

ECCLESIASTES, OR THE PREACHER.

BOOK THE FIRST.

1 THE SERMONS OF THE PREACHER, THE SON OF DAVID, THE KING, IN JERUSALEM.

INTRODUCTORY DISCOURSE.

LECTURE I.

On the Pursuit of Knowledge.

- 2 **V**ANITY of Vanities! says the
Preacher; Vanity of Vanities,
all is vanity!
- 3 What remains to a man from all
the work that he does under the sun?
- 4 A generation comes, and a generation
goes, but the earth endures for ever!
- 5 And the Sun rises, and the Sun sets;
and when the breeze of morn arises
there he is!
- 6 The Wind travels to the South, and
revolves towards the North, travel-
ling in circles; and in its revolutions
returns to its place of origin!
- 7 All rivers run to the Sea, but the
Sea is not full. To that place from
which the rivers came, there they
return in due course!
- 8 All language is feeble;—a man can-
not utter himself!—The sight is not
satiated by seeing; and the ear is
not filled by hearing!
- 9 What has been,—that will be; and
what has been done, will be done;—
for there is nothing new under the
sun! If it is ever said, "See! This
is new!" It has often been in former
11 times that were before us. For there
is no record of past events, and there
will be none of future ones, for them
to be remembered by those who are
still more future

The Pursuit of Knowledge.

The Preacher Declares who he is.

I, the Preacher, was king over 12
Israel in Jerusalem, and I devoted 13
my mind to investigation, and to
scientific Research, over everything
that occurs under the skies.—It is a
difficult exercise which GOD has
imposed upon the sons of Adam,
to develop themselves by it.—I 11
examined all the things which they
produced under the skies, and saw
that all was vanity and vexation of
spirit! The crooked could not be 15
straightened; and the wrong could
not be righted. So I said to my 16
heart,—and said to myself,—I have
enlarged and extended science beyond
all who were before me in Jerusalem;
and my mind has examined the result
of Science, and Knowledge; I also 17
gave my mind to the investigation of
Science, and the investigation of
Madness and Folly. I learnt that
their pursuit was feeding on wind!—
Science is a great grief; and who-
ever increases Knowledge increases
sorrow!

LECTURE 2.

On the Pursuit of Happiness.

I consequently said to my heart, 2
"Come, now, I will try you with
pleasure, and seek happiness."—But

1 I discovered that, also, was vanity.
 2 I said of laughter, it is mad;—and of
 mirth,—what does it accomplish?
 3 I intentionally tried to embolden
 my body by wine,—with my intellect
 4 scientifically guiding me,—and to
 seize upon folly until I could discover
 what was best for the children of
 Adam to do under the sun, for the
 number of the days they lived?
 5 I extended my operations,—I built
 myself houses; I planted myself vine-
 yards; I made gardens and parks;
 and planted in them all kinds of fruit
 6 trees. I made myself pools and brooks,
 to water from them a forest of shadowy
 7 trees. I purchased men and women
 servants, and they had children in my
 house. I also had herds of cattle and
 great flocks,—more than all who were
 8 before me in Jerusalem,—I accumu-
 lated for myself silver and gold, and
 royal treasures from my provinces. I
 had men and women singers trained
 for myself, with men and women
 waiters,—the luxuries of the sons of
 9 Adam. Thus I enlarged and increased
 myself more than all that were before
 me in Jerusalem.—My scientific idea,
 10 however, remained with me.—But
 anything that my eyes demanded I
 withheld not from them; nor did I
 restrain my heart from any pleasure;
 for my heart rejoiced in all my
 endeavours;—and that was my reward
 for all my efforts.
 11 But when I reflected on all the
 work that my hands had done, and
 all the things I had striven to accom-
 plish,—then I saw they were vanity
 of vanity, and vexation of spirit! and
 they had no result under the sun!
 12 Then I reflected, and examined
 my Science, and Madness, and Folly!
 —And what kind of man would
 succeed the King? With what he
 13 might be able to do?—Then I saw
 that there is a result to Science,
 more than to Ignorance, as there is
 a result to Light, more than to Dark-
 14 ness,—For the eyes of the Instructed
 are in his head;—the Ignorant goes
 in Darkness;—but yet I perceived

myself also, that one event happens
 to all of them.

So I said to my heart, "As it 15
 happens to the Ignorant, so it will
 also happen to me!—Then why am
 I more instructed than the rest?—
 So I said in my mind that also is
 useless! for there is no more remem- 16
 brance of the Instructed than of the
 Ignorant in the grave for ever! In
 the times to come, all will be for-
 gotten! For does not the Instructed
 die like the Ignorant?"

Therefore I hated life! since all 17
 the work I had done under the sun
 was a grief to me! For it was utterly
 useless, and a vexation of spirit. I 18
 also hated all my works,—that I
 had striven for under the sun, for I
 must leave them to the man after me;
 and who knows whether he will be wise 19
 or a fool? Yet he will rule over all
 the things for which I have laboured,
 and the result of my science under
 the sun!—That also is vanity!

So I abandoned my mind to despair 20
 over all the objects I had attempted
 under the sun. For a man may work 21
 with science, and knowledge, and
 skill,—but must leave the result to
 a man who has not earned it!
 That, also, is vanity, and a great
 grief!—For what continues to a man 22
 from all his endeavours, and from
 all the efforts of his mind, that he
 has striven for, under the sun?—
 Where all his days are griefs, and 23
 his efforts sorrows, and his mind does
 not rest at night!—This also is vanity!

There is no benefit to a man to 24
 eat and drink and let his mind
 expect pleasure from his labour.—
 Yet I myself saw that this comes
 from the hand of GOD Himself.—
 For who could eat, and who excite 25
 himself more than I?—For to the 26
 man who pleases HIM, He gives
 science, and knowledge and plea-
 sure; but to the offender He gives
 the trouble to gather and accumu-
 late, to give the product to the
 pleasing before GOD.—This, however,
 is vanity, and vexation of spirit!

LECTURE 3.

On the Regular Periodicity of the Tides of Existence.

3 There is a period for every purpose,
 And for every desire under the sun.
 2 A time for birth, and a time for death;
 A time to plant, and a time to uproot;
 3 A time to wound, and a time to cure

- 4 A time to pull down, and a time to build ;
 A time to weep, and a time to laugh ;
 A time to mourn, and a time to dance !
- 5 A time to pick stones, and a time to cast out ;
 A time to fold hands, and a time to unfold ;
- 6 A time to seek, and a time to lose ;
 A time to hoard, and a time to spend,
- 7 A time to tear, and a time to mend ;
 A time to be dumb, and a time to speak ;
- 8 A time to love, and a time to hate ;
 A time for war, and a time for peace !

9 Yet what remains as the product,
 10 for which they are done? I have
 examined the endeavours that GOD
 has appointed for the children of
 Adam by which to develop them-
 11 selves.—He has made everything
 beautiful in its season. He has also
 placed Eternity in their minds, with
 the intention that man should never
 discover, from beginning to end, the
 complete Creation which GOD has
 12 made.—I consequently learnt that
 there is nothing better for them,
 than to be glad, and do good in their
 13 lives; and also for all men to eat
 and drink and experience pleasure
 in all the labours GOD has given to
 them.

14 I have learnt, that whatever GOD
 has made, that will endure for ever.
 There is no adding to it,—and there
 is no taking from it,—and that GOD'S
 Creation is wonderful, next to Him-
 15 self. What was produced formerly
 exists, and what was formerly will
 come again; for GOD attends to its
 course.

16 And, further, I observed under the
 sun, that on the Seat of JUSTICE
 there was VILLAINY, and on the
 seat of RIGHTEOUSNESS,—WICKED-
 17 NESS! But I said to my heart,
 GOD will judge both Righteousness
 and Wickedness,—for there is a time
 for every purpose under the sun, and
 for all that is created there.

18 I reflected in my mind about the
 affairs of the sons of Adam;—which
 are that GOD intends to try them, to
 show they are, by themselves, mere
 19 animals. For one event is for the
 sons of Adam, and one event for the
 animals;—and the one event that is
 to them is;—as these die, so those
 die; and the same breath is to all;
 —and man dies the same as the
 cattle! Is not the whole vanity?

20 The whole go to one place; the
 whole come from dust; and the
 21 whole return to the dust. Who knows

that the breath of the sons of Adam
 when it goes, ascends? and that the
 breath of the cattle, when it goes
 down, departs to the earth?—

Then I perceived there is nothing 22
 better than that a man should rejoice
 in his works,—for that is his reward;
 for who can bring him to examine
 as to what may be after him?

LECTURE 4.

On Misgovernment.

I have applied myself and examined 4
 into all the wrongs that are done
 under the sun; and I have seen the
 tears of the oppressed, and they had
 no consolation;—for Power was in
 the hands of their Oppressors!—so
 they had no consolation. Therefore 2
 I congratulated the Dead, who died in
 the past, more than the living who
 are still alive.—But, better than 3
 either is he who has not come to
 sensation;—who has not seen in
 Creation the suffering that is produced
 under the sun!

I also turned and examined all 4
 toil, and all the success produced by
 it;—that a man is envied for it by
 his neighbour. So it is also vanity
 and vexation of spirit! Yet the idler 5
 folds his hands and eats his own flesh!
 —Yet a handful with quietness is 6
 better than both hands full with
 anxiety and vexation of spirit!

Then I turned to examine this 7
 vanity under the sun.—There may 8
 be a solitary without a companion;
 who possesses neither a son nor
 brother, yet there is no end to all his
 anxiety; nor are his eyes satiated
 with wealth;—nor does he ask, "For
 whom do I toil and deprive my life
 of enjoyment?" This also is vanity
 and a grievous trouble!

Two are better than one,—for there 9
 is a better reward to them for work.
 And if the one falls his companion 10
 can lift him up; but alas! for one

11 who falls when there is not another
to help him to rise! Then if two lie
together they will be warm; but if
12 there is only one, where is the
warmth? And one may be defeated,
where two associated could stand,
and a threefold cord is not quickly
broken.

13 A poor and instructed youth is pre-
ferable to an ignorant and old king,
who will never learn intelligence;—
14 who brings men from the house of a
slave-dealer to govern;—whilst those
born in his kingdom he brings to
poverty!

15 I compared the whole of the living
that walk under the sun with the next
16 generation coming after them.—There
is no end to all the people,—to all
who have been formerly,—yet their
successors will not be cheered by it.
—So this, is vanity and vexation of
spirit!

LECTURE 5.

On Reverence in the Worship of God.

17 Guard your foot when you go to the
House of GOD, and approach to listen,
rather than to offer the sacrifice of
fools, for they do not understand that
they do wrong.

5 Be not in a hurry with your mouth
and your heart. Hasten not to pour
out speech before GOD,—for GOD is
in Heaven and you upon the Earth,
—therefore let your words be few,
2 for the dream comes from many
anxieties, and a fool's voice with
many words.

3 When you vow a gift to GOD, delay
not to pay it,—for He is not pleased
with evasions.—Do what you have
4 promised.—It is better not to promise,
than to be promising and not per-
5 forming. Do not allow your mouth
to cause yourself to offend;—and do
not say to the Messenger that it was
a mistake.—Why should GOD be
6 angered by your voice, and injure the
work of your hands? For in many
dreams there are delusions and many
readings. Therefore reverence GOD.

7 If you see oppression of the poor,
and distortion of justice and right in
a Province, do not be surprised at the
perversion, for a higher than the
highest watches,—and a Higher than
8 them.—Yet the most excellent thing
of all for a land is a King who is the
Servant of his Country!

LECTURE 6.

On Avarice.

The love of money will never be 9
satisfied with money;—nor he who
loves wealth by its increase. That
also is vanity. When wealth increases 10
the consumers increase.—Then what
benefit to its possessor?—except to
look on it with his eyes? The 11
labourer's sleep is sweet, whether he
eats little or much; but the excess of
the rich does not allow him to sleep.

There is a distressing misery I have 12
seen under the sun;—wealth kept to
the injury of its possessor;—And that 13
wealth perishing by an unfortunate
accident;—when he has begot a son,
and he possesses nothing! As he 14
comes naked from his mother's womb,
he will turn to depart as he came, and
he takes away nothing for all his labour
to carry in his hand.—Yes! this also 15
is a grievous misery all bear,—that as
they came, so they go,—and what
continues is vexation of spirit. He 16
also eats all his days in darkness, and
much anxiety, sickness, and vexation.
—Therefore, what I myself have con- 17
cluded to be good and pleasant is, to
eat and drink, and to see pleasure in
all one's efforts that one attempts
under the sun, for the number of the
days that GOD gives to us;—for that
is one's lot. Also that every man to 18
whom GOD has given wealth, and
treasures, and power, should taste of
them, and enjoy his lot, and take
pleasure in whatever work GOD ap- 19
points for him, so that he may not
too much think upon the day of his
life, when GOD removes him from the
joys of his heart!

LECTURE 7.

On the Disappointment of Life.

There is a misery that I have 6
observed under the sun,—and it is
great upon mankind, a man to whom 2
GOD has given wealth, and treasures,
and honour, so that he wants nothing
to wish for of all that he may look on,
—but GOD has not enabled him to
partake of them!—but others con-
sume.—This is a terrible misery!—
3 If a man beget a hundred, and pos-
sesses many years, and the days of
his years become many, but his life
is not filled with pleasantness—when
he also comes not to have a tomb,—I
say an abortion is preferable to him;

4 For he comes to vanity, and goes to
darkness, and his name is wrapped in
5 darkness!—He who has not seen the
sun nor known it,—rests better than
6 him!—even though he should have
lived a thousand years twice over, and
has not experienced pleasure!—Do
not the whole go to one place?

LECTURE 8.

*The Hopelessness of Earthly
Effort.*

7 All the labour of a man is for his
mouth;—and yet the mouth is not
8 filled! Then what remains with
the educated more than with the

ignorant,—and the poor,—who knows
he walks with the living enjoying the
sight of his eyes and the course of his
life?—This also is vanity and vexation
of spirit!

Who existed formerly? A name 10
was given to him;—and it is known
that name was ADAM. But he could
not contend with a mightier than
himself.

Where there are many words there 11
is much uselessness,—What does man
gain? For who knows what is best 12
for man in his life?—for the number
of the days of his worthless life which
he passes as a shadow? for who can
inform man what will be after him.
under the sun?

THE SECOND BOOK OF THE PREACHER.

POEMS AND LECTURES.

INTRODUCTORY POEM.

On the Best Objects of Life.

A good name is better than sweet perfume— 7
And the day of death, than the day of birth!
Better go to the house of sorrow, 2
Than go to the house of feasting;
For that, is the end of all men,
And the living will lay it to heart.
Sorrow is better than laughter, 3
For by a sad face, the heart is improved.
The heart of the Wise seeks the house of Grief, 4
But the heart of the Fools, the house of Joy.
Better hear the reproof of the Wise. 5
Than attend to the singing of Fools!—
As crackling thorns sound under a pot, 6
So the laughter of Fools is vain!
Oppression can madden the wise, 7
And a bribe perverts the mind.
The end of a thing excels the beginning,— 8
And a gentle spirit excels a proud.
Excite not your spirit to anger,— 9
For anger resides in the bosom of fools!

LECTURE 9.

On the Folly of Discontent.

10 Do not ask why the former times
were better than these?—for it is
11 not wise to enquire why.—Science is
good with an estate, and it is useful
12 to those who see the sun, for science
is a defence, as money is a defence,
and abundant knowledge of science
may preserve the life of its possessor.
13 Consider the Creation of GOD. Who

is able to straighten what He has
bent?

In the day of prosperity be happy; 14
and in the day of adversity reflect;
for GOD made both this and that.
To spare words, no man can discover
anything about events after himself!

I have observed all this in my 15
unhappy days,—that sometimes a
good man perished by his goodness;
and sometimes a bad man is pre-
served by his crimes! Do not be 16

over good, or make yourself over
learned;—why should you overwhelm
17 yourself? Do not be very bad, and
do not be foolish;—why should you
18 kill yourself before your time? It is
well that you should lay hold of this,
and also not withdraw your hand
from that;—but whoever reverences
GOD will escape from all.

19 Science helps the educated, more
than ten strong men who may be in
20 a fortress; for there is not a clever
man on earth who always does well,
21 and never mistakes; so do not give
your attention to all the things that
are spoken, or perhaps you may hear
22 your servant curse you, for your heart
knows how often you yourself have
cursed others.

23 I have ascertained all this scientifi-
cally. I declared I would become
scientific.—But it was far from me.—
24 Where does extent go? and who can
explore space?

25 I turned back, and decided to
learn, and investigate and seek
knowledge and skill, and to learn
the wickedness of Folly, and Per-
26 versity, and Recklessness;—and I
discovered that a woman who has
craft and vices in her heart, and
snares in her hands, is worse than
death! May the Good before GOD
escape from her; but the Offensive
be captured by her!

27 I have discovered these, says the
Preacher, by comparing one with
28 another, to discover motives, with
my mind continually thinking. I
have discovered one man's motive
in a thousand. But in all these I
29 have not discovered a woman's! I
have only discovered this;—that GOD
made Mankind right, but they have
sought out many villainies!

LECTURE 10.

On the Characteristics of the Philosophic Mind in a Monarchy.

8 Who is philosophic? and who
knows how to explain a thing?—

2 The education of a man brightens
his face, and greatly changes his
expression.

3 I commend a King to take care,
because of the promises he swore to
GOD. Be not in haste to go from
before Him, nor persist in a wrong
thing, for He does all He pleases.

4 Although a King's word is powerful,
and who dare say to him, "What are

you doing?"—regard The Law;— 5
and learn not bad practices,—but
with an intelligent heart learn oppor-
tunity, and justice. For there is an 6
opportunity for every purpose, and
decision, since many miseries are
upon mankind. For none of us 7
know what will be; and as to what
may happen, who can inform us?

No man has power over the breath, 8
to retain the breath, and none are
powerful in the day of death. And
there is no discharge from that
war; and villainy cannot deliver its
possessor.

I observed all this when I applied 9
my mind to all the things that are
done under the sun, during the
period that man has power over
man, to injure him. And I examined 10
the tombs of the wicked carefully,
who had come to, and departed from
the Holy Place, and were forgotten
in the City where they had done so.
—They also were vanity.—

And I concluded that when quick 11
punishment is not inflicted upon
crime, then the heart of the sons of
Adam is set in them to do wrong!—
Yet, although a sinner does wrong a 12
hundred times, and evades from it,—
yet I myself know that it will be well
for those who reverence GOD,—who
fear before Him,—but it will not be 13
well with the wicked; nor can they
prolong their days like a shadow,—
although they do not fear the presence
of GOD.

LECTURE 11.

On the Mystery of Life.

This is a puzzle that occurs upon 14
earth;—There are good men who are
treated as if they had done like the
wicked;—and there are wicked who
are treated as though they had done
like the good. I said to myself, this
is a puzzle!—

So I, myself, commend cheerful- 15
ness, as there is nothing better for
a man under the sun than to eat and
drink, and be glad, and be at rest
from his toil in the days of life which
are given him under the sun.

When I applied my mind to learn 16
science, and to the investigation of
the phenomena that are produced
upon earth, I perceived that day and
night there must be no sleep for one's
eyes. And having examined all the 17
works of GOD, I perceived that it is
not possible for a man to discover the

18 whole of the result that is produced under the sun;—since however a man endeavours to investigate, he cannot discover all. And even if a philosopher should assert "I know!" he has not been able to discover it.

9 For I had applied my mind to all that, and could only discover this,—That the Righteous and Philosophic in their labours, are in the hand of GOD. Whether he likes it or dislikes it, man cannot know all that is before him!—To the wicked,—to the good,—and to the pure;—and to the depraved;—and to the worshipper, and to the one who neglects worship;—to the Good and to the Bad alike;—to the Perjurer, and to him who respects his Oath, comes the same result!

3 This is the grief in all that is done under the sun;—that one event happens to all; therefore the mind of the Sons of Adam is full of grief, and agitation is in their hearts during their lives,—and after that,—the
4 Dead! For who, of the living, has his choice? Who is hopeful? Yet a living dog is better than a dead
5 lion!—The living, however, know they will die; but the dead know nothing whatever.—And they have no more fame;—for the remembrance
6 of them is forgotten! And their former loves, and hatreds, and ambitions perish; and they have no more possession, for ever, in all that they accomplished under the sun!

LECTURE 12.

On the Enjoyment of Life.

7 Go! Eat your food with pleasure, and drink your wine with a merry

heart;—for GOD is well pleased by your doing so. Let your clothing 8 always be handsome, and let not your head need oil! Enjoy life with 9 the wife you love, all the days of the worthless life given you under the sun!—all your worthless days!—for that is your lot in life, and your endeavour in all your efforts under the sun!

Whatever your hand finds to do,— 10 do it with all your might! for there is neither Work, or Skill, or Knowledge, or Science, in the Grave to which you are going!

I have explored, and have seen 11 under the sun, that the race is not to the swift; nor the battle to the strong;—nor bread to the wise;—nor wealth to the skilful; nor success to the prudent; but TIME and CHANCE happen to them all! Man, 12 also, knows not his opportunity!—Like fishes caught in a cruel net,—and like birds caught in a trap,—the sons of Adam are caught like them, at a cruel time, that suddenly falls upon them!

Once I observed this result of in- 13 telligence under the sun,—and it was astonishing to me! There was a 14 little town with few men in it, and a great General came against, and surrounded it, and built entrenchments against it. But a poor person pos- 15 sessed intelligence was found there, who rescued the town by his intelligence;—but the men did not remember that poor person!—I, however, 16 said, "Intelligence is better than strength. Nevertheless the intelligence of the poor is despised, and no one will listen to his words."

LECTURE 13.—TWO EPIGRAMS.

On the Value of Intelligence, as compared with Ignorance in Human Affairs.

1.

Wisdom and Folly.

The words of the Wise are heard in quiet, 17

While shouting rules among fools!

Wisdom is better than weapons of war, 18

But one blunder destroys much success!

2.

Dead Flies. 10

As dead flies make sweet oil stink,

So small follies, those held to be wise.

The wise man's heart is fixed at his right,— 2

The fool's heart, is at his left hand!

And the fool goes on his senseless way, 3

And tells all men that he is but a fool!

LECTURE 14.

On the Evils of Incompetent Governments.

4 If the temper of the Ruler rises up against you, do not persist in your position, for great offences are remedied by submission !

There is a wrong I have seen under the sun, as an error proceeding from the Government; promotion is often given to the low,—while the high are depressed.—I have observed slaves on horses, and Princes walking like slaves on the ground.

Suggestions for our Conduct.

8 Who digs a pit, may fall into it ;
 9 Who breaks a fence, a snake may sting him !
 9 Who removes stones may be hurt by them ;
 10 Who fells trees is by them endangered ;
 10 If the iron is blunt, and edge not sharp,—
 Exert your strength, and use good skill.
 11 The serpent stings without a charmer,
 And an unbridled tongue the same.
 12 The words of a wise mouth profit,
 But a fool's lips will swallow himself,—
 13 The opening words of his mouth are folly ;
 And the last from his mouth wild madness !
 14 But why foolishly multiply words ?
 Man knows not what came before him,
 And what will succeed,—who can tell ?
 15 The endeavours of fools exhaust them,
 When they know not the road to the town !
 16 Woe to you, land, when your King is a Slave,
 And your nobles are drunk in the morning !
 17 Happy land, when your King is from Princes,
 And your Nobles seek health from food not excess !
 18 By neglecting, the rafters will rot,
 And the house falls from idling hands.
 19 A feast is made for enjoyment,
 And Wine cheers the living ;
 And money is useful for all things !
 20 Curse not the King in your thoughts ;
 And curse not the rich in your chamber ;—
 For a bird of the sky bears the sound,
 And the owner of wings tells the speech !

LECTURE 15.

Admonitions to Reflect on the Future, and to Hope.

11 Cast your bread on the face of the waters, for you will find it again after many days.
 2 Give a portion to seven, and even to eight,—for you know not what distress may come over the country.
 3 —But if the clouds are full they pour rain on the earth and if a tree falls towards the south or towards the north, the tree will lie on the place

where it falls.—The watcher of the wind,—will not sow ; and the examiner of the clouds will not reap. As, however, you have no more knowledge of the course of the wind, than of the bones of the embryo in the belly of the pregnant ; in like manner you know not the action of GOD, who produces everything !—Therefore at morning sow your seed, and at evening withhold not your hand, for you know not which will prosper,—this, or that,—or whether both alike will do well !

LECTURE 16.

A Poem advising to Enjoy Life.

I

7 Light is sweet, and good to the eyes to see the Sun,—
 If many years are man's, in all of them rejoice,—
 8 But think that the days of darkness are many ;—
 All is advancing Vanity !

2

Young man, enjoy your youth, and delight your heart while young; 9
 And walk in the way of your heart, and in the desire of your eyes,
 But know about all these things, that GOD will come to judge.
 So cast care from your heart, and from your body suffering, 10
 For Youth and Age are Vanity!

LECTURE 17.1

A Poem on Declining Life.

Your Creator remember in time of your youth, 12
 Ere sorrow's days come, and the years full of grief,—
 When you cry out, "In them is no pleasure for me!"—
 Ere the Sun and the Light become dim, and the Morn and the Stars, 2
 And the clouds go away after rain!
 When the Guards of the House will be trembling, 3
 And the strongest of men will bow down;
 And the grinders will cease as but few;
 And the light of the windows be dim, 4
 And doors closed to the feet and the shuffling step;
 When the bird's voice alarms, and the singers depress, ←
 When fears come from the above, and the roadway below; 5
 And sleep flies away,—
 And the grasshopper loads,
 And Desire will fail;—
 And Man seeks his Long Home,
 And the Mourners will walk round the streets.—
 Ere the silver cord's loosed, or the golden bowl broke; 6
 Or the Cup is found smashed at the spring,
 Or the Wheel is found lost at the Well,
 And Man goes to the earth that he was, 7
 And his Soul will return to the GOD Who gave it!

THE END OF SOLOMON'S LECTURES.

NOTE BY THE ANCIENT EDITORS.

Probably those employed under King Hezekiah to arrange these Lectures from the preserved manuscripts of his great ancestor, Solomon, for publication.

OLD EDITORIAL COMMENT.

- 8 "Vanity of Vanity," said the Preacher, "Vanity of Vanity!"
 9 But for the rest, the Preacher was skilful so far as teaching science to the People, and he was listened to, and selected many proverbs.
 10 The Preacher sought to discover pleasing words, and wrote accurately truthful conclusions.
 11 The discourses of philosophers are like pegs, and stakes, fixed by masterly

shepherds. They keep the flock together. But nevertheless my son, be 12 warned by this, that there is no end to the making of many books, and much learning is a weariness of the flesh.

When all is heard, this is the con- 13 clusion of the whole matter. "Reverence GOD, and keep His commands.—They are for all mankind.—For GOD will bring every act into judgment, along with every secret, whether Good or Bad!"

THE END OF THE BOOK OF ECCLESIASTES, OR THE PREACHER.