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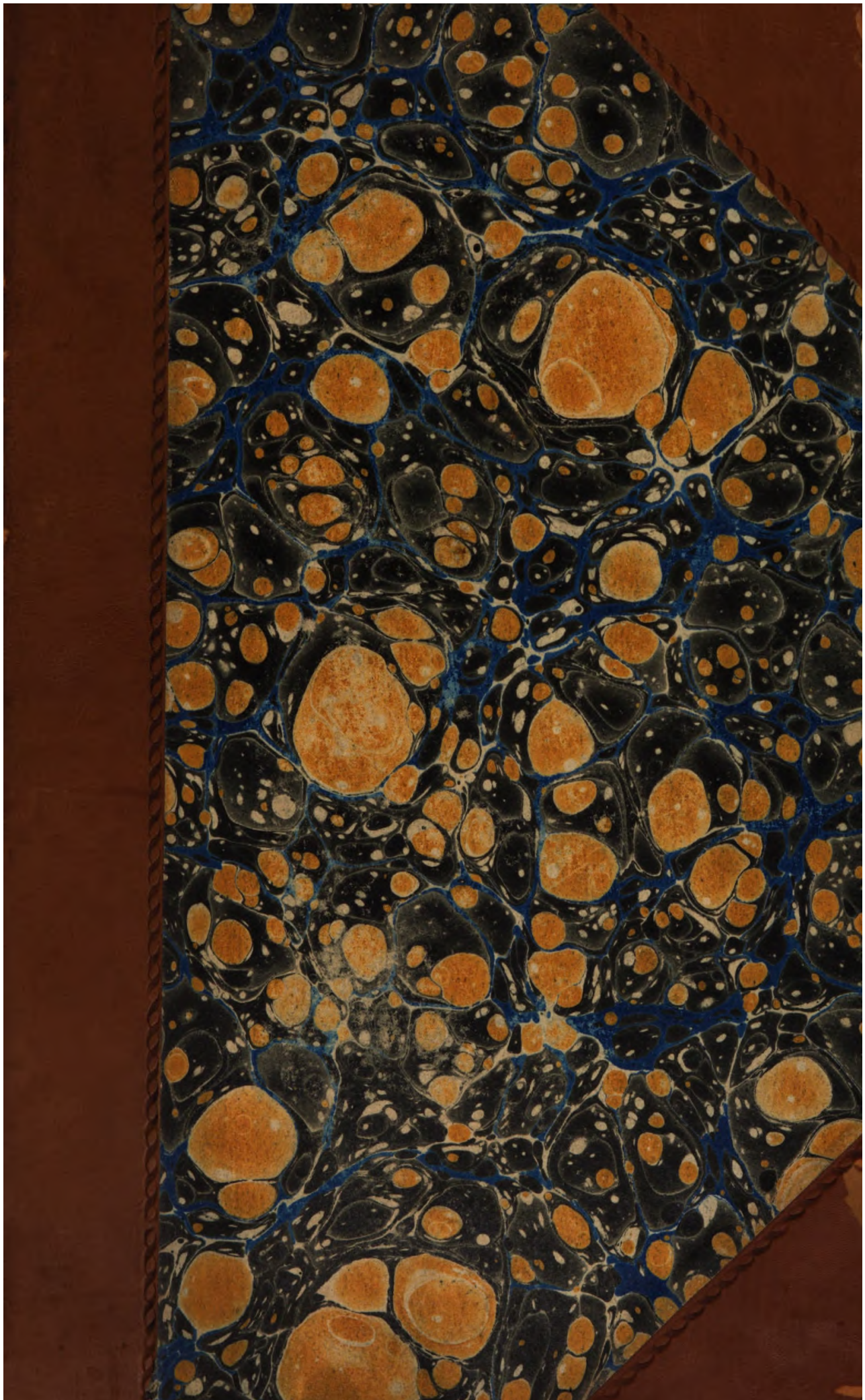
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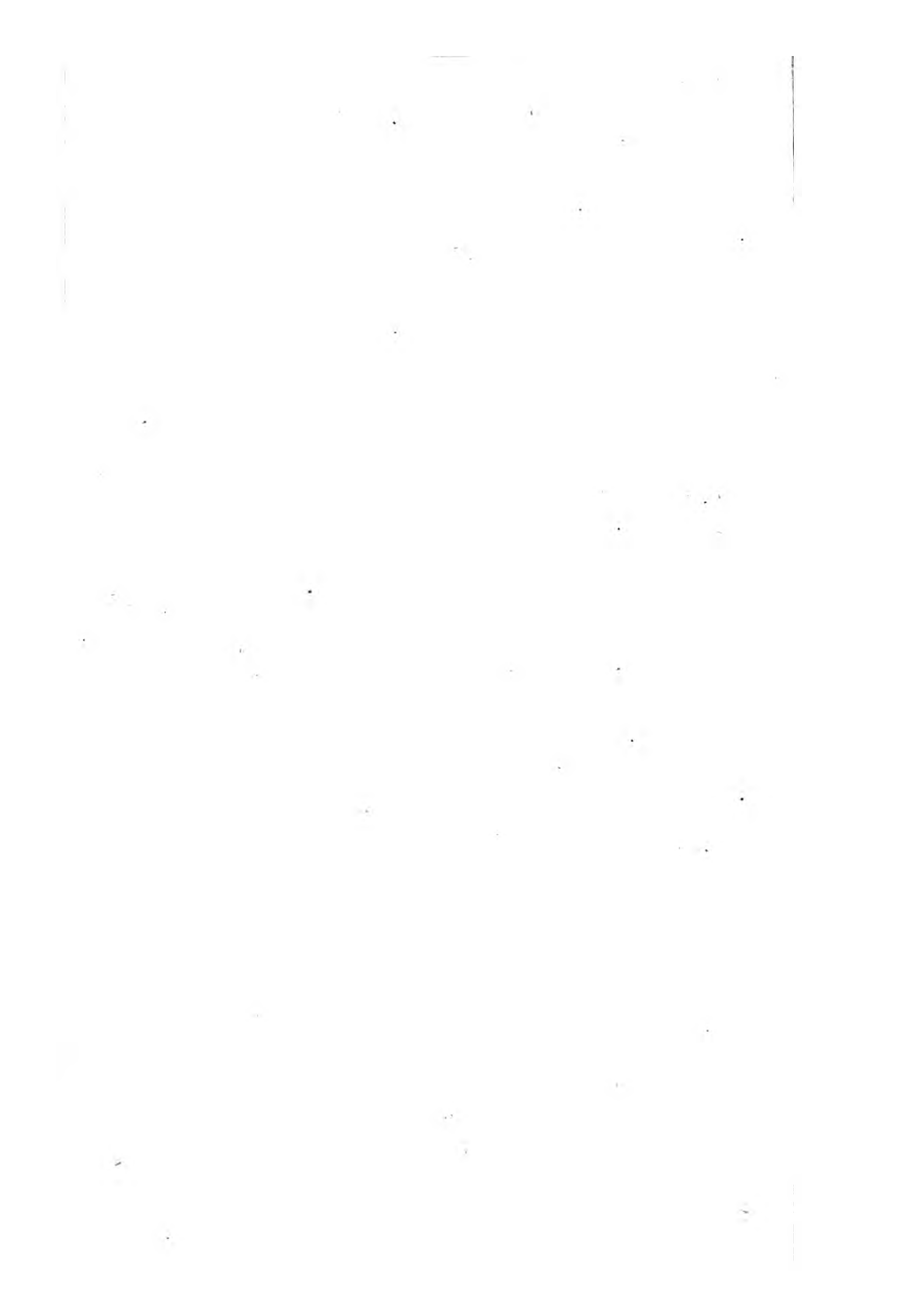




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THE BOOR.

S.A. 1830

THE BOOR.

A Poem,

ADDRESSED TO THE

CHURCH OF CHRIST:

AND

DEDICATED

TO HIS GRACE

THE LORD ARCHBISHOP OF CANTERBURY.

BY THE

REV. JOHN HILL, M.A.

Ἐμῖν δέδοτατι γνῶναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ.

ΜΑΡΚ. Κεφ. δ'. ια'.

Ὅ ἔχων οὖς, ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

ἌΠΟΚ. Κεφ. γ'. κβ'.

LONDON:

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MDCCCXXIX.

825.



TO THE
MOST REVEREND FATHER IN GOD,
THE LORD ARCHBISHOP OF CANTERBURY,
PRIMATE OF ALL ENGLAND, AND METROPOLITAN.

MY LORD,

As the distinguishing and inestimable privilege achieved by Christ for his church, over part of which your Grace has very recently been elevated to the exalted and responsible office of chief guardian, not only invests the meanest of his followers with the badge of sonship to the Eternal Father, unquestionably the highest honour to which humanity can aspire, but raises the greatest sinner from the mire and clay of despondency and degradation to the rock of immortal hope and everlasting bliss, certainly the most cheering and ennobling transition which the eye of faith can behold ; and as the same glorious privilege further inculcates on the most illustrious and exalted in the household of God the duty of brotherly love and charity, the fields and avenues of whose active and universal benevolence, infidels, as well as the faithful in Jesus, must acknowledge to furnish the most consoling and invigorating prospects that can meet

the eye of reason within the shifting horizon of life's pilgrimage, I am induced to expect praise rather than blame, when I seek to place this song for the deliverance of the Church and of mankind from bondage, under the auspices and protection of your Grace.

Who can be supposed either more able, or more willing to determine the merits of such a production: who more ready to sympathize for its imperfections?

The precepts, doctrines, and example of the Son of God incontrovertibly establish the divine character of that spirit of paternal benevolence, of Christian love, which, while it inspires a noble sympathy and condescension in the minds of the most illustrious and powerful towards the most feeble and obscure of their fellow-men, gives to these a virtuous confidence and boldness of approach towards rank and dignity.

Such a spirit, a manly and an enlightened eminence will not hesitate to cherish, as well as to recognise. Its deep and lasting importance is, indeed, acknowledged by those of our philosophers who have not yet been tainted by a grovelling and confined materialism: it is followed by those among our statesmen, whose profound and expansive views, respecting that course of policy and government best calculated to preserve Great Britain from becoming a mere satellite to foreign

power, have, in a great measure, burst through the cobwebs of a purblind and pernicious sophistry: it is maintained by those divines in our Protestant Church who have dug to her foundations, and who have fearlessly resolved to act up to their sound and scriptural convictions.

Over the last of these three divisions your Grace holds a pre-eminent and commanding station. The Almighty appears to have so ordered the concerns and events of this world, as to reconcile the efficacy and responsibility of human agency with his own universal and special decrees. Yet it is to be supposed that, before the galaxy of wisdom and piety over which your Lordship presides, nothing but the comfort and encouragement afforded by the commendation which Jesus, in presence of his disciples and the multitude, conferred on the widow's two mites, would have persuaded me to appear with this little work—my widowed contribution to the Christian treasury.

To the ordinary reader, it is descriptive of the education, life, and occupations of a sensible, humane, and pious Christian: to the philanthropist, to the theologian, and to the divine, it will betray, it is, indeed, intended to discover, a more recondite purpose. This circumstance has no doubt created difficulties that would not have otherwise occurred; but the didactic and allegorical texture of the work has been conducted

without violating either the truth, or the integrity of the narrative. And if either in these, or in other respects, faults do exist, where can I hope for more considerate lenity, than under the shelter of your Lordship's name and office?

It were premature to object that my present attempt should be regarded as a signal from without the camp. I am willing, nevertheless, that it in any way be considered as a faithful and an unflinching voice against the presence, or the approach of man's spiritual enemies, under whatever colours they may disguise themselves.

The master-key of the mysterious providence, involving the horrors of the French revolution, lies hid in that profound ignorance in which the slumbering energies of the people's mind had for centuries been intombed. To that wisdom and love of God which both cheer and ennoble the soul of man, the rulers and priests in France had long preferred the paradoxical and unnatural barbarism of a refined ignorance, and an ungodly prostration of the human intellect.

But, in the exercise and evidence of a just and overwhelming retribution, an all-wise and benevolent Creator consigned those iniquitous guides to the jurisdiction and condemnation of the barbarous tribunal which they themselves had erected. That visitation, however tremendous, is chiefly to be de-

explored for the disasters and complicated woes which it brought upon the innocent victims of a base and an unholy conspiracy against the laws irreversibly established by God, for the exaltation and happiness of reasonable man.

In these realms, and in these our times, my Lord, the unrestrained clamour and growing strength of the unreformed and incorrigible successors of those to whose foul machinations, under the sacrilegious garb of religion, France was principally indebted for all the calamities of her revolution, but too evidently betray a fearful approximation, which we have effected, to the moral and religious causes of that memorable but apparently unheeded event.

Your Lordship wisely judges, and in a printed * charge fearlessly declares, in reference to such adversaries, that the clergy ought, "with calmness and steadiness, to resist an usurpation which would despoil them at once of their faith, their liberties, and their sacred character;" and, on the present occasion, I cannot refrain from attaching to so strong, and so comprehensive a declaration, whose weight and expediency a lapse of time and a change of policy have since only increased and confirmed, the following seasonable,

* A Charge delivered to the Clergy of the Diocese of London, in 1826, p. 12.

and, as it appears to me, Christian and constitutional meaning.

First, That the admission of Roman Catholics into the Parliament of these realms must be regarded as a dire alternative even by the most strenuous and enlightened advocates of such a measure; that neither those among the adherents of the Pope, who are principally actuated by the desire of placing the stability, or rather the weight, of a national church upon the lever of a foreign power, nor, what is infinitely more dangerous, the priests themselves, and all the abettors of the system of darkness maintained by the Romish hierarchy, can, on the soundest Christian principles of faith, hope, and charity, taken either severally or combined, regard their late political alliance and equality with their fellow subjects in this Protestant kingdom, as any sanctuary, Italian city of refuge, or lasting security against a recurrence of those spiritual, intellectual, and, may I add, prophetic thunders, which burst upon them from the bulwarks of the Reformation: that whatever shelter the British Legislature may, in its collective wisdom and prudence, have afforded in Ireland to the Roman Catholics, they must not, therefore, imagine themselves placed beyond the reach of the Protestant church in Great Britain; that all the reasons of justice and expediency, so often, so strenuously, and so powerfully advanced by the Irish Catholics and their

champions, long before the late important parliamentary measure was carried in their behalf, become still more cogent for the present and future protection of Protestants against either the overt, or the secret attacks of the Romish faith; that at least the Church established in England still remains free and uncontrolled in the discharge of her sacred obligations not less to maintain the integrity of her Christian commission against every assault either of infidel or papal apostacy at home, than to carry to the heathen in foreign lands the glad tidings of the Gospel unimpaired; that her fundamental principles can admit of no compromise like what infidelity might seem to suggest in favour of Popery, where the defenders of Protestantism are either feeble, vacillating, or insincere: and finally, that an expected collision between the legions of darkness, and the growing phalanx of philosophic splendour, must not be abandoned to its dreadful consequences; while the reformed Protestant Church of England either, losing sight of her late discomfiture in the sister kingdom, allows her Christian vigilance and labour of love to degenerate into a flattering confidence in her own actual strength, or, placing an unsafe reliance in any future accession of power from the mutual broils of her opponents, assumes the posture of a reckless arbitration, and shuts with indifference the woful records of the past.

Such, my Lord, are the sentiments to which I have pre-

urged to attach the sanction of your authority: joined with the considerations that precede them, they prevailed on me to dedicate "The Boor" to your Grace; and that the evening of your days may be gladdened by the soul-cheering retrospect of having endeavoured, through a well spent and honourable life, to promote the glory of God, and the good of your fellow creatures, is the heartfelt wish and prayer of, my Lord,

Your Grace's faithful

And most obedient Servant,

JOHN HILL.

THE BOOR.

I.

WHILE, gloom-defying, o'er the vale rose crowned
A shaggy mount, from darkness sheltering light,
The sun's refracted rays still gleaming round,
Through blackening clouds forestalling hastening night,
A Boor, contented, traced his lonely way,
To where his cot spoke last and earliest day.

II.

In devious glee his latent bosom shone,
Like mist-stolen radiance from the coming morn ;
The rill and breeze had hushed the lark's gay tone,
But echo rose responsive, though in scorn :
With him she whistled, laughed, and jeering sung,
Till double satire glowed upon her tongue.

III.

To neighbouring woods, and halls, and listening lords,
She tells the Boor's closed day, his homeward mind,
The joy that honest industry affords ;
Impartial Nature's gifts to all mankind ;
Does man's real wants proclaim to be but few ;
His wealth and splendour like the morning dew.

IV.

Lo, distant thunder ends the slighted theme !
The slumbering lake now shines along the dale ;
Twice crows the warning cock from night's first dream ;
The mountain forests labour in the gale ;
Through rending heaven fierce spirits rush to battle,
In lightning clash, and shout in thunder's rattle.

V.

The calm succeeding, headlong torrents broke :—
Vast tumbling rocks and dashing trees swept down ;
And in their boiling, plunging course, loud spoke
Portentous deeds, through Nature's lurid frown :
Yet fairer than what strew the cherished dead,
Manuring laurels for the guilty head.

VI.

Beneath an oak, whose slanting form did bend
The girth of prime, to airs of early lot,
Our Boor had shelter found, and strove to lend
The ruthless storm some comfort from his cot :
Where mentally he sat, and talked, and smiled ;
Beheld his busy wife, or taught his child.

VII.

Returning silence woke him from his dream :
Our dreams paint more the past than what's to come.
Again he seeks the tract and rising stream ;
And while around him every thing is dumb,
Save where the torrent falls, or floods the vale,
He muses inwardly—Hope tells her tale.

VIII.

The mind creative courts the silent hour ;
Prospective good grows sweeter in the shade ;
The star of promise brightens in the lour
Of adverse skies ; and hopes, in ruins laid,
Revive, by deeper misery made bright :
They steal their lustre from the gloom of night.

IX.

The Virgin's* branch had chased the orb of day,
And Perseus' orient sword no longer flames ;
The Queen of Night illumines the Boor's lone way ;
While all his soul with her reflects bright claims
To heavenly origin : right high descent !
Essentially above what earth e'er lent.

X.

Through dusky clouds she shoots a partial gleam,
Investing with a smile a well-known height :
The sire, the husband, kindles at the beam ;
The oozy pace moves quicker at the sight ;
His swelling heart collects its plaints and ire,
Intent to vapour them at friendship's fire.

XI.

Of life's steep mount when gloom the brow enfolds,
Should some kind rays round man's dark footsteps shine,
Upon the top swift Hope her mirror holds ;
Behind the gloom the scattered rays combine :
So o'er life's twilight, when night's shadows roll,
Bursts forth the gladdening sunshine of the soul.

* This alludes to the sun's place, and the relative position of the heavens,
at the period of the autumnal equinox.

XII.

The glistening mount bore on its lofty breast
What to our rustic was inceptive heaven,
His loving wife, his boy, his Bible blessed
In frequent prayer, as having kindly driven
Hell's terrors from the soul, and on the woe
Of mortal man bid joy eternal flow.

XIII.

His thatch-built roof, imbosomed in the rock
That o'er it in retiring cliffs arose,
Had oft escaped the storm, and lightning's shock :
Encircling crags had bush, and still repose,
For tribes by tempest chased from heath, or thorn,
To wait the early dawn of peaceful morn.

XIV.

Around it grew, on cliffs of clayey soil,
Prolific roots, and herbs of various hue ;
All nurslings of industrious evening toil,
When flowers upon the lowly plain wept dew,
Accusing softly, to the twilight chill,
The sun still lingering on the peasant's hill.

XV.

At eve, when in the furrow cooled the plough,
Its guide at home oft plied departing day ;
Did sow, or reap, for fuel cut the bough,
By door and window twine the willing spray
Of ivy green, or woodbine's fragrant flower,
Would prune the tree, or frame the rural bower.

XVI.

When hoe and dibble, pruning-knife and spade,
'Mid tools, and stuff of various use and kind,
On ceiling crossed with many a spar, were laid,
The cat, and dog, and boy, amused the hind,
Who, in their harmless sport, was taught to scan
What rules best suit the fleeting life of man.

XVII.

While thus relaxing, near a tortuous tree
From crevice swelling o'er him shapeless shade,
The Boor, discerning, happy, kind, and free,
Through nature and religion's glass surveyed
Poor human life, beheld effect and cause,
Comparing earthly with celestial laws.

XVIII.

His canopy, once borne on wing or gale,
A solitary seed, oft met his eye,
Apostrophizing on its girth, and mail
Of flaky bark, appearing to defy
The rending axe of winter, or the storm :
He called it wise, he loved its strength and form.

XIX.

Unpolished manners, homely garb and fare,
Were not the emblems of his inborn mind ;
They had on earth, by chance, become his share,
As office, wealth, or rank, to birth confined,
Or splendid independence, power, and fame,
That may true worth adorn, but cannot shame.

XX.

When western clouds had bent their latest die,
Where daring goat still caught the airy blade,
In haste increasing as the night drew nigh,
She paused to hear, her master's voice obeyed ;
Brought home, with aching dugs, her mountain store,
And made the bowl of present wants run o'er.

XXI.

Her tinklings stilled, she joins the evening sport—
The playful dog repels in reared defence,
Or mocks him from the crag, her safe resort,
While on the bough puss keeps him in suspense :
Cur begs one look, then leaps, and barks alarm,
His foes pursues, but knows he must not harm.

XXII.

The frugal meal announced, they all retire,
The perfect concord of the golden age,
To share the food that ploughmen's toils require,
Or can procure, amid a nation's rage
For luxuries, and fruits of foreign land,
That rust the plough, and paralyse the hand.

XXIII.

The lambent flame did light and heat afford
To all expectant round the social hearth ;
Warm cake and milk now crown'd the humble board,
And various roots, unbosom'd by the earth,
As faithful need called on her to disclose
The hopes that past experience did repose.

XXIV.

Familiar use takes from the grand its spell—
The marvellous itself soon cloy the eye ;
Yet here did praise and admiration dwell,
Our ploughman and his wife did not deny
To labour's increase every homage paid :
Their looks were grace of thanks, had none been said.

XXV.

Omniscience sees religion in the heart ;
Mere human ken must judge from outward show :
Without a witness Heaven makes crime to smart,
On merit without proof does good bestow :
At man's tribunal crime oft lurks concealed,
And honest worth oft fails to be revealed.

XXVI.

Upright, or on his mother's lap reclined,
While hope upon his blooming cheek kissed fear,
Of some to bliss, of some to woe consigned,
The Boor, when but a child, oft loved to hear ;
Of good and bad, of heaven and hell conceived,
First read his parent's look, and then believed.

XXVII.

He saw, in terrors of the midnight hour,
The deeds of villany on earth repaid:
In dire events, in man's malignant power,
He saw a father's chastening hand portrayed:
He learned life's woes with love to reconcile,
And make the falling tear run o'er a smile.

XXVIII.

Aloof from men his mind and morals grew:
Contagion banished, precept had its sway:
Ambition slept, or heaven was all it knew;
Abroad he thither strove to hold his way;
At home did aught kind monitors condemn,
His duteous love could harsh conviction stem.

XXIX.

The pious tear, or longing look of joy,
Upon their faith-tinged cheek with warmth expressed,
Would now amuse, and now torment the boy,
Unable still to see that banner blessed,
By which, at hallowed font his sponsors swore
He manfully should fight, and meek adore.

XXX.

So soon as duty's accents he could hear,
From tongue paternal mild instruction fell ;
Christ glorified, Heaven's frown lost half its fear,
The grave its triumph, half its terror hell :
The cross was made to bloom perennial spring,
And 'mid its blossoms tones seraphic ring.

XXXI.

From altar's horns now wider branches grow,
To guard the soul regenerate from sin :
The memory arm when vice becomes its foe ;
On pledge of honour man's best prize to win,
Since infant conscience soiled by moral stains,
Like negro's hue, and leopard's spots, remains.

XXXII.

From sacred fountains streams more copious flow ;
Their healing waters now become more clear ;
The blooms of virtue still more vigorous blow,
Instruction's voice more sweetly charms the ear :
On scripture's page new hopes are seen to rise ;
Faith claps her wings, and soars to purer skies.

XXXIII.

Hot in his veins the youth new ardour feels;
From tie sponsorial grateful would be free;
Against the shafts of hell his bosom steels,
And single courts the terms of Heaven's decree:
Church primitive confirms his fixed resolves,
And all his duty on himself devolves.

XXXIV.

While yet they lived, his parent's roof remained
The daily scene of holy vows discharged;
What gained the youth at first, still firm retained;
The tie the same, the field was but enlarged:
O'er God's bright record man's dim lamp was spent;
By soaring Prophets was the mantle lent.

XXXV.

That home, we left the storm-struck Boor to find,
His father's, grandsire's perch of earliest youth,
From ill still guards his faith-established mind;
There he, an only child, still seeks the truth;
When oft on neighbouring rick the rushy ray,
From owl-crowned rock conceals destructive prey.

XXXVI.

Now on the board, where late his evening meal
Did all the wants of daily food supply,
The holy volume lies: unclasped its steel,
A thousand marks, and doubled edges vie,
To give to hungry souls the bread of life—
Relieve the heavy laden, banish strife.

XXXVII.

From sire to son the hallowed book had passed,
Through six score years, more valued as more old :
Its owners' births, their names, and wives were classed
In timely order, and their offspring told
Upon the first fair leaf—unconscious plan
Of blending love to God with love to man.

XXXVIII.

Did doubt e'er chill our peasant's opening heart
Against the dictates of the sacred page,
His filial love would memory's glow impart,
To melt the freezings of a sceptic age,
That lofty minds invest with Alpine light,
And shine around the soul's eternal night.

XXXIX.

A long lost parent still would seem to read
 With winning accents, and becoming mien ;
His friendly, well-known hand appeared to lead
 The lingering swain, and from the grave to glean
Immortal food, on gospel's goodly field,
That does to faith a constant harvest yield.

XL.

E'en now he feels him o'er his mind preside ;
 The heart does long a first-loved image frame ;
The stream of youth long flows in manhood's tide :
 He looks the sire ; in name, and soul the same :
If adverse winds to shake his hopes e'er try,
They rise the higher, and the blasts defy.

XLI.

The oaken chair from which his much-loved sire
 Was wont the Christian's manna to diffuse,
At close of summer eve, or round the winter fire,
 To souls more grateful than the favoured Jews,
Seems still the echo of that warning voice,
Which all could awe, or could make all rejoice.

XLII.

The Bible oft distils a pious tear,
Its time-worn marks recall the bliss-crowned sage,
Whose silent counsels thrill affection's ear ;
Whose spirit, breathing through the oft read page,
To holy inspiration lends a charm,
Life's woes to sooth, and grimmest death disarm.

XLIII.

The wife's deep love the husband's faith conceives ;
In angels' arms her sleeping boy now dreams ;
She fondly in his sigh and smile believes
That life immortal sheds its certain gleams :
Her rising soul she to the Boor reveals,
While rapture melts, and from her eyelid steals.

XLIV.

My love, he says, your thoughts are heavenward bent,
And right that at this hour they join with mine ;
For prayer and praise, from faithful bosoms sent,
Will doubtless reach the ear of Power divine :
But from uncertain symptoms fear to draw
Conclusions best sustained on holy law.

XLV.

The cause of souls immortal moved the will
 Of heaven's Great King ; from state of bliss brought
 down

His spotless Lamb, all justice to fulfil :
 But passing flowers fit not a deathless crown ;
 Sepulchral honour craves the hardest pile,—
 Shall hopes eternal live on sigh or smile?

XLVI.

These brutes evince the tokens you have seen ;
 E'en now our dog, on which puss soundly sleeps,
 Did swell his cheek, and show the yellow sheen
 Of pointed tooth ; our cat's bright claw now peeps
 From paw expanding ; she too heaves a sigh :
 Yet, mortal all, they live, they dream, they die.

XLVII.

With tenderest looks did such expressions flow,
 From deep felt sympathies, and fond regard :
 Responsive to the voice did warmly glow
 The docile mind ; instruction's best reward
 Did woo acceptance on the grateful eye ;
 And breathed conviction spoke affection nigh.

XLVIII.

Our heavenly views weak prejudice obscures :

The sun of revelation needs no aid,

Like that which gloom too oft to light procures :

For reason as for conscience it was made :

Producing faith, with them it will combine

Through every age, on every heart to shine.

XLIX.

The joys and woes of that eternal doom,

Of which the foretaste thrills the anxious mind,

Angelic intercourse, and from the tomb

Returning spirits on the evening wind,

To hope of life still drooping as it soars,

Can not lift up heaven's everlasting doors.

L.

The dazzling radiance of celestial sway,

Terrific hell wide yawning to devour,

Would hide in bright eclipse eternal day,

Or merge the faith in dread forebodings' lour ;

From God's right hand did not redemption shine,

To cheer their gloom who sinfully repine.

LI.

On Hermon's dews, on Jordan's desert stream,
Not night's mild Queen, not star-obscuring morn,
More constant shines, than Scripture's searching beam
Within our swains sheds love, or holy scorn ;
In Israel's bonds the sins of man they see ;
And hew the cross from Eden's fatal tree.

LII.

A blissful unction on their vigils falls,
Unknown, yet felt ; scarce savouring aught of time,
But shutting out the world, and all the thralls
That cramp the soul ; that doubt its right sublime
Of soaring night and morn, on faith's swift wing,
From crumbling earth, to heaven's Eternal King.

LIII.

Persuaded that the arm of God's high power
Round Moses' childhood special shelter threw,
From heavenward brow they chase the doubtful lour,
When Genesis to the astonished view
Heaven's gates on darkness palpable wide throws,
Where chaos shrouds man's coming joys and woes.

LIV.

Dissent thus melted in their faithful breast,
At Eucharist received the holy stamp :
The godly, apostolic seal impressed
A lively image of that burning lamp,
To which the everlasting doors unclosed,
On blissful mansions, undisturbed repose.

LV.

The hallowed morn that brought Christ from the tomb,
O'er hell and death triumphant, tuned to praise
Their grateful souls; and far dispersed the gloom
That hangs so thick on earth's bewildered maze,
Concealing man from man, and veiling heaven,
Their joint inheritance, in mercy given.

LVI.

The previous day, the Sabbath of the Jews,
Was not despised : he plied his usual care :
His helpmeet knew and shared his pious views ;
From distant village brought their Sunday's fare ;
From neighbouring spring she filled the morrow's pail ;
And strove of law divine in nought to fail.

LVII.

Provision made for nature's few demands,
 The close of Jewish rest unfolds the law :
 From Exodus they read the ten commands ;
 Between the rule and deed, they try to draw
 The devious line, with glowing faith perceive
 Their loss of Eden ; and in Christ believe.

LVIII.

The margin, comment, pastor's voice combine,
 With tomes demonstrative, and tracts that arm ;
 They guide the Boor to inspiration's shrine ;
 Converge its rays ; the cooling bosom warm ;
 On truth beneficent their stamp impose,
 To cherish virtue, and to crush its foes.

LIX

Within the Christian armoury thus led,
 The ear of faith can hear, the eye can see ;
 Its tongue can bless the circling blades still red
 With blood of martyrs : courage tried can flee
 Resistless wrong ; can fearlessly withstand
 The rack of falsehood, and its burning brand.

LX.

In peaceful scabbard there he views the sword,
That on the gates of Paradise once flamed ;
Flashed through the deluge ; fire on Sodom poured ;
Asunder cut the links which Israel chained :
That on dark Horeb had in terror gleamed,
And from whose point e'en Hebrews' blood had streamed.

LXI.

From sin to punishment high justice leads,
From righteousness to bliss true wisdom guides ;
In vain for pardon every victim bleeds,
If no remorse in sinners' minds resides :
No nectar to the soul from heaven can flow,
If not distilled by mercy's conscious glow.

LXII.

That sense of right and wrong to Adam given,
When freedom, virtue, gratitude did call
For prohibition kind, from bounteous heaven,
On man's enjoyment, rises from his fall ;
Gains strength from every wo that fall entails,
And joys eternal at a distance hails.

LXIII.

From holy wrath when Satan shrunk, condemned
In dust his scaly agonies to hide ;
And prostrate man in vain the current stemmed,
That poured upon the mind a ruinous tide
Of shame, expulsion, death and woful toil ;
A beam of hope raised Adam from the soil.

LXIV.

He blessed his God ; with faith beheld the prize,
From hell's rapacious, withering grasp dissolved :
And when on perished joys his woful eyes
In silence turned, where cherubim revolved
The flaming sword, commanding to depart,
The ray of promise brightened in his heart.

LXV.

When first offended Justice spoke his name,
What wild confusion raged through Adam's soul !
What writhing anguish wrung his trembling frame,
When wrath omnipotent held forth the bowl
Of death eternal ! and to earth accursed,
Consigned the fragments of his sinful dust.

LXVI.

The fatal draught his every vein quick tides ;
Remorse, despair, in every member burns ;
O'er wracking conscience frenzy soon presides ;
And all without in thick confusion turns :
The Fiend's last spell in Adam's words blasphemes,
Immortal makes the woes he mortal deems.

LXVII.

'Twas when Jehovah marked the crafty wile,
And on its author triple vengeance hurled ;
'Twas when his direful frown betrayed a smile
Of full redemption to a guilty world ;
That Adam felt his wracked lost mind restored ;
Beheld a Saviour ; and with faith adored.

LXVIII.

That deep dismay which Eden did pervade,
When sin in sudden terror sought to hide
Its hideous mien below the cypress' shade,
As if God's high omniscience to deride,
On week's last hour oft reached our mountain cot ;
And taught the peasants how to bless their lot.

LXIX.

In lofty silence, at that solemn hour,
 Would pious contemplation wing their mind,
 On plumes seraphic, to the vernal bower
 Of bliss primeval; and the pair destined
 To people earth, its various climes to sway;
 To soar from coming night to lasting day.

LXX.

From balmy Eden, and its peaceful reign,
 To flaming Horeb meditation turns :
 There rapture freshly flows in every vein ;
 Here all the bosom with the mountain burns :
 By Eden's stream kind angels seem to dwell ;
 At Horeb's foot rage all the fiends of hell.

LXXI.

There soul-reviving breezes softly blow,
 'Mid varied foliage, fruit, and waving wreaths,
 Till thickening boughs in solid verdure grow,
 And sweet perfume, refined, in silence breathes
 Upon the deep repose of bliss divine ;
 Where man with bliss did innocence combine.

LXXII.

But here the desert twists its briers and thorns ;
The tempest hisses wildly with the snake :
No charm the barren frightful waste adorns :
Rich, beauteous Eden, sunk to hell's hot lake,
From smoking Sina seems again to throw,
On guilty souls, accumulating wo.

LXXIII.

Rebellious Israel turns with Adam's eye,
Of his first innocence to weep the loss :
In poignancy of soul with him they vie ;
When venom-tortured they invoke the cross,
With writhing faith the lifeless brass behold,
And curse the day that formed their calf of gold.

LXXIV.

As through the gloom of sin lost Adam saw
A faith refracted ray, like Bethlehem's guiding star,
That slowly moving by some powerful law
Of love divine, brought Magi from afar ;
So through the Hebrews' dark, bewildered night,
To Calvary leading, shines a faithful light.

LXXV.

Not less by conscience than by reptile driven,
The seed, to whom that promise was renewed,
Which hope of rise to fallen man had given,
With steady upward gaze, and cheek bedewed,
From Eden's snare, and Horeb's fiery fang,
Contemplate Golgotha, where sin must hang.

LXXVI.

Not otherwise our swains the past review :
To Hormah from Euphrates they can trace
Sin's direful course : from Paradise pursue,
Whence desertward it slowly flowed disgrace ;
Till where its growing torrent foully boils,
And from Canaan's high rocks in foam recoils.

LXXVII.

They see in Eden sin submissive yield ;
First sullied conscience rises unsubdued :
Lost mind restored, excuse there quits the field :
Elastic intellect, when fiends obtrude,
Returns in vengeance on their falling guile,
And throws it off with scornful, cutting smile.

LXXVIII.

His doom confirmed, no murmur Adam makes,
But leaves the abode of happiness divine,
While all his frame with conscious crime still shakes,
Does Paradise for frightful wilds resign :
His guilt the fatal curse to blessing turns,
He takes the desert, and its dangers spurns.

LXXIX.

All Israel thus bow not to heaven's decree ;
Canaan invites, remorseless some obey :
O'er ruined thought to arms they quickly flee,
To wrest what injured justice must delay :
Their rank rebellion Eden's Fiend delights ;
He leads the hell-bound souls to Hormah's heights.

LXXX.

When long oppressed by fears of twice doomed crime,
Our heavenward energies corrode and die :
Hell's woes, heaven's ecstacies, cannot sublime,
Without the flame that conscience may supply ;
Of right and wrong the essence oft and test,
This, sin-bound souls makes either cursed or blest.

LXXXI.

Eternal justice does the Boor revere,
While in the voice that made, unmade our world,
Tremendous thunder peals upon the ear,
From Eden, Sina, and the blasts which hurled
To hell quick deluged sin ; till where it dies
On Bethlehem's bright, harmonious, bow-girt skies.

LXXXII.

Before the sceptre which Jehovah wields,
He strikes his breast, and owns himself but dust ;
Yet still his faith celestial mansions builds ;
Nay, dreams of honours in this earth accursed ;
There Lazarus has, what riches crave in vain ;
Here Saul descends, to let a Shepherd reign.

LXXXIII.

He through the volume of the book does find
What on his heart already rests engraved,
That God is ever powerful, just, and kind ;
While sin 's destroyed, that sinful man is saved ;
That wrath divine is but a form of love
To wing man's soul from earth to bliss above.

LXXXIV.

From heaven's bright orb, and purest day,
 Through chancel-window's many-coloured glass*,
 More truly falls not emblematic ray
 On missal, priest, or gazing crowds at mass,
 Than doctrine radiates from the human mind
 The lasting tints there long before combined.

LXXXV.

Devotion, seated in our peasant's soul,
 Shines praise and prayer o'er Scripture's every page,
 All doubt dispels, can wayward thoughts control,
 To crush the proud sees God himself engage ;
 Sees guardian spirits on our earth descend,
 Celestial powers with powers terrestrial blend.

LXXXVI.

Thus round devoted Moses angels dwell ;
 An angel's was the smile that favour won
 When Jochebed each rising fear did quell,
 Resume the mother, and conceal her son.

* This allusion to the interference of popery in distorting and discolouring the truth, whose rays directed through a holier and a more natural medium might be made benignly to fall upon the gradual and grateful expansions of the human mind, is meant to awaken, in those who employ either force or artifice to crush the intellectual energies, a sense of the inadequacy and danger of their ungodly purpose.

His brow and temples thus spoke heaven's resolve
To smite oppressors, and their bonds dissolve.

LXXXVII.

While, 'mid the fertile Nile's papyrus green,
The beauteous babe floats, wrapt in pleasing sleep,
Near Levi's daughter are bright angels seen
Upon the shady banks to sit and weep.
One lovely child makes all her sorrow flow,
Ten thousand bleed in their prophetic woe.

LXXXVIII.

When torn affection shed a parting tear
Upon the mother's bloom-lost, grief-worn face ;
When prayers of faith, deep sighed through pangs of fear,
Bid Abraham's God behold her last embrace ;
Mysterious whispers made Thermutis guide
Her votive choirs to Nile's o'erflowing tide.

LXXXIX.

Along its flowery brink some cherub leads,
In sportive rings, the fair harmonious band,
Till where the ark, 'mid proudly waving reeds,
The princess charms, and woos her gentle hand ;
To lingering Miriam then he bends his flight,
On Moses, saved, directs her ravished sight.

XC.

The child now speaks his dictates on her ear :

Dissent must yield : she runs, she flies to tell
Her sad despondent parent not to fear ;

While round the ark the maids enraptured dwell,
Or fondle in their arms the weeping boy,
Behold their lord, and all his tears deem joy.

XCI.

Soon Jochebed before them looks the nurse :

She seems to smile upon the proffered gold,
Though to her soul it strike a tyrant's curse :

Thermutis thinks she sees that smile unfold
An avaricious mind : the nurse retains ;
Then walks the mother to the softest strains.

XCII.

High as the river's source these strains ascend,

Of Ethiopia's clouds and showers they sing ;
Glad hills and dales consenting echoes blend

With melody that moves, or sweeps the string :
Sweet vernal scent through sun-gilt groves distils ;
With various praise the glorious landscape thrills.

XCIII.

In gorgeous splendour Pharaoh's daughter glides,
Sublime amid her fair voluptuous train ;
O'er all her thoughts th' adopted son presides ;
The wise are taught, and mighty victors slain ;
Egyptian valour gains eternal fame ;
The foe 's discouraged, and the slave made tame.

XCIV.

While tones mellifluent charmed the balmy air,
Recalling hours in blissful converse run,
Where Egypt's knights and dames did oft repair,
To spread their bloom before a monarch's sun,
Thermutis saw her Moses' laurels spread
On Beauty's bosom, round a Pharaoh's head.

XCV.

Far other views possess our Christian hinds,
Far different ends angelic aid implored ;
Seraphic symphonies delight their minds ;
In Amram's son they view lost Israel's Lord.
If man by woman fell, she too does save ;
The Nile fair Moses seals ; Christ bursts the grave.

XCVI.

Euphrates, to the Boor, wears angels' gloom ;
Their wrath wafts more than thunder in its sound,
When Adam's dread irrevocable doom
In vengeance peals, and roars through hell profound :
But Jordan's clear, calm breast reflects their smile ;
Their frowns and smiles invest the rising Nile.

XCVII.

Their looks its tyrant's secret thoughts lay bare ;
Their hand writes on his sacrilegious walls :
Remorse and fear his guilty conscience tear ;
Approaching judgments impious mirth forestalls :
His flattering minions gone to curse of dreams,
Gilboah's spirit stalks mid infant screams.

XCVIII.

Sulphureous vapours choke the despot's breath,
When on him sleep, with all its horrors, comes,
Of fiery torments, never dying death,
Where writhing agony his limbs benumbs ;
Till hell's red darts, rough barbed by demons' toil,
The monster pierce, and from his heart recoil.

XCIX.

From sleep to wakeful torture then he turns :
His sparkling eyeballs mad derision glare ;
He scoffs at dreams, while all his soul still burns ;
To fight rebellious would hell's legions dare :
Except himself he owns no other God ;
He spurns heaven, earth, high justice, and its rod.

C.

Not so the Hebrew chiefs whom he holds bound :
They Joseph, Jacob, Isaac, Abraham, know :
Through moans, they hear a distant, joyful sound ;
With toils and stripes fond hopes of freedom grow ;
The life-pledged secret warms their heart's own blood :
They rise with Moses from the monster's flood.

CI.

More kindly, generous aid meets not our view,
When knaves their shafts malicious round us shower ;
More kindly falls not eve's refreshing dew
On sun scorched lawn, on plaintive drooping flower,
Than sable night its sheltering umbrage throws
Upon the Hebrews' toils, their daily woes.

CII.

No star through sea's dark storms more kindly gleams ;
 A Jacob's breast did ne'er more warmly glow ;
 More kindly shine not spring's dissolving beams,
 On frost-bound stream, on verdure-burying snow ;
 Than now upon the Hebrews' deepening night,
 The star of promise sheds increasing light.

CIII.

Proud Pharaoh's court now rears their champion's fame,
 To Jochebed by fond Thermutis given ;
 They gather from the conscious breeze his name :
 It breathes the slow but certain wrath of heaven :
 Reviving hope from long oppression calls ;
 And tenfold vengeance on oppressors falls.

CIV.

Oft from his cloud-capp'd height the Boor's rapt eye
 Such scenes beheld : such visions quickly rise
 On holy page : immortal souls defy
 Earth's circuit ; quit its clouds for purest skies
 In Christ's refulgence ; hence this world survey ;
 And trace man's night to everlasting day.

CV.

Do tuneful cherubim their splendors dart,
Proclaiming round the flocks a Saviour born ?
The rays reflected by the faithful heart,
Reach Moses from his woful mother torn ;
Celestial heralds there too raise their voice ;
Jehovah's praise bids heaven and earth rejoice.

CVI.

Does holy light on Jethro's shepherd blaze,
Of truth eternal th' immaterial flame !
Upon it Peter, James, and John too gaze ;
On Stephen's face it shines ; does Saul reclaim :
It dawned in smiles upon creation's morn ;
And shall its saints in every age adorn.

CVII.

When thickest gloom did mantle chaos' form,
Concealing elements of wild misrule,
Like what, regardless of the future storm,
Men oft admit within their moral school,
The purifying beams of heavenly light
Brought fair creation from primeval night.

CVIII.

When gloom chaotic rules the conscious mind,
Or o'er a guilty nation hangs in frowns,
If heaven-nerved hope bid Providence be kind,
If earth-bound rulers seek celestial crowns,
Before such light will mental darkness fly ;
Its mildest beams will clear the troubled sky.

CIX.

But should man's guides to bliss, man's blindness love,
And thwart or bar heaven's mildly rising sun ;
Should pride ne'er turn a melting eye above,
To seek that kingdom which a Saviour won :
His burning light, heaped high in wrathful store,
Shall burst in fire, and swift destruction pour.

CX.

While darkness palpable hid Egypt's gods,
And seers benighted prayed in vain for day ;
While tyrants cursed their sorcerers' swallowed rods,
Forgot their crimes, and sought for one kind ray ;
Truth shone within the faithful Hebrew's breast,
Illumed his night, and bade his sorrows rest.

CXI.

When weak Darius signed the mad decree ;
 When Belus' sevenfold wrath sought to control
The dauntless bosom of the noble three ;
 Bright truth gave courage to the shrinking soul ;
By it are lions tamed, fierce flames o'erpowered,
Bold fraud consumed, pale jealousy devoured.

CXII.

As on cursed Sodom fiery torrents fell,
 To vindicate the truth from foul disgrace ;
As of Baal's prophets shorn of fiction's spell,
 Elijah's sword did every name efface :
So thrones and altars are to ruin hurled,
When truth forsaken dooms a guilty world.

CXIII.

O'er all his works Jehovah's arm is raised,
 To smite the scornful, to uphold the just :
By life and death, by heaven and hell he's praised,
 When slaves rebel, when tyrants lick the dust :
While earth, a speck in space, its years revolves,
His endless power creates, connects, dissolves.

CXIV.

If mists of doubt e'er dimmed the cottier's mind,
And heavenly prospects vanished from his sight,
Christ, Moses, and the prophets quick combined
To flash a cloud-dispelling, marvellous light :
Through scripture's range, from earth to heaven it soared,
Cheered drooping faith, and all its hopes restored.

CXV.

'Gainst Israel's foes do seas infuriate rage,
Impatient to avenge inhuman wrongs,
That growing, guilty terrors to assuage,
Made fertile Nile to blush before the throngs
Of frantic mothers, from their children torn,
Their loss, God's violated laws, to mourn ?

CXVI.

To whirlwinds fierce, contending to be free,
By Moses' rod is wished permission given,
To burst upon Arabia's reddening sea,
In blasts tremendous from the wrath of heaven,
That those who shamed the Nile with infant gore,
Might monsters glut, with carrion pest the shore !

CXVII.

The Hebrew chief our swains view by that flame,
From which the voice said, Let my people go :
They hear the Great I Am pronounce the name ;
For Egypt's first-born catch the tale of wo :
In Amram's son they truth and right perceive,
Their doubts expel, and all his words believe.

CXVIII.

In Param's plain near him they take their place,
While through the Hebrews' mind his words shoot fire,
Deep kindling slow remorse : with him retrace
The pathless desert, and to bliss aspire ;
They from his dazzling looks the veil withdraw ;
Canaan compare with heaven, and grace with law.

CXIX.

Condemned to die, and from that land debarred,
From which his anxious mind oft hoped repose,
When injured truth did promised joys retard,
When growing sin did mercy's course oppose,
The prophet, in their view, new life assumes,
Bids Israel hear, and thus their souls illumines.

CXX.

In me, their chief, let Abraham's seed behold
How God is just, though unrestrained his will !
His power and praise all time and space unfold ;
Perfection's voice does their vast compass fill :
When perverse men bring vengeance from on high,
It falls like showers upon a sultry sky.

CXXI.

This brow had been e'er now with laurel bound—
This hand had haply Egypt's sceptre swayed,
If not to bring your tyrants to the ground,
I conscious truth had for short fame betrayed :
Yet greater loss than both to me were gain,
From idols would you even now abstain.

CXXII.

From abject bondage God did set you free,
When o'er you men usurped his sovereign sway :
Your Passover recalls the high decree,
That all their first-born bid an angel slay ;
Its bitter herbs denote your souls enslaved ;
The blood and spotless Lamb proclaim them saved.

CXXIII.

When thirst of power ingulphed the Egyptian cause,
And Pharaoh's horsemen perished in the waves,
Of God regardless, and of Nature's laws,
Intent alone to seize their gold and slaves,
By water sealed, from death to life you rose ;
Let memory, then, your foes and sins oppose.

CXXIV.

So Marah's founts to you shall sweetly rise ;
The desert's morning dew shall manna bring ;
Hard rocks shall gush like torrents from the skies ;
Wild, barren heaths shall wear the face of spring :—
If ye the statutes of the Lord obey,
To lasting bliss He will direct your way.

CXXV.

But if to other Gods you raise your hands—
To grateful memory, to religion lost—
Ye shall be scattered over distant lands,
As chaff before the sweeping wind is tost ;
The yawning gulf, the sword, the serpent's fang,
Shall deal real death, or on your conscience hang.

CXXVI.

From fiery proof let warm conviction flow,
That to rebel not Israel safely dares ;
God's two-edged sword unsheathed to smite the foe,
Not rebel Jew more than Egyptian spares :
Let former terrors then your bosoms thrill,
When passions rage against His sovereign will.

CXXVII.

To you this day I life and death propound ;
God's equal love gives sanction to my voice ;
From earth to heaven let spirits waft the sound ;
Let heaven and earth behold your future choice ;
Bear to the ark this record of your fame,
Let sacrifice of praise its truth proclaim.

CXXVIII.

To conscious truth let shame for ever yield,
As darkness flies before the coursing sun :
On future love your future glory build ;
Your children teach Heaven's vengeance how to shun :
No shield o'er your rebellion dare to raise ;
More than your own, consult Jehovah's praise.

CXXIX.

When corn and wine shall make Canaan to sing,
 The widow, orphan, debtor's hymn of glee ;
 When to the feast devotion's gifts ye bring,
 The Levite honour, and the slave set free ;
 Before all Israel let the Law be read,
 Its hopes to cherish, and its threats to dread.

CXXX.

How vain for me its origin to prove !
 Your hearts know more than language e'er inspires :
 When wondering youth your grateful accents move,
 Bid rocks gush streams, rekindle Horeb's fires ;
 Point to this cloud that speaks your bondage torn ;
 The conscience feed with manna from the morn.

CXXXI.

To times remote will other proofs descend :
 The ark's memorials hail impartial Heaven ;
 With ritual sanction first consent will blend ;
 Of earth-born souls are views terrific given :
 The calf and Korah monish from afar,
 Pride's meteors curse, and point to Jacob's star.

CXXXII.

When beauty, splendour, and a monarch's name,
My youthful bosom fired, my will held bound,
That star's pale ray oft tinged ambition's flame ;
On Flattery's voice oft came sepulchral sound,
Like breezy whispers from the grassy tomb
Of merit crushed, of hope mowed in its bloom.

CXXXIII.

From Machpelah such murmurs chide delay,
Where faith entombed your tardy steps reproves ;
From Ephron, where you Joseph's bones convey,
The Patriarchs spoke what now my grief removes ;
To Luz, from festive scenes my thoughts oft flew,
Where blissful visions charmed lone Jacob's view.

CXXXIV.

With him I laid my head on earth's rough breast,
My eye to pride, my ear to flattery closed ;
With him I saw Heaven's radiance bright invest
Life's twilight gloom : my idols I deposed ;
Then slumbering justice from the scabbard burst,
And hard oppression crumbled to its dust.

CXXXV.

Where wrapt in self proud men such power defy ;
Unmask the despot, and their peers make slaves ;
Choke nature's breath, and nature's God deny ;
To all refuse what each of honour craves :
There must the deeds to truth and virtue due,
Of every vice be made to wear the hue.

CXXXVI.

What then my bosom fired to glorious strife,
That stretched a vaunting tyrant on the ground ?
My power and honours vanished with his life ;
His death may little to my praise redound.
The deed's on record by the doer's hand ;
Let conscience judge, where justice bears command.

CXXXVII.

When sufferings, by luxurious habits bred,
Had done their worst, what impulse bid me brave
A monarch's wrath, by jealousy full fed !
What hopes could tempt me slaves to save,
Whose bondage ran through life's strong holds
Of early custom's unrelaxing folds ?

CXXXVIII.

Since that fell hour, when your rebellious cries
Thrust from my heart the sacred mandate given
To melt the flinty rock, what hope supplies,
'Gainst toils unnumbered, strength from Heaven:
E'en now, when lost Canaan should wring my soul,
What promise sooths, what faith does fear control?

CXXXIX.

That pillar sent from Heaven to guide your way,
From horrid gloom to realms of cheering light,
By night a fire, though but a cloud by day,
My tongue restrains, and seals my ravished sight:
Let future times the mystery disclose;
To them belongs the lesson of our woes.

CXL.

To God let Israel's sons their songs accord,
Whose eyes have seen the wonders He hath done;
Let holy men the glorious scheme record
Through all the stages it has still to run:
The tender herb for softest dew does call;
But on the grass shall showers abundant fall.

CXLI.

The Boor thus oft God's firm decrees explored ;

His present spread its radiance on the past :

By ark and manger he with faith adored,

His past on future, too, its colours cast.

No change of time could Heaven's wise laws control ;

He saw one chain unbroken link the whole.

CXLII.

From mountain vigils did his faith-rapt eye

Such scenes review : they now benignly rise

Upon his storm-scathed path ; its steeps defy,

Allure behind the moon and shattered skies,

Whose late loud tempest doth his thoughts inspire,

To waft from Heaven's own courts the living fire.

CXLIII.

It Eden's atmosphere creative streams ;

Repulsive on the gates it flaming turns ;

Far Nile it silvers ; and on Horeb gleams ;

The desert lights ; by Bethlehem clearly burns :

Through Calvary's gloom the heaven-shot fire descends,

Consumes the altar, and the temple rends.

CXLIV.

While, from wet eve's stiff, closing tract thus borne,
His soul on bliss-aspiring wing surveyed,
Athwart prophetic night, Christ's rising morn
More brightly beaming from each passing shade,
The goat's day tinklings struck his wondering ear :
He spoke ; but saw her vanish with his fear.

CXLV.

The lamp-gilt broom to home now waves its crest ;
His love drinks deep its kindly flitting beam ;
The anxious wife moves on its golden breast ;
Her quicker steps her nearer spouse beseem :
On far left floods home's willing gate he turns,
While all the father in his bosom burns.

CXLVI.

So gleams the gold behind ambition's storms,
That soon may strike their wealth-bound victim dead :
So earthly fame, through all its shadowy forms,
Adorns the garland round the proudest head :
The sun, though plunged in western waves, so smiles,
And from the hill the shepherd boy beguiles.

CXLVII.

For on the broom gleamed transient night's pale beams,
As wrath-cleft clouds still slowly moved away :
The yellow light but dreamed the Boor's fond dreams ;
His hastening spouse lived in his bosom's ray :
Swift on his eye black bursts a withering blast,
His home a waste, its ruins round him cast.

CXLVIII.

The cliffs he loved ; what then his growing wo,
When to the storm their crags dire trophies raise
Of page revered, cloak, thatch, his plants and hoe ;
Ambitious all to lead his tortured gaze,
To where the riven wall a corse revealed,
Seen dim beneath his tree's uninjured shield.

CXLIX.

Uncovered, though erect, one prayer he thought ;
One soul-transfixing wish to heaven he breathed,
In wild despair and attitude uncaught
By whate'er painter or the poet wreathed :
Fate-speaking gloom o'erspread his manly form ;
Hope like his bolt-shot cliffs still braved the storm.

CL.

Fond love's alarms now chide his quickest pace :
His spouse still lives : he clasps her to his breast :
Vain hope ! he stoops to meet death's cold embrace :
Aghast he stares : yet still by hope caressed ;
He strives one touch, sigh, blest last look to gain ;
Grim death o'er all the fire-struck corse frowns vain !

CLI.

His mind tumultuous passions fast assail ;
Their seas alternate on him fiercely roll :
Heart-freezing desolation tells a tale,
Whose blasting silence harrows up the soul :
Awhile he braves this last, worst tempest's shock,
Then sinks exhausted on a fallen rock.

CLII.

On all his hopes deep ruin preys around :
A circling cliff, that long his care had seen,
Mid thunder's roar hurled echoing to the ground,
Looks o'er his roofless cot with savage mien :
As blood-fed monsters on lost parents glare,
Grin death, then limb by limb their children tear.

CLIII.

Within the Boor's wrecked ark fond memory sighs
 Harmonious wo : her burning breath inspires,
 With hallowed fire, the strain that wildly dies
 Along the bursting chords of life's desires.
 His chair, board, Bible, to the winds were given ;
 One leaf his spouse still grasped as pledge of heaven !

CLIV.

When lo ! as from the tomb, the son arose,
 Removed the leaf, and to his father sped :
 Roused by his word and touch, the Boor foregoes
 Death's solace sought ; conceives Elijah's dread :
 Bright Horeb, deep convulsed, now on him peals ;
 Now every nerve the still small voice reveals.

CLV.

He reads, while midnight on the leaf shines clear,*
 Through gaps where his loved woodbine withered hang :
 Then clasps his boy, repels the rising tear ;
 Looks faith that flees to God from man's fierce fang.
 Immortal bliss his wo-girt rock inspires :
 And earth's cold bosom breathes celestial fires !

* The leaf contains the whole of the 51st and 52d chapters of the prophet
 Isaiah.

CLVI.

Yet does his spirit fervent still remain,
Reviving death o'er all the horrid sight :
As wakes deep gloom around some cloisteral fane,
Where mouldering urns reflect the sacred light :
Again conflicting passions storm his mind,
Till faith's strong hold is to their blasts resigned.

CLVII.

His recreant faith indignant nature spurns ;
Her raging fires his breast cannot restrain :
First blasphemy rebels ; soon love returns ;
The past and present thunder in his brain ;
His soul's revolt religious fraud abhors ;
Priests' gods he curses, and Christ's God adores.

CLVIII.

'Twas now the trump, that erst to Zion spake,
His conscience thrilled—his woes and wrath bid smile :
Isaiah sings, be strong, awake, awake !
Awake, from Tekoah peals, and Patmos Isle :
His brows expand ; his eye deep thought revolves ;
He reads the ruins, and his doubts resolves.

CLIX.

Beneath his favoured tree, by whirlwinds reared,
And from the severed rock shot bold in air,
Eve's toil-relaxing seat still kind appeared ;
While, storm-refreshed, its umbrage seemed more fair :
High o'er the wreck the vigorous boughs preside—
They look the Boor, and all his cares deride.

CLX.

As pines the eagle where his aërie hung
Embattled by the ocean's distant roar ;
But late by night's black tempests flung,
With mate and offspring, on the boiling shore :
So memory's pangs awhile the Boor endures,
Then pensive leads to where the shade allures.

CLXI.

With day had Virgo fled ; but night proclaims
That Libra now revolves the equal year :
Bright Perseus' sword meridian justice flames
O'er light and darkness, hope and guilty fear.
Deep silence reigns ; the moon declines serene ;
And all looks glorious round the dreadful scene.

A
SCRIPTURAL APPENDIX
TO
THE BOOR:

ILLUSTRATIVE OF THE SPIRITUAL IMPORT OF THE POEM;

ARRANGED IN THE ORDER OF THE STANZAS; AND WITH
THEM DILIGENTLY TO BE COMPARED.

Γράψον ἃ εἶδεις, καὶ ἃ εἰσι, καὶ ἃ μίλλει γίνεσθαι μετὰ ταῦτα
ΑΠΟΚ. Κεφ. α'. ἰθ'.

A P P E N D I X.

NOTE.

THE figurative and scriptural import of *The Boor*, as well as its permanent application in matters of religious moment, will, it is presumed, be more accurately and more satisfactorily ascertained by the reader after a careful and minute comparison of the *lines*, often of the single *words*, in its stanzas, with the appropriate passages from Holy Writ contained in this Appendix, than if he had been left entirely to himself. A cursory attention to the poem must convey an impression arising purely from the imagery and circumstances of the true narrative; while to a close observer, a comparison of the words and clauses of each particular stanza, with the texts as they are applied in the following selection from the Sacred Record, will communicate an impression of a more exalted and spiritual nature. He will thus discern in the four first lines of the first stanza a figure of that state of religion, against which Inspiration has raised the holy voice and denunciations of Prophecy, with whose admonitions every true disciple of Jesus ought faithfully and honestly to be made acquainted; and on whose eagle wing the Israel of God ought to rise above the storms that gather around them. The fifth line, besides its literal and direct effect, is, in like manner, intended to confirm the pious reader in the belief that the

Almighty never leaves himself without a witness * in the human breast, to testify against error, falsehood, and oppression ; while the sixth and last line will be found to bear an allusion to the lofty and commanding elevation to which the eye of the Christian church has been elevated, that she might see and perceive ; and that, in the event of her loving darkness and ignorance, rather than light and wisdom, her downfall and condemnation might be the heavier, and without excuse.

1st Stanza.

Rev. i. 7.—Behold he cometh with clouds ; and every eye shall see him, and they also which pierced him : and all kindreds of the earth shall wail because of him. Even so, Amen.

Joel ii. 1, 2.—Blow ye the trumpet in Zion, and sound an alarm in my holy mountain : let all the inhabitants of the land tremble : for the day of the Lord cometh, for it is nigh at hand ; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains.

4th Stanza.

Mark xiv. 72.—And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Psalm lxxvii. 14, 15, 17, 18.—Thou art the God that doest wonders ; Thou hast declared thy strength among the people. Thou hast with thine arm redeemed thy people the sons of Jacob and Joseph. The clouds poured out water : the skies

* Acts xiv. 17.

sent out a sound : Thine arrows also went abroad. The voice of thy thunder was in the heaven : the lightnings lightened the world : the earth trembled and shook.

5th Stanza.

Isaiah x. 33, 34.—Behold the Lord, the Lord of hosts, shall lop the bough with terror : and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

6th Stanza.

Isaiah vi. 13.—But yet in it shall be a tenth, and it shall return, and shall be eaten : as a teil tree, and as an oak, whose substance is in them, when they cast their leaves : so the holy seed shall be the substance thereof.

8th Stanza.

Rom. viii. 35, 37.—Who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? Nay, in all these things we are more than conquerors, through Him that loved us.

9th Stanza.

Malachi ii. 10, 11.—Have we not all one Father ? hath not one God created us ? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers ? Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem ; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god.

12th Stanza.

Galatians iv. 31.—So then, Brethren, we are not the children of the bondwoman, but of the free.

13th Stanza.

Isaiah xxv. 4, 7.—For thou hast been a strength to the poor a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. And he will destroy in this mountain the face of the covering cast over all the people and the veil that is spread over all nations.

14th Stanza.

Isaiah lx. 2.—For, behold the darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee.

17th Stanza.

Ezekiel xv. 2.—Son of man, what is the vine tree, more than any tree, or than a branch which is among the trees of the forest ?

19th Stanza.

Eccles. ix. 16.—Then, said I, wisdom is better than strength ; nevertheless the poor man's wisdom is despised, and his words are not heard.

22d Stanza.

Prov. xii. 10.—A righteous man regardeth the life of his beast : but the tender mercies of the wicked are cruel.

23d Stanza.

Psalm cxlvi. 7.—Which executeth judgment for the oppressed, which giveth food to the hungry.

27th Stanza.

1 Cor. xiii. 11.—When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

34th Stanza.

2 Kings ii. 13, 14.—He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

35th Stanza.

Dan. xii. 13.—But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

37th Stanza.

1 John iv. 20.—If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

38th Stanza.

Matt. xxviii. 17 —And when they saw him, they worshipped him, but some doubted.

39th Stanza.

1 Tim. iv. 10.—For therefore we both labour and suffer reproach, because we trust in the living God, who is the saviour of all men, specially of those that believe.

40th Stanza.

Prov. xxii. 6.—Train up a child in the way he should go ; and when he is old, he will not depart from it.

43d Stanza.

Rev. xxi. 9.—And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

44th Stanza.

Cant. iv. 8.—Come with me from Lebanon, my spouse, with me from Lebanon : look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

Matt. xxi. 21, 22.—Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

45th Stanza.

Gal. iv. 9.—But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage ?

1 Cor. xv. 40.—There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is another.

46th Stanza.

Rom. viii. 21.—Because the creature itself also shall be

delivered from the bondage of corruption unto the glorious liberty of the children of God.

Col. i. 15.—Who is the image of the invisible God, the first-born of every creature.

47th Stanza.

Prov. xxxi. 10.—Who can find a virtuous woman? for her price is far above rubies.

48th Stanza.

Job xv. 8.—Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

1 Thess. v. 21.—Prove all things; hold fast that which is good.

49th Stanza.

Job iv. 21.—Doth not their excellency which is in them go away? they die, even without wisdom.

James iv. 14.—Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

50th Stanza.

Isaiah xlii. 7.—To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

John v. 24.—Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

John i. 4.—In him was life; and the life was the light of man.

51st Stanza.

Ezekiel xx. 37.—And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.

Gal. iii. 24.—Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

52d Stanza.

Matt. xviii. 20.—For where two or three are gathered together in my name, there am I in the midst of them.

53d Stanza.

Heb. xi. 33.—Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

54th Stanza.

Luke xi. 49.—Therefore also said the wisdom of God, I will send them prophets and apostles ; and some of them they shall slay and persecute.

Levit xxiv. 2.—Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

Matt. xxv. 7.—Then all those virgins arose, and trimmed their lamps.

55th Stanza.

Rev. i. 18.—I am he that liveth and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and of death.

56th Stanza.

Gal. iii. 12.—And the law is not of faith, but the man that doeth them shall live in them.

57th Stanza.

Gal. iii. 11.—But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith.

Rom. iii. 21.—But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

58th Stanza.

Rev. i. 3.—Blessed is he that readeth, and they that hear, the words of this prophecy, and keep those things which are written therein: for the time is at hand.

59th Stanza.

Rev. vii. 14.—And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Rev. xvii. 6.—And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration.

60th Stanza.

Rom. x. 4.—For Christ is the end of the law, for righteousness to every one that believeth.

Luke xiii. 3.—I tell you nay: but, except ye repent, ye shall all likewise perish.

61st Stanza.

Ezek. xviii. 4, 9.—Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die. He that hath walked in my statutes, and hath kept my judgments, to deal truly, he is just, he shall surely live, saith the Lord God.

Isaiah i. 13.—Bring no more vain oblations, incense is an abomination unto me: the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meetings.

1 Sam. ii. 30.—Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

62d Stanza.

Heb. iii. 18.—Yet I will rejoice in the Lord, I will joy in the God of my salvation.

Psalms cv. 43.—And he brought forth his people with joy, and his chosen with gladness.

63d Stanza.

Jerem. iii. 23.—Truly, in vain is salvation hoped for from the hills, and from the multitude of mountains; truly, in the Lord our God is the salvation of Israel.

64th Stanza.

Isaiah xliii. 1.—But now, thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by thy name, thou art mine.

65th Stanza.

Gen. ii. 16, 17.—And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.

Rom. vii. 8.—But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

66th Stanza.

John viii. 44.—Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

1 John iii. 8.—He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

67th Stanza.

Gen. iii. 15.—And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Gal. iv. 5.—To redeem them that were under the law, that we might receive the adoption of sons.

68th Stanza.

1 Cor. xv. 21, 22.—For since by man came death, by man came also the resurrection of the dead. For as in Adam all died, even so in Christ shall all be made alive.

69th Stanza.

Rev. xiv. 6.—And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

70th Stanza.

Psalm cxlv. 17.—The Lord is righteous in all his ways, and holy in all his works.

71st Stanza.

Gen. i. 31.—And God saw every thing that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

Heb. ix. 28.—So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Rom. v. 20, 21.—Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

72d Stanza.

Isaiah xxiv. 13.—When thus it shall be in the midst of the land, among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

73d Stanza.

Rev. iii. 1.—And unto the angel of the church in Sardis write; these things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name, that thou livest, and art dead.

74th Stanza.

2 Peter i. 19.—We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

75th Stanza.

Isaiah xlii. 11.—Let the wilderness and the cities thereof

lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rocks sing; and let them shout from the top of the mountains.

76th Stanza.

Isaiah xlii. 18.—Hear, ye deaf; and look, ye blind, that ye may see.

77th Stanza.

Isaiah xxxiii. 6.—And wisdom and knowledge shall be the stability of thy times, and strength of salvation; the fear of the Lord is his treasure.

78th Stanza.

Psalms cxxxix. 7, 8, 9, 10.—Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.

79th Stanza.

Isaiah i. 2, 3.—Hear, O heavens, and give ear, O earth: for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.

James i. 13.—Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

80th Stanza.

Matt. xxiii. 32, 33.—Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

82d Stanza.

Nahum iii. 18.—Thy shepherds slumber, oh king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them.

Isaiah xli. 29.—Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.

83d Stanza.

Rom. viii. 16.—The spirit itself beareth witness with our spirits, that we are the children of God.

84th Stanza.

Isaiah lxi. 11.—For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

Micah iii. 9.—Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

85th Stanza.

Jerem. xiii. 15.—Hear ye, and give ear; be not proud: for the Lord hath spoken.

86th Stanza.

Jerem. xxxi. 17.—And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

87th Stanza.

Jerem. xxxi. 15.—Thus saith the Lord; a voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not.

88th Stanza.

Psalm xii. 5.—For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord ; I will set him in safety from him that puffeth at him.

89th Stanza.

Isaiah xlvii. 4.—As for our Redeemer, the Lord of hosts is his name, the holy one of Israel.

90th Stanza.

Psalm v. 10.—Destroy thou them, oh God, let them fall by their own counsels, cast them out in the multitude of their transgressions ; for they have rebelled against thee.

91st Stanza.

Gal. iv. 26.—And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.

92d Stanza.

Rom. ii. 27.—And shall not uncircumcision, which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law ?

93d Stanza.

Hosea viii. 7.—For they have sown the wind, and they shall reap the whirlwind : it hath no stalk : the bud shall yield no meal ; if so be it yield, the strangers shall swallow it up.

94th Stanza.

Jerem. x. 15.—They are vanity, and the work of errors : in the time of their visitation they shall perish.

95th Stanza.

Rev. xv. 3.—And they sing the song of Moses the servant of God, and the song of the Lamb, saying, great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

John i. 17.—For the law was given by Moses, but grace and truth came by Jesus Christ.

96th Stanza.

John i. 18.—No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Heb. i. 6, 7.—And again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him. And of the angels he saith, who maketh his angels spirits, and his ministers a flame of fire.

97th, 98th, and 99th Stanzas.

Rev. xiv. 9, 10, 11, 12.—And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.

100th Stanza.

Isaiah lxiii. 4.—For the day of vengeance is in mine heart, and the year of my Redeemed is come.

101st Stanza.

Job xxxiv. 28.—So that they caused the cry of the poor to come unto him, and he heareth the cry of the afflicted.

102d Stanza.

Isaiah ix. 2.—The people that walked in darkness have seen a great light : they that dwell in the land of the shadow of death, upon them hath the light shined.

103d Stanza.

Psalms cxlvi. 10.—The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord.

104th Stanza.

Isaiah xxix. 18.—And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

105th Stanza.

Psalms cxlv. 10.—All thy works shall praise thee, oh Lord, and thy saints shall bless thee.

Isaiah xlii. 16.—And I will bring the blind by a way that they knew not ; I will lead them in paths that they have not known : I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

106th Stanza.

Rev. v. 10.—And hast made us unto our God kings and priests : and we shall reign on the earth.

107th Stanza.

Ezek. xviii. 25.—Yet ye say the way of the Lord is not equal. Hear now, oh house of Israel; is not my way equal? Are not your ways unequal?

John iii. 19.—And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

108th Stanza.

Mal. iv. 2.—But unto you that fear my name, shall the sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall.

109th Stanza.

Matt. xxiii. 13.—But woe unto you, scribes and pharisees, hypocrites, for ye shut the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Amos v. 6.—Seek ye the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel.

110th Stanza.

1 Cor. 10, 11.—Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.

Isaiah lix. 1.—Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.

111th Stanza.

Heb. xi. 33, 34.—Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths

of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

112th Stanza.

Amos iv. 11.—I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning : yet have ye not returned unto me, saith the Lord.

Hosea v. 1.—Hear ye this, oh priests ; and hearken, ye house of Israel ; and give ye ear, O house of the king ; for judgment is toward you, because ye have been a snare on Misphah, and a net spread before Tabor.

113th Stanza.

Psalm ii. 10.—Be wise now therefore, oh ye kings : be instructed, ye judges of the earth.

Amos iv. 13.—For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of hosts, is his name.

114th Stanza.

Matt. xvii. 2, 3.—And was transfigured before them : and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him.

Luke xvi. 31.—And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

115th Stanza.

Ezek. xxviii. 8.—They shall bring thee down to the pit,

and thou shalt die the deaths of them that are slain in the midst of the seas.

116th Stanza.

Prov. i. 7.—The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

117th Stanza.

Eccle. iii. 14.—I know that whatsoever God doeth it shall be for ever: nothing can be put to it, nor any thing be taken from it; and God doeth it, that men should fear before him.

118th Stanza.

2 Cor. iii. 14.—But their minds were blinded: for until this day remaineth the same veil untaken away, in the reading of the Old Testament; which veil is done away in Christ.

119th Stanza.

John viii. 56.—Your father Abraham rejoiced to see my day; and he saw it, and was glad.

120th Stanza.

Deuteron. xxxiv. 4.—And the Lord said unto him, this is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

Psalms xc. 7, 8.—For he is our God; and we are the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness.

121st Stanza.

Jeremiah x. 10.—But the Lord is the true God, he is the

living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

122d Stanza.

Exodus vi. 5, 6.—And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm and with great judgments.

Heb. ii. 15, 16.—And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

123d Stanza.

Psalms lxxviii. 2.—As smoke is driven away, so drive them away as wax melteth before the fire, so let the wicked perish in the presence of God.

Ezek. ii. 7, 8.—And thou shalt speak my words unto them whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee; be not thou rebellious, like that rebellious house; open thy mouth, and eat that I give thee.

Deuteron. xviii. 15.—The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken.

Luke iii. 16.—John answered, saying unto them all, I indeed baptize thee with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.

124th Stanza.

Ezek. xxxiv. 16.—I will seek that which was lost, and bring again that which was driven away, and I will bind up that which was broken, and will strengthen that which was sick : but I will destroy the fat and the strong ; I will feed them with judgment.

Heb. xiii. 14.—For here we have no continuing city, but we seek one to come.

125th Stanza.

Ezek. vi. 5.—And I will lay the dead carcasses of the children of Israel before their idols ; and I will scatter your bones round about your altars.

Matt. xxi. 12, 13.—And Jesus went into the temple of God, and cast out all them that bought and sold in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, it is written, my house shall be called the house of prayer ; but ye have made it a den of thieves.

Rev. iii. 18.—I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and anoint thine eyes with eye-salve, that thou mayest see.

126th Stanza.

Rev. xix. 15.—And out of his mouth goeth a sharp sword, that with it he should smite the nations : and he shall rule them with a rod of iron : and he treadeth the wine-press of the fierceness and wrath of Almighty God.

127th Stanza.

Isaiah i. 19, 20.—If ye be willing and obedient, ye shall eat the good of the land : but if ye refuse and rebel, ye shall

be devoured by the sword: for the mouth of the Lord hath spoken it.

Rev. i. 11.—Saying, I am Alpha and Omega, the first and the last: and, what thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

128th Stanza.

Amos viii. 4.—Hear this, O ye that swallow up the needy, even to make the poor of the land to fail . . .

Amos ix. 2.—Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down.

129th Stanza.

Rom. ii. 9, 10, 11.—Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and power to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God.

130th Stanza.

Deut. xxxii. 2.—My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

Heb. viii. 10.—For this is the covenant that I will make with the house of Israel, after those days, saith the Lord. I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people.

John vi. 33.—For the bread of God is He which cometh down from heaven, and giveth life unto the world.

131st Stanza.

Eccles. iii. 15, 16.—That which hath been is now ; and that which is to be hath already been ; and God requireth that which is past. And moreover I saw under the sun the place of judgment, that wickedness was there ; and the place of righteousness, that iniquity was there.

Job viii. 3.—Doth God pervert judgment ? or doth the Almighty pervert justice ?

Luke ii. 34.—And Simeon blessed them, and said unto Mary his mother, behold this child is set for the fall and rising again of many in Israel, and for a sign that shall be spoken against.

Rom. ix. 32.—Wherefore ? because they sought it not by faith, but as it were by the works of the law, for they stumbled at that stumbling-stone.

Heb. vii. 28.—For the law maketh men high priests which have infirmity ; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

132d Stanza.

Heb. xi. 24, 25.—By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter ; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

133d Stanza.

Luke xiii. 28.—There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out.

134th Stanza.

Luke xxiv. 27.—And beginning at Moses and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.

135th Stanza.

Isaiah v. 20.—Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.

136th Stanza.

Num. xxiv. 17.—I shall see him, but not now: I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

137th Stanza.

Heb. xi. 27.—By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

138th Stanza.

Heb. xi. 26.—Esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward.

John v. 46.—For had ye believed Moses, ye would have believed me: for he wrote of me.

139th Stanza.

Exodus xxxiv. 33, 34, 35.—And till Moses had done speaking with them, he put a veil on his face, but when Moses went in before the Lord to speak with him, he took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the veil upon his face again, until he went in to speak with him.

Heb. iii. 19.—So we see that they could not enter in because of unbelief.

140th Stanza.

2 Cor. iii. 9.—For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

Isaiah xi. 9.—They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

141st Stanza.

Isaiah xxv. 1.—Oh Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things: thy counsels of old are faithfulness and truth.

Jerem. vi. 17.—Also I set watchmen over you, saying, hearken to the sound of the trumpet. But they said, we will not hearken.

Psalms xix. 7.—The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

Psalms l. 21.—These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

142d Stanza.

Psalms ix. 16.—The Lord is known by the judgment which he executeth: the wicked is snared in the work of his hands.

Psalms cxxx. 6.—My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

143d Stanza.

Prov. iv. 18.—But the path of the just is as the shining light, that shineth more and more, unto the perfect day.

Jerem. xxxi. 34.—And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them, unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

Heb. x. 18.—Now where remission of these is, there is no more offering for sin.

Rev. xxi. 22.—And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

144th Stanza.

Levit. xvi. 26.—And he that let go the goat for the scape-goat, shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

Malachi iii. 3.—And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi; and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Heb. viii. 10.—For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts. I will be to them a God, and they shall be to me a people.

145th Stanza.

Heb. xii. 23.—To the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.

Lam. i. 4.—The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

146th Stanza.

Psalm XLXVII. 35, 36.—I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passeth away, and, lo! he was not seen; yea, I sought him, but he could not be found.

Eccles. i. 14.—I have seen all the things that are done under the sun; and, behold, all is vanity and vexation of spirit.

Jerem. xv. 9.—She that hath bornē seven languisheth: she hath given up the ghost, her sun is gone down while it was yet day: she hath been ashamed and confounded; and the residue of them will I deliver to the sword before their enemies, saith the Lord.

147th Stanza.

Isaiah xv. 2.—He is gone to Bajith and to Dibon, his high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off.

148th Stanza.

Lam. ii. 6.—And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, the king and the priests.

Rev. xviii. 8.—Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.

149th Stanza.

Job xxi. 22.—Shall any teach God knowledge? seeing he judgeth those that are high.

Jerem. viii. 19.—Behold, the voice of the cry of the daughter of my people, because of them that dwell in a far country. Is not the Lord in Zion? Is not her king in her? Why have they provoked me to anger, with their graven images, and with strange vanities?

Jerem. xxv. 36.—A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the Lord hath spoiled her pasture.

150th Stanza.

Jerem. xv. 1.—Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.

151st Stanza.

Micah i. 10.—Declare ye it not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust.

152d Stanza.

Jerem. xlvi. 32.—O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen even upon thy summer fruits and upon thy vintage.

Hosea ii. 4.—And I will not have mercy upon her children; for they be the children of whoredoms.

153d Stanza.

Isaiah i. 9.—Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

154th Stanza.

Heb. iv. 9.—There remaineth therefore a rest to the people of God.

Isaiah lxy. 9.—And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

Rom. ix. 11.—For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.

Rom. xi. 5.—Even so then at this present time, also, there is a remnant according to the election of grace.

155th Stanza.

Matt. vii. 27.—And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

Rom. xi. 7.—What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

156th Stanza.

Gal. i. 6.—I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel.

Psalms xlix. 11, 12.—Their inward thought is that their houses shall continue for ever, and their dwelling-places to all generations: they call their lands after their own names. Nevertheless, man being in honour, abideth not: he is like the beasts that perish.

157th Stanza.

Rev. v. 5.—And one of the elders saith unto me, Weep not, behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Exod. xii. 12.—For I will pass through the land of Egypt this night, and will smite all the first-born in the land of

Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

John xx. 17.—Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God, and unto your God.—Also Heb. i. 9.

158th Stanza.

Read the whole of the 51st and 52d chapters of Isaiah; the 4th chapter of the prophet Amos; and the 19th chapter of the Revelation of St. John.

John xvi. 25.—These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

159th Stanza.

Hosea ii. 12.—And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

Ezek. xv. 2.—Son of Man, what is the vine tree more than any tree; or than a branch which is among the trees of the forest?

160th Stanza.

Ezek. xi. 17.—Therefore say, Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

161st Stanza.

Psalm xix. 2.—Day unto day uttereth speech, and night unto night showeth knowledge.

Isaiah lxi. 2.—To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn.

Isaiah xxxiv. 8.—For it is the day of the Lord's vengeance and the year of recompense for the controversy of Sion.

Rev. xiv. 19.—And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

Rev. xxi. 23.—And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

THE END.

