

Metal; and tho' others know it, the Person doth not; but I took it, and therefore will pass it; at least it may look fair, but have that *imperfection* that makes it unserviceable, and the like: In this Case I am to Discover it; and tho' I must be a Loser in so doing, yet it is fit that I do not by Fraud and Deceit impose on an Innocent Person, to save my self.

AND if we follow these Rules in this Affair, it is the way to keep a good Conscience, which is better than Gain by Deceit.

[ JUNE 26. 1705. ]

## SERMON CCII.

(3.) THERE ought to be one Standard to regulate the Prices of things by, if Men would observe Righteousness in a way of Commerce. This is but little thought of, or practised among Men, which occasions a great deal of Injustice in their Dealings one with another.

WE before observed, That there is a Righteousness to be observed, in the setting of a due Value upon things: Now tho' this Value may alter, according to the Circumstances of God's Governing Providence; yea, tho' the Prices of things may rise and fall, still the Price ought to be One in all Contracts, and everything be valued by one Standard, otherwise it is impossible that Honesty should be maintained in Traffick. It is true, a thing may be worth so much at one Time, and more or less at another Time; and it is Lawful for Men to ask moderate Gain for Credit; and giving a Day for Payment: But how shall these things be adjusted, so as to bear a due Proportion, except the Value itself be Stated? Now, because Money hath gotten the Command in Merchandize, as being best accommodated to advance Traffick among Men, it is therefore become the Standard, and all other Wares are to be reduced to, and Regulated by it; and every thing in Exchange is to be reckoned just so much Worth, as it may pass for Money, and neither more or less. Not that Money is naturally so, more than any other thing; but because there is no other thing, (according to the State of humane Affairs,) which is better fitted to over-rule this Affair. It is a frequent talk, which is of Two Prizes, according to which Men do order their Bargains, one for Money, another for Pay, as it is usually termed; but it is certain that this Distinction lays a foundation for Cheating and Oppression, as woful Experience will confirm. It is true, Men may lawfully Contract for Payment to be made for such a Species; but if it be not to be had, but they must indent for other things, they ought to take it at the Price Current, as it will pass for Money; or at least Proportion their Gains by it to this Standard, else they cannot be said to give the Worth for it. The Wise Man tells us, Eccl. 10. 19. Money answereth

all things. By which we are not only to understand, that it is of such Credit, that he who hath it may procure any other things with it; but also it is a Standard for the Settlement of the Value of every thing else, as to it's Currency among Men: And tho' the Iniquity of the World, hath made no little Disorder in the way of Trading by reason of this Difference; yet he that will keep a good Conscience in his Dealings ought to have a strict regard to This, that so he may not over-reach his Brother in any matter.

(4.) JUSTICE is also to be observed in Weights & Measures; for which the Word of God is very full and frequent; and that not only in the Law of Moses, but elsewhere in the Holy Scriptures. Exactness therein is Commended, Prov. 16. 11. A just weight & balance are the Lord's: all the weights of the bag are his work. And Falshood in it Condemned, Chap. 11. 1. A false balance is abomination to the Lord: but a just weight is his delight. And this Law was not Judicial, but purely Moral & Natural; and Equity between Man and Man, cannot in all points be preserved without it. It is true, all things that belong to Commerce, is not to be calculated by these; and the fore-going Rules are sufficiently Directive about them. But the main part of the things which belongs to staid Merchandize, comes under this Rule. And by the same Rules, we are to take our Wares, at so much, in such Weight or Measure; tho' there is a lawful Difference to be made between the Value of a small Parcel, and of a greater, for good Reasons; yet it is Honest that the Person should have the full Quantity of what he agrees for; and to diminish him of it, is a Cheat put on him: for the Person agrees for so much, which he is Defrauded in, which must needs be a violation of Righteousness. There must therefore be one Rule for these, and all are to be brought to that; which therefore well-Ordered Governments take a special Care of. And as Men ought to Buy and Sell by the same, (and therefore we are told, Prov. 20. 10, 23. Divers weights, and divers measures, both of them are alike abomination to the Lord. Divers weights are an abomination unto the Lord: and a false balance is not good. For sometimes there may be the same Weights, but a Cheat in the Balance;) so they ought to be careful that they be Just and alike, else there may be Wrong done both to ourselves and others: For every thing that is Bought and Sold, is not of the same Value; and I may Buy of one, and Sell to another. And this Rule is to be observed in Money, as well as in other Commodities; for as there is a different Consideration between Bullion & Coins, the one whereof always passeth by Weight, whereas the other passeth upon the Credit of the Publick Authority, whose superscription it bears; yet there is a Rule given by such Authority, that all such Coin shall be made of such a Weight; and if by long use and wearing, it comes to fall short considerable of that, they righteously take Order for the new Mintage of it: So, for Men to Clip and diminish

such

such *Coin*, and still to pass it away as *Coin*, and upon the Credit of the Stamp, is notorious *Theft*, and introduceth unknown Mischiefs to the Common wealth; and it is a Righteous thing, that severe Penalties be Enacted against it, and Rigorously Prosecuted. Such *Moneys* may be lawfully pass away as *Bullion* by Weight, but not on the Publick Credit.

AND let such as are Guilty in this, know, that however they may hide their Villany from Civil Cognizance, it will one Day prove a sting to their own Consciences.

THUS we have Considered the more Necessary Duties to be observed for the Righteous Obtaining and Possessing our share in the good things of this Life.

IT follows that we proceed to Consider,

*Secondly*, THE Rules given for the Righteous Improvement of these things, which we have gained by Right. It is certain, that the good things of this Life are given to Men by God for Improvement, and that with a Next respect to the Concerns of this Life, because they are *Temporary* things. Tho' it is ever to be remembered, that this must be with an *Ultimate* Design for the *Glory of God*, which is that which brings them under the Regulation of *Divinity*, with regard to which they have a proper Reference to *this* Command.

HERE let us observe, That tho' every Man hath a proper Right to such an Estate as he comes to Possess in a Lawful and Honest way; yet he is not the *absolute Lord* of it, to do with it what he sees meet; but is put into it as a *Steward* under God, and to follow His Direction in the Improvement that he makes of it. GOD is the supream Lord of all; we Ourselves are His, and then surely what we have must be so: And it is He who hath deposited this *Portion* into our hands, be it *more or less*; so that by whatever *Media* we come by it, He Governed it, and ordered the Success of it; and we must run it up thro' all *Second Causes* to Him, else we derogate from His Glory: Hence that, *1 Chron.* 29. 11, 13, 16. *Psal.* 127. 3. He hath to this End given us those Rules in His Word, in which He expresseth His Pleasure, what Use He would have us to make of them; and we cannot Transgress them without manifest *Disobedience*. And it concerns us to Study and Practice these Rules with Care, because all that we have is in His *Disposure*, and He can either continue them to us, or take them from us, according to His holy Pleasure; *1 Sam.* 2. 7. *The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up.* And it is certain that He will ere long call every one of us to give an Account of our *Stewardship*, as is intimated in, *Luke* 16. *beg.* And these things belong to the *Talents*, which our Lord hath entrusted us withal; and He will come, and strictly enquire of us, how we have *Occupied* them. This Improvement therefore properly belongs to *Commutative Justice*, according to the received Notion of it, and so belongs to *this* Precept.

NOW before I proceed to the distinct Consideration of this Head, give me leave to observe, That Divines do generally bring the Consideration of *Poverty* and *Riches* under *this* Command; and so they may be here taken a brief Account of; tho' it might also have been observed under the *former* Head, as bearing a respect to *both*. The Providence of God bestows on some Men a *great Estate* in this World, which they are either *Born* to, or they are smiled upon in their *Endeavours*; others are either *Born to Poverty*, or their *Prudence* and *Pains* is frowned on, and they are brought very *low*. Now there is an *Improvement* of these to be made accordingly; and there are the Duties incumbent on the *One*, which are not expected from the *Other* in their present Condition: But the most of these things will fall in, in the sequel. I shall therefore here only Remark:

1. THAT it is the Duty of those that are Rich, to acknowledge God in their Riches, and seek to Use them to His Honour. They ought not therefore to be lifted up with them, to trust and rely on them, to nourish and gratify their Lusts with them, to despise their *Poor Neighbours* because they have not a like *Portion* of them; but to be Humble and Kind, and endeavour to lay up a better *Portion* for themselves: Hence that Advice, *Prov.* 3. 9. *Honour the Lord with thy substance, and with the first-fruits of all thine increase.* *1 Tim.* 6. 17, 18. *Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: That they do good, that they be ready to distribute, willing to communicate.*

2. IT is the Duty of the Poor to adore God's Providence in it, and study how they may submit to Him Patiently under it. They ought not to Murmur at God's Providence, as if He Injured them, nor seek by any Indirect Means to ease themselves of it; but to Trust in God who cares for such; and be the more solicitous to secure for themselves, the *Riches* which cannot be taken away; remembering, that as *Riches* are not Evidences of God's Love, so neither is *Poverty* of His Anger or *Hairred*; being such things as in themselves make Men neither *better* nor *worse*; and are equally improvable for *Eternal Salvation*.

BUT we may pass to the Consideration of the Rules, according to which we ought to Improve the outward good things of this Life, so as to serve God therewithal. Now the right and lawful Using of these things may be referred to Two Heads, viz. the *Preservation* of them, and the *Expence* of them; both of which the Word of God gives us Direction about.

1. THE *Preservation* of an Estate. It is a favour of God that He bestows upon us a comfortable *Subsistence* in this World; and tho' it be a *common Kindness*, yet it is not to be despised or neglected: And the *Vertue* which is here required to be exercised, is commonly called *Frugality*; which consists in a Prudent Management of our outward Affairs; and is that

that which is Commended in the Word of God, and that which belongs to one that Feels God, *Pfal. 112. 5.* And there are two things to which this may be reduced;

1. *A diligent looking after our Estate, to keep it together, that it be not, thro' our neglect, exposed to Waste.* The things of this Life are liable to *Corruption* and *Decay*, there is *Moth, Rust* and *Thief* that are ready to seize them; And tho' except God Preserve them for us, all our Watchfulness and Industry cannot Secure them; yet He requires of us to look after them, which is the ordinary way to enjoy His Blessing upon them. It is therefore the Wise Man's Counsel, *Prov. 27. 23. Be thou diligent to know the state of thy flocks, and look well to thy herds.* We ought not to Waste them our selves unprofitably, nor suffer them to be stroyed by our Negligence. Tho' Christ could work a Miracle to feed the Multitude, yet He gave that Command to His Disciples on this Account, *Joh. 6. 12. Gather up the fragments that remain, that nothing be lost.* And it is certain, that there will be a continual going Out, and he that doth not take care to preserve his *Income*, his *Expence* will in a little time bring himself to *Poverty*; and if he be not Careful to uphold his Estate, he will not be long before he will have nothing to Expend, neither upon himself, his Family, or the Publick Arrears, or the due Charity to the Needy. Whereas this is the way to live Honestly, Honourably and Comfortably.

2. *PRUDENT Endeavour to Advance our Estate.* It is not sufficient to take heed that nothing be *Wasted*, but we must husband our Estates to *Advantage*: It is not enough to get an Estate, but there is a Duty to endeavour that it may prosper by good Husbandry of it, in the best way. *Prosperity* is a Blessing to be desired, (tho' not insatiably to be grasped after, which is a Temptation to Sin;) this *Prosperity* is one of the Promises of the Covenant, and we may Pray for it; so did he, *1 Chron. 4. 10. And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me. And God granted him that which he requested.* We may then lawfully Endeavour it. Riches are consistent with *Godliness*; and the more a Man hath, the more Advantage he hath to do Good with it, if God give him an Heart to it: *Pfal. 112. 3. Wealth and riches shall be in his house, and his righteousness endureth for ever. Prov. 31. 16. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.*

11. *THERE* is a Righteousness to be followed in the *Expence* of these things. And here there are two Vertues, *Parimony* and *Liberality*.

(1) *PARSIMONY*, which consists in a prudent restraining our Expences to a due measure. God doth not see it meet to measure a like Portion of these things to every one in this

World, but some enjoy *More*, others *Less* of them, which is also included, *Psa. 112. 5.* And here the Providence of God is to be eyed, and the Cases to be compared, and we are to regulate our selves accordingly; and great Prudence is here to be used. It is true, that God gives us these things for our *Use* and *Comfort*; and we ought to Use them and take the Comfort of them: Hence that, *Ecc. 2. 24. There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.* But still it should be our *Own*, else we do not serve God's Providence as this Command requires. Now there are two Cases in which this is to be Considered, and accordingly Improved; the one is *Ordinary*, the other *Extraordinary*.

1. *IN Ordinary Cases*; our laying out ought to bear a due Proportion to our coming in, & rather to come short, than to exceed that. And right Reason as well as Religion requires that there be a Difference here made between one Man, and another, according as God hath ordered his Estate, and his Charge. Hence that may be *Covetousness* in one Man, which would be *Pride* in another: And therefore for all Men to maintain the same Port in *Diet*, *Apparel* and *Entertainments*, is contrary to the *Parimony* that is required of us; and whatsoever Commendation they may have from Men, they will neither please God, nor keep a good Conscience: We ought therefore to acquaint our selves with our Affairs, and way of Supply; and consider then, how many ways there are to Expend, and Compare them together, and so Proportion our Port in the World; otherwise, we shall miss in our *Arithmetick*. These things are indeed for our *Use* and *Comfort*, and ought to be so used; but God distributes to some only for *Necessity*, to others for *Convenience*, and to others for *Delight*. And tho' those that have more of the World's Goods, ought to be very Sober in their Expence, and take heed that they nourish not their Lusts with it; yet they that have more, may lawfully Use it for their Comfort more *Liberally*: Whereas yet, they who have Less, must live more sparingly, and Cut their Coat according to their Cloib; and to do according to what we have, and not what we have not, *2 Cor. 8. 12.* And tho' Persons of Publick Station should Live in a more *Noble Fashion*, yet the Publick which they serve ought to maintain it; and Men are not called to Ruin themselves and Families for this.

2. *IN Extraordinary Cases*, Men are to take other measures. If God sees meet to Deny His Ordinary Blessing upon Men's lawful Endeavours, and bring them to *Poverty* and *Straits*, they ought to make Use of what they have at Present, and trust God's Providence for the Future; and not to *Famish* themselves to Day, for fear lest they should have nothing for to *Morrow*. And here our Saviour's Rule must take Place, *Matth. 6. 34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of it self: sufficient*

unto the day is the evil thereof. Only Care is to be had, that we comply with God's Providence in this regard, so far as may be, and not profusely please our selves with the Vulgar Proverb, *Spend, and God will send.* There are also the Times, when God brings Publick Distresses upon a People, and all lies at Stake, Times of *War* or *Famine*; and He may now call for a Man's *All*, and he ought to Comport with the present Distress; and not by his *for-did Parsimony*, think to save his own Cabbin, and let the Vessel sink. Time was when Christians Sold their Possessions, and devoted them to the Relief of others; and they looked upon themselves as called by God to do it; and God accepted it, and they are Commended for it, *Acts* 4. 34, 35. Which would at another time have been folly and distraction.

(2.) **LIBERALITY**; which is a Vertue to be exercised in a cheerful Distribution of the good things we have, according to God's Command. And this is to govern and moderate our *Parsimony*, that it degenerate not into base and ignominious *Covetousness*, which is condemned by God. It is our Duty to do Good with, and Distribute of our Good things, as there is occasion offered to us, as there ever will be. Here we are to observe, that the Benefit of those things is for *this Life*, & will do us no Kindness in *another*, any further than as we have used them to God's Glory in *this*; for we are told, *1 Tim.* 6. 7. *For we brought nothing into this world, and it is certain we can carry nothing out.* This Benefit is actually enjoyed by us, in the laying of them out so, as may serve to the Ends of them, for the outward Man; so that as we cannot preserve them without *Frugality*, nor long enjoy them without *Parsimony*, so neither can we have the Comfort of them without *Liberality*. The Wise Man therefore complains of that as a great Vanity, *Ecc.* 1. 3. *What profit hath a man of all his labour which he taketh under the sun?* Now the Word of God hath here also given us plentiful Direction, how we are to Order our selves in this regard. And we are not here to distinguish *Liberality* from *Justice*, and reduce it to meer *Charity*; but it contains in it a willing Distribution, to all the Uses for which it is to be employed. And here two things may come under our Consideration.

1. **THE Subjects** of our *Liberality*; and they are all such to whom we are by Precept required to impart of our Substance; and these have their Order. In the first place it belongs to *Our selves* and *Families*; we must provide for our particular Charge, and allow them suitably for Meat, Drink, Raiment and Education, and a Portion; as we are told, *1 Tim.* 5. 8. *If any provide not for his own and specially for those of his own house, he hath denied the faith, and is worse than an infidel.* And it is the Commendation of the Vertuous Woman, *Prov.* 31. 15, 20. *She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.* And not to do this, argues

the want of Natural Affection. Our Parents also claim this of us, when Aged and thistleless; hence that, *Matth.* 15. 4, 5, 6. *For God commanded, saying, Honour thy father and mother: and he that curseth father or mother, let him die the death. But ye say, whosoever shall say to his father, or his mother, It is a gift by whatsoever thou mightest be profited by me, And honour not his father, or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.* Nor can we ever Compensate their tender Care of us. The *Common-wealth* also is to be supported in the necessary Charges of it, by such as are Members of it, and have their Protection from it; according to that, *Rom.* 13. 6, 7. *For, for this cause pay you tribute also, for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.* The Maintenance of the *Ministry* also challengeth a share in our Expence, who spend their Time and Strength for the Service of the Souls of their Flock, whereof they have the Charge. *Gal.* 6. 6. *Let him that is taught in the word, communicate unto him that teacheth, in all good things.* *1 Cor.* 9. 13, 14. *Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel.* The *Poor* also have an Interest in our Expences, and ought to share of it, and to be taken Care of by us, as we are God's Depositories: Hence that Encouragement, *Psal.* 41. beg. *Blessed is he that considereth the poor; the Lord will preserve him, and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him into the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.* And here, the *Godly Poor*, or *Christians*, are firstly to be considered by us, *Gal.* 6. 10. *As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.* But yet so, as others that are Men, and in Necessity, (tho' *Ungodly*, nay tho' our Personal Enemies,) be considered; and *Hum. nity* calls for it; and Christ hath taught us the Lesson of it, *Matth.* 5. 44. *I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.* *Rom.* 12. 20. *If thine enemy hunger, feed him: if he thirst, give him drink.* Hitherto belong also *Strangers* and *Travellers*, for whom we ought to have a Reserve, that we may be Hospitable to them, and give them suitable Entertainment; *Rom.* 12. 13. *Distributing to the necessity of saints: given to hospitality.* *1 Pet.* 4. 9. *Use hospitality one to another without grudging.* *Heb.* 13. 2. *Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.*

2. **FOR**

2. FOR the *Manner* of it, a few Rules may be given ;

1. IT must be with a *ready and cheerful Mind*. Without this it cannot be called *Liberality*. God regards the *Heart*, and if it be but *Two Mites*, or a *Cup of cold Water*, it is accepted, so that it be *Right*, 2 Cor. 8. 12. *For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not*. On this account a *Liberal Man* is compared to the *Clouds*, which freely dissolve themselves for the Relief of the Earth, Eccl. 11. 3. We are therefore told, 2 Cor. 9. 7. *Every man according as he purposeth in his heart, so let him give ; not grudgingly, nor of necessity : for God loveth a cheerful giver*. And, Prov. 11. 25. *The liberal soul shall be made fat : and he that watereth, shall be watered also himself*.

2. IT must be of that which is our *Own*, and according to our *Ability*, 2 Cor. 8. 12. There are those whom God makes the *Objects of Charity*, who have nothing to give, but are *Subjects* ready to receive an *Alms* of another. And tho' these ought to have an heart ready disposed, yet it is not required of them that they should give away that which is not their own proper *Goods*, but another's : And this is *Robbery* for *Burnt Offering*, which God will not accept, but *Charge* to them as *Sin*. Not but that a *Man* may lawfully *Borrow* of another on occasion, when he is able to make it *Good* again : And it must be according to his *Ability*, and another's *Necessity* : Hence that, Acts 20. 35. *I have shewed you all things, how that so labouring ye ought to support the weak ; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive*.

3. WE ought to *study and observe the voice of Providence*, which calls us to *Distribute*. We ought not to shut our *Eyes*, and hide our selves from the *Knowledge* of our *Duty* on this Account, but watch for the *Opportunity*, and not frame *Excuses* to avoid it. We are therefore acquainted with that as the *Character* of a *Liberal Man*, Isai. 32. 8. *The liberal deviseth liberal things, and by liberal things shall he stand*. We should instead of being sorry that we know of such a *Duty*, enquire after it, and not do it *sparingly*, but with regular *Freedom*, and open-handedness.

4. WE should do it *Frequently & Unweariedly*. We ought not to be *Tired* with it, or

Refrain it : We should do it as often as there is *Opportunity*, Gal. 6. 10. We should do it to many, when there is need of it : Eccl. 11. 2. *Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth*. And we should not be weary of it, Gal. 6. 9. *And let us not be weary in well doing : for in due season we shall reap, if we faint not*. We should indeed *Commiserate*, and be sorry for such as are reduced to *Distress* ; but this *Commiseration* is to stir up our *Bowels* for them, and not to *Quarrel* with God's *Providence*, which provides such *Objects* for us, thereby to prove our *Sincerity*, Jam. 2. 15, 16. *If a brother or sister be naked, and destitute of daily food ; and one of you say unto them, Depart in peace, ha you warmed and filled : notwithstanding ye give them not those things which are needful to the body ; what doth it profit ?*

5. WE should do it in the *proper Season* of it, and not use *Delays*. *Bis dat qui cito dat*. A *Liberal Spirit* will prompt us to use no *Delays*, but take the *hint* of *Providence*, and do the thing when it will be most *fitable*, Prov. 3. 28. *Say not unto thy neighbour, Go, and come again, and to morrow I will give ; when thou hast it by thee*.

6. WE must do it for *God* : We are therefore commanded, Prov. 3. 9. *Honour the Lord with thy substance, and with the first fruits of all thine increase*. And *David* calls it the *Kindness of God*, 1 Sam. 9. 3. And we are assured in Prov. 19. 17. *He that hath pity upon the poor, lendeth unto the Lord ; and that which he hath given, will he pay him again*. And this is that which puts a *Theological Tincture* upon our *Acts of Liberality*.

LET us then be excited to the *Exercise* of this *Vertue*, considering that we owe it to *God*, who is our *Land-lord* ; and it is part of the *Quit-Rent* which he expects of us ; and that in this way we shall be under the *Blessing*, Prov. 3. 9, 10. *Honour the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine*. We hereby engage *God* to be our *Pay-Master* ; and have good *Security* that we shall not be *Losers*, but great *Gainners* in the foot of the *Account* ; Eccl. 11. 1. *Cast thy bread upon the waters : for thou shalt find it after many days*.

[ J U L Y 24. 1705. ]