertullus flattered Felix (*Acts* xxiv. 2, 3), Paul rebuked him (*Acts* xxiv. 25); but Felix, though a very bad man, was not persuaded by Tertullus to destroy Paul (*Acts* xxiv. 27), God having determined that Paul should bear witness of Him at Rome. *Acts* xxiii. 11. *Prov.* xii. 6.

§ 3. PART III.

CHAPTER XXII. 17.—XXIV.

Ch. xxii. 29. *Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.* (*Explained p. 18.*)

Abraham's servant, who, as appears from *Gen.* xxiv. 12. 56, was eminently distinguished for his fidelity and diligence, ruled over all that he had (*Gen.* xxiv. 2), though very rich. *Gen.* xiii. 2; xxiii. 6.

Jeroboam. *1 Kings* xi. 28. *See on Prov.* xii. 24.

Prov. x. 4; xiii. 4; xxiii. 21. *John* xii. 26. *Rev.* iii. 21.

* The attempts of infidels to destroy Christianity have been overthrown. Thus Voltaire ridiculed the idea of the possibility of the Holy Land having been once so fertile as described in the Bible; but Volney, another infidel, has, in his *Travels*, accumulated facts, which, in a most remarkable manner, confute Voltaire, and confirm the declarations of Scripture. Thus does God take the wise in their own craftiness.

Ch. xxiii. 2. Put a knife to thy throat if thou be a man given to appetite.
(Explained p. 51.)

Isaac's appetite seems to have been a snare to him (*Gen. xxv. 28*; *xxvii. 4*); and this record of the infirmity of so truly pious a man, should impress upon all, the necessity of continual watchfulness against the insinuation of habits of self-indulgence, especially of taking thought what to eat or what to drink.

Esau, imitating his father's infirmity, but not his piety, was too intent on the present gratification of his appetite, without regard to consequences; he was taken with the red colour of the potage, and hence was branded with the name of Edom, as an abiding memorial of his sin and folly. *Gen. xxv. 30. Heb. xii. 16.*

Paul speaks of those whose end is destruction, whose God is their belly. *Phil. iii. 18, 19.*

Daniel and his friends are an instance of well-regulated appetites. *Dan. i. 8—16.*

Prov. xxiii. 31, 32.

Matt. xviii. 8, 9.

1 Cor. ix. 27.

Eph. v. 18.

1 John ii. 15, 16.

An epicure digs his grave with his teeth. Gluttony kills more than the sword.

"The gratifying sensual appetites ruin thousands of souls. If we use ourselves to self-denial, we break the force of most temptations."

Collect for the Circumcision of Christ.

xxiii. 4. Labour not to be rich; cease from thine own wisdom.

Lot was too anxious to be rich, and in his own way, rather than in dependence on God's blessing. *Gen. xiii. 10, 13.*

The rich fool in the parable seems to have been absorbed in the one object of accumulating property, and, regardless of God's providence, to have depended on his own wisdom to secure and enjoy it. (*Luke xii. 17. Prov. x. 16.*) To be wise for this world only, is to be wise for a moment and fools for ever.

Abraham (*Gen. xiii. 2*) and David (*1 Chron. xxix. 28*) were very rich, but it was not for this they lived and laboured, but to honour God, depending on his blessing and guidance. *Gen. xiv. 22, 23. 1 Chron. xviii. 11; xxix. 4, 14.*

Agur's prayer seeking a competency, under a conviction of the danger both of riches and poverty. (*Prov. xxx. 8, 9.*) The greatest wealth is contentment with little.

Jeremiah's advice to Baruch. (*Jer. xlvi. 5.*) It is not our part to choose what we should be, but to be what we are to God's glory.

Isa. lv. 2.

Matt. vi. 33.

Luke xii. 15.

John vi. 27.

1 Tim. vi. 9, 10.

"It is a wise course to be jealous of our gain, and more to fear, than to desire, abundance." — "It is no easy thing to carry a full cup with an even hand." — *Abp. Leighton.*

"Beware you lose not your God in the crowd and hurry of earthly business." — *Flavel.*

See on *Prov. xxviii. 20.*

xxiii. 9. Speak not in the ears of a fool; for he will despise the wisdom of thy words.

The prophet forbearing to warn Amaziah. *2 Chron. xxv. 16.*

Our blessed Lord's silence, not condescending to enter into any vindication of his innocence before Caiaphas (*Matt. xxvi. 63*), who had predetermined his death before his trial. *John xi. 50.*

Prov. xiv. 7.

Eccles. iii. 7.

"Discretion in the choice of seasons for reproofing is no less commendable and necessary than zeal

Paul and Barnabas turning from the Jews. *Acts* xiii. 46.

Paul at Corinth. (*Acts* xviii. 6.) We may not be so silent as to betray the truth, we may not so speak as to give advantage to cavile.—*Bp. Hall.*

Paul at Rome. *Acts* xxviii. 25—28.

and faithfulness in reproofing. Wise mariners do not hoist sails in every wind.”—*Bp. Hall.*

See on *Prov.* ix. 8.

Ch. xxiii. 22. *Hearken unto thy father that begat thee, and despise not thy mother when she is old.*

Isaac's submission to his father on Mount Moriah, suffering himself to be bound on the altar, though probably more than twenty years old. *Gen.* xxii. 9.

Jacob's obedience to Isaac in not marrying into an ungodly family. *Gen.* xxviii. 1.

Joseph's obedience to his father, in visiting his brothers, though ill-disposed towards him, was prompt, self-denying, persevering. He entered into the spirit of his father's instructions, for not finding them at Shechem, he (though already having travelled forty miles) went on to Dothan, eight miles further, seeking diligently till he found them. (*Gen.* xxxvii. 4. 13. 17.) He also showed great respect for his aged father when he became dependent upon him. *Gen.* xlvi. 29.

Ruth's obedience to her mother-in-law Naomi, loving, honouring, and succouring her (*Ruth* ii. 22, 23); and Boaz' kindness to aged Naomi after his marriage with Ruth. *Ruth* iv. 14, 15. *See Poole.*

David's care for his aged father and mother, when in extreme danger himself. *1 Sam.* xxii. 3.

Solomon's marked respect to his widowed mother Bathsheba, though a sense of duty obliged him to deny her request. *1 Kings* ii. 19.

The Rechabites' (Jaazaniah and others) strict regard to their father Jonadab's command. *Jer.* xxxv. 6.

Our blessed Lord affords a beautiful instance of filial piety. *Luke* ii. 51. *John* xix. 26, 27.

Prov. vi. 20; *xxv.* 20; *xxx.* 17.

Levit. xix. 3.

Eph. vi. 1—3.

2 Tim. iii. 1—5.

“Perilous times shall come,” &c. &c.

“Men shall be disobedient to parents,” &c. This shows in how awful a light this sin is viewed in Scripture.

“My son, help thy father in his age, and grieve him not as long as he liveth; and if his understanding fail, have patience with him, and despise him not when thou art in full strength.”

Ecclius. iii. 12, 13.

xxiii. 23. Buy the truth, sell it not; also wisdom, and instruction, and understanding.

The wise men. (*Matt.* ii.) By their long journey to Jerusalem, their boldness and perseverance under the discouragement they met with there, by the costliness of their gifts, by their joy at finding the Saviour, though in such poverty, they showed the earnestness of their desire to buy the truth.

Parable of the hidden treasure (*Matt.* xiii. 44); and of the pearl of great price. *Matt.* xiii. 45, 46.

Peter, James, and John, sacrificed every thing to attain a saving knowledge of Christ. *Luke* v. 11.

Paul. *Phil.* iii. 7—9. *Acts* xx. 24.

The descendants of Seth were led by their marriage with the ungodly daughters of apostate Cain, to sell the truth, snared by their beauty. *Gen.* vi. 2, 3.

Prov. ii. 1—6; *iv.* 13; *xxiii.* 12.

Luke xiii. 24.

James i. 5.

Rev. iii. 11.

Ps. xl. 11; *xliii.* 3.

“Truth is the proper object, the proper riches and furniture of the mind; and according as his stock of this is, so is the difference and value of one man above another.”—*Locke.*

Even in our com-

Judas sold the truth (*John* xiv. 6) for money. *Matt.* xxvi. 15.

Herod, for sensuality. *Mark* vi. 17, 18.

Pilate, for popularity. (*Mark* xv. 15.) He asked, What is truth? (*John* xviii. 38), but then went away from Him that could alone give an answer; for as Christ is the author of truth, so is He the teacher of it.

Demas, for the love of this present world, sold the truth. *2 Tim.* iv. 10.

Sinon Magus' professed desire after truth, arose from his wish to make a mercenary use of it. *Acts* viii. 18, 19.

Many, like the rich young man (*Mark* x. 22) and Agrippa (*Acts* xxvi. 28), though showing some disposition to embrace it, will not give the price necessary to attain it; they will not sacrifice their love of dissipation, their indolence, their prejudice, their pride, their besetting sin; they seek it not in humility and prayer. Many are afraid of truth. *John* iii. 19, 20.

The rich man in whose history (*Luke* xvi. 19—31) is illustrated the remark, that hell is truth seen too late.

The Cretians were in danger of being turned from the truth by giving heed to the commandments of men. *Tit.* i. 14. See also *Col.* ii. 18—23. *Matt.* xv. 9.

The apostles, having bought the truth, would not at any price sell it. *John* vi. 66—69. *Acts* viii. 18—20.

Ch. xxiii. 24. The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.

Abraham rejoiced in Isaac (*Gen.* xxi. 3), as the child of promise with whom God established an everlasting covenant. (*Gen.* xvii. 19.) Isaac's pious submission to be bound on the altar (*Gen.* xxii. 9), must have been a source of great spiritual consolation and even joy to his father.

Zacharias' joy in John the Baptist. *Luke* i. 14.

Paul, as the spiritual father of Onesimus (*Philem.* 10, 11), must have greatly rejoiced, though in prison, in being the instrument in God's hands, of bringing to the knowledge and love of Christ, one so on the brink of destruction as this runaway slave.

The Apostle John's joy. *3 John* 3, 4.

mon studies we should engage the God of truth on our side; implore his divine grace to point our inclination to proper studies. Study without prayer is Atheism. Prayer without study is presumption.

Morning Prayer. Prayer of St. Chrysostom.

Last petition . . . "granting us in this world knowledge of thy truth," &c.

Prov. xv. 20; xxiii. 15, 16; xxvii. 11; xxviii. 7; xxix. 3. That children may gladden their parents let them attend to the advice given in the context (*Prov.* xxiii. 17—23, 26—35), cultivating an habitual fear of God (verse 17), an earnest desire after truth (23), avoiding evil company (20, 21, 27, 28), and intemperance (29—35).

See on *Prov.* x. 1.

xxiv. 5. A wise man is strong; yea, a man of knowledge increaseth strength. (Explained p. 51.)

Jotham imitated what was good in his father's character, and avoided his sin. (*2 Chron.* xxvii. 2.) He became mighty from his regard to God (*2 Chron.* xxvii. 6), which is the principal part of wisdom. (*Job* xxviii. 28.) Never attempt duty but in God's strength.

Dishonesty in many cases seems the readiest way to wealth, but prudence and piety lead the surest way to.

David's victory over Goliath, being strong in faith. (1 Sam. xvii. 45.) He that hath found God present in one extremity (1 Sam. xvii. 34—37), is the more encouraged to trust Him in the next. Experience confirms hope, and thus is strength increased. "O God, be thou strong in our weakness, that we may be ever steady in thy strength!"—*Bp. Hall.*

Stephen's strength in argument arose from his being filled with the Holy Ghost. *Acts* vi. 10.

Apollos was mighty in the Scriptures, and he increased his strength by the increase of his knowledge. *Acts* xviii. 24—28.

The moral power which Paul, though a prisoner, obtained over the ship's crew, from the wisdom of his advice and the piety of his conduct. *Acts* xxvii.

The strength of the Apostles, in overthrowing idolatry, arose from their being instructed in the knowledge of Christ crucified, which is the power and the wisdom of God (1 Cor. i. 23, 24); and they so much increased in strength, that within forty years after the ascension of our Lord, there were multitudes of Christians throughout the Roman empire. *Col.* i. 6.

Solomon's wisdom (like Samson's strength, *Judg.* xvi. 18—20) failed him, and his power diminished, when he forsook God. 1 *Kings* xi. *Neh.* xiii. 26.

durable prosperity. See context, *Prov.* xxiv. 1—4. Christian wisdom consists in the prosecution of that which the Scriptures declare to be the true end of man by such means as they prescribe; that end is salvation, the means are faith and obedience. The more a man endued with spiritual knowledge knows of Christ, the more strongly he trusts Him and loves Him, and the more able he is to resist the temptations of the world, the flesh, and the devil.

Prov. x. 29.

Ps. lxxxiv. 7.

Isa. xl. 31.

Phil. iv. 13.

2 *Tim.* ii. 1.

James i. 5, 6.

See on *Prov.* x. 29; xxi. 22.

Ch. xxiv. 9. The thought of foolishness is sin :

Job : it was under the solemn impression of the truth implied in this proverb, that he showed such anxiety to intercede with God for his children, lest, though religiously brought up, their cheerfulness while feasting should have betrayed them into some levity or excess, some vain conversation or injurious thoughts of God. *Job* i. 5.

God, by the prophet Jeremiah, charges Jerusalem with the guilt of vain thoughts. *Jer.* iv. 14. *Prov.* iv. 23.

The scribes, indulging evil thoughts, though they did not give utterance to them, are charged by our Lord with sin. *Matt.* ix. 3, 4.

Eccles. xii. 14.

Ps. cxix. 113.

2 *Cor.* x. 5.

What is forbidden in act is forbidden in thought.

Collect for 5th Sunday after Easter.

Ps. cxxxix. 23, 24.

and the scorner is an abomination to men. —

The children of Bethel, by their mockery of so eminent a prophet as Elisha, and that so soon after the translation of Elijah, showed their scornful contempt of things sacred, and brought upon themselves his curse. 2 *Kings* ii. 23, 24.

Ps. i.
"Those that strive to make others odious, make themselves so." — *M. Henry.*

Dathan. *Numb.* xvi. 12—15.

Eliakim and others were shocked at Rabshnakeh. 2 *Kings* xviii. 37.

Haman's scornful contempt of Mordecai and the

Jews (*Exh.* iii. 6), and the abhorrence in which he is still held by them. See p. 116.

Jehoiakim's scornful contempt of God's word (*Jer.* xxxvi. 23), who was the son of so pious a father, and whom Jeremiah holds up to our abhorrence. Observe his ignominious death. *Jer.* xxii. 10.

1 Sam. ii. 30.
They that despise me shall be lightly esteemed.

Ch. xxiv. 10. If thou faint in the day of adversity, thy strength is small.

Jacob's rash conclusion. (*Gen.* xlvi. 36.) The seeming shipwrecks we meet with in the voyage of life, often prove the very things which hast speed our course to the haven whero we would be. The great cause of our disquietness in present troubles and grief, is that we forget their end.

David (1 Sam. xxvii. 1): showing that unbelief is a sin that easily besets even good men. See on *Prov.* xxix. 25.

Elijah, the day after displaying such strength of faith, fled to Beersheba, through fear of Jezebel. *1 Kings* xix. 3, 4. See *Bp. Hall's Contemp.* bk. xviii.

Jonah, at the loss of his gourd. (*Jonah* iv. 8.) The loss of a mercy should not make us undervalue the gift of it. Whatever pleases God should please us, because it pleases God.

Hezekiah. It would seem from his writing, when he had been sick and was recovered from his sickness, that he had yielded in some measure to despondency under it. (*Isa.* xxxviii. 9—11.) Sickness should teach us the (1) vanity of the world; (2) the vileness of sin; (3) the weakness of man; (4) how precious is an interest in Christ. Supported by his grace under that or any other infirmity or trial, we shall be kept from fainting under it. *2 Cor.* xii. 9.

The Apostles in the storm (*Matt.* viii. 20) contrasted with the Syro-Phenician woman. (*Matt.* xv. 28.) We should remember, that He who sends the storm, steers the vessel.

All the disciples at Rome contrasted with Paul. *2 Tim.* iv. 16, 17.

The Virgin Mary, strong in faith, stood by the cross, though a sword was piercing through her very soul (*John* xix. 25. *Luke* ii. 35); a striking contrast to Peter. *Matt.* xxvi. 58—74.

John xiv. — xvii.
and *Heb.* xii. 1—13,
suggesting motives
against fainting in
the day of adversity.

Ye that fear the
Lord wait for his
mercy, and go not
aside (have not re-
course to any un-
lawful means for
succour). I hope for
good and for ever-
lasting joy and mer-
cy. Look at the ge-
nerations of old, and
see did ever any
trust in the Lord
and was confound-
ed? or did any abide
in his fear and was
forsaken? or whom
did He ever despise
that called upon
Him? For the Lord
is full of compassion
and mercy, long
suffering, and very
pitiful, and for-
giveth sins, and
saveth in time of
affliction. *Ecclius.*
ii. 7. 9—11.

See on *Prov.* iii. 11.

xxiv. 11, 12. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? (Explained p. 33.)

Doeg's wicked compliance with Saul's fury, in slaying the innocent priests (1 Sam. xxii. 18), contrasted with Jonathan's opposition to his father's attempt to murder David. *1 Sam.* xix. 4.

Ezek. xxxiii. 7, 8.
Ps. lxxxii. 3, 4.
Heb. xlii. 3.
James v. 19, 20.
1 *John* iii. 19, 17.

Pilate shrank from the duty of delivering our Lord from the envy of the Jews, though he avowed his innocence. *Luke xxiii. 22—24.*

Obadiah, a pious courtier in a wicked court, fed the prophets whom Jezebel designed to have killed. *1 Kings xviii. 4.*

Abraham immediately went to the rescue of Lot. *Gen. xiv. 14.*

Paul's intense anxiety for the salvation of his fellow-creatures (*Acts xvii. 10*), even of the Jews (*Rom. ix. 3*), while bitterly persecuting him.

Parable of the good Samaritan. *Luke x. 31, 32.*

Ch. xxiv. 15, 16. Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting-place: for a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

Saul's attack on David's house (*1 Sam. xix. 11*, in reference to which see the title of the fifty-ninth Psalm). *1 Sam. xxxi. 4.* *2 Sam. v. 12.*

The men of Anathoth conspired against Jeremiah, but were themselves destroyed. *Jer. xi. 18—23.*

Our Lord declared to Saul, that in persecuting his people, he persecuted him (*Acts ix. 4*); but his sheep shall never perish. *John x. 28.*

The heathen are perishing, and neglect to send the gospel to them from willful ignorance of their misery, involves great guilt.

Litany:
Forgive . . . our negligences and ignorances.

2 Pet. ii. 9.
Litany: Prayer after the Lord's Prayer, beginning—"O God, merciful Father, &c., those evils, &c., which, &c., man worketh against us, be brought to nought," &c.
Rom. viii. 35—39.

xxiv. 17. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

Tyre. *Ezek. xxvi. 2—6.* Many who would not wilfully hurt those who stand in their light, or have done them an unkindness, are secretly pleased when hurt is done them by others.

Ammon rejoiced at Israel's distress (*Ezek. xxv. 6*); but, on the contrary, Isaiah deeply commiserated the heathen, his enemies, whose desolations he was commissioned to announce. *Isa. xv. 5; xvi. 9—11.*

David's lamentation over Saul. (*2 Sam. i. 11, 12.*) See also *Ps. xxxv. 13, 14.*

Jeremiah, though so severely persecuted by his countrymen, felt deep commiseration for their suffering. *Jer. ix. 1.*

Our blessed Lord wept over Jerusalem. *Luke xix. 41—44.*

Prov. xxiv. 20.
Matt. v. 43—48.
Rom. v. 8, compared with *Eph. v. 1, 2.*

Remember thy end, and let enmity cease.
Ecclius. xxviii. 6.

Be more glad to see a man's amendment than his punishment.

xxiv. 18. Lest the Lord see it, and it displease him, and he turn away his wrath from him.

The descendants of Esau were made desolate because they rejoiced at the calamity of the descendants of his twin-brother Jacob, and God turned away his wrath from Jerusalem. *Ezek. xxxv. 16; xxxvi. 1—16;* *Obad. 12—21.*

"He that is not concerned that his brother should perish, is in great danger of perishing himself."—*Bp. Wilson.*
See on *Prov. xx. 22; xxv. 21.*

Ch. xxiv. 19. *Frst not thyself because of evil men, neither be thou envious at the wicked;*

The Psalmist. *Ps. lxxiii. 3—19.*

Jeremiah. *Jer. xii. 1, 2.*

Job intimates that we are not to presume to instruct God how to govern the world because the wicked are not punished when we expect it. *Job xxi. 22. 7—17.*

Ps. xxxvii. 1—11.

1 Tim. vi. 6.

Lam. iii. 24—26.

Prov. vii. 31, 32;

xxii. 17; xxiv. 1—

4.

xxiv. 20. *For there shall be no reward to the evil man; the candle of the wicked shall be put out.*

Ahab obtained Naboth's vineyard (*1 Kings xxi. 16.*); left seventy sons. (*2 Kings x. 1.*) Athaliah's treason seemed for six years to succeed. (*2 Kings xi. 3.*) Saul was raised from a very humble station to a throne (*1 Sam. ix.*); and reigned forty years; but their candle was put out. (*2 Kings x. 7—11; xi. 16. 1 Chron. x.*) On a review of their whole history, even in this life, there is no cause for envying them, how much less in view of eternity! *Luke xvi. 22, 23. Matt. xvi. 26.*

Haman, in whose destruction his sons were involved. *Esth. ix. 25.*

Ps. ix. 17; xi. 6; xxxix. 24.

The way of every man is declarative of the end of that man. Men reap as they sow.

xxiv. 21. *My son, fear thou the Lord and the king:*

Gideon, though offered a crown, would not suffer any attempt to be made to alter the government God had appointed. *Judges viii. 22, 23.*

David's respect for the Lord's anointed. *1 Sam. xxiv. 6.*

Our Lord's direction to the Sadducees. *Matt. xxii. 21.*

St. Peter's caution respecting those presumptuous and self-willed persons who despised government, and were not afraid to speak evil of dignities. (*2 Pet. ii. 10.*) "If the angels do not rail even against the devil (*Jude 9*), how much less ought we against men in authority, even supposing them in some things to behave amiss. Wherefore, to do it when they behave well, must be a wickedness much more aggravated."

The best way to make good subjects to the king, is to make them good servants of God.

Religion and loyalty must go together.

They cannot make conscience of civil duties who make none of divine.

Communion Service:
First Collect for the Queen.

and meddle not with them that are given to change.

The two hundred and fifty princes who joined Kora. *Numb. xvi. 2. 32. Jude 11.*

The Israelites, in rejecting Samuel, and who, in so doing, rejected God (*1 Sam. viii. 7*), impatient of the holy restraint of God's laws, and wishing to conform more to the manners and customs of the idolatrous nations around them. *1 Sam. viii. 5. Dr. Graves.*

The consequences to Ahithophel (*2 Sam. xv. 12; xvii. 23*) and others (*2 Sam. xviii. 7*) in joining Absalom; and to Joab (*1 Kings i. 19; ii. 31*) and Abiathar (*1 Kings ii. 26*) in siding with Adonijah,

*Rom. xiii. 7.
Tit. iii. 1.
1 Pet. ii. 17.*

"It is easy to disturb a government, but God alone can settle it again."—*Pindar.*

There may be cause to change for the better, but guard against peevish dis-

who, though next in descent, was an usurper, because God had expressly appointed Solomon as David's successor. *1 Chron. xxviii. 5.*

The tendency of men to listen to demagogues persuading them that they are not so well governed as they ought to be, is remarkably seen in the numbers who so readily joined such worthless characters as Dathan (*Numb. xvi. 41*), Absalom (*2 Sam. xv.*), and Sheba (*2 Sam. xx. 2*), preferring them to such men as Moses and David. "He that goeth about to persuade a multitude that they are not so well governed as they ought to be, shall never want attentive and favourable hearers."—*Hooker.*

The Israelites who, as Bishop Hall remarks, had thought a kingdom too small a recompense for Gideon, and his sons, ere their deliverer is cold in his coffin, make the murderer of his sons their king. *Judges ix.*

The unauthorised changes introduced by Jeroboam in the religious worship of the Israelites (*1 Kings xii. 28, &c.*) continued more than 200 years, and ultimately proved the ruin of the ten tribes. (*2 Kings xvii. 21—23.*) Satan knows it is easier to adulterate religion than to abolish it. (*Bp. Hall.*) This, therefore, which is his great aim, it must be our great care to avoid.

Ch. xxiv. 28. Be not a witness against thy neighbour without cause, and deceive not with thy lips.

Doeg, though he stated only facts, yet deceived, because he did not state the whole truth, namely, how Ahimelech had been imposed upon by David. (*1 Sam. xxii. 9, 10; xxi. 2.*) There was not any good reason why he should have mentioned Ahimelech's conduct, who was altogether free from the charge of conspiring against Saul.

The Pharisees who brought the woman taken in adultery. (*John viii. 6.*) He who accuses another of crime should look into himself.

Paul asserts his own innocence without bringing any accusation against his countrymen (*Acts xxviii. 19*), though they had made repeated attempts to kill and even to assassinate him. "Speak evil of no man, not only that evil which is false and altogether groundless, but not that which is true, when speaking of it will do more harm than good."—*Henry.*

content with that which is; a fondness for novelty, a desire to change for changes sake. The godly in the land will be the quiet in the land.

"It is good," says Lord Bacon, "to beware that it be reformation which draweth on change, and not the desire of change that pretendeth reformation."

Exod. xxiii. 2.
2 Tim. i. 13.
Jer. vi. 16.

Prov. xix. 5.
Exod. xxiii. 1.
Lev. xix. 16.
Ps. xv. 1. 3.
Rev. xxi. 8.

"Hear no evil of a friend, speak none of an enemy. Did the law of love possess our hearts, it would regulate our tongues, and make us more tender of the name of our brethren." — *Abp. Leighton.*

§ 4. PART IV.

CHAPTER XXV.—XXIX.

Ch. xxv. 2. *It is the glory of God to conceal a thing.*

The fulfilment of Joseph's dreams (*Gen. xxxvii. 5; xlii. 6, 9, &c.*), by which God enabled him to preserve the infant Church from famine (*Gen. xlvi. 7*), was brought about by the envy of his brethren (*Acts vii. 9*), by the base traffic of men-stealers (*Gen. xxxvii. 28*), by the false accusation of an abandoned woman (*Gen. xxxix.*), by his false imprisonment (*Gen. xxxix. 20*), and by the offences of Pharaoh's officers (*Gen. xl. 1, &c.*); but the connexion of these events in producing this result, was at the time altogether concealed. See on *Prov. xx. 24*.

The preservation of Moses and his qualification for his future office, by the daughter of him who was seeking his life. *Exod. ii.*

Elihu's description of God's unsearchable wisdom. (*Job xxxvii. 14—24.*) God being incomprehensible rendereth Him adorable.

Jesus, God manifest in the flesh, concealed from the sisters his purpose of suffering Lazarus to die (*John xi. 4*), that the glory of God might be eventually more manifest in his resurrection. *John xi. 40.*

None of the agents of our Lord's crucifixion were in the least aware what object they were accomplishing (*1 Cor. ii. 8. Acts iii. 17; iv. 27, 28*); but the malice of the devil (*Luke xxii. 53*), the treachery of Judas (*Matt. xxvi. 14—16. 47—49*), the envy of the Jews (*Matt. xxvii. 18*), the injustice of Pilate (*Luke xxiii. 4. 24, 25*), brought about the salvation of the world (*Heb. ii. 14. Rom. iii. 25, 26*), and the brightest display of the Divine attributes. “Glory to God in the highest.”

xxv. 4, 5. *Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked from before the king, and his throne shall be established in righteousness.*

David's advice to Solomon respecting Joab, who, though greatly employed by David, had proved himself unworthy of confidence (*1 Kings ii. 5, 6*); and by attention to it, Solomon's throne was established. *1 Kings ii. 46.*

Asa removed his mother from being queen because she had made an idol. *1 Kings xv. 13.*

Ahab, by not taking away the wicked from before him, but, on the contrary, by surrounding himself with false prophets, perished by following their advice (*1 Kings xxii. 12*); and after his death, those very

“Little can we at the beginning of any action, guess at God's intention in the conclusion.”
—*Bp. Hall.*

“To be willing to continue ignorant of what our great Master has thought fit to conceal, forms no inconsiderable part of Christian learning.” — “The emanations of the sun are still glorious, though our eyes are sore.” —*J. Taylor.*

Job xi. 7, 8; xxxvi. 26.

Prov. xxx. 4.
Rom. xi. 33—36.
Deut. xxix. 29.

Collect for 8th Sunday after Trinity.

Litany:
Petitions for the
Lords of the Coun-
cil, and also for Ma-
gistrates.
The Communion.
Prayer for the
Church Militant,—
“And grant unto
her whole Council,”
&c.

nobles to whom he had committed the education of his seventy sons, murdered them (*2 Kings* x. 1—7), and thus his throne was destroyed.

Ch. xxv. 8. Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

Gaal's defiance of Abimelech (*Judg.* ix. 26—40), who should have considered the strength of his enemy before he engaged in war against him.

The ten tribes, though they gathered themselves together to go up to war against the Reubenites, yet wisely sent ambassadors to obtain an explanation of their conduct. (*Josh.* xxii. 12—34.) "Many offences are great and heinous only in the light of a ruffled saucy, and not in themselves. The delay of a few moments has set many affronts in a jester and kinder light, and prevented violence and revenge."—*Dr. Watts.*

Abner's challenge to Joab. *2 Sam.* ii. 14. 17.

Asahel's vain confident pursuit of Abner. (*2 Sam.* ii. 18—23.) He that loveth danger shall perish therein.

Amaziah's challenge to Jehoash. *2 Kings* xiv. 8—14. *Prot.* xviii. 6.

Josiah's incautious attack of Pharaoh-Necho. *2 Chron.* xxxv. 21, 22.

The Corinthians' disposition hastily to engage in lawsuits, for which Paul reprobates them. *1 Cor.* vi. 6, 7.

Matt. v. 25.
James iii. 13—18.

Agree, for the law is costly.

This proverb suggests a caution against hastily going to law.

Lawsuits consume time, money, rest, and friends.

xxv. 9. Debate thy cause with thy neighbour himself.

Abraham went to Lot, though the dispute was between the herdsmen. (*Gen.* xiii. 8.) Abraham, also, instead of complaining to others, went directly to Abimelech, by whom he thought he was aggrieved; and the result justified the wisdom of his doing so. *Gen.* xxi. 25—32.

Jephthah first debated his cause with the king of Ammon, showing the right of the Israelites to Gilead before he made war against him. *Judg.* xi. 12—27.

Matt. xviii. 15.

Many an unhappy strife would be prevented, or soon taken up, by an impartial inquiry into that which is the matter of offence.

xxv. 12. As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.

David. *Ps.* xvi. 7.

The Psalmist. *Ps.* cxix. 71.

The increased diligence of Jehoshaphat after his reproof by Jehu. *2 Chron.* xix. 2—4.

Zacharias, when reproved and struck dumb by the angel Gabriel (*Luke* i. 19, 20), the first use he makes of the recovery of speech is to bless God, and proclaim to others his mercy. *Luke* i. 67, 68.

Ps. cxli. 5.
Gal. vi. 1.

If you be reproved for your faults do not be angry with him who does it, but turn your anger against the things for which he has reproved you.

Our Lord's reproof of his mother, and her meekness under it. *John* ii. 4, 5.

The Corinthians' reception of Paul's reproof (2 Cor. vii. 11), in which was so remarkably united affection (2 Cor. ii. 4) with fidelity (1 Cor. iii. 3; v. 1; vi. 5; xi. 17); thus showing him to be a wise reprob.

See on *Prov. ix. 8.*

Ch. xxv. 13. As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters. (Explained p. 34.)

Abraham's servant was a faithful messenger. He showed piety (Gen. xxiv. 12), discretion (ver. 21), a high regard for his master's reputation (ver. 35), decision (ver. 49), despatch (ver. 54, 56). His success, which was a source of so much pious joy to himself (ver. 27, 48, 52), could not have been less so to his master.

Eliakim and Shebua were sent to Isaiah by Hezekiah, under deep anxiety and alarm; their return with a message of such comfort, must have restored and settled his mind. *2 Kings* xix. 2—7.

The messengers sent by Cornelius to Peter, from whom he learnt words whereby he and his house were saved. *Acts* x. 7, 21; xi. 14, 15.

Timothy, Stephanas, Fortunatus, and Achaicus, refreshed Paul. *1 Thess.* iii. 6, 7. *1 Cor.* xvi. 17, 18.

Epaphroditus is a beautiful instance of a faithful messenger. *Phil.* ii. 25—28.

Faithful ministers, and the results of their labours, we are taught in Scripture, will be very pleasing to God and to Christ. *John* xv. 8. *2 Cor.* ii. 15. *Isa.* liii. 11. *2 Cor.* viii. 23.

Prov. xiii. 17.
The following texts refer to the general duties of servants:
Eph. vi. 5—7.
Col. iii. 22, 25.
Tit. ii. 9, 10.
1 Pet. ii. 18.

xxv. 14. Whoso boasteth himself of a false gift, is like clouds and wind without rain.

Zedekiah boasted of the gift of prophecy, and falsely promised Ahab success. *1 Kings* xxii. 11.

Hananiah's false prophecy respecting the ruin of Babylon, and the return of the Jews from Babylon. *Jer.* xxviii. 1—4.

Shemaiah caused the Jews to trust in a lie. *Jer.* xxix. 24—31.

False prophets in the Christian Church. *2 Cor.* xi. 13—18. *Jude* 12.

3rd Collect in Advent.
See on *Prov. xxvi. 6.*

xxv. 15. By long forbearing is a prince persuaded, and a soft tongue breaketh the bone. (Explained p. 52.)

The soft conciliating language of Jacob (Gen. xxxii. 4, &c.) and of Abigail (1 Sam. xxv. 24—35), turned from them the most alarming evils.

The malice of Saul was, in a measure, disarmed by David's long-forbearing. *1 Sam.* xxvi. 21—25.

1 John iii. 18.
Be what thou wouldst seem to be.
Profess not the knowledge that thou hast not.
Speak fitly, or be silent wisely.

See on *Prov. xx. 6.*

See on *Prov. xv. 1.*

Ch. xxv. 18. A man that beareth false witness against his neighbour, is a maul, and a sword, and a sharp arrow.

The witnesses against Naboth, showing that a false witness is, in some respects, as bad as a murderer.
1 Kings xxi. 13.

Amaziah's slander of Amos, as a stirrer-up of sedition. *Amos vii. 10.*

The two false witnesses against our Lord. "The words were true, the evidence false; while they reported the words, they misreported the sense, and thus swore a true falsehood, and were truly forsown."—*Bp. Hall. Matt. xxvi. 60, 61.*

The witnesses against Stephen. *Acts vi. 13, 14. Prov. xii. 17.*

In these two last instances it was not by direct falsehood, but by a partial statement of truth, that they involved themselves in the murder of the innocent.

The masters of the damsel possessed with a spirit of divination. *Acts xvi. 21.*

The Jews of Asia; their hasty and unfounded accusation against Paul, that he had taken Trophimus into the temple, nearly cost him his life. *Acts xxi. 28, 29, 31.*

Tertullus, a paid orator, to accomplish the legal murder of Paul (*Acts xxiv. 5*); but who could prove none of the things whereof he accused him. *Ps. li. 2.*

The 9th commandment.

Ps. cxx. 2.

Zech. viii. 16, 17.

"The slanderer wounds three at once; himself, him he speaks of, and him that hears."—*Abp. Leighton.*

As soon as a person takes pleasure in hearing slander, he is to be ranked in the number of slanderers.

By the approbation of evil we become guilty of it.

If we cannot stop others' mouths, let us stop our own ears. Love the truth and peace. *Zech. viii. 19.*

See on *Prov. xii. 18.*

xxv. 19. Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

Micah's confidence in the Levite, whose motive for connecting himself with Micah being covetousness and ambition, he made no scruple of deserting and robbing him, when he thought he could better his condition. (*Judg. xviii. 20.*) "He that was won with ten shekels (*Judg. xvii. 10*) may be lost with eleven." *Judg. xviii. 19, 20. Bp. Hall.*

David, in the time of his trouble, was deeply wounded by the treachery of Ahithophel, who had been his guide, and counsellor, and familiar friend (*Ps. lv. 12—14*); and in his old age found even in Abiathar inconstancy as a friend. *1 Kings i. 19, 25.*

Benhadad. Hazael, who had been his confidant, proves his murderer. *2 Kings viii. 8—15.*

Ahaz invited Tiglath Pileser to save him from the king of Syria (*2 Kings xvi. 7*), which he did (ver. 9); but from the treasures which he took (ver. 8) for the service, he injured instead of benefited him. *2 Chron. xxviii. 20, 21.*

The Israelites depended on Egypt when threatened by Sennacherib (*Isa. xxx. 1—5*); but the Egyptians proved rather a burden than a help to them, and are therefore compared to a broken reed (*Isa. xxxvi. 6*), which not only fails the hand that leans upon it, but

We cannot expect that he that is unfaithful to God should be faithful to us, and hence the importance of the injunction, "Be continually with a godly man whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee if thou shalt miscarry; and, above all, pray to the Most High that he will direct thy way in truth." (*Eccles. xxxvii. 12, 15.*) "Whoso feareth the Lord shall direct his friendship aright." (*Eccles. vi. 17.*) That affection which is knit in God is alone indissoluble.

pierces and wounds it. Their miseries became the derision of the Egyptians. *Hosea vii. 16.*

Zedekiah was deserted by Pharaoh-hophra (*Jer. xxxvii. 5—7*), who had engaged him to rebel against Nebuchadnezzar, and thus hastened his ruin. *Ezek. xvii. 15*; *xxix. 7.* See on *Prov. xix. 22.*

Ch. xxv. 20. *As he that taketh away a garment in cold weather, and as tinegar upon nitre, so is he that singeth songs to an heavy heart.* (Explained p. 52.)

The Jews in their captivity in Babylon; the unfeeling want of sympathy which they experienced under their sufferings. *Ps. cxxxvii. 3, 4.*

Darius, when alarmed for the safety of Daniel, was too full of grief to derive any pleasure from instruments of music. *Dan. vi. 18.*

xxv. 21. *If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.*

The little Israelitish maid's desire to promote the welfare of those who had taken her captive. *2 Kings v. 3.*

Elisha thus treated the Syrian army sent against him. *2 Kings vi. 21—23.*

Azariah, Berechiah, Amasa, &c., obedient to the word of the Lord, clothed and fed their captives (*2 Chron. xxviii. 12—15*), mindful that, with themselves, were sins against the Lord. *2 Chron. xxviii. 10.*

Ananias of Damascus readily and affectionately executed his commission to Saul of Tarsus, who had so lately been breathing out threatening and slaughter against the Christians at Damascus. *Acts ix. 17.*

The intense anxiety of Paul to impart the bread of life to his countrymen, though their hearts were filled with the bitterest enmity against him. *Rom. ix. 1—3.* See also *Acts xxvi. 29.*

Our blessed Lord's prayer for his murderers, "who seems to feel the injury these poor creatures did to their own souls more than the wounds they gave Him (*Luke xxiii. 34*), offering up his blood as well as his prayers to procure a pardon for those that shed it."

xxv. 22. *For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.*

David. The influence of his conduct on Saul, and the Lord's reward of Saul. See p. 52.

xxv. 25. *As cold waters to a thirsty soul,*

The refreshment to Hagar, when perishing in the wilderness (*Gen. xxi. 16—19*); and to Samson (*Judg. xv. 18, 19*), when sore athirst; and to the panting hart, as described by David, chased in sultry weather over the dusty plains. *Ps. xlvi. 1, 2.*

Eccles. iii. 4.

Rom. xii. 15. Weep with them that weep.

Exod. xxiii. 4, 5.
Prov. xxiv. 17, 29.
Matt. v. 44.
Rom. xii. 20, 21.

"We are the disciples of him who died for his enemies." —*Bp. Wilson.*

Litanies:
"That it may please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts."

Collect for St. Stephen's Day.

so is good news from a far country.

Jacob hearing of Joseph. *Gen. xlvi. 25—28.*

The messengers who brought the proclamation of Cyrus to Jerusalem, announcing the restoration of the Jews, as foretold by Isaiah (lvi. 7); and which shadowed forth the blessings attendant on the preaching of the Gospel. *Rom. x. 14, 15.*

Paul's joy when a prisoner at Rome, on hearing of the faith and love of the saints at Colosse (*Col. i. 3, 4*), at Ephesus (*Eph. i. 15, 16*), and at Philippi. *Phil. i. 3—6.*

Ch. xxv. 26. A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring. (Explained p. 21.)

David falling into sin, caused the enemies of the Lord to blaspheme (*2 Sam. xii. 14*), and set an example which some of his own children (Amnon and Absalom) followed.

Solomon's fall raised up adversaries against him and his kingdom. (*1 Kings xi. 14, 23, 25*), led to the separation of the ten tribes (*1 Kings xi. 11*); and traces of the evils he introduced occur even in the reign of Josiah. *2 Kings xxiii. 13.*

Naboth's murder by the mockery of a judicial process (*1 Kings xxi. 9—13*), showed the very fountain of justice was corrupted in Israel. *See Bp. Patrick.*

The murder of the prophet Zechariah, the son of Jehoiada, brought great trouble upon Joash and his kingdom of Judah. *2 Chron. xxiv. 21—25.*

The destruction of their prophets and righteous men by the Jews, and the calamities which followed, as alluded to by our Lord. *Matt. xxiii. 34—38.*

Luke ii. 10, 11.
Rev. xiv. 13; xxii. 1—7; xxii. 17.

Cultivate a solemn sense of the responsibility attaching to a religious profession: on the nature of which, see the Baptismal Service. Watch and pray, that you may act consistently with it, and may be preserved from dis honouring that holy name by which you are called. *2 Tim. ii. 19. Matt. v. 13—16. Ps. xvii. 5.*
Collect for 4th Sunday after the Epiphany.
Litany:
"That it may please Thee . . . to raise up them that fall," &c.

xxv. 27. It is not good to eat much honey: so for men to search their own glory is not glory. (Explained p. 34.)

The presumptuous Babel-builders, one of whose motives was to make them a name (*Gen. xi. 4*); in which hope they have utterly failed, as none of their names have been recorded in history. *Prov. x. 7.*

Jehu's ostentatious remark to Jehonadab. *2 Kings x. 16.*

Nebuchadnezzar. *Dan. iv. 30.*

Matthew, in recording his abandonment of every worldly prospect for Christ, seeks no commendation for it. *Matt. ix. 9.*

The Jews. Undue regard to reputation was one chief source of their unbelief of our Lord. (*John v. 44*.) "Too much desire to please man, mightily prejudiceth the pleasing of God."—*Abp. Leighton.*

Paul. The pain it was to him to speak well of himself (*2 Cor. xii. 1, 11*); his freely speaking of his thorn

Prov. xxv. 16.
Phil. ii. 3.

He who loves praise loves temptation."

Neither praise nor dispraise thyself; the effect speaks, the tongue need not.

"The devil never tempis us with more success than when he tempts us with a sight of our good actions."—*Abp. Wilson.*

"O God, let me so hide myself that I

in the flesh (2 Cor. xii. 7. Gal. iv. 14); but not till fourteen years after the event, alluding to the honour of having been caught up into the third heaven. (2 Cor. xii. 2.) "He only mentions this vision in answer to the false teachers who had disputed his apostolical power, and comprehends it all in three sentences, with many excuses for being compelled to make any mention of it at all."—*Lyttleton on the Conversion of St. Paul.*

Even our blessed Lord sought not his own glory. *John* viii. 50.

may not wrong thee, and wisely distinguish between thy praise and my own."—*Bp. Hall.*

Phil. ii. 5—7.

See on *Prov. xxvii.* 2.

Ch. xxv. 28. He that hath no rule over his own spirit, is like a city that is broken down and without walls.*

Esau's purpose to murder his twin brother. *Gen. xxvii.* 41. *Prov. xxvii.* 3.

Prov. xix. 19; xxii. 24.

Samson's want of self-government, though the strongest of men. *Judg. xvi.*

Accustom yourself to self-control in matters of small moment, as a training for those of greater importance.

Saul's attempt to kill his son Jonathan. (1 Sam. xx. 30—33.) Though a king, yet being governed by his passions, he was in a worse state than the most miserable slave.

Learn to be abused without being angry.

Nebuchadnezzar. (*Dan.* iii. 13—19.) He is unfit to rule others who cannot rule himself.

Argue coolly and from conscience, not for victory.

Paul before his conversion. *Acts* ix. 1; xxvi. 11.

Give soft words and hard arguments.

The mob at Ephesus respecting their goddess Diana. *Acts* xix. 28—34.

"Is it not evident weakness to be able to suffer nothing, to think it strength and greatness of spirit to bear nothing, to be sensible of every touch?"—*Abp. Leighton.*

The Philippian jailor on the very point of self-destruction. *Acts* xvi. 27.

Collect for 4th Sunday after Easter.

Abraham, without a murmur, offered up his only-begotten (*Heb.* xi. 17), and bore alone the anguish such a command must have involved. "It is thine, O Lord! to will, mine to obey."

See on *Prov. xvi.* 32.

The remarkable rule over her own spirit shown by the Shunammite woman when accosted by Gehazi. *2 Kings* iv. 26.

The more than human dignity of our Lord on his trial, in his replies to the high priest (*John* xviii. 20—23) and to Pilate (*John* xix. 11), and especially in his silence (*Matt.* xxvii. 14), contrasted even with him who was not a whit behind the chief of the Apostles. *Acts* xxviii. 3.

xxvi. 2. As the bird by wandering, as the swallow by flying, so the curse causeless shall not come. (Explained p. 52.)

1 Pet. iii. 18.

Balaam's curse came not on Israel (*Neh.* xiii. 2); nor Goliath's (*1 Sam.* xvii. 43); nor Shimei's (*2 Sam.* xvi. 5) on David.

Who can curse whom God has not cursed? yea, such

The curse upon the children of Bethel was not without a cause (*2 Kings* ii. 24); nor that on Jericho (*Josh.*

* It was thought a peculiar shame and reproach to a city to be without walls. See *Neh.* ii. 17.

vi. 26); and 500 years after it was uttered, it overtook Hiel in the destruction of his children Abiram and Segub. 1 *Kings* xvi. 34.

shall be cursed themselves.
Ps. cix. 17.

Ch. xxvi. 4. Answer not a fool according to his folly, lest thou also be like unto him. (Explained p. 12.)

David, though he had been anointed to be the future king of Israel (1 *Sam.* xvi. 13), did not, in his answer to his brother (1 *Sam.* xvii. 29), betray the same loss of temper as his brother. (1 *Sam.* xvii. 28.) A civil answer to a rude speech costs not much, and it is worth a great deal.

The Jews' treatment of Rabshakeh's insolence. 2 *Kings* xviii. 36.

Prov. xvii. 14.
1 Pet. ii. 21—23.

Never reprove pride with pride, nor check passion with passion, nor speak against bitterness of spirit with a bitter spirit.

Jeremiah went his way (*Jer.* xxviii. 11), not entering into further altercation with so violent a man (ver. 10) as Hananiah, waiting till God directed him what to say and do.

Ps. cxli. 3.

Michael, the archangel, his mild rebuke of Satan. *Jude* 9.

xxvi. 6. He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage. (Explained p. 52.)

The ten spies, sent at the petition of the Israelites (*Deut.* i. 22), occasioned great evil by their evil report of the promised land. *Numb.* xiii. 32; xiv. 29—36.

Prov. x. 26; xiii. 17. See on *Prov.* xxv. 13, on the duties of servants.

Benhadad, by sending Hazael to Elisha, brought destruction on himself. 2 *Kings* viii. 8—15.

xxvi. 7. The legs of the lame are not equal, so is a parable in the mouth of fools. (Explained p. 53.)

How unseemly in so determinately a wicked man as Balaham taking up his parable and expressing his desire to die the death of the righteous! *Num.* xxviii. 7—10.

Prov. xvii. 7.
Collect for 1st Sunday after Epiphany, praying not only for a knowledge of our duty, but that our conduct may be consistent with our knowledge.

The wicked referred to by the Psalmist. *Ps.* l. 16.

The hypocrite's advice to his brother. *Matt.* vii. 4, 5.

The proverb ("Physician, heal thyself") applied by the men of Nazareth to our Lord. *Luke* iv. 23.

xxvi. 8. As he that bindeth a stone in a sling, so is he that giveth honour to a fool. (Explained p. 53.)

The congregation who yielded obedience to Korah, who, being only a Levite, sought the priesthood. *Num.* xvi. 11. 32, 33.

Prov. xxvi. 1.
Prayer in Ember week: "Lay hands suddenly on no man," &c.

The honour put by the Shechemites upon Abimelech, the base-born son of Gideon. *Judg.* ix. 6.

Ahasuerus' promotion of Haman the Agagite. (*Esth.* iii. 1.) "The authority committed to the wicked may be sometimes compared to putting a sword or a loaded pistol into a madman's hands."

Joel and Abiah only brought discredit upon their father. 1 *Sam.* viii. 1—5.

Ch. xxvi. 9. As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

The devil referring to Scripture, and our Lord confounding him by Scripture. *Matt. iv.*

The proverb adopted by the Jews. Ezekiel showed the misapplication they had made of it, by vindicating God's justice in their punishment. *Ezek. xviii. 2, &c.*

See on Prov. xxvi. 7.

xxvi. 11. As a dog returneth to his vomit, so a fool returneth to his folly.

The Sodomites, being divinely delivered by the help of Abraham, who overthrew the army that had spoiled them, and recovered the spoil (*Gen. xiv. 14—24*), forgat their former punishment and marvellous deliverance, and ran furiously into more foul sins, wherein they utterly perished by a most terrible vengeance. *Gen. xviii. 20 ; xix. 24. Melancthon.*

*Jer. xiii. 23.
2 Pet. ii. 20—22.
Ps. lxxxv. 8 ; xvii. 5.*

Those who have been dedicated to God in baptism, and in confirmation have professed to renounce sin, should be warned by this proverb to exercise frequent self-examination how far by neglect of the Scriptures, of private prayer, the holy sacrament, by love of sinful pleasure, by the indulgence of intemperance, impurity, vanity, pride, covetousness, and other evil tempers, they are giving signs of return to a worldly life.

Pharaoh, after his confession of his sinfulness. (*Exod. ix. 27—34*.) God had no sooner done thundering than he had done fearing. (*See also ch. xiv. 5*.) Many have had great and heavy afflictions one after another, and been humbled, and yet not made humble ; humbled by force in their outward condition, but not humbled in their inward temper.

Ahab " rends his clothes, not his heart ; he puts on sackcloth, not amendment ; he lies in sackcloth, but he lies in his idolatry ; he walks softly, he walks not sincerely ;" after his deep humiliation before God, giving himself up to the guidance of the prophets of Baal. (*1 Kings xxi. 27 ; xxii. 6—8*.) Never rest in convictions till they end in conversion.

The drunkard, as described Prov. xxiii. 35, though admitting the many evils his sin brought upon him, and which are so forcibly shown in verses 29—34.

Herod, after hearing John the Baptist, and doing many things which he taught, murdered him. (*Mark vi. 20—27*.) Outward reformation of life can no more quicken or change the heart of the sinner dead in trespasses and sins, than the putting a fine garment on a corpse could raise it to life.

Parable of the man with an unclean spirit. (*Matt. xii. 43—45*.) " Let every man that would avoid a return to his former iniquity, be infinitely careful to avoid every new sin, for it is like a blow to a broken leg, or a burden to a crushed arm. Every little thing disorders the new health and unfinished recovery."—

J. Taylor.

False teachers under the Gospel. *2 Pet. ii. 22.*

Demas. 2 Tim. iv. 10.

xxvi. 12. Seest thou a man wise in his own conceit ? there is more hope of a fool than of him.

The sluggard, as alluded to Prov. xxvi. 16, and which refers to the connexion between sloth and self-conceit.

1 Cor. iii. 18, 19 ; viii. 2.

Sloth makes men ignorant, and ignorance makes them impudent.

The Pharisees' rejection of our Lord (*John ix. 34—41. Matt. xxiii. 17—33*), so that publicans and harlots entered the kingdom of heaven before them (*Matt. xxii. 31*); as for instance Zaccheus (*Luke xix. 9*), and the woman that was a sinner. *Luke vii. 36—50*.

The Church of Laodicea. (*Rev. iii. 17*.) The first stumbling-block in the school of morality is this,—man forgets that he is a fallen creature. Hope in Christ is founded on despair of self.

Ch. xxvi. 23. Burning lips and a wicked heart are like a potsherd covered with slier dross.

Jacob's sons, who had bereaved him of his child, rising up to comfort him. *Gen. xxxvii. 35*.

Absalom's condescension to the men of Israel, in connexion with the utter worthlessness of his character, and the wickedness of the object of his courteousness to them. *2 Sam. xv. 5, 6. 10*.

Joab's hypocritical salutation of Abner. *2 Sam. xx. 9, 10. Prov. x. 11*.

Sanballat's profession of friendship to Nehemiah, the words of whose mouth were iniquity and deceit. *Neh. vi. 2*.

The sordid mean man who, with the wish to be thought liberal, grudges the entertainment he gives. *Prov. xxiii. 6, 7*.

Ezekiel's hearers. *Ezek. xxxiv. 31*.

The Pharisees and Herodians. *Matt. xxii. 16. 18*.

Judas joined with Peter in the solemn declaration of attachment to our Lord (*Mark xiv. 31*), at the very moment he was deliberately plotting to betray him, which he did with a kiss. *Luke xxii. 47, 48*.

*Isa. lxvi. 2.
1 Pet. v. 5.*

It is some good degree of improvement when we are afraid to be positive.

*Prov. xv. 17.
Rom. xii. 9.
Eph. iv. 15.*

Deeds are fruits, words are but leaves.

xxvi. 24, 25. He that hateth dissembleth with his lips, and layeth up deceit within him; when he speaketh fair, believe him not; for there are seven abominations in his heart. (Explained p. 53.)

Cain talked with Abel in a friendly manner (as one brother speaks to another), and then rose up on a sudden and slew him. *Gen. iv. 8. 1 John iii. 12. Bp. Patrick.*

Absalom, in the murder of his brother Ammon. *2 Sam. xiii. 24—29*.

The treachery of Jeremiah's brethren, who, though they spoke friendly to him, had endeavoured to excite the multitude against him. *Jer. xii. 6*.

Rabshakeh's fair promises to the Jews. *2 Kings xviii. 31*.

Herod to the wise men. *Matt. ii. 8*.

Nehemiah believed not Sanballat. *Neh. vi. 1—4*.

A crafty hypocrite never means so ill as when he speaks fairest.

*1 Thess. v. 21.
Isa. viii. 20.
Litany: "From . . . the crafts . . . of the devil, Good Lord deliver us."*

But Eve fell a victim from believing the fair speaking of the devil (*Gen. iii. 5*), and this is the general character of his temptation in every age. *2 Cor. xi. 3.*

See on *Prov. x. 18.*

Ch. xxvi. 27. *Whoso diggeth a pit shall fall therein ; and he that rolleth a stone, it will return upon him.*

Jacob deceived his father with a kid (*Gen. xxvii. 9. 14, &c.*); more than forty years after, his children deceive him with a kid. *Gen. xxxvii. 31, 32.*

Prov. xx. 17; xxvi. 26.

Eccles. x. 8.

Numb. xxxii. 23.

Jer. iv. 18.

The deceiver is often ruined by deceit.

There is no law more just than that the contrivers of destruction should perish by their own acts.

David artfully contrived the murder of Uriah by the sword (*2 Sam. xi. 14, 15*); and the providence of God so appointed it, that the sword never departed from his house. *2 Sam. xii. 10. Jer. ii. 19.*

Haman. *Esth. vii. 10. Ps. ix. 15.*

Bithan and Teresh's attempt to assassinate Ahasuerus. *Esth. ii. 21—23.*

Cush, the Benjamite ; see *Ps. vii. 15, 16*, and the title to this Psalm.

Daniel's accusers, their bad counsel, but worst to the giver, taken in their own craftiness. *Dan. vi. 4—9. 13.*

24. *Prov. xi. 5, 6.*

The Jews put our Lord to death, that the Romans might not come and take away their place and nation ; by that very act they drew down the vengeance of God, which God, as we learn from profane history, appointed the Romans to execute. *John xi. 48.*

See on *Prov. xi. 27; xxviii. 10.*

xxvi. 28. A lying tongue hateth those that are afflicted by it :

The Jews uttered untruths against our Lord (*John viii. 41*) ; and when the lie was exposed to them (ver. 42—47), hated him the more. *John viii. 48; x. 32, 33; xv. 22—24.*

Eph. iv. 29—32.

“ He that injures another, hates him in proportion to the injury.”—*Tacitus.*

The accusers of Stephen, namely, those of the synagogues of the Libertines, Cyrenians, &c., attempted to perjure away his life, because they could not resist his wisdom. *Acts vi. 9. 14.*

If such is the malignity of a lying tongue, how careful

should we be to

avoid lying.

The devil, who ruined our first parents by a lie (*Gen. iii.*), has never ceased his enmity against their posterity. *1 Pet. v. 8.*

and a flattering mouth worketh ruin.

Eph. iv. 25.

Twenty thousand men fell a sacrifice to Absalom's flattery. *2 Sam. xv. 4—6; xviii. 7. Prov. xi. 9.*

“ We are disposed to love those who profess to admire us.”—*Aristotle.*

Ahab's prophets. *1 Kings xxii. 11, 12.*

A flattering mouth is an open scuttle. *1 John iii. 18.*

The adulteress, whose lips drop as an honeycomb, and her mouth is smoother than oil, but whose house inclineth unto death, and her paths unto the dead, her steps take hold on hell. *Prov. ii. 16. 18, 19; v. 3—5.*

The false prophets among the Jews in the time of Jeremiah. *Jer. xiv. 14—16. Ps. xii. 2, 3.*

See on *Prov. xxix. 5; xx. 19.*

Those who flattered Herod Agrippa (*Acts xii. 22, 23*) ; illustrating the remark, that never is a mortal so

near destruction as when he forgets that he is mortal.
Know thyself, and then no flattery can deceive thee.

Ch. xxvii. 1. Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

Chedorlaomer's sudden overthrow in the dead of the night, at the moment he had been subduing all the kings around him. *Gen. xiv. 15. Eccles. ix. 12.*

Jonathan comforted himself with the prospect of renewing his friendship with David when David should become king (*1 Sam. xxiii. 17*), but a far other fate awaited him. *1 Sam. xxxi. 2.*

Abner, who promises kingdoms (*2 Sam. iii. 9, 10*), cannot secure to himself one certain hour of life. *2 Sam. iii. 27.*

Benhadad (*1 Kings xx. 3—31*), when girding on his harness, vainly boasted as he that taketh it off. *Ver. 11.*

Ahab's direction respecting Micaiah. *1 Kings xxii. 26, 27. 34—37.*

Haman. (*Esth. v. 12; vii. 1. 10.*) He who in the morning all knees bowed unto as more than a man, now hangs up like a despised vermin for a prey to the ravens. *Bp. Hall.*

Nebuchadnezzar's sudden insanity. *Dan. iv. 30, 31—33.*

Belshazzar's great promises to Daniel to make him the third ruler in the kingdom, but his destruction on that very night in the midst of his festivity. *Dan. v. 30. Job xxvii. 20, 21.*

The rich fool in the parable. (*Luke xii. 20.*) The God in whose hands your breath is, may have dated your death much earlier than you are dating it yourself.

Though neither Jephthah (*Judg. xi. 34, 35*), nor Ishbosheth (*2 Sam. iv. 6, 7*), nor the Shunammite woman (*2 Kings iv. 18—20*), nor the men on whom the tower of Siloam fell (*Luke xiii. 4, 5*), boasted of to-morrow, in their history is illustrated how little we know what a day may bring forth. It is good in a fair morning to think of the storm that may arise before night.

The manner in which Paul expresses his purpose of visiting Corinth (*1 Cor. xvi. 7*), Philippi (*Phil. ii. 19. 23, 24*), and Thessalonica (*1 Thess. iii. 11*), shows the spirit in which all our plans should be formed.

xxvii. 2. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

Our Lord's notice of the Centurion (*Matt. viii. 10*), and of John the Baptist (*Matt. xi. 11; John v. 35*), contrasted with their account of themselves. *Matt. viii. 8; iii. 11; John iii. 29, 30.*

*Prov. iii. 27, 28.
James iv. 13, 14.
Burial Service:
Sentences when
they come to the
grave, while the
corpse is made
ready to be laid in
the earth.*

*Commination Service: "Therefore,
brethren, take we
heed by times while
the day of salvation," &c.*

*Let none defer re-
pentance. Put not
that off too late
which cannot be
done too soon. He
who hath promised
pardon, hath not
promised to-mor-
row. To sin in the
hope of mercy is the
greatest abuse of
mercy. If I put off
God to-day He may
put me off to-mor-
row. *Prov. i. 24—
31.**

*Communion Ser-
vice:
Collect beginning,
"Assist us merci-
fully, O Lord, in
these our applica-
tions," &c.
*Ps. xc. 12.**

Luke is highly spoken of by St. Paul in his Epistles (*Col. iv. 14. 2 Tim. iv. 11*), but never in his own writings alludes to any thing he said or did, to reflect credit on himself, though with the Apostle in many of the scenes referred to in the Acts. (*Acts xvi. 11 ; xx. 6—xxviii.*) “O God, if we do ought that is good, it is thine own act and not ours! Crown thine own work in us, and take Thou the glory.”—*Bp. Hall.*

Samuel (*1 Sam. xii. 3*) and Paul (*2 Cor. xi. 12, &c.*) commended themselves, but the glory of God, the credit of religion, the cause of truth and self-vindication, required it.

doing so.” — *Bp. Butler.*

“Speech of a man's self ought to be seldom and well chosen.”—*Lord Bacon.*

See on *Prov. xxv. 27 ; xxvii. 21.*

Ch. xxvii. 3. A stone is heavy and the sand weighty, but a fool's wrath is heavier than them both.

Balaam's was a fool's wrath. *Numb. xxii. 27.*

The servant who, when he had been forgiven by his master ten thousand talents, equivalent to many hundred thousand pounds, would not forgive his fellow-servant one hundred pence. *Matt. xviii. 30. Bp. Patrick.*

David was for the moment overcome by anger, but it did not rest in his bosom, the sun did not go down upon his wrath. *1 Sam. xxv. 33.*

Prov. xvii. 12.

Eph. iv. 26.

Say nothing to any one in a fury, for that is like putting to sea in a storm. Wise men, remembering their own infirmities, bear with those of others. See on *Prov. xxv. 28.*

xxvii. 4. Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

Envy led Cain to murder his brother. *Gen. iv. 4, 5, 8. 1 John iii. 12.*

Moses, the meekest of men, was the object of envy, not only to Dathan, &c. (*Numb. xvi.*), but even to his own brother and sister. *Numb. xii. 2.*

Envy will often conceal itself under the garb of friendship. Thus Saul sought to murder David (*1 Sam. xviii. 25*), envious of his praise. *1 Sam. xviii. 7—9.*

Envy is unwearied; Paul had to encounter violent assaults from the fury of the Gentiles, as, for instance, at Ephesus (*Acts xix.*), but they passed off; we never read of the Gentiles persecuting him from city to city, but it was far otherwise with the Jews, who, filled with envy (*Acts xiii. 45—50*), never ceased their persecution. *Acts xiv. 19 ; xvii. 5.*

Through envy the Jews killed the Prince of life, desiring a murderer in his stead. *Matt. xxvii. 18. Acts iii. 14, 15.*

Envy will often involve the innocent: thus Saul, through envy of David (*1 Sam. xviii. 5—9*), murdered a city of the Lord's priests. *1 Sam. xxii. 17—19.*

The chief priests who envied our Lord (*Mark xv. 10*), sought to destroy Lazarus also. *John xii. 10.*

Prov. vi. 34.

Gal. v. 16—26.

James iii. 16.

“Envy is the daughter of pride, the author of revenge and murder, the beginner of sedition, and the perpetual tormentor of virtue.”—*Socrates.*

“Nature in every man is both envious and disdainful, and never loves to honour another, but when it may be an honour to itself.”—*Bp. Hall.*

Litanies:

“From envy, good Lord, deliver us.”

See on *Prov. xiv. 30.*

Ch. xxvii. 5. *Open rebuke is better than secret love.*

Paul's open rebuke of Peter was a greater act of friendship to him, than had he, to spare his feelings, left him in error. (*Gal. ii. 11—14.*) No friendship can excuse a sin.

Adam would have better shown his love to Eve, by reprobating her, than by hearkening to her voice. *Gen. iii. 6, 17.*

Eli's was not open rebuke of Hophni and Phineas. He did not exercise his authority to restrain them. (*1 Sam. ii. 23; iii. 13.*) We are guilty of the evil we might have hindered.

David's love to Adonijah was *secret love*, too fearful of offending him by rebuking him (*1 Kings i. 6.*), and this foolish son became the calamity of his father. *Prov. xix. 13.*

Azariah's rebuke of Uzziah (*2 Chron. xxvi. 17—21*), though attended with such humiliating consequences to Uzziah, was better than Urijah's compliance with Ahaz (*2 Kings xvi. 16.*) ; Ahaz, thus encouraged in sin, even by the High Priest, perished in his iniquity.

The fidelity of Paul in reprobating the Corinthians, considering how many tears and how much anguish of heart it cost him. *2 Cor. ii. 2, 3.*

His intense love for the Galatians, shown in his manner of reprobating them. *Gal. iv. 16. 19.*

Prov. xxviii. 23.

Lev. xix. 17.

1 Tim. v. 20.

Eph. iv. 15.

"Reckon them faithful, not who praise every thing thou sayest or doest, but those who reprove what is amiss."—*Isocrates.*

"It is no good office to make my friend more vicious or more a fool; I will restrain his folly, but not nurse it."—*J. Taylor.*

The reproof given is a duty discharged.

"I thank that man as my friend through whose advice I am enabled to wipe off the blemishes of my soul before the appearance of the awful Judge."—*Gregory the First.*

xxvii. 6. *Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.*

Nehemiah's reproof of the nobles, and the good result attending it (*Neh. v. 7—13*), but the deceitfulness of Geshem's friendship for him. *Neh. vi. 2.*

The prophet Jehu's reproof of Jehoshaphat, which was followed by his increased diligence in duty (*2 Chron. xix. 2—11*), was much to be preferred before Ahab's deceitful hospitality to him (*2 Chron. xviii. 2, 3*), which ensnared him to go to Ramoth-Gilead, where he nearly lost his life (*1 Kings xxii. 32*), and brought the anger of God upon him. (*2 Chron. xix. 2.*) All are not friends that speak us fair. *See on Prov. xxvii. 14.*

Our Lord's reproof of Martha (*Luke x. 41, 42. John xi. 5*), and of Peter (*Luke xxii. 61*), which brought him to repentance.

Our Lord upbraided the Apostles for their unbelief (*Mark xvi. 14*), but did not withdraw his confidence from them. Ver. 15.

Ps. cxli. 5.
Job v. 17, 18.
Rev. iii. 19.
Prov. xxviii. 23.

"There cannot be a more worthy improvement of friendship than in a fervent opposition to the sins of those we love."—*Bp. Hall.*

xxvii. 7. *The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.* (Explained p. 19.)

At Nazareth, where our Lord spent nearly thirty years of his life, when he opened his commission there, they loathed his instructions, and attempted to kill him. *Luke iv. 29. Mark vi. 3. John vii. 5.*

See on Prov. x. 18; xxvi. 23.

"The true servant of God, who hungers and thirsts after righteousness, is thankful even for

We read of our Lord going only once to the coasts of Tyre and Sidon, but there the woman of Canaan manifested intense earnestness and great faith, notwithstanding our Lord's apparent severity. *Matt. xv. 26, 27.*

The prodigal son, unsatisfied with a home that furnished him every blessing, but when brought by his folly and sin to want, would fain have filled his belly with the husks that the swine did eat, &c. *Luke xv. 12, 13. 16—18, 19.*

affliction, because it brings him nearer to God." Ps. cxix. 67, 71. Matt. v. 6.

*Ch. xxvii. 8. As a bird that wandereth from her nest *, so is a man that wandereth from his place.*

Cain rendered restless by an accusing conscience, and giving himself up to a wandering life (*Gen. iv. 14*), abandoned his religious privileges. (*Gen. iv. 16*.) To withdraw from prayer is to withdraw from God.

Hagar, a servant, improperly leaving her place, brought upon her the reproof of God. *Gen. xvi. 6—9.*

David, though commanded by the prophet Gad to remain in Judah (*1 Sam. xxii. 5*), and having the promise of God that he should succeed to Saul's throne (*1 Sam. xvi. 12, 13*), fled through fear of Saul into the land of the Philistines (*1 Sam. xxvii. 1*), and involved himself thereby in many difficulties (*1 Sam. xxix. 1, 2*), one of which was the danger of fighting against his own country. We always increase our difficulties by adopting sinful expedients to avoid them.

Jonah, fleeing from the presence of the Lord, and the evil which he in consequence brought upon himself. *Jonah i. ii. Prov. xiii. 15.*

Elijah discontented, and even weary of life, wandered from the path of duty, because a post of danger. *1 Kings xix. 4—9.*

Neheemiah, on the contrary, met the danger with which he was threatened, and in dependence on the grace of God overcame it. *Neh. vi. 11—13.*

John Mark shrunk from the missionary labours and dangers connected with his attendance on Paul and his uncle Barnabas (*Acts xiii. 13*); and this want of steadiness on his part gave occasion afterwards to a contention between those two Apostles, which led to their separation. *Acts xv. 39.*

Those young women, referred to by St. Paul, who learn to be idle, wandering about from house to house. (*1 Tim. v. 13. See Tit. ii. 4, 5.*) To a good wife it is no punishment to stay at home. A woman's praise is in her household. They that love to be abroad, leave their work at home undone.

Catechism.
Duty towards my neighbour.

"Learn and labour, &c., to do my duty in that state of life unto which it shall please God to call me."

1 Cor. vii. 20.

"He whose levity or discontent makes him rashly leave his country, or trade, or office, too often undoes himself, but rarely mends his condition." — *Bp. Patrick.*

Unstable as water, thou shalt not excel.

"O my serpentine ways! Woe to the soul which presumed, if it departed from Thee, that it should find any thing better. I turned on every side, and all things were hard, and Thou alone wast my rest. Thou hast made us for Thyself, O God! and our heart is restless till it find rest in Thee." — *Augustine's Confessions.*

See on *Prov. xxi. 16.*

* This may probably refer to the ostrich.—*See Job xxxix. 14, 15*

Ch. xxvii. 9. Ointment and perfume rejoice the heart, so doth the sweetness of a man's friend by hearty counsel. (Explained p. 36.)

Jonathan encouraged David to trust in God to fulfil his promises towards him, however great might be his present distress from the persecution of Saul. (1 Sam. xvi. 13; xxiii. 16, 17.) David was deeply sensible of the noble disinterestedness and love of such a friend. (2 Sam. i. 26.) A faithful friend is a strong defence, and he that hath found such an one hath found a treasure. *Eccl. vi. 14.*

Ezra was encouraged by Shechaniah to proceed in the reformation of the people. *Ezra x. 2—4.*

With what thankfulness and joy must Peter ever after have regarded his brother Andrew's counsel, who told him he had found the Messiah, and brought him to Jesus (John i. 41, 42), with whom are the words of eternal life (John vi. 68), and who made him a partaker of it! 1 Pet. v. 1.

Nathanael and Philip. *John i. 44—51.*

"The best friends are those who stimulate us to that which is good."
Heb. x. 24.

A true friend is a guide, a support, an eye, a hand, a staff, a rule — prudent, tender, constant.

See on Prov. xvii. 17; xxvii. 17.

xxvii. 10. Thine own friend, and thy father's friend, forsake not;

Hiram's kindly feeling to Solomon arose from love to his father (1 Kings v. 1), and Solomon responded to that feeling. Ver. 12.

Mephibosheth found a friend in his father Jonathan's friend (2 Sam. ix. 6, 7; xxi. 7); and truly sympathised with him in his affliction. 2 Sam. xix. 24—28.

Rehoboam forsook his father's friends, who, by the advice they gave, were his best friends. 1 Kings xii. 6—8.

Joash, king of Judah, corrupted by wicked companions (2 Chron. xxiv. 17, 18), murdered the son of Jehoiada (2 Chron. xxiv. 22), who had been, in a remarkable manner, a friend to him from infancy. 2 Chron. xxii. 11; xxiii.

God condescended to take Abraham and his family into covenant with him (Gen. xvii. 7; Rom. iv. 11), and to call Abraham his friend (Isa. xli. 8. James ii. 23): his son Isaac (Heb. xi. 9—20) and grandson Jacob (Heb. xi. 21. Gen. xxxii. 9; xlvi. 3) did not forsake the God of their father.

A long-tried friend is invaluable, and it is a duty we owe our parents when they are gone, to love their friends and consult with them.

Children admitted into covenant with God by baptism, and privileged with pious parents, are under peculiarly solemn obligations not to forsake God. 1 Chron. xxviii. 9. Exod. xv. 2.

neither go into thy brother's house in the day of thy calamity, for better is a neighbour that is near than a brother far off.

The descendants of Jacob could not trust to the Edomites, though the descendants of his brother Esau. Numb. xx. 21. *Obad. 12—14.*

Joseph received more kindness from his jailor (Gen. xxxix. 22, 23) than he had from his own brothers (Gen. xxxvii. 20); so little can we depend upon mere relationship; and, indeed, had they desired to befriend him in his captivity in Egypt, the distance at which they lived from him, would have prevented it.

"A brother, if he be worthy, is the readiest and nearest to be a friend; but till he be so, he is but the twilight of the day, and but the blossom to the fairest fruit of Paradise. A brother does not always

David, in his calamity, consulted Jonathan (1 Sam. xx.), not Eliab, who was neither near, nor had shown brotherly love. 1 Sam. xvii. 28.

The wounded Jew found more kindness from a Samaritan than from his own brethren. Luke x. 30—37.

Lysias, a Roman and a heathen, protected Paul from assassination by his own countrymen. *Acts xxii. 12. 23.*

make a friend, but a friend ever makes a brother and more."—J. Taylor.

See on Prov. xviii. 24.

Ch. xxvii. 17. Iron sharpeneth iron: so a man sharpeneth the countenance of his friend.

Jethro was rejoiced by intercourse with his son-in-law. (Exod. xviii. 7—9). Paul by Titus (2 Cor. vi. 6), and by the friends who met him at Appii Forum. *Acts xxviii. 15.*

Heb. x. 24.

Ahab was sharpened to the commission of crime by his connexion with Jezebel (1 Kings xxi. 25), and Herod by Herodias (Mark vi. 19—28), who having tempted him to the breach of the seventh commandment, that of the sixth soon followed.

Prov. xiii. 20.
1 Cor. xv. 33.

xxvii. 18. Whoso keepeth the fig-tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured. (Explained p. 23.)

Abraham's servant, after long and faithful service (Gen. xxiv. 2), was honoured by the commission with which he was intrusted, and by the providence of God guiding him in the execution of it. Gen. xxiv. 12—15. 45. 50.

The following texts refer to the duties of servants:
Eph. vi. 5—8.
Col. iii. 22—25.
1 Tim. vi. 1, 2.
Tit. ii. 9, 10.
1 Pet. ii. 18.

Deborah. It is remarkable, that though only a nurse in a family, her burial is recorded in a book of Scripture, which, embracing a period of 2369 years in 50 short chapters, omits many events which we might have thought of more importance to record. And we may fairly infer from the honour paid to her memory by the family, (the tree under which she was buried being called *allon backuth*, 'the oak of weeping,') how much they loved and respected her in life for her fidelity. Gen. xxxv. 8. Some flowers and herbs that grow very low are of very fragrant smell, and healthful use.

True greatness does not depend upon the things we do, but upon the mind with which we do them.

Joseph. We may suppose that when first purchased as a slave by Potiphar, he, who was then a lad of only seventeen years of age, would be put to the meanest services; but by God's blessing on his industry, fidelity, and piety, he rose to be overseer over all his master's house, who was captain of the king's guard. (Gen. xxxix. 2—6.) When first committed to prison he was thrown into a dungeon, and loaded with fetters (Ps. cv. 18), but a diamond in the mire sullied and trampled on yet still retains its own worth, and his good conduct soon attracted notice and honour from his keeper (Gen. xxxix. 22, 23), who was probably a

It is not the number of our gifts, but the diligent use of them to which our Master will have regard. 2 Cor. viii. 12.

"Our ordinary calling is a service to Christ, though never so mean. Col. iii. 22—24." — Judge Hale.

If our eye be ever towards God in duty, his eye will be ever upon us in mercy.

It is a gracious

subordinate officer under Potiphar. (*Gen. xxxvii. 36 ; xxxix. 1.*) Yet greater honour awaited him when he entered the service of Pharaoh. *Gen. xli. 37—44.*

Samuel, as a child in the service of Eli, obtained his regard, and was in favour with the Lord and also with man. *1 Sam. ii. 26.*

Elisha, who poured water upon the hands of Elijah (*2 Kings iii. 11*), *i. e.* waited upon him as his servant, was very persevering in his attendance upon him (*2 Kings ii. 2, 4, 6*), and obtained a double portion of his spirit. *2 Kings ii. 9, &c.*

The centurion's servant was no doubt a faithful servant (*Luke vii. 8*), and was honoured by the warm interest his master took in his welfare. *Luke vii. 2.*

The devout soldier who waited on Cornelius continually. *Acts x. 7. Ps. ci. 6.*

Parable of the talents. *Matt. xxv. 21.*

Enoch was highly honoured by his heavenly Master for his fidelity in the midst of abounding iniquity. *Heb. xi. 5.*

Mary Magdalene, among the last at the cross and the first at the sepulchre (*Matt. xxvii. 55, 56. Mark xv. 47*), remained when others went away (*John xx. 10, 11*); her distinguished respect for our Lord was honoured by his appearing first to her. (*Mark xvi. 9.*) They that would see Jesus must seek Him.

Every faithful servant of Christ. *John xii. 26. Luke xii. 37.*

Master we serve, no duty of ours that He sees not, that He acknowledges not, that He crowns not. *Matt. x. 42. Isa. xl. 31. 1 Cor. xv. 58. Rev. iii. 12.*

Ch. xxvii. 19. As in water face answereth to face, so the heart of man to man. (Explained p. 53.)

In Ishmael's persecution of Isaac (*Gen. xi. 9*) every ungodly man may see the tendency of his own carnal heart (*Gal. iv. 29*), which is enmity against God. *Rom. viii. 7.*

The Jews, in their treatment of our Lord, might have seen their own character in the conduct of their fathers to the prophets. *Matt. xxviii. 29—31.*

The tendency of men to neglect warnings is common to all ages—the days of Noah, of Lot, and of the Son of man. *Luke xvii. 26—30.*

See on *Prov. xxii. 29.*

xxvii. 21. As the refining-pot for silver, and the furnace for gold ; so is a man to his praise.

David's humility and wisdom after having killed Goliath, notwithstanding the high honour to which it raised him. (*1 Sam. xviii. 5, 7, 8, 15, 16, 30*). A fine example, especially to young men, of modesty and sober-mindedness.

Joseph stood the severe test of being flattered by a king, without being moved to vanity of mind by it. *Gen. xli. 15, 16.*

Peter. *Acts iii. 11—16 ; x. 25, 26.*

The following references show that human nature is the same in all ages, and that from a study of the characters of others we may learn our own. *Gen. vi. 5 ; viii. 21. Ps. xiv. 2, 3. Mark vii. 21—23. Rom. xv. 4. 1 Cor. x. 6—12.*

The folly of being puffed up by praise appears from the following passage: *Luke xvii. 10.*

Paul and Barnabas. *Acts* xiv. 11—15.

Herod. As the furnace discovers what dross is in the metal when it is melted, so did the praise of the people discover the pride of his heart. He accepted flattery, and perished. *Acts* xii. 21—23.

See on Prov. xxvii. 2.

Ch. xxvii. 22. *Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.* (Explained p. 36.)

Pharaoh: the most awful plague which was inflicted on him and his people, namely, the destruction of their first-born, was the first threatened (*Exod.* iv. 23), and the last executed (*Exod.* xii. 29, &c.), but none of the intermediate and milder plagues softened his heart; and after the destruction of his first-born, he still persisted in his rebellion against God. *Exod.* xiv. 5, &c.

The men of Ashdod acknowledge and smart under the power of God. Dagon falls before the ark, and yet they cling to the worship of this idol (*1 Sam.* v. 2—7), revering as sacred the very threshold on which the idol had been disgraced and broken.

Abaz, in the time of his distress, trespassed yet more against the Lord, and sacrificed to the gods of Damascus who smote him. *2 Chron.* xxviii. 22, 23.

The drunkard, though suffering so severely from the effects of his sin, yet seeking it again. *Prov.* xxiii. 35.

The history of the Jews—their desire to return to Egypt, though they had suffered so much from the cruel bondage of Egypt (*Numb.* xiv. 4); their hardened state under affliction, as described by Isaiah (*Isa.* i. 5) and by Jeremiah (*Jer.* v. 3; xliv. 15—23).

Contrast with these David (*2 Sam.* xv. 26); and Manasseh, when carried captive to Babylon by Esar-haddon, king of Assyria. *2 Chron.* xxxiii. 11—13. 16.

Prov. xxiii. 35; xvii. 10.

Jer. xiii. 23.

The following passages show how we ought to act under affliction:

Eccles. vii. 14:

In the day of adversity consider.

James v. 13:

Is any afflicted? let him pray.

Job x. 2; xxxiv. 32.

The Lord save us from the greatest of all afflictions, an affliction lost.

xxviii. 1. The wicked flee when no man pursueth;

Adam and Eve. *Gen.* iii. 8.

Joseph's bretbren: showing that a guilty conscience exposes men to continual frights, even where no fear is, and makes them suspicious of every body. *Gen.* l. 15.

The Jews, whom from the fear which guilt inspired, the sound of a shaken leaf terrified. *Lev.* xxvi. 36.

Ahab was struck by his guilty conscience at the sight of Elijah. *1 Kings* xxi. 20.

Herod Antipas, the murderer of John the Baptist. *Matt.* xiv. 2. See on *Prov.* xx. 27.

Felix trembled before his prisoner. *Acts* xxiv. 25.

but the righteous are bold as a lion. (Explained p. 26.)

Moses, though standing almost alone, vindicated the divine honour by reproving and punishing the whole nation of the Israelites in rebellion against God, with

A guilty conscience needs no accuser. Without the enjoyment of conscience we can have no other.

Conscience is "the worm that never dies;" let it be trodden upon never so much, it will turn again.

Ps. xxvli. 1; xlvi. 1—3.

Acts xxiv. 16.

Heb. x. 19, &c.

Aaron at their head. (*Exod. xxxii. 20.*) It is remarkable how his boldness in reproof of sin was united with agony of intercession for their preservation; boldness at a throne of grace. *Exod. xxxii. 11—13.*

Joshua's noble resolution, prepared if necessary to stand alone in the service of God (*Josh. xxiv. 15.*); a pattern to all, especially to fathers and masters of families. *See on Prov. ix. 6.*

The prophet of Judah. *1 Kings xiii. 1—10.*

Elijah. *1 Kings xviii. 18; 2 Kings i. 15.*

Azariah, in reproofing Uzziah. *2 Chron. xxvi. 17, 18.*

Nehemiah. *Neh. vi. 11.*

Ezekiel is distinguished for his bold reproofs of (*Ezek. iii. 8, 9.*), yet earnest intercession for, his countrymen (*Ezek. ix. 8; xi. 13.*), and his exhortations to repentance. His fidelity is said to have cost him his life.

Shadrach, &c., who acted upon the principle that duty is ours, events are God's, and in the spirit of the Apostle's exhortation. *Heb. xiii. 6.*

Peter and John (*Acts iv. 18, 19.*); see also *Acts v. 41, 42*), with regard to the twelve apostles. In *Acts iv. 29* is shown whence they sought and obtained their boldness.

Stephen, a beautiful instance of speaking the truth in love, of bold reproof of sin, and of prayer for his murderers (*Acts vii. 51—60.*), thus imitating his divine Master. *Matt. xxiii. 13—36*, with *37—39.*

Paul. (*Acts xx. 22—24; xxiv. 25. 1 Thess. ii. 2. 2 Tim. iv. 16, 17.*) Little love, little trust; but a great love brings a great confidence.

Our Lord showed his boldness and valour, not in the exercise of any fiery passions, not in shedding others' blood, but with all-conquering patience and love, shedding his own. *John xviii. 4, 10, 11. 1 Pet. ii. 23, 24.*

Ch. xxviii. 2. For the transgression of a land, many are the princes thereof;

During the reign of pious Asa, king of Judah, Jeroboam, the son of Nebat, was on the throne of Israel at the beginning of his reign (*1 Kings xv. 9.*), and Ahab, at the end of it (*1 Kings xvi. 29. 2 Chron. xvi. 13.*), between whom, were Nadab, Baasha, Elah, Zimri, Tibui, and Omri (*1 Kings xv. xvi.*), undermining and destroying one another, and all following in the steps of that idolatry which Jeroboam established.

1 Tim. ii. 1, 2.
Prayer for the Parliament.
Evening Prayer.
Prayers for the Queen and Royal Family.

See on Prov. xxiv. 21.

but, by a man of understanding and knowledge, the state thereof shall be prolonged.

Joseph, rendered discreet and wise by the Spirit of God (*Gen. xli. 38, 39.*), preserved Egypt from famine. *Gen. xlvi. 5—8.*

"Whose anger should he fear who knows that God is propitious to him? that Supreme King, the light of whose countenance is life, and who, by one smile, disperses the darkest cloud and calms the most turbulent tempest."—*Abp. Leighton.*

Collect for St. John the Baptist's Day.

Hezekiah showed himself to be a man of understanding, by his trust in God, and his wisdom and energy in the reformation of the people, particularly in the promotion among them of public worship; and thus Jerusalem's state was prolonged. 2 Chron. xxxii. 20—26.

See on Prov. xxix. 8.

Ch. xxviii. 4. They that forsake the law, praise the wicked;

Apostate Saul's praise of the Ziphites, for their treachery towards David. 1 Sam. xxiii. 21.

The demagogue Absalom was very popular (2 Sam. xv. 6); and so were Korah and his company among the seditious Israelites (Numb. xvi. 2), whom Korah having seduced to rebellion, praises for their holiness. Numb. xvi. 3.

The nobles of Judah's praise of Tobiah, the Ammonite, even in the presence of Nehemiah, who knew so much of his wickedness. Neh. vi. 19.

In the time of Jeremiah, the popularity among the Jews of false prophets and wicked priests. Jer. v. 30, 31.

The Jews' praise of Herod Agrippa, the murderer of the Apostle James. Acts xii. 21—23.

Ps. x. 3; xlix. 18.
1 John iv. 5.

Luke xvi. 15. That which is highly, &c.

"To be honoured by the unworthy is often little better than disgrace." —
Ep. Hall.

but such as keep the law contend with them.

Elijah (1 Kings xviii. 18; xxi. 20) and Micaiah (1 Kings xxii. 28) contended with Ahab. Jeremiah contended with the Jews, foretelling their seventy years' captivity. Jer. xxv. 11.

Eph. v. 11.
Jude 3.
Collect for St. John the Baptist's Day.

Nehemiah contended with the rich Jews for their oppression of their poorer brethren (Neh. v. 7—11); and with the rulers among the priests, for their neglect of God's house. Neh. xiii. 11.

John the Baptist contended with Herod. Matt. xiv. 4.

xxviii. 5. Evil men understand not judgment;

The Israelites, on the very morrow after the destruction of Korah, accused Moses and Aaron of having killed the people of the Lord. Numb. xvi. 41.

Dan. xii. 10.
Matt. vi. 23.
1 Cor. ii. 14.
2 Cor. iv. 3, 4.

Ahab's charge against Elijah. 1 Kings xviii. 17.

The Jews, in the time of our Lord, understood not our Lord's parables (Mark iv. 11, 12), or the force of the proofs He gave of being the Messiah, through the influence of the love of sin—an undue regard to reputation, &c. John v. 44.

The Pharisees understood not the nature of true holiness (Luke xi. 42), because self-righteous (Luke xviii. 9—14), covetous, &c. Luke xvi. 14.

The ruler of the synagogue's indignation at the supposed breach of the Sabbath by our Lord. Luke xiii. 14.

The state of the heart has the chief influence in our search after truth. They that hate the light are given up to believe a lie; and they best understand the will of God who are most careful to practise it.

but they that seek the Lord understand all things. (Explained p. 54.)

Jacob was a man of prayer (*Gen. xxxii. 24 ; xlvi. 1*), and on a review of his life, checkered by much affliction, was fully satisfied as to the wisdom and love of God in all that had happened to him. *Gen. xlviii. 15, 16.*

David's Psalms show that he diligently sought the Lord, and his history shows that, under many very difficult circumstances, he was enabled to discover what was his duty under them. *1 Sam. xviii. 5—30 ; xxvi. 8—10.*

Those addressed by John in his first Epistle. *1 John ii. 20—27.*

*Ps. xxv. 14.
John vii. 17.
1 Cor. ii. 15.
James i. 5.*

If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee. Eccles. i. 26.

See on Prov. iii. 32.

Ch. xxviii. 6. Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

Elijah's condition, though one of extreme poverty (*1 Kings xvii. 4—7*), was preferable to Ahab's, though a king (*1 Kings xxii. 34—37. 2 Kings ii. 11*), whose life was like the troubled sea (*1 Kings xxi. 4. Isa. lvii. 20, 21*), and who died in his sins, iniquity being his ruin.

Lazarus, than the rich man. (*Luke xvi. 19—23.*) All our pomp the earth covers. *Matt. xvi. 26.*

Paul was poor. (*Phil. iii. 8.*) He walked in his uprightness. (*Acts xxiv. 16.*) Though a prisoner, tried for his life, he was happier than Felix his judge. (*Acts xxiv. 24—27.*) He was contented in a prison (*Phil. iv. 11*); rejoicing under deep affliction (*2 Cor. i. 5. 12*), and even in the prospect of death. (*2 Tim. iv. 7, 8. Phil. i. 21.*) Having nothing, he possessed all things. *2 Cor. vi. 10.*

*Prov. xvi. 19 ; xix. 1.
John vi. 27.
Ps. lxxxiv. 10—12.*

See on Prov. xvi. 8.

xxviii. 9. He that turneth away his ear from hearing the law, even his prayer shall be abomination.

The Jews, being disobedient to the moral precepts of the law (*Isa. i. 15. 17 ; lviii. 2—11*), though they brought, in great abundance, the appointed sacrifices and offerings, their prayers were rejected. *Isa. i. 11.*

The Jews, in the time of Zechariah. *Zech. vii. 11—13.*

*Communion-Service.
Prayer after each of the Commandments:
"Lord, &c., incline our hearts," &c.*

xxviii. 10. Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall hate good things in possession.

The devil, in tempting our first parents, and the curse that fell upon himself. *Gen. iii. 1—6. 14, 15.*

Rebekah causing Jacob to go astray, led to her being deprived ever after of his society, who was her favourite son. *Gen. xxvii. 13. 43.*

*Matt. xviii. 1—14.
Ps. xxxvii. 11. 25, 26.
1 Tim. vi. 17.
1 Cor. iii. 18, 19.*

Balaam, who taught Balak to put a stumbling-block

in the way of the Israelites. *Rev.* ii. 14. *Numb.* xxxi.

15, 16. 8.

Sergius Paulus was preserved. *Acts* xiii. 8—12.

See on *Prov.* xxvi. 27.

Ch. xxviii. 13. He that covereth his sins shall not prosper;

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Saul. (1 *Sam.* xv. 19—21.) It were well if we were as loath to commit sin as we are to confess it.

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Pharaoh (*Exod.* ix. 27) and Balaam (*Numb.* xxii. 34) confessed their sins, but did not forsake them. (*Exod.* xiv. 5—9. *Numb.* xxxi. 16.) It is to no purpose to pray against punishment while the sin continues. *Ps.* lxvi. 18.

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The bitten Israelites, on whose repentance a brazen serpent was, by God's appointment, raised up for their cure. *Numb.* xxi. 7—9. A type of Christ. *John* iii. 14, 15.

David. *Ps.* li. 3. 2 *Sam.* xii. 13.

"Thou didst not despise the thief confessing upon the cross, nor the sinner weeping upon thy feet, nor the Canaanite crying to Thee in the way, nor the blushing adulteress, nor the odious publican, nor the forswearing disciple, nor the persecutor of disciples, nor thine own executioners; how can we be unwelcome to Thee if we come with tears in our eyes, faith in our hearts, restitution in our hands. O Saviour! our breasts are too oft shut upon Thee; thy bosom is ever open to us."—*Bp. Hail.*

Manasseh. 2 *Chron.* xxxiii. 12, 13.

The king and people of Nineveh. *Jonah* iii. 5—10. *Jer.* xviii. 7, 8.

The penitent woman is a beautiful instance of the Saviour despising not the sighing of a contrite heart. (*Luke* vii. 37—50.) Happy is that grief for which the soul is the holier. *Matt.* v. 4.

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The restoration of the Jews on their repentance. *Lev.* xxvi. 40—42. *Hos.* xiv. 4.

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Prov. xiv. 16; xix. 23. *Ps.* ii. 11; lxxxix. 7. *Isa.* xxxiii. 6. *Heb.* iv. 1.

Nehemiah. *Neh.* v. 15.

Job's holy fear lest his children, in their feasting, should have sinned; showing a just knowledge of hu-

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but he that hardeneth his heart shall fall into mischief

The Canaanites in the time of Joshua (*Josh. x. &c.*), who were the descendants of holy Noah. Noah died only two years before the birth of Abram. Consider the warnings which, as a people, they had neglected—the flood ; the destruction of the five cities of the plain, situated in the very heart of Canaan ; the instruction and example of Abraham and the Patriarchs ; the plagues of Egypt ; the destruction of Pharaoh ; the recent destruction of their neighbours, the eastern Amorites ; the miraculous passage of Jordan ; the miraculous overthrow of Jericho ; the faith and preservation of Rahab, and the convictions of their own consciences. (*Josh. ii. 9, 24 ; v. 1.*) Thus hardening their hearts, the Lord destroyed them. *Josh. x. 40.*

The Jews in the time of Jeremiah (*Jer. viii. 12*), and at Rome, in the time of Paul, presuming on their religious privileges. *Rom. ii. 3—5.*

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He that lives without fear shall die without hope.

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Litany: "From hardness of heart, good Lord," &c.

"By the conviction and execution of a murderer human-

Jezebel, the murderer of Naboth (*1 Kings xxi. 8—14. 2 Kings ix. 33. 37*) ; Athaliah her daughter, the murderer of nearly all the seed royal of Judah (*2 Kings xi. 1—16*) ; Joash, the murderer of the son of Jehoiada, who had saved his life, and placed him on the throne (*2 Chron. xxiv. 20—25*), were all overtaken by a violent death.

Shallum murdered Zachariah (*2 Kings xv. 10*) ; Menahem murdered Shallum (*2 Kings xv. 14*) ; his own son Pekahiah was murdered by Pekah (*2 Kings xv. 25*) ; Pekah was murdered by Hoshea. *2 Kings xv. 30.*

We start with horror at the guilt of murder; but, in reference to all great crimes, it is important to trace the steps by which men were led to their commission. Thus, it was covetousness in Ahab (*1 Kings xxi. 1—5*) ; revenge in Absalom (*2 Sam. xiii. 28*) ; the indulgence of a wanton look in David (*2 Sam. xi.*) ; the love of power in Abimelech (*Judg. ix. 2, &c.*) ; envy in Saul (*1 Sam. xviii. 8, 9 ; xxii. 17*), and in the Jews (*Matt. xxvii. 18*), which led them to become murderers. In the traitor Judas it was the love of money. (*John xii. 6 ; Matt. xxvi. 14—16*.) If, therefore, we would avoid murder, and the certain and awful punishment denounced against it in this proverb, we must avoid the secret indulgence of these dispositions, and cultivate the fruit of the Spirit, remembering that there is no sin so small, but it tends to the utmost wickedness that can possibly be committed.

Ch. xxviii. 20. A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

Abraham, after his disinterestedness in giving up the well-watered plains of Jordan ; observe God's promise to him. (*Gen. xiii. 9. 14—16*.) Nor was he any loser by refusing to be made rich by the king of Sodom. *Gen. xiv. 22, 23 ; xv. 1—7 ; xxiv. 1. Ps. cxii. 1—3.*

His nephew Lot, on the contrary, too eager to be rich, fell into temptation, and a snare which pierced him through with many sorrows. *Gen. xiii. 10—13 ; xiv. 12 ; xix. 15—26. 2 Pet. ii. 8.*

Joseph. *Gen. xxxix. 5. 23 ; xli. 38—43.*

Laban was not true to his word. His sordid and avaricious disposition led him to act unjustly to his nephew, in which he punished himself by the loss of Jacob's services. *Gen. xxxi. 7.*

It appears, from the station of his father (*1 Kings xix. 19*), that Elisha gave up many worldly comforts to follow Elijah, but he obtained far higher blessings. *2 Kings ii. 9, &c.*

His servant Gehazi, in his haste to be rich, was led to swearing, lying, and stealing, by obtaining money

nity is not extinguished but enlarged; it is individual compassion overcome by a regard to the general good." — *Fuller.*

" If we have not grace to resist the beginnings of sin, where shall we stay?" — *Bp. Hall.*

*Prov. iv. 23.
1 Thess. v. 22.
Gal. v. 16—26.*

Litany:
" From envy, hated, and malice," &c. " From all the deceits of the flesh," &c.

*Prov. xx. 21 ; xxiii. 4.
Matt. vi. 33.
Rev. ii. 10.*

" I will study more how to give account of my little, than how to make it more." — *Bp. Hall.*

*In the hand of God is the prosperity of man.
Eccl. x. 5.*

" Seek not proud riches, but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly." — *Lord Bacon.*

under false pretences, and brought upon himself heavy punishment. *2 Kings* v. 20—27.

Hananiah's promotion was on account of his fidelity and piety. *Neh.* vii. 2.

Daniel, Shadrach, &c., though, as princes of Judah, they had been accustomed to the luxuries of life, made no compromise of their principles to ingratiate themselves with their heathen conqueror (*Dan.* i. 8; iii. 16); but they were no losers by their fidelity and self-denial. *Dan.* i. 21; iii. 30.

Parable of the talents. The servant faithful over few things, made ruler over many. *Matt.* xxv. 21.

The Apostles, when wealth was put into their hands, renounced the opportunity of enriching themselves by it (*Acts* vi. 3, 4); and observe the blessing which followed upon it (*Acts* vi. 7), contrasted with the guilt and misery Judas brought upon himself by the indulgence of the love of money. *John* xii. 6. *Matt.* xxvii. 3—5.

Some professing Christians alluded to by Paul in his First Epistle to Timothy. *1 Tim.* vi. 9—11.

An unjust buyer (*Prov.* xx. 14) and a deceitful seller (*Prov.* xx. 10) may be included in the condemnation pronounced by this proverb.

What is ill gotten is commonly ill spent.

Collect for 13th Sunday after Trinity.

See on *Prov.* xv. 27.

Ch. xxviii. 22. *He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.*

Lot lifted up his eyes, and beheld the well-watered plains (*Gen.* xiii. 10), and in twenty years after this choice of Sodom, he lost, in its destruction, all he had. *Gen.* xix. 24—30.

"Lot, who sought this world, lost it; but Abraham, who was willing to give up any thing for the honour of God and religion (*Gen.* xiii. 9), found it." *Gen.* xiii. 14—17. *Prov.* x. 22; xxii. 4.

Achan; it was through his eye that temptation entered, when he saw among the spoils a goodly Babylonish garment, &c. *Josh.* vii. 21.

Jehoiakim's oppression, to enable him to build his magnificent palace, and the wretchedness and poverty which came upon him. *Jer.* xxii. 13, &c.

Nebuchadnezzar's ambition leading him to oppress other nations to enrich himself, enlarging his desire as hell (*Hab.* ii. 5), and the utter destitution which, for seven years, God brought upon him, when walking in his palace, and admiring the work of his own hands. *Dan.* iv. 27—33.

Prov. xiii. 11.
Jer. xvii. 11.

"He can never keep his covenant with his God that makes not a covenant with his eyes."—*Bishop Hall.*

Have no attachment to the world, but in proportion to the short duration of thy life. Labour for the other life, and consider the time it must endure.

Ps. cxix. 36.

xxviii. 26. He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

Hazaël. *2 Kings* viii. 13.
Johanan rejecting the advice of Jeremiah. *Jer.* xlvi. 7. *Prov.* iii. 7.
7—22; xlvi. 1—7.

Peter. (*Matt.* xxvi. 33. 74.) If you would avoid *1 Cor.* x. 12.

sin, avoid temptation. Temptation despised will conquer.

David, in numbering the people, in opposition to Joab's advice. (2 Sam. xxiv. 2, &c.) After nine months he was brought to feel he had done very foolishly. Ver. 10.

The vain confidence of Absalom (2 Sam. xv. 4) contrasted with the diffidence of Solomon, the wisest of men. (1 Kings iii. 7—9.) A wise man knows his own ignorance, a fool thinks he knows every thing.

Had Naaman continued to trust to the suggestions of his own mind, he would never have been cured of his leprosy; but wisely attending to the advice of his servants, he was delivered. 2 Kings v. 9—14.

Ch. xxviii. 28. When the wicked rise, men hide themselves;

Samuel's retirement from the court of Saul. 1 Sam. xv. 35.

Joseph's fear of Archelaus (Matt. ii. 22), who, as Josephus informs us, immediately, on succeeding his father Herod, caused the murder of three thousand Jews, for having expressed their disapprobation of an act of his father's cruelty. *Antiq. B. xvii. ch. 9, § 3.*

"There is no sin which a man ought not to fear, and to think himself capable of, since we have in our corrupt will the seed of every sin." — *Bp. Wilson.*

Collect for the 4th Sunday after Trinity.

Prov. xxviii. 12; xxix. 2.

See references on Prov. xxv. 4, 5, suggesting the duty of prayer for those in authority in church and state, from their great influence either for good or evil.

but when they perish, the righteous increase.

After the death of wicked Ahaz, there was a great revival of religion in the reign of his pious son; and the temple of the Lord, which he had shut up (2 Chron. xxviii. 24), was again thronged with devout worshippers. 2 Chron. xxix.; xxx. 13. 25.

The prosperous state of the church after the death of Herod Agrippa, grandson of the Herod above referred to. *Acts xii. 23, 24.*

xxix. 1. He, that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

The old world, resisting the preaching of Noah for one hundred and twenty years (1 Pet. iii. 20. 2 Pet. ii. 5), were swept away by the flood, altogether unexpectedly to themselves. (Luke xvii. 26, 27.) Whom mercy by sparing does not reform, judgment without mercy shall finally destroy.

Pharaoh reproved by the ten plagues. The waters of Egypt turned into blood (Exod. vii. 19—25): the plague of frogs (Exod. viii. 1—15): of lice (Exod. viii. 16—19): of flies (Exod. viii. 20—32): the murrain of the cattle (Exod. ix. 1—7): the plague of boils (Exod. ix. 8—12): of rain, with hail and fire (Exod. ix. 13—35): of locusts (Exod. x. 1—20): of darkness (Exod. x. 21—27): the death of the first-born (Exod. xii. 29).

1 Thess. v. 3.
Commination Service.

Address of the minister: "Now, seeing that all they," &c.

When lesser warnings will not serve, God looks into his quiver for deadly arrows.

Abuse of mercy ripens us for judgment.

But continuing obstinate in his rebellion against God, he was overtaken with sudden destruction (*Exod. xiv. 28*), at the moment he thought himself sure of his prey. *Prov. xvi. 5.*

Ahab. 1 *Kings xvii. 1 ; xviii. 18 ; xx. 42 ; xxi. 20 ; xxii.*

Ch. xxix. 5. *A man that flattereth his neighbour, spreadeth a net for his feet.*

Korah and his company spoke in flattering terms of the congregation of the Israelites as holy (*Numb. xvi. 3*), though they had been guilty of many sins against God. The poison of this flattery is seen in the disposition of the Israelites to join them (*Numb. xvi. 19*), and the ruin they brought on themselves. *Numb. xvi. 31, &c.*

The crafty woman of Tekoah, who, under the direction of Joab (*2 Sam. xiv. 3. 19*), flattered David (ver. 20) to induce him to wink at Absalom's crime in causing the murder of his brother (*2 Sam. xiii. 28, 29*), for which he ought to have suffered death. (*Gen. ix. 6. Numb. xxxv. 30, 31.*) In Absalom's subsequent rebellion, David reaped the bitter fruit of his indulgence. *2 Sam. xv. 13—30.*

Shimei's curses did less harm to David than Ziba's flattery. (*2 Sam. xvi. 3, 4. 11, 12.*) He that flatters me wounds me.

It was by flattery that Daniel's accusers entangled Darius, which ultimately led to their own ruin, thus spreading a net for their own feet as well as for his. *Dan. vi. 7.*

The spies sent by the chief priests to entangle our Lord by flattery, were themselves entangled. *Luke xx. 21, &c.*

Litanies:
"From hardness of heart, &c., deliver us."

Ps. xii. 3.
"When we are most commended for our discernment we generally act most foolishly, for those very praises cloud the understanding and pervert the judgment."—*Scott.*

xxix. 6. *In the transgression of an evil man there is a snare ; but the righteous doth sing and rejoice.*

Judas. *See on Prov. v. 22.*

The joy of Paul and Silas (*Acts xvi. 25*) contrasted with the sadness of Joseph's brethren, under the same outward circumstances (*Gen. xlii. 21*) ; it was many years after their transgression, but remorse overtook them at last.

Job xviii. 7, 8.

Prov. xx. 17.

Rom. v. 1—5.

James i. 2.

1 Pet. i. 8.

If you would walk cheerfully, be most careful to walk holily.

xxix. 7. *The righteous considereth the cause of the poor ;*

Job. *Job xxix. 13—16.*

The righteous man described by the Psalmist. *Ps. xxxvii. 26 ; cxii. 5.*

The good wife mentioned in *Prov. xxxi. 20.*

Josiah. *Jer. xxii. 16.*

The early Christians' liberality to the poor, a dis-

Lev. xxiiii. 22.

Deut. xv. 10.

Prov. xiv. 21.

Ps. xli. 1.

1 Cor. xvi. 2.

Let it not grieve

tinguishing feature of their character. *Acts* iv. 34, 35.
2 Cor. viii. 1—4.

The Apostles' careful consideration of the cause of the widows of the Grecians. *Acts* vi. 1—6.

Barnabas. *Acts* iv. 37.

Paul. *Gal.* ii. 10.

thee to bow down
 thine ear to the
 poor, and give him
 a friendly answer
 with meekness.
Eccl. iv. 6.

but the wicked regardeth not to know it. (Explained p. 19.)

The Jews in the time of Jeremiah, *ch.* v. 28.

Prov. xxi. 13.

The rich man's disregard of Lazarus. *Luke* xvi. 21.

The Priest and Levite. *Luke* x. 31, 32.

Ch. xxix. 8. *Scornful men bring a city into a snare;*

Judah. *2 Chron.* xxxvi. 16. 21.

He that mocks at
 sin mocks at God.

The rulers of Jerusalem in the time of Isaiah. *Isa.* xxviii. 14—22.

The chief priests, &c., in scorning their Messiah.

Matt. xxvii. 39—43.

See on *Prov.* xi. 11.

but wise men turn away wrath.

Moses (*Exod.* xxxii. 10—14) and Aaron. *Numb.* xvi. 48.

"Nothing can make a man so good a patriot as religion."
—Bp. Hall.

Elijah. *James* v. 18.

Amos. *Amos* vii. 1—6.

Had there been ten righteous men in Sodom, it would not have been destroyed. (*Gen.* xviii. 32.) See also *Jer.* v. 1, *Ezek.* xxii. 30, with respect to Jerusalem.

See on *Prov.* xxviii. 2.

xxix. 10. The blood-thirsty hate the upright;

Jezebel's hatred of the prophets of the Lord. *1 Kings* xviii. 4; xix. 2.

Prov. xxix. 27.
1 Pet. iii. 13, 14.
Matt. v. 10.

The Jews' frequent attempts to murder Paul. *Acts* xxii. 12.

Cain's hatred of his brother, because he was righteous. (*Gen.* iv. 8. *1 John* iii. 12.) "Godliness is an abomination to the sinner."

but the just seek his soul.

Jonathan, whose delight in David, and anxiety for the preservation of his life, is one of the noblest instances of disinterested friendship. *1 Sam.* xix. 2.

1 John iii. 16.

Obadiah. *1 Kings* xviii. 4.

The Church praying for Peter, when Herod was thirsting for his blood. *Acts* xii. 5.

Priscilla and Aquila, who, for Paul's life, laid down their own necks. *Rom.* xvi. 4.

xxix. 11. A fool uttereth all his mind:

The imprudence of Samson, in revealing what he ought to have concealed. *Judg.* xvi. 17.

Usually they that
 speak much, speak
 much amiss.

but a wise man keepeth it in till afterwards.

Abraham seems to have concealed, both from Sarah and the young men, that he had received a command to offer up his son ; and he did not mention it to Isaac till they were alone on the mount. Thus he spared the feelings of Sarah and Isaac, and obviated the difficulties which the young men might have interposed in the execution of his duty. *Gen. xxii.*

Joseph did not tell his brethren who he was (*Gen. xlvi. 7*) till, by a prudent trial of the sincerity of their love to his brother Benjamin and their father (*Gen. xlvi. 18—34*), and also of their repentance for their sin (*Gen. xlvi. 21*), they were shown to be in a fit state to be the objects of his kindness.

Moses concealed from his father-in-law, Jethro, the errand upon which God sent him (*Exod. iii. 10*), probably lest he or his own wife should discourage him from so difficult and dangerous a duty. *Exod. iv. 18.* *Bp. Patrick.*

Nathan ; the guarded manner in which, by a parable, he disguised his purpose, till he had led David to convict himself. *2 Sam. xii. 1—6, 7—13.*

Weigh thy words in a balance, and make a door and bar for thy mouth. *Eccl. xxviii. 25.*

Most men speak when they do not know how to be silent.

“ He is wise who knows when to hold his peace.” — *Am-brose.*

“ We must not always speak all we know, that were folly; but what a man says should be what he thinks, otherwise it is knavery.” — *Montaigne.*

See on *Prov. xii. 23.*

Ch. xxix. 16. When the wicked are multiplied, transgression increaseth : but the righteous shall see their fall.

The old world (*Gen. vi. 1—5*) ; but their numbers were no defence against Divine justice (*Gen. vi. 1, 3*) ; and Noah, though he stood alone, saw their fall. *Gen. vii. 23.*

Eccles. viii. 12, 13.
Ps. xxxvii. 34—40.
Ps. xci.

Sodom (*Ezek. xvi. 49*), and Abraham, who witnessed its destruction. *Gen. xix. 28.*

xxix. 18. Where there is no vision, the people perish : (Explained p. 55.)

The consequences to the ten tribes of Israel of abandoning the priesthood of Aaron. *1 Kings xii. 28—32 ; xiv. 14—16.*

Prayer for the Clergy and People.
“ Almighty and everlasting God, who alone workest great marvels, send down upon,” &c.

The corrupt state of the priesthood of Judah, just before the Babylonian captivity. *2 Chron. xxxvi. 14—17.*

but he that keepeth the law, happy is he.

Hezekiah (*2 Chron. xxix.*) ; the state of Judah in his reign contrasted with its state in the reign of his wicked father. *2 Chron. xxviii. 19—25.*

John xiii. 17.
James i. 22.
Prov. xix. 16.
He that keepeth the commandment keepeth his own soul.

Josiah's reign (*2 Chron. xxxiv. 33 ; xxxv. 10. Jer. xxii. 16*) contrasted with the state of the people in the reigns of his wicked sons. *2 Chron. xxxvi.*

The holy obedience of the first Christians, enjoying the blessing of faithful ministers, and their happiness. *Acts ii. 42—47.*

Ch. xxix. 23. A man's pride shall bring him low;

Adam and Eve, affecting to be as gods (*Gen. iii. 5, 6*), lost the image of God, were stripped of their glory, and their crown taken from their head. They brought themselves and their posterity into a state of darkness, ignorance, and bondage to Satan. *2 Cor. iv. 4.*

Hezekiah; the humbling message he received after indulging the pride of his heart, in showing the Babylonian princes his treasures. (*2 Kings xx. 16—18.*) “That which first overcame man (pride), is the last thing he overcomes.”—*St. Augustin.*

The fallen angels; how low their pride (*1 Tim. iii. 6*) has brought them. *2 Pet. ii. 4.*

He that would build lastingly must lay his foundation low. As man fell by pride, he recovers by humility.

See on *Prov. xi. 2; xviii. 12.*

but honour shall uphold the humble in spirit.

Solomon's humble sense of his own deficiency (*1 Kings iii. 7*) leading him to prayer for an understanding heart to fulfil the duties of his station to God's glory. (Ver. 9.) God graciously answered his prayer. (Ver. 11—14.) Solomon had wisdom given him because he did ask it, and wealth, because he did not. “Had Solomon made wealth his boon he had failed both of riches and wisdom, now he asks the best he speeds of all.”—*Bp. Hall.*

The deep humility of John the Baptist, in always declaring the infinite inferiority of himself to Christ (*John i. 26, 27*); and rejoicing that the ministry of Christ would cast his altogether in the shade (*John iii. 29—31*); in connexion with our Lord's honourable mention of him as a burning and shining light (*John v. 35*); than whom a greater had not arisen among men. *Matt. xi. 11.*

The Virgin Mary. *Luke i. 28.*

The holy and elect angels, their humility in the presence of God, veiling their faces (*Isa. vi. 2*); and in their offices of love to sinful man, ministering even to the little ones of God's family on earth. *Matt. xviii. 10. Luke xvi. 22. Heb. i. 14.*

Isa. lvii. 15; lxvi. 1, 2.

Matt. v. 3; xviii. 4; xxiii. 12.

1 Pet. v. 5.

“The more God honoureth men, the more they should humble themselves. The more bounty God shows, the more humility He requires. Humility teaches us in our works to draw strength from God, not from ourselves; in our graces to ascribe their goodness to God and their weakness to ourselves.”—*Reynolds.*

*Hast thou riches?
Hast thou beauty?
Hast thou talents?
Hast thou power?
Be careful not to provoke the Giver by abusing the gift.*

See on *Prov. xv. 33.*

xxix. 25. The fear of man bringeth a snare;

Zedekiah had a regard for Jeremiah, and wished to follow his advice, but was hindered from following the dictates of his conscience by fear of the Jews and of the princes (*Jer. xxxviii. 19—28*), and this indecision sealed his ruin.

Parents of the blind man. *John ix. 22.*

The chief rulers in the time of our Lord. *John xii. 42.*

Nicodemus. *John iii. 2.*

Joseph of Arimathea. *John xix. 30.*

Even the most eminent saints, as, for instance, Abraham, the father of the faithful, ensnared more

*Isa. li. 12.
Matt. x. 28. 33.
Public Baptism of Infants: “We receive this child into the congregation,” &c.*

Care not what the world say, you are not to stay long with them. It is never right in any thing with us till we attain to this, — to

than once to make a lie his refuge, instead of relying on the protection of God. *Gen. xii. 11—13; xx. 2—11.*

Isaac. *Gen. xxvi. 7.*

Aaron seems to have been overawed by the determined wickedness of the people, and the apprehension of injury to himself. *Exod. xxxii. 22.*

David, though he had God's promise that he should be the king of Israel after Saul. *1 Sam. xvi. 12, 13; xxvii. 1.*

Elijah. *1 Kings xix. 3, &c.*

Peter. (*Matt. xxvi. 69—74.*) In bad company we cannot escape either guilt or grief.

but whoso putteth his trust in the Lord shall be safe.

Moses, trusting in God, feared not the wrath of Pharaoh. (*Heb. xi. 27.*) When the whole nation was in open rebellion, he feared not to denounce God's anger against them, forbidding them ever after to enter the promised land; for forty years he was preserved among them. *Numb. xiv. 22—39.* See also *Exod. xxxii. 20.*

Caleb and Joshua, though the multitude sought to stone them. *Numb. xiv. 6—10.*

Elisha, unmoved and unhurt by Jehoram's threatening to murder him. *2 Kings vi. 31, 32.*

Shadrach. *See on Prov. i. 33.*

The Apostles, in the extremity of danger, remained at Jerusalem, and in safety. *Acts viii. 1.*

Ch. xxx. 5, 6. Every word of God is pure, He is a shield unto them that put their trust in Him; add thou not unto his words, lest He reprove thee, and thou be found a liar.

Abraham. *Gen. xv. 1.*

Jacob. *Gen. xlvi. 1—4.*

Joshua, through a long life, acted upon God's word as enjoined upon him (*Josh. i. 7—9*), and his dying testimony was, that not one thing had failed of all that God had spoken. *Josh. xxvii. 14.*

Solomon's testimony is to the same effect (*1 Kings viii. 56*); and such has been the testimony and experience of God's people in every age, they have been enabled so to believe God's word as to venture their soul's welfare for eternity upon it.

David found the protection and comfort of God's word under his manifold afflictions reviving and cheering his spirit. *Ps. cxix. 50. John vi. 63.*

Paul declares to Timothy (*2 Tim. iii. 16, 17*) the sufficiency of God's word to make him perfect, thoroughly instructing him in all that it was necessary to believe and to do.

The Pharisees, who made the word of God of none effect by their traditions, were severely reproved by our Lord. *Matt. xv. 2—6.*

tread on the opinion of men, and eye nothing but God's approbation.

He only walks at liberty that walks with God.

John viii. 36.

If men believed the promises, they would never be afraid of their duties.

Collect for 3rd Sunday after the Epiphany.

The more religious fear we have of God, the less sinful fear we shall have of men.

Fear him ye saints, and ye will then have nothing else to fear; make ye his service your delight. He'll make your wants his care.

Collect for 4th Sunday after Trinity.

Ps. xviii. 30; cxix. 140; lxxxiv. 9—12. Deut. iv. 2; xii. 32. Rev. xxii. 18, 19. Art. VI. of Church of England. Isa. viii. 20.

"Look not for another master, thou hast the oracles of God. No one teaches like them. Ignorance of the Scriptures is the cause of all evils." — *Chrysostom.*

"The Scriptures have God for their author, salvation for their end, and truth without any mixture of error for their subject." — *Locke.*

"There is no book on which we can rest in a dying moment but the Bible." — *Selden.*

§ 5. PART V.

CHAPTER XXX.—XXXI.

Ch. xxx. 8. Give me neither poverty nor riches, &c.

Agur's prayer compared with Jacob's vow, which expresses the same moderation of desire after the things of this world, and looking to God as his chief good. *Gen. xxviii. 20.*

Jeremiah's caution to Baruch against ambition. *Jer. xlvi. 5.*

Paul's direction to Timothy. *1 Tim. vi. 8—10.*

Observe also the spirit of the prayer of our Lord. *Matt. vi. 11—13.*

"One staff will help a man in his way, but a bundle of staves would burden and weary him."
—*Abp. Leighton.*

See on *Prov. xxiii. 4.*

xxx. 12. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

Korah and his company, so hardened by the deceitfulness of sin, so confident of their holiness (*Numb. xvi. 3*), as to appeal to God, and that by a solemn religious rite, to vindicate their rebellion against his ministers. *Numb. xvi. 18, 19.*

The Jews in the time of Isaiah, who, though exceedingly wicked, pretended to singular holiness. *Isa. lxv. 2—5.*

The Pharisees in the time of our Lord. (*John ix. 34. 40, 41. Matt. xxiii. 13, &c.*) Hypocrites regard nothing but show, God nothing but truth.

The chief priests, in condemning our Lord (*Matt. xxvi. 65*), furnish an astonishing instance of the inconsistency of human nature. At the very moment they were murdering their Messiah, their consciences would not suffer them to put into the treasury the money which they themselves had given as the "price of blood." So pure were they in their own eyes, that they would not enter the *prætor's* hall, lest, as it was full of Roman soldiers, they should, as their scribes had taught them, contract defilement by contact with Gentiles. (*John xviii. 28.*) The greatest sin that was ever committed upon earth, was yet considered by the guilty as a duty. *Matt. xxvi. 65, 66.*

God is often angry at that in us which we are proud of, and, as in the case of Saul destroying the Amalekites, sees much amiss in that which we think well done. Of some sins we are not sensible because they are habitual, which very circumstance is an aggravation of their guilt.
Jer. xvii. 9.
2 Cor. xiii. 5.
Communion Service: the Collect: "Almighty God, unto whom all hearts," &c.

See on *Prov. xiv. 12; xvi. 2; xxi. 2.*

xxxi. 8. Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

Job's impartial justice and pity to the afflicted, and courage in maintaining their cause and right against their powerful oppressors. (*Job xxix. 12.*) It was joy to him to do judgment. *Prov. xxi. 15.*

The following references show God's particular care of the stranger, the fatherless, the wi-

Solomon (in which he is a type of Christ). *Ps. lxxii. 2. 12.*

Josiah contrasted with Jehoiakim. *Jer. xxii. 15—17.*

One cause of the captivity of the Jews in Babylon, was the perversion of justice in their princes and magistrates. *Jer. v. 28, 29.*

But though the immediate reference of this proverb is to magistrates, it admits of a more general application. *See p. 19.*

Abraham's prayer for Sodom. *Gen. xviii.*

Judah's tender intercession for his brother Benjamin and his father's welfare. *Gen. xliv. 18—34.*

Esther's petition for her countrymen. *Esth. iv. 16; vii. 3.*

Jonathan's for David. *1 Sam. xix. 4; xx. 32.*

The vine-dresser's for the barren fig-tree. *Luke xiii. 8, 9.*

Abikam's (son of Shaphan) care of Jeremiah. *Jer. xxvi. 24.*

Nicodemus's defence of our Lord. *John vii. 50, 51, with ver. 1.*

dow, the needy, and destitute.

Deut. xxvii. 19.

Ps. lxviii. 5; lxxxii. 3, 4, and therefore our duty.

3rd Collect for Good Friday. See also Heb. vii. 25; ix. 24; referring to our blessed Lord's intercession for us.

Ch. xxxi. 30. Fatour is deceitful, and beauty is vain;

The snare of the beauty of ungodly women was the first step towards the corruption of the Church before the flood. (*Gen. vi. 2.*) Beauty, if it be not well disciplined, proves not a friend, but a traitor.

The snare into which the dancing of Herodias' daughter brought Herod. *Matt. xiv. 6, 7.*

Sarah's beauty was Abraham's snare (*Gen. xii. 11; xx. 2—11*); and so vain is beauty, that he lived to desire to bury her out of his sight. *Gen. xxiii. 4.*

Rebekah's beauty was Isaac's snare. *Gen. xxvi. 7.*

Rachel was beauteous, but envious, and made herself unhappy and those around her. *Gen. xxix. 17; xxx. 1, 2.*

Naomi, whose name means beautiful; affliction had, after an interval of ten years, produced such a change in her appearance, that, on her return home, her friends scarcely knew her. *Ruth i. 19, 20.*

Vashti's beauty did not preserve her from her husband's anger and disgust. *Esth. i. 11, 12. 19, &c.*

Absalom (*2 Sam. xiv. 25, 26; xviii. 9*) and Adonijah (*1 Kings i. 6*), the rebellious sons of David, were distinguished for their beauty, which probably made him too indulgent to them; for such a tendency is there in us to overvalue outward appearance, that even aged Samuel was deceived by the countenance and height of Eliab (*1 Sam. xvi. 6, 7*); though, from his experience of Saul's conduct (*1 Sam. xiii. 13; xv. 23*), he must have seen how little outward appearance (*1 Sam. ix. 2*) could be depended upon, by which to judge of the heart. With a handsome shape, a graceful behaviour,

Prov. xi. 22.
Ps. xxxix. 11.
James i. 11.
1 Pet. i. 24; iii. 3, 4.
1 Tim. ii. 9, 10.

"That love which is cemented by youth and beauty, when these moulder and decay, as soon they do, fades too. But if husbands and wives are each reconciled unto God in Christ, and so heirs of life and one with God, then are they truly one in God, each with the other, and that is the surest and sweetest union that can be." — *Abp. Leighton.*

and a beautiful countenance, may be the deformity of a worthless mind.

but a woman that searcheth the Lord, she shall be praised.

Sarah, for her faith (*Heb. xi. 11*) and obedience. *1 Pet. iii. 6.*

Jochebed, the mother of Moses. *Heb. xi. 23.*

Ruth. Ruth ii. 5—12.

Hannah's meekness, prayer, praise, and exemplary conduct as a mother, are recorded by the Holy Spirit to her honour, and for our imitation. *1 Sam. i.*

Esther feared the Lord; she did not trust to her beauty, but to prayer to God, to influence Ahasuerus.

Elisabeth, stricken in years (*Luke i. 5, 6*); and Anna the prophetess, eighty-four years of age, but adorned with the beauty of holiness. *Luke ii. 36, 37.*

Dorcas. *Acts ix. 36—39.*

Lois, whose faith is commended by Paul; and Eunice (*2 Tim. i. 5*), an example to mothers. *2 Tim. iii. 15.*

The Virgin Mary (*Luke i. 28—30*), who is commended to us in Scripture for her piety, without any allusion to her person as beautiful or otherwise.

The Apostle John's commendation of the elect lady, to whom he addresses his Second Epistle. *2 John.*

Prov. xi. 16. A gracious woman retaineth honour, i. e. a woman distinguished for her modesty, meekness, and prudence, and other virtues, will engage affection and respect when other accomplishments fade and decline.

Prov. xii. 4; xiv. 1. Choose a good tree, and then sit down under its shade.

Prov. xxxi. 11, 28.

1 Cor. iv. 5.
Mal. iii. 17, 18.

In conclusion, it may be remarked, that the disposition of mind in which this book should be read, is suggested by the book itself. There must be the fear of the Lord (*Prov. i. 7; ix. 10*), which, as Basil observes, is the only thing that can purge the soul, and prepare it to be capable of instruction. There must be a willingness to learn (*Prov. i. 5*), an earnest desire after and love of heavenly wisdom, great diligence in the pursuit of it, accompanied with great humility (*Prov. ii. 1—9; xxiii. 12*): "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." (*Prov. iii. 5, 6.*) "If we turn at his reproof, behold he will pour out his spirit unto us; he will make known his words unto us." (*Prov. i. 23.*) "He giveth grace to the lowly." *Prov. iii. 34; viii. 32—36.*

INDEX

TO

ILLUSTRATIONS OF PROVERBS BY SCRIPTURE EXAMPLES.

Beyond the obvious use of this Index (that of affording reference to the Scripture illustrations contained in this work), another may be mentioned,—namely, that it may suggest topics for examination of children, especially in reference to Scripture characters: there being few characters alluded to in the Bible on which it does not throw some light.

Aaron, his fear of man, **xxix.** 25; God's notice of his heart, **xv.** 11; his affliction, **xii.** 25; wisdom of his silence, **x.** 19; **xvii.** 27; his soft answer to his brother, **xv.** 1; his atonement for Israel, **xxix.** 8.
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