

F-46103

T1595

h



Henry Latham, M.

Jan^{ry} 18th

Harmon

Jan.

FROM THE LIBRARY OF
REV. LOUIS FITZGERALD BENSON, D. D.
BEQUEATHED BY HIM TO
THE LIBRARY OF
PRINCETON THEOLOGICAL SEMINARY

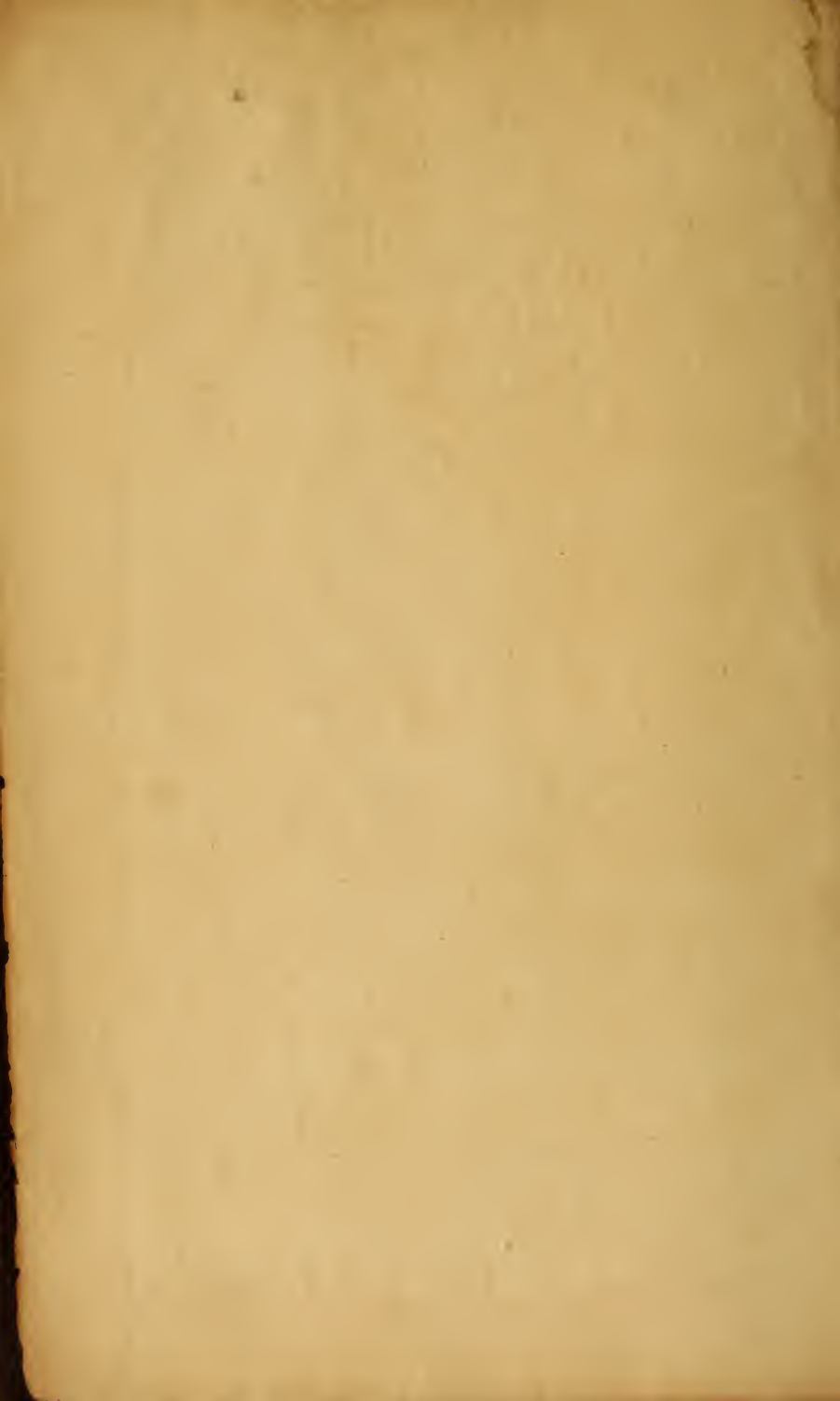
Division

Section

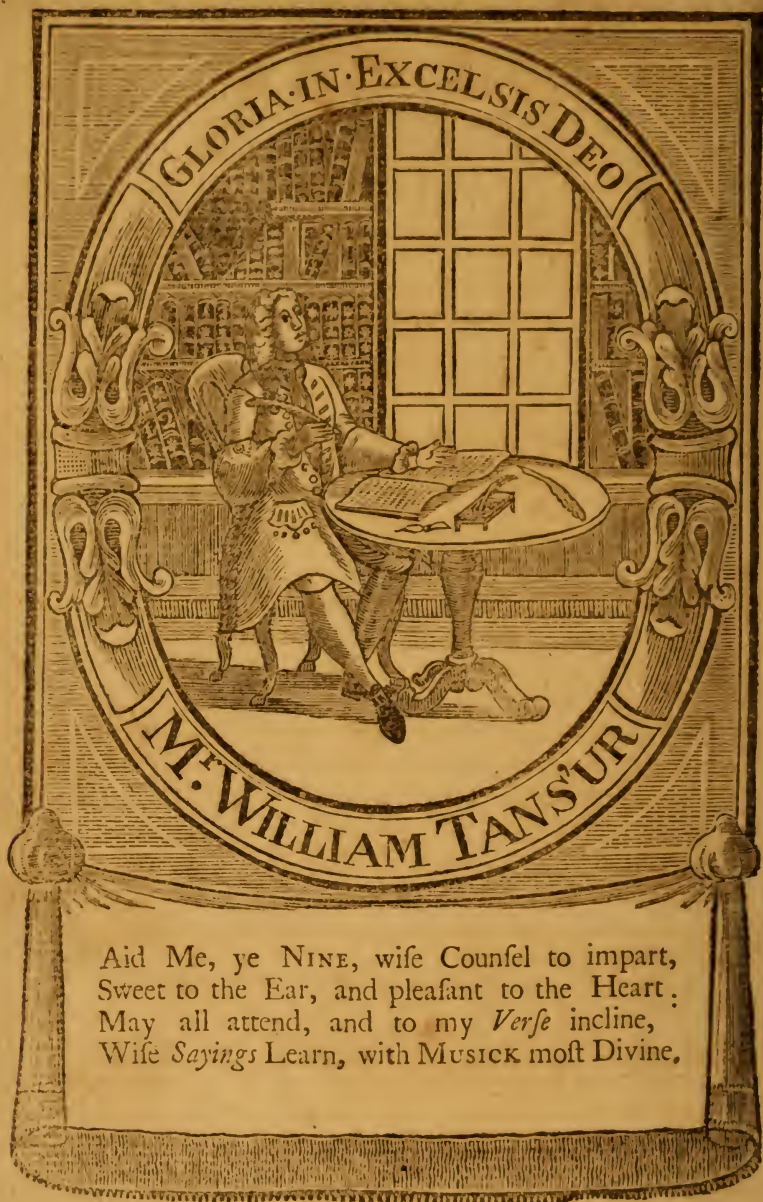
SCC
4925











Aid Me, ye NINE, wise Counsel to impart,
Sweet to the Ear, and pleasant to the Heart:
May all attend, and to my *Verse* incline,
Wise *Sayings* Learn, with Musick most Divine.

Heaven on Earth;

OR, THE

Beauty of Holiness.

In TWO BOOKS.

CONTAINING,

I. The Whole BOOK of the PROVERBS
of King SOLOMON, Composed in *English* VERSE;

And Set to MUSIC.

II. The SONG of SONGS, which is the
SONG of SOLOMON.

TOGETHER,

With various HYMNS, ANTHEMS, and CAN-
NONS: With INSTRUCTIONS to the MUSICK:
And EXPOSITIONAL NOTES on the Whole.

Composed in *Two, Three, and Four* Musical PARTS accord-
ing to the most *Authentick Rules*, and set down in SCORE for *Voice or*
Instrument,

By WILLIAM TANS'UR, of *Barns*, in *Surry*. Author o
f *The Melody of the Heart*, and *The Harmony of SION*.

Hear this, ALL ye People; Give Ear, ALL ye Inhabitants of the World.—
My Mouth shall SING of Wisdom; and the Meditation of my Heart shall
MUSE of Understanding, Psal. lxxix. 6.

To Understand a PROVERB, and the Interpretation: The Words of the Wise
And their Dark Sayings, Prov. i. 6.

L O N D O N;

Printed by A. PEARSON, for S. BIRT, at the *Bible and Ball*, in *Ave*
Mary Lane. Also Sold by the AUTHOR. M.DCC.XXXVIII.
Price Bound Three Shillings.

THE NEW YORK

LIBRARY

OF THE

CITY OF NEW YORK

AND

LIBRARY OF THE

ALBANY INDIAN SCHOOL

AND

LIBRARY OF THE

ALBANY INDIAN SCHOOL

AND


LIBRARY OF THE

ALBANY INDIAN SCHOOL



THE
P R E F A C E.

Ingenious Readers, and Practitioners ;

 HIS BOOK is intended for the *Use*,
Benefit, and *Education* of all Man-
kind in general, and includes the
greatest Scope of MORAL-PHILOSO-
PHY in the known World ; regulating the *Man-
ners* and *Behaviours* of Men, in all their respective
Duties, both to *God* and their Neighbours.

King Solomon, the Son of David, the Original
Author of this Book, in his first *Chapter*, and
fourth *Verse*, giveth his Readers a lively *De-
scription* of the *Use* of his Royal PROVERBS ;
which *Words* (according to my Translation,)
are thus :

They *Wisdom* to the Simple give,
That such may know it right :

To Young Men *Knowledge* is convey'd,
By this PROVERB'AL Light, &c.

Again,

The P R E F A C E.

Again, in *Chapter* the 6th, *Verse* the 20th, he humbly exhorteth his *Son* (meaning all his Successors,) to true obedience of Heart, as thus:

My Son, thy *Father's COUNSEL* take,
Thy *Mother's LAW* embrace:
And bind most firmly to thy Heart,
Such *Ornaments of GRACE*, &c.

It would be needless to shew any more Proofs to declare the *Excellency* and *Use* of this BOOK, by reason the real Matter itself will decide all Controversies that can be made against it.

As to the VERSE itself, it is *short* and *easy*; and is done in such a *Measure* as was desired by many Ingenious Persons, (who greatly importun'd me to compleat this Work :) answering its Original *Prose*, as near as possible.

Moreover, to Illustrate the Whole, I have adapted short and easy *Expositional-Notes* opposite each *Verse*; Explicating such Obscurities, as were not before transparent to every Capacity.

Secondly, To render this *Work* more compleat, I have set the same to MUSICK, Composed in *Two*, *Three*, and *Four* Musical Parts, in Score, for *Voice*, or *Instrument*; Together with THE SONG OF SOLOMON; also various HYMNS, ANTHEMS, and CANONS on several Occasions: With proper *Instructions* thereunto: Which
advanceth

The P R E F A C E.

advanceth the Worship of GOD, in the Beauty of Holiness.

I doubt not but that many in this Critick Age, will Employ their *Criticizm* on the following *Verse*, who are doubtless better able to have done this *Work* than myself : But if what I have here endeavour'd, doth not comport with the Dictates of their Judgment, I hope they will consider (*Me Miserum*,) that it was thrust into the World in the midst of an Employment to which I am always Bow'd by a daily and tedious Attendance.

Finally, I heartily recommend this *Work* to all Christian Families, for their Godly *Solace* and *Comfort* in their own Houses ; hoping it may meet with a candid Reception even by ALL ; and also be as *Useful* as is intended by the *Author*, to the Praise of GOD, and Service of *Mankind* Which are the *Wishes* of,

Sirs,

Your most Humble,

And Affectionate Servant,

WILLIAM TANS'UR,

{ From *Barns* in *Surry*, *Dec.* }
{ the 25th, A. D. 1737. }



A

Poetical ENCOMIUM,

ON THE

Ingenious AUTHOR, Mr. TANS'UR.

By a Lover of DIVINE-MUSICK.

“ **M**USICK, is now to full Perfection come,
“ And all that were before, are now Out-done ;
“ Thy *Harmony*, O TANS'UR ! doth invite,
“ Thy *Verse* Divine, doth give a Heav'nly Light.
“ Thou Sacred Knowledge doth to us impart,
“ Thy MUSICK fills the Ear, and VERSE the Heart.
“ When both are joyned into *Concert* sweet,
“ Then *Heav'nly* HARMONY is made compleat.
“ Thy WORKS, when heard, do every Soul inspire
“ To imitate on Earth, a heav'nly Choir.
“ Thy WORKS, O TANS'UR ! have thee rais'd to FAME ;
“ And Purchas'd have a *Never-dying* NAME.
“ May *Fortune* thee with Happinefs attend,
“ Thee safely aid, and *Grace* thy Soul befriend :
“ May'st thou be *Crown'd* in Heav'n ; with *Angels* sing
“ Sweet HALLELUJAHs, To the *Heav'nly* KING.

AMEN.

A Com. to

A

Compendious INTRODUCTION,
TO THE
Rudiments of Musick.

By Mr. WILLIAM TANS'UR.

NEVER can it be imagin'd that any *Part* of this most noble *Science* of MUSICK, can ever be rightly understood, or perform'd, unless the *Performer* be truly grounded in the GAMUT-RULES, and all other *Branches* thereunto belonging; tho' many flatter themselves on the contrary: But let me assure such Persons, they are very much in the Dark, and ever will; neither will they ever attain to the true Performance of any *Part*, or *Lesson*, no otherways than as they hear it from others: Nor can they be able to regain what they have forgot, or lost, without the Assistance of some Person to teach them the same again.

But those who endeavour to qualify themselves in the *Grounds* and *Principles* of this *Art*, may be able to perform any *Part* whatsoever contain'd therein; and also very nearly at the very first Inspection, if they be thoroughly grounded therein: Neither will they ever forget any Thing whilst they are in Practice: But be able to learn, and perform any *Lesson* without the Assistance of others. Those who endeavour to be qualified therein, may be herein assisted by the following *Rules*, which are done in a *New* and easy *Method*: Being Compendiously explicated in the *Five* included *Sections*, viz.

§ I. Of the GAMUT, and of CLIFFS: and their *Use*.

§ II. Of the *Names* of the NOTES, &c. And of other CHARACTERS used in *Musick*.

§ III. Of TIME, in its several *Moods*.

§ IV. Of KEYS, and of *Transposition*.

§ V. Of the several CONCORDS, and DISCORDS: And how to compare one *Part* of *Musick* with another.

[2] *A Compendious* INTRODUCTION:

§ I. *Of the GAMUT; and of CLIFFS: And their Use.*

THE *Scale of Musick* is commonly call'd the *GAMUT*, which contains all the *Degrees of Sound*; but the better to explain its *Use*, I shall first set it down on the *five Lines*, in the *three usual Cliffs*, thus:

The *GAMUT*, or *Scale of Musick*.

G A B, C D E, F G.

Treble,
or
Tenor.

Sol la Mi, fa fol la, fa fol.

G A B, C D E, F G:

Tenor,
or
Cantus.

Sol la Mi, fa fol, la, fa fol:

G A B, C D E, F G:

Bass,
or
Basso.

Sol la Mi, fa fol la, fa fol:

EXPLANATION.

THIS *Scale* must be perfectly learnt by heart, which may be easily done by learning only one *Part* first; by reason every 8th *Sound* bears the same *Name* as it was before: Which will give you a proper *Name* for every *Line* and *Space*.

Observe, that all are *Whole-Tones* both *Ascending* and *Descending*, in every *Octave*, or 8th, only from *Mi* to *Fa*, and *La* to *Fa*; and they are but *Half-Tones*.

Of CLIFFS.

THE *Bass* or, *F-faut-Cliff*, is set on the 2d *Line* from the Top; and called *F*, or *Fa*.

The

The *Contra*, or *C-solfaut Cliff*, may be set on any one of the 4 lowest *Lines*; and is called *C*, or *Fa*: But seldom used but in *Inner Parts*, tho' formerly most used to the *Tenor*.

The *G-solreut*, or *Treble-Cliff*, is set on the 2d *Line* from the Bottom, and is called *G*, or *Sol*: Being mostly used to the *Tenor*, by being sung an 8th below; which is of more certainty than the *Contra-Cliff*, &c.


§ II. Of the Names, And Measures of the NOTES; and their Rests: And of other CHARACTERS used in Musick.

The *Semibreve*. The *Minim*. The *Crotchet*. The *Quaver*. The *Semiquaver*. The *Demifemig*.



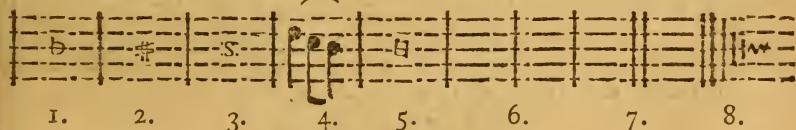
E X P L A N A T I O N.

THE first *Character* is called the *Semibreve*, which is the *Measure-Note*, and called a *Whole-Time*; and guideth all the other *Lesser Notes* in *Proportion* to it. The *Semibreve* is performed while you may leisurely tell 1, 2, 3, 4; by the slow *Motions* of the *Pendulum* of a large *Chamber Clock*. The *Minim* is but half, or one 2d Part of a *Semibreve*; and the *Crotchet* is but one 4th: The *Quaver* is but one 8th; the *Semi-Quaver* but one 16th; and the *Demi-Semi-Quaver* is but one 32d Part of the *Semibreve*: All being made as the above *Example*, &c.

 The *Rests* that are fixed under the *Notes*, (when used in *Composition*) import, that the Performer must *Rest*, or keep *Silent* so long as one of the *Respective Notes* are performing, &c.

Of other CHARACTERS used in Musick, viz.

A *Flat*. A *Sharp*. A *Repeat*. A *Slur*. A *Proper*. A *Single Bar*. A *Double Bar*. A *Close*.



E X P L A N A T I O N.

- 1.** **A** *Flat*, is made as above, and denotes that any *Note* it is set before, must be sung half a *Tone* lower than it was before: the same as from *Mi* to *Fa*, or *La* to *Fa*, &c

[4] A Compendious INTRODUCTION :

2. A *Sharp*, denotes that any *Note* it is set before, must be sung half a *Tone* higher than it was before ; the same as from *Fa* to *Mi*, or *Fa* to *La*.

Observe, that all *Flats*, or *Sharps*, that are placed at the Beginning of the five *Lines*, denote that all such *Notes* must be sung either *Flat*, or *Sharp*, that shall happen on that *Line* or *Space* thro' the whole *Stanza* ; unless it be contradicted by another *Accidental Flat*, or *Sharp* ; which serve for those *Notes* only.

3. A *Repeat*, imports a Repetition ; that such a *Strain* must be repeated again, from the *Note* it is set over, after, or under.

4. A *Slur*, is drawn over or under any Number of *Notes* together when sung to but one Syllable : Sometimes they are joined together with *Stroaks* thro' the *Tails*, which are to the very same Effect.


5. A *Proper*, is often set before any *Note* that was made either *flat* or *sharp* at the Beginning of the five *Lines* ; and denotes that such *Notes* must be sung in their proper, or primitive Sound.

6. A *Single-Bar*, is used to divide the *Time* according to the *Measure-Note*.

7. *Double-Bars*, are used to divide many *Strains* in *Musick*, &c.

8. A *Close*, is 2, 3, or more *Bars* drawn together after the last *Note* : which signifies a *Conclusion*, &c.

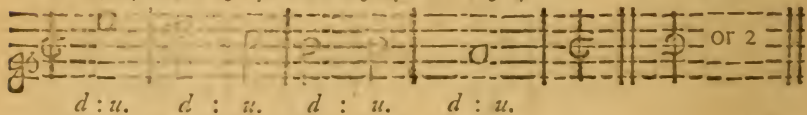
The *Point of Addition*, is a little *Dot* always set on the *Right side* of a *Note* ; which adds to its *Sound*, or *Time*, half as much as it was before, &c. When this *Point* is added to the *Semibreve*, it must be

held as long as 3 *Minims*, as thus : 

§ III. Of TIME ; And its several Moods.

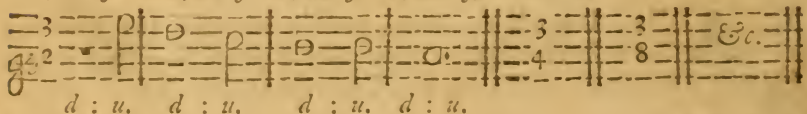
Common-Time Moods.

1, 2 : 3, 4. 1, 2 : 3, 4. 1, 2 : 3, 4. 1, 2 : 3, 4.



Tripla-Time Moods.

1, 2 : 3. 1, 2 : 3. 1, 2 : 3. 1, 2 : 3.



E X P L A N A T I O N.

TIME is measured by the *Motion* of the *Hand* or *Foot*, which *Motions* represent the *Motions* of a *Pendulum*; by putting your *Hand* down and taking it up in equal *Motion*.

Common-Time is measured by *Even Numbers*, and known by the 3 *Moods*, as before: The *First* is very slow; the *Second* as quick again; and the *Third* very quick: So that your *Hand*, or *Foot* must be down, and up in every *Bar*, in equal *Time*, as the *Figures* and *Letters* direct, &c.

Tripla-Time moves by *Odd Numbers*, as 3 *Minims*, 3 *Crotchets*, or 3 *Quavers*, (or more) in a *Bar*; two to be perform'd with the *Hand* or *Foot* down, and one up, as before. There are many various *Moods* in *Tripla-Time* used in *Instrumental Musick*, which I shall omit to mention, by reason they are not concern'd in this Book.

Observe, that in *Common-Time*, and also in *Tripla-Time*, to have your *Hand*, or *Foot* down at the first *Note* in every *Bar*: And that all odd *Notes* before a *Bar*, be perform'd with the *Hand* up, &c. (See my *Compleat Melody*, (Chap. 6.)

§ IV. Of the several KEYS: And of Transposition.

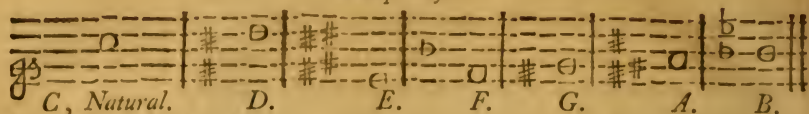
TH E R E are but two *Natural Keys* in *Musick*, viz. *A*, the *Natural Flat-Key*; and *C*, the *Natural Sharp-Key*; all other artificial *Keys* being brought to the same Effect, by adding either *Flats* or *Sharps* at the Beginning of the five *Lines*; which *Flats* or *Sharps* transpose the *Mi* to be either next under, or next over the *Key-Note*; (which is the last *Note* of the *Bass*) which *Key* is known to be either *Flat*, or *Sharp*, by the first *Third* next above the said *Key-Note*: For if the *Third* includes but 3 *Semitones* (which is the *Flat-Third*, as *A*, the *Natural Flat-Key*;) then the *Tune*, or *Key*, is said to be *Flat*. But if the *Third* includes 4 *Semitones*, (which is the *Sharp-Third*, as *C*, the *Natural Sharp-Key*;) then the *Tune*, or *Key* is said to be *Sharp*; in any *Cliff* whatsoever. But the better to explain what I have said, I will give you

An Example of the 7 several Keys, both Flat and Sharp; in the G Cliff.

Flat Keys.

A, Natural. B. C. D. E. F. G. Sharp

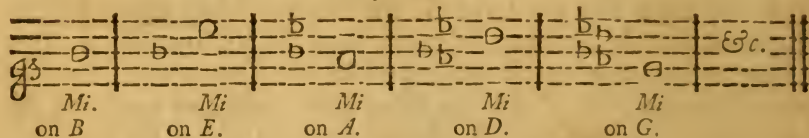
Sharp Keys.



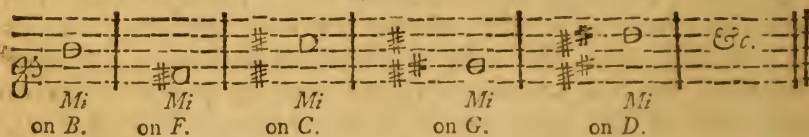
The 12 Artificial Keys as before, are made conformable to the 2 *Natural ones* ; first by *Transposing* the *Mi*, (which is the *Master Note*,) either by *Flats*, or by *Sharps* ; and afterwards founding your *Key* either next above, or next below it, &c. But the greatest Difficulty lies in the regular placing the *Flats*, and *Sharps* ; on which I shall add the following Instructions. *Ex. Gr.*—If the *Mi* be moved by *Flats*, the *First* is founded on *B*, which shifts the *Mi* to *E*, a 4th above : (or 5th below.) The 2d *Flat* must be on *E*, which shifts the *Mi* to *A*, a 4th above the Former : So by this Method it may go thro' the whole *System of Octave*. To *Transpose* by *Sharps*, the first *Sharp* is founded on *F*, which is then *Mi* ; the 2d *Sharp* must be on *C*, a 5th above the Former, &c. the *Mi* going with the last *Sharp* added.

Transposition of the Mi by Flats, and Sharps : In the G-Cliff.

By Flats.



By Sharps.



{ If that by Flats the *Mi* you do remove :
It must be called in the 4th above, &c. }

{ If that by Sharps the *Mi* removed is :
Rise up 5 Notes and then you cannot miss, &c. }

§ V. Of *Concords and Discords*: And how to compare one Part of Musick with another, &c.

Concords.

Unison.	Thirds.	Fifths.	Sixths.	Octave.
1.	Major. Minor.	Major. Minor.	Major. Minor.	Eighth.

Discords.

Seconds.	Fourths.	Sevenths.
Major. Minor.	Major. Minor.	Major. Minor.

N.B. **T**HAT if your *Voice* or *Instrument* would permit to Ten thousand *Eights*, or *Octaves*, they are still to the same Effect as their single *Concord*, or *Discord*, &c. But I shall next give you some few *Examples* how to Compare one Part of *Musick* with another : And so conclude.

An Example of Two Parts.

Tenor.	Bass.
1 6 5 3 5 10 8 7 5 8.	

An Example of Three Parts.

Cantus.	Tenor.	Bass.
3 3 1 3 6 5 3 8.	1 6 5 3 5 10 8 7 5 8.	

An Example of *Four Parts.*

Treble. 
 3 3 1 3 6 5 3 8.

Alto. 
 5 6 5 8 10 10 8 12.

Tenor. 
 1 6 5 3 5 10 8 7 5 8.

Bass. 

{ May all our Hearts and Tongues be Tun'd, }
 { As Instruments of Praise : }
 { And in the Church, and House of Saints, }
 { Sing Psalms to GOD always, &c. &c. &c. }

Yours, W. Tans'ur.

* * * These are the most useful *Instructions* I think necessary for young Beginners ; But for farther Knowledge in this *Art*, or *Science*, I refer you to my *Compleat Melody* : Which teacheth all the *Grounds* of Musick, and *Composition* in all its Branches. Sold by me, and at the *Looking-glass* on *London-Bridge*. The Fourth Edition. Price 3 s. It being the most curious *Introduction* that ever was published.

N. B. I also teach the same, in a new, speedy, and entire *Method* : But take no *Letters*, unless *Post paid*.

T H E

THE
PROVERBS of SOLOMON:
IN
ENGLISH-VERSE.

By MR. WILLIAM TANS'UR.

Auditâ Utrâque Parte, judica.

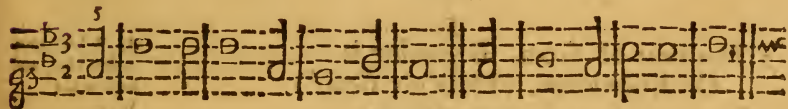
Hear with both Ears, and then judge.

CHAP. I.

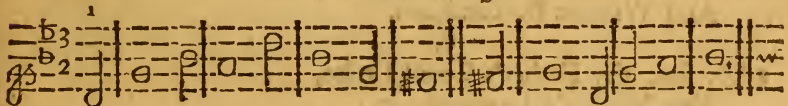
1, 2, 3. *The Use of the Proverbs.*

St. Asaph's Tune : Compos'd in Three Parts. W. T.

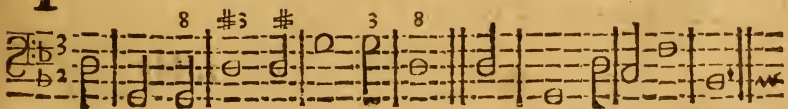
Cantus.



Tenor & Bass.

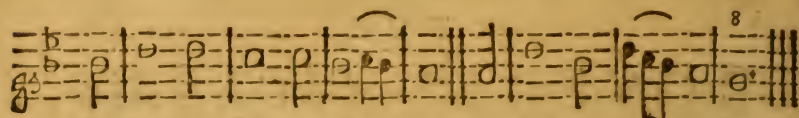
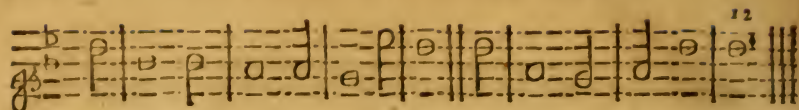


1 THE Pro-verbs of King Da-vid's Son, 2 Teach Men to un-der-stand

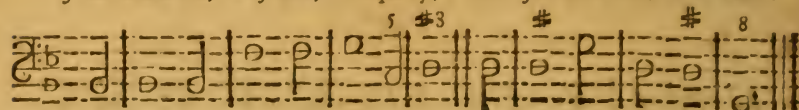


B

Instruction



3 In-structi-on, *Wis-dom*, E-qui-ty, And Jus-tice thro' the Land.



2.

- 4 They Wisdom to the Simple give,
That such may know it right :
To young Men, Knowledge is convey'd,
By this *proverb'al* Light.

3.

- 5 Wife Men will hear, and much increase
In Learning ; Likewise they
That are of Understanding, will
Wise Counsels strict obey.

Wife Men will
hear, and learn ;
and obey good
Counsel.

4.

- 6 To understand a *PROVERB* well,
Such will their Hearts incline :
Into dark *Sayings* they'll inspect,
And Words that are Divine.

5.

- 7 The Fear of GOD, Beginning is
Of Knowledge, (*Heav'nly Gem !*)
But Fools Instruction do despise,
And Wisdom do condemn.

An Exhortation
to fear God, and
believe his
Word.

6.

- 8 My *Son*, thy Father's Counsel take,
Thy Mother's Law embrace ;
They'll be to thee as Chains of Gold,
An Ornament of Grace.

7. My

CHAP. I.

An Exhortation
to avoid the en-
ticings of Sinners.

7.

10 My *Son*, if Sinners thee entice,
To them do not consent ;
11 Nor lie in Ambush to destroy,
The Blood that's innocent.

8.

They'll say to thee, Let's lurk, and eat
12 Them up, like to the *Grave* :
13 We'll all their Wealth and Riches share,
14 And all one *Purse* will have.

9.

15 My *Son*, walk not within such Ways
As are averſe from Good ;
16 Whoſe Feet trace none but wicked Paths,
And take Delight in Blood.

10.

17 In vain ſuch Men do lie in wait,
18 Their *Nets* are open ſet :
19 All ſuch as greedy are of Gain,
Are catch'd in their own *Net*.

Wicked Men
are caught in
their own Snares.

11.

20 Wiſdom cries out within the Streets,
21 And *City* too likewiſe ;
And at the Op'ning of the *Gates*,
She thus burſts out her Voice :

Wiſdom com-
plaineth of her
Contempt.

12.

22 How long will ye, ye ſimple ones,
Thus love Simplicity :
And Scorners take Delight in Scorn,
And Fools from Wiſdom fly ?

13.

23 Turn ye, turn ye, at my Reproof,
My Words ſhall be made known :
Behold, I'll pour my Sp'rit on ye,
Mine Anger ſhall be ſhown.

14.

24 Becauſe I call'd, and ye refus'd,
And did not me regard :
I ſtretched out my Hand, and yet
Not one of ye me heard.

Wiſdom threat-
neth her Con-
temners with
great Wee.

15.

- 25 Ye set my Counsel all at nought,
And did my Call neglect :
And heark'ned not to my Reproof,
But did the same reject.

16.

- 26 Because you've not obey'd my Voice,
When I did call and cry :
27 When Fear shall come, I then will laugh
At your Calamity.

17.

- When Fear, and Anguish, and Distress,
Shall come like a *Whirl-wind* :
28 Then ye shall call, and me shall seek,
But never shall me find.

Wisdom will not
answer at a late
Call.

18.

- Because ye always did refuse,
The Fear of GOD the Lord :
30 And always scorned my Reproof,
29 And Knowledge have abhorr'd.

19.

- 31 Therefore they ev'ry one shall eat
The Fruit of their own Way :
32 The simple ones Prosperity
Shall work their own Decay.

Every one shall
receive as they
merit by Wick-
edness.

20.

- 33 But those that hearken to my Word,
Shall still in Safety dwell :
And be exempt from Fear and Ill,
With such it shall be well.

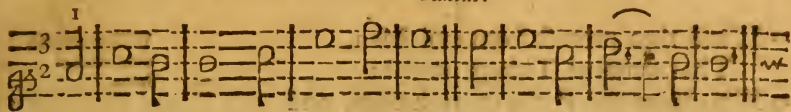
The godly and
obedient shall be
safe and sure.

C H A P. II.

1. 2. 3. *Wisdom promisetb Godliness to ber Children.*

St. Peter's Tune : Composed in Three Parts. W. T.

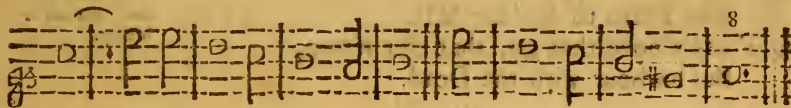
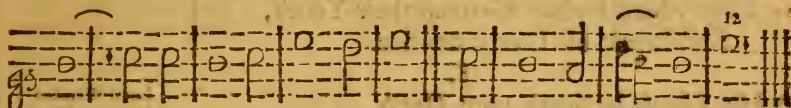
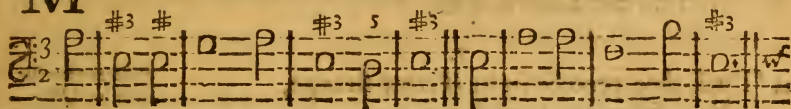
Cantus.



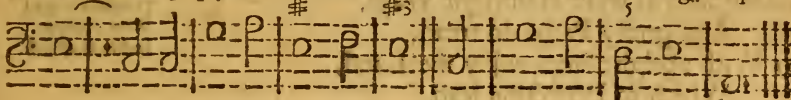
Tenor & Bass.



1 **M**Y Son, if thou'lt my Words receive, And my Commandments keep :



2 Thine ears ap-ply to Wisdom, and 3 Thine Heart to Knowledge deep.



2.

4 If after Knowledge thou wilt cry,

As if for finest Gold :

Likewise for Understanding too,

5 Thou both shalt then behold.

Seek after
Knowledge, and
thou shalt find it.

3.

6 Wisdom and Knowledge doth from God

7 Most plentifully flow

8 On those that Paths of Judgment keep,

9 And Righteousness do know.

Righteous Men
enjoy Knowledge
plentifully.

4. When

Wisdom promi-
seth Safety from
evil Company:
and gives Plea-
sure to the Soul.

4.

- 10 When Wisdom's grounded in the Heart,
11 Discretion doth uphold:
Knowledge and Understanding is
A Pleasure to the Soul.

5.

- 12 'Twill thee protect from evil Men,
That froward Things profess:
13 Who leave the Paths of righteous, and
Delight in Wickedness.

Wisdom protects
from wicked
Men.

6.

- 14 Such as in Evil do rejoyce,
In Frowardness delight:
15 Whose Ways are crooked, and perverse,
And do the Lord despise,

7.

- 16 'Twill thee protect from *Women* strange,
Yea, from her flatt'ring too:
17 They which forsake GOD in their Youth,
And break his Cov'nants due.

Wisdom protects
from lewd Wo-
men.

8.

- 18 Her House inclineth unto *Death*,
Her Paths to *Hell* are led:
19 There's none that go, that e'er return,
But harbour with the Dead.

Lewd Womens
Ways are Dange-
rous, and end in
Misery.

9.

- 20 But such as walk in upright Ways,
And godly Paths do tread,
21 With upright Steps enjoy the Land,
Which to Perfection lead.

Wisdom giveth
Direction in good
Ways: which
lead to Godliness.

10.

- 22 But wicked Men, GOD will confound,
And cut them from their Place:
Transgressors shall be rooted out,
And brought to foul Disgrace.

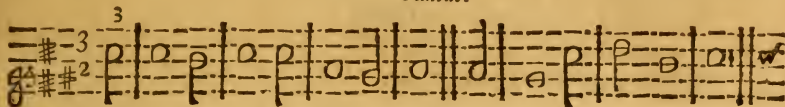
Wicked Mens
Ends are shame-
ful, and end in
Misery.

1, 2, 3, 4, C H A P. III.

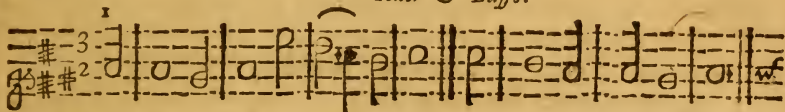
An Exhortation to Obedience.

St. Phillip's Tune: Composed in *Three Parts.* W. T.

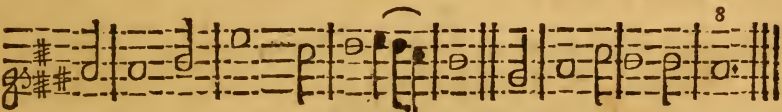
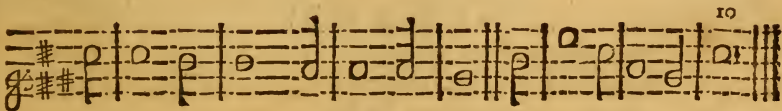
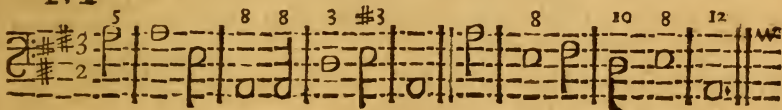
Cantus.



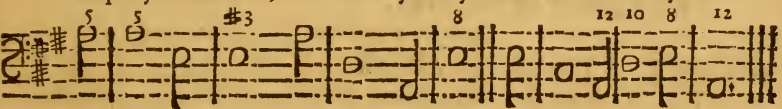
Tenor & Bass.



1 **M**Y Son, do not my Law forget, 2 Which will thy Days encrease :



Keep my Commands, and sure—ly they shall add un-to thy Peace.



2.

3 Mercy and Truth do not forsake,
Upon thine Heart them bind:

4 And Favour in both God and Man,
Thou evermore shalt find.

3. Trust

3.

5 Trust in the LORD with all thine Heart,
Don't to thy Knowledge trust:

6 In all thy Ways acknowledge God,
And he'll direct thee just.

4.

7 Shun Wisdom in thine own Conceit,
Fear God the heav'nly King:
Depart from Evil, and it shall

8 Health and Salvation bring.

5.

9 Honour the LORD with all thou hast,
The first Fruits of thy Store:

10 Then shall thy *Barns* with Corn be fill'd,
And *Press* with Wine run o'er.

6.

11 When God shall chastise thee, my *Son*,
By no Means it despise:

12 For God correcteth ev'ry one
That's lov'd before his Eyes.

7.

13 How blest is he, that Wisdom finds!
And Knowledge does behold!

14 Such Merchandise is more esteem'd

15 Than Pearls, and curious Gold.

8.

16 In her Right-hand are Length of Days,
Her left doth Honour sway:

17 Her Ways abound in Plenteousness,
And Peace is all her Way.

9.

18 She's like a Tree of Life, to all
That doth on her depend:

And ev'ry one that Her retains,
Hath sure a faithful Friend.

10.

19 By Wisdom God hath made the Earth,
Man's mortal Eye may see;
With Understanding, form'd the Heav'ns,
His Dwelling Place to be.

CHAP. 3.

An Exhortation
to Faith, and to
fear God, and
honour him:
which bringeth
Plenty, &c.

An Exhortation
to Patience, and
to bear God's
Corrections.

The happy Gain
of Wisdom.

The Power of
Wisdom.

11. By

11.

20 By Knowledge, GOD hath made the Sea,
(O vast Creator's Skill!)
Likewise the Clouds to bring forth Rain,
And on the Earth distil.

12.

21 My Son, let Wisdom ne'er depart,
On Judgment take fast hold:
22 They'll be as *Grace* unto thy Neck,
And *Life* unto thy Soul.

The Benefits of
Wisdom.

13.

23 Then thou shalt walk in Paths most safe,
24 And fearless take thy Sleep:
Thy Steps from Stumbles shall be free,
GOD will thee guard and keep.

14.

25 Thou shalt not fear, when GOD shall bring
On wicked Men great Woe:
26 Thy Confidence in GOD shall keep
Thee safe from ev'ry *Foe*.

15.

27 * Withhold not Good, from godly Men,
To whom good Things are due:
But give, when e'er 'tis in thy Pow'r,
Such *godly Acts* to do.

An Exhortation
to Charity.

16.

28 Say not unto thy Neighbour, Go,
To-morrow come again:
When thou hast that within thy House,
Which will his Need sustain.

17.

29 * Against thy Neighbour don't devise,
To do him any Ill:
30 Strive not with Men without a Cause,
Nor seek their Blood to spill.

An Exhortation
to Peace, Unity
and Content,

18.

31 To the Oppressor bear not Ill;
Truly the froward are
32 Abomination to the LORD,
With Righteous th' have no Share.

C

19. The

19.

- 33 * The Curse of GOD within the House
Of Wicked doth abound:
But in the Dwellings of the Just,
Are Blessings ever found.

20.

- 34 For scorning, GOD will Scorners scorn,
The Lowly raise to Fame:
35 The *Wise* inherit Glory shall,
And *Fools* be brought to Shame.

CHAP. 3.

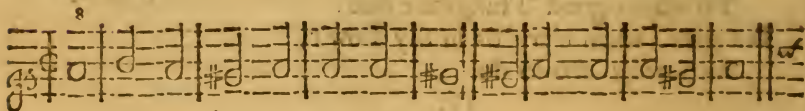
The cursed State
of the Wicked:
And the Blessings
of the Just.

CHAP. IV.

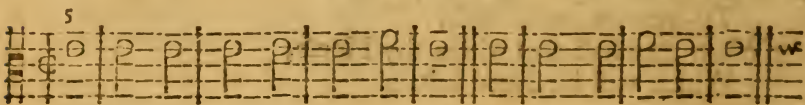
1, 2. Solomon Persuadeth to Obedience.

St. Edmund's Tune : Composed in *Four Parts*. W.T.

Treble.



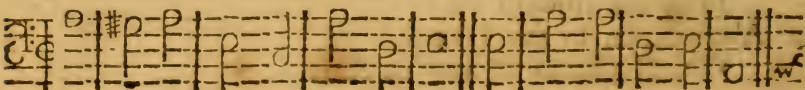
Alto.



Tenor & Bass.



Y E Children hearken, and give ear, your Father's Coun-sel take:

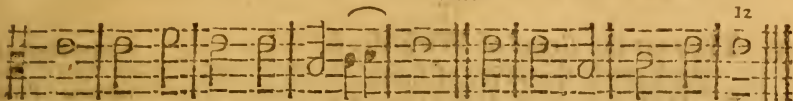


Good

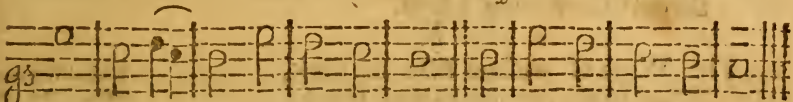
Treble.



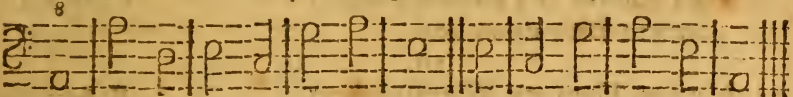
Alto.



Tenor & Bass.



Good Doctrine I'll to you im-part, 2 Do not my Law for-sake.



2.

- 3 * My Parents thus instructed me,
And also lov'd me well :
4 Keep my Commands, and live, say they,
5 Let Wisdom with thee dwell.

He sheweth what
Instruction be had
of his Parents :
and Exhorteth to
study Wisdom.

3.

- 6 Forsake her not, her Love, and She,
Will safely thee preserve :
7 Get Understanding too likewise,
And ye shall never swerve.

Forsake not Wis-
dom : for she'll
preserve thee.

4.

- 8 Exalt her, and she'll thee promote,
To Honour and Renown :
Embrace her, and she'll be thy Aid,
9 And thee with Glory crown.

Wisdom highly
promoteth.

5.

- 10 Hear me, my Son, and mark my Words,
Then shall thy Days increase :
11 I have thee taught to know aright,
The Paths of Rest and Peace.

Wisdom length-
eneth Life, with
Diligence.

6.

- 12 Where e'er thou Go'st, thou ne'er shalt slide,
If thou'lt Instruction hold :
13 Let her not Go, she is thy Life,
And precious more than Gold.

Instruction is pre-
cious and preserv-
eth.

7.

- 14 * Go not the Paths of wicked Men,
15 Nor yet obey their Call :
16 They sleep in Sin, and never rest,
Unless they've made some fall.

CHAP. 4.

Shun the Paths of the Wicked : who sleep in Sin, and rest not in Goodness.

8.

- 17 They eat the *Bread* of Wickedness,
And drink the *Wine* of Spite :
18 But Paths of just and righteous Men,
Surpass the shining Light.

Wicked Men feed on Spite : But righteous Paths are Beautiful.

9.

- 19 The Ways of wicked Men are dark,
They know not where they tread :
They stumble at I know not what ;
Such to Destruction lead.

Wicked Ways are dark, full of Stumbles, and lead to Destruction.

10.

- 20 My *Son*, Unto my Words give ear,
21 On them fix fast thy Mind :
22 From which comes Health unto thy Bones,
Thou Life therein shalt find.

He Exhorteth to faith : from which cometh Health, and Life to Eternity.

11.

- 23 * Keep firm thy Heart, with Diligence,
From thence proceedeth Life :
24 Put far from thee all froward Lips,
That take delight in Strife.

He Exhorteth to Sanctification . and to avoid Frowardness.

12.

- 25 Fix fast thine Eyes, and tread the Paths ;
26 Let thy Ways 'stablish'd be :
27 Turn not unto the Right nor Left,
And then full safe are ye.

A steadfast Heart is safe and sure.

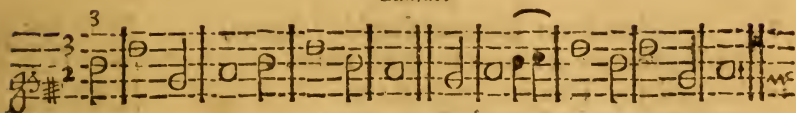
CHAP.

C H A P. V.

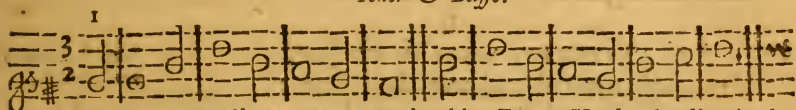
1, 2. Solomon Exhorteth to study Wisdom.

St. Olave's Tune : Composed in Three Parts. W. T.

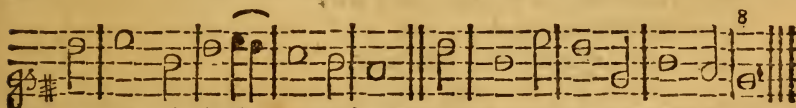
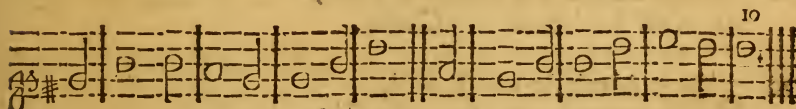
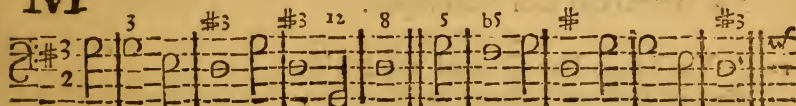
Cantus.



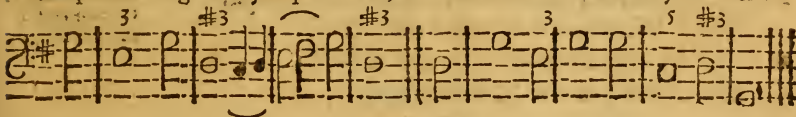
Tenor & Bass.



MY Son, to Wisdom now at-tend, thine Ears to Un-der-standing lend :



Keep Knowledge in thy Lips so firm, 2 That thou Discretion may'st discern.



-2.

3 * Strange Women's Lips at first seem sweet,
More soft than Oil, yea, vast compleat :
But prove at last a bitter Dart,
4 A Two-Edg'd Sword is not so sharp.

He sheweth the
Mischief of
Whoredom, and
Riot.

5 Her Feet go down to Death's cold Cell,
Her Steps likewise take hold of Hell :
6 If thou could'st view her Paths of Life,
They'l fickle prove, and end in Strife.

A Harlot's Ways
lead to Ruin : and
end in Woe.

4. Hear

[14] *The Proverbs of SOLOMON:*

4

- 7 Hear me, ye Children, and incline
To keep my *Words* which are *Divine* :
8 Remove thy Feet far from her *Cell*,
And come not near where she doth dwell.

CHAP 5.
Hear Counsel, and
go not near a Har-
lot's House.

5.

- 9 Lest thou from Honour should'st depart,
And give thine Years to th' cruel Heart :
10 Lest all thy Treasures wasted are,
And Strangers of thy Labour share.

Preserve thine
Honour, and waste
not thine Years ;
nor give thy La-
bour to Strangers.

6.

- 11 And also mourn, when 'tis too late,
And curse thy sad and wretched State :
When Flesh and Bones consumed are ;
No Mortal can such Loss repair.

Late Repentance
avails nothing.

7.

- 12 You'l say, I've Counsel disobey'd,
And of Reproof a Scorn have made ;
13 I've not obey'd my *Teacher's* Voice,
But in all Evil made my Choice.

8.

- 14 I was Alas! in midst of ill,
All Wickedness my Heart did fill ;
In midst of *Congregations* too,
And in th' *Assembly* had full view.

9.

- 15 * Observe, and learn, What I thee tell,
Drink Waters out of thine own *Well* :
16 And let thy *Fountains* spread abroad,
And *Rivers* in the Streets afford.

He exhorteth to
Contentedness:
and Liberality.

10.

- 17 Let them be thine, yea, thine alone,
18 Not Strangers ; thine a *blessed* One :
* Rejoyce with the *Wife* of thy Youth,
19 Let her be Loving, and of Truth.

He exhorteth to
Chastity.

11.

- Her Breasts shall thy Affection move,
Thou shalt be ravish'd with her Love :
20 Why then my *Son* ? Why wilt thou range
For to Embrace a *Woman* strange ?

Love thine own
Wife ; and shun
Harlots.

12.

- 11 For God doth know the Heart of Man,
Also his secret Thoughts doth scan :
22 Men's own Iniquities shall bind
Themselves in Cords of Sin, confind.

CHAP. 6.

Wicked Men are
overtaken with
their Sins.

13.

- Such as from *sacred* Counsel fly,
23 Shall sure without Instruction die :
When Men forsake *God's* Righteous Way,
In midst of Folly go astray.

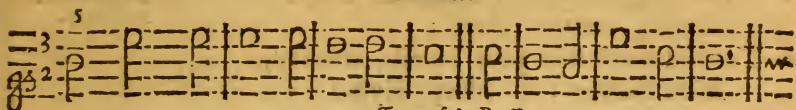
Wicked Men go
astray in midst of
Folly : and die
without In-
struction.

CH A P. VI.

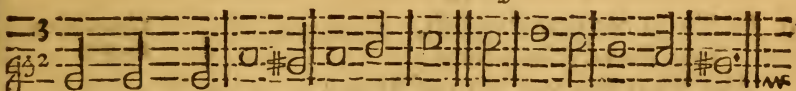
1, 2. Solomon *Persuadeth against Suretyship.*

St. Mark's Tune : Composed in *Three Parts.* W. T.

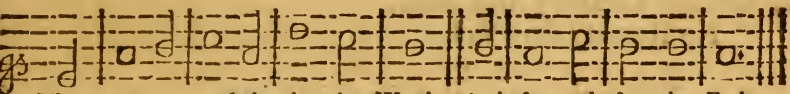
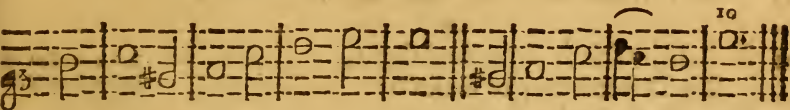
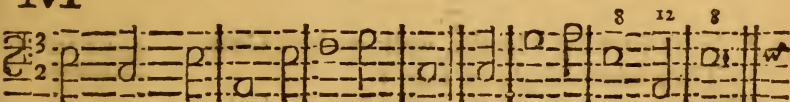
Cantus.



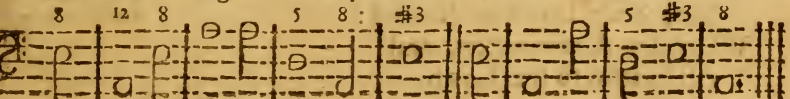
Tenor & Basso.



1 **M**Y Son, when *Su—re—ty* thou giv'st, For to o-blige thy Friend :



2 Thou art en-tangled in thy Words, And snar-ed in the End.



2. Hum-

2.

- 3 Humble thy self, inake sure thy Friend,
4 And sleep not in the Snare:
5 Deliv'r thy self, like as a *Roe*,
Or *Bird* that's in the Air.

CHAP. 6.

Get free from Obligations.

3.

- 6 * Go to the *Ant*, thou Sluggard, Go,
Likewise her Ways discern:
7 She hath no Guide, nor Overseer;
Yet thou may'st of her learn.

Against Idleness;
an Example.

4.

- 8 She doth provide in *Summer-Time*,
In *Harvest* gathers Meat:
She layeth up her *Winter Store*,
That she may freely eat.

Provide in Harvest.

5.

- 9 How long will ye, O Sluggard, sleep?
Awake, Awake, Arise:
10 Yet still you'l fold your Hands, and say,
More Slumber: — (sleepy Eyes.)

Sluggards want
more Sleep.

6.

- 11 So like as one that travelth,
Thy *Poverty* shall come:
And *Want* like to a Man of Arms;
This, this shall be thy Doom.

Idleness brings
Poverty.

7.

- 12 * With froward Mouths, walk wicked Ones,
They take delight in Lies:
They Teach with *Fingers*, Speak with *Feet*,
13 And Wink with both their *Eyes*.

Against Mischievousness.

8.

- 14 In Mischief such do take delight,
To Discord they're inclin'd:
15 On such Calamity shall come,
No Remedy shall find.

Bad is the End of
such as love Mischief.

9.

- 16 * Six Things there are, that GOD doth hate,
Yea, *Sev'n* that bear Record:
Which are Abomination, and
All hateful to the LORD.

Seven Things
hateful to God,

10. Proud

10.

- 17 (1) Proud Looks, (2) likewise a lying Tongue,
(3) And such as do shed Blood :
18 (4) And such as wicked Thoughts devise,
And hate Things that are good.

11.

- (5) Yea, such as run to Mischief swift,
19 (6) False Witnessess likewise :
(7) They that sow Discord among Friends,
Thro' Mischief, and false Lies.

12.

- 20 * My Son, thy *Father's* Counsel take,
Thy *Mother's* Law embrace :
21 And bind most firmly to thy Heart
Such *Ornaments* of GRACE.

The Blessing of
Obedience.

13.

- Where e'er thou go'st, it shall thee lead,
When sleeping, thee preserve :
22 Discourse with thee, when thou'rt awake,
From *Wisdom* never swerve.

Obedience will
preserve both in
sleeping and
awake.

14.

- 23 * The LORD's Commands are most *divine*,
His *Precepts* shine most bright :
And his Reproofs are unto thee
Like as a flaming Light.

God's Commands
and Precepts will
protect from
strange Women,
&c.

15.

- 24 To keep thee from the *Woman* strange,
And from her flatt'ring Tongue :
25 After such *Beauty* do not lust,
For such will do thee Wrong.

The Mischief
of Whoredom.

16.

- 26 For by such *Women*, Men are brought
To *Want* and *Beggery* :
Yea, such will hunt for precious Souls,
Take Care, and from them fly.

A Whore will
bring a Man to a
Piece of Bread.

17.

- 27 In Bosom, Who can *Fire* hold?
28 Or on hot *Coals* can go ?
And not have *Cloaths* nor *Feet* be burnt,
But scorching *Heat* must know,

A Comparison of
Adultery : not
free from Sin.

18.

- 29 So he that loves his Neighbour's Wife,
And into her goes in :
Shall not be deem'd as innocent,
But guilty is of Sin.

CHAP. 6.

Adulterers are
not innocent.

19.

- 30 Men, don't despise a Thief that steals
When he is hungery :
Nor blame him when he Theft commits,
His Soul to satisfy.

Attonement may
be made for
Theft.

20.

- 31 For whensoever he be found,
Seven-fold he shall restore :
Yea, all his Substance shall atone
That is within his Door.

21.

- 32 But he that with a *Woman* doth
Commit *Adultery* :
He wanteth Judgment, also doth
His precious *Soul* destroy.

Attonement ne-
ver can be made
for Adultery.

22.

- 33 He such a fatal *Wound* shall get,
That never will decay :
Shame and Dishonour, truly that
Shall ne'er be wip'd away.

The Stain of
Adultery never
is done away.

23.

- 43 * *Jealousy*, is the Rage of Man,
His Mind's so wicked bent :
35 No *Gift*, nor *Ransom* he'll regard,
Or ever rest content.

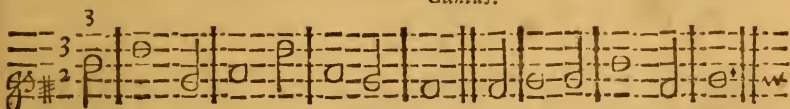
Jealous Persons
are never at rest.

C H A P. VII.

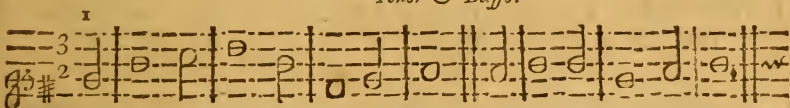
1, 2. Solomon *persuadeth to a sincere, and kind Familiarity with Wisdom.*

St. James's Tune : Composed in *Three Parts.* W. T.

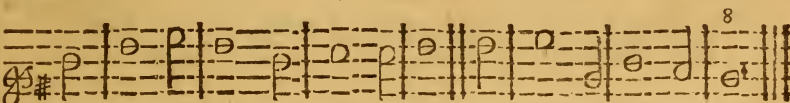
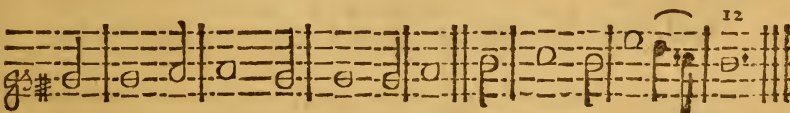
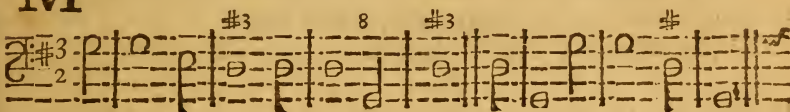
Cantus.



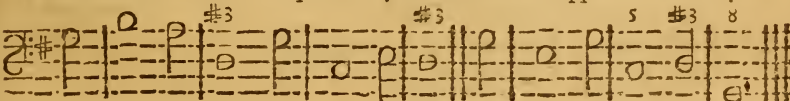
Tenor & Bass.



MY Son, at-tend, and keep my *Words*, To my *Commands* ap-ply,



1 And thou shalt live ; Keep thou my *Law*, Like th'Apple of thine Eye.



2.

3 Bind them upon thy *Fingers*, and

Write them upon thine *Heart* :

4 Them *Kinswomen* and *Sisters* call,

And from them ne'er depart.

D 2

3. They'll

3.
5 They'll keep thee from the *Harlot* lewd,
That flatt'reth with her Tongue :
From such as ruin many Souls,
And seek to do them Wrong.

Wisdom will
protect thee from
strange Women.

4.
6 * When at the *Window*, in my House,
I look'd my Casement through :
7 A *Youth* among the simple Ones,
By Chance I there did view.

Solomon shews the
Way of a Harlot,
by his own Expe-
rience.

5.
8 He void of Understanding was,
And pass'd along the *Street* ;
9 And in the Twilight of the *Ev'n*,
Did at a *Corner* meet :

Night is the
Harlot's Harvest ;
when she reaps
her sinful Gain.

6.
10 A *Harlot*, deck'd in rich Attire,
She subtle was of Heart :
11 Both lewd, and stubborn, and whose Feet
Do from her House depart.

The Cunning of
an Harlot.

7.
12 She lay in wait, for ev'ry one,
That pass'd in the *Street* :
And at her *Corner* ready stood,
And thus she did him greet :

A Harlot waits
for every one, and
all are welcome.

8.
13 She caught him first, and kissed him,
With an immodest Face :
14 This Day (said she) I've paid my *Vows*,
I've Offerings of *Peace*.

Harlots will
screen their
Wickedness with
Religion.

9.
15 I purpose came, to meet you here,
To view thy lovely Face ;
16 Fine *Tap'stry*, *Linning*, and *Perfume*,
17 My lovely *Bed* do grace.

The Delusions
of an Harlot.

10.
18 Come, let us take our Fill of *Love*,
Until the Morn appear :
19 My *Good-man* is a Journey gone,
Therefore, you need not fear.

Harlots Pretences
are all Love, tho'
they prove fatal.

CHAP. 7.

Harlots lose no
Opportunities.

11.

20 He likewise *Money* took with him,
To serve 'till such a Day :
I know the Time when he'll return,
Come in, make no Delay.

12.

21 She with her Speeches made him yield,
Yea, him deluded so :
And thus deceiv'd his simple Heart,
That with her he did go.

Fine Words, and
fair Speeches, de-
ceive the Hearts
of the Simple.

13.

22 He follow'd her, as doth the *Fool*,
When forced to the *Stocks* ;
And steps apace towards his End,
As doth the silly Ox.

The desperate
Simplicity of a
wanton young
Man.

14.

Thus, unperceiving, like a *Bird*,
That hastens to the Snare :
23 'Till Darts do pierce his Liver through,
Of *Death* he's not aware.

He is snared un-
awares.

15.

24 * Harken to me, ye *Children* dear,
And to my *Words* attend :
25 And never stray in *Harlot's* Paths,
Her Ways do fatal end.

Solomon exhorts
to avoid Harlots ;
and shews their
woful End.

16.

26 By her, have many wounded been,
Yea, many have been slain :
27 Her *House*, it leads the Way to *Hell*,
Her *Chambers* *Death* maintain.

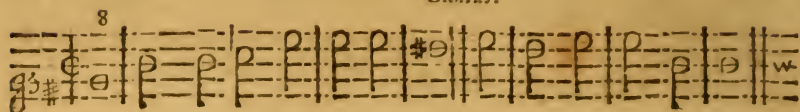
A Harlots
Wounds are mor-
tal.

C H A P. VIII.

1, 2, 3. *Wisdom calleth loud for Attention.*

St. Bernard's Tune : Composed in Three Parts. W. T.

Cantus.



True Wisdom is
pure and undefil-
ed.

Wisdom's Ways
are plain to the
Wise : and to be
esteem'd.

The Fame and
Excellency of
Wisdom.

Pride and Wick-
edness is hateful
to God.

All Things are
governed by
Wisdom.

The Love, and
Riches of Wis-
dom.

Wisdom's Paths
are pure, and
lead to Righte-
ousness, and be-
hold Judgment.

Wisdom increas-
eth his Lovers
Treasures.

3.

But Wickedness unto my Lips
Abominable are :

8 There's nothing froward in my Words,
Or of Perverseness Share.

4.

9 Unto the Wise, my Ways are plain,
Thou Knowledge may'st behold :
10 Keep my *Instruction*, and esteem
Such Knowledge more than Gold.

5.

11 For *Wisdom* Rubies doth surpass,
And all that's excellent :
12 I *Wisdom*, dwell with *Prudence*, and
Do all that's fine invent.

6.

13 The Fear of GOD is for to hate
Pride and Arrogancy :
The evil Way, and froward Mouth,
I utterly defy.

7.

14 Counsel is mine, and Wisdom too,
I've Strength, I understand :
15 By me *Kings* reign, and *Princes* rule,
16 And *Judges* of the Land.

8

17 I love all such, as do me love,
And those that seek me, find :
18 Such Wealth and Honour is with me,
That never will decline.

9.

19 My *Fruit* is good, and more esteem'd,
Yea, more than finest *Gold* :
20 My *Paths* do lead to Righteousness,
And Judgment do behold.

10.

21 That I may cause those that me love,
In Riches to increase :
Their *Treasures* I'll with Riches fill,
Which they'll enjoy with Peace.

11.

CHAP. 8.
The Eternity of
Wisdom.

22 The LORD possess'd me in the Way,
Before the Works of old :

23 Set up for everlasting was,
Before was earthly *Mold*.

12.

24 Before the *Depths*, I was brought forth,
Or *Fountains* did abound :

Wisdom was be-
fore earthly
Things.

25 Before the *Mountains* settled were,

26 Or *Hills*, or *Fields* were found.

13.

27 When he prepar'd the *Heav'n's* most high,
And compassed the *Depth* :

Wisdom was in
Heaven when it,
&c. was made.

28 When he established the *Clouds*,
I was in *Heaven* set.

14.

29 When that he gave the *Sea* Decree,
To obey his Command :
And the round World's *Foundation* laid,
I with him was at hand.

Wisdom was
God, when Sea
and World was
made.

15.

30 I was by him, as one brought up,
In me he took Delight :
I daily his *Companion* was,
Rejoycing in his Sight.

Wisdom was
God's daily
Companion.

16.

31 I then rejoyc'd upon the *Earth*,
Where Men inhabit ; then
All my Delight it wholly was
Among the *Sons* of *Men*.

Wisdom rejoy-
ceth upon Earth,
and delighteth
among Men.

17.

32 * Now, therefore, hearken unto me,
Attend, ye *Children* dear :
33 For *blest*'d is he, that keeps my *Ways*,
And doth *Instruction* hear.

Wisdom is to be
desired for its
Blessedness.

18.

34 Yea, *blest* is he, that heareth *Me*,
And waiteth at my *Door* :
35 Who findeth *Me*, sure findeth Life,
And Favour evermore.

Whofo seeketh
Wisdom, surely
findeth.

19. But

19.

36 But he that doth against me sin,
And likewise doth me hate :
Doth surely wrong his precious Soul,
And *Death's* his wretched State.

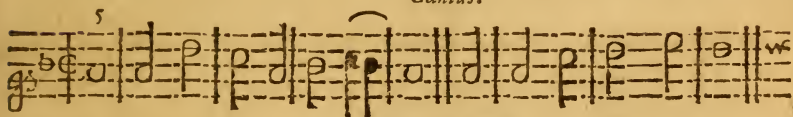
Those that sin
against Wisdom,
wrong their own
Souls.

C H A P. IX.

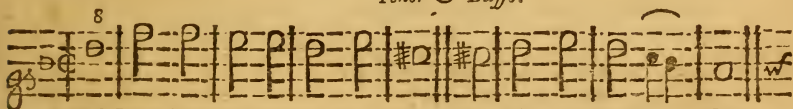
1, 2, 3. *The Discipline of Wisdom : Alluring her Followers to a sumptuous Feast : Meaning the Word of GOD, and his holy Sacraments.*

St. Luke's Tune : Composed in *Three Parts*. W. T.

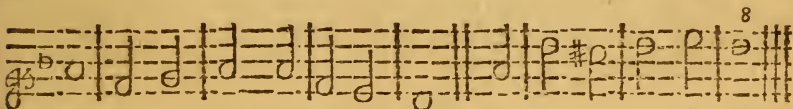
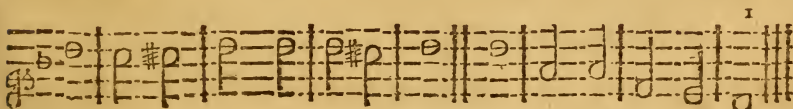
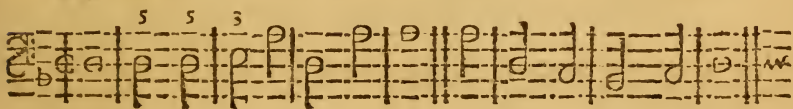
Cantus.



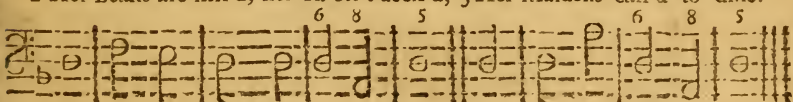
Tenor & Basso.



1 *W*isdom hath builded up her House, She mingled hath her *Wine* :



2 Her Beasts are kill'd, her *Table's* deck'd, 3 Her Maidens call'd to dine.



E

2. Turn

2.

- 4 Turn in, turn in, ye simple Ones,
Of *Bread* and *Wine* partake :
5 All that would Understanding know,
6 Your Foolishness forsake.

CH A P. 9.
The Doctrine of
Wisdom : to a-
void Foolishness.

3.

- 7 * He that a Scornor doth reprove,
He surely getteth Shame :
8 Rebuke a wise Man, he'll respect
And love thee for the same.

Scorners reward
Evil for Good.

4.

- 9 Instruction give unto the Wise,
And they will Wisdom gain :
Yea, Teach the Just, and they'll increase
In Learning by the same.

Give Instruction
to the Wise, and
they'll increase in
Learning, and
love thee.

5.

- 10 * The Fear of God, Beginning is
Of Wisdom ; likewise they
That holy Knowledge do embrace,
11 Shall sure prolong their Days.

Holy Knowledge
prolongeth Life.

6.

- 12 If thou be wise, wise for thy self,
To my *Advice* give ear :
For whosoever scornful is,
They surely Scorn shall bear.

Be wise for thy
self, and be not
scornful.

7.

- 13 * A foolish *Woman* Clamorous is,
She simple is also :
14 She sitteth at her Door, and calls
15 All *Passengers* that go.

The Custom of
Folly : meaning
ignorant Preach-
ers, &c.

8.

- 16 Whoso is simple, hither comes,
These Words do them insnare :
17 Stol'n Water's sweet, and Bread that's eat
In secret, pleasant are.

The Error of
Folly : or igno-
rant Preachers
Doctrine is like
stolen Waters ;
sweet to the
Flesh, but sour
to the Soul.

9.

- 18 He knoweth not the *Dead* are there,
Nor who doth therein dwell :
And that her *Guests* do all abide
Within the *Depths* of Hell.

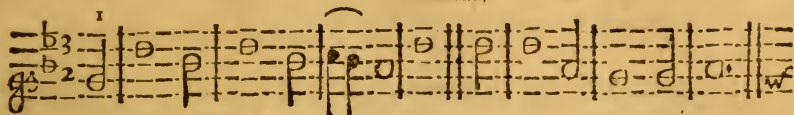
Folly ends dead-
ly.

C H A P. X.

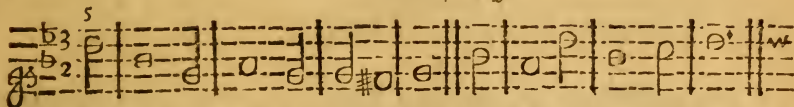
1. *Wise Children make Glad ; but Fools make Heavinefs.*

St. *Austin's* Tune : Composed in *Three Parts.* W. T.

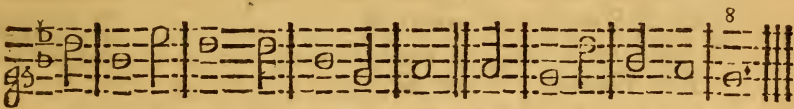
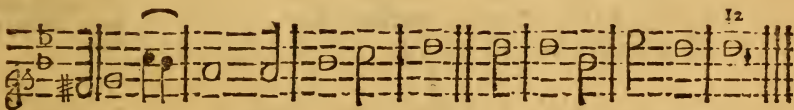
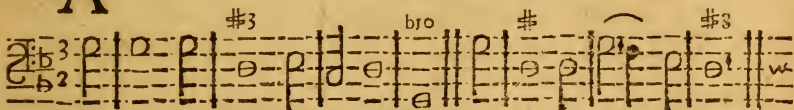
Cantus,



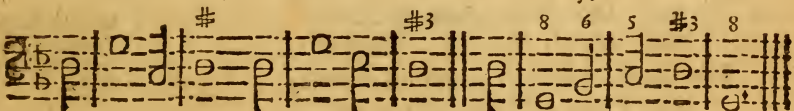
Tenor & Basso.



A *Son* that's wise, doth surely make His *Father's* Heart full glad :



But fool-ish *Sons*, their *Mothers* make Most hea-vy, and most sad.



2.

2 In wicked Treasures are no Gain,
Such never Profit have :
But Treasures of sweet Righteousness,
Thy precious Soul shall save.

E 2

No Gain in
Wealth ill got-
ten : But righte-
ous Gain saveth
the Soul.

3. The

The Righteous
never need ; but
the Wealth of the
Wicked shall fly
away.

3.

- 3 The LORD will suffer not the Souls
Of righteous Men to need :
But all the Wealth of wicked Men,
He'll cast away with Speed.

4.

- 4 The Hands of such as lazy are,
Shall suddenly be poor :
But he that diligently deals,
Shall much increase his Store.

Lazy Hands shall
be poor : but the
diligent shall
thrive.

5.

- 5 He that doth get in *Summer*, is
Most wise, and free from Blame :
But he that sleeps in *Harvest*, is
Condemn'd with Scorn and Shame.

It is good to work
in *Summer* ; but
a Shame to sleep
in *Harvest*.

6.

- 6 Great Blessings are upon the *Just*,
Their *Names* shall ne'er decay :
7 But such whose Mouths are violent,
Shall surely rot away.

Righteous Men
endure : but the
violent rot.

7.

- 8 The wise in Heart keep GOD's *Commands*,
But prating Fools shall fall :
9 He that walks upright, walketh sure,
But Evil's known by all.

Prating Fools
shall fall : But
the Upright shall
stand. All know
Sin.

8.

- 10 All such as wink with both their Eyes,
Cause Sorrow, and great Woe :
11 A righteous Mouth's a Well of Life,
But Wicked are not so.

Winking Eyes
cause Sorrow ;
but a just Mouth
is a Well of Life,

9.

- 12 Hatred, and *Envy*, stirs up Strife,
And does all Goodness smother :
But sweet *Affection*, hides all Faults,
And *Love*, all Sins doth cover.

Hatred hides all
Goodness ; but
Love hides all
Faults.

10.

- 13 The Lips of understanding Men
Do never Wisdom lack :
But he that void of Wisdom is,
A *Rod* is for his Back.

Good Men shall
not want Wis-
dom : But Fools
shall be scourged,

11.

4 Wife Men lay Wisdom up full safe,
They value it most dear :
But to the Mouths of foolish Men,
Destruction's always near.

CHAP. 10.

Wife Men value
Wisdom : But
Destruction is al-
ways near the
foolish.

12.

5 The Rich Man's Wealth is great, and like
Unto a *City* strong :
The Poor's Destruction's *Poverty*,
In which they languish long.

Wealth is strong ;
But Poverty is
weak.

13.

6 The Labour of the Righteous, doth
Tend only unto Life :
But Fruit of Wicked, only tends
To Evil, Sin, and Strife.

Righteous La-
bour tends to
Life : But the
Wicked tend to
Sin.

14.

7 He that doth sweet Instruction keep,
Is in the *perfect* Way :
But he that doth refuse Reproof,
Doth not GOD's Word obey.

Instruction is a
perfect Guide.

15.

8 He that hides Hatred in such Lips
As take Delight in Lies :
And he that Slanders doth invent,
Is deem'd a Fool, unwise.

Liars love Mis-
chief.

16.

9 When there's a Multitude of Words,
No Sin is wanting then :
But they that do refrain their Lips,
Are wise, and happy Men.

Many Words ne-
ver want Sin.

17.

9 The Tongues of *Just*, are more esteem'd
Than *Silver*, or fine *Gold* :
But wicked Hearts, are little worth,
And scornful to behold.

Just Tongues are
precious : But the
Evil are of no
Value.

18.

1 The righteous Lips, do many feed,
And do their Need supply :
But Fools that Wisdom don't espouse,
For Want of Wisdom die.

A good Man
feeds many : But
Fools die for
Want of Wis-
dom.

19.

- 22 The *Blessings* of the LORD, makes Wealth
And Riches to abound :
He to the same no Sorrow adds,
No Trouble's with it found.

CHAP. 10.

God's Blessings
make rich with-
out Sorrow.

20.

- 23 'Tis Sport to Fools, Mischief to do,
They envy GOD's Command :
But Men of understanding Hearts,
Do Wisdom understand.

Mischief is Sport
to Fools.

21.

- 24 The Fear of wicked Men shall come
Upon themselves, in ire :
But GOD doth love the Righteous, and
Doth grant them their Desire.

Wicked Mens
Fear comes on
themselves : But
God loves the
Righteous.

22.

- 25 Like as the *Whirl-wind* passeth, so
The Wicked are no more :
But Righteous have Foundation strong,
And everlasting Store.

The Wicked pass
as the Wind: But
the Just endure.

23.

- 26 As *Vinegar* unto the *Teeth*,
As *Smoke* to th' Eye doth vent :
Just so the Sluggard truly is,
To those, that have him sent.

A sluggish Mes-
senger addeth
Smart.

24.

- 27 The Fear of GOD prolongeth Life,
And doth Man's Days renew :
But Years of Wicked, shall be short,
And brought to be but few.

God's Fear
lengtheneth Life :
But the Years of
the Evil are
shortned.

25.

- 28 The Hope of righteous Men, shall be
Great Gladness, and great Joy :
But wicked Mens Expectation,
Shall perish utterly.

The Hope of the
Just is Joy : But
evil Men's Hope
perisheth.

26.

- 29 The Sacred Ways of GOD the LORD,
Is Strength to the Upright :
On Workers of Iniquity,
Destruction hard shall light.

God's Ways are
Strength : But
Woe falls on the
Wicked.

The Righteous
are sure : But the
Evil abide not.

27.

30 The Righteous shall be grounded sure,
They never shall remove :
But such shall not on Earth abide,
That hate God's *Law*, and Love:

28.

31 The Mouths of Just, doth Wisdom bring,
Yea, Wisdom's always nigh :
But froward Tongues, shall be cut out,
The LORD will them destroy.

Wisdom attends
the Just : But evil
Tongues perish.

29.

32 The Lips of Righteous, truly know
What will Acceptance find :
But wicked Mouths, speak Frowardness,
And wicked are inclin'd.

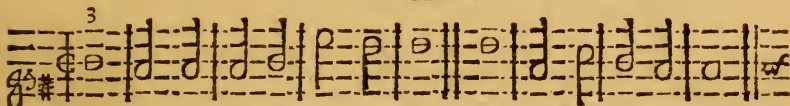
Just Men know
what God will
accept : But the
Evil speak Fro-
wardness.

CHAP. XI.

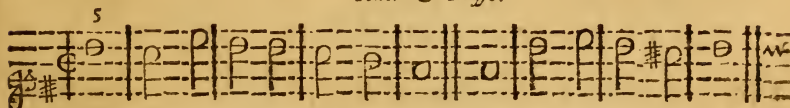
1. *False Weights are hateful to GOD.*

St. Saviour's Tune : Composed in Three Parts. W. T.

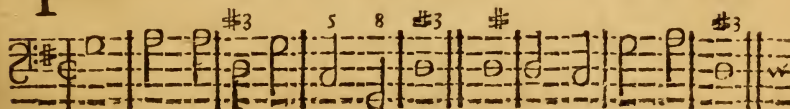
Cantus.



Tenor & Basso.

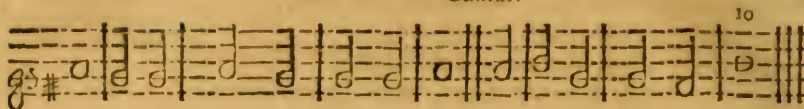


1 **F**alse Ballance, is by God condemn'd, And hate-ful to his Sight :

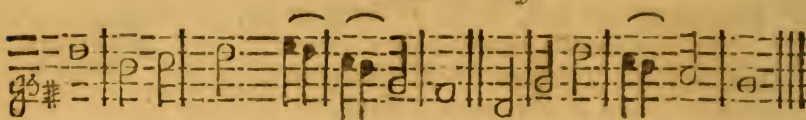


Cantus.

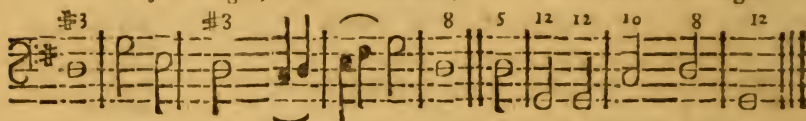
Cantus.



Tenor & Bass.



But a just *Weight*, with-out De-fraud, It is the Lord's De-light.



2. When Pride and Haughtiness doth come,
Then Shame doth after slide :
With such as lowly are of Heart,
Sweet Wisdom doth abide.

Shame follows
Pride : But Wis-
dom guards the
lowly.

3. The upright Man's Integrity,
Shall guide, and not annoy :
But Transgressors Perverseness, shall
Them utterly destroy.

Faith is a sure
Guide : But evil
Doers are cut
off.

4. Great Riches in the Day of Wrath,
Will never Profit gain :
But Righteousness delivers Men
From Death, from Hell, and Pain.

Riches fade away :
but Righteousness
preserves from
all Dangers.

5. The Righteousness of perfect Men,
Shall all their Paths direct :
But Wicked by their Sins shall fall,
And none shall them protect.

Righteousness is
a sure Protection :
But the Wicked
fall by their Sins.

6. Righteousness shall the Upright aid,
In Time of Grief and Woe :
Transgressors shall be taken in
Their Sins, and Trouble know.

Righteousness
aids the Just at
need : But
Transgressors are
taken in their
Sins.

7. When

CHAP. II.

The Hope of the
Wicked dieth
away.

The Just are free
from Troubles :
and the Evil pos-
sess them.

The Hypocrite
hurts his Neigh-
bour : but the
Righteous are de-
livered.

Righteous re-
joyce at good :
but wicked re-
joyce at evil.

Good Men pre-
serve the City :
but Wicked Men
destroy it.

Fools hate their
Neighbours : but
the Wise are si-
lent.

Tale-bearers ex-
pose all : which
good Men will
hide.

Good Counsel is
a sure Guard.

7.

- 7 When Wicked die, what they expect,
Shall soon be put away :
Likewise the Hope of the Unjust,
Shall suddenly decay.

8.

- 8 The righteous Men, deliver'd are
From Trouble, at their Need :
The Wicked come, their Troubles find,
And have them in their Stead.

9.

- 9 An *Hypocrite*, doth with his Mouth
His Neighbour soon destroy :
But thro' sweet Knowledge, Righteous shall
Deliver'd be, with Joy.

10.

- 10 When with the Righteous Things go well,
The *City* doth rejoyce :
But when the Wicked perish, there
Is Noise, with shouting Voice.

11.

- 11 By th' Blessing of the upright Men,
The *City* doth abound :
By wicked Mouths 'tis overthrown,
And levell'd with the Ground.

12.

- 12 Men void of Wisdom, to despise
Their Neighbours never cease :
But Men of Understanding, they
Will surely hold their Peace.

13.

- 13 *Tale-bearers*, Things will sure divulge,
And *Secrets* will reveal :
But such as are of faithful Heart,
The Matter will conceal.

14.

- 14 Where there no *Counsel* is, to aid,
The People soon decay :
But where good *Counsel* doth abound,
Full safe and sure are they.

F

15. He

15.

- 15 He that a Stranger's *Surety* is,
Shall surely Smart endure :
But he that voideth such like Things,
Is always safe and sure.

CHAP. III.

Be not Surety
for any.

16.

- 16 A gracious *Woman*, surely doth
Great Honour safe retain :
And Men both strong, and wise in Heart,
Do surely Riches gain.

A Gracious Wo-
man keepeth her
Honour. Wife
Men gain Rich-
es.

17

- 17 The Man that's merciful and good,
Doth cherish his own Soul :
But he that's cruel, on his Flesh
Great Troubles daily roll.

The Merciful
preserve their
Souls : But the
Cruel suffer in
the Flesh.

18.

- 18 The Wicked, that do work Deceit,
With such it shall go hard :
But he that soweth Righteousness,
Shall surely reap Reward.

All shall receive
as they merit.

19.

- 19 As *Righteousness* doth tend to Life,
We plainly may behold :
All such as Evil do pursue,
Make *War* against their Soul.

Goodness is Life ;
But Evil brings
Death.

20.

- 20 All such as froward are of Heart,
The LORD doth such despise :
But they that walk in upright Paths,
Are all GOD'S whole Delight.

God loves the
Just.

21.

- 21 The Wicked never shall escape,
Tho' Hand do joyn in Hand :
But Seed of Righteous shall be sav'd,
The LORD will by them stand.

The Wicked shall
never escape.

22.

- 22 Like as the *Jewel* doth adorn
The Snouts of dirty *Swine* :
Such are fair *Women*, without GRACE,
Tho' counted curious fine.

Beauty is nothing
without Grace.

23.

- 23 The righteous Man's Desire is
To Goodness, and to Life :
But Wicked nothing do expect
But Wrath, which ends in Strife.

24.

- 24 Yea, there is that which scattereth,
And still doth more enjoy :
And likewise that which holdeth much,
Yet comes to *Poverty*.

The Liberal never want : Mi-
sers come to Po-
verty.

25.

- 25 The lib'ral Soul, shall be made fat,
And also have much Wealth :
But such a one as watereth,
Shall water'd be himself.

'Tis good to be
liberal.

26.

- 26 He that withholdeth *Corn*, shall cause
The People him to curse :
But Blessings are upon the Head
Of him that sells ; *him blefs*.

Withhold not
Corn.

27.

- 27 He that doth diligently seek
For Good, procureth Fame :
But he that seeketh Mischief, shall
Sure fall into the same.

Seek Goodness.

28.

- 28 He that on Riches doth depend,
He surely soon shall fall :
But righteous Men, like as a Branch,
Shall flourish over all.

Depend not on
Riches.

29.

- 29 He that doth trouble his own House,
Such shall inherit *Wind* :
And simple Fools, to th' Wife shall be
As Servants, kept confin'd.

Trouble not
thine own
House.

30.

- 30 The Fruit of th' Righteous, is a Tree
of Life, sweet to behold :
And those are surely wise of Heart,
That do win many Souls.

'Tis good to win
Souls.

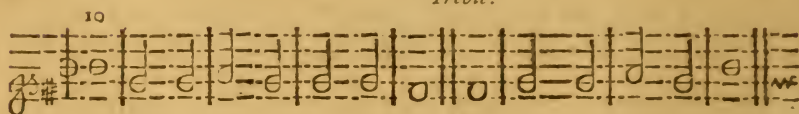
31. Behold, the Righteous shall on Earth
For Sins rewarded be :
How shall the Wicked then escape ?
That sinn'd much more than they.

C H A P. XII.

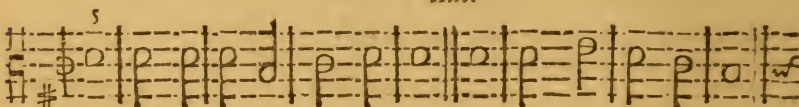
1. *Love Instruction.*

St. David's Tune ; Compos'd in *Four Parts.* W. T.

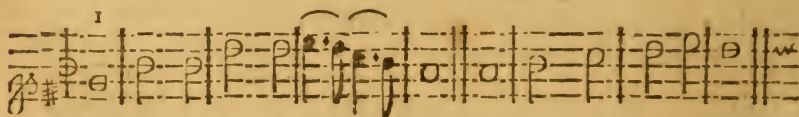
Treble.



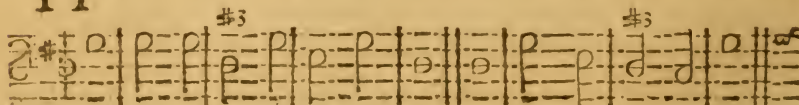
Alto.



Tenor & Bass.



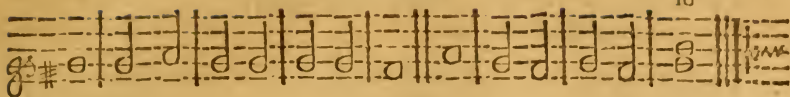
1 **H**E that doth love *In-struc-tion*, will From Knowledge ne'er de-part :



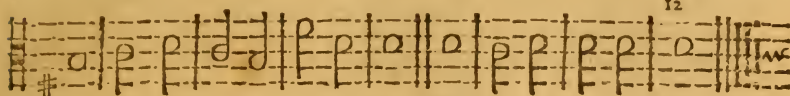
But

Treble.

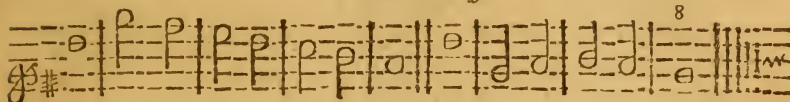
CHAP. 12.
10



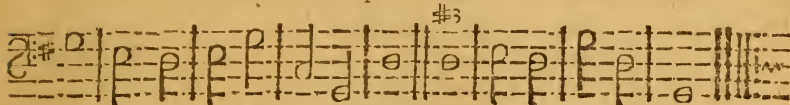
Alto.



Tenor & Basso.



But he that hateth all Re-proof, Is of a bru-tish Heart.



2.

- 2 A good Man, Favour doth obtain,
From GOD, the heav'nly LORD:
But those that wicked are, he hath
Condemn'd, and much abhorr'd.

Good Men are
God's Favourites:
But Wicked are
condemned.

3.

- 3 A virtuous *Woman's* as a Crown,
And doth her *Husband* bless:
But she that maketh *Him* asham'd,
To's Bones is Rottenness.

Good Women
are Crowns:
But Bad are as
Rottenness.

4.

- 4 The Thoughts of righteous Men, are right,
Their Paths are just and streight:
5 But Counsels of the Wicked, are
Nothing but damn'd Deceit.

Just Mens
Thoughts are
pure: but Wicked,
are deceitful.

5.

- 6 The Words of Wicked, are to lie
In wait for Blood, for ever:
But Mouths of th' Upright, is their Aid,
And shall them sure deliver.

Shun the Wicked:
God guards
the Good.

6.

- 7 The Wicked soon are overthrown,
They soon are gone away:

Wicked Men
decay.

The

The House of righteous Men shall stand,
And never shall decay.

CHAP. 12.
Righteous Men
endure.

7.

- 8 A Man shall thus commended be,
According as he's wife :
But he that is perverse of Heart,
Shall meet with great Despise,

Commend a Man
as he deserves.

8.

- 9 He that's despis'd, and *Servant* is,
Is better in Degree
Than he that honoureth himself,
And comes to *Poverty*.

Better to be
humble than
proud.

9.

- 10 A righteous Man, regards his Beast,
And cherisheth its Life :
But th' Wicked's Mercies cruel are,
And most delight in Strife.

Love thy Beast :
Wicked Mens
Mercies are
cruel.

10.

- 11 He that doth till the *Land*, sure shall
With Bread be satisfy'd :
But those that go with Wicked, are
Of Understanding void.

Labourers shall
not want : Go
not with the
Wicked.

11.

- 12 The Wicked greatly do desire
The *Net* of Persons vain :
But Roots of Righteous yieldeth Fruit,
Yea, profitable Gain.

Wicked love
Wickedness: Just
Men have Gain.

12.

- 13 The Wicked's own Transgression, doth
By's Lips, himself ensnare :
But the just Man, from Trouble shall
Come out, and have no Share.

Evil Men in-
snare themselves :
Just Men are free
from Trouble.

13.

- 14 Man shall be satisfy'd, with Good
That from his Lips proceed :
Likewise the *Labour* of his Hands
Shall recompence the Deed.

All shall be re-
warded for their
Works.

14.

- 15 The Ways of *Fools*, to them seem right,
And just in their own Eyes :

Fools are wise in
their own Eyes.

But

But he that will good Counsel hear,
Is certainly most wise.

15.

- 16 *Fool's* Wrath, it presently is known,
You soon may see the same :
But he that *Prudent* is of Heart,
Will always cover Shame.

Fool's Wrath
soon rises : *Prudent*
Men cover
Shame.

16.

- 17 He that doth speak the very Truth,
Doth shew forth Righteousness :
But a false *Witness*, is Deceit,
Such GOD doth never bless.

Speak the
Truth.

17.

- 18 There is, that speaketh like a *Sword*,
Its piercing's not so sharp :
But Tongues of th' Wife, are perfect Health,
Truth don't from such depart.

Speak not lies :
Love the Truth.

18.

- 19 The Lip of *Truth*, shall 'stablish'd be,
It ever Truth shall taste :
But lying Tongues, shall soon decay,
Nay, but a Moment last.

Truth shall en-
dure : Liars shall
perish.

19.

- 20 Those that imagine evil Things,
Deceit is in their Heart :
But Counsellors of *Peace*, is Joy,
Such ne'er from Goodness part.

Imagine no Evil :
Good Counsel is
joyful.

20.

- 21 No Ill shall happen to the Just,
Who hearken to GOD's Will :
But Wicked shall of Evil share,
Of Mischief have their Fill.

The Just are
sure : but not
the Wicked.

21.

- 22 The lying Lips, abhorred are,
And hateful in GOD's Sight :
But they that true and justly deal,
Such are his whole Delight.

Lying is hateful :
Truth is loved.

22.

- 23 A *Prudent* Man, doth wisely act,
He Knowledge doth conceal :

The *Prudent*
harm not : Fools
divulge all.

But

But Hearts of *Fools*, do utter all,
And Folly do reveal.

CHAP. 12.

23.

24 The Hand of th' *Diligent* shall bear
Great Rule, they govern shall:
But *Sloth* shall under Tribute be,
And kept in such-like Thrall.

The diligent shall
rule; Sloth shall
be kept under.

24.

25 When Heaviness is in the Heart
Of Man, it sinketh low:
But precious *Words* do it revive,
That Gladness there may grow.

Heaviness sinketh
the Heart; Good
Words revive it.

25.

26 The Righteous is more excellent
Than yet his Neighbours are:
But Ways of Wicked them seduce,
Corrupt, and much ensnare.

Just Men are
most esteem'd:
But the Wicked
strive to corrupt
them.

26.

27 The *Slothful* roasts not what he took
In hunting, by the *Lure*:
The Substance of the Diligent
Most precious are, and pure.

Slothful Men
live on the Spoil
of others: The
Substance of the
Diligent is pure.

27.

28 The Way of Righteousness, is Life,
No Fiend shall them destroy:
The Path is plain, there is no *Death*,
What can our Souls annoy?

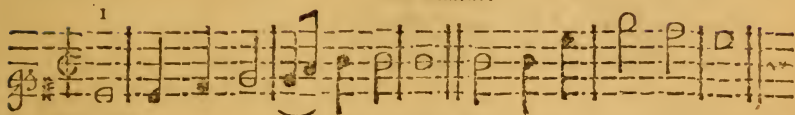
Righteous Ways
lead to Life.

C H A P. XIII.

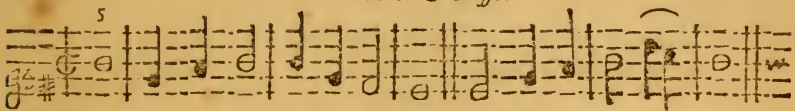
1. *Hear Instruction and Rebuke.*

St. Faith's Tune : Composed in Three Parts. W. T.

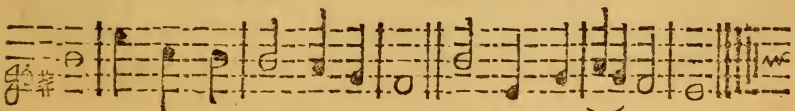
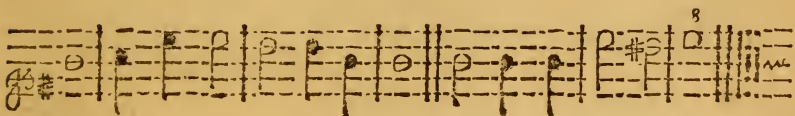
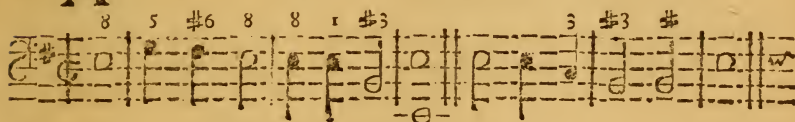
Cantus.



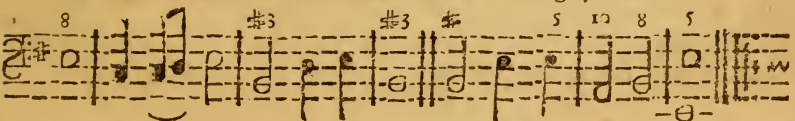
Tenor & Basso.



1 **A** Wife Son, doth his Fa-ther hear, And his In-struc-tion take :



But Scorners, will not hear rebuke, Nor scorning yet for-sake.



2.

2 A Man shall eat of Food, by th' Fruit
That from his Lips proceed :
But Souls of vile Transgressors, they
On Violence shall feed.

Men shall have
as they merit.

G

3. He

Guard well the
Tongue.

3.

- 3 He that with Guard doth keep his Mouth,
His Life preserve he shall :
But he that op'neth wide his Lips,
Shall to Destruction fall.

4.

The Sluggard is
poor : The Dili-
gent is fat.

- 4 The Soul of th' *Sluggard*, much desires,
But yet hath nothing found :
The Soul of th' Diligent, shall be
Made fat, and rich abound.

5.

Hate lying.

- 5 A righteous Man, doth lying hate,
He doth abhor the same :
But wicked Men, are lothsome, and
Are quickly brought to Shame.

6.

Righteousness is
a safe Guard ;
Wickedness
destroys.

- 6 By Righteousness, the upright Man
Is guarded safe and sure :
But Wickedness doth overthrow
The Sinner, that's impure.

7.

Content is all
in all.

- 7 There's that, which doth himself make rich,
Yet hath not any Store :
There's also, that hath Riches great,
Yet maketh himself poor.

8.

Riches endure
but for Life :
Some Poor are
obstinate.

- 8 The Ransom that is of Man's Life,
Are *Riches* ; great Reward :
The Poor will never hear Rebuke,
Nor yet Reproof regard.

9.

The Just are free
from Sorrow :
The Evil's End
is soon.

- 9 The Light of Righteous, doth rejoyce,
They're free from Care and Doubt :
But *Lamps* of wicked Men, they shall
Most surely be put out.

10.

Pride brings
Contention : The
welladvised attain
to Knowledge.

- 10 By *Pride* alone, Contention comes,
Which doubtless will remain :
But such as well advised are,
To Wisdom sure attain.

Ill gotten Riche
prosper not : But
well gotten en-
dures.

11.

- 11 The Wealth that's got by Vanity,
Shall soon be little found :
But he that doth by Labour gain,
It greatly shall abound.

12.

- 12 When *Hope's* deferr'd, it maketh sick
The Heart, likewise the Mind :
But *Hope* is like a Tree of Life,
To such as do it find.

Defer not Hope.

13.

- 13 Whoso that doth depise the Word,
Shall surely be destroy'd :
But he that doth Commandment fear,
For such GOD will provide.

Profane not God's
Word : obey his
Law.

14.

- 14 The *Law* of th' Wise, a Fountain is,
Pertaining unto Life :
For to depart from Snares of Death,
From Envy, Sin, and Strife.

God's Law will
sure preserve.

15.

- 15 Good *Understanding*, surely gives
Great Favour, and Reward :
But as for the Transgressors Ways,
Shall certainly be hard.

Good Under-
standing shall
give Favour : it
shall go hard
with the Evil.

16.

- 16 The *Prudent* Man, with Knowledge doth
Always discreetly deal :
But *Fools*, do Folly open wide,
And nothing will conceal.

Love Prudence :
Fools divulge all.

17.

- 17 A wicked *Messenger*, shall fall
In Mischief, causing Strife :
But a faithful *Ambassador*,
Is precious Health, and Life.

A wicked Mes-
senger causeth
Woe : But the
faithful is Health.

18.

- 18 Such as *Instruction* do refuse,
Shall come to Poverty :
But they that do regard Reproof,
Shall be exalted high.

Haters of Counsel
shall come to
Poverty : But
Lovers shall be
exalted.

19.

- 19 When the Desire is fulfilled,
 'Tis sweet unto the Soul :
 Abomination 'tis to *Fools*,
 Their Sins for to controul.

CHAP. I 3.

Desires fulfilled
 are sweet : Fools
 hate to be con-
 trolled.

20.

- 20 He that doth walk with Men who're wise,
 Shall gain in Wisdom high :
 But such as do converse with *Fools*,
 Our God will them destroy.

A wise Compa-
 nion bringeth
 Wisdom : Avoid
 Fools.

21.

- 21 Evil shall Sinners soon pursue,
 They soon shall be decay'd :
 But unto such as Righteous are,
 Shall Goodness be repaid.

Evil pursues Sin-
 ners : Good Men
 are rewarded.

22.

- 22 Good Men, lay up Inheritance
 For their Posterity :
 But Sinners Wealth is hoarded up,
 And doth for just Men lie.

Good Men lay
 up for their
 Children : But
 wicked Mens
 Wealth lies for
 the Just.

23.

- 23 Within the Tillage of the Poor,
 Much Food doth there abide :
 But there is that, yea, which for Want
 Of Judgment is destroy'd.

Poor Mens Til-
 lage bringeth
 Food : Some are
 destroy'd for
 Want of Judg-
 ment.

24.

- 24 He that neglects, and spares his *Rod*,
 Doubtless, doth hate his *Son* :
 But he that loves him, will correct
 And chastise him, when Young.

Spare not the
 Rod, and spoil
 the Child.

25.

- 25 The righteous Man, shall freely eat,
 His Soul to satisfy :
 But wicked *Bellies*, they shall want,
 Hunger shall them annoy.

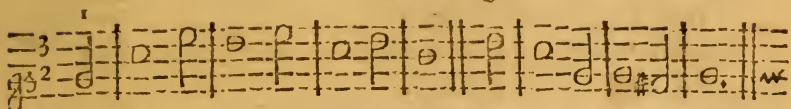
The Righteous
 shall be satisfied :
 But the Wicked
 shall want.

C H A P. XIV.

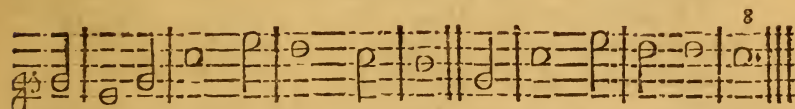
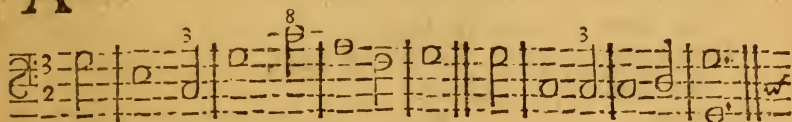
1. *The Wise Act Wisely : But Foolish Act Folly.*

St. Katherine's Tune : Compos'd in *Two Parts.* W. T.

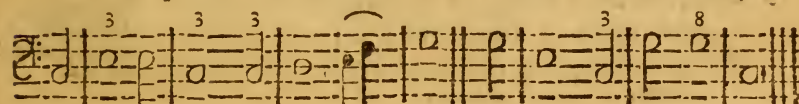
Tenor & Basso.



A LL *Wo-men* wife, their Houses build, They ne-ver do de-cay :



But *Fool-ish* pluck down with their Hands, And soon them waste do lay.



2.

- 2 He that doth walk in Uprightness,
God's Fear is in his Eyes :
But he that is perverse in Heart,
Always doth him despise.

Walk uprightly,
if despised.

3.

- 3 Within the Mouths of wicked Men,
Is fix'd a *Rod* of Pride :
But wise Mens Lips, shall them preserve,
That they shall never slide.

The Wicked are
proud : Just Men
shall stand fast.

4.

- 4 Where there no *Oxen* do abide,
The *Crib* is always clean :
But by an *Ox*, is great Increase,
Yea, Strength is likewise seen.

Oxen are of great
Value.

Be a true Wit-
ness.

5.

- 5 A faithful *Witness*, will not lie,
Nor yet false *Witness* bear :
But *Witness* false, will utter Lies,
To lie they'll never spare.

6.

- 6 A *Scorner*, after Wisdom seeks,
But never doth it find :
But Knowledge easy is to him
Of understanding Mind.

A Scornee never
finds Wisdom :
But to the Just it
is easy.

7.

- 7 In Haste fly from the *foolish* Man,
As soon as thou dost find
That he not Lips of Knowledge hath,
But foolishly's inclin'd.

Fly from Fools.

8.

- 8 The Wisdom of the *Prudent*, is
To understand his Way :
But *Fools* own Folly, is Deceit,
Such work their own decay.

Prudence is Per-
fect : Fools Folly
is Deceit.

9.

- 9 *Fools*, at their Folly do rejoyce,
And make a Mock at Sin :
But yet among the righteous Men,
Favour is found therein.

Fools make a
Mock at Sin :
Favour is amongst
the Just.

10.

- 10 The Heart doth know the Bitterness
That doth attend the Soul :
The Stranger troubleth not his Joy,
Nor meddles to controul.

The Heart
knoweth its Bit-
terness.

11.

- 11 The Houses of th' Unjust, shall soon
Be waste, and turned o'er :
But Tabernacles of the Just,
Shall flourish evermore.

Wicked Men are
destroyed : But
the Just flourish.

12.

- 12 There is a Way, that seemeth right,
Which doth not Man befriend :
Which Ways do prove the Paths of *Death*,
And *fatal* is their End.

13.

- 13 In *Joy* and *Laughter*, is the Heart
Both low and sorrowful :
But in the End, that *Mirth* is turn'd
To *Heaviness*, most dull.

14.

- 14 The *Backslider*, he shall be fill'd
In Heart, with his own Way :
But righteous Men, from their own Words,
Shall satisfied be.

Avoid Backsliding : Righteous are satisfied.

15.

- 15 The simple Man, believeth all
That from his Lips proceed :
But *Prudent* Men, their Goings guard,
And of their Steps have Heed.

The Simple believe all : Prudent Men guard their Steps.

16.

- 16 A *wise* Man, feareth Evil, and
Doth from the same depart :
But *Fools*, do rage, and also are
Quite confident of Heart.

Just Men fear Evil : Fools are confident.

17.

- 17 He that is angry soon, hath dealt
Quite foolish, undiscreeet :
But wicked Men, that Ill devise,
Shall always Hatred meet.

Avoid Hastiness : Wicked are hated.

18.

- 18 The *Simple*, Folly shall inherit,
Their Folly shall abound :
But such as *Just* and *Prudent* are,
Shall be with Knowledge crown'd.

The Simple inherit Folly : Prudent are crowned with Knowledge.

19.

- 19 The Evil bow, before the Good,
Yea, this is sure their Fate :
The Wicked likewise humble shall,
Before the just Man's Gate.

The Evil shall bow to the Just.

20.

- 20 The *Poor* Man's Fate is very hard,
His Neighbours do him hate :
But *Rich* Men, they have many Friends,
And live in Splendor great.

Poor Men are hated : Rich have many Friends.

21.

- 21 He that his Neighbour doth despise,
Is guilty of great Sin :
But he that Mercy hath on *Poor*,
Great Happiness shall win.

Despise not thy
Neighbour : Be
Good to the Poor.

22.

- 22 Do they not err, that do devise
Great Evil ? And shed Blood ?
But *Truth* and *Mercy* is to those
As do devise Things good.

Shed not Blood :
Do good.

23.

- 23 In *Labour*, there shall Profit be,
Which never shall have End :
But Talk of Lips, do nothing gain,
But unto *Pen'ry* tend.

Great Profit is in
Labour : But not
in Words.

24.

- 24 The *Crown* of wise Men, *Riches* are,
In Wealth they much abound :
But Foolishness of *Fools*, is no-
Thing else but *Folly* found.

Wise Men are
rich : But Fools
have nothing but
Folly.

25.

- 25 A *Witness* true, delivers Souls,
And brings them out of Thrall :
But *Witness* false, speaks Nought but Lies,
And utter ruins ALL.

A good Witness
delivers : But
false ones ruin.

26.

- 26 The *Fear* of God, is greatly Great,
A Confidence most strong :
His Children all shall Refuge have,
That none shall do them Wrong.

God's Fear is
strong : and pro-
tect.

27.

- 27 The *Law* of th' Wife, a Fountain is,
Pertaining unto Life :
For to depart from Snares of *Death*,
From Envy, Sin, and Strife.

God's Law pre-
serveth from all
Danger.

28.

- 28 In Multitude of People, are
Most honourable *Kings* :
But when of People there is Want,
Want them Destruction brings.

The Want of
People, brings
Destruction.

CHAP. 14

Wise Men are
slow to Wrath
Fools are hasty.

29.

- 29 He that hath Understanding great,
Is always slow to Wrath :
But he that is of hasty Sp'rit,
Exalted Folly hath.

30.

- 30 A found, and pure, and perfect Heart,
Is Life unto the *Flesh* :
But Envy, Hatred, and Revenge,
To th' *Bones* is Rottenness.

A pure Heart is
Life : Envy rot-
teth the Bones.

31.

- 31 He that oppresseth hath the *Poor*,
His *Maker* hath abhorr'd :
But he that *Mercy* hath on them,
Hath honoured the LORD.

Oppress not the
Poor.

32.

- 32 Wicked are driven quite away,
All by their wicked Scope :
But Righteous never will decay,
But in their *Death* have Hope.

Wicked are con-
sumed : Righte-
ous endure.

33.

- 33 Wisdom doth rest in him, that is
Of understanding Heart :
But that which is in midst of Fools,
Fools quickly do impart.

Love wise Men :
Avoid Fools.

34.

- 34 Righteousness, doth a *Nation* raise,
And much exalt the fame :
But Sin, to any *Nation* is
Reproach, and utter Shame.

Righteousness
preserveth : Sin
bringeth Re-
proach.

35.

- 35 A *Servant*, that is wise in Heart,
Hath Favour of the *King* :
But he that causeth Shame, shall soon
His Wrath upon him bring.

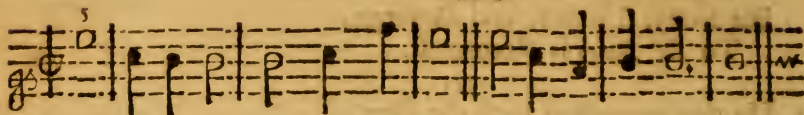
Wise Servants
have Honour :
Foolish ones
cause Wrath.

CHAP. XV.

1. *Use soft Words.*

St. Clement's Tune : Composed in *Three Parts*. W. T.

Cantus.



CHAP. 15.

God sees and go-
verns all.

3.

- 3 The Eyes of GOD, are ev'ry where,
Beholding ev'ry Place :
He Evil seeks, as well as Good,
He *loves*, and can *abuse*.

4.

- 4 A wholesome Tongue's a Tree of Life,
Which doth sweet *Wisdom* preach :
But such as are perverse therein,
To th' Spirit is a Breach.

A wholesome
Tongue's a Tree
of Life : But e-
vil Ones break
the Spirit.

5.

- 5 *Fools* will not *Fathers* Counsel hear,
Instruction they despise :
But he that doth regard Reproof,
Is *Prudent*, and most wise.

Fools hate Coun-
sel : But Prudent
love it.

6.

- 6 Within the House of righteous Men,
Much *Treasure* doth abound :
But wicked Mens Revenues are
Nothing but Trouble found.

The Just abound
in Wealth :
But Wicked have
but little.

7.

- 7 The Lips of wise, and godly Men,
Do Knowledge much disperse :
But those that foolish are of Heart,
Their Follies do rehearse.

Wise Lips do
Good : Fools
repeat Folly.

8.

- 8 The *Sacrifice* of wicked Men,
Are hateful in GOD's Sight :
But *Pray'rs* of such as Upright are,
Are surely his Delight.

Evil Mens *Pray-*
ers are hateful :
But the Prayers
of the Just are
acceptable.

9.

- 9 The Ways of wicked Men, GOD hates,
Their Works he not approves :
But such as follow Righteousness,
Such, such *He* dearly loves.

GOD hates the
Wicked : But
loves the Just.

10.

- 10 Correction grievous is to him,
That from good Ways doth fly :
But he that hateth good Reproof,
Indeed shall surely die.

Evil Men hate
Reproof.

11.

CHAP. 15.

- 11 *Hell and Destruction*, are before
The LORD, our GOD of Might :
How much more then before the Hearts
Of Men, and Childrens Sight ?

All is in God's
Power.

12.

- 12 A *Scorn*er, hateth he that doth
Reproof to him impart :
He hateth such, he will not go
Unto the Wise of Heart.

Scorners hate
Reproof.

13.

- 13 A merry Heart, doth cheerful make
The Countenance, for why ?
Because the Sorrow of the Heart,
The Spirit doth destroy.

A merry Heart
gladeth : But
Sorrow destroy-
eth.

14.

- 14 The Heart of him that understands,
Doth Knowledge seek indeed :
But Mouths of such as foolish are,
On Foolishness shall feed.

Just Men seek
Knowledge : But
evil Men feed on
Foolishness.

15.

- 15 The Days of the Afflicted, are
All Evil, in GOD's Sight :
But he that is of merry Heart,
Hath a continual Light.

Evil are afflicted :
Just have a con-
tinual Feast.

16.

- 16 More better is a *little*, with
The *Fear* of GOD, the LORD ;
Than to abound in *Riches great*,
Which Troubles doth afford.

Content is a pre-
cious Gem.

17.

- 17 A *Dinner* better is of *Herbs*,
Where *True Love* doth abound :
Yea, better than a stalled Ox,
Where Hatred is found.

Love surpasseth
Riches.

18.

- 18 A wrathful Man, doth stir up Strife,
He hath but little Ease :
But he that slow to Anger is,
All Strife doth soon appease.

Wrathful Men
have but little
Ease.

19.

- 19 The Ways of Slothful Men, are like
Unto a *Hedge* of Thorns :
But Paths of righteous Men are plain,
God's *Glory* them adorns.

CHAP. 15.

Slothful Men
have always
Hinderances :
But just Mens
Ways are clear.

20.

- 20 A Son that's wife, doth surely make
His *Father's* Heart full glad :
But *Fools* their *Mothers* do despise,
O Heaviness most sad !

A wife Son
bringeth Glad-
ness : But a Fool
bringeth Sorrow.

21.

- 21 He that of Wisdom's destitute,
His Folly is his Joy :
But they that Understanding have,
Will walk most uprightly.

Fools Joy is
Folly : Just Men
walk uprightly.

22.

- 22 Where there no *Counsel* is, to aid,
Purposals soon decay :
But where good *Counsellors* abound,
Establish'd soon they'll be.

Counsel is a good
Friend.

23.

- 23 The *Answer* of a Man's own Mouth,
Doth bring to him great Joy :
How good's a *Word* in Season spoke ?
That does no one annoy !

Good Words are
sweet.

24.

- 24 The Way of Life's above to th' Wife,
(Who can God's Pow'r conceive ?)
That (he may *Bliss* attain,) he may
Depart from *Hell* beneath.

Live not after
the World : But
as to Heaven.

25.

- 25 The LORD will soon destroy the House
Of such as haughty be :
The *Widow's* Border 'stablish will,
That we *His* Pow'r may see.

Pride will soon
fall : But the
Just and Desti-
tute will have
Help.

26.

- 26 The Thoughts of wicked Men, to God
Are hateful, and abhorr'd :
But Words of Pure, are pleasing Words,
And pleasant to the LORD.

God hates the
Wicked : But
loves the Words
of the Just.

27. The

Avoid Greediness: Hate Gifts.

27.

- 27 The Man that greedy is of Gain,
Troubleth his own House much :
But he that wholly hateth Gifts,
Shall surely live by such.

28.

- 28 The Heart of th' Righteous, study much,
How they may answer right :
But Mouths of Wicked, pour forth Things
That evil are, with Spite.

Just Men study
Good: But
Wicked Evil,

29.

- 29 The LORD is far from wicked Men,
Yea, far from them, not near :
But when the Righteous call and cry,
Straightway he doth them hear.

God hears not the
Wicked: But
the Just.

30.

- 30 The Light that is within the Eyes,
Doth fill the Heart with Joy :
A good Report, makes fat the Bones ;
(May nothing such annoy.)

The Eyes give
Joy to the
Heart: A good
Name maketh
the Bones fat.

31.

- 31 The Ear that heareth good Reproof,
(The sweet Reproof of Life :)
He sure abideth with the Wife ;
And shunneth Wrath and Strife.

Hear Reproof:
And shun Wrath.

32.

- 32 He that *Instruction* doth refuse,
Despiseth his own Soul :
But he that doth regard Reproof,
Hath Understanding whole.

Hate not In-
struction: But
love it.

33.

- 33 The *Fear* of GOD, Instruction is
Of Wisdom ; this adore :
Humility's a Virtue great,
Which *Honour* is before.

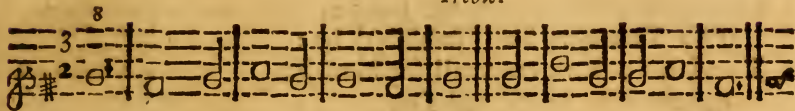
Love Instructions:
Humility is
much before
Honour.

C H A P. XVI.

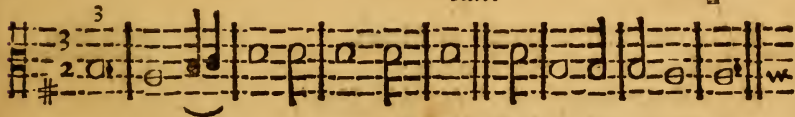
1. *All are in GOD's Power.*

St. George's Tune : Compos'd in *Four Parts*. W. T.

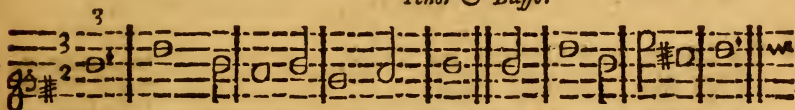
Treble.



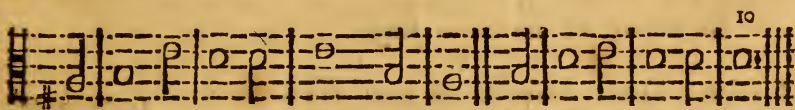
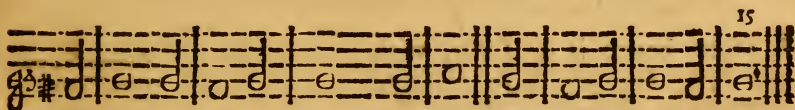
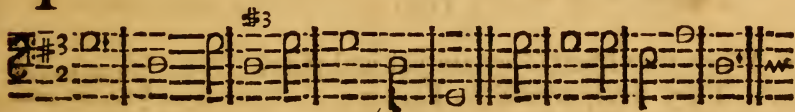
Alto.



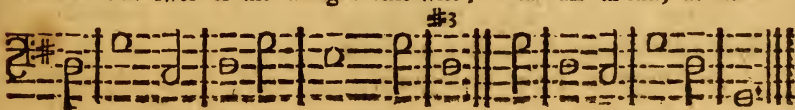
Tenor & Bass.



THE whole Dis-positions of Man's Heart, From *God* alone proceed :



The An-swer of the Tongue like-wise ; *God* all as-sists, at need.



God sees and governs all.

2.

- 2 The Ways of Men, do all seem clean
In their own Eyes ; but they
Are under GOD's commanding Eye,
Who doth the *Spirits* weigh.

3.

- 3 Commit thy *Works* unto the LORD,
Thy Thoughts shall 'stablish'd be :
4 The LORD hath made all for himself,
But th' Vile for th' evil Day.

Do all as to the
Lord : The
Wicked are
made for the evil
Day.

4.

- 5 Ev'ry one that is proud in Heart,
Is hateful to the LORD :
None shall escape, tho' *Hand* in *Hand*,
But what shall have Reward.

Avoid Pride :
None shall escape.

5.

- 6 By *Mercy*, and likewise by *Truth*,
All Sin is purged clear :
And Men from Evil do depart,
Influenc'd by GOD's *Fear*.

Mercy and Truth
purgeth Sin : By
God's Fear.

6.

- 7 When that Mens *Ways* are just and pure,
They surely please the LORD :
He makes their Foes to be at *Peace*,
And Envy is abhorr'd.

Just Ways please
God : And make
Peace.

7.

- 8 More better is a *Little*, with
The *Fear* of GOD in Sight :
Than to abound in Riches *Great*,
In which we have no Right.

Content is a precious
Virtue.

8.

- 9 Man's Heart deviseth his own Way,
His Eyes likewise inspect :
But yet the LORD doth govern all,
And doth his Steps direct.

God sees and directs all.

9.

- 10 The *King* hath Sentences *divine*,
They do his Lips possess :
His *Truth* is firm, so that he doth
In *Judgment* ne'er transgress.

Kings shall judge
righteously.

Falſe Weights
and Meaſures are
hateful to God.

10.

- 11 A *Weight* that's Juſt, is GOD's alone,
The *Ballance* juſt likewise :
Yea, all the Weights are GOD's own Work,
He doth the Whole revife.

11.

- 12 Abomination 'tis to *Kings*,
To act Unrighteouſneſs :
The Throne by Goodneſs 'ſtabliſh'd is,
Good *Princes* GOD doth bleſs.

Kings Thrones
are eſtabliſhed by
Righteouſneſs.

12.

- 13 The righteous Lips, to *Kings* are pure,
In ſuch *Kings* take delight :
To Men they Adoration bear,
Whoſe Words are juſt and right.

Kings ought to
love Righteouſ-
neſs and Right.

13.

- 14 As *Meffengers* of *Death*, ſo is
King's Wrath, when raiſed high :
But Men of Wiſdom, ſoon appeaſe
The ſame, and pacify.

A King's Wrath
is dreadful.

14.

- 15 In the Light of the Countenance,
Of *Kings*, Life doth remain :
Likewiſe his Favour ev'n is as
A Cloud of latter *Rain*.

Kings Favour is
Life.

15.

- 16 How much the better is't to get
Sweet *Wiſdom*, more than *Gold* ?
And *Underſtanding's* rather choſe
Than *Silver*, to behold.

Adore Wiſdom.

16.

- 17 The High-way of the Upright, is
The Evil to controul :
And he that keepeth ſure his Way,
Doth ſure preſerve his Soul.

Hate evil Ways :
Good Ways lead
to Life.

17.

- 18 *Pride*, doth before *Destruction* go,
Yea, go before it ſhall :
Likewiſe an haughty Spirit ſo
Shall go before a Fall.

Pride, the Inlet
of *Destruction*,

18.

- 19 Much better is an humble Sp'rit,
With lowly Men, yea, far :
Than to divide the Spoil of such
As proud and haughty are.

CHAP. 16.

'Tis Good to be
humble.

19.

- 20 He that doth handle Matters wise,
Shall Goodness find therein :
And whoso trusteth in the LORD,
Shall happy be, from Sin.

Act wisely : and
trust in God.

20.

- 21 The wise in Heart, they shall be call'd
Prudent, and shall have Peace :
And Lips that sweet and pleasant are,
Great *Learning* do increase.

The Wise are
called Prudent :
Just Men ac-
quire Learning.

21.

- 22 Understanding, is a Well-spring,
To them that it possess :
But *Fools* Instruction, Folly is,
And nought but Foolishness.

Understanding, a
Spring of Life :
Fools love Folly.

22.

- 23 The Heart of th' Wife, doth teach his Mouth,
In which his Soul is glad :
And likewise Learning to his Lips,
He freely much doth add.

Wise Men will
increase in
Learning.

23.

- 24 Soft *Words*, are as an *Honey-comb*,
Yea, sweet unto the Soul :
And likewise Health unto the Bones ;
May none such Words controul.

Soft Words, are
sweet and pure.

24.

- 25 There is a Way, which seemeth right,
Yet doth not Man befriend :
Which Ways, do prove the Paths of *Death*,
And fatal is their End.

Evil Ways end
deadly.

25.

- 26 He that doth *Labour*, laboureth,
Yea, for himself indeed :
His Mouth doth truly it require,
To satisfy his Need.

The Labourer
shall not Want.

26. He

26.

- 26 Ungodly Men, dig Evil up,
They Evil do acquire :
And in whose Lips there surely is
A hot and burning Fire:

Evil Lips are as
Fire: Which de-
stroyes them-
selves, as well as
others.

27.

- 28 A froward Man, he soweth Strife,
Such are his wicked Ends,
And with the Wisp'ring of his Lips,
He seperateth Friends.

Froward Men
part Friends.

28.

- 29 A Man of Wrath, and Violence,
His Neighbour doth intice :
And leads him into wicked Ways,
which only tend to Vice.

Wrathful Men
lead to Sin :

29.

- 30 He shuts his Eyes, and doth invent,
And devise froward Things :
And by the moving of his Lips,
Evil to pass he brings.

And bring Evil
to pass.

30.

- 31 The ancient and the hoary Head's,
A Crown of Glory, bright :
If it be found in Righteousness,
And in the way to Light.

Old Age is a
Crown of Glory:
if Righteous.

31.

- 32 He that is slow to Anger, is,
Far better than the Great :
And govern'd Spirits, far exceed
Such as a City take.

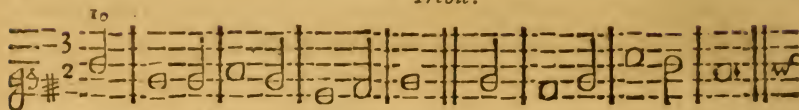
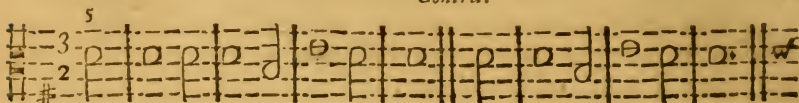
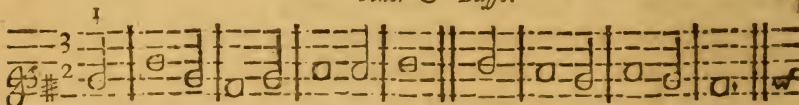
The Humble are
better than the
Mighty.

32.

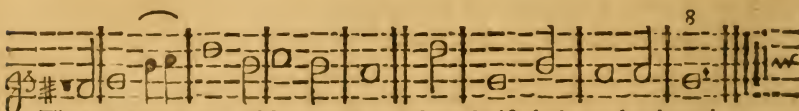
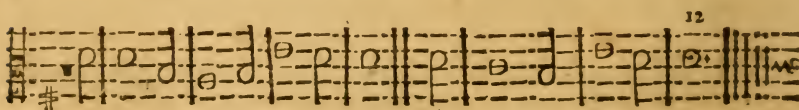
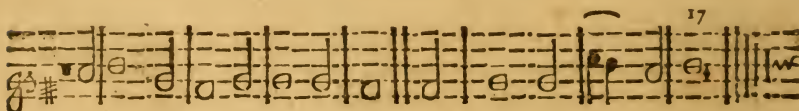
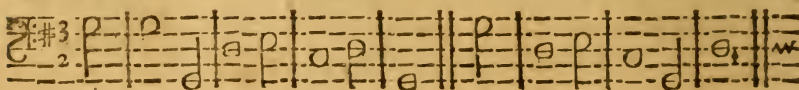
- 33 The Lot is cast into the Lap,
It's ne'er so much affords,
The whole Disposall of the same,
Thereof, is of the LORDS.

All are at God's
Disposall.

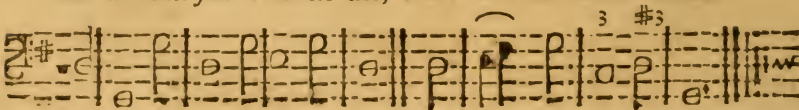
C H A P. XVII.

1. *Content is a pure Virture.*St. *Within's* Tune : Composed in *Four Parts*. W. T.*Treble.**Contra.**Tenor & Basso.*

Much bet-ter is a *Mor-sel* dry, Where Qui-et-ness is found :



Than a House full of Sa-cri-fice, where Strife doth much a-bound.



2. A Ser-

CHAP. 17.

Wife Servants
shall be exalted.

2.

- 2 A *Servant* wife, shall over-rule
A *Son* that causeth shame :
And of the whole Inheritance,
He shall partake the same.

3.

- 3 The *Finning-Pot*, for *Silver*, is,
The *Furnace*, is for *Gold* :
But GOD alone doth try the Hearts,
And doth the same behold.

God tries and be-
holds all Hearts.

4.

- 4 A wicked Doer, giveth heed
Unto false Lips, and Lies :
A *Lyar*, hears, the naughty Tongue,
That Evil doth devise.

Wicked Men
love Wickedness

5.

- 5 Whofo doth hate and mock the *Poor*,
Doth sure his Maker hate :
And he that at Distress is glad,
From Woe shall not escape.

Despise not the
Poor. : Nor be
glad at Calami-
ties.

6.

- 6 Children's Children, they are the *Crown*
Of Old and ancient Men :
And all the Children's Glory great,
Are in their Father's then.

Children are a
Crown to their
Fathers : And
the Children's
Glory is in them.

7.

- 7 Excellent *Speech*, becomes not *Fools*,
They hate all such like Things :
Much less do lying Lips become
Princes, or noble *Kings*.

Good Speech be-
comes not Fools :
nor Lies Kings.

8.

- 8 A *Gift*, is as a *Precious Stone*,
To him that hath it sure :
Where e'er it turns, it prospereth,
Yea, ever doth endure.

Bounty, a preci-
ous Stone : draw-
ing the Hearts of
the People.

9.

- 9 He that Transgression covereth,
Seeks *Love*, yea, Strife soon ends :
But he that Matters does repeat,
He seperateth Friends.

Love covers
many Faults :
revealed Secrets
part Friends.

10.

- 10 A Good Reproof, doth enter more
Into a Man that's wise:
Than many Stripes into a Fool,
Who folly doth devise.

CHAP. 17.

Good Reproof
enters into wise
Men: more than
Stripes do into a
Fool.

11.

- 11 An evil Man, Rebellion seeks,
He doth the same invent:
Therefore a cruel *Messenger*
Shall be against him sent.

The Wicked
will have a
cruel Messenger
at last.

12.

- 12 Yea, Let a *Bear* that's rob'd of *Whelps*,
More rather meet a Man:
Than *Fools*, who are with Folly led;
And in their Folly stand.

Meet not a Fool
in his Folly.

13.

- 13 Whoso rewards Evil for Good,
Shall Goodness ne'er espouse:
Evil from such shall ne'er depart,
Or ever leave his House.

Wicked Men
shall never de-
part from Evil

14.

- 14 Like as when *Water* is let out,
So Strife it doth begin:
Therefore leave off Contention quite,
And void all such like Sin.

Strife is hard to
Quell.

15.

- 15 He that the Wicked justifies,
Or just Man hath abhor'd:
They both abominable are,
And hateful to the LORD.

Justify not the
Wicked,

16.

- 16 Wherefore is there a Price i'th' Hand
Of th' Fool, Wisdom to get?
Seeing to it he hath no Heart,
But is against it set.

Fools get no-
thing by Wis-
dom: having no
Heart to it,

17.

- 17 A *Friend* doth love, yea, at all times,
When lov'd, or if forlorn:
Likewise a *Brother* truly is
For Adversity born.

A Friend loves
at all Times.

18. He

18.

18 He that is *Sur'ty*, and strikes Hands,
In preſence of his *Friend*:
Is ſure of Underſtanding void,
And Simple in the End.

CH AP. 17.

Avoid Surityſhip

19.

19 He that Tranſgreſſion well doth love,
He ſurely loveth Spite:
And he that doth exalt his Gate,
Seeks to diſtract his Life.

Wicked love
Spite: he that
exalts himſelf,
hurts his Life.

20.

20 Ev'n He that hath a froward Heart,
Doth find no Reſt at all:
And he that hath a Tongue perverſe,
Doth into Miſchief fall.

Froward Hearts
have no Reſt:
Evil Tongues
fall into Miſ-
chief.

21.

21 Ev'n He that doth beget a *Fool*,
To him great Woe is nigh:
And he that's *Father* of a *Fool*,
He never hath no joy.

Fooliſh Sons
bring Woe to
their Parents.

22.

22 A merry *Heart*, it doeth Good,
'Tis like a *Med'cine* nigh:
A Broken *Spir't*, doth wound the Heart,
Likewiſe the *Bones* doth dry.

A merry Heart
is a good Medi-
cine: A broken
Spirit dries the
Bones.

23.

23 The Wicked, they will take a *Gift*,
Or Bribe in any Caſe:
The Righteous, Judgment to pervert,
That Wicked may have place.

Wicked will
take Bribes.

24.

24 Wiſdom, it always is before
All ſuch as underſtand:
But for the Eyes of fooliſh Ones
They are in the Earth's End.

Juſt Men have
Wiſdom at hand:
fooliſh Ones are
in the end of the
Earth.

25.

25 A Fooliſh *Son*, to's *Father* is
Nothing but Grief and Care:
And alſo Bitterneſs to her,
Who painful did him bear.

Fooliſh Sons
bring heavineſs
to their Parents.

26. To punish just Men, 'tis not good,
Nor pleasing to GOD's Eye:
Nor neither is it good to strike
Princes for Equity.

Punish not the
Just: nor take
Princes for E-
quity.

27. He that hath knowledge, spares his Words,
Ill Words he ne'er will vent:
A Man of Understanding, is
Of Spir't excellent.

Wise Men will
use no ill Words:
but are of an ex-
cellent Spirit.

28. Ev'n when a Fool doth hold his Peace,
He then for wise is deem'd:
And he that shutteth up his Lips
To understand is 'steem'd.

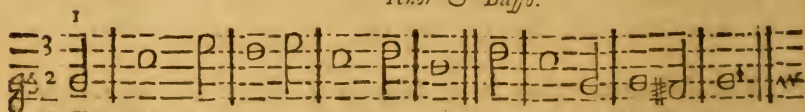
Fools seem wise
when silent.

C H A P XVIII.

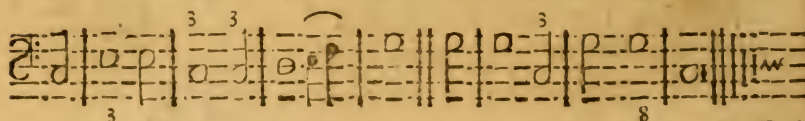
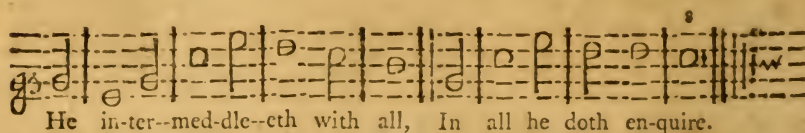
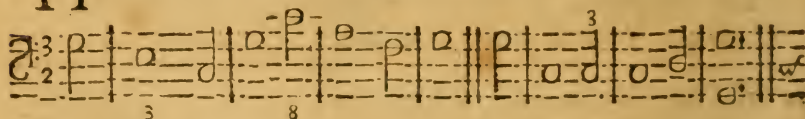
Meddle not with that as do'nt Concern thee.

St. Katherine's Tune : Composed in Two Parts. W. T.

Tenor & Bass.



HE that doth se-pe-rate himself, Doth seek to his De-fire:



2. A Fool,

Fools hate understanding.

2.

- 2 A *Fool*, hath no delight at all
In Understanding, no:
But that his Heart may see it plain,
It self, and see 'tis so.

3.

- 3 When that the *Wicked* they do come,
Then comes *Contempt*, and *Scorn*:
With *Ignominy*, comes *Reproach*,
All heavy to be born.

Contempt follows
the Wicked:
and Reproach
comes with
Ignominy.

4.

- 4 The *Words* of a Man's Mouth, are like
As many *Waters* great:
And the Well-spring of *Wisdom's* as
A *Brook*; doth not abate.

Wisdom is never
empty.

5.

- 5 It is not good for to accept
A Man that's wicked known:
To be in judgment; for to have
The Righteous overthrown.

Sinners are not to
sit in Judgment.

6.

- 6 The foolish Lips, enter into
Contention, which provokes:
Likewise their Lips do cry aloud,
And do call out for Strokes.

The Fool is en-
snared by his own
Lips:

7.

- 7 A *Fool's* Mouth, his Destruction is,
He Goodness doth controul:
His Lips likewise they are the Snare,
Which soon will catch his Soul.

Which soon
catch his Soul,

8.

- 8 The *Words* of a *Tale-Bearer*, are
Like as so many Wounds:
And to the Belly's inmost Parts,
Do suddenly go down.

A Tale-bearer's
Words are as
Wounds: very
fatal to all.

9.

- 9 He that is slothful also, and
To work he doth not haste:
Is ev'n as Brother unto him
That willfully doth waste,

Sloth and Waste,
are both partners,

K

10. The

10.

- 10 The Name of GOD, the mighty LORD,
Is as a *Tower* strong:
The Righteous runneth into it,
And are secure, from wrong.

CHAP. 18.

God's Name is as
a Tower for the
Just.

11.

- 11 The rich Man's Wealth, and Riches, are
His *City*, wond'rous great:
And likewise is as a high *Wall*,
Within his own conceit.

Riches are Vani-
ty.

12.

- 12 Before Destruction comes, Man's Heart
Is haughty, and most high:
Likewise before great *Honour* is,
Is low *Humility*.

Humility rais-
eth, and is be-
fore honour.

13.

- 13 Ev'n he that doth an *Answer* make,
Before the Matters nam'd:
He guilty of great Folly is,
It is to him a Shame.

Answer not be-
fore you hear the
Question.

14.

- 14 The *Spir't* of Man, it will uphold all
Infirmities that are:
A broken and a wounded *Spir't*,
Alas! who can it bear?

Man's Spirit up-
holdeth: but
none can bear a
wounded Spirit.

15.

- 15 The Hearts of good, and prudent Men,
Attain to Knowledge deep:
And Ears of such as understand,
Do after Knowledge seek.

Just Men attain
to Knowledge:
by seeking it.

16.

- 16 A Man's free *Gift*, doth soon make room,
That he may enter there:
It brings him unto righteous Men,
That he with such appear.

Gifts make many
Friends.

17.

- 17 He that is first, in his own Cause,
Seems just, unto the Eye:
But when his Neighbour doth appear,
He doth him search and try.

One Story seems
good 'till the
other is heard.

18. The

18.

- 18 The *Lot* doth make Contention cease,
It puts all Jarrs aright :
And parted is between great Men,
Yea, Men of *Name* and Might.

CHAP. 18.

Lots make Con-
tention cease.

19.

- 19 A *Brother*, that offended is,
Is harder to be won :
Than a strong *City* ; his words are
Than *Castle-Bars* more strong.

'Tis hard to
Pacify a Brother,

20.

- 20 Man's *Belly* shall be fill'd with Fruit,
Which from his *Mouth* proceeds :
And the Production of his *Lips*,
It shall supply his Needs.

Man shall have
as he merits.

21.

- 21 Both *Death*, and also *Life*, are in
The Power of the Tongue:
And they that Love't, shall eat the Fruit,
That thereto doth belong.

The Tongue is
both good and
bad, all are in
God's Power,

22.

- 22 He that doth find a *Wife*, doth find
A good and precious *Thing* :
And hath obtained Favour great,
Of God the Heav'nly *King*.

A good Wife,
a precious thing

23.

- 23 The *Poor*, do use Entreaties much,
And all are not enough :
The *Rich*, are puffed up with Pride,
And always *answer* rough.

The Poor do
humble. The
Rich answer
roughly,

24.

- 24 A Man that hath got many *Friends*,
Must friendly be to other :
And yet there is a *Friend*, that sticks
More closer than a *Brother*.

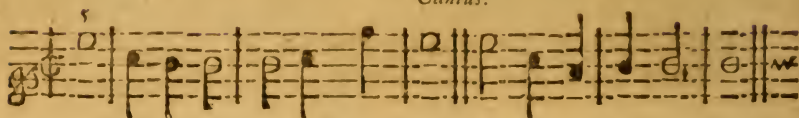
He that hath
many Friends,
must be friendly
to others : God is
the best of all,

C H A P. XIX.

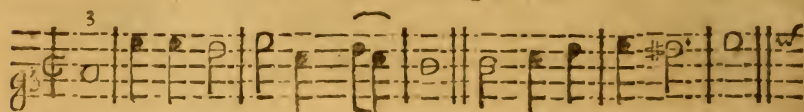
1 *A Poor Man, is better than a Fool.*

St. Clement's Tune: Compos'd in *Three Parts.* W. T.

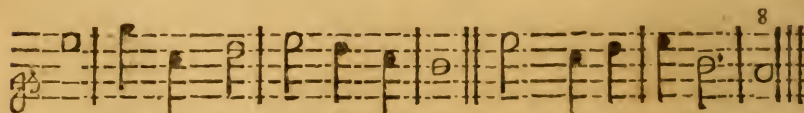
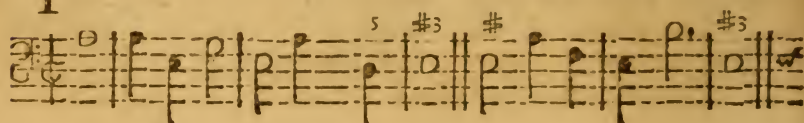
Cantus.



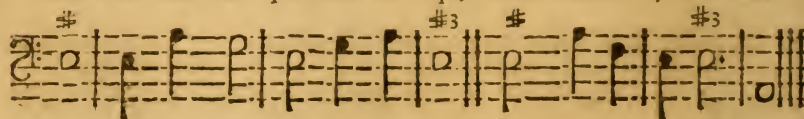
Tenor & Bass.



1 Far better is the *Poor*, that doth In truth up-right-ly walk :



Than *Fools* that are per-verse in Lips, Who fool-ish-ly do talk.



2.

- 2 The Soul who Knowledge is without,
It is not good to him :
And he that hasteth with his Feet,
Doth surely greatly sin.

Love Knowledge:
haste not to Sin,

3. Man's

3. Man's Folly, and his Foolishness,
Doth all his Ways pervert :
His Heart is troubled, likewise he
Against the L O R D doth fret.
4. Riches, and Wealth, makes many *Friends*,
Rich live in splendour great :
The *Poor* Man's Fate is very *hard*,
His Neighbours do him hate.
5. False *Witnesses*, shall punish'd be,
That born false *Witness* hath :
And he that falsly speaketh Lies,
Shall surely not escape.
6. For *Princes* Favour, many strive,
Entreat, and much attend :
And unto him that giveth *Gifts*,
Is ev'ry one a Friend.
7. The *Poor* Man's *Brethren* do him hate,
Much more his *Friends* are far :
He them pursues, with Words, yet they
Still wanting to him are.
8. He that sweet *Wisdom* doth acquire,
He loveth his own Soul :
And he that *Understanding* keeps,
Shall goodness sure behold.
9. False *Witnesses*, shall punish'd be,
That born false *Witness* hath :
And he that falsly speaketh Lies,
Shall perish by God's Wrath.
10. Delight, it quite unseemly is
For him that is a *Fool* :
Ev'n for a Servant 'tis much less,
If he o'er *Princes* rule,

Foolish Men are
never at rest.

Wealth makes
Friends : poor
Men are hated.

Bear not false
Witness.

Many strive for
great Mens Fa-
vour : Gifts gain
Friends.

Poor Men have
no Friends.

Wisdom guards
the Soul : which
preserve.

False Witnesses
shall perish.

Delight becomes
not a Fool :
nor Servants to
govern Princes.

11.

CHAP. 19.

Discreet Men
will quell Wrath.

- 11 The sweet Discretion of a Man,
Always appeaseth Wrath:
And Transgression to turn aside,
In such he glory hath.

12.

King's Wrath is
terrible: but
their Favour is
sweet.

- 12 The King's Wrath, is as terrible,
As doth the *Lion* roar:
But his sweet Favour's as the *Dew*,
That decks the *Fields* all o'er.

13.

Foolish Sons
bring Woe:
Womens Con-
tentions are al-
ways dropping.

- 13 A foolish *Son*, to's *Father* adds,
Calamity and Woe:
And the Contentions of a *Wife*,
Are always dropping low.

14.

Houses are Fa-
thers Inheritance:
A virtuous Wife
is of the Lord.

- 14 *Houses*, are *Fathers*'s Heritance,
Which always have record:
A virtuous and a prudent *Wife*,
('Tis said,) is of the LORD.

15.

Idleness is drow-
zey: and shall
suffer hunger.

- 15 *Slothfulness*, casteth into sleep,
She maketh slothful all:
But those that have an idle Soul,
They suffer hunger shall.

16.

God's Word keeps
the Soul: such as
despise God's
Ways shall perish.

- 16 He that doth God's Commandment keep,
He doth his Soul perserve:
But he that doth despise his Ways,
To *Death* shall surely swerve:

17.

He that gives the
Poor, lends to the
Lord: God will
return it.

- 17 He that hath pity on the *Poor*,
Unto the LORD doth lend:
And what he given hath to such,
GOD will again it send.

18.

Correct thy Son:
mind not his
Crying.

- 18 Chastise thy *Son*, while there is hope,
When young, the LORD to fear:
Let not thy tender Soul him spare,
Tho' thou his Crying hear

19. A Man

Wrathful Men
long suffer: To
help him it is
needless.

19. A Man of Wrath, shall suffer much,
His Sufferings long remain:
For if thou dost deliver him,
Thou must do it again.

20. Hear *Counsel*, good, likewise receive
Instruction, as thy Friend:
Instruction keep, as thou may'st be
Wise in thy latter End.

Receive good
Counsel.

21. Devices that are in Man's Heart
Are many, and impure:
But the sweet Counsel of the Lord,
For ever shall endure.

Man's Devices
are many: God's
Counsel endureth
for ever.

22. The Kindness of a Man, it is
Alone his whole Desire:
But a poor Man, that nothing hath,
Is better than a Liar.

A poor Man, is
better than a
Liar.

23. GOD's Fear doth tend to Life, and he
That hath it ne'er shall slide:
No Evil e'er shall visit him,
Content he shall abide.

God's Fear tend-
eth to Life.

24. A slothful Man, bosoms his Hand,
He slothful doth remain:
And not so much as bring it out,
Unto his Mouth again.

Avoid slothful-
ness.

25. A *Scorner* smite, and Simple will
All likewise be aware:
An understanding Man, reprove,
And he will Knowledge hear.

Smite a Scorne:
and the Simple
will hear.

26. Ev'n He that doth his *Father* waste,
His *Mother* chase the same:
He is a *Son* that brings Reproach,
And likewise causeth Shame.

A wasteful Son
causeth Shame.

27. Cease,

27. Cease, cease, my *Son*, cease, cease to hear,
When bad Instruction's nigh:
Void such as will thee cause from Words
Of Knowledge sweet to fly.

Avoid bad In-
struction.

28. An unjust *Witness*, Judgment scorns,
He hates it ev'ry Hour:
Also the Mouths of wicked Men,
Iniquity devour.

Wicked Men
hate Judgment.

29. Judgments, for *Scorners* are prepar'd,
Them, Judgment surely strikes:
Likewise the Backs of simple *Fools*,
They are prepar'd for *Stripes*.

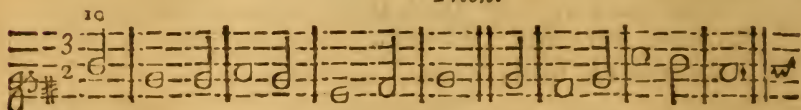
Judgments are
for Scorners: and
Stripes for a Fool.

C H A P. XX.

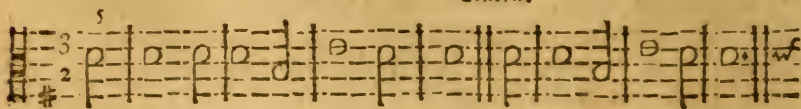
1 Strong Drink breeds Quarrels: which avoid.

St. *Within's* Tune: Compos'd in Four Parts. W. T.

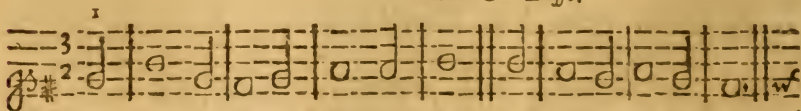
Treble.



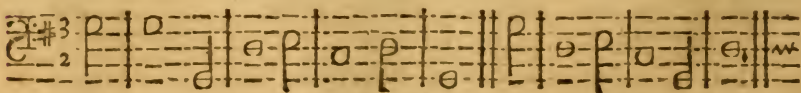
Contra.



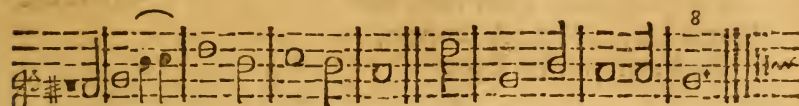
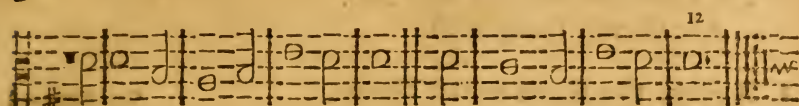
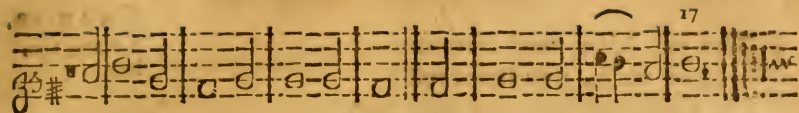
Tenor & Bass.



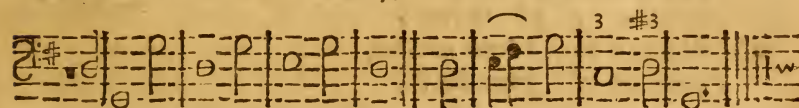
1 Strong Drink, is raging, Wine doth mock, Tho' pleasant to the Eyes:



And



And who--foe'er's deceiv'd thereby, Can—not be call-ed wife.



2.

2. *King's* Fear, is like a roaring *Lion*,
Who shall a *King* controul?
Whoso to Anger him provokes,
Doth sin against his Soul.

A *King's* Fear is
terrible.

3.

3. It is an Honour for a Man,
To cease from Strife, and flee :
But ev'ry busy simple *Fool*,
Will always meddling be.

'Tis an Honour
to cease from
Strife.

4.

4. The *Sluggard*, will not plough at all,
By Reason of the *Cold* :
In Harvest *but* he shall begin,
But shall no *Crop* behold.

Sluggish Excuses
tend to Poverty.

5.

5. *Counsel* within the Heart of *Man*,
Is like to *Waters* deep :
But understanding Men, will draw
It out ; and safe it keep.

Counsel is endless.

6.

6. Most Men their Goodness to proclaim,
Are very much inclin'd :
But yet amongst all human Race,
Who can one faithful find?

Most Men praise
themselves : But
few are faithful.

L

7. The

7.

- 7 The just Man, with Sincerity
Doth walk, and quiet rest :
His Children that come after him,
Are likewise surely blest.

Just Men have
Rest.

8.

- 8 A *King*, that sitteth on the Throne,
Of Judgment, doth most wise
Scatter away all that's impure,
And evil with his Eyes.

Good Kings will
cast down Evil.

9.

- 9 What one can say, *I have made clean
My Heart, no Ill's therein ?*
Or who can say, *I have no Spot,*
I quite am pure from Sin ?

None are free
from Sin.

10.

- 10 *Measures*, and *Weights*, that various are,
(As Scripture doth record :)
They both Abomination are,
To GOD the heavenly LORD.

False Weights
and Measures are
hateful to God.

11.

- 11 A *Child* is known, by what it does,
'Tis plain to all Mens Sight :
Whether his Work be pure, or no,
Or whether it be right.

All Men are
known by their
Works.

12.

- 12 The hearing *Ear*, the LORD hath made,
And all in Heav'n most high :
The *Eye* that sees, he likewise form'd,
And all Things doth espy.

God hath made
all Things.

13.

- 13 Do not love *Sleep*, for fear thou shouldst
To *Poverty* be led :
Open thine *Eyes*, and thou shalt sure
Be satisfy'd with *Bread*.

Sleep tends to
Poverty.

14.

- 14 'Tis nought, 'tis nought, the *Buyer* saith,
Before that he doth buy :
But when that he is gone his Way,
O then he boasteth high.

The Ware is bad
until it is bought.

15. There's

15.

- 15 There's *Gold*, and *Riches* in great Store,
And also *Rubies* fair :
But Lips of Knowledge, them surpass,
And much more precious are.

CHAP. 20.

Knowledge is bet-
ter than Riches.

16.

- 16 He that a Stranger's *Surely* is,
Do thou his *Garment* take :
And likewise for a *Woman* strange,
Such Men, a *Pledge* shall make.

Take a Stranger's
Garment : And
his Garment in
Pledge for a
strange Woman.

17.

- 17 *Bread* of Deceit, to Men is sweet,
As pure as if distill'd :
But afterwards his Mouth shall be
Surely with *Gravel* fill'd.

Bread of Deceit
is sweet at first :
But sour in the
End.

18.

- 18 All Purposes by *Counsel* good,
They sure establish'd are :
GOD stands our Friend, at ev'ry Need,
With good Advice make *War*.

Counsel acts all
Purposes : make
War with good
Advice.

19.

- 19 He that *Tale-Bearer* like doth go,
Doth Secrets much reveal :
Meddle not with such flatt'ring Lips,
No Matter they'll conceal.

A Tale-Bearer
tells all.

20.

- 20 Whoso that doth his *Father* curse,
Or *Mother* ; to cause Woe :
His Lamp shall surely be put out,
For them offending so.

The Disobedient
shall be cut off.

21.

- 21 Inheritance, may soon be got,
When Man doth first begin :
The End thereof shall not be bless'd,
Because 'twas got in Sin.

Ill gotten Wealth
prospereth not.

22.

- 22 Do thou not say, I'll recompence
A wicked evil Deed :
But wait upon the LORD thy GOD,
And he'll thee save at Need.

Attone no Evil :
God helps all :

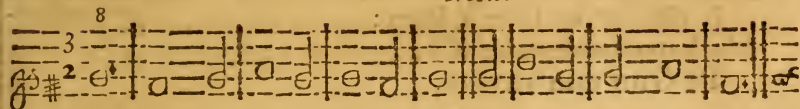
- 23.
- 23 False *Weights*, that are of various Sorts,
 (As Scripture doth record :)
 And *Ballance* false, are neither good,
 But hateful to the LORD.
- CHAP. 20.
False Weights
and Measures are
hateful to God.
- 24.
- 24 Man's Goings, are of GOD the LORD,
 GOD doth him rule and sway :
 GOD's Wisdom's great, how can a Man
 Well understand his Way ?
- God alone go-
verns all.
- 25.
- 25 He that doth after *Vows* enquire,
 To him it is a Snare :
 And he that Holiness devours,
 Shall of the same Fate share.
- Vows are a
Snare.
- 26.
- 26 A *King*, that's wise, soon scattereth
 the Wicked all about :
 He over them the Wheel doth bring,
 And puts them soon to th' Rout.
- A Good King's
Wrath scattereth
the Wicked.
- 27.
- 27 The *Sp'rit* of Man, it truly is
 The Candle of the LORD :
 Which searcheth all the inward Parts,
 And of them bears Record.
- God searcheth all
Hearts,
- 28.
- 28 *Mercy*, and *Truth*, preserves the King,
 GOD him protects alone :
 But *Mercy* is to him a Friend,
 And doth uphold the *Throne*.
- God by Mercy as-
sisteth all : And
upholdeth the
King's Throne.
- 29.
- 29 The Glory of *Young Men*, is Strength,
 Such Glory will decay :
 But Beauty of *Old* ancient Men,
 Is in their Heads, when grey.
- Strength, young
Mens Glory :
The grey Head
is old Mens
Beauty.
- 30.
- 30 The Blueness of a *Wound*, doth cleanse
 The Evil quite away :
 Ev'n so doth Stripes the inward Parts
 Of th' Belly make Decay.
- Stripes drive a-
way Folly.

C H A P. XXI.

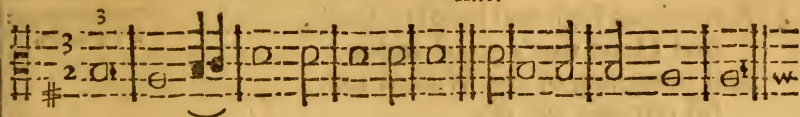
1. G O D Swayeth Princes.

St. George's Tune : Compos'd in *Four Parts.* W. T.

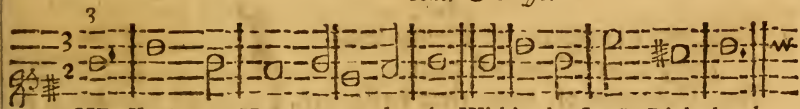
Treble.



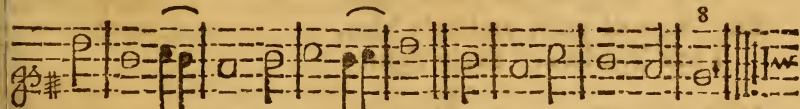
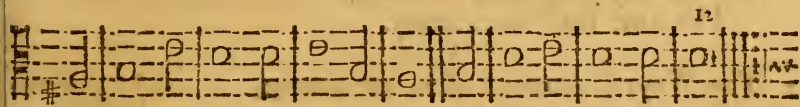
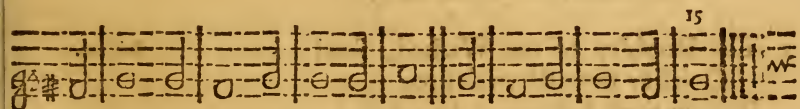
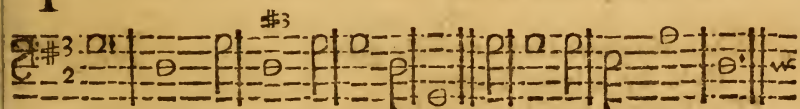
Alto.



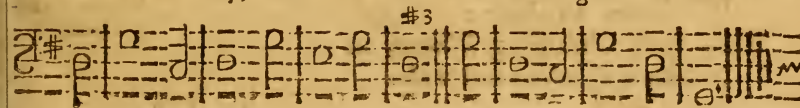
Tenor & Bass.



THE King's own Heart, it tru-ly is Within the Lord's Right-hand :



He doth it fway, ev'n as he doth The wa-ters great command.



2.

- 2 The Way of ev'ry Man, seems right,
And just in his own Eyes :
But GOD he pondereth all Hearts,
Most justly, and most wise.

CHAP. 21.

God pondereth
all Things.

3.

- 3 *Justice* to do, and *Judgment* too,
Is pleasant in GOD's Eyes :
Much more acceptable it is,
To GOD than Sacrifice.

God loves Justice
more than Sacri-
fice.

4.

- 4 A wondrous high and haughty Look,
And Heart that's proud within :
And ploughing of the Wicked too,
All certainly are Sin.

Pride in the Heart
is a great Sin.

5.

- 5 Diligent Thoughts, to Plenty tend,
They after Goodness pant :
But Thoughts of those that hasty are,
Tend only unto Want.

Diligent
Thoughts tend to
Plenty: Hasty
ones tend to Po-
verty.

6.

- 6 When *Treasures* they are falsely got,
Ev'n by a lying Tongue :
'Tis Vanity, tofs'd to and fro,
Of them that for Death long.

Ill gotten Wealth
is Vanity.

7.

- 7 The Robb'ry of the Wicked, shall
Quickly themselves destroy :
Because they Judgment do refuse,
The same shall them annoy.

Rob not.

8.

- 8 The Ways of froward Men, are strange,
Yea, strange to just Mens Sight :
But Ways of pure, and holy Men,
Their Works are surely right.

Evil Mens Ways
are strange :
But Ways of the
pure are right.

9.

- 9 Within the Corner of a House,
'Tis better to abide :
Than with a brawling *Woman*, in
A House spacious and wide.

A contentious
Woman, is a dai-
ly Trouble.

10.

The wicked Soul, Evil desires,
To Evil he's inclin'd :
His Neighbour doth not in his Eyes
The smallest Favour find.

CHAP. 21.

Wicked Men
desire Evil : And
shew no Favour.

11.

When Scorners they are punished,
The Simple then believe:
And when wise Men instructed are,
They Knowledge do receive.

Punish Scorners :
Instruct the Wise.

12.

The righteous Man considers well,
The Wicked's House within :
God doth the Wicked overthrow,
Ev'n for their wicked Sin.

God overthrows
the Wicked.

13.

Whoso that stopped hath his Ears,
When that the *Poor* do call :
He also then shall call himself,
But not be heard at all.

Stop not thine
Ears at the Poor :
Lest God stop his
Ears to thee.

14.

A *Gift*, in secret, surely doth
Cause Anger soon to cease :
Bosom Rewards likewise doth quell
Great Wrath, and maketh Peace.

Gifts make
Peace.

15.

It is great Joy unto the Just,
When they just Judgment see :
But on such as work Wickedness,
Destruction sure shall be.

Just Men love
just Judgment :
But the Wicked
shall perish.

16.

The Man that is out of the Way
Of Understanding led :
He surely shall remain within
The Number of the *dead*.

Wrong Ways are
unto Death.

17.

He that doth love all *Pleasure* much,
Shall *poor* be, and decay'd :
And he that loveth *Wine* and *Oil*,
Shall never rich be made.

Pleasure brings
Poverty.

18. The

18.

- 18 The Wicked, shall a Ransom be,
For righteous Men, most bright:
And the Transgressor, ransom shall
The Godly, and Upright.

CHAP. 21.

Wicked are the
Ransom for the
Just.

19.

- 19 It is much better for to dwell
Within a Wilderness:
Than with an angry Woman, that
Contention doth possess.

A contentious
Woman daily
adds Vexation.

20.

- 20 There's *Treasure*, that's to be desir'd;
In wise Mens Dwellings, Oil:
But foolish Men do spend it up,
And feed upon the Spoil.

Foolish feed on
the Wise.

21.

- 21 He that doth follow *Mercy*, and
Is righteously inclin'd:
Shall Righteousness, and precious Life,
And Honour surely find.

Righteous Men
shall have Life.

22.

- 22 A wise Man, doth the *City* scale,
Of Men that are of Might:
And casteth down the Strength thereof,
Of Confidence; in Sight.

Wise Men keep
safe the City,

23.

- 23 Whoso doth keep his Mouth secure,
And also awes his Tongue:
He shall his Soul from Troubles keep,
And never suffer Wrong.

An awful Tongue
is free from all
Trouble.

24.

- 24 He that in haughty Wrath doth deal,
Is *Scorn*er call'd by Name:
Likewise he's *proud* and haughty deem'd,
Such Pride will fall to Shame.

Pride is Scornful

25.

- 25 The *Slothful*, lazy one's Desire,
Himself shall surely kill:
Because to labour he refus'd,
And slothly bent his Will,

Slothful Men de
stroy themselves

26. He

26.

- 26 He greedily doth covet much,
Ev'n all the live long Day :
But Righteous bounteously do give,
They spare not, nor delay.

CHAP. 21.

Sloth coveteth :
Righteous give
freely.

27.

- 27 The *Sacrifice* of wicked Men,
Abomination is :
How much more then, when they do bring
Minds full of Wickedness ?

28.

- 28 The *Witness* false, shall perish soon,
Such soon shall fade and die :
But he that heareth hath the *Word*,
He speaketh constantly.

False Witnesses
shall die.

29.

- 29 A wicked Man, hardneth his Face,
He doth from Goodness stray :
But upright Men, attentive are,
And safe direct their Way.

Wicked Men are
hardned : Just
Mens Ways are
safe.

30.

- 30 There is no *Wisdom*, nor *Counsel*,
Objection can afford :
Nor Understanding, that can be,
Against the heav'nly LORD.

Nothing is a-
gainst God.

31.

- 31 The *Horse*, prepar'd for *Battle* is,
Against the *Day* of Fight :
But all the Safety of the Whole,
Is of the LORD of Might.

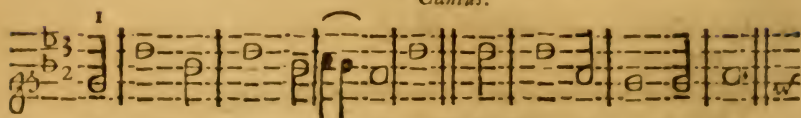
God protects and
ruleth all.

C H A P. XXII.

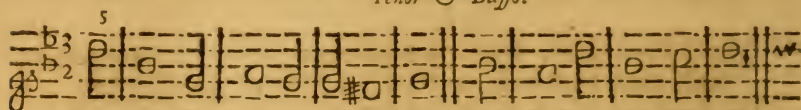
A good Name is better than Riches.

St. *Austen's* Tune : Composed in *Three Parts*. W. T.

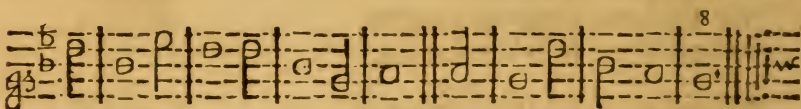
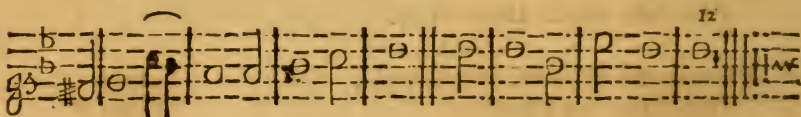
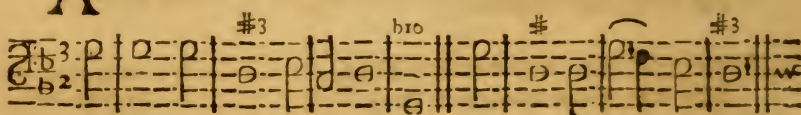
Cantus.



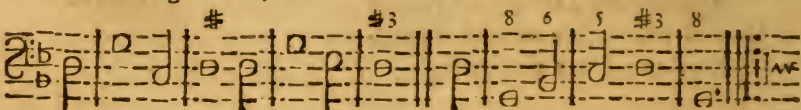
Tenor & Bass.



I A Good *Name's* rather to be chose, 'Than Riches great; Behold!



And lo-ving *Favour*, rather than Rich *Silver*, and fine *Gold*.



2.

2 The *Rich*, and *Poor*, together meet,
God loves the Righteous all :
Tho' *Rich* are *high*, and *Poor* are *low*,
Yet God hath made them All.

God hath made
all Men.

3.

3 A prudent Man, Evil forsakes,
Yea, and himself doth hide :
But simple Ones, pass on, and do
Great Punishment abide.

Just Men will
hide from Evil :
Fools go on, and
suffer.

4. By

4.

- 4 By *Meekness*, and *Humility*,
And by GOD's sacred Fear:
Does Wealth and Honour surely come,
And Life, that is most dear.

CHAP. 22.

Humility and
God's Fear
brings Life.

5.

- 5 Both *Thorns*, and *Snares*, are in the Ways
Of them that froward are:
But he that keeps his precious Soul,
Shall never come them near.

Righteous Paths
are free from
Stumbles,

6.

- 6 Train up a *Child*, within the Way
That he should go, in Heart:
And when he's *old*, he'll not forsake,
Or ever from it part.

As you bring up
a Child, so he'll
remain.

7.

- 7 The *Rich*, do over-rule the *Poor*,
The *Poor* dare not contend:
The *Borrower*, a Servant is,
To him that doth him *lend*.

The Poor and
Needy are kept
under.

8.

- 8 He that Iniquity doth sow,
He Vanity shall reap:
And the Rod of his Anger shall
Sure fail; he fore shall weep.

Sowers of Ini-
quity shall reap
Woe.

9.

- 9 The *Bounteous* Eye shall blessed be,
GOD will increase his Store:
He *lib'ral* is, likewise doth give
His *Bread* unto the *Poor*.

God blesteth the
Bounteous,

10.

- 10 O cast the *Scorner* out, and then
Contention shall decrease:
Yea, *Strife* likewise, shall soon be gone,
And *Reproach* soon shall cease.

Cast out the Of-
fender: And Of-
fences will cease.

11.

- 11 He that doth love Pureness of Heart,
No Ill shall him attend:
And for the *Grace* that's of his Lips,
The *King* shall be his Friend,

The King shall
befriend the pure
in Heart.

12.

- 12 The Eyes of GOD, Knowledge preserves,
His Aid is daily shown :
But the Words of Transgressors, they
Are by him overthrown.

CHAP. 22.

God sways and
rules all.

13.

- 13 The *slothful* Man, doth say, *There is*
A Lion out to meet :
I'll stay within, I shall be slain,
If I should pass the Street.

Slothful Men ne-
ver want Excuse,

14.

- 14 The Mouth of a strange *Woman*, is
Like a deep Pit within :
And he that's hated of the LORD,
Shall surely fall therein.

Avoid Harlots :
Seek God's Love.

15.

- 15 Great Foolishness within the Hearts
Of little *Children* are :
But soon shall the correcting *Rod*
Drive out the same afar.

Spare not the
Rod,

16.

- 16 He that oppressed hath the *Poor*,
• For to increase his *Sum* :
And he that giveth to the *Rich*,
They both to Want shall come.

Oppress not the
Poor : Left thou
come to Poverty.

17.

- 17 * Bow down thine Ear, and hear the *Words*
Of him that's wise in Heart :
Apply thine Heart to *Knowledge*, and
Do not from it depart.

Hear Wisdom.

18.

- 18 For it is pleasant unto thee,
If thou them keep within :
They shall be fitted to thy Lips,
And thee protect from Sin.

Wisdom is a
sure Protection.

19.

- 19 That all thy Trust, may be in GOD,
This Day I have made known :
20 Have I not written wondrous Things,
Knowledge and Counsel shown ?

Trust in God.

20. That

20.

CHAP. 22.

Wisdom is wonderful.

- 21 That I might make thee know the *Words*
Of *Truth*, and Certainty :
That thou might'st answer Words of *Truth*,
To them that send to thee.

21.

- 22 * Rob not the *Poor*, because he's *Mean*,
23 For God will stand his Friend :
And spoil all such, as do them spoil,
And bring them soon to End.

Rob not the
Poor.

22.

- 24 No Friendship make with *angry* Men,
With *furios* do not strole :
25 Lest thou shouldst learn his Ways, and get
A Snare unto thy Soul.

Go not with
furios Men.

23.

- 26 Be thou not one of them, that do
Strike Hands in *Surety* :
Nor one that *Sur'ty* gives for Debts,
From all such Troubles fly.

Avoid Suretiship.

24.

- 27 If thou hast nothing for to pay,
Where nothing can be had :
The *Charge* not able to defray,
Why should he take thy *Bed* ?

Be merciful to
the Poor.

25.

- 28 * An ancient *Land-mark*, not remove,
No not in any Case :
That which thy *Fathers* have set up,
For such is counted base.

Remove no
Land-mark.

26.

- 29 Dost thou not see one diligent,
In Business, or in Things ?
He shall not stand before mean Men,
But stand in Midst of *Kings*.

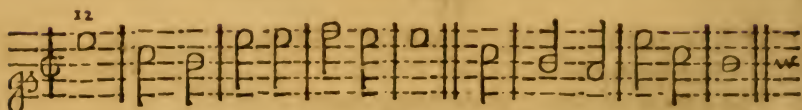
Diligent Men
shall be promoted.

C H A P XXIII.

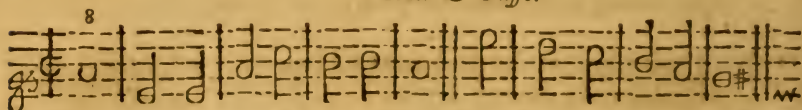
, Honour thy Betters.

St. Nicholas's Tune : Composed in Three Parts. W. T.

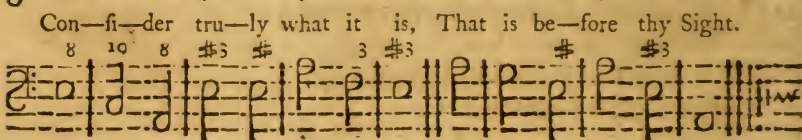
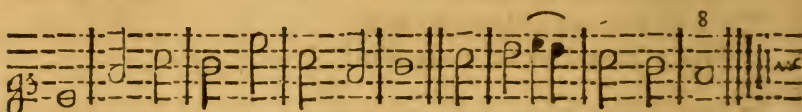
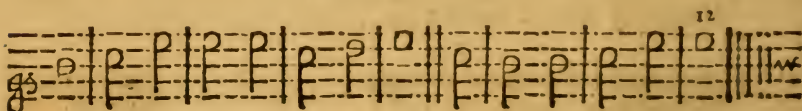
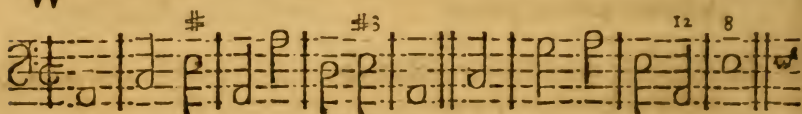
Treble.



Tenor & Bass.



1 W Hen e'er thou sit-est for to eat, With Men that are of might :



Con—fi—der tru—ly what it is, That is be—fore thy Sight.

2. And put thy *Knife* unto thy Throat,
If thou art giv'n to eat :
3 Be not desirous of his Food,
Such is deceitful Meat.

Learn Sobriety.

3. * By no Means labour to be *rich*,
(Thy *Pride* for to increase :
For Haughtiness will have a Fall,)
From thine own Wisdom cease.

Strive not for
Riches,

4. Wilt

4.

Wilt thou thine Eyes on nothing set?
For *Riches* Wings doth make:
And flies away, as *Eagles* do,
When they to th' Sky betake.

5.

* Eat thou not *Bread*, with him, that hath
A wicked evil Eye:
Do not desire his dainty *Meats*,
But from his *Table* fly.

Avoid ill Com-
pany.

6.

For as he thinketh in his Heart,
Ev'n truly so is he:
Come *eat*, and *drink*, he saith, and yet
His Heart is not with thee.

Fine Words are
deceitful.

7.

The *Morsel*, which thou eaten hast,
Is not unto thee Meet:
Thou shalt it vomit up again,
And loose thy *Words* so sweet.

Eat not to vomit
it again.

8.

* Speak not in the Ears of a *Fool*,
Nor such as are unwise:
For such will all thy *Words* reject,
Thy *Wisdom* they'll despise.

Avoid speaking
before Fools.

9.

* An antient *Land-mark*, not remove,
For such God ne'er will bless:
And enter not into the *Fields*,
Of the *poor* Fatherless.

Remove no Land-
mark: nor op-
press the Father-
less.

10.

For their *Redeemer* mighty is,
And holy are his Laws:
He'll stand by them, in time of Need,
And surely plead their Cause.

God stands by
the Destitute.

11.

* Apply thine Heart to *Counsel* good,
That thou may'st it discern:
And hear the *Words* of Knowledge great,
That *Knowledge* thou may'st learn.

Hear good Coun-
sel.

12. Keep

12.

CHAP. 23.

- 13 Keep not Correction from a Child,
The *Rod* to him apply :

Correct thy Son,
to save his Soul.

- 14 For that shall keep his Soul from Hell,
That he shall never die.

13.

- 15 * My *Son*, if that thine Heart be wise,
My Heart shall then rejoyce :
16 My Reins shall joy, when that right Things
Shall burst out of thy Voice.

Wise Children
bring Joy to
Parents.

14.

- 17 Let not thine Heart the Sinners hate,
Be in God's Fear, all Day :
18 For surely there shall be an End,
Thy Hope shall ne'er decay.

Hate not Sinners;
Fear God, that
Hope may en-
dure.

15.

- 19 * Hear thou, my *Son*, and be thou wise,
And guide thy Heart most streight :
20 Be not amongst *Wine-Bibbers*, and
Such as of *Riot* eat.

Avoid Drunkards
and Riot.

16.

- 21 For *Drunkards*, yea, and *Gluttons* too,
To *Poverty* shall come :
Sloth soon shall cloath a Man with Rags,
This, this shall be their Doom.

Drunkards,
Gluttons, and
Sloth, are cloath-
ed with Rags.

17.

- 22 * Harken unto thy *Father* dear,
That thee begat ; likewise
When thy dear *Mother* waxeth old,
By no Means her despise.

Hear thy Fa-
ther : Forfake
not thy Mother.

18.

- 23 Buy thou the *Truth*, and sell it not,
From Truth do not depart :
Likewise *Instruction*, *Wisdom*, and
An understanding Heart.

Hold fast Truth
and Wisdom.

19.

- 24 The *Father* of the Righteous shall
Rejoyce ; and none annoy :
He that begetteth a wise Son,
Shall in him have great Joy.

Parents have Joy
and Sorrow.

20.

- 25 Thy *Father*, and thy *Mother* dear,
They greatly shall rejoyce :
26 My *Son*, give me thine *Heart*, observe
My *Ways*, obey my *Voice*.

21.

- 27 * A *Whore*, is like a *Ditch*, that's deep,
A *Pit*, or narrow *Place* :
28 She lies in wait for ev'ry one,
And doth *Mens Sins* increafe.

22.

- 29 * Who hath *Contention*, *Sorrow*, *Woe*,
Babblings, *Wounds*, and *Red Eyes* ?
30 Such as do tarry long at *Wine*,
And it to mix devife.

23.

- 31 Look not upon the *Wine*, so red,
When it doth move aright :
32 At last 'twill like a *Serpent* Sting,
And as an *Adder* bite.

24.

- 33 Strange *Women* shall thine *Heart* behold,
Thine *Heart* shall evil tell :
34 And be as one that lies in *Sea*,
Or doth on *Top-mast* dwell.

25.

- Then shalt thou say, they struck me have,
I did not sick remain :
Me beat, I felt not ; when shall I
Awake ? I'll seek't again.

CHAP. 23.

Rejoyce thy *Father* with *Obedience*.

A *Whore* de-
voureth many.

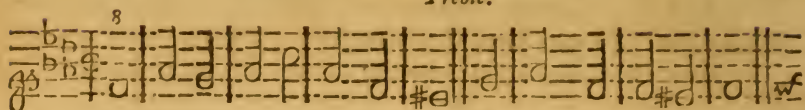
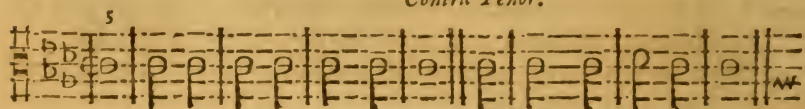
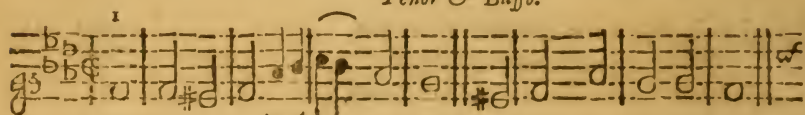
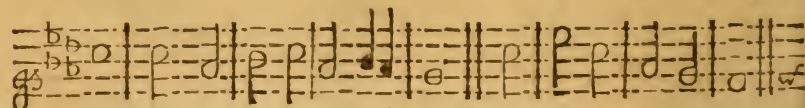
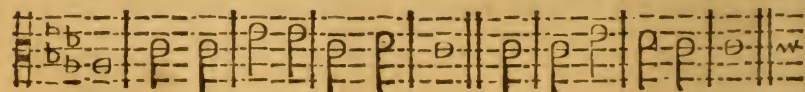
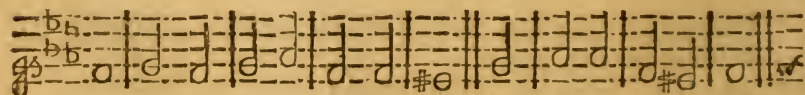
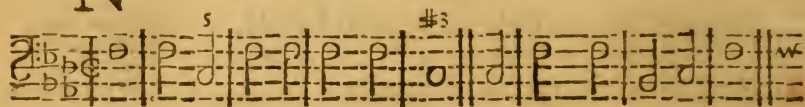
Drunkards have
Sorrow and *Woe*
enough.

Wine leaves a
Sting behind it.

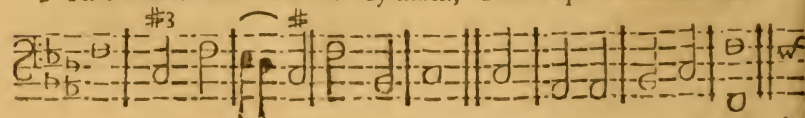
When drunk,
Women shall
tempt thee :
When senseless.

Drunkennes
drowns all *Reason*.

C H A P. XXIV.

1, 2, 3, 4. *Envy not the Wicked.*St. Paul's Tune : Composed in *Four Parts.* W. T.*Treble.**Contra Tenor.**Tenor & Bass.*1 **N**O En-vy bear to e---vil Men, Nor with them wish to walk :

2 Their Hearts destruc-tion stu---dy much, Their Lips of Mischief talk.

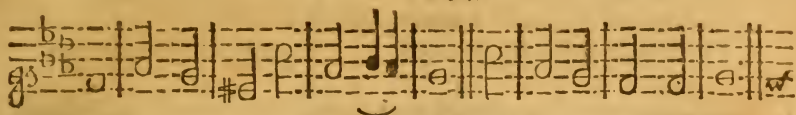


St. Paul's

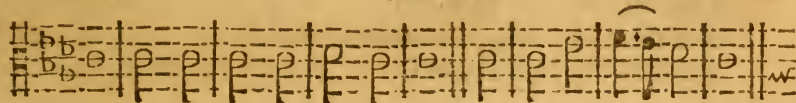
St. Paul's Tune Continued.

CHAP. 24.

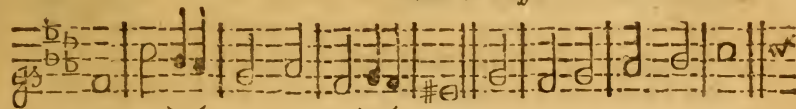
Treble.



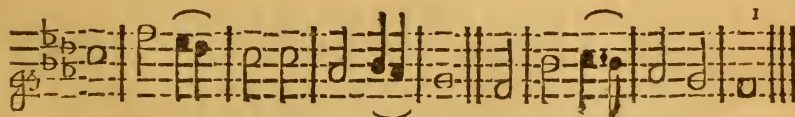
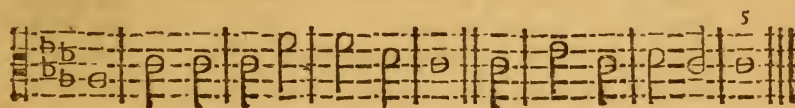
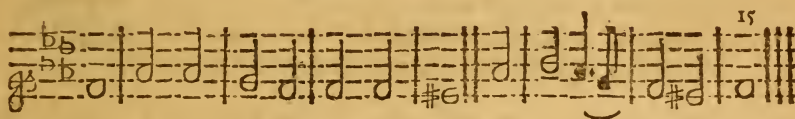
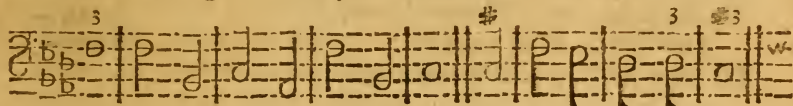
Contra-Tenor.



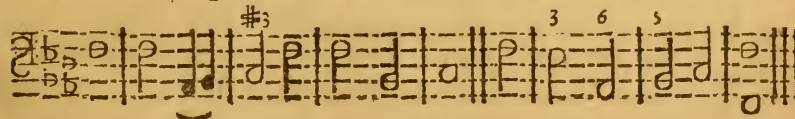
Tenor & Bass.



3 Thro' Wisdom great, an House is built, By Un-der-stand-ing fur'd :



4 By Knowledge all the Rooms are fill'd, And are with Riches stor'd.



CHAP. 24.

Wisdom bringeth
Peace and
Strength.

3.

- 5 A Man that's wife, is surely strong,
His Wisdom brings him *Peace* :
And Men that are of *Knowledge* deep,
Do surely Strength increase.

4.

- 6 By *Counsel* wise, thou shalt make *War*,
That Vict'ry may be found :
Where there are many Counsellors,
Great Safety doth abound.

Make War with
good Advice.

5.

- 7 *Wisdom* is too high for a *Fool*,
He can't to it attain :
He speaketh not within the Gate,
But foolish doth remain.

Wisdom is too
high for Fools.

6.

- 8 He that doth evil Things devise,
And hateth what is good :
He then shall be mischievous call'd ;
Such wrong the precious Blood.

Evil Men are
mischievous.

7.

- 9 The Thoughts of Foolishness, is Sin,
Men do a Stranger hate :
10 If thou in Adversity faint,
Thy Strength is small ; not great.

Man's Courage
is known in
Adversity.

8.

- 11 * If thou forbear for to deliv'r,
Those that are to be slain :
12 And thou shouldst say, *we knew it not*,
Doth not God know it plain ?

Help the Inno-
cent: God seeth
all.

9.

- Nay, he that keepeth safe thy Soul,
And well doth guide the Sp'rit :
Shall he not render to each one,
According to his Merit ?

God gives to all
as they deserve.

10.

- 13 * My *Son*, eat thou the *Honey comb*,
Which is both sweet and pure :
14 So sweet is *Wisdom* to thy Soul,
Thy Hope shall ever dure.

Wisdom is sweet:
and Hope endur-
eth.

11.

- 15 Lie not in wait, O wicked Man !
The Righteous to destroy :
Nor seek to spoil his Resting-place,
Or ever him annoy.

CHAP. 24.

Hurt not the
Righteous.

12.

- 16 For a just Man, doth fall sev'n Times,
And riseth up again :
But Wicked into Mischief fall,
And therein do remain.

Just Men will
fall, and rise :
But Wicked
never rise.

13.

- 17 Rejoyce not, when thy *Foe* doth fall,
Lest GOD the same should see :
18 And be displeas'd, and so should turn
His Wrath from him, on thee.

Rejoyce not at a
Foe's Fall.

14.

- 19 Fret not thy self, at evil Men,
Nor bear them any Spight :
20 For Wicked shall have no Reward,
Put out shall be their Light.

Envy not the
Wicked.

15.

- 21 * My *Son*, fear thou the LORD, and *King*,
From Goodness do not range :
And meddle not with such like Men,
As given are to Change.

Keep thy Inte-
grity.

16.

- 22 For their Calamity shall come,
It suddenly shall rise :
And who shall then their Ruin know ?
Or can the same devise ?

Wavering ones
shall have Woe.

17.

- 23 These Things belong unto the *Wise*,
Not good to have Respect
Of Persons, that are in Judgment ;
The Truth do not object.

Have not Re-
spect of Persons
in Judgment.

18.

- 24 He that doth to the Wicked say,
Thou righteous art, and just :
By *Nations* he shall be abhorr'd,
And by the People *curs'd*.

Flattery is hated
by all.

19.

CHAP. 24.

- 25 But unto them that him rebuke,
It shall be great Delight :
A *Blessing* good, shall come on them,
No Ill on them shall light.

Blessings shall
come on such as
rebuke.

20.

- 26 Ev'n ev'ry Man shall kiss the Lips
Of him that answers true :
For Truth, it is a comely Thing,
And sweet in just Mens View.

Truth is sweet
and comely.

21.

- 27 Prepare thy Work, and make it fit
For thy self in the Field :
When these Things are in *Order* set,
Then thou thy *House* shalt build.

Get all Things
in Order ready.

22.

- 28 * Be not a *Witness* false, against
Thy Neighbour, without Cause :
And do not with thy Lips deceive,
But strict obey God's Laws.

Love thy Neigh-
bour: Obey God.

23.

- 29 Say not, I will do so to him,
As he hath done by me :
I render will unto the Man,
Just as his *Works* they be.

To God belong-
eth Vengeance :
Not to Man.

24.

- 30 * I went by th' *Field*, of th' slothful Man,
Who was of Knowledge void :
31 And lo, it was grown o'er with *Thorns*,
And *Nettles* did it hide.

An Example of
Sloth.

25.

- The *Wall* of *Stone*, was broken down,
I plainly did discern :
32 And when I had consider'd well,
I did *Instruction* learn.

26.

- 33 But, yet a little Slumber more,
How *Sloth* did slyly creep !
A little Folding of the Hands,
Yet still a little Sleep.

Idleness is alwa-
drouzy.

27. So

27.

CHAP. 25.

Idleness brings
Poverty.

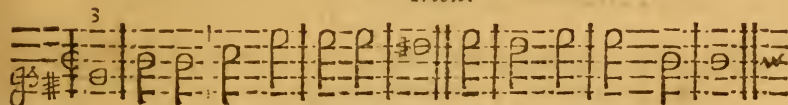
34 So like as one that travelleth,
Thy *Poverty* shall come :
And Want like to a Man of *Arms*,
This, this shall be thy Doom.
To *Father, Son, &c.*

C H A P XXV.

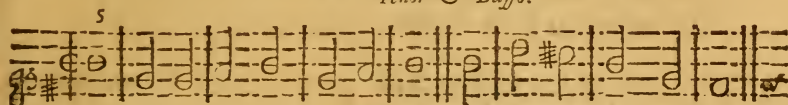
1 *Observations about Kings, &c.*

St. Bernard's Tune : Composed in *Three Parts*. W. T.

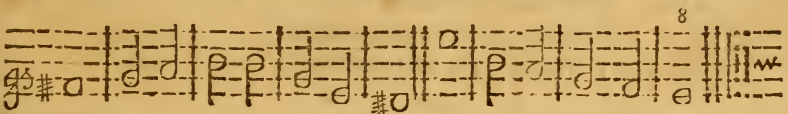
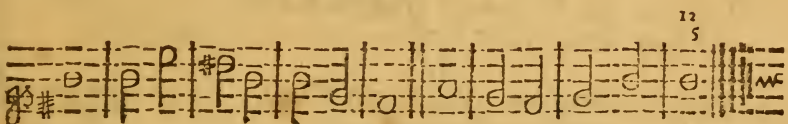
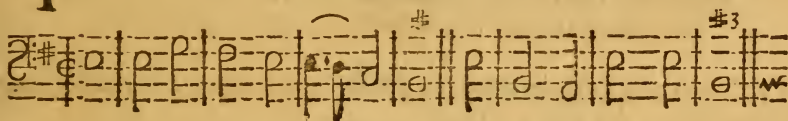
Treble.



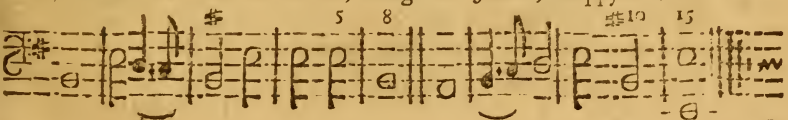
Tenor & Bass.



1 **T** Hese al-fo are the *Proverbs* too, Of *Sol'mon* (none need doubt :))



Which Men of *He--ze--ki--ah*, King of *Judah*, copy'd out.



2 It

2.

- 2 It is the Glory of the LORD,
For to conceal a Thing :
But for to search a Matter, is
The Honour of a King.

CHAP. 25.

To conceal is
God's Glory :
For Kings to
search Matters.

3.

- 3 The *Heav'n* for Height, and *Earth* for Depth, God knoweth
Who can with God compare ? all.
And likewise all the Hearts of Kings,
They unsearchable are.

4.

- 4 The *Dross* out of the *Silver* take,
Another takes the Fine :
5 So take the *Wicked* from the *King*,
His Throne will godly shine.

Take away the
Wicked : And
the Throne will
shine.

5.

- 6 Do not put forth thy self into
The Presence of a *Prince* :
And stand not in the great Man's Place,
But rather go from thence.

Be not high
minded.

6.

- 7 'Tis better if 'tis to thee said,
Come thou up hither, come :
Than that thou should'st be lower put,
Or, thrust out of the Room.

Rise gradually,

7.

- 8 * Go not forth hastily, to Strife,
Be to thy self a Friend :
Lest that thy Neighbour bringeth Shame
Upon thee, in the End.

Avoid Quarrels,

8.

- 9 With thy *Neighbour*, debate thy Cause,
Don't shew it to another :
10 Lest he that hears it, bringeth Shame
On thee, which none can smother.

Agree with thy
Neighbour.

9.

- 11 Like *Golden Apples*, that are set
In *Silver Pictures* bright :
So are fine Words, when fitly spoke ;
God doth in such delight.

Fine Words are as
Jewels, when
duly spoke,

10.

CHAP. 25.

- 12 Like as an *Ear-ring* of fine *Gold*,
That shining doth appear :
So is a wife Reprover, on
A good obedient Ear.

Wife Reproof is
sweet to the At-
tentive.

11.

- 13 Like as the *Snow*, in *Harvest-time*,
That is refreshing cold :
So doth a faithful *Messenger*,
Refresh his Master's Soul.

A faithful Mes-
senger reviveth
his Master.

12.

- 14 He that doth boast of a false *Gift*,
His Boastings all are vain :
'Tis like as *Winds*, and darkned *Clouds*,
That yield no moist'ning *Rain*.

False Boastings
are Vanity.

13.

- 15 By long Forbearance, is a *Prince*
Perswaded, and appears'd :
But a soft Tongue, doth break the Bone,
And Wrath is quickly eas'd.

Soft Words allay
Wrath.

14.

- 16 Hast thou found *Honey*? Eat as much
As will thy Need sustain :
Lest thou be over-fill'd therewith,
And vomit it again.

Take not too
much of worldly
Pleasure.

15.

- 17 Withdraw thou from thy Neighbour's House,
Too oft not there reside :
Lest he be weary of thee, and
Thy Person, not abide.

Trouble not a
Friend too often.

16.

- 18 A Man that doth false *Witness* bear,
Against his Neighbour dear :
Is as a *Maul*, or *Arrow* sharp,
Or *Sword*, or pointed *Spear*.

A false Witness
is as a Sword or
Arrow: Whose
Words wound.

17.

- 19 In Time of Trouble, Confidence
In an unfaithful Man :
Is like a broken *Tooth*, or *Foot*,
That's maim'd, and cannot stand.

Trust not in an
unfaithful
Friend.

Q

20. Ev'n

18.

- 20 Ev'n like as one, (when it is cold,)
Doth from his Garments part :
Ev'n so is he, that singeth Songs,
Unto a heavy Heart.

CHAP. 25.

Songs are dull to
a heavy Heart.

19.

- 21 If that thy *Foe* should hungry be,
Thou shalt his Need suffice :
Yea, give him *Water*, likewise *Bread* ;
'Tis pleasing to GOD's Eyes.

Feed thy Foe.

20.

- 22 For thou shalt Coals of *Fire* heap
Upon his Head, him melt :
GOD shall reward thee for the same,
Because thou justly dealt.

To melt his
Temper : And
God will reward
thee.

21.

- 23 As the *North-Wind* doth drive the *Rain*,
And makes it flee from hence :
So the *back-biting* Tongue is drove,
By angry Countenance.

Back-biters not
long abide.

22.

- 24 Within the Corner of a House,
'Tis better to abide :
Than with a brawling Woman, in
A House spacious and wide.

Womens Con-
tentions are daily
Sorrow.

23.

- 25 Like as cold *Water* doth refresh,
The dry and *thirsty* Soul :
So is good *News*, that comes from far,
When e'er 'tis read, or told.

Good News is
sweet.

24.

- A righteous Man, that doth fall down,
And to the Wicked bow :
Is as a *Fountain* troubled ;
Not little is his Woe !

'Tis Sorrow for
the Just to bow
to the Unjust.

25.

- 27 Ev'n too much *Honey*, is not good,
Tho' thou hast Plenty got :
So Men that for their *Glory* search,
Their Glory's Glory not.

Not too much
Pleasure : Vain
Glory is nothing.

26. He

26.

CHAP. 26.

An unbridled
Spirit is nothing.

28 He that whose *Spirit* hath no Rule,
To honour GOD at all :
Is like a *City* broken down,
Without a *Fence*, or *Wall*.

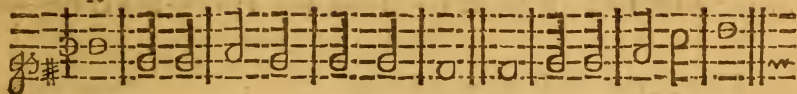
C H A P. XXVI.

1 *Honour is not seemly for Fools.*

St. David's Tune : Composed in *Four Parts*. W. T.

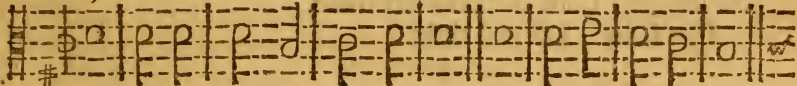
Treble.

10



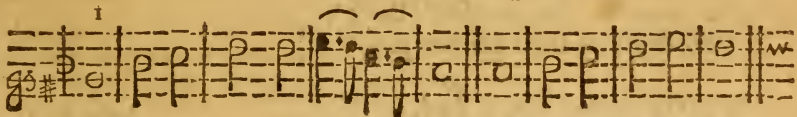
Alto.

5



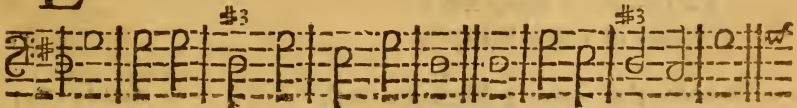
Tenor & Bass.

1



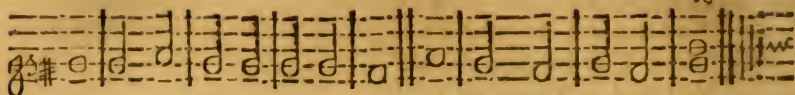
1 *L*ike as to *Snow* in *Sum-mer-time*, Or, as in *Harvest Rain* :

#3



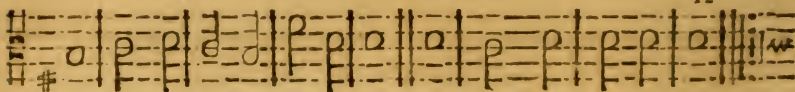
Treble.

CHAP. 26.

17
10

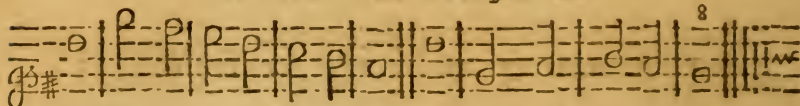
Alto.

12

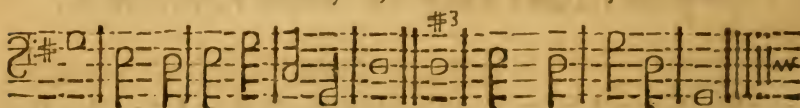


Tenor & Bass.

8



So Hon-our it un-seem-ly is, To Fools whose Ways are vain.



2.

- 2 Like as the *Bird*, by wandering,
Or *Swallow*, by its Flight :
So shall the Curse not causeless come,
For GOD is just and right.

Fear not a cause-
less Curse.

3.

- 3 A *Whip*, is for the *Horse* prepar'd,
The *Bridle*, for the *Ass* :
The *Rod*, it is for the *Fool's* Back ;
From them shall neither pass.

The Rod, a
Fool's Portion.

4.

- 4 In Folly answer not a *Fool*,
Lest thou should'st be him like :
5 In Folly answer him, lest he
Should be conceited quite.

Answer not a
Fool : Anger not
a Fool.

5.

- 6 Whoſo that doth a Meſſage ſend,
By a *Fool*, undiſcreet :
He doth the Damage ſurely drink,
And cutteth off his Feet.

Send not a Fool
of a Meſſage.

6.

Like as *Lame Legs*, unequal are,
And ill shap'd to behold :
So is a Parable, in the
Mouth of a simple Fool.

CHAP. 26.

Parables not be-
come Fools.

7.

Ev'n as a *Stone*, bound in a Sling,
Which quickly out will flee :
He that gives *Honour* to a *Fool*,
Ev'n truly so is he.

Give not Honour
to a Fool.

8.

Like as a *Thorn*, that pierced is
Into the Drunkard's Hand :
So is a *Parable* to *Fools*,
Who nothing understand.

Parables are not
for Fools.

9.

The LORD, most wise, that form'd all Things,
The *Fool* doth sure reward :
Likewise Transgressors does behold,
And all their *Works* regard.

God rewardeth
all Men.

10.

Ev'n as a *Dog*, that doth return,
To eat his *Vomit* four :
Fools so to Folly do return,
And it again devour.

Fools will return
again to their
Folly.

11.

Dost thou not see a Man that's wise,
Yea, in his own Conceit :
In him is more Hope of a *Fool*,
Than to have Wisdom great.

Fools are wise in
their own Con-
ceits.

12.

* The *Slothful* Man doth say, *There is*
A Lion in the Street :
A *Lion*, yea, within the Way,
I fear, I'll not him meet.

Against Slug-
gards : Sloth
hath many Ex-
cuses.

13.

Like as the *Door*, turns too and fro,
Upon the *Hinges* Head :
Just so the idle slothful Man,
Doth turn within his Bed,

Avoid Slothful-
ness.

14. The

14.

- 15 The *Slothful* Man, bosoms his Hand,
 He slothful doth remain :
 And much is griev'd to bring it out,
 Unto his Mouth again.

Sloth will hide
 his Hand,

15.

- 16 The *Sluggard*, in his own Conceit,
 In Wisdom doth excel :
 Yea, more than seven wise Men, who
 Can render Reason well.

Sluggards are
 wise in their
 own Eyes more
 than seven wise
 Men.

16.

- 17 * He that will meddling be with Strife,
 In which he not belongs :
 He's like as one that taketh *Dogs*
 By th' Ears ; or feels their Tongues.

Against Busy-
 bodies.
 Meddle not in
 that as don't
 concern thee :
 Lest ye smart
 for it.

17.

- 18 Like as a *Mad-man*, that doth cast
Arrows, *Death*, and such Sort :
 19 So's he that doth deceive, and says,
Am I not now in Sport ?

Meddlers act as
 Mad-men.

18.

- 20 When there is no *Wood* to support,
 The *Fire* does soon decrease :
 So where there no *Tale-bearer* is,
 Then Strife doth quickly cease.

Avoid Contention.

19.

- 21 Ev'n as *Coals* are to burning *Coals*,
 As *Wood* to Fire gives Life :
 Just so is a contentious Man,
 That loves to kindle Strife.

Take away the
 Tale-bearer, and
 Strife will end.

20.

- 22 The *Words* of a *Tale-bearer*, are
 Like as so many *Wounds* :
 And to the Belly's inmost Parts,
 Do suddenly go down.

Tale-bearers
 Words are
 Wounds to all.

21.

- 23 The burning Lips, and wicked Heart,
 (Are Cause of many Losses :)
 They're like a *Potsherd* covered,
 All o'er with *Silver* Dross.

A wicked Heart
 is fine without,
 but poisonous
 within.

22.

- 24 He that doth hate, dissembleth,
And layeth up Deceit :
25 When he speaks fair, believe him not,
He hath sev'n Evils great.

Believe not Dis-
semblers.

23.

- 26 He that hides Hatred with Deceit,
It truly shall be known :
His Wickedness shall be before
The Congregation shown.

Hatred will be
known at last.

24.

- 27 Whofo that digged hath a Pit,
Shall surely fall therein :
And he that rolleth hath a Stone,
The same shall roll on him.

Evil Designs fall
on the Authors.

25.

- 28 A lying Tongue, doth hate all those,
To whom they've Evil done :
A flatt'ring and deceitful Mouth
To work Ruin, do run.

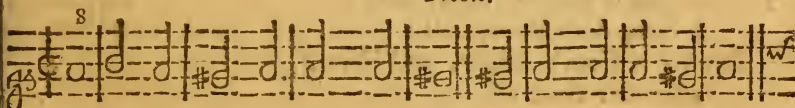
A lying Tongue
hateth all.

C H A P. XXVII.

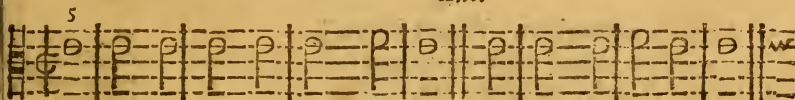
1. *Boast of nothing.*

St. Edmund's Tune : Composed in Four Parts. W. T.

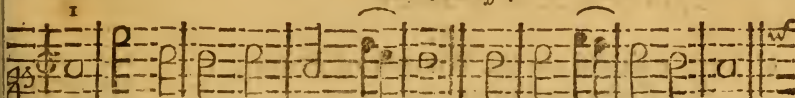
Treble.



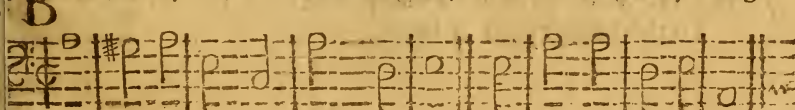
Alto.



Tenor & Bass.



Boast not thy self, of th'Morn to come, Trust on no worldly Thing :

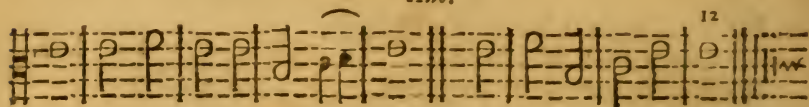


For

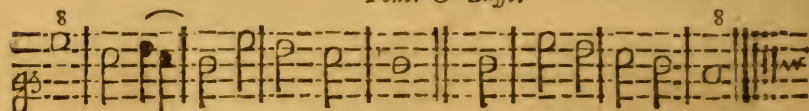
Treble.



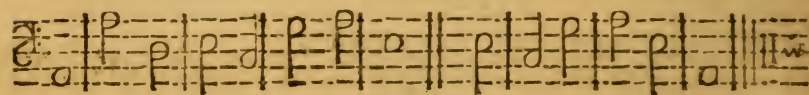
Alto.



Tenor & Bass.



For tru—ly thou by no means know'st, What forth a day may bring.



2.

- 2 Let other Men thee *praise*, and not
 Thy self thy Fame proclaim :
 Not thine own Lips, but Strangers far,
 Let such extol thy *Fame*.

Praise not thy
 self : Let others,

3.

- 3 The *Sand* is weighty in the Sea,
 A *Stone* doth heavy fall :
 But yet a Fool's Anger, and Wrath,
 Is heavier than all.

Fool's Wrath is
 very heavy.

4.

- 4 Anger's outrageous, Wrath is cru'l,
 —'fore *Envy* who can stand ?
 5 Open *Rebuke*, is better far,
 Than secret *Love*, at Hand.

Wrath is cruel :
 Open Rebuke is
 better than se-
 cret Love.

5.

- 6 Yea, Faithful are the Wounds of *Friends*,
 Foes Kisses are Deceit :
 7 The full Soul loaths the Honey, but
 To th' Hungry all is sweet.

Foes Kisses are
 dangerous : The
 full Belly despi-
 seth all Meats,
 but any is sweet
 to the Hungry.

6 Like

6.

CHAP. 27.

Forfake not thy
Home.

Like as a *Bird* that wandereth,
And doth forsake her *Nest* :
So is a *Man*, that doth forsake
His Place ; he ne'er hath Rest.

7.

A Friend's
Counsel is pleasant.

As *Ointment* doth rejoyce the Heart,
And doth to Pleasure tend :
So doth sweet *Counsel* *Man* rejoyce,
That's from a hearty *Friend*.

8.

Forfake not thy
Father : But thy
Brother. Shun
Wrath.

Thine own, and *Father's* Friend ne'er leave,
Thy *Brother's* House forsake :
In the Day of Calamity ;
Of Wrath do not partake.

9.

A Neighbour is
better than a
Brother in Time
of Need.

For better is a *Neighbour*, that
Is near to thee at Hand :
Than an own *Brother*, that's far off,
That will not by thee stand.

10.

Be wise, and to
avoid Offences.

* My *Son*, my *Son*, make thy self wise,
That glad my Heart may be :
That I may *Answer* make to him,
That hath reproached me.

11.

The Prudent
shun Evil : Sim-
ple go on, and
smart for it.

A *prudent* Man, Evil foresees,
Yea, and himself doth hide :
But *simple* ones, pass on, and do
Great Punishment abide.

12.

Take a Garment
for Surety : And
the same of a
Man for a strange
Woman.

He that a Stranger's *Sur'ty* is,
Do thou his *Garment* take :
And likewise for a *Woman* strange,
Such Men, a *Pledge* shall make.

13.

False Pra'isings
are Cursings.

He that his *Friend* doth early bless,
Loud in the Morning first :
It shall not be a *Blessing* call'd,
But shall be deem'd a *Curse*.

P

14. * As

14.

- 15 * As *dropping*, in a rainy Day,
Continues dropping much :
So a contentious *Woman*, she
Is dropping ev'n as such.

CHAP. 27.

Women's Con-
tention are daily
dropping.

15.

- 16 But whosoever hideth her,
The Wind he doth conceal :
And the Ointment of his right Hand,
It doth it self reveal.

Women's Con-
tentions can't be
hid : but are like
the Wind.

16.

- 17 * As *Iron*, *Iron* sharpeneth,
These both to sharpness tend :
Ev'n so a Man he sharpeneth
The Count'nance of his *Friend*.

One Man sharp-
eneth the Coun-
tenance of ano-
ther.

17.

- 18 Whoso doth keep the *Fig-tree* safe,
He shall eat of its Fruit :
So he that on his Master waits,
Shall honour'd be ; with truth.

The Attentive
are recompenced.

18.

- 19 As *Water*, maketh Face to Face,
Men's Hearts do so abide :—
20 *Hell*, and *Destruction*, ne'er are full,
—Eyes ne'er are satisfy'd.

Man's Eye is
never satisfied.

19.

- 21 The *Fining-pot*, for *Silver* is,
The *Furnace*, is for *Gold* :
So is a Man to his own *Praise* ;
He loves it to behold.

Every one loves
his own Praise.

20.

- 22 If thou should'st in a *Mortar* bray
A *Fool*, in amongst *Wheat* :
He'll not from foolishness depart,
But will for folly seek.

Punishments will
never turn a Fool
from folly.

21.

- 23 * Do thou be dilligent, to know
Thy *Flocks*, and how to feed :
And look thou well unto thy *Herd*s,
That none do lack, nor need.

Of household Care.

Tend well thy
Herd's.

22. For

22.

CHAP. 27.

Riches endure
not for ever.

24 For *Riches* not for ever are,
In time they'l perish sure;
Can the bight *Crown* for ever last?
And to all ages dure?

23.

The Earth pro-
duceth all Herbs.

25 The tender *Grass*, doth shew itself,
So likewise doth the *Hay*:
And all the *Herbs* of Mountains high,
They likewise gather'd be.

24.

Sheep and Goats,
of great Value.

26 The harmless *Lambs*, for cloathing are,
They store of *Wool* do yield:
And likewise all the *Goats*, they are
The Price of all the Field.

25.

And yield Food.

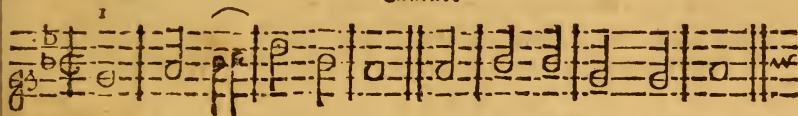
27 And thou shalt have *Goat's Milk* enough,
Thy Household to sustain:
Yea, *Food* great Store, both for thyself,
And Maidens to maintain.

C H A P. XXVIII.

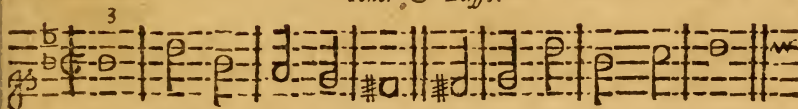
1 *Righteous Men are bold : Wicked Men are fearful.*

St. Hellen's Tune : Compos'd in Three Parts. W. T.

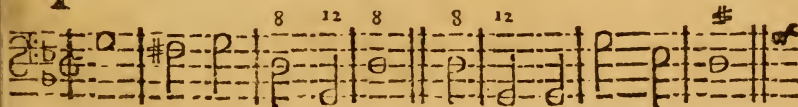
Cantus.



Tenor & Bass.



1 THE Wicked, they do flee, When no one does them chase:



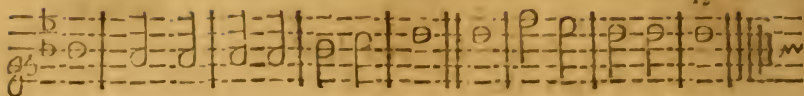
P 2

Cantus.

Cantus.

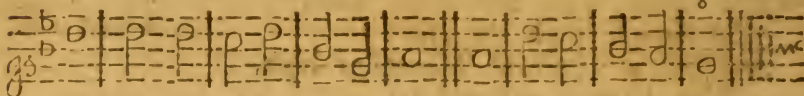
CHAP. 28.

12

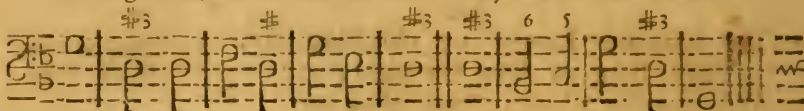


Tenor & Bass.

8



But Righteous, are as *Li- ons* bold, They fear no one to face.



2. For a Land's Transgression,
The *Princes* many are :
But by a Man of knowledge great,
The State long Life shall share.

Knowledge pre-
serves the State.

3. A *poor*, Man, that doth grind
And much oppresses the *Poor* ;
Is like unto a sweeping *Rain*,
Which leaves no Food in store.

Poor-haters de-
stroy all.

4. Those that forsake the *Law*,
To th' Wicked *praise* do lend :
But those that keep the *Law* secure,
With Wicked do contend.

Keep firm the
Law.

5. The Evil doth not know,
Nor judgment understand :
But they that do seek the sincere,
Shall know all things at hand.

Evil Men are
ignorant : Just
Men know all.

6. Much

6.

- 6 Much better is the *Poor*,
Yea, that doth walk upright:
Than he that doth in *wealth* abound,
Whose Ways are not aright.

CHAP. 28.

Poor are better
than Rich.

7.

- 7 He that doth keep the *Law*,
Is wise, and free from blame:
But he that goes with *riotous* Men,
His *Father* he doth shame.

Keep the Law :

Shun evil Men.

8.

- 8 He that by *Usury*,
And unjust getteth store:
Yea, he shall gather it from him,
That will not pitty *Poor*.

Grind not the
Poor : lest the
Usurer rob thee.

9.

- 9 He that doth turn his Ear,
And will not *Law* embrace:
His Pray'r abomination is,
Such, such shall be his case.

Evil Mens Pray-
ers are hateful
to God,

10.

- 10 Who doth just Men cause
To stray ; shall fall therein :
But upright Men, that righteous are,
Shall sure possess good things.

Go not astray
from God's
Word.

11.

- 11 The *rich* Man, he is wise
In his Conceit, no doubt:
But the poor Man, that understands,
Shall surely search him out.

Rich are wise in
their own Con-
ceit : Poor Men
search them.

12.

- 12 When righteous Men rejoyce,
Great *Glory* is reveal'd:
But when the Wicked they do rise,
Then just Men are conceal'd.

Just Men's joy
bringeth glory:
They hide from
the Wicked.

13.

- 13 He that doth cov'r his Sins,
Shall never prosper well:
But he that doth confess and leave,
Mercy shall with him dwell.

Hide no Sins:
But confess them,

14. O Happy

14.

CHAP. 28.

Fear God :

- 14 O Happy is the Man!
That feareth God alway :
And he that hardneth hath his Neck,
Shall into mischief stray.

Harden'd Sinners
shall stray.

15.

- 15 Like as a raging *Bear*,
Or *Lion*, that doth roar :
So is a wicked *Governor*,
Over those that are *Poor*.

Wicked Govern-
ors are terrible.

16.

- 16 The *Prince*, that knowledge wants,
Is an Oppressor great :
But he shall sure prolong his Days,
That greediness doth hate.

Ignorant Princes
are great Oppres-
sors.

Hate Greediness.

17.

- 17 He that doth violence,
To Man's Blood ; let him stray
Into the Pit ; yea, with all speed,
And let no one him stay.

Save not the
Blood-thirsty.

18.

- 18 Whoso doth walk upright,
He sure be saved shall :
But he whose Ways are quite perverse,
At once shall surely fall.

Walk upright
and be safe :

Wicked shall fall.

19.

- 19 He that doth Till the *Land*,
Of *Bread* shall have great Store :
But he that follows Persons vain,
He surely shall be poor.

Labour and have
store :

Shun vain Men.

20.

- 20 A faithfull Man, he shall
with *Blessings* great abound :
But he that hasteth to be *rich*,
Shall not be in'cent found.

Faithful are the
blessed : Love not
Riches.

21.

- 21 Ev'n for to have respect
Of Persons, 'tis goodness :
But even for a piece of *Bread*,
A Man will sure transgress.

Have respect of
Persons : Want
will make a Man
steal.

22. He

Lust not for
Wealth : Left
Poverty come.

22.

- 22 He that hastes to be *Rich*,
He hath an evil Eye :
And he consid'reth not that he
Shall come to *Poverty*.

23.

- 23 He that doth Man rebuke,
He shall more favour find
Than he that flatt'reth with his Tongue ;
Or to deceit's inclin'd.

Rebukers find
favour : More
than Flatterers.

24.

- 24 He that doth *Parents* rob,
And saith, *It is no Sin* :
He's a Destroyer's Companion,
Great Guilt is sure in him.

Parent-Robbers
are Destroyers,

25.

- 25 He that is *proud* of Heart,
He maketh *Strife* abound,
But he that trusteth in the L O R D,
Shall be made fat, and sound.

Shun Pride :

Trust in God.

26.

- 26 He that doth wholly trust
In's Heart, a *Fool* is he :
But he that doth most wisely walk,
Shall sure deliver'd be.

Walk wisely
and be saved.

27.

- 27 He that doth give to 'th *Poor*,
Shall never lack the worse ;
But he that hides from them his Eyes,
Shall have many a Curse.

Give to the Poor

28.

- 28 When wicked Men do rise,
Men hide themselves, in peace :
But when the Wicked perish do,
Then Righteous do encrease.

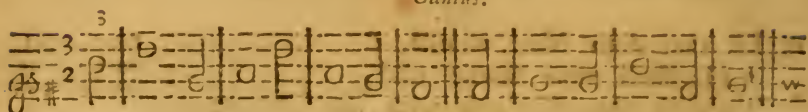
Just Men hide
from Evil :
When Wicked
fall, the Just en-
crease.

C H A P. XXIX.

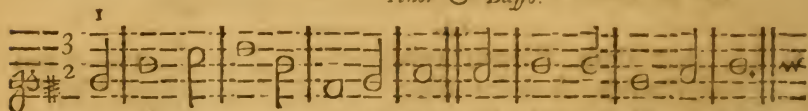
1. *Hardned Sinners shall die without Remedy.*

St. James's Tune : Composed in Three Parts. W. T.

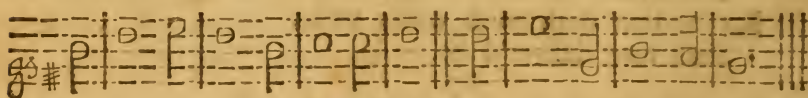
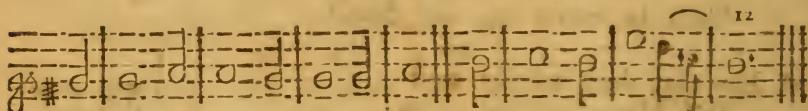
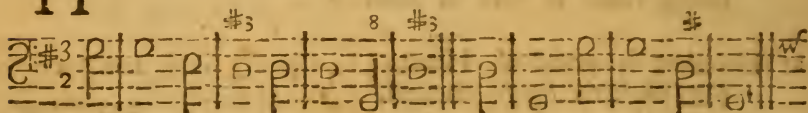
Cantus.



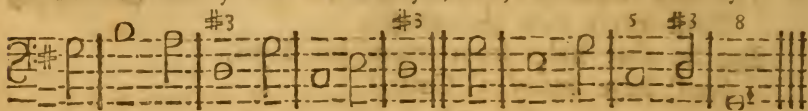
Tenor & Bass.



1 **H**E that by be-ing oft reprov'd, His Neck hath hardned high :



He sud-den-ly shall be de-stroy'd, Yea, without Re-me-dy.



2.

2 When Righteous have *Authority*,
The People then rejoice :
But when the Wicked do bear *rule*,
They are of mournful voice.

Just rulers re-
joice the People :
Wicked Rulers
bring Sorrow.

3.

3 Whofo hath Wisdom loved well,
His *Father* joy doth send:
But he that keepeth *Harlots*, doth
His *Father's* Substance spend.

Wisdom is Fa-
ther's Joy:

Shun Harlots,

CHAP. 29.

4. By *Judgment* pure, the *King* he doth
Establish well the Land:
But he that doth receive great *Gifts*,
It overthrows at hand.

Good Kings pre-
serve the Land:
But self-ended
ones destroy it.

5. He that with flatt'ring lying Lips,
Doth his own Neighbour greet:
He surely then doth spread a Net,
Ev'n, for to catch his Feet.

Liars harm
themselves, as
well as others.

6. In the wicked Man's Transgression,
Is sure a Snare of Vice:
But righteous Men great Pleasure have,
They *Sing*, and much rejoice.

Evil Men are
equipt with
snares: Just Men
are joyful.

7. The Righteous, doth consider, and
The *poor* Man's Cause doth know:
But, Wicked not regard the *Poor*,
Nor know that they are so.

Just Men help
the Poor: Wick-
ed will not.

8. The *Scornful* Man, doth quickly bring
A *City* in a Snare:
But *wise* Men, they turn wrath away;
By *Prudence*, and great Care.

Scorn ensnares
the City: Pru-
dence guardeth it
safe.

9. If a wise Man doth with a *Fool*,
Contend, yea, or Contest:
If he should *Laugh*, or if he *Rage*,
Yet still there is no rest.

Fools are never
pleas'd, or at
rest.

10. Those that do thirst for Blood, do hate
Such Men as upright are:
But the just Man will seek his Soul;
And will no one ensnare.

Evil Men hate
good: Just Men
will do no harm
to any.

11. A *Fool*, will utter all his mind,
And nothing will conceal:
But *Wise* Men, do it awful keep;
That nothing them assail.

Fools tell all:
Wise will keep
close.

12.

- 12 If that a *Ruler*, unto lies
Will lend attentive Ear:
His *Servants* they all wicked are,
And do not seek God's Fear.

CHAP. 29.

Rulers must not
regard Liars.

13.

- 13 The *Poor*, and the deceitful Man,
Do both together meet:
But God enlight'neth both their Eyes,
To view his *Glory* sweet.

God helpeth all
Men.

14.

- 14 The *King*, that faithfully doth judge
The *Poor*, and faileth never:
His Throne shall everlasting be,
And be establish'd ever.

Faithful Princes
shall endure for
ever.

15.

- 15 * Rod, and Reproof, to *Wisdom* give,
For *Fools* will use them vain:
A *Child* that's left unto himself,
His *Mother* brings to shame.

Of private Go-
vernment.

Correct thy Son:
'To avoid Shame.

16.

- 16 When wicked Men are multiply'd,
Transgression doth encrease:
But righteous Men, shall see their fall,
The Righteous shall have peace.

Just Men will
see the evil fall.

17.

- 17 Correct thy *Son*, and he shall give
Thee rest, unto thy Soul:
Yea, thou in him shalt pleasure have,
And comfort sweet behold.

Correct thy Son:
And have com-
fort.

18.

- 18 The People soon do perish sure,
Where they no *Vision* see:
But he that keepeth firm the *Law*
Shall surely happy be.

Keep God's
Love.

19.

- 19 Words, will a Servant not correct,
He from thy *Words* will flee:
For tho' he do thee understand,
He will not answer thee.

Rash Words pre-
vail not.

20.

- 20 See'ſt thou a Man, that *haſty* is
In Words? Doſt thou not ſee?
There is more hopes ev'n of a *Fool*,
Yea, more hopes, than of he.

21.

- 21 He that doth carefully bring up
A *Servant*, from when Young:
He will him faithful ſerve, and ſhall
At length become his *Son*.

Not too much
Familiarity.

22.

- 22 * An angry and a wrathful Man,
Doth ſurely ſtir up Strife:
A furious Man abounds in Sin,
Which ſure deſtroys his Life.

On Pride,
Thievery, Cowar-
dice, and Cor-
ruption.

23.

- 23 A Man's own *Pride*, ſhall bring him low,
It ſhall not him uphold:
The pure, and humble Spirit, ſhall
With *Honour* be extol'd.

Pride will have
a fall.

The Humble
will be prefer'd.

24.

- 24 He that is Partner with a *Thief*,
He hateth his own Soul:
He daily doth much curſing hear,
But doth not it controul.

Shun evil Com-
pany.

25.

- 25 The fear of Man, doth ſurely bring
A ſnare on him, moſt ſure:
But whoſo truſts in GOD the LORD,
Shall always be ſecure.

Man's Fear en-
ſnareth: To truſt
in God is ſafe.

26.

- 26 Many for *Rulers* Favour ſeek,
(*Pride* is by God abhor'd:)
But the *judgment* of ev'ry Man,
Sure cometh from the LORD.

Many ſeek for
high Favour:
But God govern-
eth all.

27.

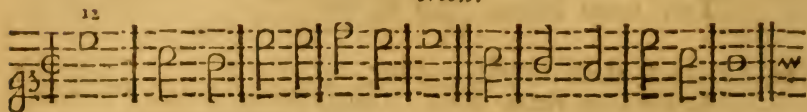
- 27 — Wicked abomination are,
To juſt, and upright Men:
And he that walks in upright Ways,
Is hateful unto them.

The Juſt and
Unjuſt love not
one another.

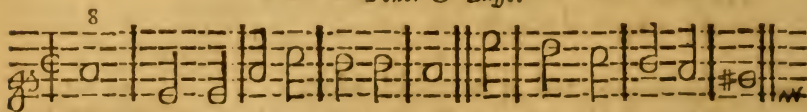
C H A P. XXX.

St. *Nicholas's* Tune : Composed in *Three Parts*. W. T.

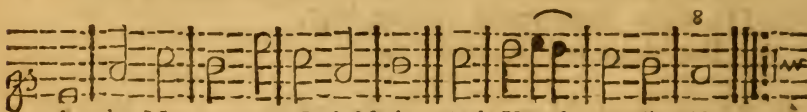
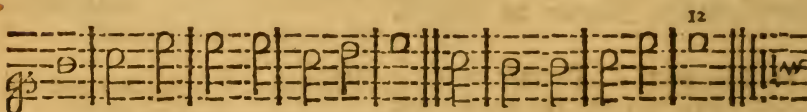
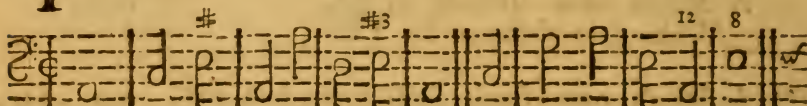
Treble.



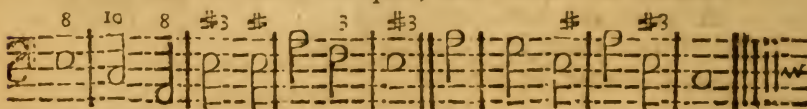
Tenor & Basso.



THE Words of *A-gur*, *Jakeb's* Son, Yea, ev'n the Pro-phe-sy :



As the Man un—to *I-thel* spake, And *U-cal* too likewise.



2.

2 * Surely I am more brutish, yea,
 Than any other Man:
 3 Not *Wisdom* learn'd, nor *Knowledge* have,
 Nor *Goodness* understand.

Agur's Confession of Faith.

3.
4. Who hath ascended up to *Heav'n*?
Or hath descended down?
Who gather'd hath the *Wind* and *Sea*?
As in a Garment bound?

Who hath made
all?

4 Who

4.

Who hath establish'd all the *Earth*?
(Or set the *Clouds* in view?)
What is his Name? Or his Sons Name?
If thou canst tell? Tell true.

5.

Each Word of God, is sweet and pure,
His *Works* are right and just :
He is a Shield unto all those,
That in him put their trust.

God's Word is
pure.

6.

Do thou not add, unto his *Words*,
Lest he should thee reprove :
And thou should'st be a *Liar* found,
And lose his precious *Love*.

Add not to God's
Word.

7.

* Two things of thee, I have requir'd,
Which things me not deny :
I humbly beg, thou would'st them grant,
To me, before I die.

Agur's Prayer.

8.

Keep me from Vanity, and Lies,
Give me *Food* conven'ent :
Me *Poverty*, nor *Riches* give,
LORD, give to me *Content*.

The two Points
of Agur's Prayer,
viz. Food,
and Content.

9.

Lest I be full, and thee deny,
And say, *who's* God? profane :
Or lest I should be *Poor*, and *Steal*,
And take thy Name in vain.

Too much Plenty
is not good : Nor
too much Pover-
ty

10.

* A *Servant*, by no means accuse,
Unto his *Master*, great :
Lest he the *Curse*, and thou be found
Ev'n guilty, in hard Fate.

The Meanest are
not to be wrong-
ed.

11.

* (1) There is a *Generation*, that
Do their own *Parents* *Curse* :
(2) And one, who're pure in their own Eyes,
Yet are not wash'd ; But worse.

Four wicked
Generations.

12. There

12.

- 13 (3) There is a *Generation*, Oh,
How lofty are their Eyes!
Their Eye-lids are not lifted up;
Such *Pride*, God doth despise.

13.

- 14 (4) There is a *Generation*, yea,
Whose *Teeth* are like as *Knives* :
Who Eat the *Poor*, from off the Earth ;
Such, wickedness devise.

Usurers and
Extortioners.

14.

- 15 * The *Horse-leach*, hath (as Authors tell,)
Two *Daughters*, which do cry :
And say, *Give, Give* ; (a greedy Tone,
Who can them satisfy?)

Four Things
never satisfied.

15.

There are *Three* Things, who're ne'er suffic'd,
Yea *Four*, that always crave :
Nor never are they satisfy'd,
Or, say, *enough* we have.

16.

- 16 * (1) The *Grave*, (2) Likewise, the *Barren Womb*,
(3) The *Fire*, is likewise so :
(4) The *Earth*, who's ne'er with Water fill'd ;
These *Four* will ne'er cry *woe*.

17.

- 17 * The Eye, that doth his *Father* mock,
And *Mother* doth despise :
The *Ravens* they shall pick it out,
And *Eagles* eat such Eyes.

Parents are not
to be despised.

18.

- 18 * There are *Three* Things, who're wonderful,
Yea, wonderful they do :
Which are for me too wonderful ;
Yea, *Four*, which I not know.

Four Things
hard to be known.

19.

- 19 (1) The Way of th' *Eagle*, in the Air,
(2) The *Ship*, (when *windward* laid :)
(3) The *Serpent*, that is on the Rock,
And a *Man*, with a *Maid*.

20. * Adul-

20.

- * Adulterous *Women's* Ways are such,
They take delight therein :
They eat, and wipe their * Mouths, and say,
We've not committed Sin.

CHAP. 30.

Adulterous Wo-
men plead inno-
cency : Being
hardned.

21.

- * For *Three* Things, that are on the Earth,
All which unquiet are :
Yea, *Four* indeed, there truly are,
Which the Earth cannot bear.

Four Things not
to be born with.

22.

- (1) A *Servant*, that doth over-rule,
(2) *Harlots*, when married are :
(3) A *Fool*, when fill'd ; (4) And the *Hand-maid*,
That's her Mistresses Heir.

23.

- * There are *Four* Things upon the Earth,
All pleasant to devise :
They on the Earth, but *little* are,
Yet are exceeding *Wise*.

Four Things
exceeding wise.

24.

- (1) The *Ants*, tho' not a People strong,
Nor yet exceeding great :
They store their Food in *Summer* time,
Which they in *Winter* eat.

The prudent
Ants.

25.

- (2) The *Conies*, they are very wise,
Tho' but a feeble Flock :
Yet make their Houses very strong,
Within a stony *Rock*.

The guardfull
Conies.

26.

- (3) The *Locusts*, tho' they have no King,
Yet they go forth by Bands :
(4) The *Spider*, in King's Palaces,
Takes hold with both her Hands.

The weak
Locusts :

The laborious
Spider.

27.

- * There are *Three* Things, which do move well,
Yea, *Four* that comely go :
(1) A *Lion*, (2) *Grey-Hound*, (3) and ' *He-Goat*,
(4) Yea, and a *King* also.

Four Things
stately in going.

28. * If

28.

- 32 * If that in lifting up thyself,
Thou foolishly hast done:
Or if thou hast Thoughts evil, lay
Thine Hand thy Mouth upon.

Wrath is to be
prevented.

29.

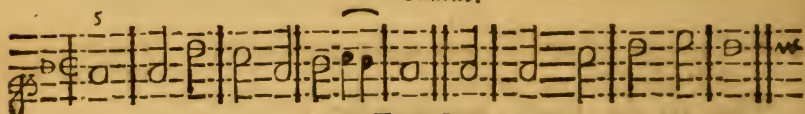
- 33 As churning *Milk*, doth *Butter* yield,
— Nose wringing, Blood doth bring :
So forcing *Wrath*, doth bring forth *Strife* ;
Which leaves a fatal Sting.

Shun Wrath.

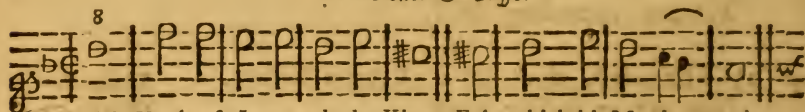
C H A P. XXXI.

St. Luke's Tune : Composed in Three Parts. W, T.

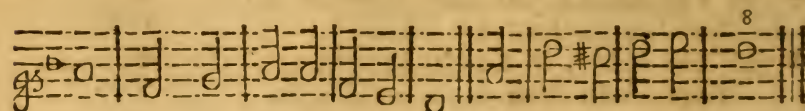
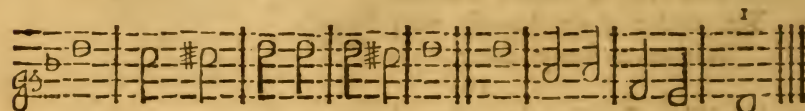
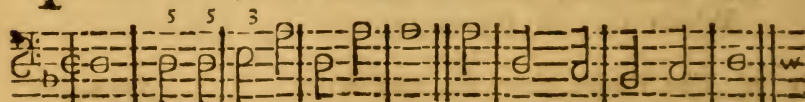
Cantus.



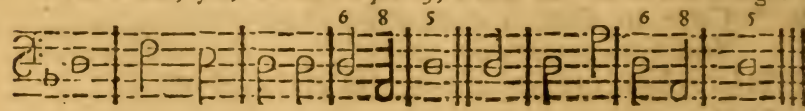
Tenor & Bass.



THE Words of *Le-mu-el*, the King, Ev'n which his Mo-ther taught :



The Words, yea, and the *Pro-phe-cy*, Which she un-to him brought.



2 What

2.

What thou my *Son*? *Son* of my Vows?
And the *Son* of my Womb?
Give not thy Strength to *Women*, nor
To that which is *King's* Doom.

Lemuel's Lesson
of Chastity.

3.

'Tis not for *Kings*, O *Lemuel*,
in *Wine* to take delight:
Lest they forget the *Law*, and do
Judgment apply unright.

Wine is not for
Kings.

4.

Give *Drink* to them, that are in want,
And *Wine* to th' heavy Heart,
That they their Need may quite forget,
And from their Mis'ry part.

The Afflicted are
to be comforted.

5.

Open thy Mouth, and plead the Cause,
Of such as are in woe:
Judge righteously, stand by the *Poor*,
And such as need do know.

Stand by the
Poor and Needy.

6.

Who can a virtuous *Women* find:
Her Price, *Rubies* excel:
Her *Husband* safe doth in her trust,
She guards all safe, and well.

The Praise, and
Properties of a
good Wife, &c.
exceeding Rubies.

7.

She always seeks to do him good,
And faithful by him stands:
She seeketh *Wool*, and also *Flax*,
And works it with her Hands.

She doth good to
her Husband:
Being faithful
and industrious.

8.

She's like unto the *Merchant-Ships*,
She brings her Food from far:
She gives Meat to her *Houſhold*, and
Portions her *Maidens* fair.

Her Store prof-
pereth:

She governs well
her Houſe-hold.

9.

She well conſidereth a *Field*,
And likewise doth it buy:
And with the Fruit of her own Hands,
She plants a *Vineyard* nigh.

She is not idle.

10.

CHAP. 31.

- 17 She girds her Loyns, and Arms with Strength, She trusts in God alone.
 Such *Women* are delight :
 18 She finds her *Merchandice* is good,
 Her *Lamp* burns all the Night.

11.

- 19 She to the *Spindle*, puts her Hand,
 And *Distaff* too, with heed :
 20 Her Hand she stretcheth to the *Poor*,
 And helps them, in their Need.

She relieves the
 Poor in their
 Need.

12.

- 21 She's not afraid, ev'n of the *Snow*,
 Her *House-hold's* cloathed bright :
 22 She maketh *Tap'stry Cov'rings*, and
 Her *Cloathings* yield delight.

She is not afraid
 of cold : But
 worketh in Win-
 ter.

13.

- 23 Her *Husband's* known, within the Gates,
 Wherever he doth stand :
 In glory bright, he sits among
 The *Elders* of the Land.

She is a Crown
 to her Husband.

14.

- 24 She maketh *Linnen*, and it sells,
 To th' *Merchant* Girdles gives :
 25 Honour and Strength her *Cloathings* are,
 In which she joyful lives.

By Faith, all her
 Days are happy
 and joyful : And
 end well.

15.

- 26 With *Wisdom*, she op'neth her Mouth,
 Kindness, is in her Tongue :
 27 She eats not Bread of Idleness,
 But sees that nothing's wrong.

She serveth God :
 And is not idle.

16.

- 28 Her *Children*, they do all rise up,
 And do her *Blessed* call :
 Her *Husband* also, praiseth her,
 She *Blessed* is by ALL.

She brings up her
 Children in God's
 Fear : Her Hus-
 band may praise
 her.

17.

- 29 Tho' many *Daughters* virtuous are
 And acted have right well :
 Yet thou hast done most *prudent*, and
 All others dost excel.

Good Women
 are most excel-
 lent.

18. Favour's

18.

- 10 *Favour's* deceitful, 'tis well known,
And *Beauty's* vanity :
But she that God the LORD doth fear,
Shall sure be *praised* high.

CHAP. 31.

Favour is deceitful : *Beauty* is
Vanity :
Such as fear God
have praise.

19.

- 11 Give her the Fruit, of her own Hands,
'Twill dure the longest *Date* :
And let her own *Works* sound her *Praise*,
Yea, *Praise* her in the *Gate*.

Her own Work
will praise her up
the end.

To Father, Son, and holy Ghost,
The God whom we adore :
Be Glory ; as it was is now,
And shall be evermore.

In Solo Deo Salus.
Salvation is of God alone.

The End of the *Proverbs* of Solomon.



A

Compendious INDEX

TO THE

PROVERBS of SOLOMON:

Pointing out the most remarkable *Passages* contained
in the whole BOOK.

C H A P. I.

IN the first *Verse* of this *Chapter*, *Solomon* sheweth the *Title* of this *Book*, and himself the *Author*. ² He also shews that the *End, Use, and Design* of this *Book*, is to encrease *Mens Understandings*, and shews its *Usefulness*. ⁷ He sheweth that *God's Fear* is the beginning of *Wisdom*: ⁸ And that it must be learned from *Parents*. ¹⁰ He also warneth *Youth* utterly to avoid all the *Enticements* of sinful *Society*, or ill *Company*; shewing their *Delusions* and *Destruction*. ²⁰ Personating *Wisdom*, he Exhorts all to be instructed by her, and to observe her *Invitation*: ²⁴ Lest she *despise* us in our great *Calamity*, ²⁵ and *mock* us when *fear* cometh. ³² He Likewise shews the *Fate* of those that fly from *Wisdom*, ³³ and the perfect *Happiness* that attend those that hearken to her.

C H A P. II.

IN this *Chapter*, ¹ *Wisdom* promiseth *Godliness* to her *Children*, upon their submissive *Attention*, praying with diligent *Labour*: ⁵ In so doing, they shall obtain *Wisdom* from the free *Gift* of *God*, ¹⁰ which shall be pleasant to the *Soul*. ¹⁶ *Wisdom* shall deliver thee even from the *strange Women*, therein

therein described; ²¹ and that the *Upright* shall enjoy *Pleasure*, ²² and that the *Transgressor* shall utterly be rooted out.

CHAP. III.

SOLOMON in this *Chapter*, ¹ exhorts us with many encouraging Promises, to love, and keep *Wisdom*; ⁵ to trust in the LORD, and not to our own Understanding: ⁹ To Honour him with our Substance: ¹¹ And heedfully to submit to his *Chastisements*: ¹³ Extolling this *Wisdom* above all other earthly Things whatsoever; to compleat our *eternal Happiness*. ¹⁹ By *Wisdom* GOD framed the whole *Earth*, ²⁰ the *Sea*, and ALL the *World*. ²¹ He sheweth that we are by *Wisdom* kept upright, ²³ and in *Safety*, free from Stumbles. ²⁵ from *Fear*, ²⁶ and from *Enemies*. ²⁷ He exhorteth to do good to those that deserve it. ²⁸ To be *Charitable*, ³⁰ and to be *Peaceable*: ³¹ To avoid *Envy*, and *Frowardness*, ³² which is hateful to GOD; ³⁴ who will scorn *Scorners*, and give *Grace* to the *Lowly*: ³⁵ Inherit the *Wise* in *Glory*, and promote the *Fools* with *Shame*.

CHAP. IV.

IN this *Chapter*, *Solomon* ¹ shews the *Instruction* of a *Father*, and desires all would attend to it. ⁴ He sheweth the *Instruction* he had of his *Parents* and what *Counsel* they gave him in his *Youth*: ⁵ And that we should acquire *Wisdom* above all Things, for its excellency in our Advantages. ¹⁴ To turn utterly from all *ill Company*; ²⁰ to treasure up *Wisdom*: ²³ And to be *heedful*, *diligent*, and *steady*.

CHAP. V.

IN this *Chapter*, ¹ *Wisdom* still calling for Attention, ³ exhorts Men to avoid the alluring Enticements and Ruins that come by *strange Women*; ¹⁵ warning rather to be *chaste* in law-ful

ful *Marriage* : ²¹ Shewing the *Adulterer* is under God's Eye,
²² and brings utter Ruin and Misery upon himself.

C H A P. VI.

SOLOMON in this *Chapter*, ¹ warns against *Surityship*,
⁶ *Sluggishness*, ¹² and treacherous *Plots* : ¹⁶ Shewing *Seven*
Things hated by God. He also sheweth, ²⁰ that by keep-
ing the *Ways* of *Wisdom*, ²⁴ we shall be preserv'd from *Adul-*
tery, and *sinful*, *foolish*, and remorseless *Evils* : ³¹ Shewing
the *Wound* and *Reproach* of *Adultery* ; ³⁴ and the *Rage*, and
damnable End of *Jealousy*.

C H A P. VII.

IN this *Chapter*, *Solomon*, ¹ urgeth to be intimate with *Wisdom*,
⁵ who will preserve and keep us from the *strange Woman* ;
whom he plainly describes by her Properties and Behaviour,
⁶ which he knew by his own Experience : ¹³ Shewing how
She deceives *silly Persons* by her enticing Allurements, and Pre-
tences ; 'till she plunge them into ²³ *present* and ²⁷ *perpetual*
Destruction ; ruining both *Body* and *Soul*.

C H A P. VIII.

WISDOM, personating herself, in this *Chapter*, ¹ calleth
loudly to us for our *Attention*, ⁶ for the *truth* and
plainness of her *Doctrine* ; ¹⁰ the *Preciousness*, ¹² and the mani-
fold *Usefulness* of it : ²² It being that *Divine Wisdom*, which
was the eternal *Creator* of all things with God, ³⁰ the *Love*
of *Men* : ³² And that their hearkening to *her*, doth surely
make them for ever happy.

C H A P. IX.

SOLOMON, in this *Chapter*, sheweth ¹ that *Wisdom* hath
made very ample *Provision*, and giveth free *Invitation*
with all the real Encouragement imaginable : ¹³ And the

the *Enticements* of *Folly*, take and relish only with the *Simple*, 'till it lead them utterly to *Hell* and *Damnation* for ever.

C H A P. X, XI, XII, XIII, XIV, XV, XVI, XVII, XVIII, XIX, XX, XXI, XXII, XXIII, XXIV.

Those Fifteen *Chapters* for the most part are of different *Sentences* in every *Verse*, and so independent on each other, and so brief already, that it is impossible to *Abreviate* them more concise than what they already stand: Which I thought better to surpress than to *publish*.— I shall only inform the *Reader*, that they consist of many most *prudent Instructions* of *Mens Hearts* and *Lives*: As also of many *Elogies*, or *Praises*, of true *Wisdom* and *Piety*: Together with many particular *Virtues*, and several *Instances* of their contrary *Vices*, &c.

C H A P. XXV.

I N this *Chapter*, *Solomon* maketh *Observations* about *Kings*:
³ To avoid *Strife*, *Hastiness*, and *Quarrels*, with many *Causes* thereof: Together with many other pious *Observations* worthy of *Note*.

C H A P. XXVI.

S O L O M O N in this *Chapter* maketh many *Observations* on the *Actions* of *Fools*: ¹³ And of the *Slothful*, and of their *Excuses*. ¹⁸ He also sheweth the ways of such as act the *Mad-Man*, ²⁰ and of *Tale-bearers*: ²⁸ and of a *lying Tongue*.

C H A P. XXVII.

T H I S *Chapter* contains, *Observations* about ² *Self-love*, ⁵ and of *True-love*: ¹¹ Exhorting all to be careful in avoiding *Offences*: ²³ and of the *House-hold*, or *Family Care*, &c.

C H A P.

C H A P. XXVIII.

THIS Chapter contains many general *Observations* of *Impiety*, and of *Religious Integrity*, &c.

C H A P. XXIX.

IN this Chapter Solomon maketh many *Observations* about *publick* ¹⁵ and *private Government*. ²² He also maketh *Observations* on *Anger*, ²³ *Pride*, ²⁴ *Thievry*, ²⁵ *Cowardice*, and ²⁷ of *Unrighteousness*.

C H A P. XXX.

THIS Chapter contains ¹ *Agur's Confession* of his *Faith*, ⁷ and the *Two Points* of his *Prayer*. It also sheweth ¹⁰ that *mean Men* are not to be wronged : Also ¹¹ *Four wicked Generations*, and ¹⁵ of *Four Things* that are never *Satisfied*. ¹⁷ That *Parents* are not to be despised : ¹⁸ *Four Things* hard to be known, ²¹ *Four Things* exceeding *Wise*, and ²⁹ of *Four Things* very *stately* in going. ³³ And that *Wrath* is to be prevented.

C H A P. XXXI.

THIS Chapter ¹ Contains *Lemuel's Lesson* of *Chastity* and *Temperance*. ⁶ That the *Afflicted* are to be *Comforted*, ⁹ and *Defended*. ¹⁰ Together with the *praise* and *properties* of a good *Wife*.

The End of the First BOOK.

Heaven

Heaven on Earth;

OR, THE

Beauty of Holiness.

BOOK. II.

CONTAINING,

The SONG of SONGS, which is the
SONG of King SOLOMON.

Composed in *English* VERSE;
And Set to MUSICK.

TOGETHER,

With various HYMNS, ANTHEMS, and CANNONS on several Occasions. With EXPOSITORY Notes on the Whole.

Composed in *Two, Three, and Four* MUSICAL PARTS according to the most *Authentick Rules*, and set down in SCORE for *Voice or Instrument*.

By WILLIAM TANS'UR, of *Barns*, in *Surry*. Author of
The Melody of the Heart, and *The Harmony of SION*.

*Hear this, ALL ye People; Give Ear, ALL ye Inhabitants of the World.—
My Mouth shall SING of Wisdom; and the Meditation of my Heart shall
MUSE of Understanding. Psal. lxxix. 6.*

L O N D O N:

Printed by A. PEARSON, for S. BIRT, at the *Bible and Ball*, in *Ave-Mary Lane*. Also Sold by the AUTHOR. M.DCC.XXXVIII.

THE *Figures* that are fixed over the *Notes* of the *Basses*, of all the *Tunes* in the several *Parts* of this *B O O K*, (when *Vocally* perform'd to Perfection,) do so augment to the *Harmony*, that there is no *Deficiency* in the *Fullness* thereof in such *Tunes* as are set in *Three Parts*, from those that are set in *Four Parts*: Which *Notes* may be perform'd as an *Inner-Part*, where an *Organ* is wanting; if some of the *Tenor* be sung as a *Treble*, in the *Octave* above, &c.

Observe, That on such *Notes* where nothing is figur'd, your *Part* may joyn with any one of the *Inner-Parts*, that does not make a *Consecution* of *Perfects* of one kind together from the *Bass*, &c.

This *Part* so figur'd, is most respective to the *Organ*, &c. which *Part* must be *vocally* perform'd with great *Care* and *Judgment*.

* * Those *Figures* which are set over the first and last *Notes* of the *Upper-Parts*, serve to direct the *Performer* both to the *Pitch*, and also to the *Endings* of all *Parts* of the *Concert*: Which *Figures* shews the *Concords* of all the *Parts* from the *Ground*, or *Bass*, &c. And that in *Tunes* of *Three* and *Four Parts*, the *Inner-parts* may be omitted, and sung but in *two Parts*; when *Voices* are deficient. In the *Performance* of which *Concert* a *Bassoon* never ought to be wanting.

Yours, W. Tans'ur

THE
S O N G of Songs :
 O R,
 The **S O N G** of **S O L O M O N** ;
 Commonly called The **BOOK** of **CANTICLES**,
 In *English* Verse.
 A N D
 Set to **M U S I C K**.

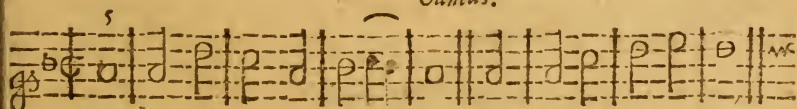
By Mr. WILLIAM TANS'UR.

C H A P. I.

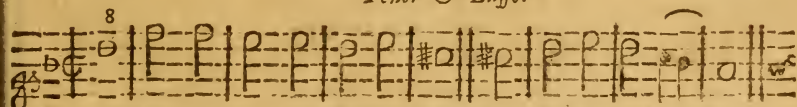
*A Type of the Churches Love to Christ:
 Signifying every faithful Soul.*

St. Luke's Tune : Composed in *Three Parts*. W. T.

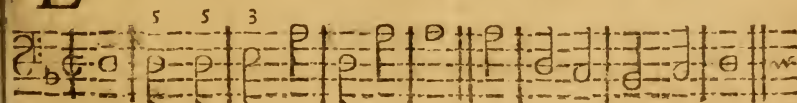
Cantus.



Tenor & Basso.

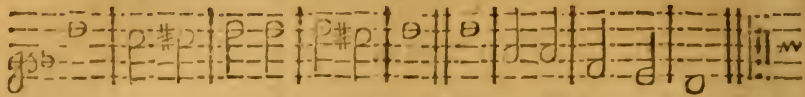


L ET him me kifs with Kisses sweet, whose Kisses are di-vine :

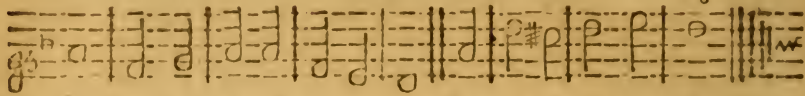
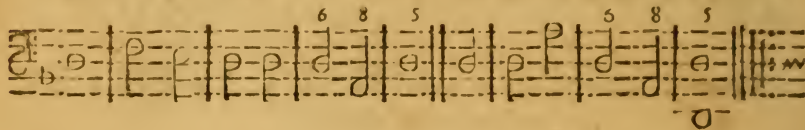


Cantus.

CHAP. I.



Tenor & Basso.

His *Love* and Favour is to me, Yea, bet-ter far than *Wine*.

- 2
3 Ev'n as an Ointment poured forth,
So is thy Saviour pure :
Therefore the *Virgins* thee do love,
Thou loved art most sure.

Christ's gracious
Benefits are as
sweet Ointments.

- 3
4 Draw me, I'll run ; the *King* hath brought
Me to his *Place* divine :
We will rejoice in thee, and keep
Thy *Love* far more than *Wine*.

Haste to seek
Christ, and keep
his Love.

- 4
5 I'm *black*, but comely, O *Daughters*
Of *Salem*, and as one
Of *Kedar's* Tents, and the Curtains
Of wife *King Solomon*.

The Church
sheweth her De-
formity.

- 5
6 Look not on me, because I'm *black*,
The *Sun* doth me inspect :
My *Sisters* made me Vineyards keep,
Mine own I did neglect.

Ditto.

- 6
7 * Tell me, O thou, whom I do love,
Where thy *Flock*, doth abide :
Why should I be as One that turns
By thy Companion's Side ?

The Church
prayeth to be di-
rected to her
Flock,

CHAP. I.

Christ directeth
her to the Shep-
herds Tents.

7.

If thou know'st not, O thou most fair,
- Among all *Women* kind ;
Go by the *Foot-steps* of the *Flock*,
By th' *Tents*, thou feed shalt find.

8.

I have compared thee, my *Love*,
To *Pharaoh's Horses* fine :
Thy *Cheeks* are comely, and thy *Neck*
With *Chains of Gold* do shine.

Christ sheweth
his Love and
Strength to the
Church.

9.

We will thee costly *Borders* make,
Of precious, shining *Gold* :
With *silver Studs*, we'll thee adorn,
Most comely to behold.

And gives her gra-
cious Promises.

10.

* Whilst the *King* at his *Table* sits,
(Whose Honour doth excell :)
My *Spikenard*, instantly doth move,
And sendeth forth its Smell.

The Church and
Christ congratu-
late one another.

11.

As *Myrrh*, my Well-beloved is,
To Me he gives Delight :
And he shall lie between my *Breasts*,
I'll hug him all the Night.

Myrrh meaneth
his Holiness.

12.

My Well-beloved, is to me
Ev'n as a *Cluster* (nigh :)
Of *Cypress*, or *Campfire*, within
The Vineyard *Engedi*.

The Grapes of
Engedi, meaneth
his saving Health.

13.

Behold, thou art most fair, my *Love*,
In thee *Dove's Eyes* are seen :
Thou pleasant art, O my Belov'd ;
Also our Bed is green.

Christ's Love to
the Church.

14.

The Blessed Beams, ev'n of our House,
Are made of *Cedar* bright :
The *Rafters*, they are made of *Fir* ;
Oh place of Heav'nly Light !

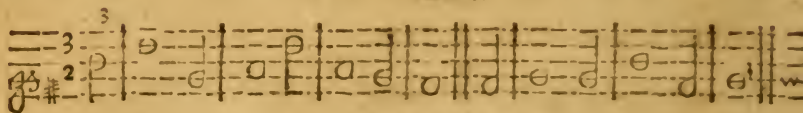
The Beauty of the
Church.

CHAP. II.

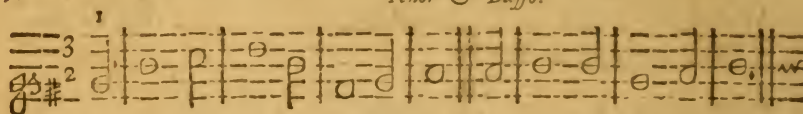
1, 2. *The mutual Love of Christ and his Church, which is as beautifut as the Lilly among Thorns.*

St. James's Tune : Composed in Three Parts. W. T.

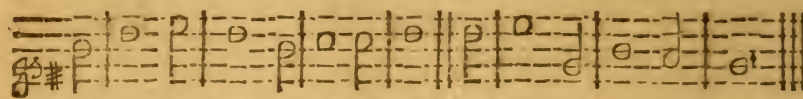
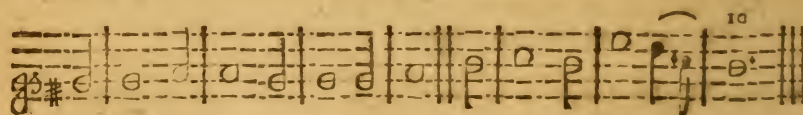
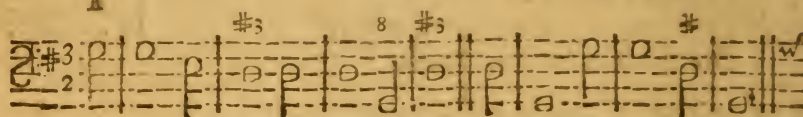
Cartus.



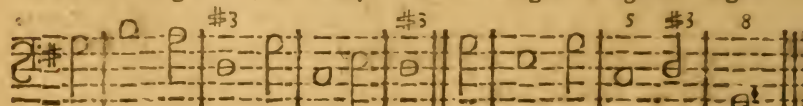
Tenor & Basso.



I Am the *Rose* of *Sharon*, And like as the *Lil—ly* white



2 Ev'n among *Thorns*, so is my *Lowe*, A-mong the *Daughters* bright.



2.

3 Like as the *Apple-Tree*, among
The *Trees* ev'n of the *Wood*:
So is my *Love* among the *Sons*;
A Fruit most sweet and good.

Or, as Apples in
the Wood.

3. Under

3.

Under his Shadow, down I sat,
With Joy, which was most meet :
His *Fruit* was comely to behold,
And to my Taste most sweet.

Meaning the
Fruit of his Doc-
trine.

4.

4 He brought me to the *Banquet*, and
Did his Affection move :
5 Stay me with *Flaggons*, comfort me,
For I am sick of Love.

Meaning his ho-
ly Communion.

5.

6 His Left-Hand, doth my Head support,
Yea, under it hath Place :
His Right-Hand doth me safely aid,
Also doth me embrace.

Christ's Love and
Aid to the
Church.

6.

7 O *Daughters* of *Jerusalem*,
I charge ye, by the *Hind* :
That ye not stir, nor wake my *Love*,
'Till he to wake's inclin'd.

Daughters, the
Members of the
Church, disturb
her not.

7.

8 * The Voice of my beloved One,
Behold he cometh nigh !
Leaping, and Skipping, on the *Hills*,
And Tops of Places high.

The Hope of
Christ.

8.

9 My Well-belov'd, is like a *Roe*,
Or like as a Young *Hart* :
Behold, he stands behind our *Wall*,
His Eyes to th' *Window* dart.

The coming of
Christ, under the
Name of a *Roe*,
or *Hart*, looking
thro' the Grates
of a Window.

9.

0 My Well-belov'd, unto me spake,
And thus to me did say :
Rise up my Love, my fair One, rise,
Rise up, and come away.

Christ calleth to
the Church.

10.

1 For lo, the *Winter* it is past,
The *Rain* is over gone :
2 The *Flow'rs* appear, the *Turtle's* heard,
The *Singing Birds* are come.

He comforts her,
telling her, Grace
and Salvation was
come, and Sin
was kill'd.

I I.

- 13 The *Fig-tree*, and the *Vine* puts forth,
The *Grape* is fine and gay :
Arise my *Love*, my fair *One*, rise,
Arise, and come away.

I 2.

- 14 O thou my *Dove*, that art in Clefts
Of *Rocks*, let me thee see :
Thy Voice is sweet, let me it hear,
Thou comely art to me.

I 3.

- 15 Take us the *Foxes*, that do spoil
The *Vines*, which are our Joy :
Yea, take the *little Foxes*, that
Our tender *Grapes* destroy.

I 4.

- 16 * My Well-beloved, he is mine,
And I am his Delight :
I do him love, and he doth feed
Among the *Lillies*, white.

I 5.

- 17 'Till the Day break, and Shadows flee,
Turn my Beloved, nigh :
And be thou like a *Roe*, or *Hart*,
On *Bether's* Mountains high.

CHAP. 2.

Christ calls again.

The Church
hides her self in
the Rocks from
Christ, because
of her Sins.

Foxes, the
Church's Ene-
mies: being mali-
cious & crafty.

The Profession of
the Church.

Her Faith, and
Hope.

C H A P.

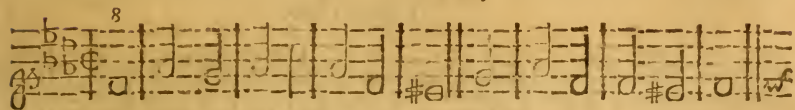
CHAP. III.

The Churches fight, and Victory in Temptation.

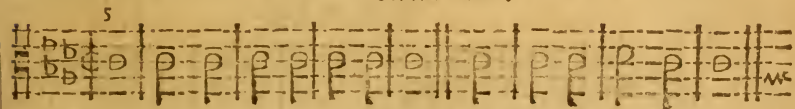
1, 2. *The Church seeketh Christ.*

St. Paul's Tune : Composed in *Four Parts*. W. T.

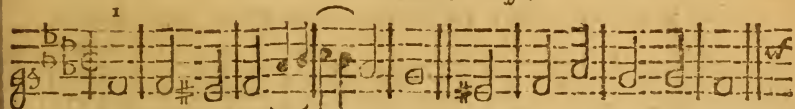
Treble.



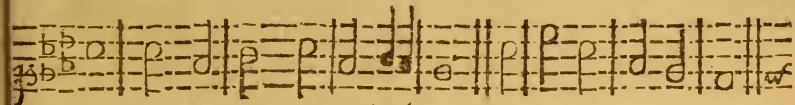
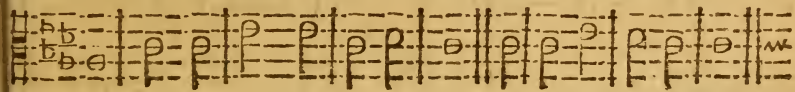
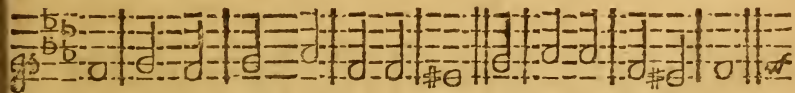
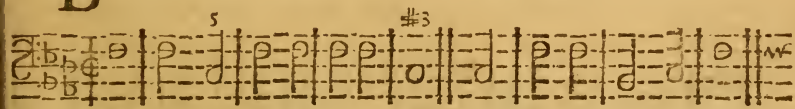
Contra Tenor.



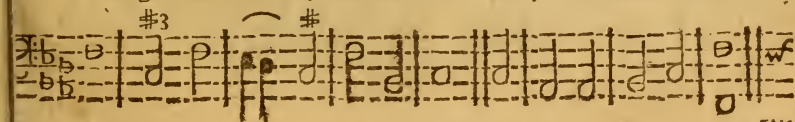
Tenor & Basso.



IN MY Night, upon my Bed, I sought Him whom I lov'd most found:



I sought him whom my soul hath lov'd, But yet have not him found.

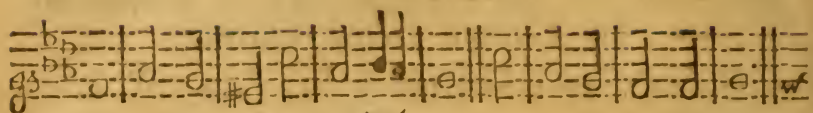
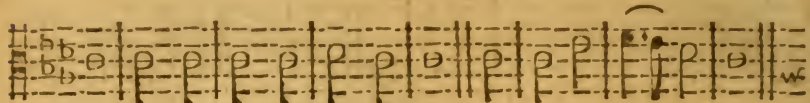
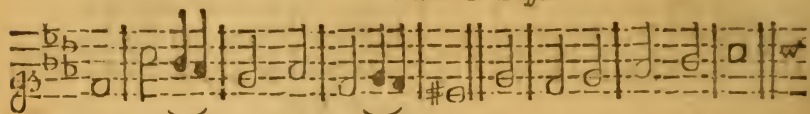


T

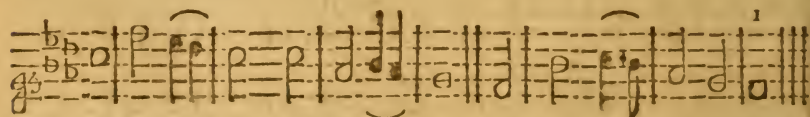
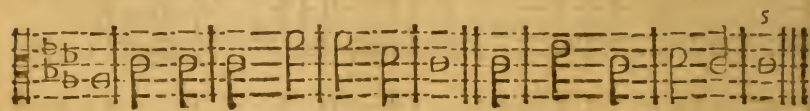
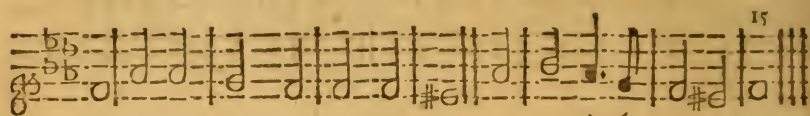
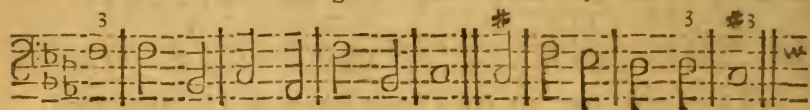
2 I'll

Continued.

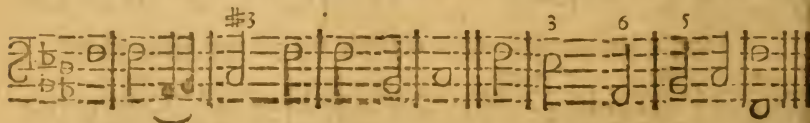
CHAP. 3.

Treble.*Contra-Tenor.**Tenor & Basso.*

2 I'll now a—rise, and go a—bout The Ci—ty, and the Street :



I will him seek, whom I do love, I've sought, but can't him meet.



3.

CHAP. 3.

- 3 The *Watch-men* that do wander in
The *City* saw me there :
To whom I said, *have ye saw him,*
Whom my Soul loveth dear ?

She asketh after
Christ.

4.

- 4 I pass'd farther, and him found,
And would not let him go :
I held him fast, 'till I him brought,
My *Mother's* House into.

The Church joins
her self with
Christ.

5.

- 5 O *Daughters* of *Jerusalem*,
I charge you by the *Hind* :
That ye not stir, nor wake my *Love*,
'Till he to *Wake's* inclin'd.

Daughters Mem-
bers of the
Church, disturb
him not.

6.

- 6 Who cometh from the *Wilderness*,
Ev'n like as *Smoak*, from thence ?
Perfum'd with all the *Powders* of
Sweet Myrrh, and *Frankincense*.

Christ delivers
her out of the
Wilderness of
Affliction, like
Smoak, perfum'd
with *Myrrh*, &c.

7.

- 7 Behold his *Bed*, ev'n *Solomons*,
About the same doth dwell
Ev'n fourscore able, valiant Men,
Yea, Men of *Israel*.

Christ shews her
his Place of Rest :
and how it is
guarded.

8.

- 8 They all hold *Swords*, and are well skill'd
In *War* ; and Men of *Might* :
Each hath his *Sword*, for to defend,
And guard safe all the *Night*.

The Church's
Guard,

9.

- 9 A Chariot *Solomon* hath made,
Of Wood of *Lebanon* :
Its *Pillars* are of *Silver* bright,
And *Gold* they stand upon.

The Beauty of
the Church.

10.

- 11 The *Cov'ring*, is of *Purple* pure
With *Ornaments* above ;
For *Daughters* of *Jerusalem*,
The *Midst* is pav'd with *Love*.

Love, the
Church's Beauty.

I I.

11 Go forth, ye *Daughters of Sion*,
View *Sol'mons* Crown, most bright :
Ev'n that wherewith his *Mother* crown'd
Him in th' espousal Night.
To Father, Son, &c.

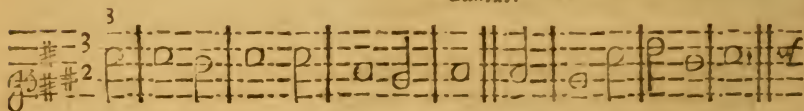
The Glory of
the Church.

C H A P. IV.

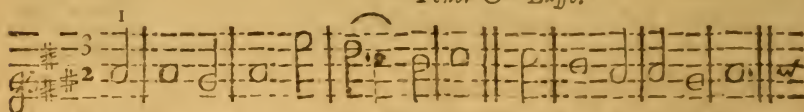
1 Christ sheweth the Graces of the Church by
Comparison.

St. Phillip's Tune : Compos'd in Three Parts. W. T.

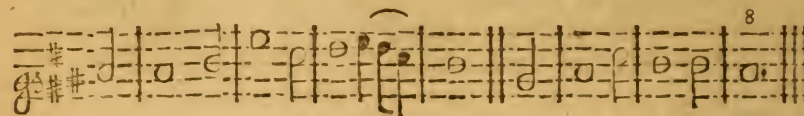
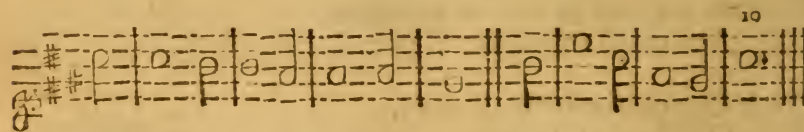
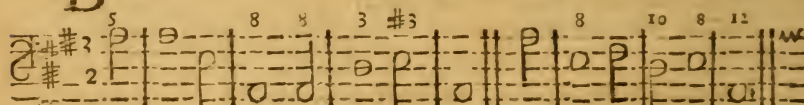
Cantus.



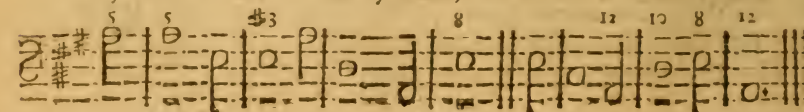
Tenor & Bass.



1 B Ehold thou'rt fair, my Love, thou hast Dove's Eyes within thy Looks :



Thy Hair is like as ma--ny Goats, Ev'n such as Gilead's Flocks :



2 Thy

2.

CHAP. 4.

Thy *Teeth*, are like a *Flock*, new thorn,
That do from washing come :
Whereof, they ev'ry one bear *Twins*,
And *Barren* there are none.

The Church.

3.

Thy *Lips* are like a scarlet *Thread*,
Thy *Speech* it doth invite :
Likewise thy sacred *Temples*, they
Are as *Pomegranates* like.

The Church,

4.

Thy *Neck* is like to *David's Tower*,
Built for an *Arm'ry* bright :
Whereon doth hang a thousand *Shields*,
And *Arms* of Men of *Might*.

The Church.

5.

Thy *Breasts*, are like as two *Young Roes*,
That are a *Twin-like Pair* :
Ev'n like such *Roes* as always feed
Among the *Lillies* fair.

The Church.

6.

'Till the *Day* break, and *Shadows* they,
Do flee away from hence :
I'll get to the *Mountain of Myrrh*,
And *Hill of Frankincense*.

The Church's
Faith and Hope.

7.

O thou my *Love*, O thou art *fair*,
And comely unto me !
Thou art most pure, O thou my *Love* !
There is no *Spot* in thee.

The Church
deems Christ un-
spotted.

8.

* Come, come with me, from *Lebanon*,
My *Spouse*, come, and look from
The *Tops of Amana, Shenir*,
Mountains, and from *Hermon*.

Christ shews his
Love to the
Church.

9.

O thou hast ravished my *Heart*,
My *Spouse*, thou dost surprize !
One of thy *Chains* have ravish'd me,
My *Sister*, with thy *Eyes*.

The Church al-
lureth Christ.

10.

- 10 How fair's thy *Love*, O thou my *Spouse* !
 My *Sister* most divine !
 O how much better is thy *Love* !
 And *Ointment* more than *Wine*.

CHAP. 4.

The Sweetness
of the Church.

11.

- 11 Thy *Lips*, my *Spouse*, as *Honey* drop,
 Milk is under thy *Tongue* :
 Thy *Garments* they do smell, ev'n as
 The *Sweets* of *Lebanon*.

Meaning the Body
of the Church.

12.

- 12 Like to a *Garden* closed up,
 So is my *Sister* dear :
 My *Spouse* is as a *Spring* shut close,
 Or sealed *Fountain* clear.

Meaning the
Souls of the
Faithful.

13.

- 13 Thy *Plants*, they are an Orchard of
Pomegranates, to behold :
 With *Spikenard*, *Camphire* and all *Fruits*,
 That are more worth than *Gold*.

The Body of the
Church com-
pared.

14.

- 14 *Spikenard*, and *Saffron*, *Calamus*,
 And all that sweet doth smell :
 With *Cinmamon*, and *Frankincense*,
 And ALL that *Tongue* can tell.

To all Sweets.

15.

- 15 A *Fountain* of rich *Gardens* great,
Waters, that never die :
 And *Streams* that come from *Lebanon*,
 And *Places* joyning nigh.

The Church
calls Christ a
Fountain of li-
ving Water.

16.

- 16 * Awake *North-wind*, also the *South*,
 Upon my *Garden* blow :
 (Let my *Beloved* come and eat,)
 That *Spices* out may flow.

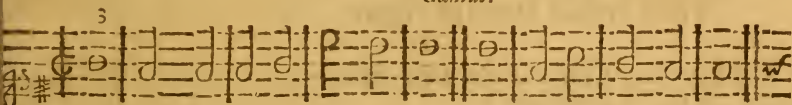
The Church
prayeth to be
fed for Christ's
Presence.

C H A P. V.

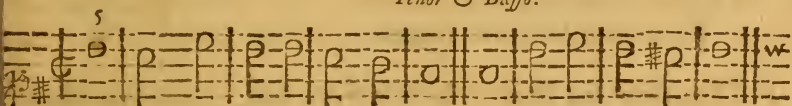
1. Christ awaketh the Church with his calling the Faithful.

St. Saviour's Tune : Composed in Three Parts. W. T.

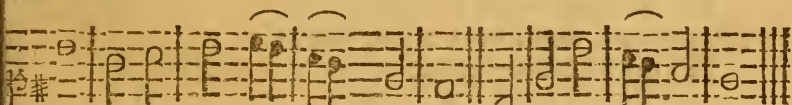
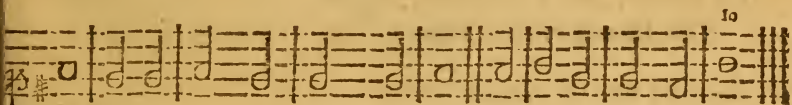
Cantus.



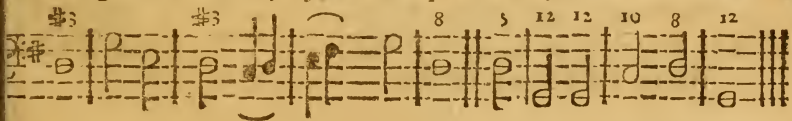
Tenor & Bass.



I'M come, my Sister, and my Spouse, I'm to my Gar-den come :



I gather'd have my Myrrh, with Spice, O my Be-lov-ed One !



2.

I've drank my Wine, with Milk, O eat
My Friends, of Wine partake :
Yea, drink abundantly, ev'n for
My Well-beloved's sake.

Calling them to a
Banquet of his
Bounty,

3.

- 1 * I slept, but yet my Heart slept not,
Thus calling, said my *Love* :
Open my *Love*, my *undefil'd*,
My *Sister*, and my *Dove*.

CHAP. 5

Sleep, and Care
hinder from
Christ.

4.

- For ev'n my *Head* is fill'd with *Dew*,
As *Drops* of *Silver* bright .
Likewise my *Locks*, are filled with
The Christial *Drops* of Night.

Christ stands,
and waits 'till his
Locks are wet
with the Dew of
the Night.

5.

- 3 I have my *Coat* put off, how shall
I put it on again ?
I washed have my *Feet* so clean,
That clean they will remain.

Christ is free
from Sin.

6.

- 4 Then thro' the Door-hole ev'n there was,
The Hand of my *True-love* :
My Heart did melt, it also caus'd
My *Bowels* for to move.

The Church
vents her Zeal
for Christ.

7.

- 5 I rose to open to my *Love*,
And my Hands drop'd great Store,
Of *Myrrh*, and *Frankincense*, upon
The Handle of the *Door*.

The Church
opens with Zeal
to Christ.

8.

- 6 I open'd to my Well-belov'd,
My Soul sunk when *he* spake :
I sought *him*, found not ; call'd, but *he*
Did me no answer make.

Christ is heard,
but not seen.

9.

- 7 The *Watch-men*, that i'th' *City* was,
Me found, and did me strike :
The *Keeper* took away my *Veil*,
Which I did much dislike.

When Christ is
absent, we fall
into the Hands
of false Teachers

10.

- 8 O *Daughters* of *Jerusalem*,
I charge you all above :
If ye should find my *Love*, him tell,
That I am sick of Love.

The Church is
sick for Christ.

11.

* O what is thy Beloved more
Than any else above ?
That thou dost give so strict a Charge,
That we should tell thy *Love* ?

CHAP 5.

A Description
of Christ, by his
Graces.

12.

My *Well-beloved* is the best,
Of Thousands to behold :
He's *white* and *ruddy*, with *black* Locks,
His *Head's* as finest *Gold*.

Christ is esteem'd
above all by the
Church.

13.

* His *Eyes*, are clean, and fitly set,
As the *Eyes* of a *Dove* :
His *Cheeks*, and *Lips*, are *Spice*, and *Flow'rs*,
Such Sweetness has my *Love*.

The Church's
Description of
Christ.

14.

His *Hands*, as *Rings* in *Beryl* set,
His *Belly's* *Iv'ry* bright :
His *Looks*, is ev'n as *Lebanon*,
His *Legs*, as *Marble* white.

Christ is Beauti-
ful.

15.

He altogether *lovely* is,
His *Mouth* doth sweetness vend :
O *Daughters* of *Jerusalem*,
This is my *Love* and *Friend*.

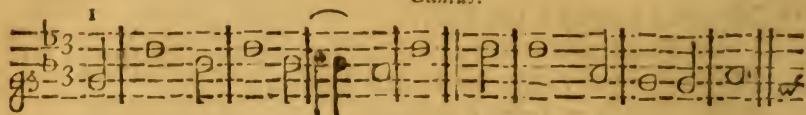
Christ, the safest
Friend.

C H A P. VI.

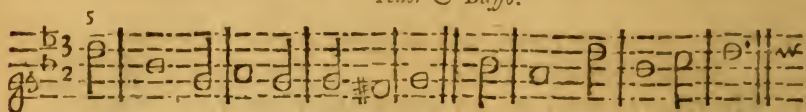
1 *The Church sheweth her Faith in Christ.*

St. Austin's Tune : Composed in *Three Parts*. W. T.

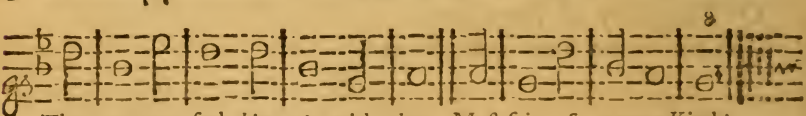
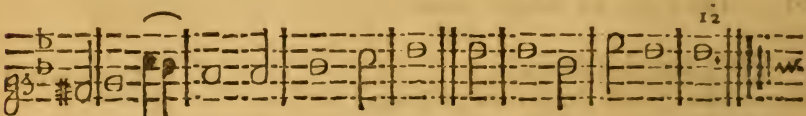
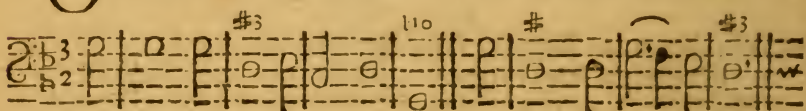
Cantus.



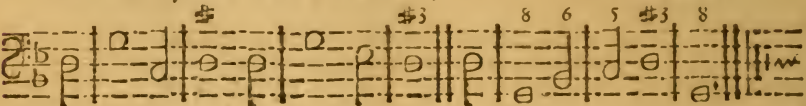
Tenor & Basso.



1 *Where is my be-lov—ed gone ? Or where shall I him find ?*



That we may seek *him* ev'n with thee, Most fair of *women* Kind !



2.

- 2 My *Love* is to the *Garden* gone,
To th' *Beds* of *Spices* sweet :
Within the *Gardens* for to feed,
Among the *Lillies* neat.

Christ is absent,
yet loved.

3.

- 3 My Well-beloved, *he* is mine,
And I am *his* Delight :
I do him *love* and *he* doth feed
Amongst the *Lillies* white.

The Church's
Confidence in
Christ.

4.

* As *Tirzah*, thou art beautiful,
And ev'n as *Salem* bright :
And as an *Army* terrible,
My *Love* hath such a Light.

Christ shews the
Graces of the
Church.

5.

5 O turn thine *Eyes* away from me,
They me o'ercome ; thy *Locks*
Of *Hair* they are yea, like as *Goats* :
Ev'n such as *Gilead's* Flocks.

The Church ra-
viseth Christ.

6.

6 Thy *Teeth*, are like a *Flock* of Sheep,
That do from washing come :
Whereof, they ev'ry One are *Twins*,
And Barren there are none.

The Churches
Beauty.

7.

7 Thy *Locks*, are as a *Pomegranate*,
Most lovely to behold :

The Church.

8 There's threescore *Queens*, and fourscore *lewd*,
And *Virgins*, can't be told.

8.

9 My undefiled is but One,
Ev'n she her *Mother* rais'd :
The *Daughters* saw her, and her blest,
Harlots, and *Queens* her prais'd.

All do love the
Church.

9.

10 * O who is he that looketh forth,
Like as the *Sun* so soon ?
And as an *Army* terrible,
And fair ev'n as the *Moon*,

Christ sheweth
his Love to the
Church : with
its Beauty.

10.

11 I went to the *Garden* of *Nuts*,
Ev'n where the Fruit it stood :
To see if the *Vine* flourish'd, and
To see *Pomegranates* bud.

Christ cometh to
view the
Church's Zeal.

11.

12 Before that I was well aware,
Or knew not, then my Soul
Made me like to the Chariots of
Amminidib ; (most whole.)

The Church is
ravis'd with
Christ.

13 Return, return, O *Shulamite*,
That we may look on thee :
What will ye see i'th *Shulamite* ?
As *Armies* Company.

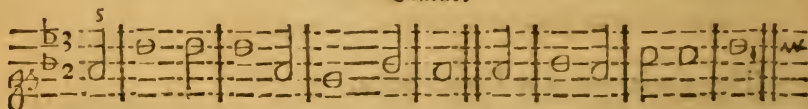
The Church
calleth her Flock,

C H A P. VII.

1 *The Graces of the Church described.*

St. *Asaph's* Tune : Composed in *Three Parts*. W. T.

Cantus.



2.

CHAP. 7.

Thy Navel's like a *Goblet*, round,
As set in Marble bright :
Thy Belly's as an Heap of *Wheat*,
That's set with *Lillies* white.

The Church is
comely.

3.

Thy lovely *Breasts*, that are *Milk* white,
Are like as two *Young Roes* ;
Yea, *Roes* that are a *Twin-like* Pair,
That on the *Mountains* goes.

The Church.

4.

Thy Neck, is as an *Iv'ry Tow'r*,
Thine *Eyes* — *Pools* in *Heshbon* :
Thy comely *Nose*, is also like
The *Tow'r* of *Lebanon*.

The Church.

5.

Thy Lovely *Head*, is *Carmel* like,
Thy *Hair*, is *Purple* bright :
The *King* is held in *Galleries* ;
My *Love*, is for *Delight*.

The Church.

6.

Like as a *Palm-Tree*, beautiful,
So is thy *Stature* fair ;
And thy sweet *Breasts*, are ev'n as *Grapes*,
That in great *Clusters* are.

A Similitude of
the Church's
Faith, and good
Works.

7.

I said, I'll to the *Palm-Tree* go,
And take hold on the *Tree* :
Thy *Nose*, shall as sweet *Apples* smell,
Thy *Breasts*, as *Grapes* shall be.

The Church
takes hold on
Christ.

8.

Thy Mouth, is ev'n as the best *Wine*,
My Love doth downwards take
Most sweetly ; and doth cause the Lips
Of those that sleep to speak.

Christ's Power.

2.

* I am my Well-beloved's, and
To me is his *Delight* :
Come let us go into the *Field*,
In *Village* lodge all *Night*.

The Church
sheweth her
Faith in Christ.

10

We'll early at the *Vineyard* be,
 To see the *Grape* and *Vine* :
 And if the *Pomegranates* do bud,
 My *Loves* shall there be thine.

The Church
 sheweth her De-
 sire for Christ.

11

The *Man-drakes* give a Smell, and at
 Our *Gates* doth *Fruits* appear :
 Yea, pleasant *Fruits*, laid up for thee,
 O my Beloved dear !

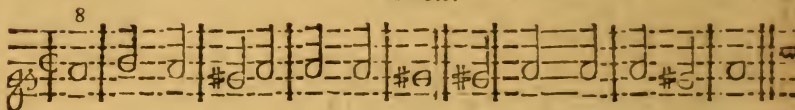
The Church pre-
 pares for Christ
 coming.

C H A P. VIII.

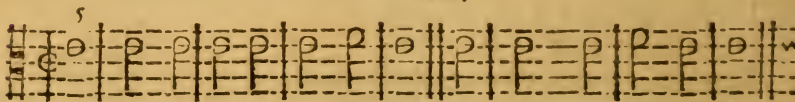
The Church's Love to Christ.

St. Edmund's Tune : Composed in *Four Parts*. W. T.

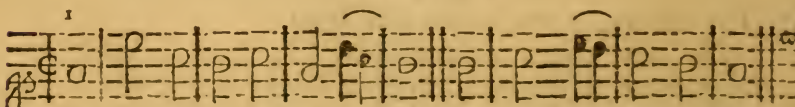
Treble.



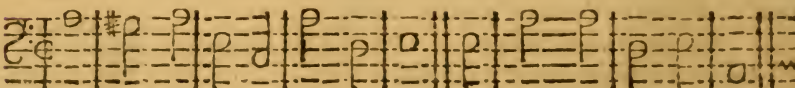
Alto.



Tenor & Basso.

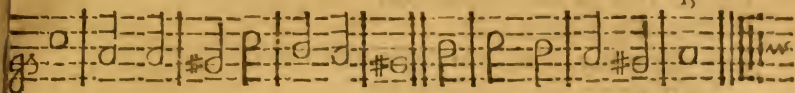


1 O That thou as my *Bro--ther* wast ! That suck'd my *Mothers* Breast :



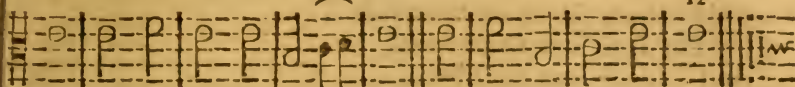
Treble.

15



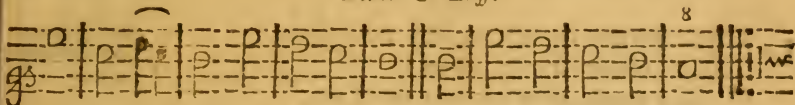
Alto.

12



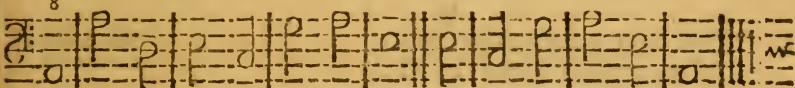
Tenor & Basso.

8



If I thee find, I'd thee sa-lute, And hug my heav'nly Guest.

8



2.

- 2 I'd bring thee to my *Mother's* House,
Who'd give *Instruction* meet :
And thou should'st drink a spiced *Wine*,
Of my *Pomegranate* sweet.

Christ alone is
able to teach.

3.

- 3 His Left-hand doth my Head support,
Yea, under it hath Place :
His Right-hand doth me safely aid,
Also doth me embrace.

Christ will sup-
port and love.

4.

- 4 O *Daughters* of *Jerusalem*,
I charge you well to mind :
That ye not stir, nor wake my *Love*,
'Till he to Wake's enclin'd.

The Church's
Members must
be mindful, and
not be disturbing.

5.

- 5 O who is this that cometh up,
Ev'n from the *Wilderness* :
Leaning upon her Well-belov'd ;
(In a most comely Dress.)

Christ delivers
out of the Wil-
derness of Afflic-
tion.

6 I rais'd

6.

I rais'd thee to the Apple-tree,
And also set thee there :
Just where thy *Mother* brought thee forth,
Ev'n where she did thee bear.

CHAP, 8

Christ raiseth and
bringeth Salvation.

7.

* As a *Seal*, set me on thine Heart,
For *Love* is as *Death* strong
And *Jealousy* is as the *Grave*,
Which *Flames* do many wrong.

The Church de-
sires her Seal :
Christ's Love is
as strong as Death :
And Jealousy is
consuming to all.

8.

Great *Waters* cannot quench *true Love*,
Nor *Floods* cannot it end :
If Man would give his ALL for *Love*,
It all would be contemn'd.

True Love can
neither be bought
nor sold.

9.

* We have a little *Sister*, yea
Who hath no *Breasts* at all :
What shall we do for her that *Day*,
When she shall have a call.

The Calling of
the Gentiles.

10.

If she's a *Wall*, we'll build on her
A *Palace*, most divine :
If she's a *Door*, we'll her enclose,
With *Cedar Boards* most fine.

The Dwelling of
Christ, the
Church.

11.

I am a *Wall*, also my *Breasts*
Are ev'n as *Tow'rs* most found :
Then was in me the *Eyes*, as one
That had great *Favour* found.

The Wall and
Door, means Fi-
delity, and Con-
stancy.

12.

At *Baal-Hamon*, *Sol'mon* had
A *Vineyard* of Delight :
Which he let out, and *Fruit* to bring
A *Thousand Pieces* bright.

Solomon's Vine-
yard.

13.

My *Vineyard's* mine :— Thou *Sol'mon* must
A *Thousand Pieces* take :
And those that keep the *Fruit* thereof,
They must two hundred make.

Heav'n must be
gain'd by Dili-
gence.

14 Thou

The Church
longs to hear
Christ.

14.
13 Thou that dost in the *Gardens* dwell,
And therein dost appear :
Companions hearken to thy Voice ;
Cause me the same to hear.

15.
14 * Make Haste, O my Belov'd, and be
Thou like a *Roe* ; yea, fly,
And be thou ev'n as a Young *Hart*,
On spicy Mountains high.

The Church
prayeth for
Christ's coming.



A

Compendious INDEX,
TO THE
The SONG of SOLOMON;

Commonly called The BOOK of CANTICLES.
Pointing out the most material *Matters* contained in the
Whole.

C H A P. I.

THIS BOOK is written under the Similitude of a *Bride*, and *Bridegroom*; meaning *Christ* and his *Church*: Wherein, *Solomon* ¹ shews the *Title* of the *Book*, and himself the *Author* of it. Then Personating the *Church* and *Christ*, ² The *Church* sheweth her *Love* to *Christ*, and greatly imploreth *his Love* to *her*. ⁵ Then excusing her *Imperfections* and *Deformity*, ⁷ She prayeth to be acquainted with him in his holy and divine *Ordinances*. ⁸ *Christ* then directing her, commends her *Beauty*: ¹² So they both mutually *Congratulate* each other.

C H A P. II.

IN this *Chapter*, ¹ the *Church* and *Christ* Interchange mutual *Praises* and *Prayers*. ⁸ the *Church* both seeth and heareth *Christ* inviteth her unto *him*, ¹⁷ as she prayed and rejoiced in *him*, &c.

C H A P.

C H A P. III.

H E R E I N, ¹ the *Church* diligently enquireth after *Christ*, after being absent from her: ⁴ and with joy receiveth *him*: ⁶ and in his *Pleasantness*, *Preciousness*, and *Power*, she admires *him*,

C H A P. IV.

I N this *Chapter*, ¹ *Jesus Christ* particularly extolleth his *Spouse*, the *Church*; ⁸ and invites her to *him* with the highest Expressions of *Estimation*, *Delectation*, and *Congratulation* imaginable.

C H A P. V.

I N this *Chapter*, ¹ the *Church* and *Christ* both feast together. ² At some other time by excuses and delays the *Church* for a while refuses to receive *him*: ⁴ is at last inwardly troubled; and then seeking *him* again with Deligence and Suffering, and not finding him, ⁸ she falls sick of *Love*. ⁹ She being much wonder'd at by *loose Professors*, ¹⁰ she setteth forth particularly many of *his* supereminent Excellencies.

C H A P. VI.

H E R E I N, the *Church*, ¹ asketh after *Christ*, and professeth *her* Faith in *him*. ⁴ Whereupon *Christ* again greatly Extolleth *her* Excellencies; ¹¹ and Exulteth in his sweet *Communion* with her.

C H A P. VII.

I N this *Chapter*, ¹ *Christ* still continues in chanting the *Praises* of the *Church*: ¹⁰ and they both mutually Congratulate each other, &c.

C H A P. VIII.

THIS Chapter sheweth, ' How the Church declares her great desire to Christ; ' and the unconquerable Ardent, and inestimable Power of Love. ' Then Christ freely declaring his real Respects to her, as his Building, " and Vineyard, " the Church supplicating his speedy, sweet, and solacing Holy Communion, &c.

✞ Observe, that Psalm the 45th is entituled, A Song of Loves; being an Epitome and Commentt to his SONG of Songs; both being on the very same Subject, and Style; and by the very same Author, King Solomon: only it is said, that Psalm the 45th was written in his first peaceful, prosperous, and pious Time, when he had just finished the Temple, dedicated it, and established the Worship thereof, as Instituted: And, that this SONG of Songs was partly wrote in the Height of that Prosperity, in his latter Years; when he, and the People had fallen from that Purity; and had experienced Temptations, Desertions, and Restitutions, &c.

The End of Solomon's SONG.

V A R I O U S

VARIOUS
HYMNS, ANTHEMS and CANONS, &c.
On several Occasions : For Voice or Organ.

By Mr. WILLIAM TANS'UR.

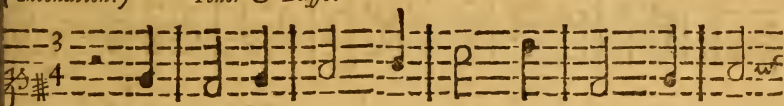
I. The AUTHOR'S Delight.

AN ACROSTICK. Composed in *Three Parts*. W. T.

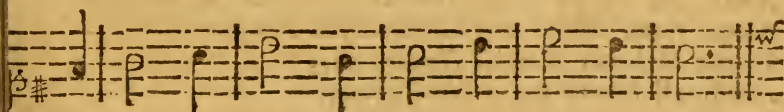
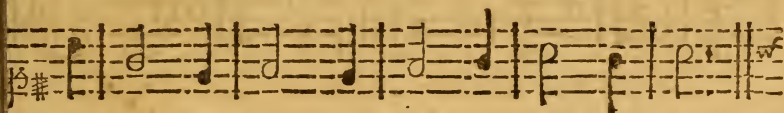
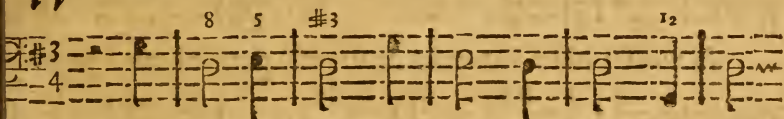
Cantus.



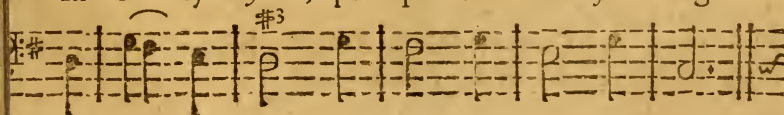
(Intonation.) *Tenor & Bass.*



WITH fervent Zeal, serve thou thy God and King,



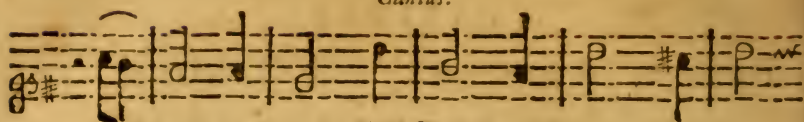
In lof—ty *Hymns*, per—pe—tual *Prai—ses* sing :



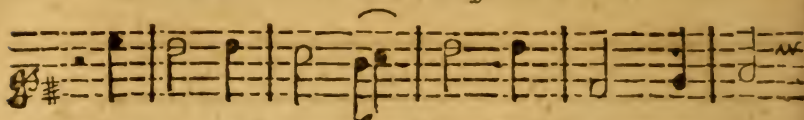
Let

Continued.

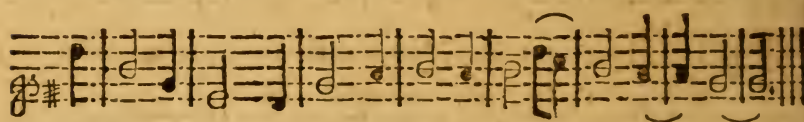
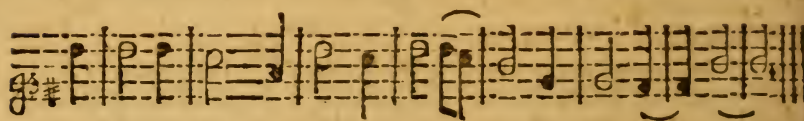
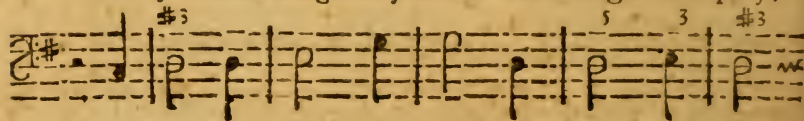
Cantus.



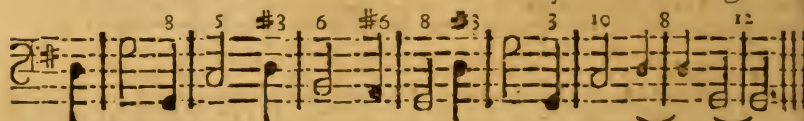
Tenor & Basso.



Let *sa—cred* Songs thy Heart and Tongue em-ploy,



In *tuneful* Notes, in *tuneful* Notes extol thy God on high.



2.

Awake thy *Thoughts*, and *Tune* thy grateful *Lays*,
Mount thou, aloft, and Celebrate his *Praise* :
To thy *Redeemer* grateful *Homage* pay,
Ascribe all *Honour* to his *Name* *always*.

3.

Not unto any other, *Praises* sing,
Since GOD, and CHRIST did thy *Salvation* bring :
Unto the LORD, let all thy *Labours* tend,
Rejoice in GOD, and *serve* him, without End.

DOXOLOGY.

*All Praise be to the glor'ous Trinity,
The Three in one and one in Unity :
The Father, Son, and Spirit I'll adore,
In HALLELUJAHs, Now, and Evermore.*
AMEN.

II. An HYMN. Taken out of the First Psalm.

To the foregoing TUNE.

THE Man is blest that never goes astray,
By false Advice, nor stands in Sinners Way :
Nor sits infected by such scornful Pride,
Which God condemns, and Piety derides.

2.

And wholly fixeth his sincere *Delight*,
On heav'nly *Laws* he studies *Day* and *Night* :
He shall be like a *Tree*, that spreads its Root,
By *living Streams*, producing timely Fruit.

3.

Whose *Leaf* shall never fall, the LORD will bless
All his Endeavours, with desir'd Success :
Ungodly Men shall not such Favour find,
But fly like *Chaff*, before the roaring Wind.

4.

Their *Guilt* shall not the horrid *Day* endure,
Nor yet approach th' Assemblies of the *Pure* :
For God approves those Ways the *Righteous* tread,
But *sinful* Paths to sure Destruction lead.

5.

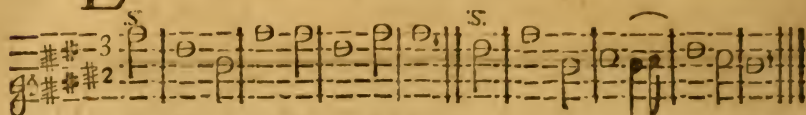
*All Praise be to the glor'ous Trinity,
The Three in one, and one in Unity :
The Father, Son, and Spirit we'll adore
In HALLELUJAHs, Now, and Evermore.*

II. A C A.

III. A C A N O N, of Four in One.



L Et ev'ry Mortal *Praise* the Lord; with tuneful *Songs* with one accord :



Let all rejoice with heav'nly Mirth; And imi-tate the same on Earth.

2.

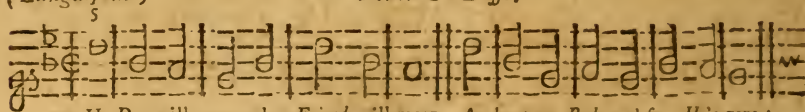
Praise God, from whom all *Blessings* flow,
Praise Him, all Creatures here below :
Praise Him above, ye sacred Host,
Praise Father, Son, and holy Ghost.

IV. An H Y M N, On Death.

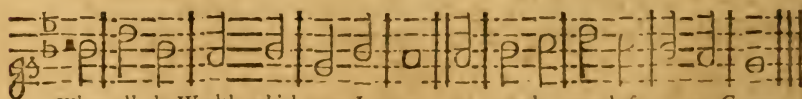
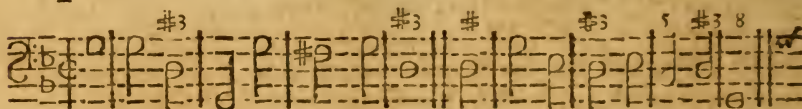
Composed in *Two Parts*. W. T.

(*Languissant.*)

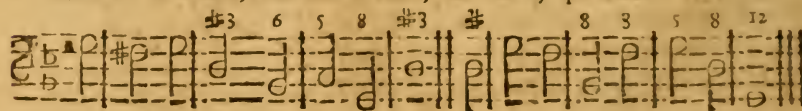
Tenor & Basso.



T He Day will come, when *Friends* will moan, A--bout my *Bed*, and say, He's gone :



When all the *Wealth*, which now I crave, can on--ly pur chase me a *Grace*.



2. Then

2.

Then shall my *Body* turn to *Dust*,
Untill the *rising* of the *Just* :
But where my mortal *Soul* shall go,
This is the Thing I ought to know.

3.

To thee, O *CHRIST*, I do commit,
My *Soul*, thou hast redeemed it :
In all my Grief, my Comfort be,
Tho' *Sin* brought *Death*, YE dy'd for me.

4

Thy *Blood*, that on the *Cross* was spilt,
Is an *Atonement* for my *Guilt* :
And as thy *GRACE* doth blot the Score,
Me take, where I shall *Sin* no more.

AMEN.

V. The Last Scene : Or, A Thought of DEATH.

Composed in *Two Musical Parts*. W. T.

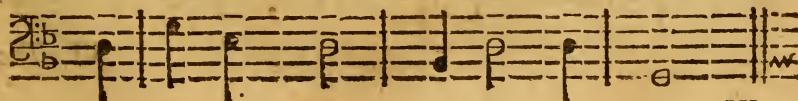
Tenor & Basso.



A --Ma--zing Change ! No won--der that we dread



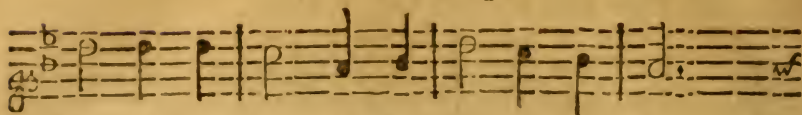
To think of *DEATH*, or view the *DEAD* ;



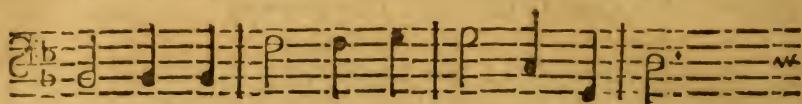
Y

When

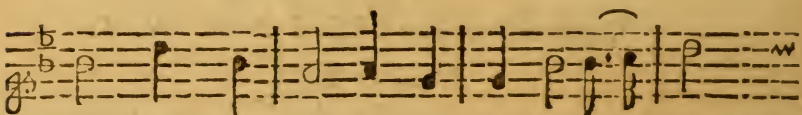
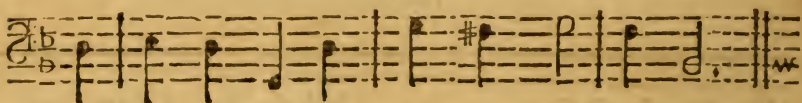
Tenor & Basso.



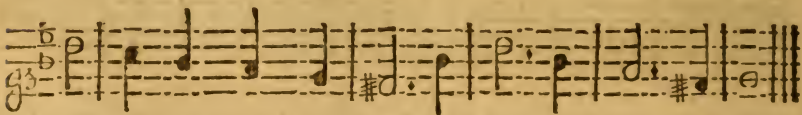
When I must leave this Te—ne—ment of Clay,



And to an un-known Some-where, wing a—way:



When *Time* shall be E—ter—ni—ty, and thou



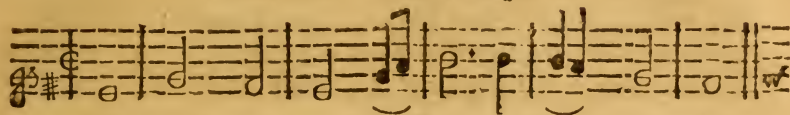
Shalt go thou know'ſt not were, and live, thou know'ſt not how.



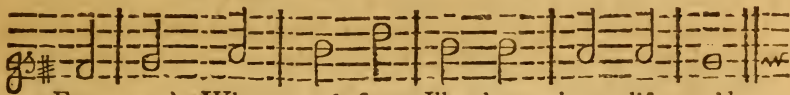
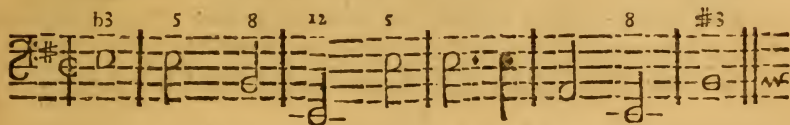
VI. The Sufferings and Victory of CHRIST.
Psal. xxii.

Composed in *Two Musical Parts.* W. T.

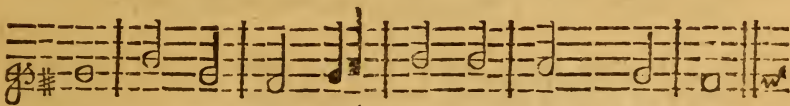
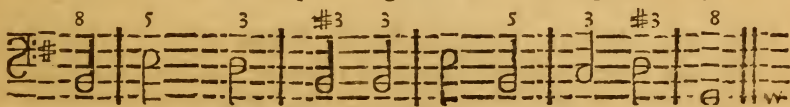
Tenor & Basso.



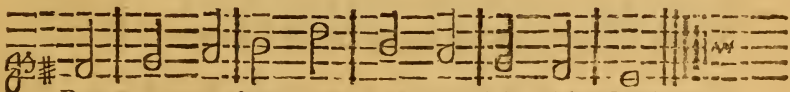
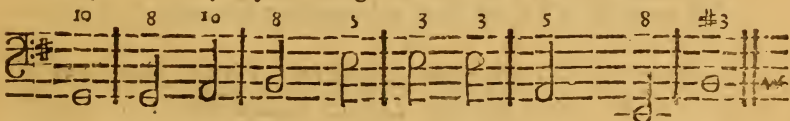
O GOD! my GOD! O why withdrawn thine Aid,



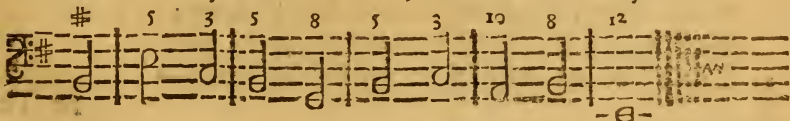
From me? When pres-sing Ills have long dis-may'd:



Why is thy sav-ing Arm at rest? whilst I



Pour out my burthen'd Soul, this dole-ful Cry!



2.

- 2 O'erwhelm'd in *Fears*, I all the Day complain,
All Night I groan, but groan alafs in vain !
No Groans by Night, nor briny Tears by Day,
Awake thy *Pity*, or my *Fears* allay.

3.

- Yet shall not Grief, nor gloomy *Fears* retard
My drooping Soul, from Hopes of thy Regard :
3 Thou holy art, and antient Times confess,
Still hast thou sav'd thy *Isr'el* in *Distress*.

4.

- The *'fflicted Tribes*, still fled to thee for Aid,
The *rescu'd Tribes*, to thee their *Praises* paid :
4 Our mourning *Sires* did on their God depend,
Not vain their 'Trust, their God did Succour send.

5.

- 5 To him they cry'd, and their *Distress* was o'er,
In him they Hop'd, and *Fears* perplex'd no more :
6 But I'm a *Worm*, dejected and despis'd,
By Man disown'd, tho' in his Form disguis'd.

6.

- 7 By rude *Spectators* view'd to abject Scorn,
As one too mean their *Species* to adorn ;
Regardless of my Woes, while passing by,
They shake their *Heads*, and thus they scoffing cry :

7.

- 8 Lo ! this vain Man, who on his God relies,
Bath'd in a bloody Sweat, he faints and dies :
In God he hopes, let God descend and save,
And wrest his Fav'rite from th' expecting Grave.

8.

- 9 But from the Womb thou took'st me, LORD, thy Arm
Ev'n in the Womb was my Defence from Harm :
10 In *Infant-state* my Guardian thou from Wrong,
Whilst helpless, hoping on the Breast I hung.

9.

- Thou art my Gracious God,—my Hope's from hence,
From First to Last, thy Arm is my Defence :
Now raging Floods of Trouble round me roll,
11 LORD ! be not absent from my sinking Soul !—

10.

Thy Help I crave ! — No *Seraph* round thy *Throne*
Can Help supply, but *thou* my God alone :

- 12 Ah haste ! — the *Fiends* of *Hell* beset me round,
Strong *Bulls* of *Bashan* would my Soul confound,

11.

- 13 As *Lions* fell, they furiously assay,
With gaping Mouths, to make my Life a Prey :
14 Alas ! I'm gone ! — my Soul away is rent !
Like Water spilt, my ebbing Life is spent.

12.

- My Bones disjoyn ! — my Strength burns up ! my Heart
15 Dissolves by Woes ! — my Spirits quite depart ! —
Thy weighty Wrath, thy Dread-eternal Frown
Ev'n to the Dust of *Death* hath prest me down !

13.

- 16 Oh ! save me ! — save ! — see *Dogs* about me close !
I'm thick surrounded by a Host of Foes !
17 They've pierc'd my *Hands* ! — my *Feet* ! now shout to see —
They've nail'd the Great *Sin--Off'ring* to the *Tree*.

14.

- They've *Rack'd*, and lifted up a *Skeleton*,
And now exulting, stare at what they've done !
18 Amongst themselves my *Garments* they divide,
And cast the *Lot*, my *Vesture* to decide.

15.

- 19 LORD ! part not from me ! — be not now away ! —
Make haste ! Oh ! haste to help ! my GOD ! — my Stay !
20 Save ! — save my Soul ! — from thy eternal Wrath !
Keep ! keep thy D A R L I N G ! — from the Force of Death.

16.

From wretched Sinners quickly set me free,
From gaping *Hell-bounds*, LORD ! deliver me !
'TIS DONE, — thou'st heard me, in the deep Distress,
When *Hell*, and *Sinners* did my Soul oppress.

17.

- When I was coop'd in, with the piercing Horns
21 Of cruel and voracious *Unicorns* :
For this I'll tell the *Wonders* of thy *Name*,
22 And to my *Brethren* all thy *Deeds* proclaim.

18 When

18.

- In their *Assembly* I'll recite thy *Praise*,
And frame, by mine, their Hearts to grateful Lays :
23 Come ye, that fear the LORD, begin the SONG,
Ye sacred *Seed* from holy *Isr'el* sprung.

19.

- With humble Awe, his wondrous *Mercies* tell,
And, as his *Goodness*, let your *Praise* excell :
24 Sing, how the *saving-God* hath not disdain'd
The ' affliction of the ' afflicted who complain'd.

20.

- Tell, how his Face he would not always hide,
But heard his Cry, when he, the Mourner cry'd :
25 I, in the grand *Assembly* of the *Saints*,
Will sing his *Praise*, who heard my griev'd Complaints.

21.

- My solemn Protestations, there I'll pay,
'Midst those who God adore, and God obey :
26 The Hungry Souls shall now be satisfy'd,
I've born their Grief, and have their Want supply'd.

22.

- 27 Those rescu'd Men, who fear *JEHOVAH's Name*,
Now sav'd from *Hell*, his *Love* shall e'er proclaim :
Your Souls no more shall dread eternal Chains
But ever reign, where God *eternal* reigns.

23.

See ! num'rous *Tribes* from distant *Nations* round,
Now hear, and now approve the joyful Sound :—
We're safe, all Pow'r is His— they rage no more,
But at *JEHOVAH's* awful *Throne* adore.

24.

- The wond'ring *Earth*, receives its sovereign LORD,
Bends at his *Throne*, — and trembles at his *Word* !
22 The *Lands* yield grateful *Homage* to his Sway,
Stoops to his *Laws*, and willingly obey.

25.

- 29 Great KING, of *Kings* ! where e'er thy *Name* is known,
Earth's Kings shall cast their *Crowns* before thy *Throne*,
And all th' inferiour *Classes* of Mankind,
Confess the *Sov'reign Rule* to thee assign'd.

26.

- 30 All *High* and *low*, now fav'd from *Hell*, shall own,
That *thou* their SAVIOUR art, and *thou* alone ;
Yet tho' the Rebel-World will not submit,
To pay their prostrate *Honours* at thy Feet :

27.

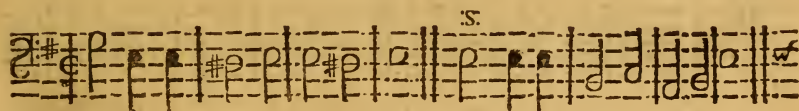
- 31 A *chosen Seed* shall soon espouse thy Cause,
Hail *thee* ! their KING—and own thy sacred *Laws* :
These for a *Generation* GOD esteems,
The *Worthies* which his conquering SON redeems.

28.

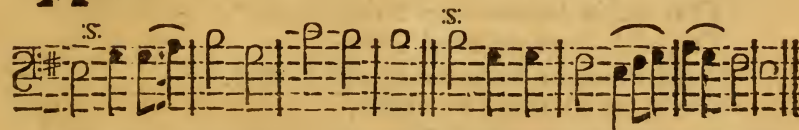
- These shall to People yet unborn proclaim
32 The *Works*, and *Merits* of their SAV'OUR's *Name* :
And whilst thy *Grace*, new *Converts* does engage,
Thy Kingdom shall endure, from *Age*, to *Age*.

A M E N.

VII. *A Morning Song : Or, a C A N O N of Four
in One. W. T.*



A Wake my *Soul*, and with the *Sun*, *Christ's* daily Stage of Duty run :



Rise thou, my *Soul*, and with the same, Rise thou to *Christ's* ev'rlast-ing Fame.

2.

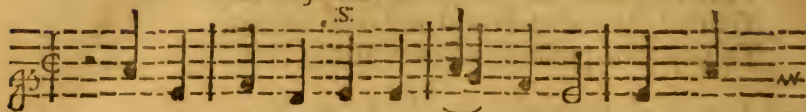
Glory to GOD, who rules the *Sky*,
Glory to him that sits on high :
Glory be to the sacred *Host*,
Glory to SON, and Holy-Ghost.

H A L L E L U J A H.

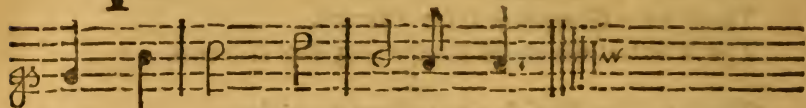
VIII. *A CA-*

VIII. *A CANON of Two in One.* W. T.

In the 5th above.



I will mag-ni-fy my God al-way, my Song

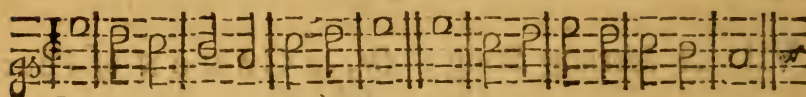


Shall him *praise*, from Day to Day.

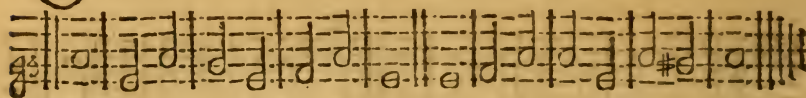
IX. *An HYMN against Sinful Songs : Exhorting to Praise GOD.*

In CANON ReHe & ReTro. W. T.

A. 2. Voc.



O Ur, &c.



I.

Our Songs on *Earth* shall *praise* God's Name,
That we in *Heav'n* may do the same ;
To sinful Songs we'll bid farewell,
From which we learn the Speech of *Hell* :
God's sacred *Image* we deface,
Which is to us a foul Disgrace.

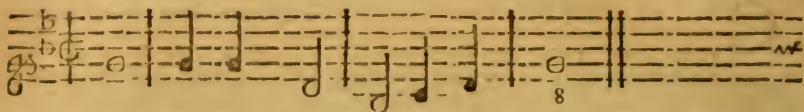
2.

'Tis shameful to each *Christian* Ear,
We only plant the *Devil* there :
God made by's *Wisdom* Soul and *Mind*,
Himself to *Praise* to be enclin'd ;
Let him be *prais'd* with *Voice* and *Tongue*,
He'll us reward whilst he's our Song.
Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-ja Hel-le-lu-jah.

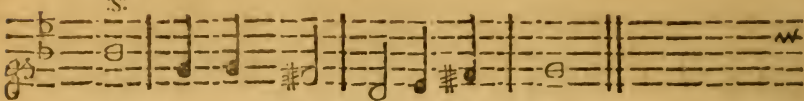
X. *An*

XI. JESUS, is ALL in ALL.

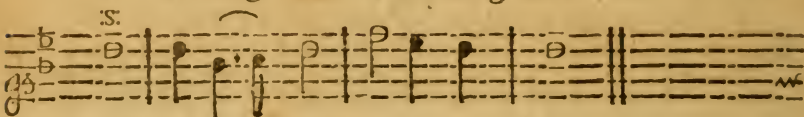
A CANON of Four in One. W. T.



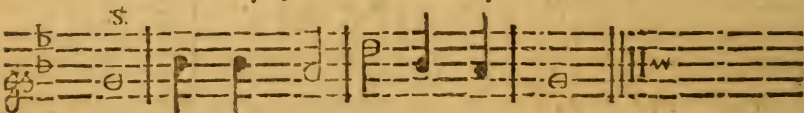
I Nothing am, I Nothing have ;



I Nothing can, I Nothing crave :



But that my JESUS I may see,



And that He may be ALL to me.

2.

By JESUS, ALL supported stand,
The KEYS of All are in his Hand :
Upon this JESUS I will call,
My JESUS is to me my A L L.

3.

Hal—le—lu—jah, Hal—le—lu—jah.
Hal—le—lu—jah, Hal—le—lu—jah.
Hal—le—lu—jah, Hal—le—lu—jah.
Hal—le—lu—jah, Hal—le—lu—jah.

XII. An

XII. An H Y M N : On Devotion, and Solitude.

Composed in Two Parts. W. T.

Tenor & Bass.

I.

Be *All* devoted unto GOD,
And to the World unknown ;
And GOD himself to thee will give ;
Ye both shall be *alone*.

2,

Blest *Solitude* ! blest *Company* !
To be with GOD *alone* !
O who would not the *World* forsake ?
To be with CHRIST made *one*.

3.

Blest *Solitude* ! where *Two* are *One*
Where *All* are *Unity* !
Where GOD is *All* and Man is nought !
O full Felicity !

4.

Thou *Heaven* art to me on *Earth*,
GOD's Kingdom here below :
Thou art my fruitful *Paradise*,
In which the *Graces* grow.

To Father, Son, &c.

Z 2

XIII. ALL

2.

Forbid it LORD, that I should boast,
Save in the *Death* of CHRIST, my GOD :
For all vain Things that charm me most,
I sacrifice them to HIS *Blood*.

3.

See ! from HIS *Head*, HIS *Hands*, and *Feet*;
Sorrow and *Love*, flow mingled down :
Did e'er such *Love* and *Sorrow* meet ?
Or *Thorns* compose so rich a CROWN.

4.

HIS dying *Crimson*, like a *Robe*,
Spreads o'er HIS BODY on the *Tree* :
Then am I dead to all the *Globe*,
And all the *Globe* is dead to me.

5.

Was the whole Frame of *Nature* mine,
'Twould be a Present far too small :
LOVE so amazing, so *Divine* !
Demands my SOUL, my *Life*, and ALL.

XIV. CHRIST'S *Holy* Invitation.

To the foregoing Tune.

I.

THAT dismal *Night*, when our dear LORD,
Into the *Garden* did retreat :
To vent his *Grief*, in *Groans* and *Cries*,
In *Tears*, and in a *bloody Sweat*.

2. That

2.

That ne'er to be forgotten Night,
When our *Redeemer* was betray'd ;
Before his Suff'rings, *Bread* he took,
Gave *Thanks* to God, brake it, and said :

3.

Take, Eat, *this is my Body broke,*
For you upon the cursed Tree :
Perform *this Ord'nance, as I do,*
And when ye do't, remember ME.

4.

He took the *Cup*, being fill'd with *Wine*,
Bless'd it, and to's *Disciples* said ;
'Tis the *New Test'ment in my Blood*,
For you, and many others shed.

5.

All you, my Friends, must drink of it,
Your Sins Remission here you see :
Perform *this Ord'nance as I do,*
And when you do't remember ME.

6.

O LORD, we will remember *thee*,
And thy LOVE, more than fragrant *Wine* :
How can we e'er thy *Cross* forget ?
Which made *Thee* ours, and us made thine.

7.

Our *Right-hands* first shall lose their *Art*,
Our *Tongues* forget to speak, or move :
Before we will forget thy *Wounds*,
Or everlasting *Marks of LOVE.*

8.

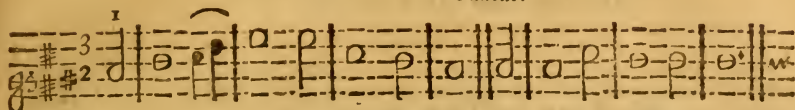
We'll thus commemorate thy *Death*,
'Till thou appear'st on *Earth* again :
Then Glorious LORD, remember *us*,
Make haste, to take thy Pow'r, and reign.

AMEN.

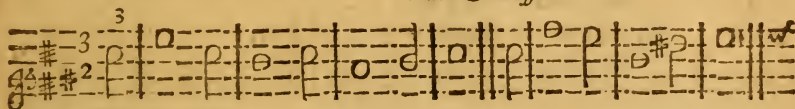
XV. *The Divine Resolution.*

Composed in *Three Parts.* W. T.

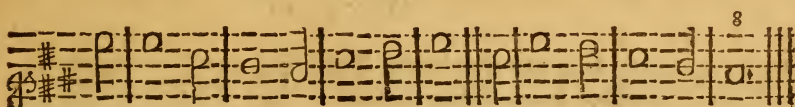
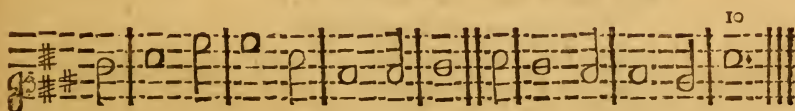
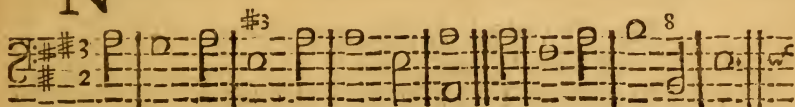
Cantus.



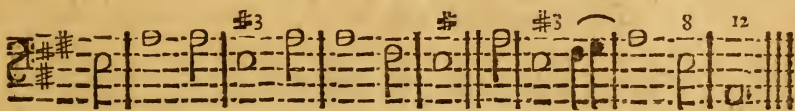
Tenor & Bass.



Nothing, &c.



My JESUS, &c.



I.

Nothing but JESUS will I love,
I nothing else desire
My JESUS is my All in *All*,
He sets my Heart on Fire.

2.

In JESUS I will always trust,
And cleave to him *alone* :
For *Him* I'll leave all Things below,
And have no GOD but *one*.

3.

My JESUS will not me forsake,
No *Idols* I'll set up :
My Heart it shall be ALL to *him*,
From *him* I'll take the CUP.

4.

The CUP which *he* doth give to me,
Of *him* I'll freely take :
And be well pleased with the same,
His *Will*, my *Will* I'll make.

5.

My JESUS shall my *Leader* be,
'Till this my *Frame* dissolve :
Thro' *Life*, thro' *Death*, and thro' *all Things*,
HIM follow I *resolve*.

DOXOLOGY.

All *Glory* to the sacred THREE,
One Ever-living LORD :
As at the *first*, still may HE be
Beloved, and *Ador'd*.

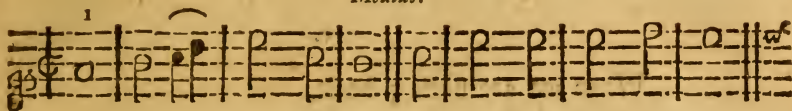
AMEN.

XVI. *An*

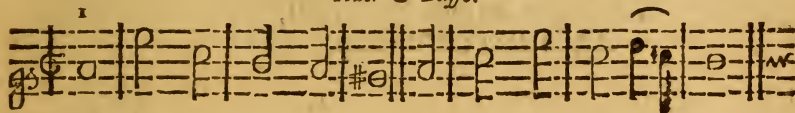
XVI. An H Y M N, To the HOLY GHOST:
Proper for Whitsunday

Composed in Three Parts. W. T.

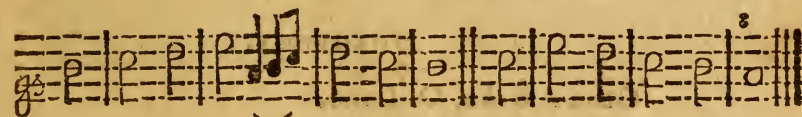
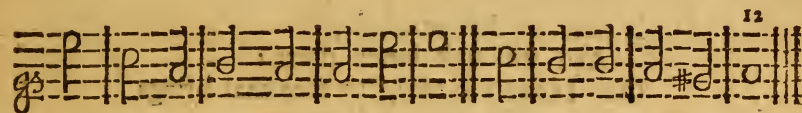
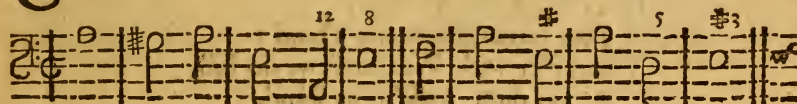
Medius.



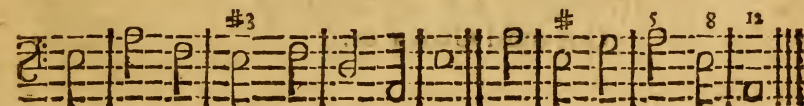
Tenor & Basso.



Come, &c.



Come thou, &c.



I.

Come, mild and *holy* D O V E,
Descend upon our Breast;
Come *thou* in us; make us in *thee*
For evermore to rest.

A 2

2. Come

2.

Come, and spread ov'r our Souls
Thy All-comforting *Wing* :
That in its Shadow we may sit,
And *Praises* to thee SING.

3.

When we are sliding back,
Thou dost our Danger stop :
And when we into Sin do fall,
Again *thou* tak'st us up.

4.

If by the Way we faint,
Thou puttest forth thy Hand :
When e'er with Weakness we do fall,
Again thou mak'st us stand.

5.

If not, we there must lie,
And still sink lower down :
Our HOPE's in thee, 'tis thee that brings
Us to the *heavenly* CROWN.

DOXOLOGY.

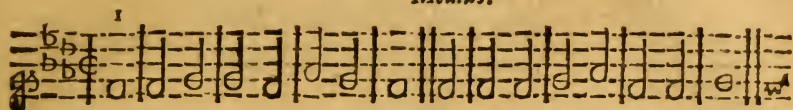
GLORY to thee, O LORD,
One coeternal *Three* :
To *Father, Son, and Holy-Ghost,*
One equal GLORY be.

XVII. *An*

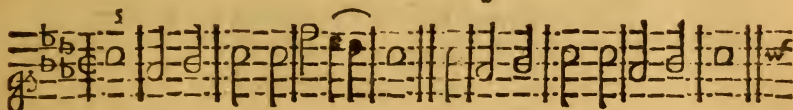
XVII. CHRIST's Dying LOVE.

On Good-Fryday. Compos'd in Three Parts. W. T.

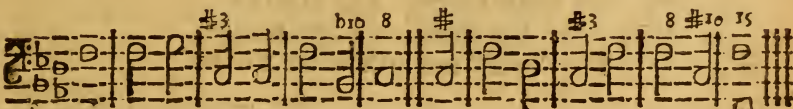
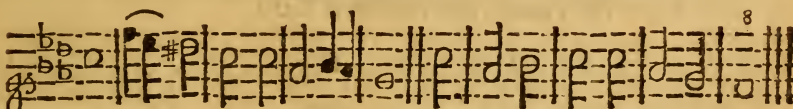
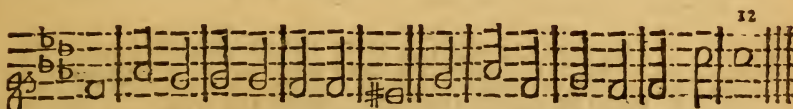
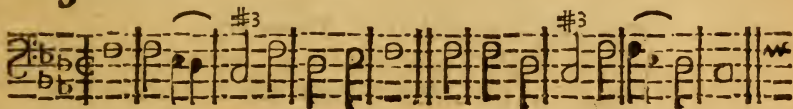
Medius.



Tenor & Basso.



Oyn, &c.



I.

Joyn *Spirits*, to adore the LAMB,
 Oh! that our feeble *Lips* could move;
 In *Strains* immortal as His Name,
 And melting as His *Dying Love*.

A a 2

2. Was

2.

Was ever equal *Pity* found ?
The PRINCE of *Heav'n* resigns His *Breath* !
And pours His *Life* upon the *Ground*,
To ransom *guilty Souls* from *Death*.

3.

As we have broke our MAKER's *Laws*,
CHRIST from God's Threatning set us free :
And bore the Vengeance on the *Cross*,
And nail'd the *Courses* to the *Tree*.

4.

God's *Law* proclaims no *Terror* now,
And *Sina's* Thunders roar no more :
From CHRIST's dear *Wounds* now BLESSINGS flow,
A Sea of *Joy* ! without a *Shore*.

5.

Here we are wash'd, from deepest *Stains*,
Our *Wounds* are heal'd with *heav'nly BLOOD* :
Blest *Fountains* ! springing from the *Veins*,
Of *JESUS*, our incarnate *GOD*.

6.

In vain alas ! in vain we strive,
To speak *Compassion* so *DIVINE* :
Had we Ten-thousand *Lives* to give,
They're *All* too little to be *THINE*.

To *Father, Son, &c.*

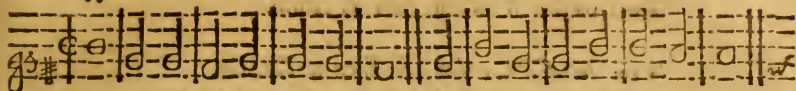
XVIII. *An*

XVIII. The Transformation.

Composed in *Four Parts*. W. T.

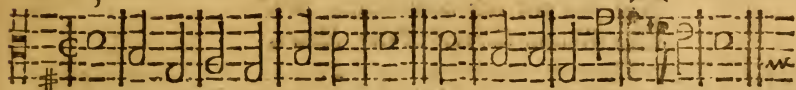
Treble.

12



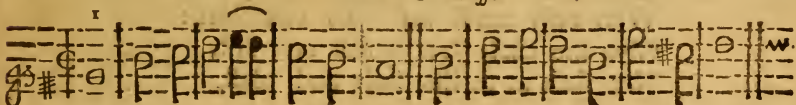
Contra.

5

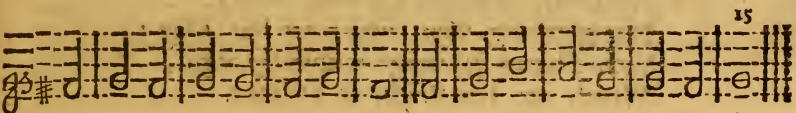
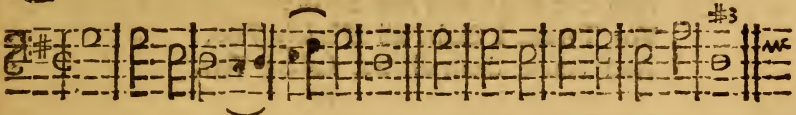


Tenor & Basso.

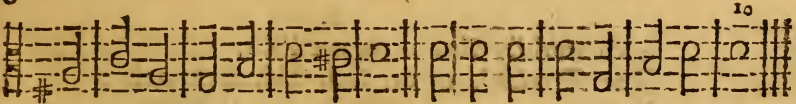
1



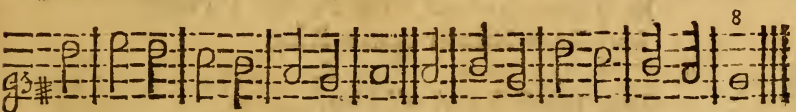
C Change, &c.



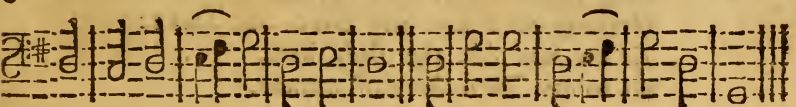
15



10



8



I.

Change me it ev'ry Part, O Dove!
Thou *Breathing* of eternal Love!
With living *Streams* me overflow,
That I a *beav'nly Plant* may grow,

O visit

2.

O visit this Dark-house of Clay,
Bright Source ! and turn my Night to Day :
O pierce this Lump with *Beams* DIVINE,
And make it as the *Sun* to shine.

3.

The *World's* a *Toy*, or like a *Dream*,
All *Froth*, and *Bubble*, *Smoak*, and *Steam* :
Not *she*, nor *her* bewitching *Art*,
Can fill one *Corner* of my *Heart*,

4.

Come LORD, and therein take thy Seat,
Who only can'st my *Joys* compleat :
Give me those *Joys* which ever last,
Not such as perish, fade and blast.

5.

From earthly Things, I take my Flight,
Into the Region of *blest* LIGHT :
For THEE, I slight all *Worldly Joys*,
And count them all but fading *Toys*.

6.

No *Dross*, shall e'er my Soul betray,
Nor glitt'ring *Toys*, which are but *Clay* :
Such Things I'll weigh within *thy* Sight,
Which are but *Trifles* of Delight.

7.

Such worldly *Toys* to me are Pain,
The Trouble's great, such Things to gain :
Be THOU my Aid, *thy* PRAISE I'll Sing,
And I am Greater than a King.

8.

Was I possess'd of *all* I see,
Nothing could save my SOUL, but THEE :
As the *Soul* aids the *Body* here,
So to my SOUL *thou* dost appear.

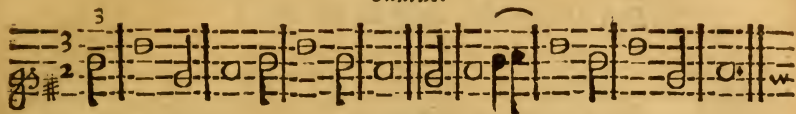
9.

Thy *Beams* of LOVE upon me dart,
And stamp thy *Law* upon my Heart :
Let all my *Thoughts* and *Deeds* be THINE,
Thy Will, my Will ; and *Thine* be mine.

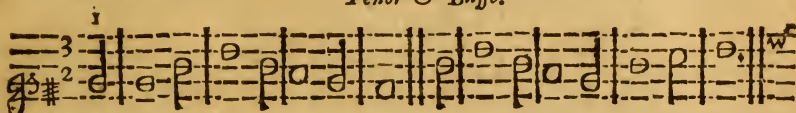
XIX. *The Divine Request.*

Composed in *Three Parts.* W. T.

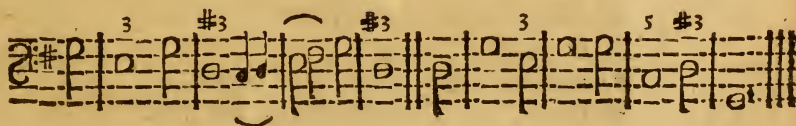
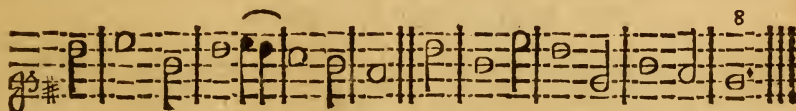
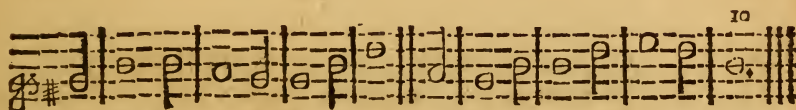
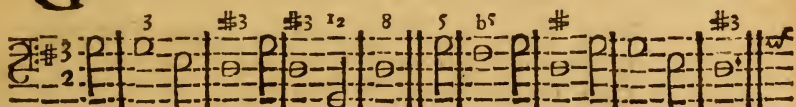
Cantus.



Tenor & Bass.



Give, &c.



I.

Give me thy LOVE, I ask no more,
Thy LOVE is that which I adore:
Inflame me with thy heav'nly Fire,
The *Source* of chaste *Divine* Desire

2 Thy

2.

Thy LOVE is that cælestial *Wine*,
That warms and makes the SOUL *divine* ;
And makes the hard contracted mind
Soft as the *Air*, swift as the *Wind*.

3.

Oh ! thou bright *Flame* ! thou radiant LIGHT !
Strong, and resistless is *thy* might :
Sweet is *thy* Influence, and Pow'r,
As the cool *Dew*, or quick'ning *Show'r*.

4.

Each View, or Glimpse, of thy bright THRONE,
Renders my *Soul* no more its own :
How sweetly is my *Drop* devour'd,
When into thy wide *Ocean* pour'd !

5.

O pleasing *Death* ! thus to expire !
'Tis not to fall, but to rise higher :
From a small *Atome*, to be ALL,
Pure, bright, sublime, *Angelical*.

DOXOLOGY.

All Glory, to the sacred Three,
In Everlasting Unity :
Be now, as 'twas, when Date begun,
Be Praise, 'till Time his Course has run.

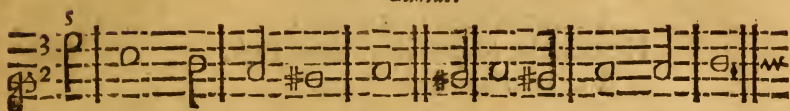
XX. An

XX. An HYMN: On CHRIST's Nativity.

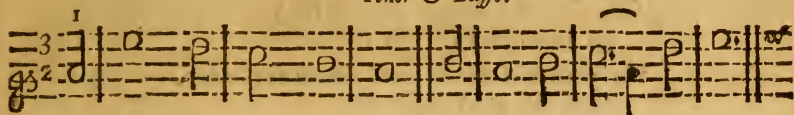
Luke i. 30, &c. Luke ii. 10, &c.

Composed in Three Parts. W. T.

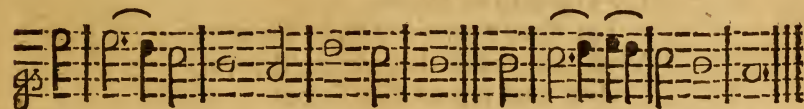
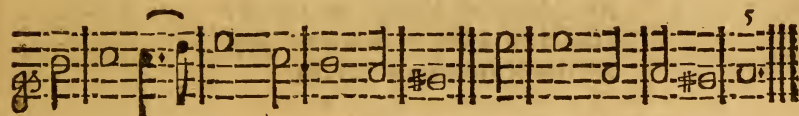
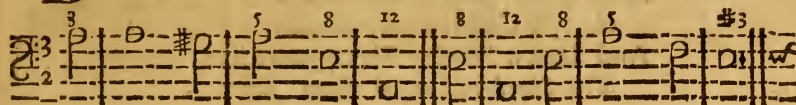
Cantus.



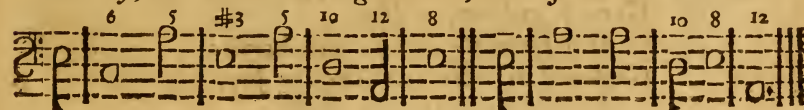
Tenor & Bass.



Behold ! the *Grace* appears ; The Promise is ful-fill'd :



Ma-ry, the wondrous *Virgin* bears, And JE--sus is the Child.



2.

The LORD, the *Highest* God,

Calls *him* his Only Son :

He bids *him* rule the Land abroad,

And gives HIM *David's* Town.

B b

3. O'er

3.

O'er *Jacob* HE shall reign,
With a peculiar Sway :
The *Nations* shall HIS *Grace* obtain,
Which never shall decay.

4.

To bring the glorious *News*,
A *Heav'nly Form* appears :
He tells the *Shepherds* of their *Joy*,
And banishes their *Fears*.

5.

Go, *Humble Swains*, (said he,)
To *David's City* fly :
The promis'd *BABE* that's born *this Day*,
Doth in a *Manger* lie.

6.

With *Looks*, and *Hearts* serene,
Go visit *CHRIST* your *KING* ;
And strait a *Shining Throng* were seen,
The *Shepherds* heard them *sing* :

7.

GLORY to GOD on *High*,
And *Heav'nly PEACE* on *Earth* :
Good-will to *Men*, to *ANGELS Joy*,
At the *REDEEMER's Birth*.

8.

In *Worship* so *Divine*,
Let *SAINTS* employ their *Tongues* :
With the *cælestial Host* we'll joyn,
And loud repeat *their SONGS*.

9.

GLORY to GOD on *High*,
And *Heav'nly PEACE* on *Earth* :
Good-will to *Men*, to *ANGELS Joy*,
At our *REDEEMER's Birth*.

D O X O L O G Y.

Hal—le, Hal—le—lu—jah,
Hal—le, Hal—le—lu—jah :
Hal—le—lu—jah, Hal—le—lu—jah,
Hal—le, Hal—le—lu—jah.

XXI. *Against Temptation.*

Composed in *Three Parts.* W. T.

5

When thou by *Fiends* art hard be-set, Take Coun-sel of the *Wise*:

15

The first system of the musical score is written on a single five-line staff. It begins with a treble clef and a key signature of one sharp (F#). The melody consists of a series of eighth and sixteenth notes, with some measures containing beamed pairs. The system concludes with a double bar line.

Do all things with the best Ad-vice, That nothing thee sur-prise.

2.

With thine own heart do not consult,

Left it should thee deceive :

If thine own *Counsellor* thou art,

Thou *Folly* shalt conceive.

B b 2

3. When

3.

When thou therefore shalt *tempted* be,
For *Grace* and *Wisdom* pray :
And *Grace* and *Wisdom* shall thee meet,
And lead thee on the Way.

4.

If many *Devils* thee surround,
Thou need'st not any fear :
Since that thy *Pray'rs* are surely heard,
And GOD, to thee is near.

5.

Let but GOD's *Wisdom* thee conduct,
And with his *Grace* comply :
And all the *Devils* thee shalt fear,
And straightway from thee fly.

6.

Thus, thou a *Conqueror* shalt be,
And mighty *Foes* shalt quell :
Thus CHRIST, in thee, shall ever live,
Victorious over *Hell*.

7.

To CHRIST therefore all *Glory* give,
For HE the *Victor* is :
And see thou always to HIM live,
And be thou only HIS.

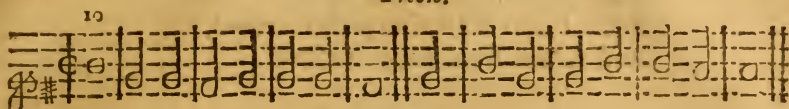
DOXOLOGY.

*Honour to Thee, Almighty Three,
And everlasting One :
All Glory to the Father be,
The Spirit, and the Son.*

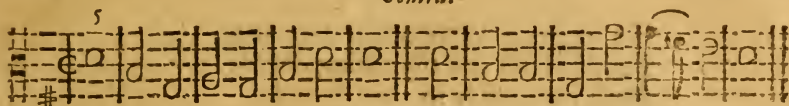
XXII. The True Christian Armour.

Composed in *Four Parts.* W. T.

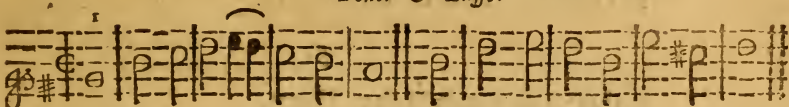
Treble.



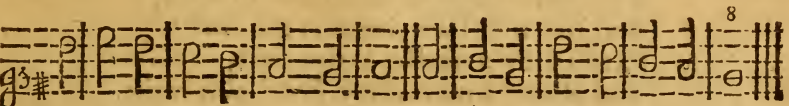
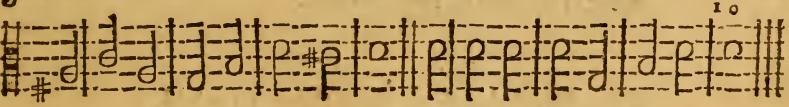
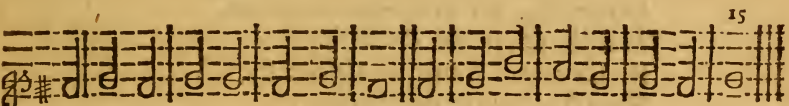
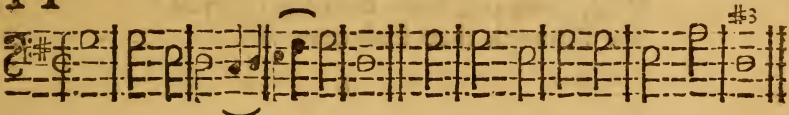
Contra.



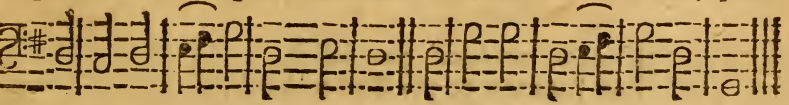
Tenor & Bass.



Haste, and put on thy *Armour* bright, And *shield* thy self with *heav'nly* Light:



Light's *Armour* glitt'ring round thee shake, At wh. the Pow'rs of *Hell* may quake.



2.

The *SPIRITS* *Sword*, bind on thy Thigh,
Fast girded with *God's* *Name* most high :
God's *Name* thy *Word* and *SHIELD* shall be,
From which the Frighted *Dæmons* flee.

3. *God's*

3.

GOD'S *Name*, and *Word*, shall be thy *Sword*,
They *Victory* shall still afford :
Fresh *Palms* shall always thee attend,
And *Graces* from above descend.

4.

To nothing do thou therefore yield,
But still hold fast thy aiding *Shield* :
Since conquest is to thee so nigh,
Do thou the Pow'rs of *Hell* defy.

5.

If thou hast fortify'd thy *Heart*,
And hast but *Love's* Almighty *Dart* ;
With *God* and *Man* thou shalt prevail,
To *Triumph* thou shalt never fail.

6.

Do not thy self with *Fears* acquaint,
Nor do not in the *Battle* faint :
By no means from thy *Colours* fly,
Since *JESUS* is to thee so nigh.

7.

Thy *Heav'nly Arms* then strive to wield,
And still with *Care* maintain the *Field* :
SALVATION'S *Buckler* to thee take,
And *RIGHTEOUSNESS* thy *Breast-plate* make.

8.

If *Men*, or *Devils* thee assail,
Let *JUSTICE* be thy *Coat of Mail* ;
And let also thy *Loyns* brave *Youth* !
Be ever girt about with *TRUTH*.

9. Then

9.

Then shalt thou hold the glorious *Fight*,
Since thou canst say, GOD IS MY RIGHT :
Thou know'st thy *Foe* is not asleep,
Thy *Military Vow* sure keep.

10.

By no means do not wander out,
Nor from thy *Armour* gad about :
But learn with CHRIST alone to *stay*,
And learn with HIM alone to *pray*.

11.

Learn thou to *work* with HIM, thy LORD,
Learn fully to *obey* his WORD :
And learn from all things to retire,
That HIS sweet *Grace* may thee inspire.

12.

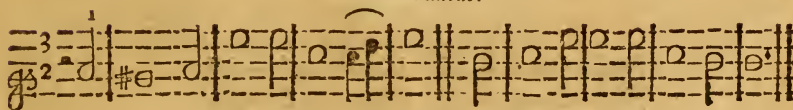
Make haste, and throw not Time away,
Let nothing slip, *work while 'tis Day* :
And thou shalt *Armies* put to flight,
For *Darkness* can't withstand the *Light*, &c.

XXIII. An HYMN: For either Morning or Evening.

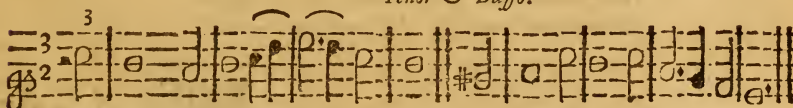
Composed in Three Parts. W. T.

Lam. iii. 23. Isa. xiv. 7.

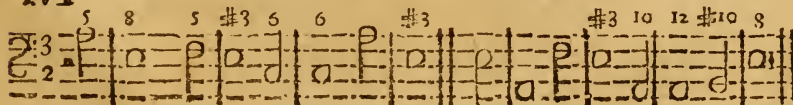
Cantus.



Tenor & Basso.

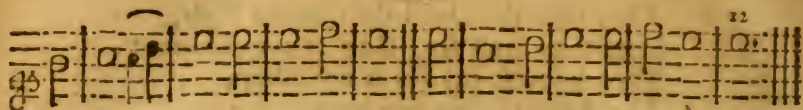


MY God, how endless is thy *Love*? Thy *Gifts* are ev'ry *E--ven--ing* new :

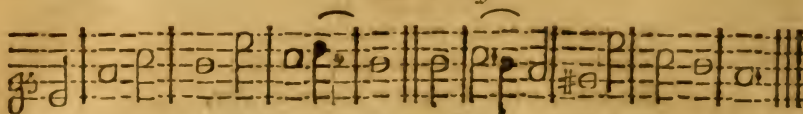


And

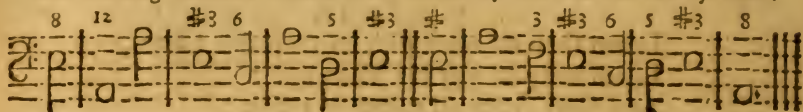
Cantus.



Tenor & Bass.



And Morning Mercies from a-bove, Gent-ly dis-til like ear-ly Dew.



2.

Thou spread'st the Curtains of the *Night*,
Great *Guardian* of my sleeping Hours !
Thy Sov'reign *WORD* restores the Light,
And quickens all my drowzy Pow'rs.

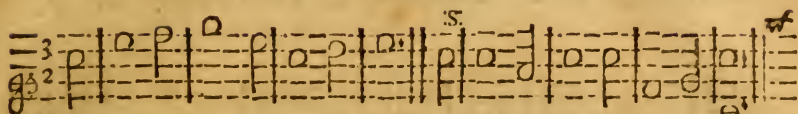
3.

I yield my Pow'rs to *thy* Command,
To thee I consecrate my *Days* :
Perpetual *Blessings* from thine Hand,
Demands perpetual *Songs* of PRAISE.

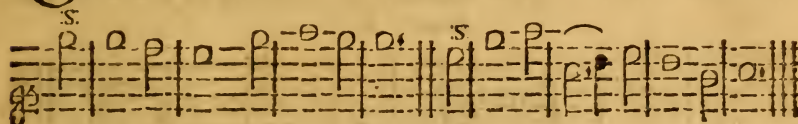
4.

Hal—le—lu—jab, Hal—le—lu—jab,
Hal—le—lu—jab, Hal—le—lu—jab :
Hal—le—lu—jab, Hal—le—lu—jab,
Hal—le—lu—jab, Hal—le—lu—jab.

XXIV. A C A N O N, of Four in One. W. T.



O Praise the Lord with sacred Hymns : On us his Goodness largely flows :



Ex-alt his Name, for earthly Things Up-on us dai-ly he bestows.

2.

That we may lead our Lives so pure
As to enjoy the heav'nly Grace :
And after Death we may be sure
With GOD to have a resting Place .

3.

Be Glory, Praise, and Worship done,
To GOD the Father, and the Son :
And to the Holy Ghost, on high,
From Age to Age, Eternally.

4.

Hal—le—lu—jah, Hal—le—lu—jah.
Hal—le—lu—jah, Hal—le—lu—jah.
Hal—le—lu—jah, Hal—le—lu—jah.
Hal—le—lu—jah, Hal—le—lu—jah.

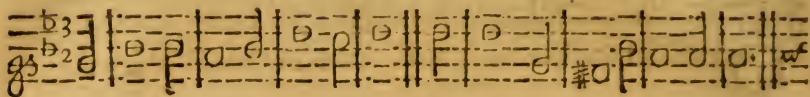
C c

XXV. An

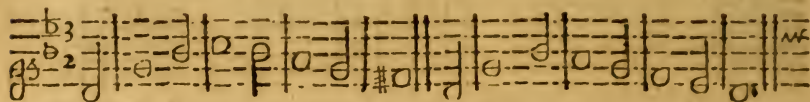
XXV. *An Evening H Y M N.*

St. Timothy's Tune. Composed in Three Parts. W. T.

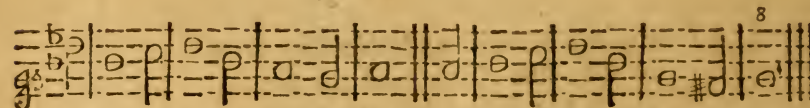
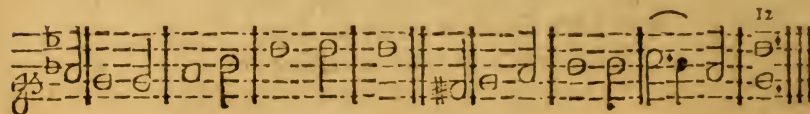
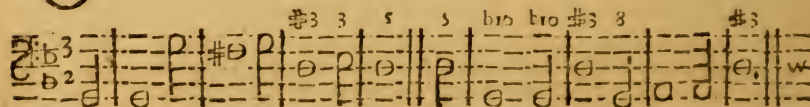
Cantus.



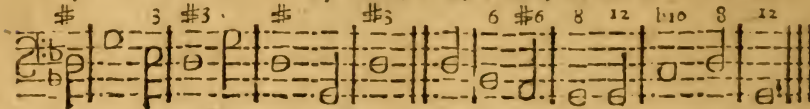
Tenor & Bass.



O Lord, behold a wretched one, That flings himself before thy Throne :



My Practice sin-ful, and by birth, Yea, vi-ler, vi-ler than the Earth.



2.

O Let thy Christ my Sav'our be,
To save from Sin, and Misery :
My Soul beneath thy Feet I lay,
Entreating Pardon for this Day.

3. *Encir*

3.
Encircle me within thine Arms,
My *Body* to defend from harms :
Preserve my wand'ring *Soul* from Sin,
Both going out, and coming in.

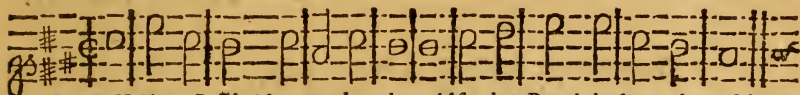
4.
Keep far from me a careless Heart,
From which my *Sav'our* would depart :
O Bless and prosper all my Ways
That they may issue in thy *Praise*.

DOXOLOGY.

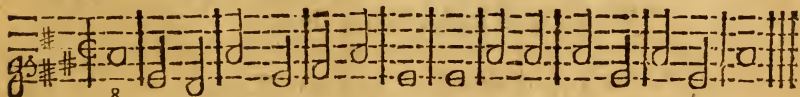
Be *Glory, Praise, and Honour* done,
To GOD the *Father*, and the *Son*,
And to the *Holy Ghost* on high,
From Age to Age Eternally.

XXVI. CHRIST'S Power, and Love to Man.

IN CANON *Reſte & Reſtro.* W. T.



MY Sins, O *Christ*, extend to thee, Also thy *Death* declares them thine ;



Thy *Righteousness* extends to me, Its precious *Be-ne-fits* are mine.

Thy *Death* hath set me free from *Hell*,
And makes my crimeſul Sins forgiv'n ;
Thy *Righteousness* makes me to dwell
Eternally with thee in *Heav'n* :

Let me O *Christ*, belong to thee
Since thou gav'ſt *Life*, and ALL for me.

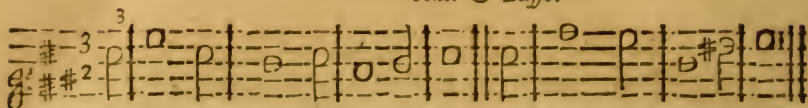
C c 2

XXVII. The

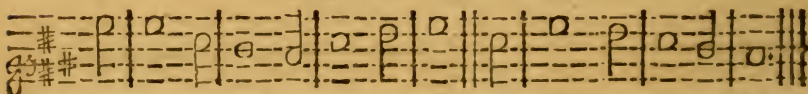
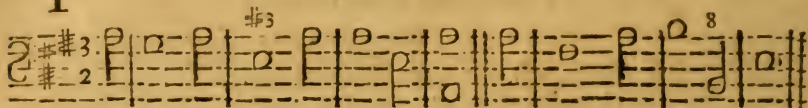
XXVII. *The Longing Soul's Desire.*

Composed in *Two Parts.* W. T.

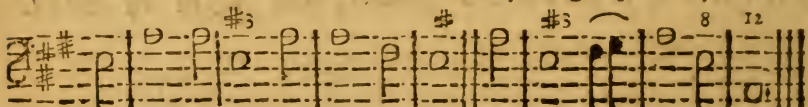
Tenor & Bass.



Fain would my *Thoughts* fly up to thee, Thy *Peace*, sweet *Lord*, to find :



But when I of-fer, still the *World* Lays Clogs up-on my Mind.



2.

Sometimes, I climb a little way,
And thence, look down below :
How nothing there, do all things seem,
Which here make such a show.

3.

Then Round about, I turn my Eyes,
To feast my hungry sight :
I meet with *Heav'n*, in ev'ry thing,
In ev'ry thing delight.

4.

Guide thou my way, who only art,
My everlasting End :
That ev'ry step, (if swift or slow,)
May to thy *Honour* tend.
To Father, Son, &c.

XXVIII. 'An HYMN, on the Vanity of the
World.

To the foregoing TUNE.

1.

IN vain, for *Wealth*, we strive each Day,
Which *Thieves*, and *Losses*, snatch away :
For *Honour*, we distract the Mind
Which is as wav'ring as the Wind.

2.

For *Pleasure*, we do break our *Rest*,
Which turns the *Man*, to be a *Beast* :
In vain, for *Health*, when *Sick*, we strive,
Unless we better did survive.

3.

In vain, for *Learning*, we bestow
Our *Parts*, neglecting what we know :
For a *long Life*, we strive in vain,
Age is a Burden, full of Pain.

4.

Our *Life*, is but one single Breath,
What we Expect, we lose in *Death* :
So let us *Live*, that when we *Die*,
We may have BLISS *Eternally*.—

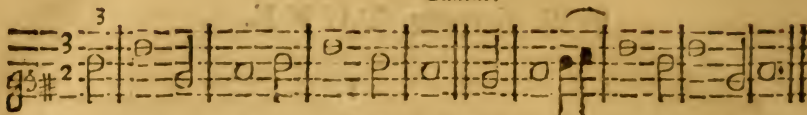
A M E N.

XXIX. A Morn-

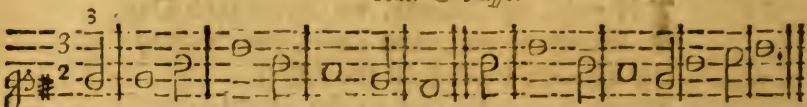
XXIX. *A Morning H Y M N.*

Composed in *Three Parts.* W. T.

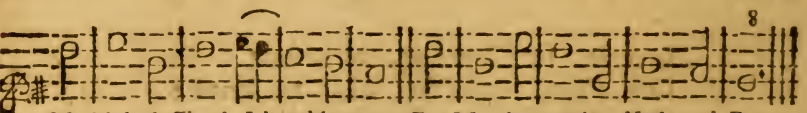
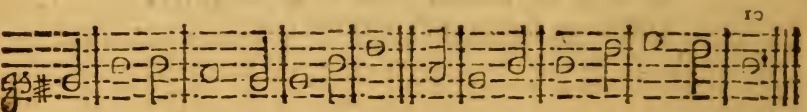
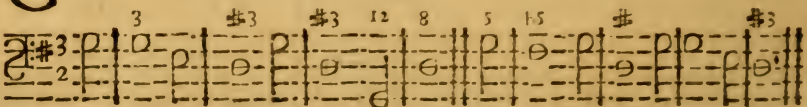
Cantus.



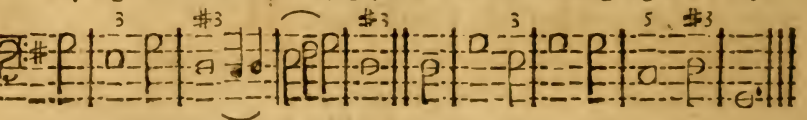
Tenor & Bass.



GOD, who hath now unseal'd mine Eyes, Shall have my choicest Sa-crifice :



My highest *Thanks* I humbly pay, For Mercies running *Night and Day.*



2.

O Grant thy *Pardon*, I implore,
And *Grace*, that I offend no more :
O Let thy Goodness never cease,
Renew thy *Covenant of Peace.*

3. As

3.

As thou Renewest still my Days,
With *New* Endearments crown my ways;
Father, with me this DAY abide,
Be *thou* my Leader and my Guide.

4.

That I may plainly see and know
The very Path where I should go:
And may at Night rejoycing say,
My GOD was kind to me this DAY.

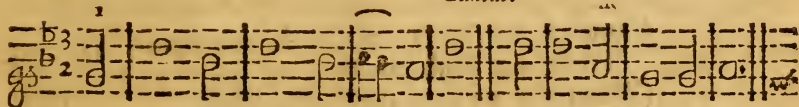
5.

Those GRACES which I want, supply,
And Guard me with thy tended Eye:
Whilst I'm on *Earth*, be thou my Guard,
And at the *Last*, my great REWARD.

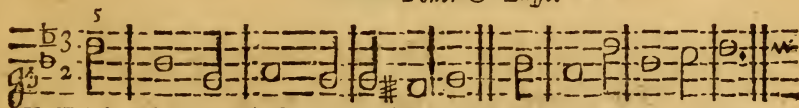
XXX. A Funeral H Y M N.

Composed in *Two* Musical Parts. W. T.

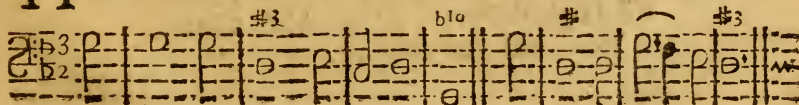
Cantus.



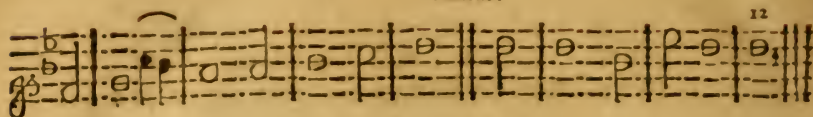
Tenor & Bass.



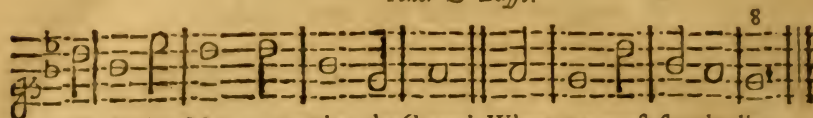
H Ark ! from the *Tomb's* a doleful Sound ! My Ears attend the Cry :



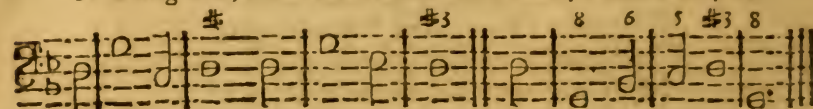
Cantus.



Tenor & Bass.



Ye li-ving Men, come view the *Ground*, Where ye must shortly lie.



2.

Princes, this *CLAY* must be your *Bed*,
In spite of all your *Pow'rs* :
The *Tall*, the *Wise*, and *Rev'rend* Head,
Must lie as low as ours.

3.

Great God ! is this our certain *Doom*?
And are we still secure ?
Still walking downwards to our *Tomb*,
And yet prepare no more ?

4.

Grant us the *Pow'rs* of Quick'ning *Grace*,
To fit our Souls to fly :
(When e'er we drop this dying *Flesh*,)
To *THEE* above the *Sky*.

DOXOLOGY.

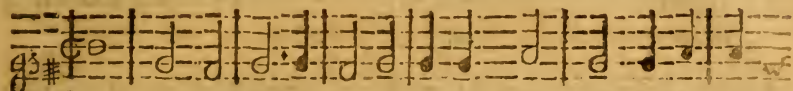
To *Father*, *Son*, and *Holy Ghost*,
One undivided *Three* :
All Highest *Praise*, all humblest *Thanks*,
Now, and for ever be.

XXXI. *The*

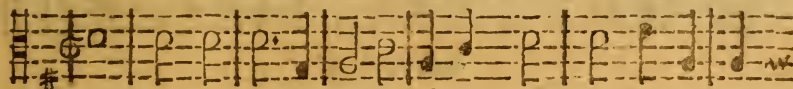
XXXI. The SONG of the Lamb. Rev. xix.

Composed in Four Musical Parts. W. T.

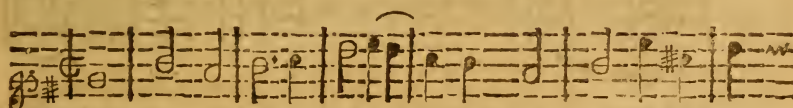
Treble, & Alto.



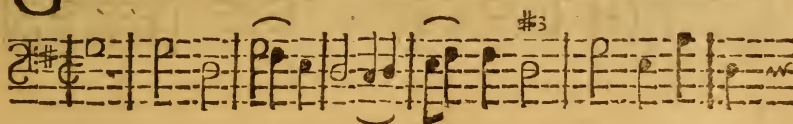
Great, great and mar-vel-lous, are all thy Works, Lord God Al-migh—



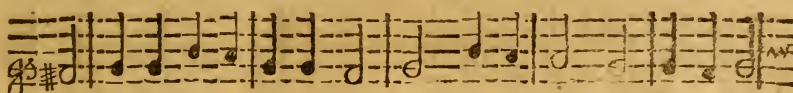
Tenor & Bass.



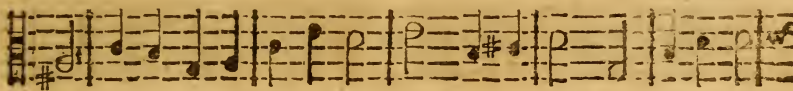
Great, great and mar-vel-lous, are all thy Works, Lord God Al-migh—



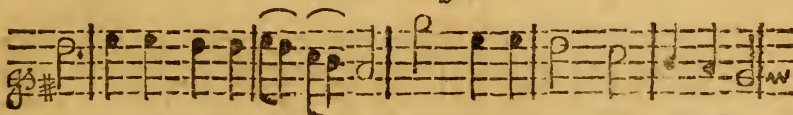
Treble, & Alto.



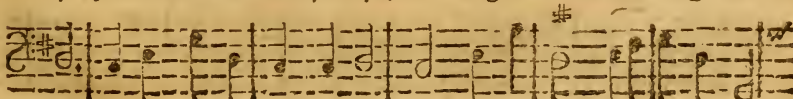
ty : Just and true are all thy Ways, thou King of Saints, thou King of Saints.



Tenor & Bass.



ty : Just and true are all thy Ways, thou King of Saints, thou King of Saints.



D d

Hel

Continued.

Treble, & Alto.

Hal-le-lu-jah, :ll: :ll: :ll: :ll:

Tenor & Bass.

Hal-le-lujah, :ll: :ll: :ll: :ll:

C H O R U S.

Treble, & Alto.

Who shall not fear thee, who shall not fear thee, O Lord?

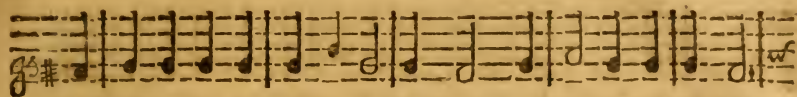
Tenor & Bass.

Who shall not fear thee, who shall not fear thee, O Lord?

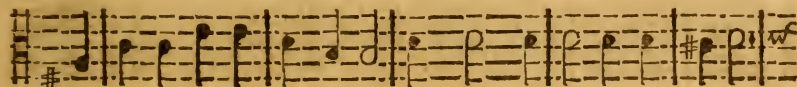
And

Continued.

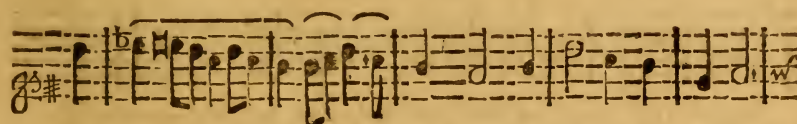
Treble, & Alto.



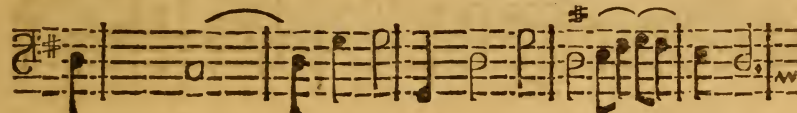
And glo-ri-fy thy, glo-ri-fy thy Name, and glo-ri-fy thy Name,



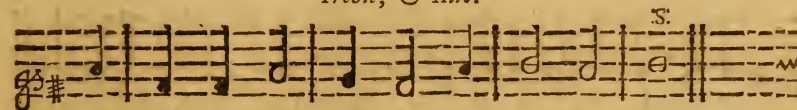
Tenor & Basso.



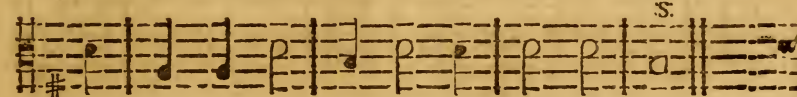
And glo-ri-fy thy Name, and glo-ri-fy thy Name,



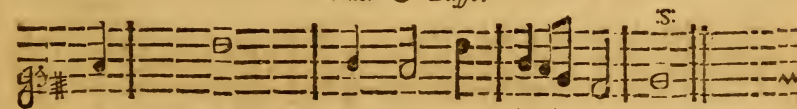
Treble, & Alto.



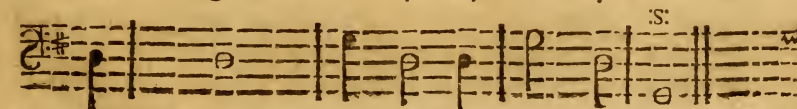
and glo-ry, glo-ri-fy thy ho-ly Name.



Tenor & Basso.

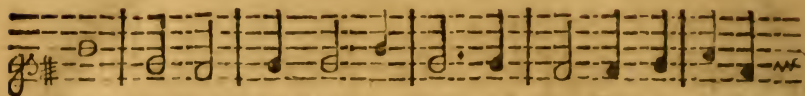


And glo-ri-fy thy ho-ly Name.

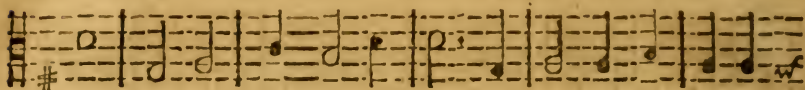


Continued.

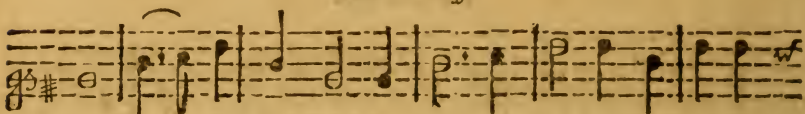
Treble, & Alto.



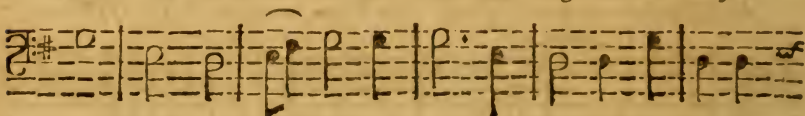
Praise the Lord, the Lord our God, and Sing Hal—le—lu—jah :



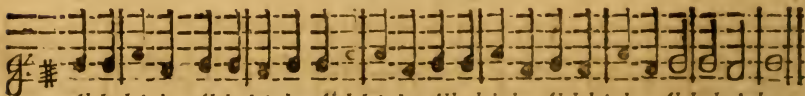
Tenor & Bass.



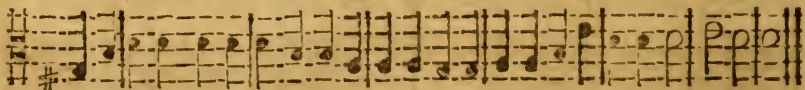
Praise the Lord, the Lord our God, and sing Hal—le—lu—jah :



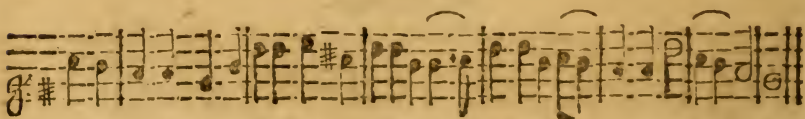
Treble, & Alto.



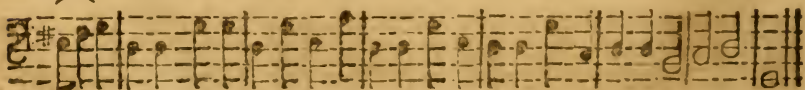
Al-le-lujah, Al-le-lujah, Al-le-lujah, Alle-lujah, Al-le-lujah, Al-le-lu-jah.



Tenor & Bass.



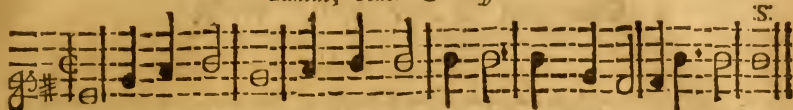
Al-le-lujah, Allelujah, Al-le-lujah, Al-le-lujah, Allelujah, Al-le-lu-jah.



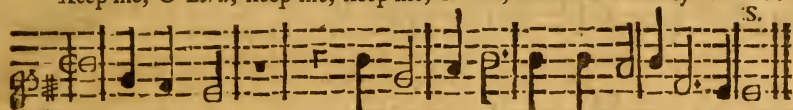
XXXII. The P R A Y E R of Agur. Prov. xxx. 7.

Composed in Three Parts. W. T.

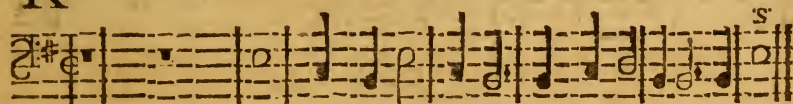
Cantus, Tenor & Basso.



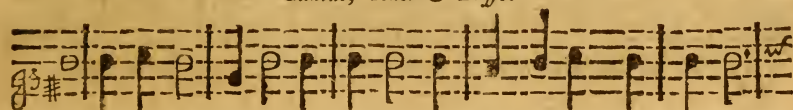
Keep me, O Lord, keep me, keep me, O Lord, from the Va-ni-ty of Lies :



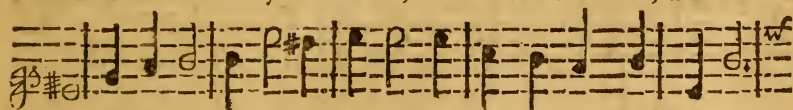
K eep me, O Lord, keep me, keep me, O Lord, from the Va-ni-ty of Lies :



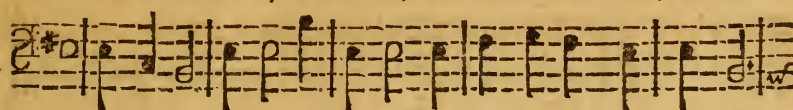
Cantus, Tenor & Basso.



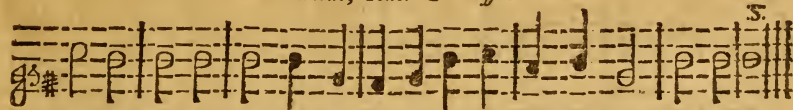
Give me not Po-ver-ty nor Riches, but feed me with Food, with Food



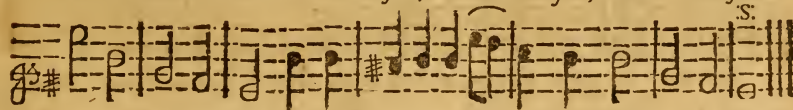
Give me not Po-ver-ty nor Riches, but feed me with Food, with Food



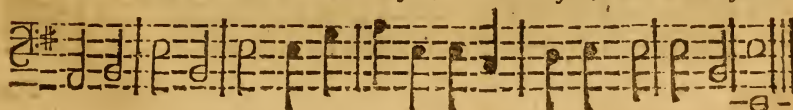
Cantus, Tenor & Basso.



Con-venient for me. Al-le-lu-jah, Al-le-lu-jah, Al-le-lu-jah.



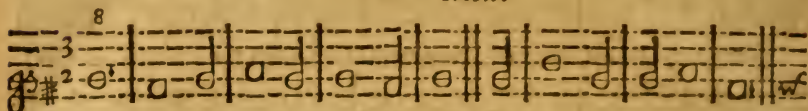
Convenient for me. Al-le-lu-jah, Al-le-lu-jah, Al-le-lu-jah.



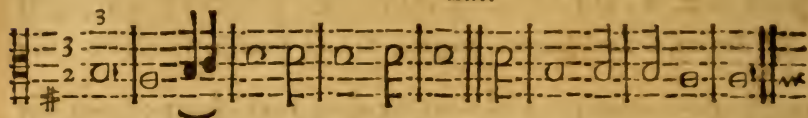
XXXIII. *An H Y M N for Christmas-Day.*

Composed in *Four Parts.* W. T.

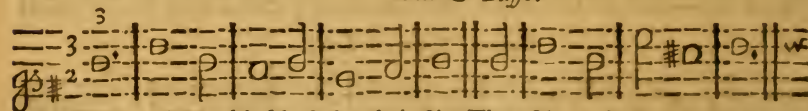
Treble.



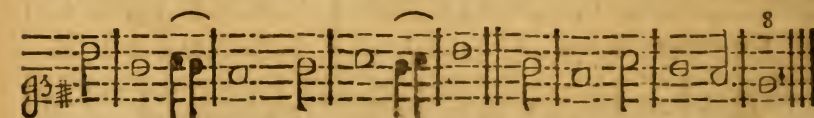
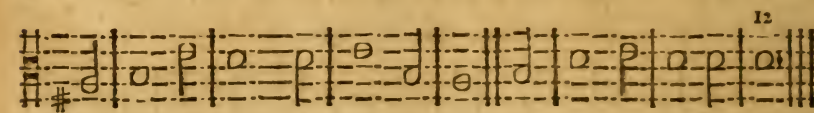
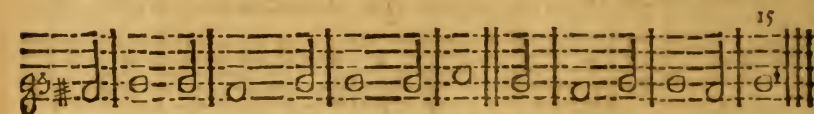
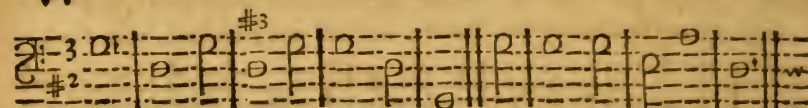
Alto.



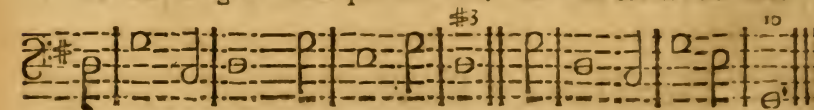
Tenor & Bass.



When all Mankind had by their Sins Themselves wholly un-done :



God did in great Com-pas-sion send, His *Well-be-lo-ved Son.*



To

2.

To take our *Nature*, and become
A Sacrifice for Sin :
Who made the Path to *Heav'n* plain,
That we may enter in.

3.

Joyn Earthly *Quires*, to celebrate
The BIRTH of CHRIST, our *King* :
Glad Homage pay, to HIM, who doth
Our Great *Salvation* Bring.

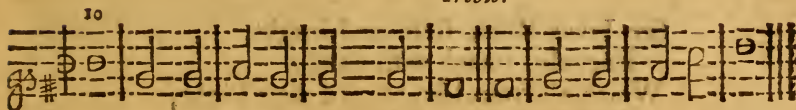
4.

Let HALLELUJAHS sound HIS *Praise*,
Employ your greatest skill :
From *Heav'n* be *Peace*, to Men on *Earth*,
And unto ALL, *Good-will*.

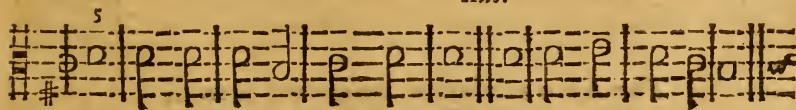
XXXIV. An H Y M N for Easter-Day.

Composed in *Four Parts*. W. T.

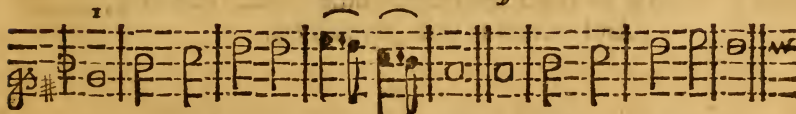
Treble.



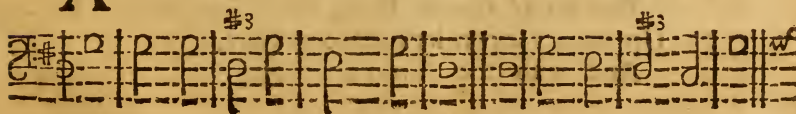
Alto.



Tenor & Bass.

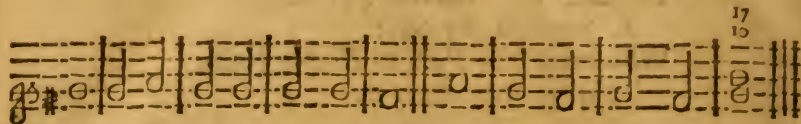


A Wake my *Soul*, rise from this Bed, Of dull, and sluggish *Earth* :

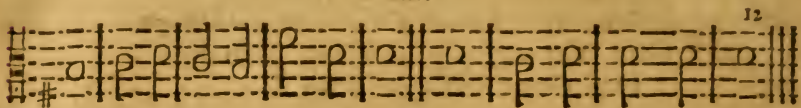


Arise

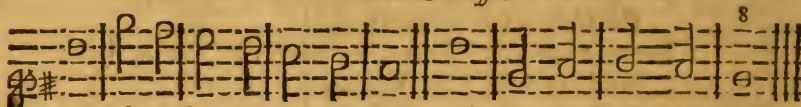
Treble.



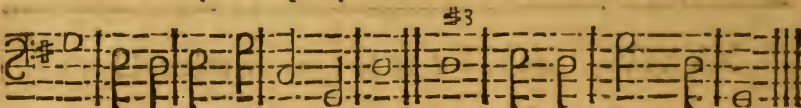
Alto.



Tenor & Basso.



A--rise I say, lift up thy Head, and view the Lord's new Birth.



2.

See JESUS Rises, fresh and bright,
Encircled round with Stars :
Which all from him receive their Light,
And from H I S Glorious Scars.

3.

The ANGELS know again their KING,
They soon H I S Call obey :
All ye Glad QUIRES, come forth, and Sing,
And Crown this Joyful Day.

4.

Come thou, my Soul, let us rejoyce,
Our joyful Concert Bring :
Up unto Heav'n let's lift our Voice,
And with the ANGELS Sing.

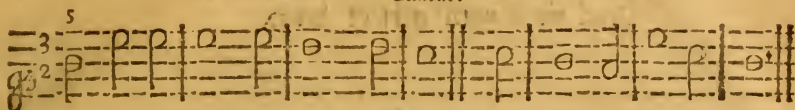
To Father, Son, &c.

XXXV. *Ant*

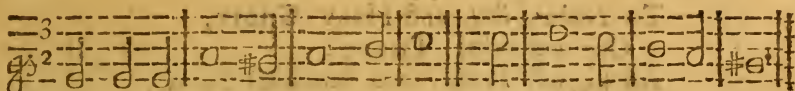
XXXV. An H Y M N, for Whitsunday.

Composed in Three Parts. W. T.

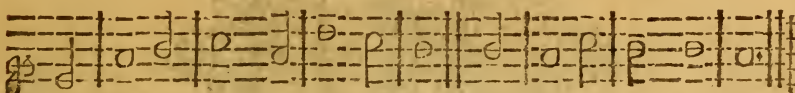
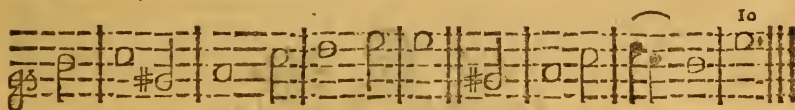
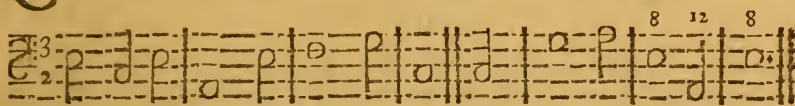
Cantus.



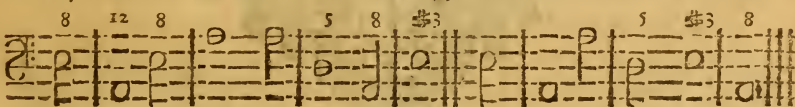
Tenor & Bass.



Come ho-ly Sp'rit, send down thy Beams, which flow from thee a—bove :



Thy bount'ous Source is all our Store, Come fill our Souls with Love.



2.

Wash Lord, our sinful Stains away,
Our mortal Bruises heal :
Warm with thy GRACE our Hearts of Snow,
Our wand'ring Feet repeal.

E e

3. Wash

3.

The *ſaving Gifts* of thy good SP'RIT,
Do *thou* to us impart :
That we may feel the *Joys* of Heav'n,
And walk with perfect heart.

4.

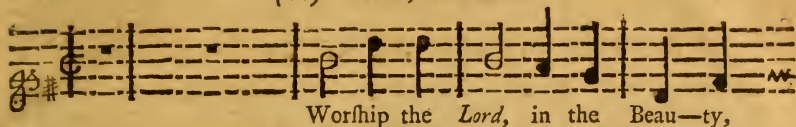
To *Father, Son, and HOLY GHOST,*
One undivided THREE :
All highest *Praise,* and humblest *Thanks,*
Now and for ever be.



XXXVI. An ANTHEM, Psalm xcvi.

Composed in *Four Parts.* W. T.

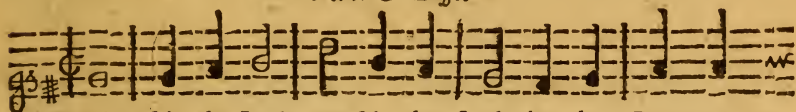
(T.) Treble, & Contra.



(T.)

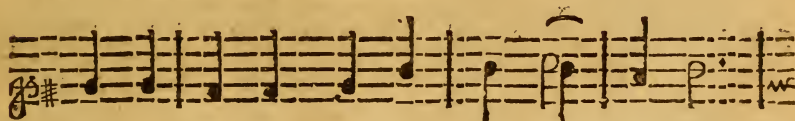
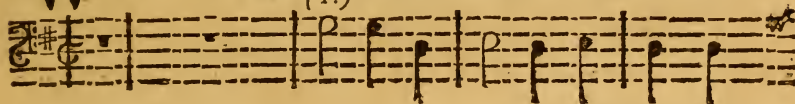


Tenor & Basso.

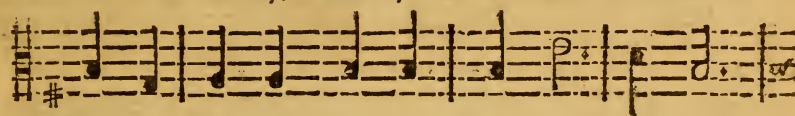


WOr—ship the Lord, wor—ship the Lord, in the Beau—ty,

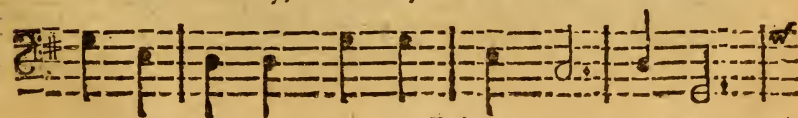
(T.)



in the Beau—ty, Beau—ty of Ho—li—ness :



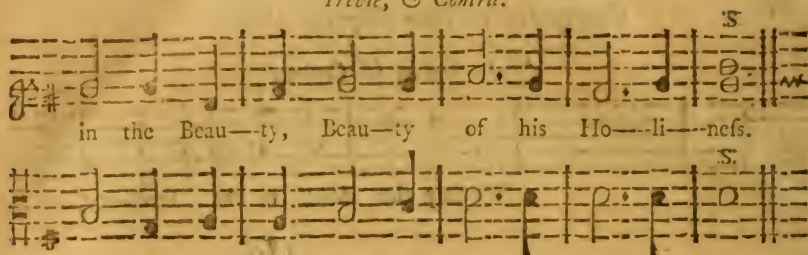
in the Beau—ty, Beau—ty of Ho—li—ness :



[212] *Divine Hymns, Anthems, and Canons :*

Continued.

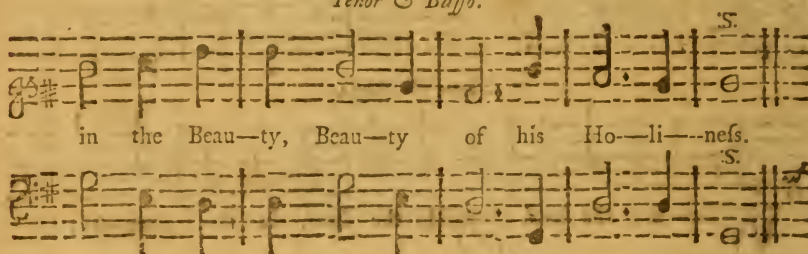
Treble, & Contra.



in the Beau—ty, Beau—ty of his Ho—li—ness.

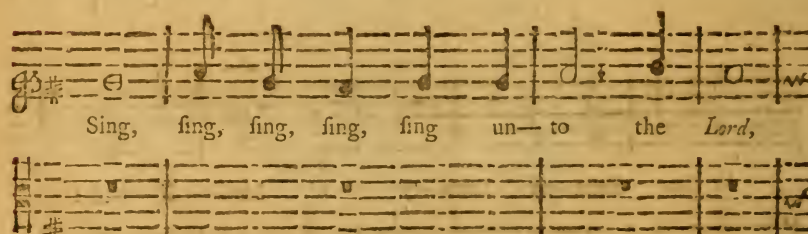
This system contains the first two staves of the Treble and Contra voices. The Treble staff (top) is in G major (one sharp) and 4/4 time, starting with a half note G4. The Contra staff (bottom) is in C major (no sharps or flats) and 4/4 time, starting with a half note C3. Both staves end with a double bar line and repeat sign. The lyrics are written below the staves.

Tenor & Basso.



in the Beau—ty, Beau—ty of his Ho—li—ness.

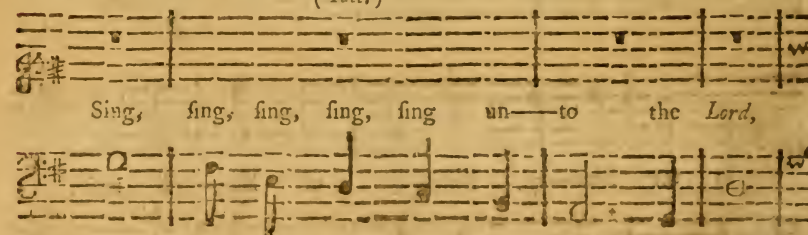
This system contains the first two staves of the Tenor and Bass voices. The Tenor staff (top) is in G major (one sharp) and 4/4 time, starting with a half note G4. The Bass staff (bottom) is in C major (no sharps or flats) and 4/4 time, starting with a half note C3. Both staves end with a double bar line and repeat sign. The lyrics are written below the staves.



Sing, sing, sing, sing, sing un—to the Lord,

This system contains the second two staves of the Treble and Contra voices. The Treble staff (top) continues the melody from the first system. The Contra staff (bottom) continues the accompaniment. Both staves end with a double bar line and repeat sign. The lyrics are written below the staves.

(Tace.)



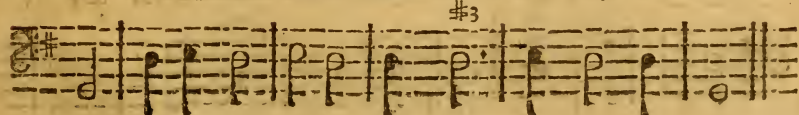
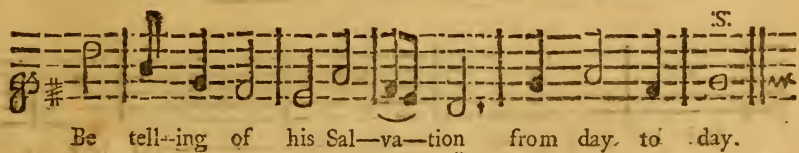
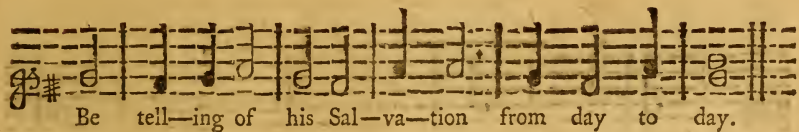
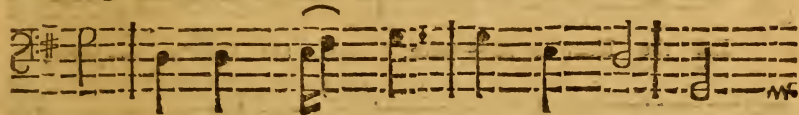
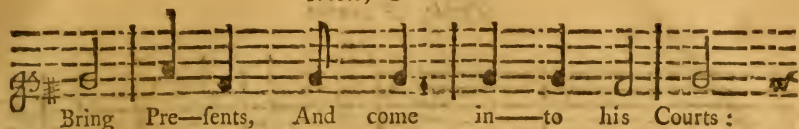
Sing, sing, sing, sing, sing un—to the Lord,

This system contains the second two staves of the Tenor and Bass voices. The Tenor staff (top) continues the melody from the first system. The Bass staff (bottom) continues the accompaniment. Both staves end with a double bar line and repeat sign. The lyrics are written below the staves.

Bring

Continued.

Treble, & Contra.



Let

[214] *Divine Hymns, Anthems, and Canons :*

Continued.

Treble, & Contra.

(T.)

Let the Heav'ns re—jice, let the Heav'ns re—jice :

Tenor & Bass.

Let the Heav'ns re—jice, let the Heav'ns re—jice ;

(T.)

And let the Ear—th be glad :

And let the Ear—th be glad :

Let

Continued.

Treble, & Contra.

(T.)

Let the Sea make a noise, Let the Sea make a

Tenor & Bass.

(T.)

Let the Sea make a noise, Let the Sea make a

(T.)

Noi—fe, And all that therein is.

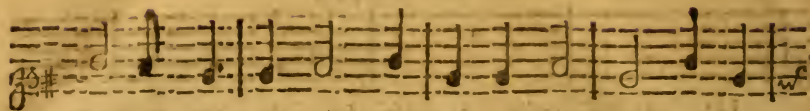
(T.)

Noi—fe, And all that therein is.

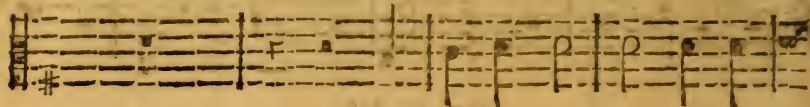
For

Continued.

Treble, & Contra.

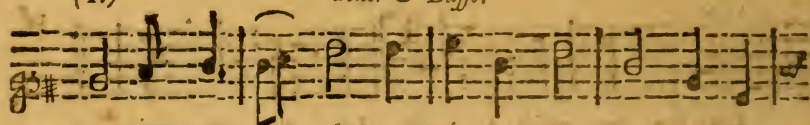


For the Lord is great, the Lord is great, and can-not
(T.)

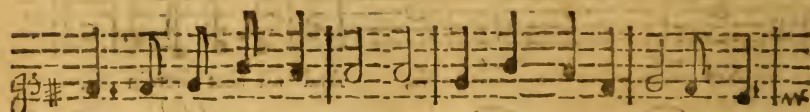
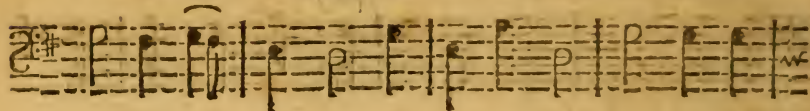


(T.)

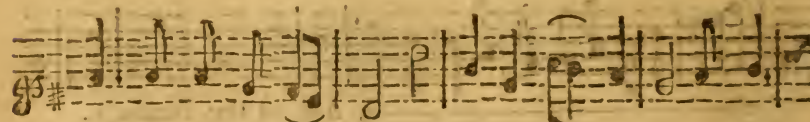
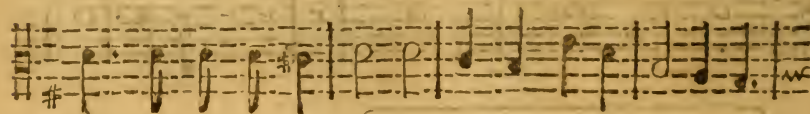
Tenor & Basso.



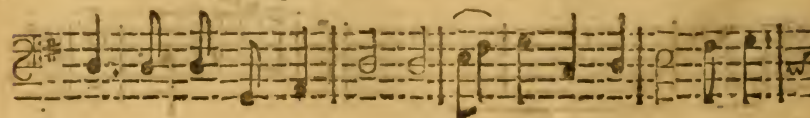
For the Lord is great, the Lord is great, and can-not



wor—thi—ly be prai-fed, he can-not, cannot wor-thi—ly —



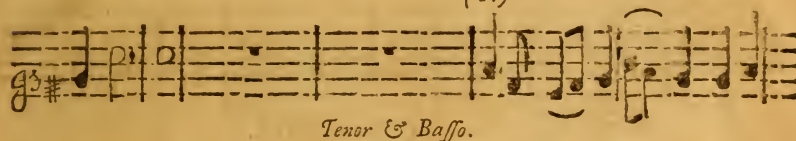
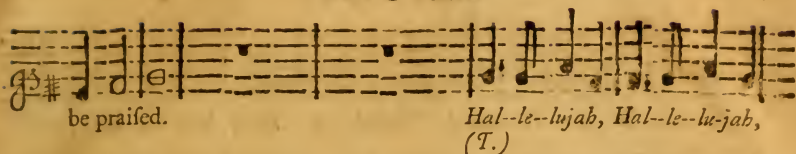
wor—thi—ly be prai-fed, he cannot, can-not wor-thi—ly



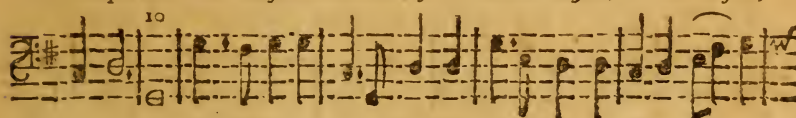
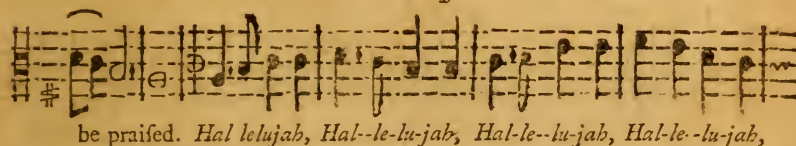
be

Continued.

Trelle & Contra.

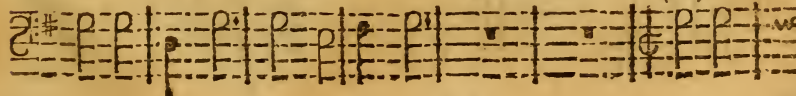
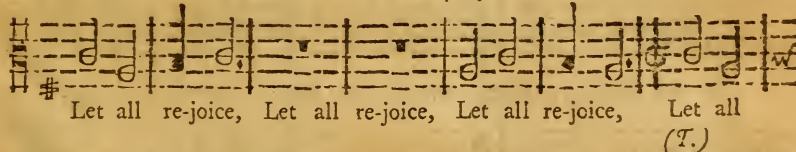
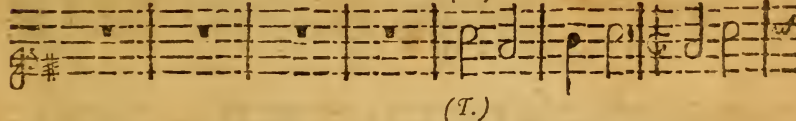
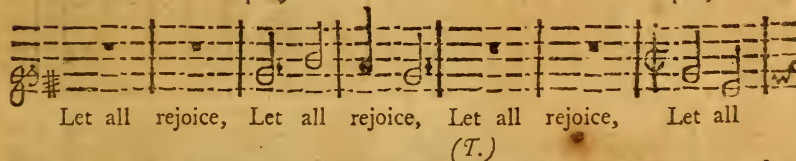


Tenor & Basso.



(T.)

(T.)



[218] *Divine Hymns, Anthems, and Canons :*

Continued.

Treble, & Contra.

re-joice be-fore the Lord. Worship the Lord, Worship the Lord,

Tenor & Basso.

CHORUS.

rejoice be-fore the Lord. Worship the Lord, worship the Lord

in the Beauty, Beau-ty of Ho-li-ness: Hal-le-lu-jah,

in the Beauty, Beauty of Ho-li-ness: Hal-le-lu-jah,

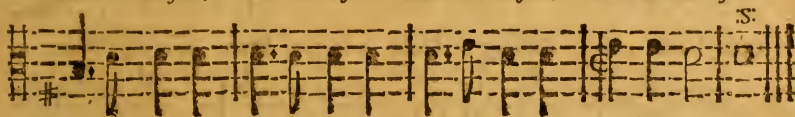
Hal-

Continued.

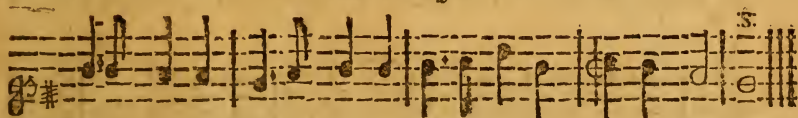
Treble, & Contra:



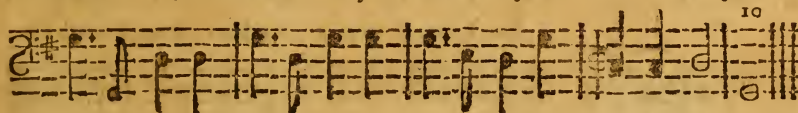
Hal-le—lu—jab, Hal-le—lu—jab, Hal-le—lu—jab, Hal-le—lu—jab.



Tenor & Basso.



Hal-le—lu—jab, Hal-le—lu—jab, Hal-le—lu—jab, Hal-le—lu—jab.

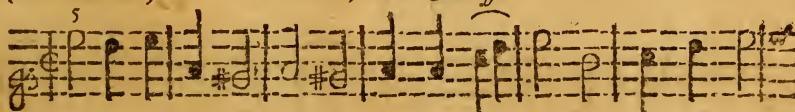


XXXVI. An ANTHEM, taken out of the 39th Psalm.

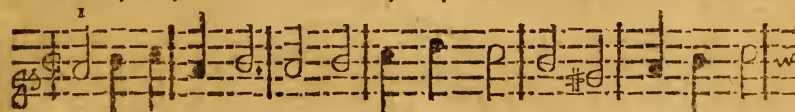
Composed in Three Parts. W. T.

(Lamentation.)

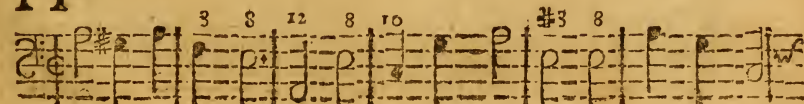
Cantus, Tenor & Basso.



Hear my Prayer, O Lord, Hear my Pray'r, O Lord, and with thine Ear

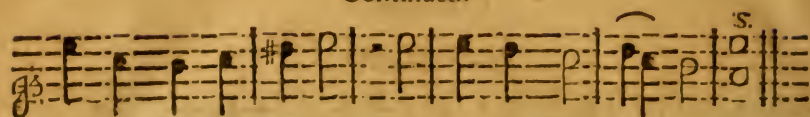


Hear my Prayer, O Lord, hear my Pray'r, O Lord, and with thine Ear

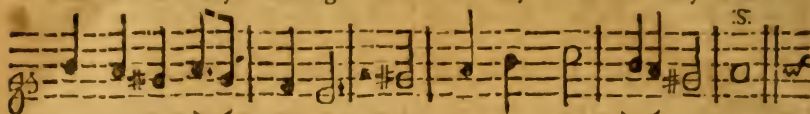


Con:

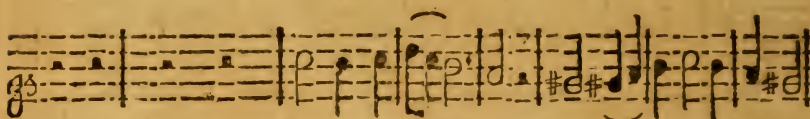
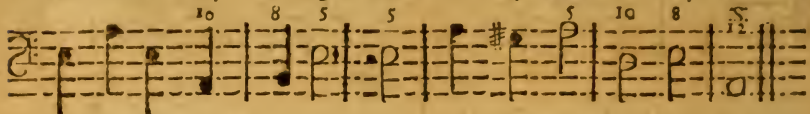
Continued.



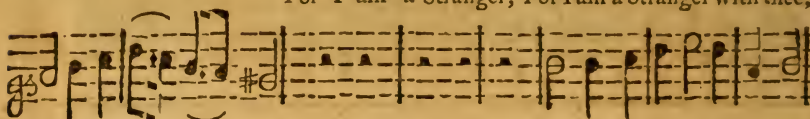
Con—fi—der my Calling : Hold not thy Peace at my Tears.



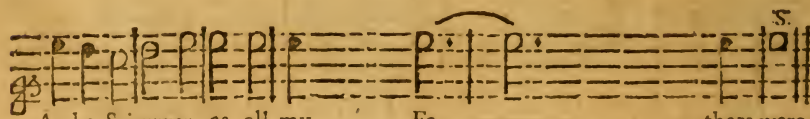
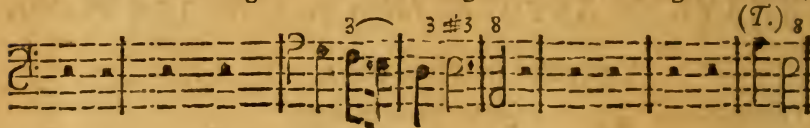
Con—fi—der my Calling : Hold not thy Peace at my Tears.



For I am a Stranger, For I am a Stranger with thee,



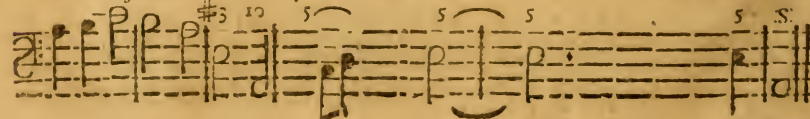
For I am a Stranger, For I am a Stranger, For I am a Stranger with thee,



And a Sojourner, as all my Fa—thers were.

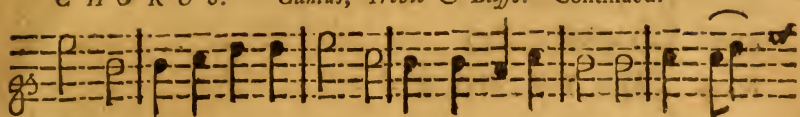


And a Sojourner, as all my Fa—thers were.

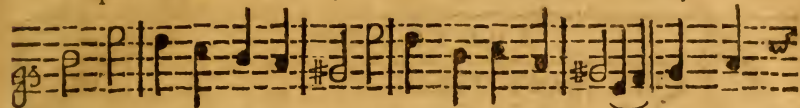


O spare

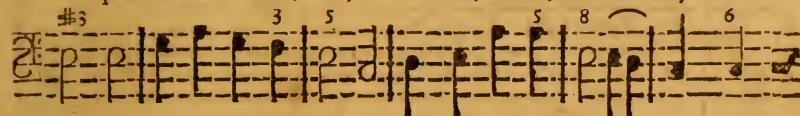
CHORUS. Cantus, Treble & Bass. Continued.



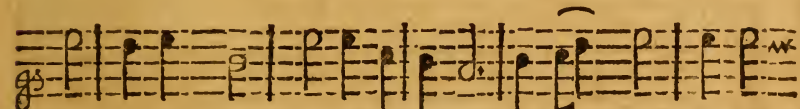
O spare me a lit-tle, O, a lit-tle, lit-tle, that I may re—



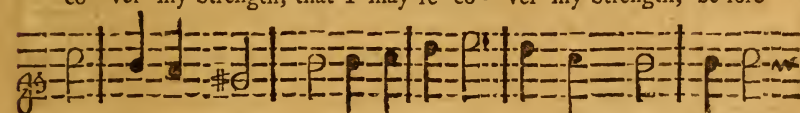
O spare me a lit-tle; O, a lit-tle, lit-tle, that I may re—



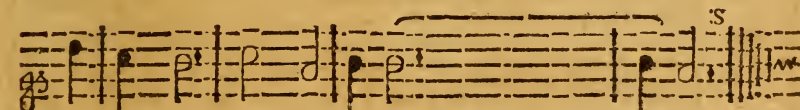
co—ver my Strength, that I may re—co—ver my Strength, be—fore



co—ver my Strength, that I may re—co—ver my Strength, be—fore



I go hence, and be no mo—re seen.



I go hence, and be no mo—re seen.



N. B. That some of the Tenor of this Anthem was set by an Author unknown.

An Alphabetical TABLE of the first BOOK,
 shewing the Names of the several TUNES,
 what Chapters they are adapted unto, and on
 what Page you may find any of them.

CHAP.	TUNES Names.	Page.
1.	ST. <i>Asaph's</i> Tune. — — — —	1.
10. 22.	St. <i>Austin's</i> Tune — — — —	27. 82.
8. 25.	St. <i>Bernard's</i> Tune — — — —	22. 95.
15. 19.	St. <i>Clement's</i> Tune — — — —	50. 68.
12. 26.	St. <i>David's</i> Tune — — — —	36. 99.
4. 27.	St. <i>Edmond's</i> Tune — — — —	10. 103.
13.	St. <i>Faith's</i> Tune — — — —	41.
16. 21	St. <i>George's</i> Tune — — — —	55. 77.
28.	St. <i>Hellen's</i> Tune — — — —	107.
7. 29.	St. <i>James's</i> Tune — — — —	19. 112.
14. 18.	St. <i>Katherine's</i> Tune — — — —	45. 64.
9. 31.	St. <i>Luke's</i> Tune — — — —	25. 120.
6.	St. <i>Mark's</i> Tune — — — —	15.
23. 30.	St. <i>Nicholas's</i> Tune — — — —	86. 116.
5.	St. <i>Olave's</i> Tune — — — —	13.
2.	St. <i>Peter's</i> Tune — — — —	5.
3.	St. <i>Phillip's</i> Tune — — — —	7.
24.	St. <i>Paul's</i> Tune — — — —	90.
11.	St. <i>Saviour's</i> Tune — — — —	31.
17. 20.	St. <i>Witbin's</i> Tune — — — —	60. 72.
	The <i>Index</i> to the <i>Proverbs</i> — — —	124.
	The End of the first Book — — —	128.

A TABLE of the Second B O O K, shewing how to find any Chapter in Solomon's SONG, HYMN, ANTHEM, or CANON; By its Number, Beginning, and Page.

CHAP.	Chapters Beginnings.	Page.
1.	L Et him me kifs with Kisses sweet —	131
2.	I am the <i>Rose</i> of <i>Sharon</i> , and —	134
3.	By Night, upon my Bed, I fought — —	137
4.	Behold thou'rt <i>fair</i> , my <i>love</i> , thou hast —	140
5.	I'm come, my <i>Sister</i> , and my <i>Spouse</i> ! —	143
6.	O where is my Beloved gone ? — — —	146
7.	How comely are thy <i>Feet</i> , with <i>Shoes</i> ! —	148
8.	O that thou as my Brother wast ! — —	150
	The Index.	154

E R R A T A.

B O O K I. p. 5. the 15th *Note* of the *Tenor* should be in the upper *Space*. p. 6. v. 7. for her, read their. p. 8. v. 8. for *Ways*, read *Paths*. p. 20. v. 6. for *lewd*, read *loud*. p. 22. v. 2. for you, read ye. p. 36. the 13th *Note* of the *Treble* should be in the *Space* next above the middle *Line*; and the 14th on the 2d *Line* from the Top. p. 44. for fulfilled, read full-fill'd. p. 50. for $\sharp 4$, sing or play $\sharp 3$. p. 64. v. 27. for *Spirit*, read *Spir't* most: the 25th *Note* of the *Basso* should be in the *Space* next above the middle *Line*. p. 66. v. 14. line 1. omit the *Word*, it. p. 82. v. 32. for *forakes*, read *foresees*. p. 117. v. 10. for the, read thee. p. 118. v. 16. for *woe*, read *woo*. **B O O K II.** p. 135. v. 6. in the Margin, for her, read him. p. 149. for *Heshdon*, read *Heshbon*. p. 144. v. 9. for was, read were. p. 180. v. 4. line 3. for now, read new. p. 191. the 11th *Note* of the *Basso* should be on the upper line. p. 172. the 2d *Note* of the last line of the *Tenor* should be on the middle *Line*. p. 194. v. 1. for my, read By. p. 200. a \sharp is wanting to the 1st *Note* of the *Cantus*.

*An Alphabetical TABLE of all the HYMNS, ANTHEMS,
and CANONS included in the Second BOOK.*

N ^o .	Beginnings,	Page.
5.	A Mazing change ! no wonder that we dread	161.
7.	A wake my Soul, and with the <i>Sun</i> , —	167.
34.	Awake my Soul, rise from this <i>Bed</i> , —	207.
12.	Be all <i>devoted</i> unto GOD, — — —	170.
20.	Behold, the <i>Grace</i> appears ! — — —	185.
10.	Can I cease my GOD, from <i>Singing</i> ? —	189.
16.	Come, mild and Holy <i>Dove</i> , — — —	177.
18.	Change me, in ev'ry part, O <i>Dove</i> , —	181.
35.	Come <i>holy Spir't</i> , send down thy Beams,	209.
27.	Fain would my Thoughts rise up to thee, —	196.
19.	Give me thy LOVE, I ask no more, —	183.
29.	GOD, who hath now unseal'd mine Eyes, —	198.
31.	Great, Great and Marvellous are —	201.
22.	Haste, and put on thy <i>Armour</i> bright, —	189.
30.	Hark ! from the <i>Tomb's</i> a doleful sound ! —	199.
36.	Hear my Prayer, O LORD, — — —	219.
8.	I will magnify my God and King, —	168.
11.	I nothing am, I nothing have, — — —	170.
17.	Joyn <i>Spirits</i> , to adore the <i>Lamb</i> , —	179.
28.	In vain, for <i>Wealth</i> we strive each Day, —	197.
32.	Keep me, keep me, O LORD, from —	205.
3.	Let ev'ry mortal <i>praise</i> the LORD, —	160.
23.	My GOD, how endless is thy LOVE ? —	191.
26.	My <i>Sins</i> , O CHRIST, extend to thee, —	195.
15.	Nothing but JESUS, will I Love, —	175.
6.	O GOD, my GOD, O why withdrawn thine Aid ?	163.
24.	O <i>Praise</i> the Lord, with sacred <i>Hymns</i> , —	193.
25.	O LORD, Behold a wretched one, —	194.
9.	Our SONGS on Earth shall praise GOD's Name,	168.
2.	The Man is blest that never goes astray, —	159.
14.	That dismal <i>Night</i> , when our dear LORD	173.
4.	The <i>Day</i> will come, when <i>Friends</i> will moan,	160.
1.	With fervent <i>Zeal</i> , serve thou thy God and King,	157.
13.	When I survey that wondrous CROSS, —	172.
21.	When thou by Fiends art hard beset, —	187.
33.	When all Mankind had by their <i>Sins</i> —	206.
36.	Worship the LORD, in the Beauty of —	211.











