



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 MUSICK.

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

TOGETHER,

With various HYMNS, ANTHEMS, and CA-
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 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.

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

LONDON:

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



THE
P R E F A C E.

Ingenious Readers, and Practitioners;

THIS BOOK is intended for the *Use, Benefit, and Education* of all Mankind in general, and includes the greatest Scope of MORAL-PHILOSOPHY in the known World; regulating the *Manners 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 *Description* 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 PREFACE.

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 PREFACE.

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

I doubt not but that many in this Critick Age, will Employ their *Criticism* 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 Men. Which are the *Wishes* of,

Sirs,

Your most Humble,

And Affectionate Servant,

WILLIAM TANSUR;

{ From Barn in Surrey, 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 Happiness 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-

[1]

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 *Sessions*, 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.

§ I. O

[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 sol la, fa sol.

G A B, C D E, F G:

Tenor, or Cantus. Sol la Mi, fa sol la, fa sol:

G A B, C D E, F G:

Bass, or Bass. Sol la Mi, fa sol la, fa sol:

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

The

To the Rudiments of Musick [3]

The *Contra*, or *C-sharp-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-sharp-Cliff*, 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 Demisem.

Notes. 1. 2. 3. 4. 5. 6. 7. 8.

Rests. 1. 2. 3. 4. 5. 6. 7. 8.

EXPLANATION.

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 Sign. A Taper. A Single Bar. A Double Bar. A Cliff.

1. 2. 3. 4. 5. 6. 7. 8.

EXPLANATION.

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 *La*, or *La* to *La*, &c.

A 2

A

[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.

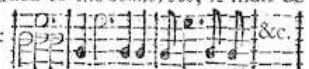
5. A *Proper*, is often set before any *Note* that was made either *flat* or *sharp* at the Beginning of the five *Lines*; and denotes that such *Notes* must be sung in their proper, or primitive Sound.

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

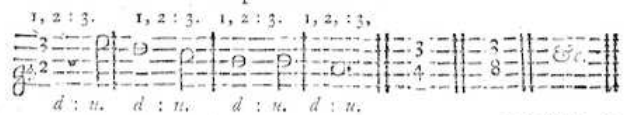
held as long as 3 *Minims*, as thus: 

§ III. Of *TIME*; And its several *Moods*.

Common-Time Moods.



Tripla-Time Moods.



EXPLA-

To the Rudiments of Musick.

[5]

EXPLANATION.

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.

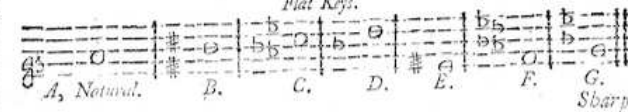
Observe, that in *Common-Time*, and also in *Tripla-Time*, to have your *Hand*, or *Foot* down at the first *Note* in every *Bar*: And that all odd *Notes* before a *Bar*, be perform'd with the *Hand* up, &c. (See my *Compleat Melody*, (Chap. 6.)

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

THERE 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 *Bars*) 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.

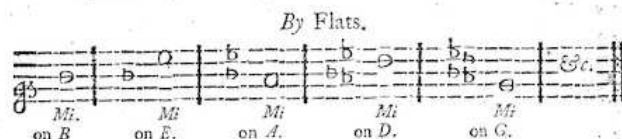


[6] *A Compendious. INTRODUCTION :*



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 Octaves*. 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.



{ 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

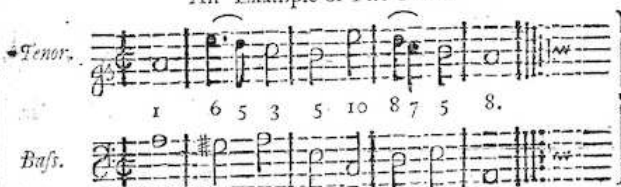
To the Rudiments of MUSIC. [7]

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



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.



An Example of Three Parts.



[8] *A Compendious* INTRODUCTION, &c.

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 *Complete 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.

THE

[7]

THE
PROVERBS of SOLOMON:
IN
ENGLISH-VERSE.

By Mr. WILLIAM TANS'UR.

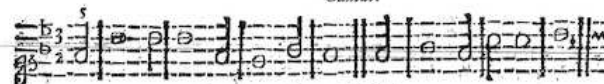
Audiat Utrâque Parte, judica.
Hear with both Ears, and then judge.

CHAP. I.

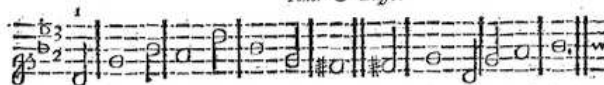
1, 2, 3. *The Use of the Proverbs.*

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

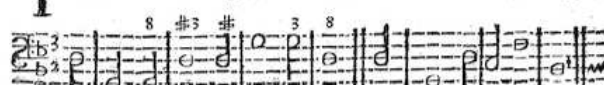
Cantus.



Tenor & Bass.



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



B

Instruction

[2] The Proverbs of SOLOMON:



2.
4 They Wisdom to the Simple give,
That such may know it right:
To young Men, Knowledge is convey'd,
By this *proverbial* Light.

3.
5 Wife Men will hear, and much increase
In Learning; Likewise they
That are of Understanding, will
Wife Counsels strict obey.

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.

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.

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

An Exhortation
to fear God, and
believe his
Word.

7. My

in English VERSE.

[3]

CHAP. I.
An Exhortation
to avoid the en-
ticeings 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 *Crane*:
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 averfe 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 Snare.

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 Spirit 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-
tempt with
just Woe.

B 2

1. Y.

[4] The Proverbs of SOLOMON:

CHAP. I.

15.
 15 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.
 16 Because you've not obey'd my Voice,
 When I did call and cry:
 17 When Fear shall come, I then will laugh
 At your Calamity.
 17.
 When Fear, and Anguish, and Distress,
 Shall come like a *Whirl-wind*:
 18 Then ye shall call, and me shall seek,
 But never shall me find.
 18.
 Because ye always did refuse,
 The Fear of GOD the LORD:
 19 And always scorned my Reproof,
 20 And Knowledge have abhorr'd.
 19.
 19 Therefore they ev'ry one shall eat
 The Fruit of their own Way:
 20 The simple ones Prosperity
 Shall work their own Decay.
 20.
 20 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.

Wisdom will not
 answer at a late
 Call.

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

The godly and
 obedient shall be
 safe and sure.

CHAP.

in English VERSE.

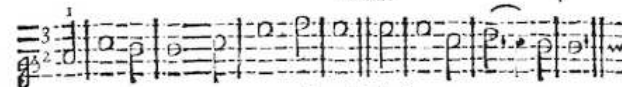
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CHAP. II.

(1, 2, 3) *Wisdom promiseth Godliness to her Children.*

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

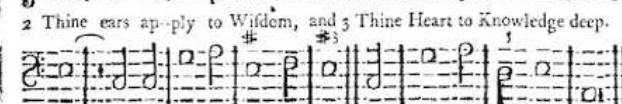
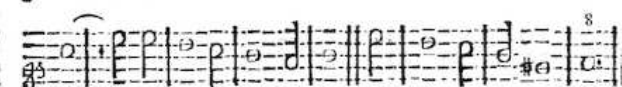
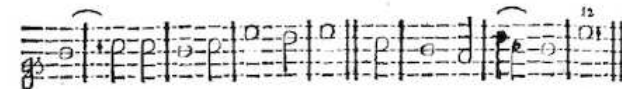
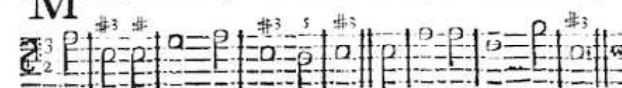
Cantus.



Tenor & Bass.



1 MY 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.
 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.

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

[6] *The Proverbs of SOLOMON:*

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 profits:
13 Who leave the Paths of righteous, and
Delight in Wickedness.

6.
14 Such as in Evil do rejoice,
In Frowardness delight:
15 Whose Ways are crooked, and perverse,
And do the Lord despite.

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.

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.

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.

10.
22 But wicked Men, God will confound,
And cut them from their Place:
Transgressors shall be rooted out,
And brought to foul Disgrace.

CHAP. 2.

Will in promi-
sith Safety from
evil Company:
and gives Plea-
sure to the Soul.

Wisdom protects
from wicked
Men.

Wisdom protects
from lewd Wo-
men.

Lewd Women
Ways are Dange-
rous, and end in
Miskry.

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

Wicked Men
Ends are shame-
ful, and end in
Miskry.

CHAP:

in English VERSE.

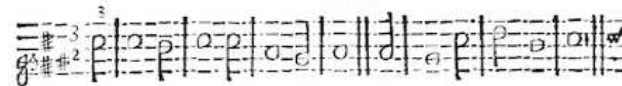
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1, 2, 3, 4. CHAP. III.

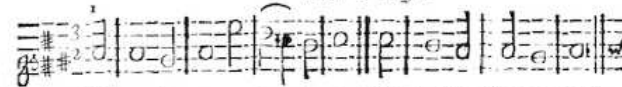
An Exhortation to Obedience.

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

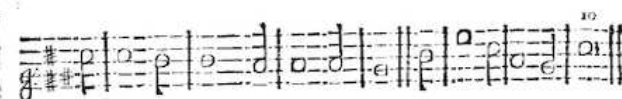
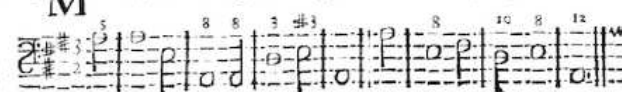
Cantus.



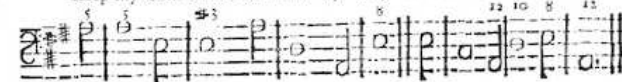
Tenor & Basses.



'M Y Son, do not my Law forget, which will thy Days encrease:



Keep my Commands, and surely they shall add unto 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.

2. Trust

[8] *The Proverbs of SOLOMON:*

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

in English VERSE:

[9]
CHAP. 3.

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.
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.
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.
18.
31 To the Oppressor bear not Ill;
Truly the froward are
32 Abomination to the LORD,
With Righteous th' have no Share.

The Benefits of
Wisdom.

An Exhortation
to Charity.

An Exhortation
to Peace, Unity
and Content.

C

19. The

[10] *The Proverbs of SOLOMON:*

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

20.
24 For scorning, GOD will Scorners scorn,
The Lowly raise to Fame:
25 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.



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



Good

in English VERSE.

[11]

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 I had
of his Parents:
and Exhorteth to
study Wisdom.

3.
6 Forfake her not, her Love, and She,
Will safely thee preserve:
7 Get Understanding too likewise,
And ye shall never swerve.

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

4.
8 Exalt her, and she'll thee promote,
To Honour and Renown:
9 Embrace her, and she'll be thy Aid,
And thee with Glory crown.

Wisdom highly
promoteeth.

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 lengthe-
neth 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 preserve-
th.

C 2

7. Go

[12] *The Proverbs of SOLOMON:*

- 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.
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.
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.
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.
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.
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.

CHAP. 4.
Shun the Paths of
the Wicked: who
sleep in Sin, and
rest not in Good-
ness.

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

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

He Exhorteth to
Faith, from which
cometh Health,
and Life to Eter-
nity.

He Exhorteth to
Sanctification,
and to avoid Frow-
wardness.

A stedfast Heart
is true and sure.

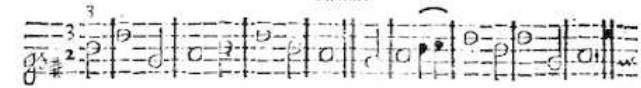
CHAP.

in English VERSE. [13]
CHAP. V.

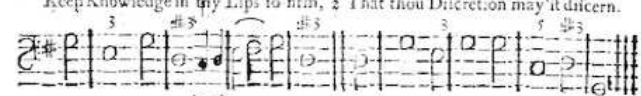
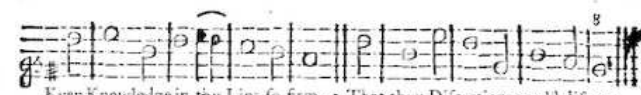
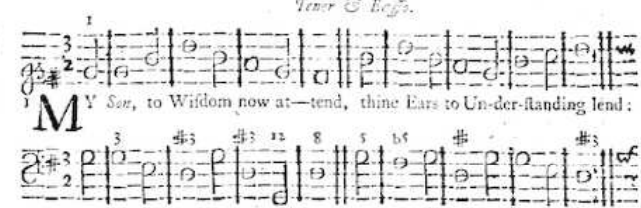
1. 2. *Solomon Exhorteth to study Wisdom.*

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

Cantus.



Tenor & Bass.



2.
3 * Strange *Woman'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
Mikilnes of
Wisdom, 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'll fickle prove, and end in Strife.

A Harlot's Way
leadeth to Ruine, and
endeth 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.
5.
9 Left thou from Honour should'st depart,
And give thine Years to th' cruel Heart :
10 Left all thy Treasures wasted are,
And Strangers of thy Labour share.
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.
7.
12 You'll 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.
10.
17 Let them be thine, yea, thine alone,
18 Not Strangers ; thine a *blessed* One :
19 * Rejoyce with the *Wife* of thy Youth,
20 Let her be Loving, and of Truth.
11.
Her Breasts shall thy Affection move,
Thou shalt be ravish'd with her Love :
21 Why then my *Son* ? Why wilt thou range
For to Embrace a *Woman* strange ?

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

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

Late Repentance
avails nothing.

He exhorteth to
Contentedness ;
and Liberality.

He exhorteth to
Chastity.

Love thine own
Wife ; and thou
Harlots.

12. For

in English VERSE.

[15]

12.
1 For God doth know the Heart of Man,
Also his secret Thoughts doth scan :
12 Men's own Iniquities shall bind
Themselves in Cords of Sin, confind.

13.
Such as from *sacred* Counsel fly,
13 Shall sure without Instruction die :
When Men forsake *God's* Righteous Way,
In midst of Folly go astray.

CHAP. 6.
Wicked Men are
overtaken with
their Sins.

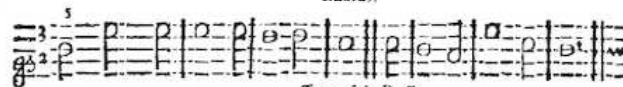
Wicked Men go
astray in midst of
Folly : and die
without In-
struction.

CHAP. VI.

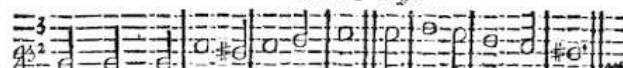
1, 2. Solomon *Persuadeth against Suretyship.*

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

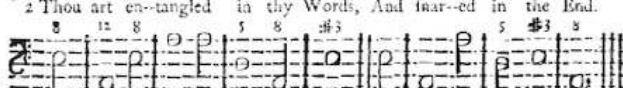
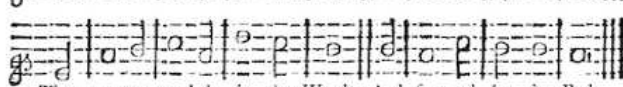
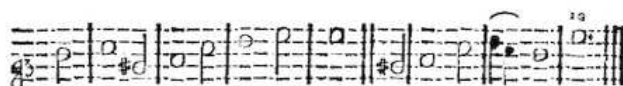
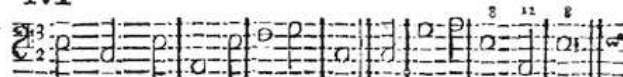
Cantus.



Tenor & Bass.



1 MY Son, when *Su—re—ty* thou giv'st, For to oblige thy Friend :



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

2. Hum-

[16] The Proverbs of SOLOMON:

2.
3 Humble thy self, make 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.

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.

4.
8 She doth provide in *Summer-Time*,
In *Harvest* gathers Meat:
She layeth up her *Winter Store*,
That she may freely eat.

5.
9 How long will ye, O Sluggard, sleep?
Awake, Awake, Arise:
10 Yet still you'll fold your Hands, and say,
More Slumber: — (Sleepy Eyes.)

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.

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*.

8.
14 In Mischief such do take delight,
To Discord they're inclin'd:
15 On such Calamity shall come,
No Remedy shall find.

9.
16 * Six Things there are, that God doth hate,
Yea, *See'n* that bear Record:
Which are Abomination, and
All hateful to the LORD.

CHAP. 6.

Get free from Ob-
ligations.

Against Idleness:
an Example.

Provide in Har-
vest.

Sluggards want
more Sleep.

Idleness brings
Poverty.

Against Mis-
chievousness.

Bad is the End of
such as love Mis-
chief.

Seven Things
hateful to God.

10. Proud

in English VERSE.

[17]

CHAP. 9.

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 Witnesses 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.

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 twerve.

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.

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.

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.

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.

D

18. S

The Binding of
Obedience.

Obedience will
preserve both in
sleeping and
awake.

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

The Mischief
of Whoredoms.

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

A Comparison of
Adultery: not
to be done.

[18] *The Proverbs of SOLOMON:*

^{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.

^{19.}
30 Men, don't despise a Thief that steals
When he is hungry:
Nor blame him when he Theft commits,
His Soul 'to satisfy.

^{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.

^{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.

^{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.

CHAP. 6.

Adulterers are
not innocent.

Attainment may
be made for
Theft.

Attainment ne-
ver can be made
for Adultery.

The Stain of
Adultery never
is done away.

Jealous Persons
are never at rest.

CHAP.

in English VERSE.

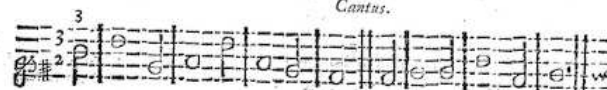
[19]

CHAP. VII.

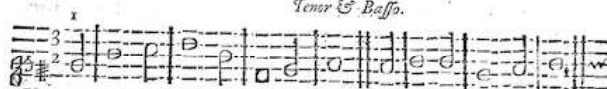
1. 2. *Solomon persuadeth to a sincere, and kind Fami-
liarity with Wisdom.*

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

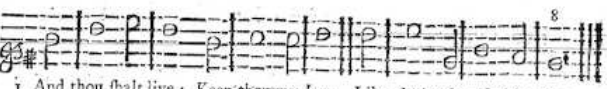
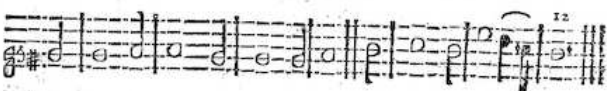
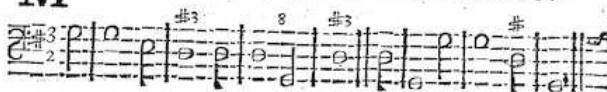
Cantus.



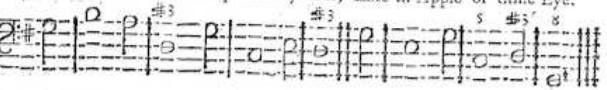
Tenor & Bass.



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

[20] *The Proverbs of SOLOMON:*

3.
5 They'll keep thee from the *Harlot* lewd,
That flattereth with her Tongue:
From such as ruin many Souls,
And seek to do them Wrong.
4.
6 * When at the *Windows*, in my House,
I look'd my Casement through:
7 A *Youth* among the simple Ones,
By Chance I there did view.
5.
8 He void of Understanding was,
And pass'd along the *Street*;
9 And in the Twilight of the *Even*,
Did at a *Corner* meet:
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.
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:
8.
13 She caught him first, and kissed him,
With an immodest Face:
14 This Day (said she) I've paid my *Vow*,
I've Offerings of *Peace*.
9.
15 I purpose came, to meet you here,
To view thy lovely Face:
16 Fine *Tap'stry*, *Lining*, and *Perfume*,
17 My lovely *Bed* do grace.
10.
18 Come, let us take our Fill of *Love*,
Until the Morn appear:
19 My *Guest-man* is a Journey gone,
Therefore, you need not fear.

CHAP. 7.
Wisdom will
protect thee from
strange Women.

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

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

The Cunning of
an *Harlot*.

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

Harlots will
kiss their
Wickedness with
Religion.

The Delusions
of an *Harlot*.

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

11. He

in English VERSE.

[21]

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.
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*.
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.
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.
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.

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

The desperate
Simplicity of a
wanton young
Man.

He is snared un-
aware.

Solomon exhorts
to avoid *Harlots*,
and shews their
woful End.

A *Harlot's*
Wounds are more
fatal.

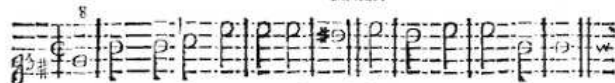
CHAP.

C H A P. VIII.

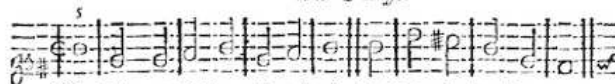
1, 2, 3. *Wisdom calleth loud for Attention.*

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

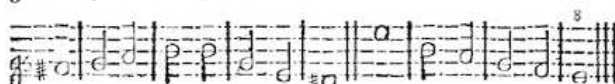
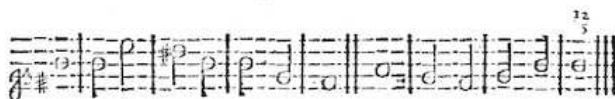
Cartus.



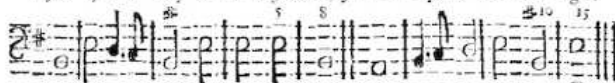
Tenor & Bass.



1 O Doth not *Wisdom* call a-loud, And Un-der-stand-ing cry :



1 Just by the Way of th' City Gates, 5 From 'Tops of Pla—ces high?



2.
4 To you, O Men, to you I call,
5 Ye Simple understand :
6 My Mouth shall speak of wond'rous Things,
7 My Lips shall *Truth* command.

Widom calls to
the Simple.

J. Ba

in English VERSE.

But Wickedness unto my Lips
Abominable are :

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

9 Unto the Wife, 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.

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.

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.

[23]

CHAP. 5.
True Wisdom is
pure and unen-
dled.

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

The Fame and
Excellency of
Wisdome.

Pride and Wickedness 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 increaseth his Lovers
Treasures.

11. The

[24] The Proverbs of SOLOMON:

11.

- 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 :
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* :
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.

15.

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

16.

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

18.

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

CHAP. 8.
The Eternity of
Wisdom.

Wisdom was be-
fore earthly
Things.

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

Wisdom was
God, when Sea
and World was
made.

Wisdom was
God's daily
Companion.

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

Wisdom is to be
desired for its
Blessedness.

Who seeketh
Wisdom, surely
findeth.

19. But

in English VERSE.

[25]

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.

CHAP. IX.

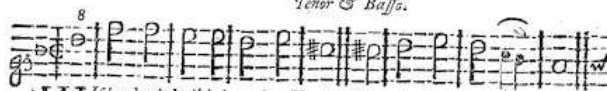
- 1, 2, 3. The Discipline of Wisdom : Alluring her Fol-
lowers to a sumptuous Feast : Meaning the Word of
GOD, and his holy Sacraments.

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

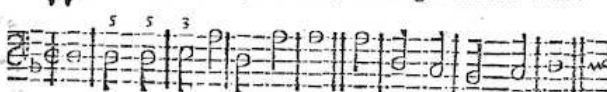
Cantus.



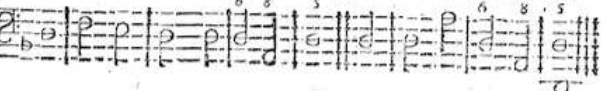
Tenor & Bass.



1 Wisdom 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 forfake.
3.
7 * He that a Scornor doth reprove,
He surely getteth Shame :
8 Rebuke a wife Man, he'll respect
And love thee for the fame.
4.
9 Instruction give unto the Wife,
And they will Wisdom gain :
Yea, Teach the Just, and they'll increase
In Learning by the same.
5.
10 * The Fear of God, Beginning is
Of Wisdom ; likewise they
That holy Knowledge do embrace,
11 Shall sure prolong their Days.
6.
12 If thou be wise, wife for thy self,
To my Advice give ear :
For whosoever scornful is,
They surely Scorn shall bear.
7.
13 * A foolish Woman Clamorous is,
She simple is also :
14 She sitteth at her Door, and calls
15 All Passengers that go.
8.
16 Whofo is simple, hither comes,
These Words do them insnare :
17 Stoll'n Water's sweet, and Bread that's eat
In secret, pleasant are.
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.

CHAP. 9.
The Doctrine of
Wisdom : to a-
void Foolishness.

Scorners reward
Evil for Good.

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

Holy Knowledge
prolongeth Life.

Be wife for thy
self, and be not
scornful.

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

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

Folly ends dead-
ly.

CHAP.

CHAP. X.

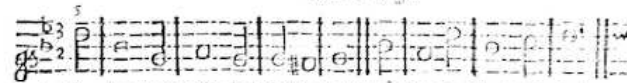
1. Wise Children make Glad ; but Fools make
Heaviness.

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

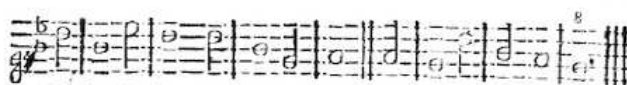
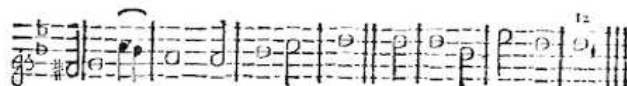
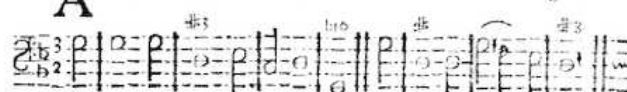
Cantus.



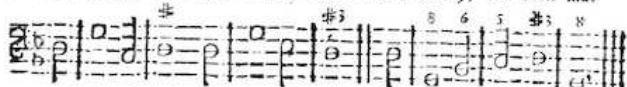
Tenor & Bass.



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



But fool-ish Sons, their Mothers make Most heavy, and most sad.



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

No Gain in
Wicked-ness
is : But right-
eous Gain sweet-
ens the Soul.

E 2

3. The

[28] *The Proverbs of SOLOMON:*

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. The Hands of such as lazy are,
Shall suddenly be poor :
But he that diligently deals,
Shall much increase his Store.
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.
6. Great Blessings are upon the *Just*,
Their *Names* shall ne'er decay :
7 But such whose Mouths are violent,
Shall surely rot away.
7. The wife in Heart keep God's *Commands*,
But prating Fools shall fall :
9 He that walks upright, walketh sure,
But Evil's known by all.
8. 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.
9. Hatred, and *Envy*, stirs up Strife,
And does all Goodness smother :
But sweet *Affection*, hides all Faults,
And *Love*, all Sins doth cover.
10. The Lips of understanding Men
Do never Wisdom lack :
But he that void of Wisdom is,
A *Reel* is for his Back.

CHAP. 10.

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

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

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

Righteous Men
endure ; but the
violent rot.

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

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

Hatred hides all
Goodness ; but
Love hides all
Faults.

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

11. Wife

in English VERSE.

[29]

CHAP. 10.

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

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

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

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

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

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

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

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

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

Wealth is strong :
But Poverty is
weak.

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

Instruction is a
perfect Guide.

Lies love Mis-
chief.

Many Words
never want Sin.

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

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

19. The

[30] The Proverbs of SOLOMON:

19.
22 The Blessings of the LORD, makes Wealth
And Riches to abound:
He to the fane no Sorrow adds,
No Trouble's with it found.
20.
23 'Tis Sport to Fools, Mischief to do,
They envy GOD's Command:
But Men of understanding Hearts,
Do Wisdom understand.
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.
22.
25 Like as the Whirl-wind passeth, so
The Wicked are no more:
But Righteous have Foundation strong,
And everlasting Store.
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.
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.
25.
28 The Hope of righteous Men, shall be
Great Gladness, and great Joy:
But wicked Mens Expectation,
Shall perish utterly.
26.
29 The Sacred Ways of GOD the LORD,
Is Strength to the Upright:
On Workers of Iniquity,
Destruction hard shall light.

27. The

CHAP. 10.
The Righteous
are sure: But the
Evil abide not.

Wisdom attends
the Just: But evil
Tongues perish.

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

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

A sluggish Mes-
senger addeth
Smart.

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

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

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

in English VERSE.

[31]

CHAP. 10.

The Righteous
are sure: But the
Evil abide not.

27.
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.
The Mouths of Just, doth Wisdom bring,
Yea, Wisdom's always nigh:
But froward Tongues, shall be cut out,
The LORD will them destroy.
29.
The Lips of Righteous, truly know
What will Acceptance find:
But wicked Mouths, speak Frowardness,
And wicked are inclin'd.

Wisdom attends
the Just: But evil
Tongues perish.

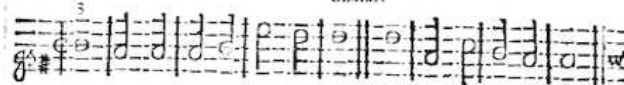
Just Men know
what God will
accept: But the
Evil speak Frow-
wardness.

CHAP. XI.

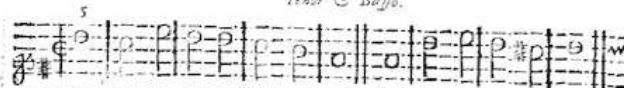
1. False Weights are hateful to GOD.

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

Canons.



Tenor & Bass.

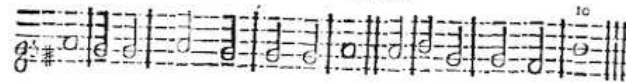


False Balance, is by God condemn'd, And hate-ful to his Sight:

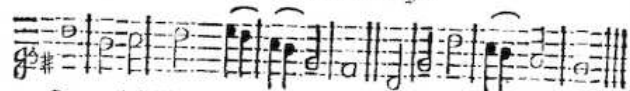


Canons.

Cantus.



Tenor & Bass.

But a just *Weight*, with-out Defiaud, 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.

Fidelity 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 fail,
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

The Hope of the
Wicked perish
away.

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

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

The just are free
from Trouble:
but the Evil per-
ish them.

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

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

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

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

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

Good Men pro-
tect the City:
but Wicked Men
destroy it.

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

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

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

Tale-bearers re-
veal all: which
good Men will
hide.

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

Good Counsel:
a sure Guide.

15. If

[34] The Proverbs of SOLOMON:

15. He that a Stranger's *Surety* is,
Shall surely Smart endure:
But he that voideth such like Things,
Is always safe and sure.
16. A gracious *Woman*, surely doth
Great Honour safe retain:
And Men both strong, and wise in Heart,
Do surely Riches gain.
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.
18. The Wicked, that do work Deceit,
With such it shall go hard:
But he that soweth Righteousness,
Shall surely reap Reward.
19. As *Righteousness* doth tend to Life,
We plainly may behold:
All such as Evil do pursue,
Make *War* against their Soul.
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.
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.
22. Like as the *Jewel* doth adorn
The Snouts of dirty *Swine*:
Such are fair *Women*, without GRACE,
Tho' counted curious fine.

23. The

CHAP. II.
Be not Surety
for any.

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

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

All shall receive
as they merit.

Goodness is Life:
But Evil brings
Death.

God loves the
Just.

The Wicked shall
never escape.

Beauty is nothing
without Grace.

in English VERSE.

[35]

CHAP. II.
Just Men love
Goodness.

23. The righteous Man's Desire is
To Goodness, and to Life:
But Wicked nothing do expect
But Wrath, which ends in Strife.
24. Yea, there is that which scattereth,
And still doth more enjoy:
And likewise that which holdeth much,
Yet comes to *Poverty*.
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.
26. He that withholdeth *Corn*, shall cause
The People him to curse:
But Blessings are upon the Head
Of him that sells; *him blest*.
27. He that doth diligently seek
For Good, procureth Fame:
But he that seeketh Mischief, shall
Sure fall into the same.
28. He that on Riches doth depend,
He surely soon shall fall:
But righteous Men, like as a Branch,
Shall flourish over all.
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.
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.

The Liberal ne-
ver want: Mi-
sers come to Po-
verty.

'Tis good to be
liberal.

Withhold not
Corn.

Seek Goodness.

Depend not on
Riches.

Trouble not
thine own
House.

'Tis good to win
Souls.

F 2

31. Behold,

[36] *The Proverbs of SOLOMON:*

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

CHAP. II.
None shall go
unrewarded.

CHAP. XII.

1. *Love Instruction.*

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

12 Treble.

5 Alto.

Tenor & Bass.

10

11

He that doth love *Instruction*, will From Knowledge ne'er de-part.

But

in English VERSE.

[37]

CHAP. 12.

Treble.

12

Alto.

8

Tenor & Bass.

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

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. 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 Crown'd :
But Bad are as
Rottenness.

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 Men's
Thoughts are
pure : but Wicked
are deceitful.

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.

Sinners Wicked
are : God's wrath
is their Fate.

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

Wicked Men
decay.

The

[38] *The Proverbs of SOLOMON:*

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

7.
A Man shall thus commended be,
According as he's wife :
But he that is perverse of Heart,
Shall meet with great Despise.

8.
He that's despis'd, and *Servant* is,
Is better in Degree
Than he that honoureth himself,
And comes to *Poverty*.

9.
A righteous Man, regards his Beast,
And cherisheth its Life :
But th' Wicked's Mercies cruel are,
And most delight in Strife.

10.
He that doth till the *Land*, sure shall
With Bread be satisfy'd :
But those that go with Wicked, are
Of Understanding void.

11.
The Wicked greatly do desire
The *Net* of Persons vain :
But Roots of Righteous yieldeth Fruit,
Yea, profitable Gain.

12.
The Wicked's own Transgression, doth
By's Lips, himself ensnare :
But the just Man, from Trouble shall
Come out, and have no Share.

13.
Man shall be satisfy'd, with Good
That from his Lips proceed :
Likewise the *Labour* of his Hands
Shall recompence the Deed.

14.
The Ways of *Fools*, to them seem right,
And just in their own Eyes :

CHAP. 12.
Righteous Men
endure.

Commend a Man
as he deserves.

Better to be
humble than
proud.

Love thy Beast :
Wicked Men's
Mercies are
cruel.

Labourers shall
not want : Go
not with the
Wicked.

Wicked love
Wickedness : Just
Men have Gain.

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

All shall be re-
warded for their
Works.

Fools are wise in
their own Eyes.

But

in English VERSE.

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

15.
Fool's Wrath, it presently is known,
You soon may see the same :
But he that *Prudent* is of Heart,
Will always cover Shame.

16.
He that doth speak the very Truth,
Doth shew forth Righteousness :
But a false *Witness*, is Deceit,
Such God doth never bless.

17.
There is, that speaketh like a *Sword*,
Its piercing's not so sharp :
But Tongues of th' Wise, are perfect Health,
Truth don't from such depart.

18.
The Lip of *Truth*, shall 'stablish'd be,
It ever Truth shall taste :
But lying Tongues, shall soon decay,
Nay, but a Moment last.

19.
Those that imagine evil Things,
Deceit is in their Heart :
But Counsellors of *Peace*, is Joy,
Such ne'er from Goodness part.

20.
No Ill shall happen to the Just,
Who hearken to God's Will :
But Wicked shall of Evil share,
Of Mischief have their Fill.

21.
The lying Lips, abhorred are,
And hateful in God's Sight :
But they that true and justly deal,
Such are his whole Delight.

22.
A *Prudent* Man, doth wisely act,
He Knowledge doth conceal :

[39]
CHAP. 12.

Fool's Wrath
soon rises : Pru-
dent Men cover
Shame.

Speak the
Truth.

Speak not lies :
Love the Truth.

Truth shall en-
dure : Liar's shall
perish.

Imagine no Evil :
Good Counsel is
joyful.

The Just are
safe, but not
the Wicked.

Lying is hateful :
Truth is loved.

The Prudent
harm not : Fools
divulge all.

But

[40] The Proverbs of SOLOMON:

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

CHAP. 12.

23. 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. 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. 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. 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. 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.

CHAP.

in English VERSE.

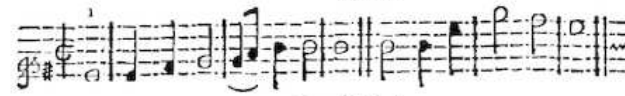
[41]

CHAP. XIII.

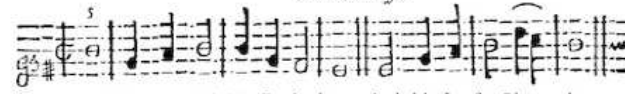
1. Hear Instruction and Rebuke.

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

Cantus.



Tenor & Basses.



A Wife Son, doth his Father hear, And his In-struction take:



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



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

[42] The Proverbs of SOLOMON:

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 Soul of th' *Sluggard*, much desires,
But yet hath nothing found:
The Soul of th' *Diligent*, shall be
Made fat, and rich abound.
5. A righteous Man, doth lying hate,
He doth abhor the same:
But wicked Men, are loathsome, and
Are quickly brought to Shame.
6. By Righteousness, the upright Man
Is guarded safe and sure:
But Wickedness doth overthrow
The Sinner, that's impure.
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. The Ransom that is of Man's Life,
Are *Riches*: great Reward:
The Poor will never hear Rebuke,
Nor yet Reproof regard.
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. By *Pride* alone, Contention comes,
Which doubtless will remain:
But such as well advised are,
To Wisdom sure attain.

CHAP. 13.
Guard well the
Tongue.

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

Hate lying.

Righteousness is
a safe Guard:
Wickedness
destroys.

Content is all
in all.

Riches endure
but for Life:
Some Poor are
obstinate.

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

Pride brings
Contention: The
well advised attain
to Knowledge.

11. The

in English VERSE.

[43]

CHAP. 13.
Ill gotten Riches
proper not: But
well gotten en-
dures.

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. 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.

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

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

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

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

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

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

Defer not Hope.

Profane not God's
Word: obey his
Law.

God's Law will
sure preserve.

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

Love Prudence:
Fools divulge all.

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

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

G 2

19. When

[44] *The Proverbs of SOLOMON:*

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

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.

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

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

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.

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.

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

C H A P.

CHAP. 13.
Desires fulfilled
are sweet : Fools
hate to be con-
trolled.

A wise Compa-
nion bringeth
Wisdom : Avoid
Fools.

Evil pursues Sin-
ners : Good Men
are rewarded.

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

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

Spare not the
Rod, and spoil
the Child.

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

in English VERSE.

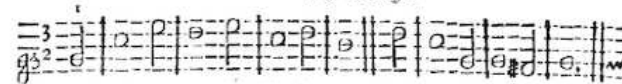
[45]

C H A P. XIV.

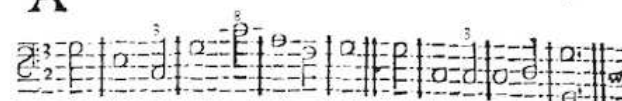
1. *The Wise Act Wisely : But Foolish Act Folly.*

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

Tenor & Bass.



1. A L L *W*omen 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. 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,
& despise.

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 firm.

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.

5. A

[46] The Proverbs of SOLOMON:

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. A *Scorner*, after Wisdom seeks,
But never doth it find:
But Knowledge easy is to him
Of understanding Mind.
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.
8. The Wisdom of the *Prudent*, is
To understand his Way:
But *Fools* own Folly, is Deceit,
Such work their own decay.
9. *Fools*, at their Folly do rejoyce,
And make a Mock at Sin:
But yet among the righteous Men,
Favour is found therein.
10. The Heart doth know the Bitterness
That doth attend the Soul:
The Stranger troubleth not his Joy,
Nor meddles to controul.
11. The Houses of th' Unjust, shall soon
Be waste, and turned o'er:
But Tabernacles of the Just,
Shall flourish evermore.
12. There is a Way, that seemeth right,
Which doth not Man besfriend:
Which Ways do prove the Paths of Death,
And fatal is their End.

13. In

CHAP. 14.
Be a true Wit-
ness.

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

Fly from Fools.

Prudence is Per-
fect: Fools Folly
is Deceit.

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

The Heart
knoweth its Bit-
terness.

Wicked Men are
destroyed: But
the Just flourish.

in English VERSE.

[47]

CHAP. 14.
Pleasures and fa-
tal.

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. The *Backslider*, he shall be fill'd
In Heart, with his own Way:
But righteous Men, from their own Words,
Shall satisfied be.
15. The simple Man, believeth all
That from his Lips proceed:
But *Prudent* Men, their Goings guard,
And of their Steps have Heed.
16. A *wise* Man, feareth Evil, and
Doth from the same depart:
But *Fools*, do rage, and also are
Quite confident of Heart.
17. He that is angry soon, hath dealt
Quite foolishly, undiscereet:
But wicked Men, that ill devise,
Shall always Hatred meet.
18. The *Simple*, Folly shall inherit,
Their Folly shall abound:
But such as *Just* and *Prudent* are,
Shall be with Knowledge crown'd.
19. The Evil bow, before the Good,
Yea, this is sure their Fate:
The Wicked likewise humble shall,
Before the just Man's Gate.
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.

Avoid Backsid-
ing: Righteous
are satisfied.

The Simple be-
lieve all: Pru-
dent Men guard
their Steps.

Just Men fear
Evil: Fools are
confident.

Avoid Hasti-
ness: Wicked
are hated.

The Simple in-
herit Folly:
Prudent are
crowned with
Knowledge.

The Evil shall
bow to the just.

Poor Men are
hated: Rich
have many
Friends.

21. He

[48] The Proverbs of SOLOMON:

21. He that his Neighbour doth despise,
Is guilty of great Sin :
But he that Mercy hath on *Poor*,
Great Happiness shall win.
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.
23. In *Labour*, there shall Profit be,
Which never shall have End :
But Talk of Lips, do nothing gain,
But unto *Pen'ry* tend.
24. The *Crown* of wise Men, *Riches* are,
In Wealth they much abound :
But Foolishness of *Fools*, is no-
Thing else but *Folly* found.
25. A *Witness* true, delivers Souls,
And brings them out of Thrall :
But *Witness* false, speaks Nought but Lies,
And utter ruins ALL.
26. The *Fear* of God, is greatly Great,
A Confidence most strong :
His Children all shall Refuge have,
That none shall do them Wrong.
27. The *Law* of th' Wife, a Fountain is,
Pertaining unto Life :
For to depart from Snares of *Death*,
From Envy, Sin, and Strife.
28. In Multitude of People, are
Most honourable *Kings* :
But when of People there is Want,
Want them Destruction brings.

CHAP. I. 4.

Desire not thy
Neighbour : Be
Good to the Poor.

Shed not Blood :
Do good.

Great Profit is in
Labour : But not
in Words.

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

A good Witness
delivers : But
false ones ruin.

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

God's Law pre-
serveth from all
Danger.

The Want of
People, brings
Destruction.

29. He

in English VERSE.

[49]

CHAP. I. 4.

Wise Men are
slow to Wrath :
Fools are hasty.

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

Oppress not the
Poor.

Wicked are con-
sumed : Righte-
ous endure.

Love wise Men :
Avoid Fools.

Righteousness
preserveth : Sin
bringeth Re-
proach.

Wise Servants
have Honour :
Foolish ones
cause Wrath.

29. He that hath Understanding great,
Is always slow to Wrath :
But he that is of hasty Sp'rit,
Exalted Folly hath.
30. A sound, and pure, and perfect Heart,
Is Life unto the *Flesh* :
But Envy, Hatred, and Revenge,
To th' *Bones* is Rottenness.
31. He that oppresseth hath the *Poor*,
His *Maker* hath abhor'd :
But he that *Mercy* hath on them,
Hath honoured the LORD.
32. Wicked are driven quite away,
All by their wicked Scope :
But *Righteous* never will decay,
But in their *Death* have Hope.
33. Wisdom doth rest in him, that is
Of understanding Heart :
But that which is in midst of Fools,
Fools quickly do impart.
34. Righteousness, doth a *Nation* raise,
And much exalt the same :
But Sin, to any *Nation* is
Reproach, and utter Shame.
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.

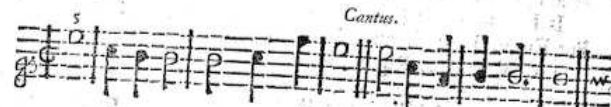
H CHAP.

[50] The Proverbs of SOLOMON :

CHAP. XV.

1. Use soft Words.

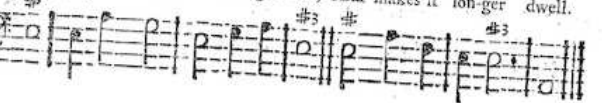
St. Clement's Tune : Composed in Three Parts. W. T.



A N Answer soft, turns Wrath a-way, It Anger soon doth quell :



But grievous Words, do Danger stir, And makes it longer dwell.



2. The Tongues of wise Men, Knowledge use, Likewise apply it right :
But Mouths of Fools, pour Folly out,
In such is their Delight.

Avoid Fools.

3. The

in English VERSE.

[51]

CHAP. 15.

God sees and governs all.

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

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.

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

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

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

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

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

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

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

Fools hate Coun-
sel : But Prudent
love it.

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

Wise Lips do
Good : Fools
repeat Folly.

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

GOD hates the
Wicked : But
loves the Just.

Evil Men hate
Reproof.

[52] The Proverbs of SOLOMON:

11. *Hell and Destruction*, are before
The LORD, our GOD of Might:
How much more then before the Hearts
Of Men, and Childrens Sight?
12.
12. A *Scorner*, hateth he that doth
Reproof to him impart:
He hateth such, he will not go
Unto the Wife of Heart.
13.
13. A merry Heart, doth cheerful make
The Countenance, for why?
Because the Sorrow of the Heart,
The Spirit doth destroy.
14.
14. The Heart of him that understands,
Doth Knowledge seek indeed:
But Mouths of such as foolish are,
On Foolishness shall feed.
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.
16.
16. More better is a little, with
The Fear of GOD, the LORD:
Than to abound in *Riches great*,
Which Troubles doth afford.
17.
17. A Dinner better is of *Herbs*,
Where *True Love* doth abound:
Yea, better than a stalled Ox,
Where Hated is found.
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.

CHAP. 15.
All is in GOD's
Power.

Scorners hate
Reproof.

A merry Heart
gladeth: But
Sorrow destroy-
eth.

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

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

Content is a pre-
cious Gem.

Love surpasseth
Riches.

Wrathful Men
have but little
Ease.

19. The

in English VERSE.

[53]

CHAP. 15.
Slothful Men
have always
Hinderances:
But just Men's
Ways are clear.

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.
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!
21.
21. He that of Wisdom's destitute,
His Folly is his Joy:
But they that Understanding have,
Will walk most uprightly.
22.
22. Where there no *Counsel* is, to aid,
Purposals soon decay:
But where good *Counsellors* abound,
Establish'd soon they'll be.
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!
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.
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.
26.
26. The Thoughts of wicked Men, to GOD
Are hateful, and abhor'd:
But Words of Pure, are pleasing Words,
And pleasant to the LORD.

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

Fools Joy is
Folly: Just Men
walk uprightly.

Counsel is a good
Friend.

Good Words are
Sweet.

Live not after
the World: But
as to Heaven.

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

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

27. The

[54] *The Proverbs of SOLOMON:*

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

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.

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.)

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

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

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

CHAP. 15.
Avoid Greedi-
ness: Hate Gifts.

Just Men study
Good: But
Wicked Evil.

God hears not the
Wicked: But
the just.

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

Hear Reproof:
And shun Wrath.

Hate not In-
struction: But
love it.

Love Instruction:
Humility is
much before
Honour.

CHAP.

in English VERSE.

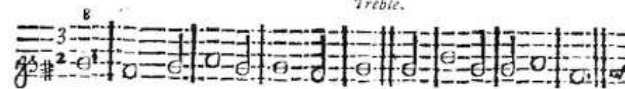
[55]

CHAP. XVI.

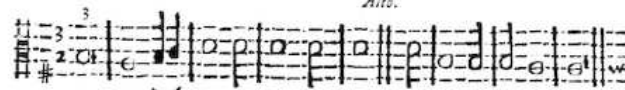
" *All are in GOD's Power.*

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

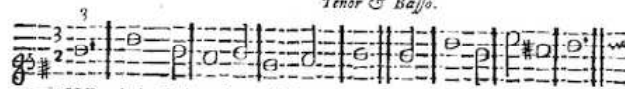
Treble.



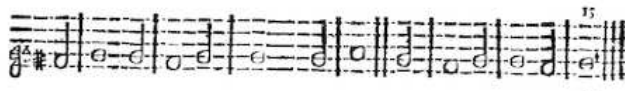
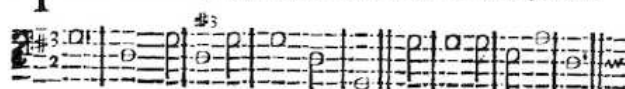
Alto.



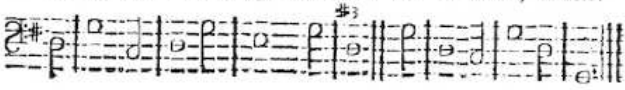
Tenor & Bass.



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



The An-swer of the Tongue like-wise; God all af-fords, at need.



: The

[56] *The Proverbs of SOLOMON:*

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.

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.

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*.

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.

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.

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.

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.

CHAP. 16.

God sees and go-
verns all.

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

Avoid Pride:
None shall es-
cape.

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

Just Ways please
God: And make
Peace.

Content is a pre-
cious Virtue.

God sees and di-
rects all.

Kings shall judge
righteously.

10. A

in English VERSE.

[57]

CHAP. 16.

False Weights
and Measures are
hateful to God.

10.
21 A *Weight* that's Just, is God's alone,
The *Balance* just likewise:
Yea, all the Weights are God's own Work,
He doth the Whole revise.

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 *Messengers* 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. Much

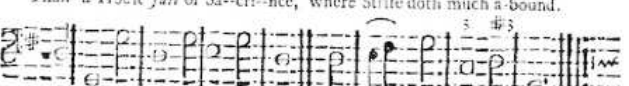
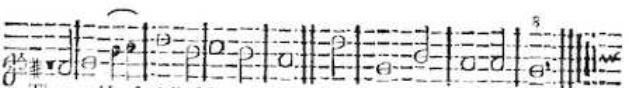
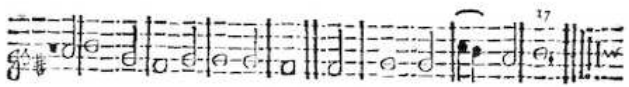
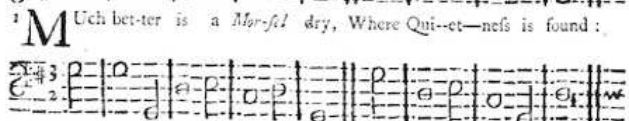
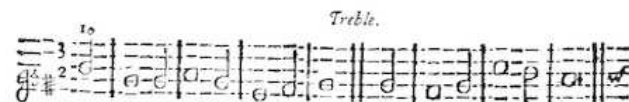
18. CHAP. 16.
Much better is an humble Sp'rit,
With lowly Men, yea, far:
Than to divide the Spoil of such
As proud and haughty are.
19. Aft wisely: and
He that doth handle Matters wife,
Shall Goodness find therein:
And whofo trusteth in the LORD,
Shall happy be, from Sin.
20. The Wife are
The wife in Heart, they shall be call'd
Prudent, and shall have Peace:
And Lips that sweet and pleasant are,
Great *Learning* do increase.
21. Understanding, a
Understanding, is a Well-spring,
To them that it possess:
But *Fools* Instruction, Folly is,
And nought but Foolishness.
22. Wife Men will
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.
23. Soft Words, are
Soft Words, are as an *Honey-comb*,
Yea, sweet unto the Soul:
And likewise Health unto the Bones;
May none such Words controul.
24. Full Ways end
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.
25. The Labourer
He that doth *Labour*, laboureth,
Yea, for himself indeed:
His Mouth doth truly it require,
To satisfy his Need.

26. CHAP. 16.
Ungodly Men, dig Evil up,
They Evil do acquire:
And in whose Lips there surely is
A hot and burning Fire.
27. Froward Men
A froward Man, he soweth Strife,
Such are his wicked Ends,
And with the Wisp'ring of his Lips,
He separateth Friends.
28. Wrathful Men
A Man of Wrath, and Violence,
His Neighbour doth intice:
And leads him into wicked Ways,
which only tend to Vice.
29. And bring Evil
He shuts his Eyes, and doth invent,
And devise froward Things:
And by the moving of his Lips,
Evil to pass he brings.
30. Old Age is a
The ancient and the hoary Head's,
A Crown of Glory, bright:
If it be found in Righteousness,
And in the way to Light.
31. The Humble are
He that is slow to Anger, is,
Far better than the Great:
And govern'd Spirits, far exceed
Such as a City take.
32. All are at God's
The *Lot* is cast into the Lap,
It's ne'er so much affords,
The whole Disposol of the same,
Thereof, is of the LORDS.

C H A P. XVII.

1. *Content is a pure Virtue.*

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

2. A *Ser-*

CHAP. 17.

Wife Servants
shall be exalted.

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

3.
The *Fining-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.
A wicked Doer, giveth heed
Unto false Lips, and Lies :
A *Liar*, hears, the naughty Tongue,
That Evil doth devise.

Wicked Men
love Wickedness.

5.
Who 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.
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.
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.
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 pre-
cious Stone : draw-
ing the Hearts of
the People.

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

Love covers
many Faults :
revealed Secrets
put Friends.

10 A Good

10.
10 A Good Reproof, doth enter more
 Into a Man that's wife:
 Than many Stripes into a Fool,
 Who folly doth devise.
11.
11 An evil Man, Rebellion seeks,
 He doth the same invent:
 Therefore a cruel *Messenger*
 Shall be against him sent.
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.
13.
13 Whofo rewards Evil for Good,
 Shall Goodness ne'er espouse:
 Evil from such shall ne'er depart,
 Or ever leave his House.
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.
15.
15 He that the Wicked justifies,
 Or just Man hath abhor'd:
 They both abominable are,
 And hateful to the LORD.
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.
17.
17 A *Friend* doth love, yea, at all times,
 When lov'd, or if forlorn:
 Likewise a *Brother* truly is
 For Adversity born.

CHAP. 17.

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

The Wicked
will have a
cruel Messenger
at last.

Meet not a Fool
in his Folly.

Wicked Men
shall never de-
part from Evil

Strife is hard to
Quell.

Justify not the
Wicked.

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

A Friend loves
at all Times.

18. He

in English VERSE.

18.
18 He that is *Sar'ty*, and strikes Hands,
 In presence of his *Friend*:
 Is sure of Understanding void,
 And Simple in the End.
19.
19 He that Transgression well doth love,
 He surely loveth Spite:
 And he that doth exalt his Gate,
 Seeks to distract 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.
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.
22.
22 A merry *Heart*, it doeth Good,
 'Tis like a *Medicine* nigh:
 A Broken *Spir't*, doth wound the Heart,
 Likewise the *Bones* doth dry.
23.
23 The Wicked, they will take a *Gift*,
 Or Bribe in any Case:
 The Righteous, Judgment to pervert,
 That Wicked may have place.
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.
25.
25 A Foolish *Son*, to's *Father* is
 Nothing but Grief and Care:
 And also Bitterness to her,
 Who painful did him bear.

CHAP. 17.
Avoid Sundryship

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

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

Foolish Sons
bring Woe to
their Parents.

A merry Heart
is a good Medi-
cine: A broken
Spir't does the
Bones.

Wicked will
take Bribes.

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

Foolish Sons
bring heaviness
to their Parents.

26 To

26.
26 To punish just Men, 'tis not good,
Nor pleasing to God's Eye:
Nor neither is it good to strike
Princes for Equity.
27.
27 He that hath knowledge, spares his Words,
Ill Words he ne'er will vent:
A Man of Understanding, is
Of Spirit excellent.
28.
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.

CHAP. 17.

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

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

Fools seem wise
when silent.

C H A P XVIII.

Meddle not with that as do't Concern thee.

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

Tenor & Bass.



2. A Fool,

CHAP. 18.

Fools have un-
derstanding.

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

Contempt follows
the Wicked:
and Reproach
comet with
Ignominy.

Wisdom is never
empty.

Sinners are not to
sit in Judgment.

The Fool is en-
sured by his own
Lips:

Which soon
catch his Soul.

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

Sloth and Waste,
are both partners.

10. The

K

[66] *The Proverbs of Solomon:*

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. 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 Van-
ity.

12. B-fore 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. 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. 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. 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. 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. 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

in English VERSE.

[67]

CHAP. 18.
Lots make Con-
tention cease.

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

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. 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 means.

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. 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. 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. 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.

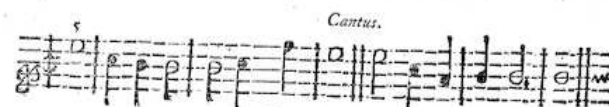
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CHAP.

CHAP. XIX.

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

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



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. 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

in English VERSE.

CHAP. 19.

Foolish Men are
never at rest.

3. Man's Folly, and his Foolishness,
Doth all his Ways pervert:
His Heart is troubled, likewise he
Against the LORD 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.

Wealth makes
Friends: poor
Men are hated.

5. False Witnesses, shall punish'd be,
That born false Witness hath:
And he that falsly speaketh Lies,
Shall surely not escape.

Be not false
Witness.

6. For Princes Favour, many strive,
Entreat, and much attend:
And unto him that giveth Gifts,
Is ev'ry one a Friend.

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

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.

Poor Men have
no Friends.

8. He that sweet Wisdom doth acquire,
He loveth his own Soul:
And he that Understanding keeps,
Shall goodness sure behold.

Wisdom guards
the Soul: which
preserve.

9. False Witnesses, shall punish'd be,
That born false Witness hath:
And he that falsly speaketh Lies,
Shall perish by God's Wrath.

False Witnesses
shall perish.

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,

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

11. The

11.
 11 The sweet Discretion of a Man,
 Always appeareth Wrath:
 And Transgression to turn aside,
 In such he glory hath.
12.
 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.
 13 A foolish *Son*, to's *Father* adds,
 Calamity and Woe:
 And the Contentions of a *Wife*,
 Are always dropping low.
14.
 14 *Houses*, are *Fathers*'s Heritance,
 Which always have record:
 A virtuous and a prudent *Wife*,
 ('Tis said,) is of the *LORD*.
15.
 15 *Slothfulness*, casteth into sleep,
 She maketh slothful all:
 But those that have an idle Soul,
 They suffer hunger shall.
16.
 16 He that doth God's Commandment keep,
 He doth his Soul perforce:
 But he that doth despise his Ways,
 To *Death* shall surely swerve.
17.
 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.
 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

CHAP. 19.

Discreet Men
will quell Wrath.King's Wrath is
terrible: but
their Favour is
sweet.Foolish Sons
bring Woe:
Womans Con-
tentions are al-
ways dropping.Houses are Fa-
thers' Inheritance:
A virtuous Wife
is of the Lord.Slothfulness
bringeth slee-
ping: and shall
suffer hunger.God's Word keeps
the Soul: such as
despise God's
Ways shall perish.He that gives the
Poor, lends to the
Lord: God will
return it.Correct thy Son:
mind not his
Crying.

in English VERSE.

CHAP. 19.

Wrathful Men
long suffer: To
help him it is
needless.Receive good
Counsel.Man's Devices
are many: God's
Counsel endureth
for ever.A poor Man, is
better than a
Liar.God's Fear tend-
eth to Life.Avoid slothful-
ness.Smite a Scorn-
er: and the Simple
will hear.A wasteful Son
causeth Shame.

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

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

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

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

23.
 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.

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

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

26.
 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.

27. Cease,

[72] The Proverbs of SOLOMON:

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.

CHAP. 19.

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*.

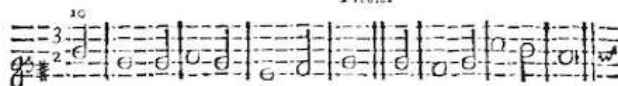
Judgments are
for Scorners: and
Stripes for a Fool.

CHAP. XX.

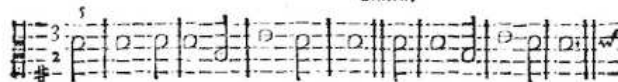
1. Strong Drink breeds Quarrels: which avoid.

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

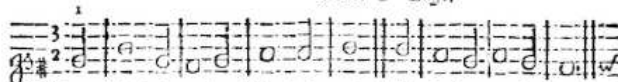
Treble.



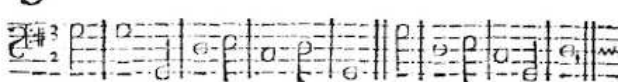
Contra.



Tenor & Bass.



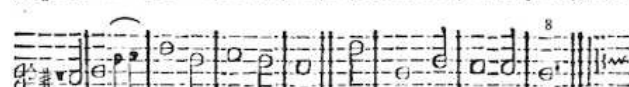
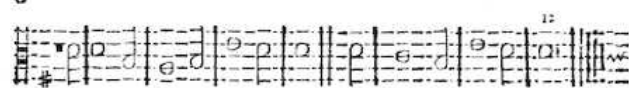
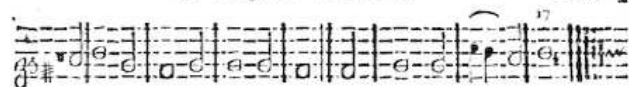
Strong Drink, is raging, Wine doth mock, Tho' pleasant to the Eyes:



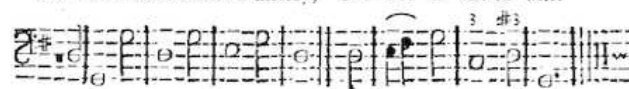
And

in English VERSE.

[73]



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



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

A King's Fear is
terrible.

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

Sluggish Excuses
lead to Poverty.

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. 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

[74] *The Proverbs of SOLOMON:*

7. CHAP. 20.
7 The just Man, with Sincerity Just Men have
 Doth walk, and quiet rest: Rest.
 His Children that come after him,
 Are likewise surely blest.
8.
8 A King, that sitteth on the Throne, Good Kings will
 Of Judgment, doth most wise cast down Evil.
 Scatter away all that's impure,
 And evil with his Eyes.
9.
9 What one can say, *I have made clean*
 My Heart, no ill's therein? None are free
 Or who can say, *I have no Spot,* from Sin.
 I quite am pure from Sin?
10.
10 Measures, and Weights, that various are,
 (As Scripture doth record:)
 They both Abomination are,
 'To GOD the heavenly LORD.
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.
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.
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.
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.

15. There's

in English VERSE.

15. CHAP. 20.
15 There's Gold, and Rubies in great Store, Knowledge is bet-
 And also Rubies fair: ter than Riches.
 But Lips of Knowledge, them surpass,
 And much more precious are.
16.
16 He that a Stranger's Surety is,
 Do thou his Garment take:
 And likewise for a Woman strange,
 Such Men, a Pledge shall make.
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.
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.
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.
20.
20 Whofo that doth his Father curse,
 Or Mother; to cause Woe:
 His Lamp shall surely be put out,
 For them offending so.
21.
21 Inheritance, may soon be got,
 When Man doth first begin:
 The End thereof shall not be blest'd,
 Because 'twas got in Sin.
22.
22 Do thou not say, I'll recompence
 A wicked evil Deed:
 But wait upon the LORD thy GOD,
 And he'll thee give at Need.

23. False

^{23.}
23 Fals^e *Weights*, that are of various Sorts,
(As Scripture doth record :)
And *Balance* fals^e, are neither good,
But hateful to the LORD.

CHAP. 20.
Fals^e *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-
vern^s 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 *Spirit* 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* af-
fisteth 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
Men's Glory:
The grey Head
is old Men's
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.

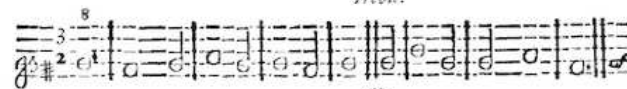
CHAP.

CHAP. XXI.

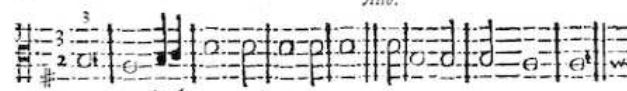
1. GOD Swayeth Princes.

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

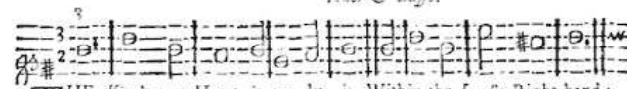
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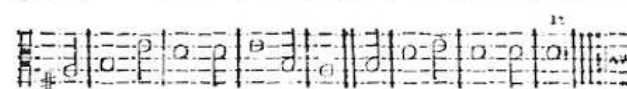
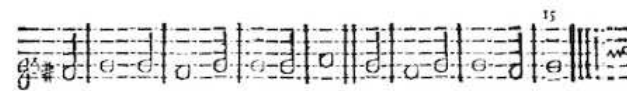
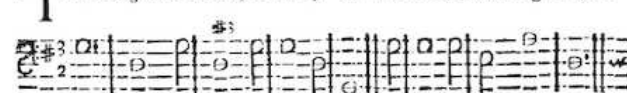
Alto.



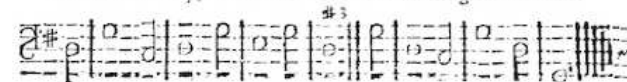
Tenor & Bass.



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



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



2 The

[78] *The Proverbs of SOLOMON:*

2.
 2 The Way of ev'ry Man, seems right,
 And just in his own Eyes :
 But G O D he pondereth all Hearts,
 Most justly, and most wise.
3.
 3 *Justice* to do, and *Judgment* too,
 Is pleasant in G O D's Eyes :
 Much more acceptable it is,
 To G O D than Sacrifice.
4.
 4 A wondrous high and haughty Look,
 And Heart that's proud within :
 And ploughing of the Wicked too,
 All certainly are Sin.
5.
 5 Diligent Thoughts, to Plenty tend,
 They after Goodness pant :
 But Thoughts of those that hasty are,
 Tend only unto Want.
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.
7.
 7 The Robb'ry of the Wicked, shall
 Quickly themselves destroy :
 Because they Judgment do refuse,
 The same shall them annoy.
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.
9.
 9 Within the Corner of a House,
 'Tis better to abide :
 Than with a brawling *Woman*, in
 A House spaci'ous and wide.
- CHAP. 21.
 God pondereth
 all Things.
- God loves Justice
 more than Sacri-
 fice.
- Pride in the Heart
 is a great Sin.
- Diligent
 Thoughts tend to
 Plenty: Hasty
 ones tend to Po-
 verty.
- Ill gotten Wealth
 is Vanity.
- Rob not.
- Evil Mens Ways
 are strange :
 But Ways of the
 pure are right.
- A contentious
 Woman, is a dai-
 ly Trouble.

10 The

in English VERSE.

10.
 10 The wicked Soul, Evil desires,
 To Evil he's inclin'd :
 His Neighbour doth not in his Eyes
 The smallest Favour find.
11.
 11 When Scorners they are punished,
 The Simple then believe :
 And when wise Men instructed are,
 They Knowledge do receive.
12.
 12 The righteous Man considers well,
 The Wicked's House within :
 G O D doth the Wicked overthrow,
 Ev'n for their wicked Sin.
13.
 13 Whofo that stopped hath his Ears,
 When that the *Poor* do call :
 He also then shall call himself,
 But not be heard at all.
14.
 14 A *Gift*, in secret, surely doth
 Cause Anger soon to cease :
 Bofom Rewards likewise doth quell
 Great Wrath, and maketh Peace.
15.
 15 It is great Joy unto the Just,
 When they just Judgment see :
 But on such as work Wickedness,
 Destruction sure shall be.
16.
 16 The Man that is out of the Way
 Of Understanding led :
 He surely shall remain within
 The Number of the *dead*.
17.
 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.
- CHAP. 21.
 Wicked Men
 desire Evil: And
 know no Favour.
- Punish Scorners :
 Instruct the Wise.
- God overthrow
 the Wicked.
- Stop not thine
 Ears at the *Poor*:
 Lest God stop his
 Ears to thee.
- Gifts make
 Peace.
- Just Men love
 just Judgment :
 But the Wicked
 shall perish.
- Wrong Ways are
 unto Death.
- Pleasure brings
 Poverty.

18. The

18. The Wicked, shall a Ransom be,
For righteous Men, most bright:
And the Transgressor, ransom shall
The Godly, and Upright.
19. It is much better for to dwell
Within a Wilderness:
Than with an angry Woman, that
Contention doth possess.
20. There's *Treasure*, that's to be desir'd;
In wife Mens Dwellings, Oil:
But foolish Men do spend it up,
And feed upon the Spoil.
21. He that doth follow *Mercy*, and
Is righteously inclin'd:
Shall Righteousness, and precious Life,
And Honour surely find.
22. A wife Man, doth the *City* scale,
Of Men that are of Might:
And casteth down the Strength thereof,
Of Confidence; in Sight.
23. Whofo doth keep his Mouth secure,
And also awes his Tongue:
He shall his Soul from Troubles keep,
And never suffer Wrong.
24. He that in haughty Wrath doth deal,
Is *Scorner* call'd by Name:
Likewise he's *prond* and haughty deem'd,
Such Pride will fall to Shame.
25. The *Slothful*, lazy one's Desire,
Himself shall surely kill:
Because to labour he refus'd,
And slothly bent his Will.

CHAP. 21.

Wicked are the
Ransom for the
Just.

A contentious
Woman daily
add: Vexation.

Foolish feed on:
the Wife.

Righteous Men
shall have Life.

Wife Men keep
safe the City.

An awful Tongue
is free from all
Trouble.

Pride is Scornful.

Slothful Men de-
stroy themselves.

26. He

CHAP. 21.

Such covetous-
ness
Rebels against
freely.

26. He greedily doth covet much,
Eve'n all the live long Day:
But Righteous bounteously do give,
They spare not, nor delay.
27. The *Sacrifice* of wicked Men,
Abomination is:
How much more then, when they do bring
Minds full of Wickedness?
28. The *Witness* false, shall perish soon,
Such soon shall fade and die:
But he that heareth hath the *Word*,
He speaketh constantly.
29. A wicked Man, hardneth his Face,
He doth from Goodness stray:
But upright Men, attentive are,
And safe direct their Way.
30. There is no *Wisdom*, nor *Counsel*,
Objection can afford:
Nor Understanding, that can be,
Against the heav'nly LORD.
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.

False Witnesses
shall die.

Wicked Men are
hardened: Just
Mens Ways are
safe.

Nothing is a-
gainst God.

God protects and
victoria all.

M

C&H A P.

C H A P. XXII.

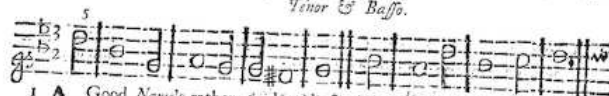
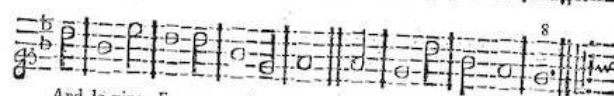
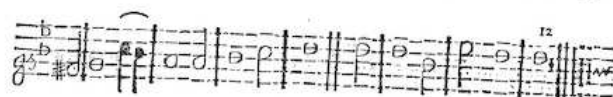
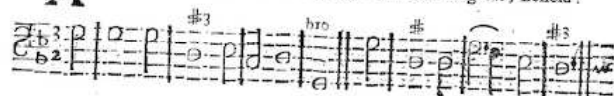
1. *A good Name is better than Riches.*

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

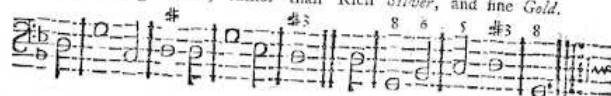
Cantus.



Tenor & Bass.

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

And lo-ving Fa-vour, rather than Rich Silver, and fine Gold.

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. 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

CHAP. 22.

Humility and
God's Fear
brings Life.4. By Meekness, and Humility,
And by God's sacred Fear:
Does Wealth and Honour surely come,
And Life, that is most dear.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. 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. 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. He that Iniquity doth sow,
He Vanity shall reap:
And the Rod of his Anger shall
Sure fail; he fore shall weep.Sowers of In-
equity shall reap
Woe.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 blest the
Bounteous.10. O cast the Scorners 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. 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.

M 2

12. The

12. The Eyes of GOD, Knowledge preserves,
His Aid is daily shown :
But the Words of Transgressors, they
Are by him overthrown.
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.
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.
15. Great Foolishness within the Hearts
Of little *Children* are :
But soon shall the correcting *Rod*
Drive out the same afar.
16. He that oppressed hath the *Poor*,
For to increase his *Sin* :
And he that giveth to the *Rich*,
They both to Want shall come.
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.
18. For it is pleasant unto thee,
If thou them keep within :
They shall be fitted to thy Lips,
And thee protect from Sin.
19. That all thy Trust, may be in GOD,
This Day I have made known :
Have I not written wondrous Things,
Knowledge and Counsel shown ?

CHAP. 22.
God sways and
rules all.

Slothful Men ne-
ver want Excu-
ses.

Avoid Harlots:
Seek God's Love.

Spare not the
Rod.

Oppress not the
Poor: Left thou
come to Poverty.

Hear Wisdom.

Wisdom is a
sure Protection.

Trust in God.

CHAP. 22.
Wisdom is won-
derful.

20. 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. * Rob not the *Poor*, because he's *Mean*,
For God will stand his Friend :
And spoil all such, as do them spoil,
And bring them soon to End.
22. No Friendship make with *angry* Men,
With *fiurious* do not strole :
Lest thou shouldst learn his Ways, and get
A Snare unto thy Soul.
23. Be thou not one of them, that do
Strike Hands in *Surety* :
Nor one that *Surety* gives for Debts,
From all such Troubles fly.
24. If thou hast nothing for to pay,
Where nothing can be had :
The *Charge* not able to defray,
Why should he take thy *Bed* ?
25. * An ancient *Land-mark*, not remove,
No not in any Case :
That which thy *Fathers* have set up,
For such is counted base.
26. Dost thou not see one diligent,
In Business, or in Things ?
He shall not stand before mean Men,
But stand in Midst of *Kings*.

Rob not the
Poor.

Go not with
furious Men.

Avoid Suretyship.

Be merciful to
the Poor.

Remove no
Land-mark.

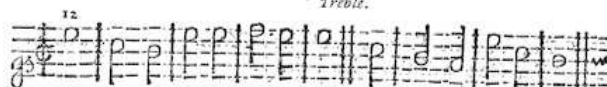
Diligent Men
shall be promoted.

C H A P XXIII.

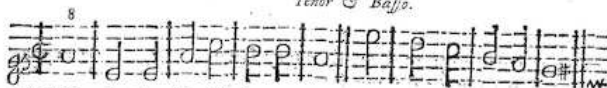
Honour thy Betters.

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

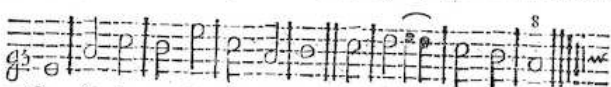
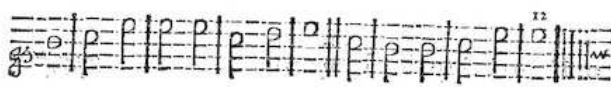
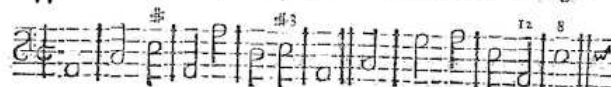
Treble.



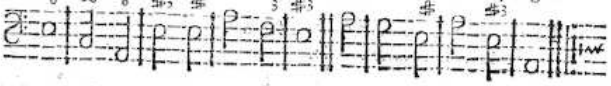
Tenor & Bass.



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



Con-si-der tra-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.

- 4 * 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

in English VERSE.

CHAP. 23.

Riches fly away
as Wind.

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 :
Comé 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 Distress'd.

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.
13 Keep not Correction from a Child,
The *Reb* to him apply:
14 For that shall keep his Soul from Hell,
That he shall never die.
13.
15 * My *Son*, if that thine Heart be wife,
My Heart shall then rejoyce:
16 My Reins shall joy, when that right Things
Shall burit out of thy Voice.
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.
15.
19 * Hear thou, my *Son*, and be thou wife,
And guide thy Heart most freight:
20 Be not amongst *Wine-Bibbers*, and
Such as of *Riot* eat.
16.
21 For *Drunwards*, yea, and *Gluttons* too,
To *Poverty* shall come:
Sleth soon shall cloath a Man with Rags,
This, this shall be their Doom.
17.
22 * Hearken unto thy *Father* dear,
That thee begat; likewise
When thy dear *Mother* waxeth old,
By no Means her despise.
18.
23 Buy thou the *Truth*, and sell it not,
From Truth do not depart:
Likewise *Instruction*, *Wisdom*, and
An understanding Heart.
19.
24 The *Father* of the Righteous shall
Rejoyce; and none annoy:
He that begetteth a wife *Son*,
Shall in him have great Joy.

CHAP. 23.

Correct thy Son,
to save his Soul.Wife Children
bring Joy to
Parents.Hate not Sinners;
Fear God, that
Hope may en-
dure.Avoid Drunkards
and Riot.Drunkards,
Gluttons, and
Sloth, are cloth-
ed with Rags.Hear thy Fa-
ther: Forake
not thy Mother.Hold fast Truth
and Wisdom.Parents have Joy
and Sorrow.

20. Thy

CHAP. 23.

Rejoyce thy Fa-
ther with Obe-
dience.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 Rea-
son.

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*,
Babbings, *Wounds*, and *Red Eyes*?
30 Such as do tarry long at *Wine*,
And it to mix devise.
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 *Alder* 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.

N

CHAP.

CHAP. 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 NO En-vy bear to e-vil Men, Nor with them with to walk :



2 Their Hearts destruction 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 ſur'd :



4 By Knowledge all the Rooms are fill'd, And are with Riches ſtor'd.



N 2

3 A Man

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* wife, thou shalt make *War*,
That Vict'ry may be found :
Where there are many Counsellors,
Great Safety doth abound.

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.

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.

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.

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 ?

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 ?

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.

CHAP. 24.
Wisdom bringeth
Peace and
Strength.

Make War with
good Advice.

Wisdom is too
high for Fools.

Evil Men are
mischievous.

Man's Courage
is known in
Adversity.

Help the Inno-
cent : God seeth
all.

God gives to all
as they deserve.

Wisdom is sweet:
and Hope endur-
eth.

11. Lie

CHAP. 24.
Hurt not the
Righteous.

11.
15 Lie not in wait, O wicked Man !
The Righteous to destroy :
Nor seek to spoil his Resting-place,
Or ever him annoy.

12.
16 For a just Man, doth fall sev'n Times,
And riseth up again :
But Wicked into Mischief fall,
And therein do remain.

13.
17 Rejoyce not, when thy *Fee* doth fall,
Lest God the same should see :
18 And be displeas'd, and so should turn
His Wrath from him, on thee.

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.

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.

16.
22 For their Calamity shall come,
It suddenly shall rise :
And who shall then their Ruin know ?
Or can the same devise ?

17.
23 These Things belong unto the *Wife*,
Not good to have Respect
Of Persons, that are in Judgment ;
The Truth do not object.

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.

Just Men will
fall, and rise :
But Wicked
never rise.

Rejoyce not at a
Fee's Fall.

Envy not the
Wicked.

Keep thy Inten-
grity.

Wavering ones
shall have Woe.

Have not Re-
spect of Persons
in Judgment.

Flattery is hated
by all.

12. But

[94] The Proverbs of SOLOMON:

19.
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.

CHAP. 24.
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.

Idleness is always
drouzy.

26.
33 But, yet a little Slumber more,
How *Sloth* did flyly creep!
A little Folding of the Hands,
Yet still a little Sleep.

27. So

in English VERSE.

[95]

27.
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.

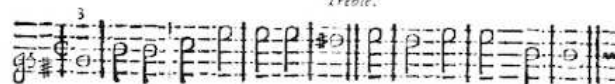
CHAP. 25.
Idleness brings
Poverty.

CHAP XXV.

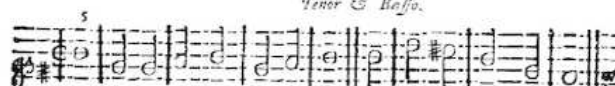
1. *Observations about Kings, &c.*

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

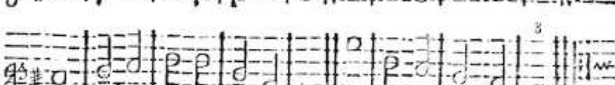
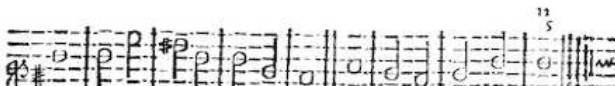
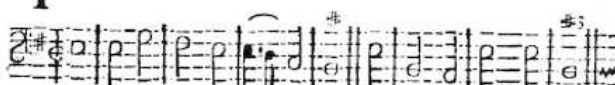
Treble.



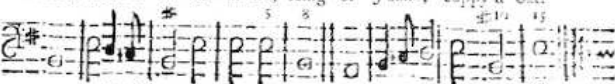
Tenor & Bass.



These al-so are the *Proverbs* too, Of *Sol'mon* (none need doubt:)



Which Men of *He-ze-ki-ab*, King of *Judah*, copy'd out.



2 It

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.
3.
The Heav'n for Height, and Earth for Depth,
Who can with God compare?
And likewise all the Hearts of Kings,
They unsearchable are.
4.
The Dross out of the Silver take,
Another takes the Fine:
So take the Wicked from the King,
His Throne will godly shine.
5.
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.
6.
'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.
7.
Go not forth hastily, to Strife,
Be to thy self a Friend:
Lest that thy Neighbour bringeth Shame
Upon thee, in the End.
8.
With thy Neighbour, debate thy Cause,
Don't shew it to another:
Lest he that hears it, bringeth Shame
On thee, which none can smother.
9.
Like Golden Apples, that are set
In Silver Pictures bright:
So are fine Words, when fitly spoke;
God doth in such delight.

CHAP. 25.

To conceal is
God's Glory:
For Kings to
search Matters.

God knoweth
all.

Take away the
Wicked: And
the Throne will
shine.

Be not high
minded.

Rise gradually.

Avoid Quarrels.

Agree with thy
Neighbour.

Fine Words are as
Jewels, when
duly spoke.

10. Like

10.
Like as an Ear-ring of fine Gold,
That shining doth appear:
So is a wife Reprover, on
A good obedient Ear.
11.
Like as the Snow, in Harvest-time,
That is refreshing cold:
So doth a faithful Messenger,
Refresh his Master's Soul.
12.
He that doth boast of a false Gift,
His Boastings all are vain:
'Tis like as Wind, and darkened Clouds,
That yield no moist'ning Rain.
13.
By long Forbearance, is a Prince
Persuaded, and appeas'd:
But a soft Tongue, doth break the Bone,
And Wrath is quickly eas'd.
14.
Hast thou found Honey? Eat as much
As will thy Need sustain:
Lest thou be over fill'd therewith,
And vomit it again.
15.
Withdraw thou from thy Neighbour's House,
Too oft not there reside:
Lest he be weary of thee, and
Thy Person, not abide.
16.
A Man that doth false Witness bear,
Against his Neighbour dear:
Is as a Mink, or Arrow sharp,
Or Sword, or pointed Spear.
17.
In Time of Trouble, Confidence
In an unfaithful Man:
Is like a broken Tooth, or Foot,
That's maim'd, and cannot stand.

CHAP. 25.

Wife Reproof is
Sweet to the At-
tentive.

A faithful Mes-
senger refresheth
his Master.

False Boastings
are Vanity.

Soft Words allay
Wrath.

Take not too
much of worldly
Pleasure.

Trouble not a
Friend too often.

A false Witness
is as a Secret Arrow:
Whose Words wound.

Trust not in an
unfaithful Friend.

20. Ev'n

[98] *The Proverbs of SOLOMON:*

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 fame,
Because thou justly dealt.

To melt his
Tongue: 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.

Women 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

in English VERSE.

[99]

26.
23. He that whose *Spirit* hath no Rule,
To honour God at all:
Is like a *City* broken down,
Without a *Fence*, or *Wall*.

CHAP. 26.
An unbridled
Spirit is nothing.

C H A P. XXVI.

Honour is not seemly for Fools.

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

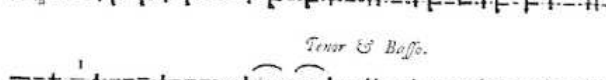
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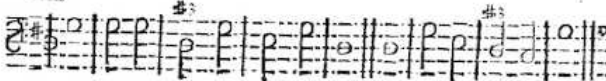

Alto.



Tenor & Bass.



1. Like as to Snow in Sum-mer-time, Or, as in Harveſt Rain;

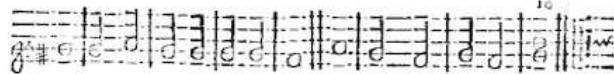
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So

Treble.

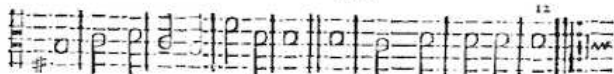
CHAP. 26.

10



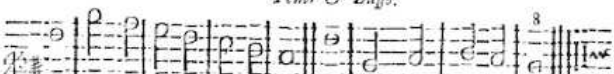
Alto.

12



Tenor & Bass.

8



So Hon-our it un-learn-ly is, To Fools whose Ways are vain.



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. 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. 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. Who'so that doth a Message send,
By a *Fool*, undiscern:
He doth the Damage surely drink,
And cutteth off his Feet.

Send not a Fool
of a Message.

10. The

CHAP. 26.

Parables not be-
come Fools.

6. Like as *Lame Legs*, unequal are,
And ill shap'd to behold:
So is a Parable, in the
Mouth of a simple Fool.

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 wife,
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, bosome his Hand,
He slothful doth remain:
And much is griev'd to bring it out,
Unto his Mouth again.

CHAP. 26.

Sloth will hide
his Hand.

- ^{15.}
16 The *Sluggard*, in his own Conceit,
In Wisdom doth excel:
Yea, more than seven wife Men, who
Can render Reason well.

Sluggards are
wise in their
own Eyes more
than seven wife
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,
Mettle not in
that as don't
concern thee:
Lest ye must
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 Contem-
tion.

- ^{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 Lofs:)
They're like a *Pestilence* covered,
All o'er with *Silver* Dross.

A wicked Heart
is fine without,
but poisonous
within.

22. He

- ^{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 Whoso that digged hath a Pit,
Shall surely fall therein:
And he that rolleth hath a *Stone*,
The same shall roll on him.

Evil Deeds 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.

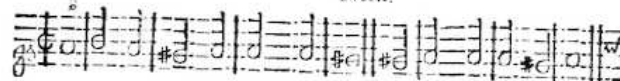
A lying Tongue
hateth all.

CHAP. XXVII.

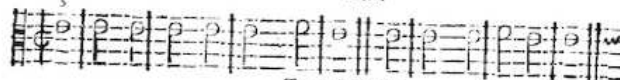
1. *Boast of nothing.*

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

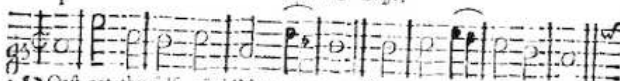
Treble.



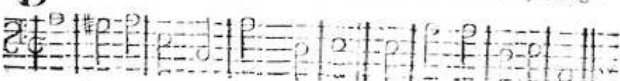
Alto.



Tenor & Bass.

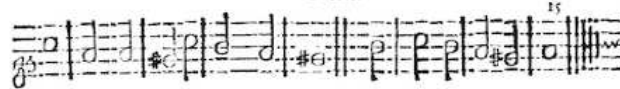


B Oast not thy self, of th' Morn to come, Trull on no worldly Thing:

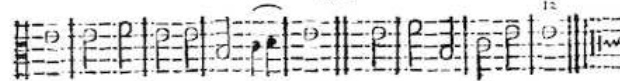


For

Treble.



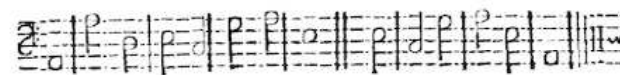
Alto.



Tenor & Bass.



For tru—ly thou by no means know'st, What forth a day may bring.



2. 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. 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. 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. 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. 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. As *Ointment* doth rejoyce the Heart,
And doth to Pleasure tend:
So doth sweet *Counsel* Man rejoyce,
That's from a hearty *Friend*.

A Friend's
Counsel is plea-
sant.

8. Thine own, and *Father's* Friend ne'er leave,
Thy *Brother's* House forsake:
In the Day of Calamity;
Of Wrath do not partake.

Forsake not thy
Father's House:
Brother, Shun
Wrath.

9. 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.

A Neighbour is
better than a
Brother in Time
of Need.

10. * My *Son*, my *Son*, make thy self wife,
That glad my Heart may be:
That I may *Answer* make to him,
That hath reproached me.

Be wife, and to
avoid Offences.

11. A *prudent* Man, Evil foresees,
Yea, and himself doth hide:
But *simple* ones, pass on, and do
Great Punishment abide.

The Prudent
than Evil: Sim-
ple go on, and
smart for it.

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

Take a Garment
for Surety: And
the time of a
Man for a strange
Woman.

13. 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*.

False Praises
are Curses.

P

14. * As

[106] The Proverbs of SOLOMON :

14.
23 * As *dropping*, in a rainy Day,
Continues dropping much :
So a contentious *Woman*, she
Is dropping ev'n as such.
15.
26 But whosoever hideth her,
The Wind he doth conceal :
And the Ointment of his right Hand,
It doth it self reveal.
16.
27 * As *Iron*, *Iron* sharpeneth,
These both to sharpness tend :
Ev'n so a Man he sharpeneth
The Count'nance of his *Friend*.
17.
28 Who 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.
18.
29 As *Water*, maketh Face to Face,
Men's Hearts do so abide :—
30 *Hell*, and *Destruction*, ne'er are full,
—Eyes ne'er are satisfy'd.
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.
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.
21.
23 * Do thou be diligent, to know
Thy *Flocks*, and how to feed :
And look thou well unto thy *Herds*,
That none do lack, nor need.

CHAP. 27.
Women's Con-
tention are daily
dropping.

Women's Con-
tentions can't be
hid : but are like
the Wind.

One Man sharp-
neth the Coun-
tenance of ano-
ther.

The Attentive
are recompens'd.

Man's Eye is
never satisfied.

Every one loves
his own Praise.

Punishments will
never turn a Fool
from folly.

Of household Care,
Tend well thy
Herds.

22. For

in English VERSE.

[107]

CHAP. 27.
Riches endure
not for ever.

22.
24 For *Riches* not for ever are,
In time they'll perish sure ;
Can the bright *Crown* for ever last ?
And to all ages dure ?
23.
25 The tender *Graft*, doth shew itself,
So likewise doth the *Hay* :
And all the *Herbs* of Mountains high,
They likewise gather'd be.
24.
26 The harmless *Lambs*, for cloathing arc,
They store of *Wool* do yield :
And likewise all the *Goats*, they are
The Price of all the Field.
25.
27 And thou shalt have *Goat's Milk* enough,
Thy Household to sustain :
Yea, *Food* great Store, both for thyself,
And Maidens to maintain.

The Earth pro-
duceth all Herbs.

Sheep and Goats,
of great Value.

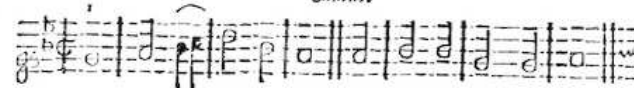
And yield Food.

C H A P. XXVIII.

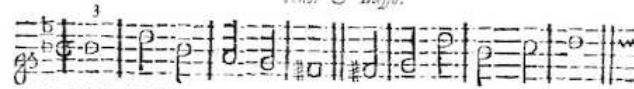
1 Righteous Men are bold : Wicked Men are fearful.

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

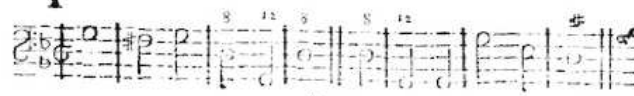
Cantus.



Tenor & Bass.



THE Wicked, they do see, When no one does them chafe :

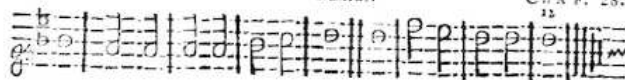


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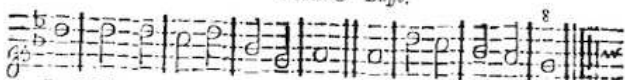
Cantus.

Cantus.

CHAP. 28.



Tenor & Basso.

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

in English VERSE.

CHAP. 28.
Poor are better
than Rich.

6. Much better is the *Poor*,
Yea, that doth walk upright:
Than he that doth in *wealth* abound,
Whose Ways are not aright.

7. He that doth keep the *Law*,
Is wife, and free from blame:
But he that goes with *riotous* Men,
His *Father* he doth shame.

Keep the *Law*;

Shun evil Men.

8. He that by *Usury*,
And unjust getteth store:
Yea, he shall gather it from him,
That will not pity *Poor*.

Grind not the
Poor: left the
Usurer rob thee.

9. He that doth turn his Ear,
And will not *Law* embrace:
His Pray'r abomination is,
Such, such shall be his case.

Evil Men's Pray-
ers are hateful
to God.

10. Whoso doth just Men cause
To stray; shall fall therein:
But upright Men, that righteous are,
Shall sure possess good things.

Do not stray
from God's
Word.

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. 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. 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. O Happy is the Man!
That feareth God alway:
And he that hardneth hath his Neck,
Shall into mischief stray.
15. Like as a raging Bear,
Or Lion, that doth roar:
So is a wicked Governor,
Over those that are Poor.
16. The Prince, that knowledge wants,
Is an Oppressor great:
But he shall sure prolong his Days,
That greediness doth hate.
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.
18. Whofo doth walk upright,
He sure be saved shall:
But he whose Ways are quite perverse,
At once shall surely fall.
19. He that doth Till the Land,
Of Bread shall have great Store:
But he that follows Persons vain,
He surely shall be poor.
20. A faithfull Man, he shall
with Blessings great abound:
But he that hasteth to be rich,
Shall not be in'cent found.
21. Ev'n for to have respect
Of Persons, 'tis goodness:
But even for a piece of Bread,
A Man will sure transgress.

CHAP. 28.
Fear God:

Harden'd Sinners
shall stray.

Wicked Govern-
ors are terrible.

Ignorant Princes
are great Oppres-
sors.

Hate Greediness.

Save not the
Blood-thirsty.

Walk upright
and be safe:

Wicked shall fall.

Labour and have
Store:

Shun vain Men.

Faithful are the
blessed: Love not
Riches.

Have respect of
Persons: Want
will make a Man
foul.

22. He

Loft not for
Wealth: Left
Poverty come.

22. He that hastes to be Rich,
He hath an evil Eye:
And he confid'reth not that he
Shall come to Poverty.
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.
24. He that doth Parents rob,
And saith, It is no Sin:
He's a Destroyer's Companion,
Great Guilt is sure in him.
25. He that is proud of Heart,
He maketh Strife abound,
But he that trusteth in the LORD,
Shall be made fat, and found.
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.
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.
28. When wicked Men do rise,
Men hide themselves, in peace:
But when the Wicked perish do,
Then Righteous do increase.

Rebuke find
favour: More
than Flatterers.

Parent-Robbers
are Destroyers.

Shun Pride:
Trust in God.

Walk wisely
and be saved.

Give to the Poor

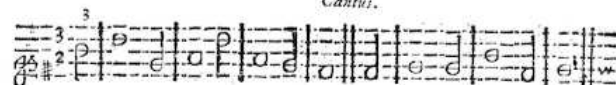
Just Men hide
from Evil:
When Wicked
fall, the Just en-
crease.

CHAP. XXIX.

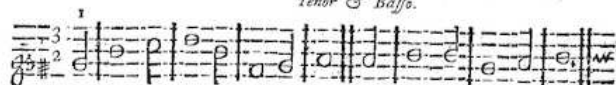
1. *Hardned Sinners shall die without Remedy.*

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

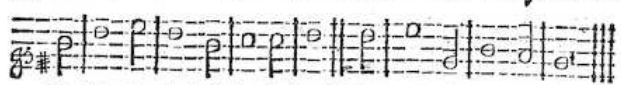
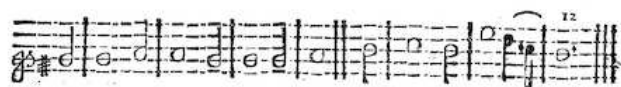
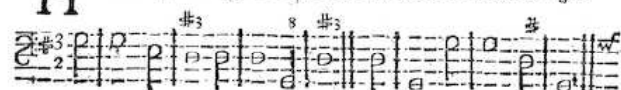
Cantus.



Tenor & Bass.



1 HE that by be-ing oft reprov'd, His Neck hath hardned high:



He sud-den-ly shall be de-roy'd, Yea, without Re-me-dy.



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. 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.

4 By

CHAP. 29.

Good Kings pre-
serve the Land:
But self-ended
ones destroy it.

4. By Judgment pure, the King he doth
Establish well the Land:
But he that doth receive great Gifts,
It overthrows at hand.

Lies harm
themselves, as
well as others.

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.

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 confider, 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: Wicked
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 ensnare
the City: Pru-
dence guardeth it
there.

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.

Q

12. If

[114] The Proverbs of SOLOMON:

12. If that a *Ruler*, unto lies
Will lend attentive Ear:
His *Servants* they all wicked are,
And do not seek God's Fear.
13. The *Poor*, and the deceitful Man,
Do both together meet:
But God enlight'neth both their Eyes,
To view his *Glory* sweet.
14. The *King*, that faithfully doth judge
The *Poor*, and faileth never:
His Throne shall everlasting be,
And be establish'd ever.
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.
16. When wicked Men are multiply'd,
Transgression doth encrease:
But righteous Men, shall see their fall,
The Righteous shall have peace.
17. Correct thy *Son*, and he shall give
Thee rest, unto thy Soul:
Yea, thou in him shalt pleasure have,
And comfort sweet behold.
18. The People soon do perish sure,
Where they no *Vision* see:
But he that keepeth firm the *Law*
Shall surely happy be.
19. Words, will a *Servant* not correct,
He from thy *Words* will flee:
For tho' he do thee understand,
He will not answer thee.

CHAP. 29.
Rulers must not
regard Liar.

God helpeth all
Men.

Faithful Princes
shall endure for
ever.

Of private Go-
vernment.
Correct thy Son:
To avoid Shame.

Just Men will
see the evil fall.

Correct thy Son:
And have com-
fort.

Keep God's
Laws.

Rash Words pro-
vail not.

20. See'st

in English VERSE.

[115]

CHAP. 29.
Fools are hasty

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. He that doth carefully bring up
A *Servant*, from when Young:
He will him faithful serve, and shall
At length become his *Son*.
22. * An angry and a wrathful Man,
Doth surely stir up Strife:
A furious Man abounds in Sin,
Which sure destroys his Life.
23. A Man's own *Pride*, shall bring him low,
It shall not him uphold:
The pake, and humble Spirit, shall
With *Honour* be extol'd.
24. He that is Partner with a *Thief*,
He hateth his own Soul:
He daily doth much cursing hear,
But doth not it controul.
25. The fear of Man, doth surely bring
A snare on him, most sure:
But who'so trusts in God the LORD,
Shall always be secure.
26. Many for *Rulers* Favour seek,
(*Pride* is by God abhor'd:)
But the *judgment* of ev'ry Man,
Sure cometh from the LORD.
27. — Wicked abomination are,
To just, and upright Men:
And he that walks in upright Ways,
Is hateful unto them.

Not too much
Familiarity.

On *Pride*,
Thievery, Cowar-
dice, and Cor-
ruption.

Pride will have
a fall.

The Humble
will be prefer'd.

Shun evil Com-
pany.

Man's Fear en-
snares: Trust
in God is safe.

Many seek for
high Favour:
But God govern-
eth all.

The just and
upright Love not
another.

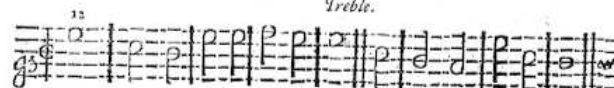
Q 2

CHAP.

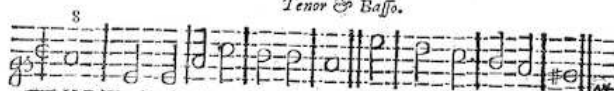
CHAP. XXX.

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

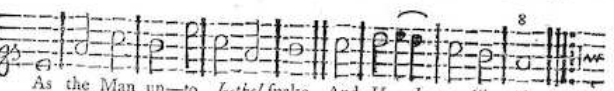
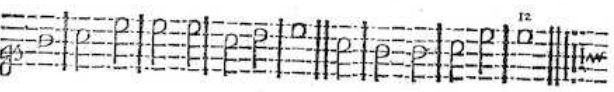
Treble.



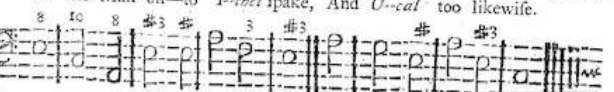
Tenor & Bass.



THE Words of A-gur, Jacob's Son, Yea, ev'n the Pro-phet-sy:



As the Man un-to I-thel spake, And U-cal too likewise.



2. * Surely I am more brutish, yea,
Than any other Man :
- 3 Nor Wisdome learn'd, nor Knowledge have,
Nor Goodness understand.
3. Who hath ascended up to Heav'n ?
Or hath descended down ?
Who gather'd hath the Wind and Sea ?
As in a Garment bound ?

A-gur's Confes-
sion of Faith.

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.
6. Do thou not add, unto his Words,
Left he should thee reprove :
And thou should'st be a Liar found,
And lose his precious Love.
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.
8. Keep me from Vanity, and Lies,
Give me Food conven'ent :
Me Poverty, nor Riches give,
LORD, give to me Content.
9. Left I be full, and thee deny,
And say, who's God ? profane :
Or left I should be Poor, and Steal,
And take thy Name in vain.
10. * A Servant, by no means accuse,
Unto his Master, great :
Left he the Curse, and thou be found
Ev'n guilty, in hard Fate.
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.
12. There

God's Word is
pure.

Add not to God's
Word.

A-gur's Prayer.

The two Points
of A-gur's Pray-
er, viz. Food,
and Content.

Too much Plenty
is not good : Nor
too much Pover-
ty

The Meaneft are
not to be wrong-
ed.

Four wicked
Generations.

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.

14.
15 * The *Horse-leech*, hath (as Authors tell,)
Two *Daughters*, which do cry:
And say, *Give, Give*; (a greedy Tone,
Who can them satisfy?)

15.
There are *Three* Things, who're ne'er suffice'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.

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.

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-

Usurers and
Extortioners.

Four Things
never satisfied.

Parents are nee-
to be despised.

Four Things
hard to be known.

20.
20 * Adulterous *Women's* Ways are such,
They take delight therein:
They eat, and wipe their * *Mouths*, and say,
We've not committed Sin.

21.
21 * For *Three* Things, that are on the Earth,
All which unquiet are:
Yea, *Four* indeed, there truly are,
Which the Earth cannot bear.

22.
22 (1) A *Servant*, that doth over-rule,
23 (2) *Harlots*, when married are:
(3) A *Fool*, when fill'd; (4) And the *Hand-maid*,
That's her *Mistress's* Heir.

23.
24 * There are *Four* Things upon the Earth,
All pleasant to devise:
They on the Earth, but *little* are,
Yet are exceeding *Wife*.

24.
25 (1) The *Ants*, tho' not a *People* strong,
Nor yet exceeding great:
They store their Food in *Summer* time,
Which they in *Winter* eat.

25.
26 (2) The *Conies*, they are very wise,
Tho' but a feeble Flock:
Yet make their Houses very strong,
Within a stony *Rock*.

26.
27 (3) The *Locusts*, tho' they have no King,
Yet they go forth by Bands:
28 (4) The *Spider*, in King's Palaces,
Takes hold with both her Hands.

27.
29 * There are *Three* Things, which do move well,
Yea, *Four* that comely go:
30 (1) A *Lion*, (2) *Grey-Hound*, (3) and * *His-Gout*,
31 (4) Yea, and a *King* also.

Adulterous Wo-
men plead inno-
cency: Being
hardened.

Four Things not
to be born with.

Four Things
exceeding wise.

The prudent
Ants.

The goodliest
Conies.

The weak
Locusts.

The laborious
Spider.

Four Things
valued in song.

[120] The Proverbs of SOLOMON:

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,
— Nole wringing, Blood doth bring:
So forcing Wrath, doth bring forth Strife;
Which leaves a fatal Sting.

Shun Wrath.

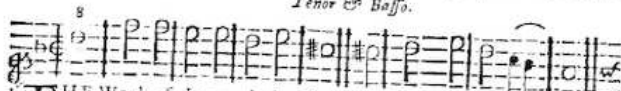
C H A P. XXXI.

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

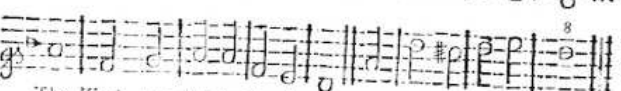
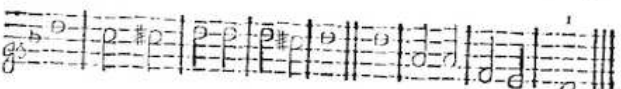
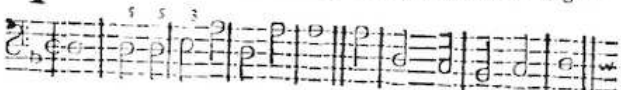
Cantus.



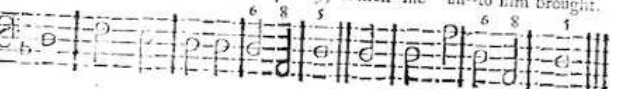
Tenor & Bass.



THE Words of Le-muel, the King, Ev'n which his Mo-ther taught:



The Words, yet, and the Prophe-cy, Which she un-to him brought.



2 What

in English VERSE.

[121]

CHAP. 31.

Lemuel's Lesson
of Chastity.

2. What thou my Son? Son of my Vows?
And the Son of my Womb?
3 Give not thy Strength to Women, nor
To that which is King's Doom.

3. 'Tis not for Kings, O Lemuel,
in Wine to take delight:

Wine is not for
Kings.

5 Left they forget the Law, and do
Judgment apply unright.

4. Give Drink to them, that are in want,
And Wine to th' heavy Heart,
7 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:
9 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:
11 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:
13 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:
15 She gives Meat to her Household, and
Portions her Maidens fair.

Her Store pro-
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.

R

10. She

10.

17 She girds her Loyns, and Arms with Strength,
Such *Women* are delight :

18 She finds her *Merchandise* is good,
Her *Lamp* burns all the Night.

11.

19 She to the *Spindle*, puts her Hand,
And *Dilast* too, with heed :
20 Her Hand she stretcheth to the *Poor*,
And helps them, in their Need.

12.

21 She's not afraid, ev'n of the *Snow*,
Her *Houfe-hold's* clothed bright :
22 She maketh *Tappstry* *Cov'rings*, and
Her *Cloathings* yield delight.

13.

23 Her *Husband's* known, within the Gates,
Wherever he doth stand :
In glory bright, he sits among
The *Elders* of the Land.

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.

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.

16.

28 Her *Children*, they do all rise up,
And do her *Blessed* call :
Her *Husband* also, praiseth her,
She *Blessed* is by ALL.

17.

29 Tho' many *Daughters* virtuous are
And acted have right well :
Yet thou hast done most *prudent*, and
All others dost excel.

18. *Favour's*

CHAP. 31.

She trusts in God alone.

She relieves the Poor in their Need.

She is not afraid of cold : But worketh in Winter.

She is a Crown to her Husband.

By Faith, all her Days are happy and joyful : And end well.

She serveth God : And is not idle.

She brings up her Children in God's Fear : Her Husband may praise her.

Good Women are most excellent.

18.

30 *Favour's* deceitful, 'tis well known,
And *Beauty's* vanity :
But she that God the LORD doth fear,
Shall sure be *praised* high.

19.

31 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*.

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.



R 2

A Com-

CHAP. 31.

Favour is deceitful : Beauty is Vanity : Such as fear God have praise.

Her own Work will praise her in the Gate.

A

Compendious INDEX

TO THE

PROVERBS of SOLOMON:

Pointing out the most remarkable *Passages* contained
in the whole BOOK.

CHAP. 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*. ³ He sheweth that *God's Fear* is the beginning of *Wisdom*: ⁴ And that it must be learned from *Parents*. ⁵ He also warneth *Youth* utterly to avoid all the *Enticements* of *sinful Society*, or *ill Company*; shewing their *Delusions* and *Destruction*. ⁶ Personating *Wisdom*, he Exhorts all to be instructed by her, and to observe her *Invitation*: ⁷ Lest she *despise* us in our great *Calamity*, ⁸ and *mock* us when *fear* cometh. ⁹ He Likewise shews the *Fate* of those that fly from *Wisdom*, ¹⁰ and the perfect *Happiness* that attend those that hearken to her.

CHAP. II.

IN this *Chapter*, ¹ *Wisdom* promisseth *Godliness* to her *Children*, upon their *humble* Attention, praying with diligent Labour: ² In so doing, they shall obtain *Wisdom* from the free *Gift* of *God*, ³ which shall be pleasant to the *Soul*. ⁴ *Wisdom* shall deliver thee even from the *strange Women*, therein

therein described; ⁵ and that the *Upright* shall enjoy *Pleasure*, ⁶ 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*; ² to trust in the LORD, and not to our own Understanding: ³ To Honour him with our Substance: ⁴ And heedfully to submit to his *Chastisements*: ⁵ Extolling this *Wisdom* above all other earthly Things whatsoever; to compleat our *eternal Happiness*. ⁶ By *Wisdom* *God* framed the whole *Earth*, ⁷ the *Sea*, and *ALL the World*. ⁸ He sheweth that we are by *Wisdom* kept *upright*, ⁹ and in *Safety*, free from *Stumbles*. ¹⁰ from *Fear*, ¹¹ and from *Enemies*. ¹² He exhorteth to do good to those that deserve it. ¹³ To be *Charitable*, ¹⁴ and to be *Peaceable*: ¹⁵ To avoid *Envy*, and *Forwardness*, ¹⁶ which is hateful to *God*; ¹⁷ who will scorn *Scorners*, and give *Grace* to the *Lowly*: ¹⁸ Inherit the *Wife* 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. ² He sheweth the *Instruction* he had of his *Parents* and what *Counsel* they gave him in his *Youth*: ³ And that we should acquire *Wisdom* above all Things, for its excellency in our Advantages. ⁴ To turn utterly from all *ill Company*; ⁵ to treasure up *Wisdom*: ⁶ And to be *heedful*, *diligent*, and *steady*.

CHAP. V.

IN this *Chapter*, ¹ *Wisdom* still calling for Attention, ² exhorts Men to avoid the alluring *Enticements* and *Ruins* that come by *strange Women*; ³ warning rather to be *chaste* in law-ful

[126] *A Compendious INDEX.*

ful Marriage : " Shewing the *Adulterer* is under God's Eye, " and brings utter Ruin and Misery upon himself.

CHAP. VI.

SOLOMON in this Chapter, " warns against *Scurviness*, " *Sluggishness*, " and treacherous Plots : " Shewing *Seven Things* hated by God. He also sheweth, " that by keeping the *Ways of Wisdom*, " we shall be preserv'd from *Adultery*, and *sinful, foolish, and remorseless Evils* : " Shewing the *Wound and Reproach of Adultery* ; " and the *Rage*, and damnable End of *Jealousy*.

CHAP. VII.

IN this Chapter, *Solomon*, " urgeth to be intimate with *Wisdom*, " who will preserve and keep us from the *strange Woman* ; whom he plainly describes by her Properties and Behaviour, " which he knew by his own Experience : " Shewing how She deceives *filly Persons* by her enticing Allurements, and Pretences ; " till she plunge them into " *present* and " *perpetual Destruction* ; ruining both *Body* and *Soul*.

CHAP. VIII.

WISDOM, personating herself, in this Chapter, " calleth loudly to us for our *Attention*, " for the *truth* and plainness of her *Doctrine* ; " the *Preciousness*, " and the manifold *Usefulness* of it : " It being that *Divine Wisdom*, which was the eternal *Creator* of all things with God, " the *Lover of Men* : " And that their hearkening to her, doth surely make them for ever happy.

CHAP. IX.

SOLOMON, in this Chapter, sheweth " that *Wisdom* hath made very ample *Provision*, and giveth free *Invitations*, with all the real *Encouragement* imaginable : " And that the

A Compendious INDEX. [127]

the *Enticements of Folly*, take and relish only with the *Simple*, " till it lead them utterly to *Hell* and *Damnation* for ever.

CHAP. 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 suppress 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.

CHAP. XXV.

IN this Chapter, *Solomon* " maketh *Observations* about *Kings* : " To avoid *Strife*, *Hastiness*, and *Quarrels*, with many *Causes* thereof : Together with many other pious *Observations* worthy of Note.

CHAP. XXVI.

SOLOMON in this Chapter " maketh many *Observations* on the *Actions* of *Fools* : " And of the *Slothful*, and of their *Excuses*. " He also sheweth the ways of such as act the *Mad-Man*, " and of *Tale-bearers* : " and of a *lying Tongue*.

CHAP. XXVII.

THIS Chapter contains, *Observations* about " *Self-love*, " and of *True-love* : " Exhorting all to be careful in avoiding *Offences* : " and of the *House-hold*, or *Family Care*, &c.

CHAP.

CHAP. XXVIII.

THIS Chapter contains many general *Observations* of *Impiety*, and of *Religious Integrity*, &c.

CHAP. 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*.

CHAP. 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.

CHAP. XXXI.

THIS Chapter 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 CA-
NONS on several Occasions. With EXPOSITORY 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 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.

LONDON:

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

Ingenious Practitioners,

THE Figures that are fixed over the Notes of the Bisses, of all the Tunes in the several Parts of this BOOK, (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
SONG of Songs:
OR,
The SONG of SOLOMON;
Commonly called The BOOK of CANTICLES,
In English Verse.
AND
Set to MUSIC K.

By MR. WILLIAM TANS'UR.

CHAP. I.

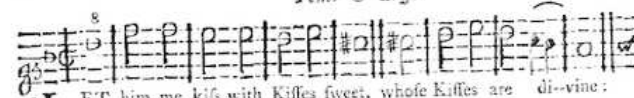
A Type of the Churches Love to Christ:
Signifying every faithful Soul.

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

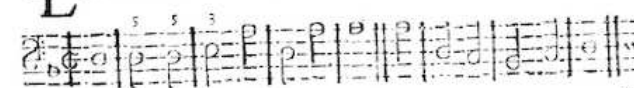
Cantus.



Tenor & Bass.



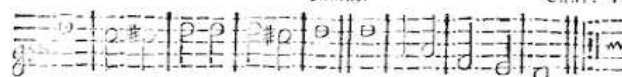
LET him me kiss with Kisses sweet, whose Kisses are di-vine:



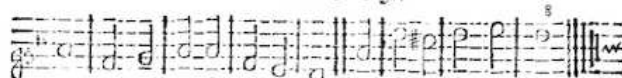
His

Cantus.

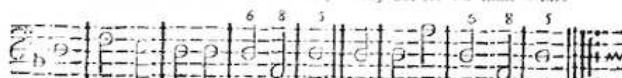
CHAP. I.



Tenor & Bass.



His Love and Favour is to me, Yea, better far than Wine.



- 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.

- 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.

- 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.

- 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.

- 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.

7. If

CHAP. I.

Christ directeth
her to the Shep-
herd's Tent.

- 8 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.

- 9 I have compared thee, my Love,
To Pharaoh's Horses fine:
10 Thy Cheeks are comely, and thy Neck
With Chains of Gold do shine.

Christ sheweth
his Love and
Strength to the
Church.

- 11 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.

- 12 * 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.

- 13 As Myrror, my Well-beloved is,
To Me he gives Delight:
And he shall lie between my Breasts,
I'll hug him all the Night.

Myrror meaneth
his Holiness.

- 14 My Well-beloved, is to me
Ev'n as a Cluster (nigh):
Of Cypress, or Camphire, within
The Vineyard Engedi.

The Grapes of
Engedi, meaneth
his saving Health.

- 15 Behold, thou art most fair, my Love,
In thee Dove's Eyes are seen:
16 Thou pleasant art, O my Belov'd;
Also our Bed is green.

Christ's Love to
the Church.

- 17 The Blessed Beams, ev'n of our House,
Are made of Cedar bright:
The Rafter, they are made of Fir;
Oh place of Heav'nly Light!

The Beauty of the
Church.

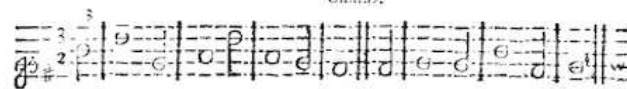
CHAP.

CHAP. II.

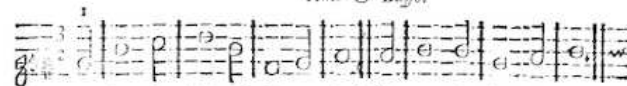
1. 2. *The mutual Love of Christ and his Church, which is as beautiful as the Lilly among Thorns.*

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

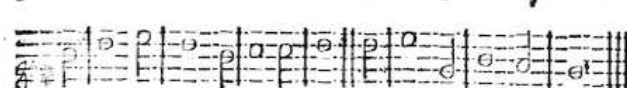
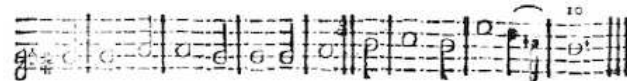
Cantus.



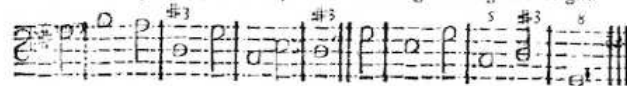
Tenor & Bass.



1. Am the Rose of Sharon, And like as the Lil—ly white



2. Ev'n among Thorns, so is my Love, A-mong the Daughters bright.



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

CHAP. 2.

3.
Under the Shadow, down I sit,
With Joy, which was most meet:
His Fruit was comely to behold,
And to my Taste most sweet.

Meaning the
Fruit of the Doc-
trine.

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.

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.

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.

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.

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.

10. 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.

11. For lo, the Winter it is past,
The Rain is over gone:
12. The Fleets appear, the Turtle's heard,
The Singing Birds are come.

He comforts her,
telling her, Grace
and Salvation was
come, and Sin
was killed.

[136] *The SONG of Songs:*

11.
23 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.

12.
24 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.

13.
25 Take us the *Foxes*, that do spoil
The *Vines*, which are our Joy :
Yea, take the *little Foxes*, that
Our tender *Grapes* destroy.

14.
26 * My Well-beloved, he is mine,
And I am his Delight :
I do him love, and he doth feed
Among the *Lillies*, white.

15.
27 '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 En-
emies: being mali-
cious & crafty.

The Profession of
the Church.

Her Faith, &
Hope.

CHAP.

Or, SOLOMON'S Song in Verse. Book II. [137]

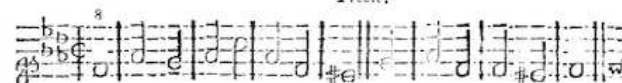
CHAP. III.

The Churches fight, and Victory in Temptation.

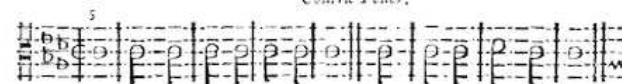
1. 2. *The Church seeketh Christ.*

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

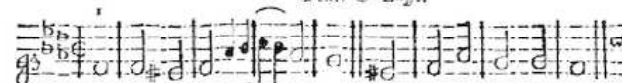
Treble.



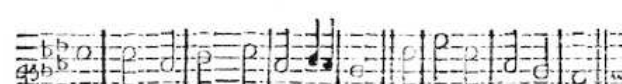
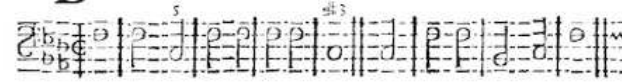
Contra Tenor.



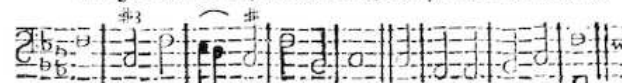
Tenor & Bass.



B Y Night, upon my Bed, I fought Him whom I lov'd most found:



I fought him whom my soul hath lov'd, But yet have not him found.



T

2 PII

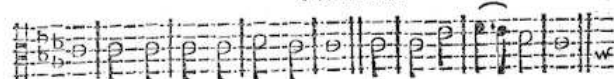
Continued.

CHAP. 3.

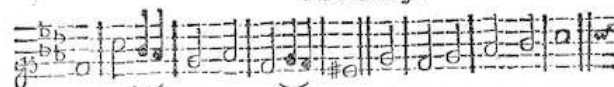
Treble.



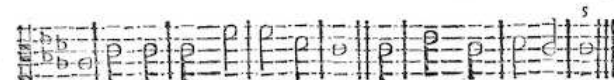
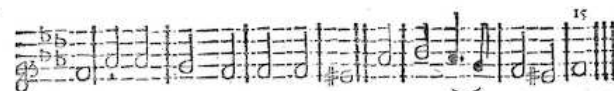
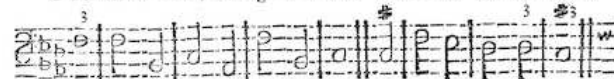
Contra-Tenor.



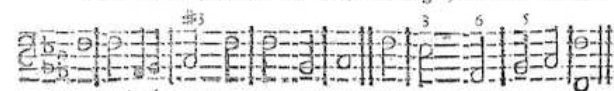
Tenor & Bass.



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 The

CHAP. 3.

She asketh after
Christ.

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 ?

4. I passed 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. 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. 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. Behold his *Bed,* ev'n *Solomon's,*
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. 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. 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. 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.

T 2

11 Go

II.

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.

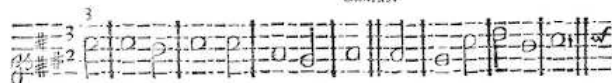
The Glory of
the Church.

CHAP. IV.

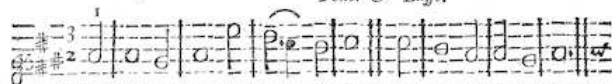
1 Christ sheweth the Graces of the Church by
Comparison.

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

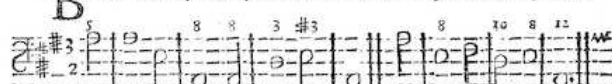
Cantus.



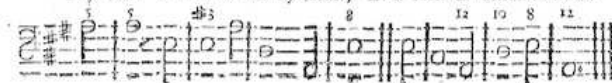
Tenor & Bass.



1 Behold 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 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*, *Senir*,
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 How

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.

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.

12. Like to a Garden closed up,
So is my Sister dear:
My Spouse is as a Spring shut close,
Or sealed Fountain clear.

13. Thy Plants, they are an Orchard of
Pomegranates, to behold:
With Spikenard, Camphire and all Fruits,
That are more worth than Gold.

14. Spikenard, and Saffron, Calamus,
And all that sweet doth smell:
With Cinnamon, and Frankincense,
And ALL that Tongue can tell.

15. A Fountain of rich Gardens great,
Waters, that never die:
And Streams that come from Lebanon,
And Places joyning nigh.

16. * Awake North-wind, also the South,
Upon my Garden blow:
(Let my Beloved come and eat,
That Spices out may flow.

CHAP. 4.

The Sweetness
of the Church.

Meaning the Bo-
dy of the Church.

Meaning the
Soul of the
Faithful.

The Body of the
Church compa-
red.

To all Sweets.

The Church
calls Christ a
Fountain of li-
ving Water.

The Church
prays to be fir-
ed for Christ's
Presence.

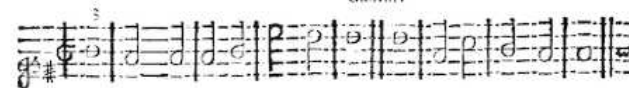
CHAP.

CHAP. V.

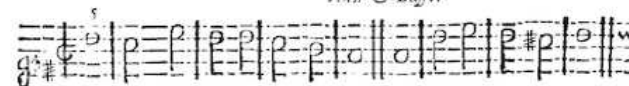
1. Christ awaketh the Church with his calling the
Faithful.

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

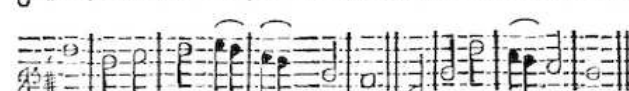
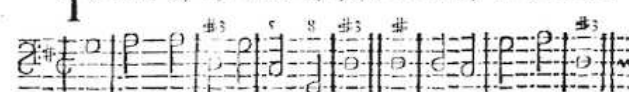
Cantus.



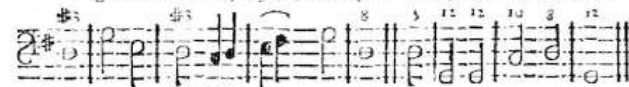
Tenor & Bass.



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.

CHAP. 5.

Sleep, and Cares,
hinder from
Christ.

3.
* I slept, but yet my Heart slept not,
Thus calling, said my Love :
Open my Love, my undefil'd,
My Sister, and my Dove.

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.
I have my Coat put off, how shall
I put it on again ?
I wash'd have my Feet so clean,
That clean they will remain.

Christ is free
from Sin.

6.
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.
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.
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.
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.
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.

CHAP. 5.

A Description
of Christ, by his
Graces.

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 ?

12.
My Well-beloved is the best,
Of Thousands to behold :
13. 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 :
14. 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,
15. 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.

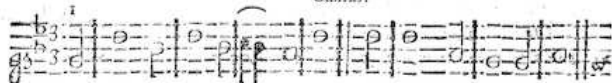
Christ, the safest
Friend.

CHAP. VI.

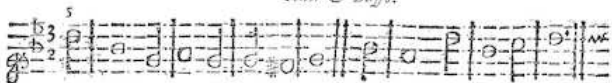
The Church sheweth her Faith in Christ.

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

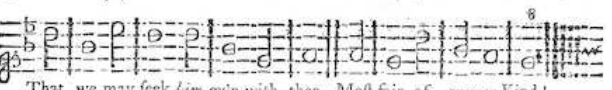
Cantus.



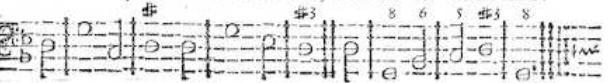
Tenor & Bass.



1 O 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. 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. 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

4. * As Tirzah, thou art beautiful,
And ev'n as Salem bright:
And as an Army terrible,
My Love hath such a Light.

Christ sheweth the
Graces of the
Church.

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-
tifieth Christ.

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 Church's
Beauty.

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.

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.

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.

11. I went to the Garden of Nuts,
Ev'n where the Fruit it flood:
To see if the Vine flourish'd, and
To see Pomegranates bud.

Christ cometh to
view the
Church's Zest.

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
rout'd with
Christ.

U 2

12 Re-

12.

13 Return, return, O *Shulamite*,
That we may look on thee :
What will ye see i'th *Shulamite* ?
As *Armies* Company.

Chap. 6.

The Church
calleth her Flock.

C H A P. VII.

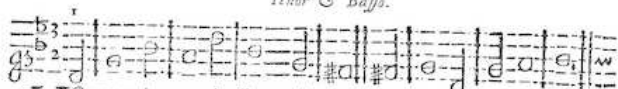
1 The Graces of the Church described.

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

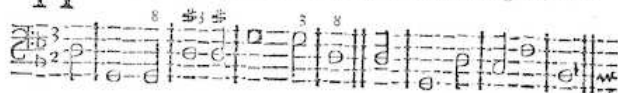
Cantus.



Tenor & Bass.



1 How comely are thy Feet, with Shoes, O Prin-ces Daughter, fair !



Thy Thighs are ev'n as Jew—els bright, No Work can them com-pare.



2 Thy

CHAP. 7.

2.

2 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.

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.

4 Thy Neck, is as an Iv'ry Tow'r,
Thine Eyes— Pools in Heshdon :
Thy comely Nose, is also like
The Tow'r of Lebanon.

The Church.

5.

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.

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.

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.

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.

10 * 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
sweeth her
Faith in Christ.

10 We'll

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.

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 !

Chap. 7.

The Church
sheweth her De-
sire for Christ.

The Church pre-
pares for Christ's
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 & Bass.



1 O That thou as my *Bro-ther* wast ! That suck'd my *Mother's* Breast :



Or, SOLOMON'S Song in Verse. Book II. [151]

Treble.



Alto.



Tenor & Bass.



If I thee find, I'd thee sa-lute, And hug my heav'nly Guest.



2. I'd bring thee to my *Mother's* House,
Who'd give *Instruſion* meet :
And thou should'st drink a spiced *Wine*,
Of my *Pomegranate* sweet.

Christ alone is
able to teach.

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. O *Daughters* of *Jerusalem*,
I charge you well to mind :
That ye not stir, nor wake my *Love*,
'Till he to *Wake's* endin'd.

The Church's
Members must
be ministerial, and
not be disturbing.

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 Will-
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.

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.

8.

7 Great *Waters* cannot quench *true Love*,
Nor *Floods* cannot it end :
If Man would give his *ALL* for *Love*,
It all would be condemn'd.

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.

10.

9 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 Beards* most fine.

11.

10 I am a *Wall*, also my *Breasts*
Are ev'n as *Towers* most found :
Then was in me the *Eyes*, as one
That had great *Favour* found.

12.

11 At *Baal-Hamon*, *Sol'mon* had
A *Vineyard* of *Delight* :
Which he let out, and *Fruit* to bring
A *Thousand Pieces* bright.

13.

12 My *Vineyard's* mine :— Thou *Sol'mon* must
A *Thousand Pieces* take :
And those that keep the *Fruit* thereof,
They must two hundred make.

CHAP. 8.

Christ raiseth and
bringeth Salvati-
on.

The Church de-
scribes her Seal :
Christ's Love is
as strong as Death :
And Jealousy is
consuming to all.

True Love can
neither be bought
nor sold.

The Calling of
the Gentiles.

The Dwelling of
Christ, the
Church.

The Wall and
Door, means Fi-
delity, and Con-
fession.

Solomon's Vine-
yard.

How'n must be
gain'd by Dil-
igence.

14 Thou

CHAP. 8.

14.

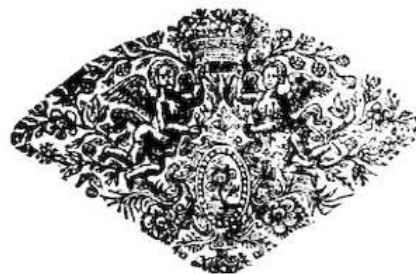
13 Thou that dost in the *Gardens* dwell,
And therein dost appear :
Companions hearken to thy Voice ;
Cause me the same to hear.

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
longs to hear
Christ.

The Church
prepareth for
Christ's coming.



X

A Com-

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.

CHAP. I.

THIS Book is written under the Similitude of a *Bride*, and *Bridegroom*; meaning *Christ* and his *Church*: Wherein, *Solomon* 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.

CHAP. 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, ¹² as she prayed and rejoyced in him, &c.

CHAP.

CHAP. III.

HEREIN, 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.

CHAP. IV.

IN 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.

CHAP. V.

IN 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.

CHAP. VI.

HEREIN, 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.

CHAP. VII.

IN this *Chapter*, ¹ *Christ* still continues in chanting the *Praises* of the *Church*: ¹⁰ and they both mutually *Congratulate* each other, &c.

X 2

CHAP.

CHAP. VIII.

THIS Chapter sheweth, ¹ How the Church declares her great desire to *Christ*; ² and the unconquerable Ardent, and ineffimable Power of *Love*. ³ 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 entitled, A Song of Loves; being an Epitome and Comment 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.

VARIOUS

VARIOUS

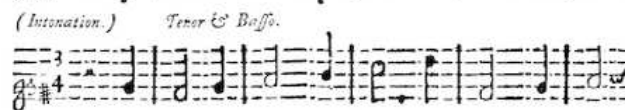
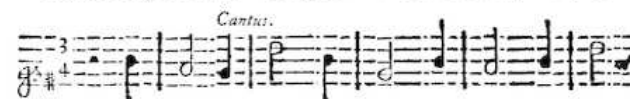
HYMNS, ANTHEMS and CANONS, &c.

On several Occasions: For Voice or Organ.

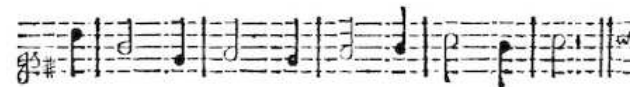
By Mr. WILLIAM TANS'UR.

I. The AUTHOR'S Delight.

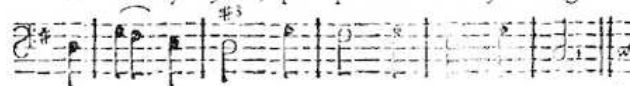
AN ACROSTICK. Composed in Three Parts. W. T.



WITH fervent Zeal, serve thou thy God and King,



In lov—ty Hymns, per—pe—tual Prai—ses sing:



Let

Continued.

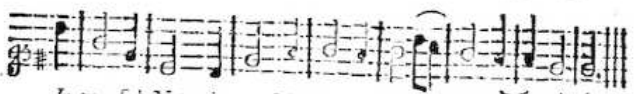
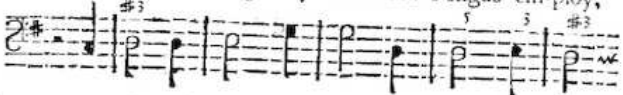
Cantus.



Tenor & Bass.



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 *Honour* pay,
Ascribe all *Honour* to his Name alway.

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.

D O X.

D O X O L O G Y.

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.

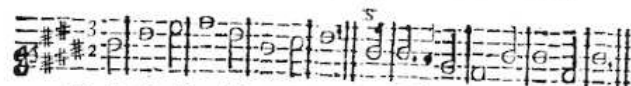
3.
Whose *Leaf* shall never fall, the LORD will bless
All his Endeavours, with desir'd Success:
Ungodly Men shall not such Favour find,
But fly like *Chaff*, before the roaring Wind.

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.

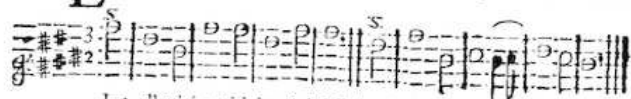
5.
All Praise be to the glor'ous Trinity,
The Three in one, and one in Unity:
The Father, Son, and Spirit we'll adore
In HALLELUJAHs, Now, and Evermore.

II. A C A-

III. A CANON, of Four in One.



L Ex ev'ry Mortal Praise the Lord: with sweetest Songs with one accord:



Let all rejoice with heav'nly Mirth: And imi-tate the same on Earth.

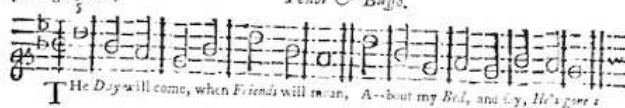
Praise God, from whom all Blessings flow,
Praise Him, all Creatures here below:
Praise Him above, ye sacred Host,
Praise Father, Son, and holy Ghost.

IV. An HYMN, On Death.

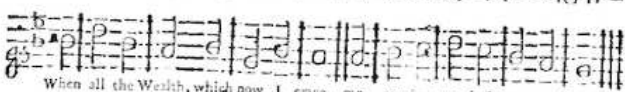
Composed in Two Parts. W. T.

(Languiscent.)

Tenor & Bass.



T He Day will come, when Friends will wean, A-bout my Bed, and say, He's gone:



When all the Wealth, which now I crave, can on-ly purchase me a Grave.



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.

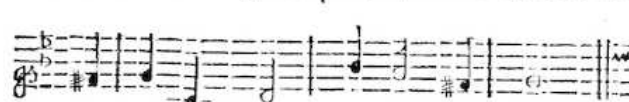
V. The Last Scene: Or, A Thought of DEATH.

Composed in Two Musical Parts. W. T.

Tenor & Bass.



A --Ma--zing Change! No won--der that we dread



To think of DEATH, or view the DEAD;

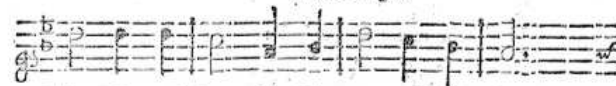


V

When

[162] *Divine Hymns, Anthems, and Canons :*

Tenor & Bass.



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

On various Occasions. Book II. [163]

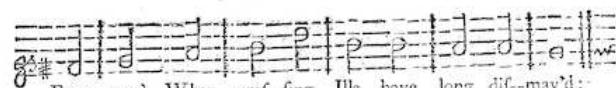
VI. *The Sufferings and Victory of CHRIST.*
Psal. xxii.

Composed in *Two Musical Parts.* W. T.

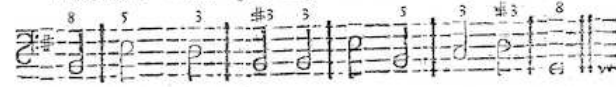
Tenor & Bass.



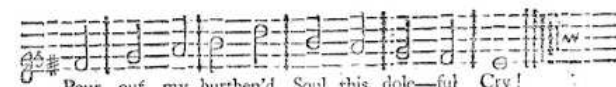
O GOD! my GOD! O why withdrawn thine Aid,



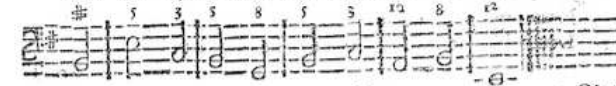
From me? When suf-fering Ills have long dis-may'd:



Why is thy sav-ing Arm at rest? whilst I



Pour out my burthen'd Soul, this dole-ful Cry!



Y 2

2 O'er-

2.
2 O'erwhelm'd in *Fears*, I all the Day complain,
All Night I groan, but groan alas 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 *Mixed 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,
Bat'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' expelling 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

10.
Thy Help I crave ! — No *Seraph* round thy *Throne*
Can Help supply, but *then* my God alone :
11.
12 Ah haste ! — the *Fiends* of *Hell* beset me round,
Strong *Bulls* of *Babylon* 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'lt 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.

13 When

[166] *Divine Hymns, Anthems, and Canons:*

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'l* 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 'ffliction of the 'fflicted 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.

Those rescue'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 Power 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*!
24 The *Lands* yield grateful *Homage* to his *Sway*,
Stoops to his *Laws*, and willingly obey.

25.

Great KING, of *Kings*! where e'er thy *Name* is known,
Earth's Kings shall cast their *Crowns* before thy *Throne*,
And all th' inferior *Classes* of Mankind,
Confess the *sovereign Rule* to thee assign'd.

26 All

On various Occasions. Book II. [167]

26.

26 All *High* and *low*, now sav'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.

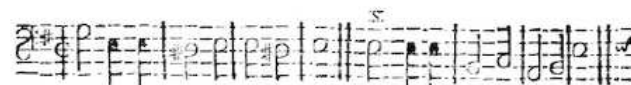
27 A chosen *Seed* shall soon espouse thy Cause,
Hail *thou*! their KING — and own thy sacred *Laws*:
Thou, for a *Generation* God esteems,
The *Worldlings* which his conquering *Sox* redeems.

28.

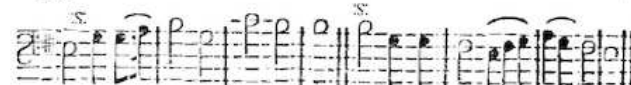
These shall to People yet unborn proclaim
28 The *Works*, and *Merits* of their SAV'OUR'S *Name*:
And whilst thy *Grace*, new *Converts* does engage,
Thy Kingdom shall endure, from *Age*, to *Age*.

A M E N.

VII. *A Morning Song: Or, a CANON 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* everlast-ing Fame.

2.

*Glor*y to God, who rules the *Sky*,
*Glor*y to him that sits on high:
*Glor*y be to the sacred *Hos*t,
*Glor*y to *Sox*, and *Holy-Ghost*.

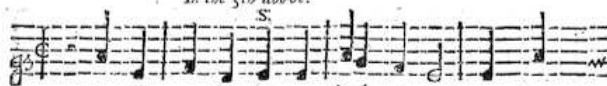
HALLELUJAH.

VIII. *A CA-*

[168] *Divine Hymns, Anthems, and Canons:*

VIII. A CANON of Two in One. W. T.

In the 5th above.



I will mag-ni-fy my God al-way, my Song

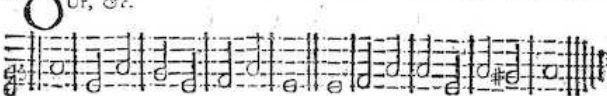
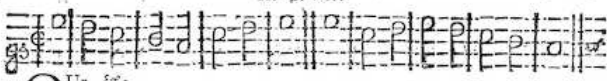


Shall him praise, from Day to Day.

IX. An HYMN against Sinful Songs: Exhorting to Praise GOD.

In CANON Retle & Retro. W. T.

A. 2. Voc.



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.

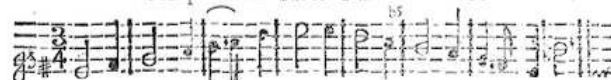
'Tis shameful to each Christian Ear,
We only plant the Devil there:
God made by's Wisdom Soul and Mind,
Himself to Praise to be inclin'd;
Let him be prais'd with Voice and Tongue,
He'll us reward whilst he's our Song.
Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah.

X. An

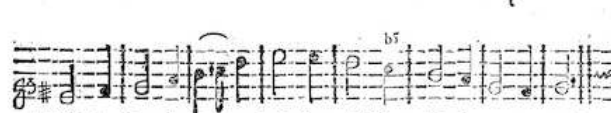
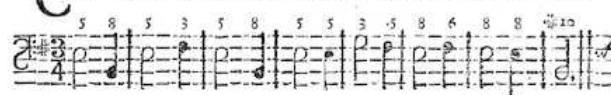
On various Occasions. Book II. [169]

X. An HYMN: Or, A Resolution to Praise GOD.

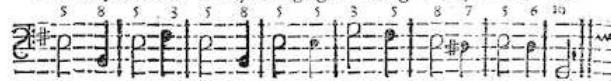
Composed in Three Parts. W. T.



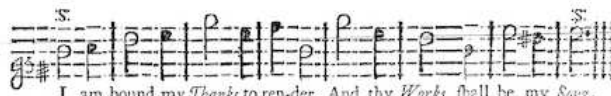
An I cease, my God, from Singing dai-ly grateful Songs to thee,



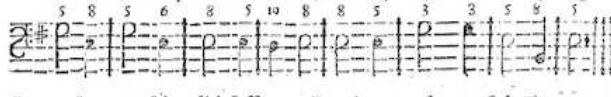
Whilst thy Grace is al-ways bringing, all things rich-ly un-to me?



When I view thy Love so ten-der, which preserves my Life so long:



I am bound my Thanks to ren-der, And thy Works shall be my Song.



Jesus for my sake did suffer,—Death upon the cursed Tree;
Unto him my Praise I'll offer, for his Kindness unto me:
Praise to God, most high be given, and to CHRIST his only Son,
Praise on Earth, as 'tis in Heaven, let your Praises equal run.

Z

XI. JESUS

XI. JESUS, is ALL in ALL.

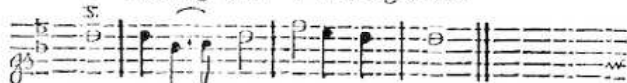
A CANON of Four in One. W. T.



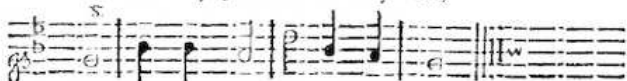
I Nothing am, I Nothing have ;



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

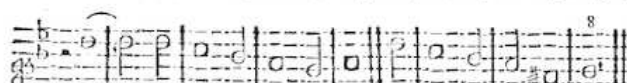
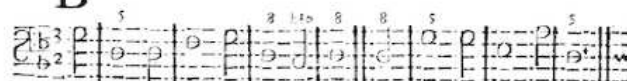
XII. An HYMN : On Devotion, and Solitude.

Composed in Two Parts. W. T.

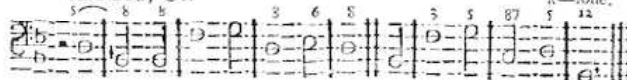
Tenor & Bass.



B E ALL, &c.



And GOD, &c.



1.

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.

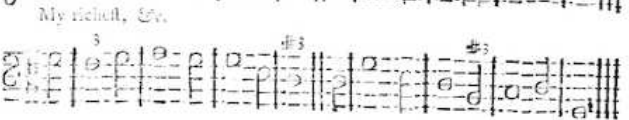
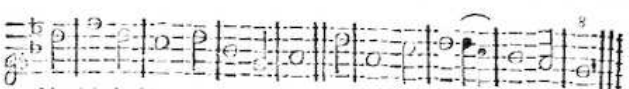
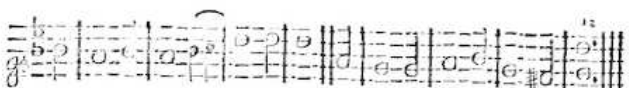
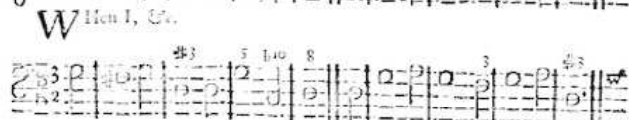
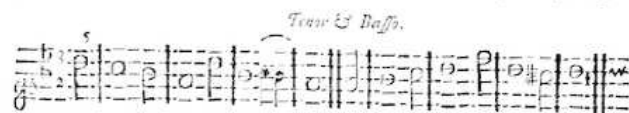
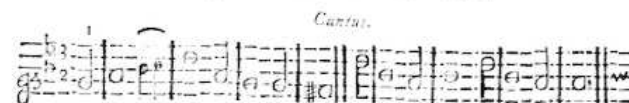
To Father, Son, &c.

Z 2

XIII. ALL

XIII. ALL for CHRIST'S CROSS.

Composed in Three Parts. W.T.



1.
When I survey that wondrous Cross,
Where on the Tree of Glory dy'd:
My richest Gain I count but Dross,
And pour Contempt on all my Pride.

2. For-

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 Thorny 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.

1.

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 brake,*
For you upon the curst 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,
Bles'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

XV. *The Divine Resolution.*

Composed in *Three Parts.* W. T.

Cantus.



Tenor & Bass.



Nothing, &c.



My Jesus, &c.



My Jesus, &c.



My Jesus, &c.



1.
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 *Ale* 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*

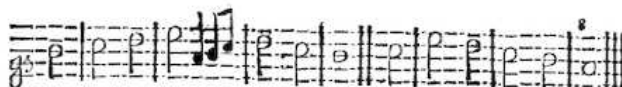
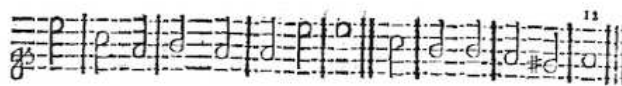
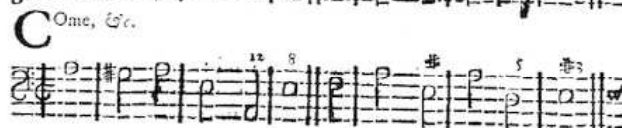
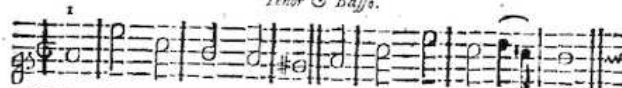
XVI. *An* HYMN, To the HOLY GHOST :
Proper for Whitfunday

Composed in *Three Parts*. W. T.

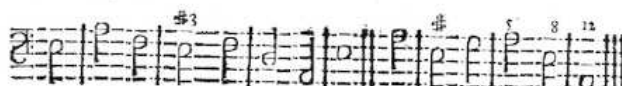
Medius.



Tenor & Bass.



Come thou, &c.



1.

Come, mild and *holy* DOVE,
Descend upon our Breast :
Come *thou* in us ; make us in *thee*
For evermore to rest.

A a

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.

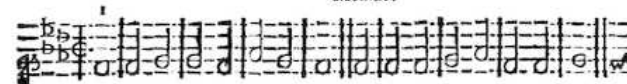
GLORY to thee, O LORD,
One æternal Three :
To Father, Son, and Holy-Ghost,
One equal GLORY be,

XVII. *An*

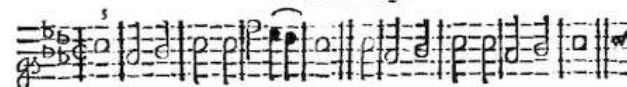
XVII. CHRIST'S DYING LOVE.

On Good-Friday. Composed in Three Parts. W. T.

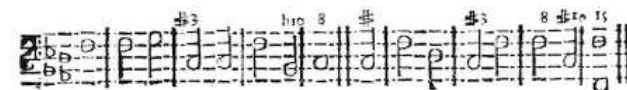
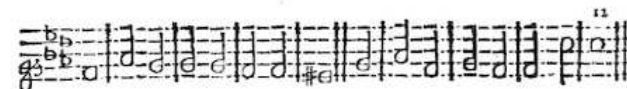
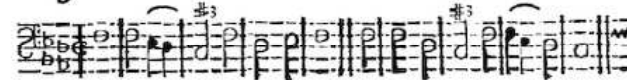
Medius.



Tenor & Bass.



J 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

[180] *Divine Hymns, Anthems, and Canons :*

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 *Lacoe*,
CHRIST from GOD's Threatning set us free :
And bore the Vengeance on the *Cross*,
And nail'd the *Courtes* to the *Tree*.

4.

GOD's *Law* proclaims no *Terror* now,
And *Sin*'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 *beav'nly* BLOOD :
Blest *Fountains* ! springing from the *Veins*,
Of *Jesus*, our incarnate *God*.

6.

In vain alas ! in vain we strive,
To speak *Compassion* to *DIVINE* :
Had we Ten-thousand *Lives* to give,
They're *All* too little to be *THINE*.

To Father, Son, &c.

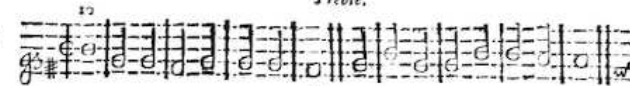
XVIII. An

On various Occasions. Book II. [181]

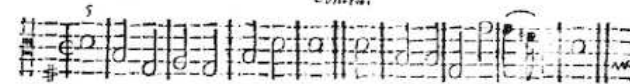
XVIII. *The Transformation.*

Composed in *Four Parts*. W. T.

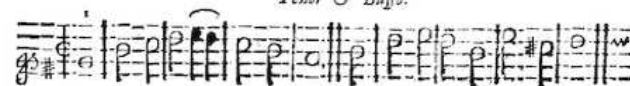
Treble.



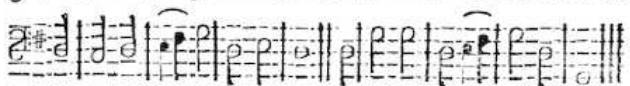
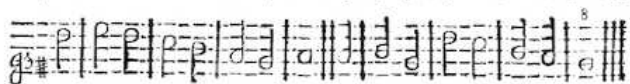
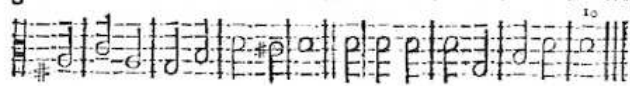
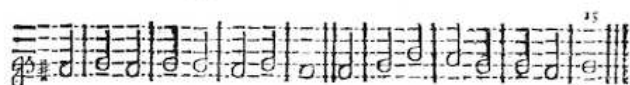
Contra.



Tenor & Bass.



Change, &c.



Change me it ev'ry Part, O *Dove* !
Thou *Breaking* 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 *see*, nor *be* bewitching *Art*,
Can fill one *Corner* of my *Heart*,

4.
Come LORD, and therein take thy Seat,
Who only can't 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 *Dress*, 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.

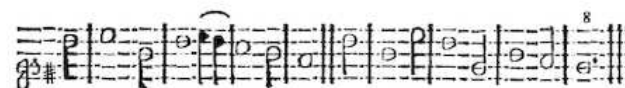
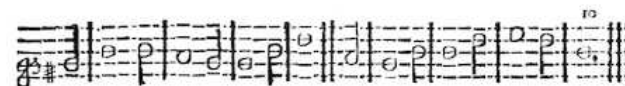
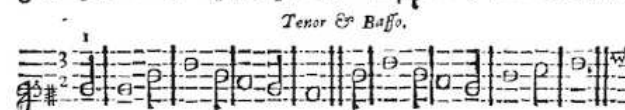
8.
Was I possess'd of all I see,
Nothing could save my SOUL, but THEE:
As the *Soul* aids the *Body* here,
So to my Soul, thou dost appear.

9.
Thy *Beams* of Love upon me dart,
And stamp thy *Love* upon my Heart:
Let all my *Thoughts* and *Deeds* be THINE,
Thy *Will*, my *Will*, and *Thine* be mine.

XIX. The

XIX. *The Divine Request.*

Composed in Three Parts. W. T.



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 celestial *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.

Ô pleasing *Death*! thus to expire!
'Tis not to fall, but to rise higher:
From a small *Atom*, to be *ALL*,
Pure, bright, sublime, *Angelical*.

DOXOLOGY.

All Glory, to the sacred Three,
In Everlasting Unity:
Be now, as 'twas, when *Date* began,
Be Praise, 'till Time his *Course* has run.

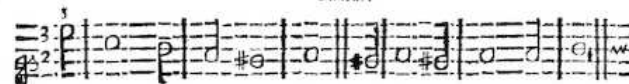
XX. An

XX. An HYMN: On CHRIST's Nativity.

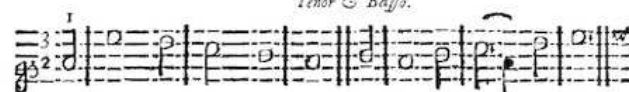
Luke i. 30, &c. Luke ii. 10, &c.

Composed in Three Parts. W. T.

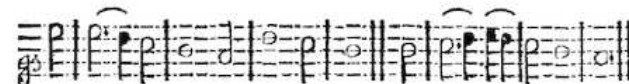
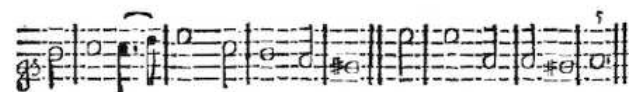
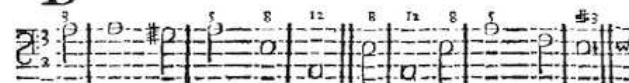
Cantus.



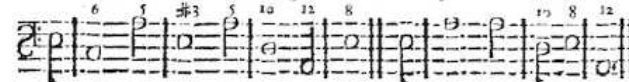
Tenor & Bass.



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 Joys,
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 straight 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 celestial 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.

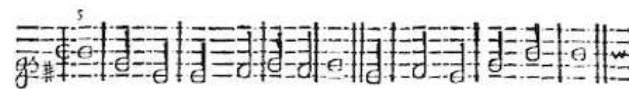
DOXOLOGY.

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.

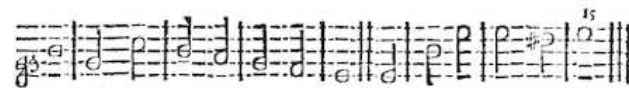
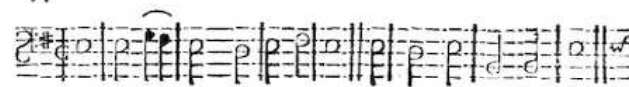
XXI *Against*

XXI. *Against Temptation.*

Composed in Three Parts. W. T.



When thou by Fiends art hard be-set, Take Coun-sel of the Wife :



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 Filly 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.

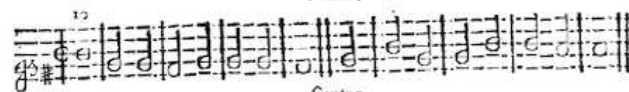
Honour to Thee, *Almighty* Three,
And everlasting *One* :
All *Glory* to the *Father* be,
The *Spirit*, and the *Son*.

XXII. *The*

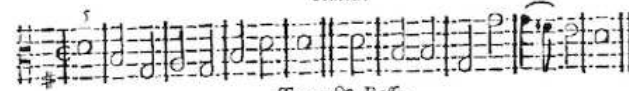
XXII. *The True Christian Armour.*

Composed in *Four Parts*. W. T.

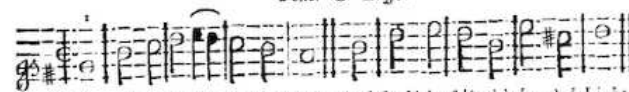
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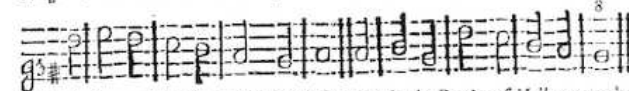
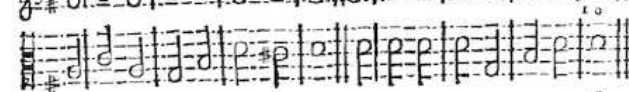
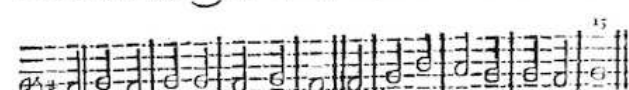
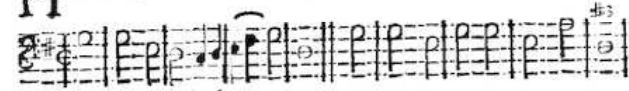
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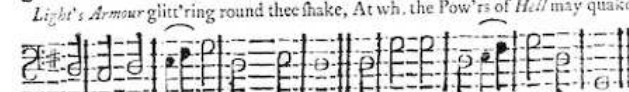
Tenor & Bass.



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 Demons* 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 & Bass.



MY *God*, how endless is thy *Love* ! Thy *Gifts* are every *Evening* new :



Cantus.

Tenor & Bass.

And Morning Mercies from a-hove, 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—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.

XXIV. A CA-

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 beflows.

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.

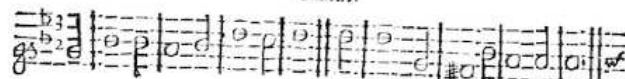
Hal—le—lu—jah, Hal—le—lu—jah.
Hal—le—lu—jah, Hal—le—lu—jah.
Hal—le—lu—jah, Hal—le—lu—jah.
Hal—le—lu—jah, Hal—le—lu—jah.

C c XXV. An

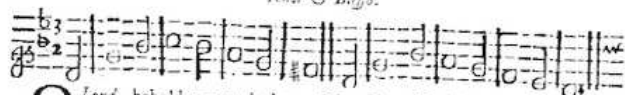
XXV. *An Evening Hymn.*

St. Timothy's Tune. Composed in Three Parts. W. T.

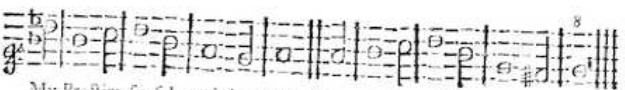
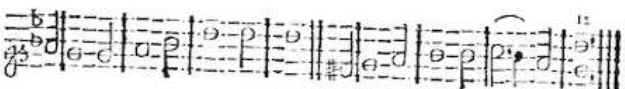
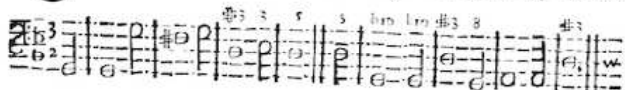
Cantus.



Tenor & Bass.



O Lord, behold a wretched one, That flings himself before thy Throne:



My Practice sinful, 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.

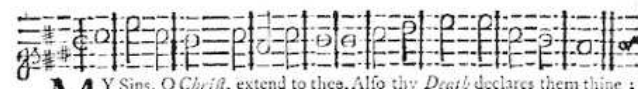
4.
Keep far from me a careless Heart,
From which my Sav'our would depart:
O Bless and prosper all my Ways
That they may issue in thy Praise.

DOXOLOGY.

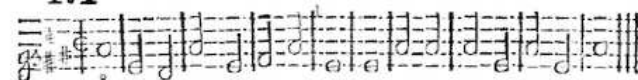
Be Glory, Praise, and Honour done,
To God the Father, and the Son,
And to the Holy Ghost on high,
From Age to Age Eternally.

XXVI. *CHRIST'S Power, and Love to Man.*

In CANON Reble & ReTro. W. T.



M Y 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 criminal 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 A.T.T. for me.

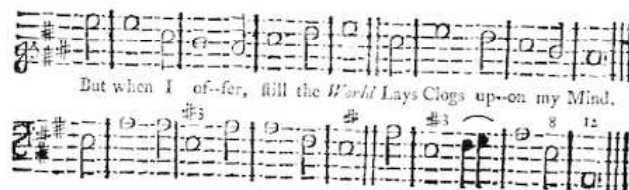
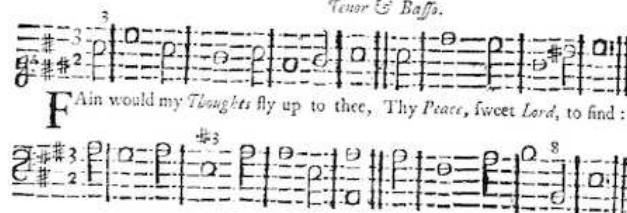
C c 2

XXVII. The

XXVII. *The Longing Soul's Desire.*

Composed in *Two Parts.* W. T.

Tenor & Bass.



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. *Op.*

XXVIII. *An H Y M N, 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*.—

AMEN.

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 Sacrifice :





My highest Thanks I humbly pay, For Mercies running Night and Day.



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. *Ad*

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 rejoicing 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 *Life*, my great REWARD.

XXX. *A Funeral H Y M N.*

Composed in *Two Musical Parts.* W. T.

Cantus.



Tenor & Bass.

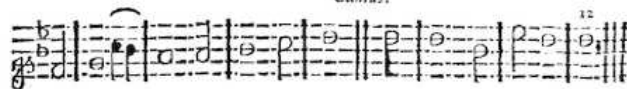


Hark ! from the Tomb's a doleful sound ! My Ears attend the Cry :

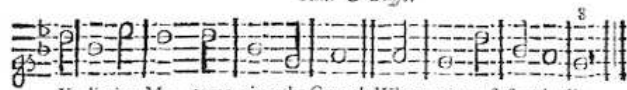


Y₂

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 *Reverend* 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.

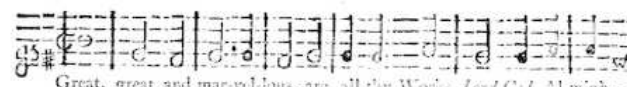
To *Father*, *Son*, and *Holy Ghost*,
One undivided *Three* :
All Highest *Praise*, all humblest *Thanks*,
Now, and for ever be.

XXXI. *The*

XXXI. *The SONG of the Lamb.* Rev. xix.

Composed in *Four Musical Parts.* W. T.

Treble, & Alto.



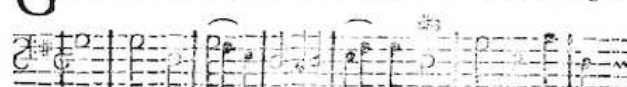
Great, great and mar-vel-lous, are all thy Works, *Lord God* Al-migh-



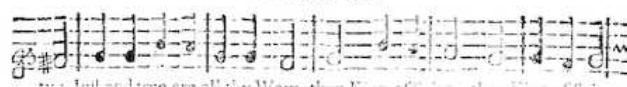
Tenor & Bass.



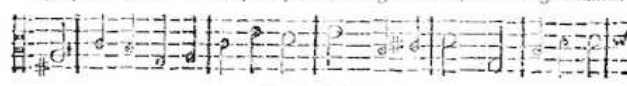
Great, great and mar-vel-lous, are all thy Works, *Lord God* Al-migh-



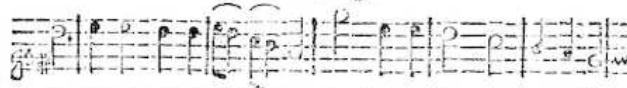
Treble, & Alto.



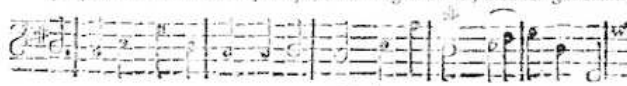
ty : Just and true are all thy Ways, thou King of Saints, thou King of Saints.



Tenor & Bass.



ty : Just and true are all thy Ways, thou King of Saints, thou King of Saints.



D d

Hal-

Continued.

Treble, & Alto.

Hal-le-lu-jah, ill: ill: ill: ill:

Tenor & Bass.

Hal-le-lu-jah, ill: ill: ill: ill:

CHORUS.

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 & Bass.

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 & Bass.

And glo-ri-fy thy ho-ly Name.

D d 2

Praise

[204] *Divine Hymns, Anthems, and Canons:*

Continued. \

Treble, & Alto.



Tenor & Bass.



Treble, & Alto.



Tenor & Bass.



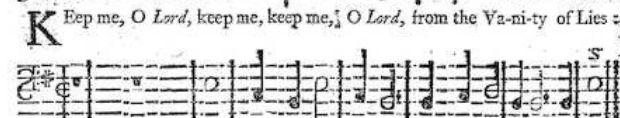
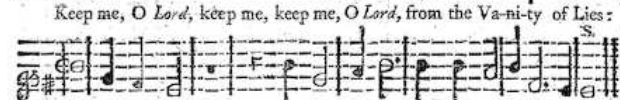
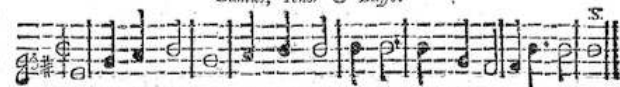
XXXII. The

On various Occasions: Book II. [205]

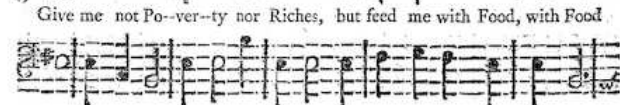
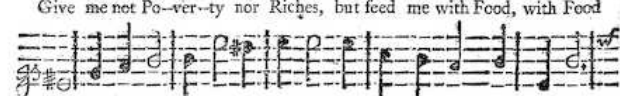
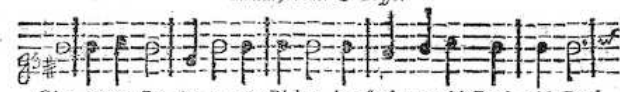
XXXII. The PRAYER of Agur. Prov. xxx. 7.

Composed in Three Parts. W. T.

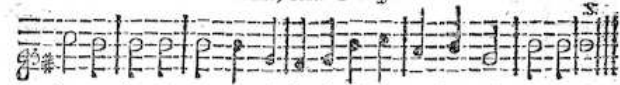
Cantus, Tenor & Bass.



Cantus, Tenor & Bass.



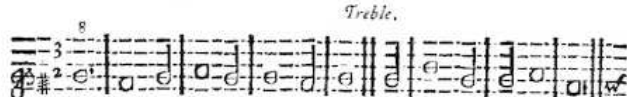
Cantus, Tenor & Bass.



XXXIII. *An H Y M N for Christmas-Day.*

Composed in *Four Parts.* W. T.

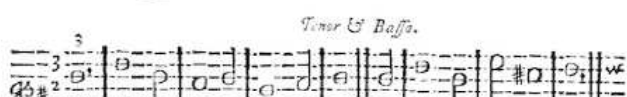
Treble.



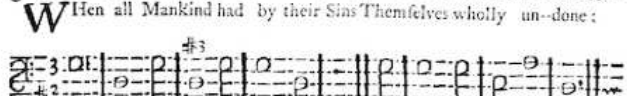
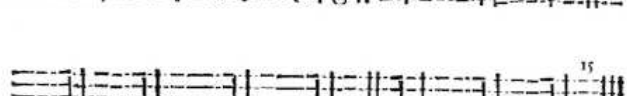
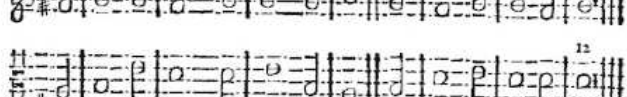
Alto.



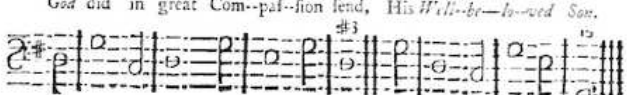
Tenor & Bass.



When all Mankind had by their Sins Themselves wholly un-done :


God did in great Com-pas-sion send, His Will-be-lo-v'd Son.



To

To take our ^{2.} *Nature*, and become
A Sacrifice for Sin:
Who made the Path to *Heav'n* plain,
That we may enter in.

Joyn Earthly ^{3.} *Quires*, to celebrate
The BIRTH of CHRIST, our King:
Glad Homage pay, to HIM, who doth
Our Great Salvation Bring.

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.

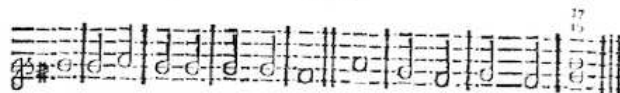


A Wake my Soul, rise from this Bed, Of dull, and sluggish Earth:

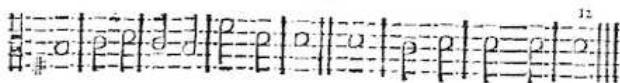


Arise

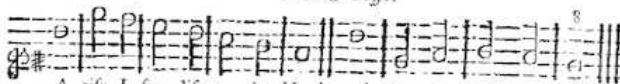
Treble.



Alto.



Tenor & Bass.



A-ri-se I say, lift up thy Head, and view the *Lora's* new Birth.



2.

See *JESUS* Rises, fresh and bright,
Encircled round with *Stars* :
Which all from him receive their Light,
And from *HIS* Glorious *Scars*.

3.

The *ANGELS* know again their *KING*,
They soon *HIS* 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.

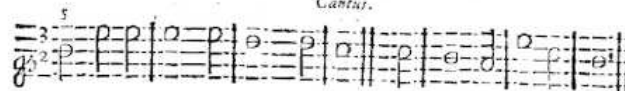
To Father, Son, &c.

XXXV. *An*

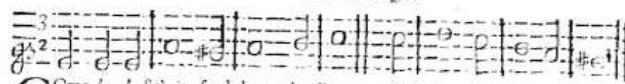
XXXV. *An H Y M N, for Whitsunday.*

Composed in *Three Parts.* W. T.

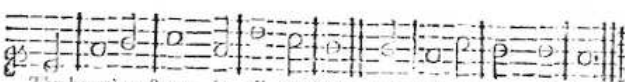
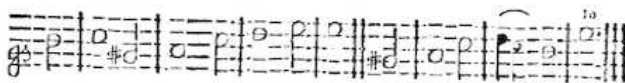
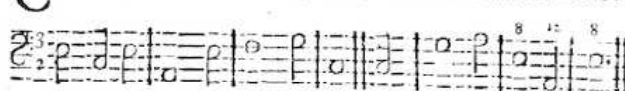
Cantus.



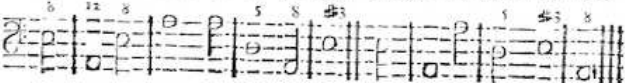
Tenor & Bass.



Come ho-ly *Sp'rit*, send down thy Beams, which flow from thee a-love :



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 c

3. Wash

3.

The *saving Gifts* of thy good SP'IT,
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.

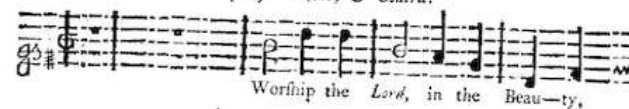


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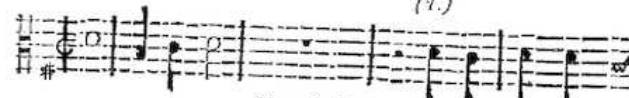
XXXVI. An ANTHEM, Psalm xcvi.

Composed in *Four Parts.* W. T.

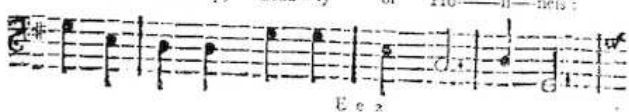
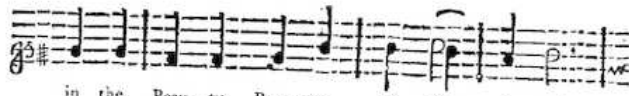
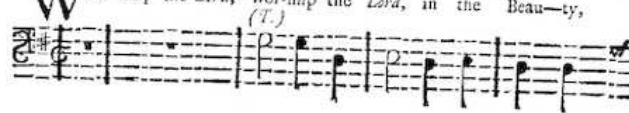
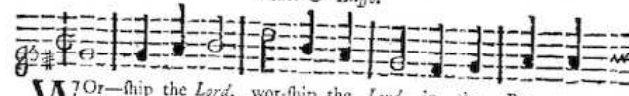
(T.) Treble, & Contra.



(T.)



Tenor & Bass.



E e x

in

Continued.

Treble, & Contra.

in the Beau—ty, Beau—ty of his Ho—li—ness.

Tenor & Bass.

in the Beau—ty, Beau—ty of his Ho—li—ness.

Sing, sing, sing, sing, sing un—to the Lord,

(Tenor.)
Sing, sing, sing, sing, sing un—to the Lord,

Bring

Continued.

Treble, & Contra.

Bring Pre—sents, And come in—to his Courts:

Piano.

Tenor & Bass.

Bring Pre—sents, And come in—to his Courts:

Be tell—ing of his Sal—va—tion from day to day.

Be tell—ing of his Sal—va—tion from day to day.

Let

[214] *Divine Hymns, Anthems, and Canons :*

Continued.

Treble, & Contra.

(T.)

Let the Heav'ns re-joice, let the Heav'ns re-joice :

Tenor & Basso.

(T.)

Let the Heav'ns re-joice, let the Heav'ns re-joice :

And let the Ear—th be glad :

And let the Ear—th be glad :

Let

On various Occasions. Book II. [215]

Continued.

Treble, & Contra.

(T.)

Let the Sea make a noise, Let the Sea make a

Tenor & Basso.

(T.)

Let the Sea make a noise, Let the Sea make a

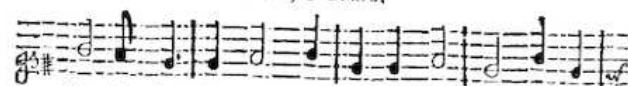
Noi—se, And all that therein is.

Noi—se, And all that therein is.

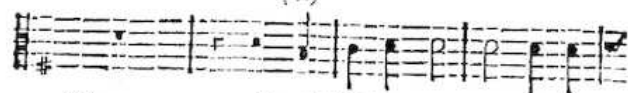
For

Continued.

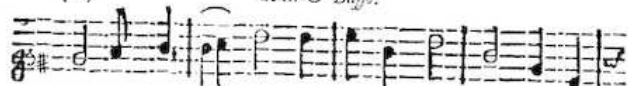
Treble & Contra.



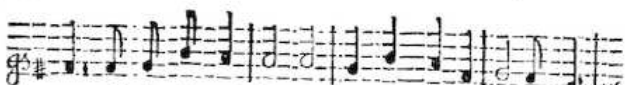
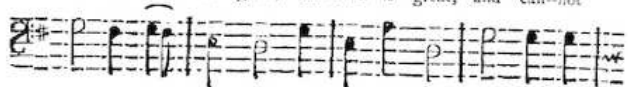
For the Lord is great, the Lord is great, and can-not
(T.)



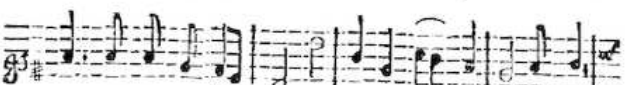
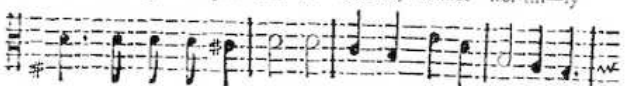
(T.) *Tenor & Bass.*



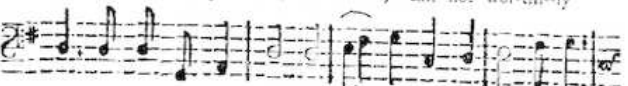
For the Lord is great, the Lord is great, and can-not



wor—thi—ly he prai—sed, he can-not, cannot wor—thi—ly



wor—thi—ly be prai—sed, he cannot, can-not wor—thi—ly



be

Continued.

Treble & Contra.



be praised.

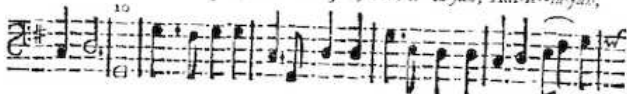
Hal-le-lu-jah, Hal-le-lu-jah,
(T.)



Tenor & Bass.



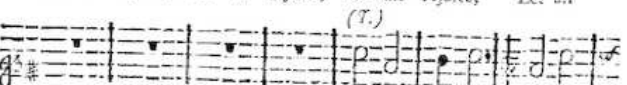
be praised. *Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah,*



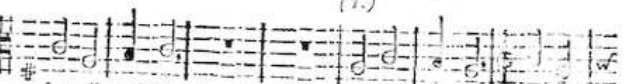
(T.)



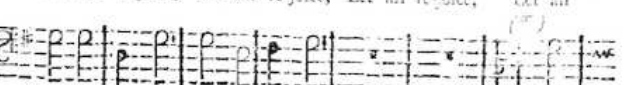
Let all rejoice, Let all rejoice, Let all rejoice, Let all



(T.)



Let all re-joice, Let all rejoice, Let all rejoice, Let all



F f

re.

[218] *Divine Hymns, Anthems, and Canons :*

Continued.

Treble, & Contra.

re-joice be-fore the Lord. Worship the Lord, Worship the Lord,

Tenor & Bass.

CHORUS.

rejoice be-fore the Lord. Worship the Lord, worship the Lord

in the Beauty, Beauty of Ho-li-ness: Hal-le-lu-jah,

in the Beauty, Beauty of Ho-li-ness: Hal-le-lu-jah,

On various Occasions. Book II. [219]

Continued.

Treble, & Contra.

Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah.

Tenor & Bass.

Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah, Hal-le-lu-jah.

XXXVI. *An ANTHEM, taken out of the 39th Psalm.*

Composed in Three Parts. W. T.

(Lamentatione.)

Cantus, Tenor & Bass.

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

Cons.

[220] *Divine Hymns, Anthems, and Canons :*

Continued.

Con-si-der my Calling: Hold not thy Peace at my Tears.

For I am a Stranger, For I am a Stranger with thee,

And a Sojourner, as all my Fa-thers were.

O spare

On various Occasions. Book II. [221]

CHORUS. *Canto, Treble & Bass. Continued.*

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

I go hence, and be no mo-re seen.

N. B. That part 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. Asaph's Tune. — — — —	1.
10. 22.	St. Asaph's Tune — — — —	27. 82.
8. 25.	St. Bernard's Tune — — — —	22. 95.
15. 19.	St. Clement's Tune — — — —	50. 68.
12. 20.	St. David's Tune — — — —	36. 99.
4. 27.	St. Edmond's Tune — — — —	10. 103.
13.	St. Faith's Tune — — — —	41.
16. 21.	St. George's Tune — — — —	55. 77.
28.	St. Helen's Tune — — — —	107.
7. 29.	St. James's Tune — — — —	19. 112.
14. 18.	St. Katherine's Tune — — — —	45. 64.
9. 31.	St. Luke's Tune — — — —	25. 120.
6.	St. Mark's Tune — — — —	15.
13. 30.	St. Nicholas's Tune — — — —	86. 116.
5.	St. Olave's Tune — — — —	13.
2.	St. Peter's Tune — — — —	5.
3.	St. Phillip's Tune — — — —	7.
4.	St. Paul's Tune — — — —	90.
11.	St. Savoy's Tune — — — —	31.
17. 20.	St. Within's Tune — — — —	60. 72.
	The Index to the Proverbs — — — —	124.
	The End of the first Book — — — —	125.

A T A-

A TABLE of the Second BOOK, shewing how
to find any Chapter in Solomon's SONG, HYMN,
ANTHEM, or CANON; By its Number, Be-
ginning, and Page.

CHAP.	Chapters Beginnings.	Page.
1.	Let him me kiss with Kisses sweet —	131
2.	I am the Rose of Sharon, and —	134
3.	By Night, upon my Bed, I fought —	137
4.	Behold thou'rt fair, my love, thou hast —	140
5.	I'm come, my Sister, and my Spouse! —	143
6.	O where is my Beloved gone? —	146
7.	How comely are thy Feet, with Shoes! —	148
8.	O that thou as my Brother wast! —	150
	The Index. —	154

ERRATA.

BOOK I. p. 5. the 15th Note of the Tune 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. 1. for you, read ye. p. 36. the 15th Note of the Tune 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-filled. p. 50. for 54, finger play 53. p. 64. v. 27. for Spien, read Spie's mat; the 25th Note of the Bass should be in the Space next above the middle Line. p. 66. v. 14. line 1. omit the Word, u. p. 82. v. 32. for forishes, read forishes. p. 117. v. 10. for the, read there. p. 118. v. 16. for seen, read seen. Book II. p. 155. v. 6. in the Margin, for her, read him. p. 159. for Hildes, read Hildes. p. 144. v. 9. for was, read were. p. 180. v. 4. line 3. for now, read now. p. 191. the 11th Note of the Bass should be on the upper line. p. 172. the 26 Note of the 1st line of the Tune should be on the middle Line. p. 194. v. 1. for my, read By. p. 200. a ♯ following to the 18 Note of the Canon.

An

*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	Awake my Soul, and with the <i>Sun</i> , —	167.
34.	Awake my Soul, rise from this <i>Bed</i> , —	207.
12.	Be all devoted unto <i>God</i> , — — —	170.
20.	Behold, the <i>Grace</i> appears ! — — —	185.
10.	Can I cease my <i>God</i> , 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 Spirit</i> , send down thy Beams,	209.
27.	Fain would my Thoughts rise up to thee, —	196.
19.	Give me thy <i>Love</i> , I ask no more, —	183.
29.	<i>God</i> , 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 <i>LORD</i> , — — —	219.
8.	I will magnify my <i>God</i> 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 <i>LORD</i> , from —	205.
3.	Let ev'ry mortal <i>praise</i> the <i>LORD</i> , —	160.
23.	My <i>God</i> , how endless is thy <i>Love</i> ? —	191.
26.	My <i>Sins</i> , O <i>CHRIST</i> , extend to thee, —	195.
15.	Nothing but <i>Jesus</i> , will I Love, —	175.
6.	O <i>God</i> , my <i>God</i> , O why withdrawn thine Aid ?	163.
24.	O <i>Praise</i> the <i>Lord</i> , with sacred <i>Hymns</i> , —	193.
25.	O <i>LORD</i> , Behold a wretched one, —	194.
9.	Our Songs on Earth shall praise <i>God's</i> Name,	168.
2.	The Man is blest that never goes astray, —	159.
14.	That dismal <i>Night</i> , when our dear <i>LORD</i>	173.
4	The <i>Day</i> will come, when <i>Friends</i> will moan,	160.
1.	With fervent <i>Zeal</i> , serve thou thy <i>God</i> and King,	157.
13.	When I survey that wondrous <i>Cross</i> , —	172.
21.	When thou by Fiends art hard beset, —	187.
33.	When all Mankind had by their <i>Sins</i> —	206.
36.	Worship the <i>LORD</i> , in the Beauty of —	211.

F I N I S.