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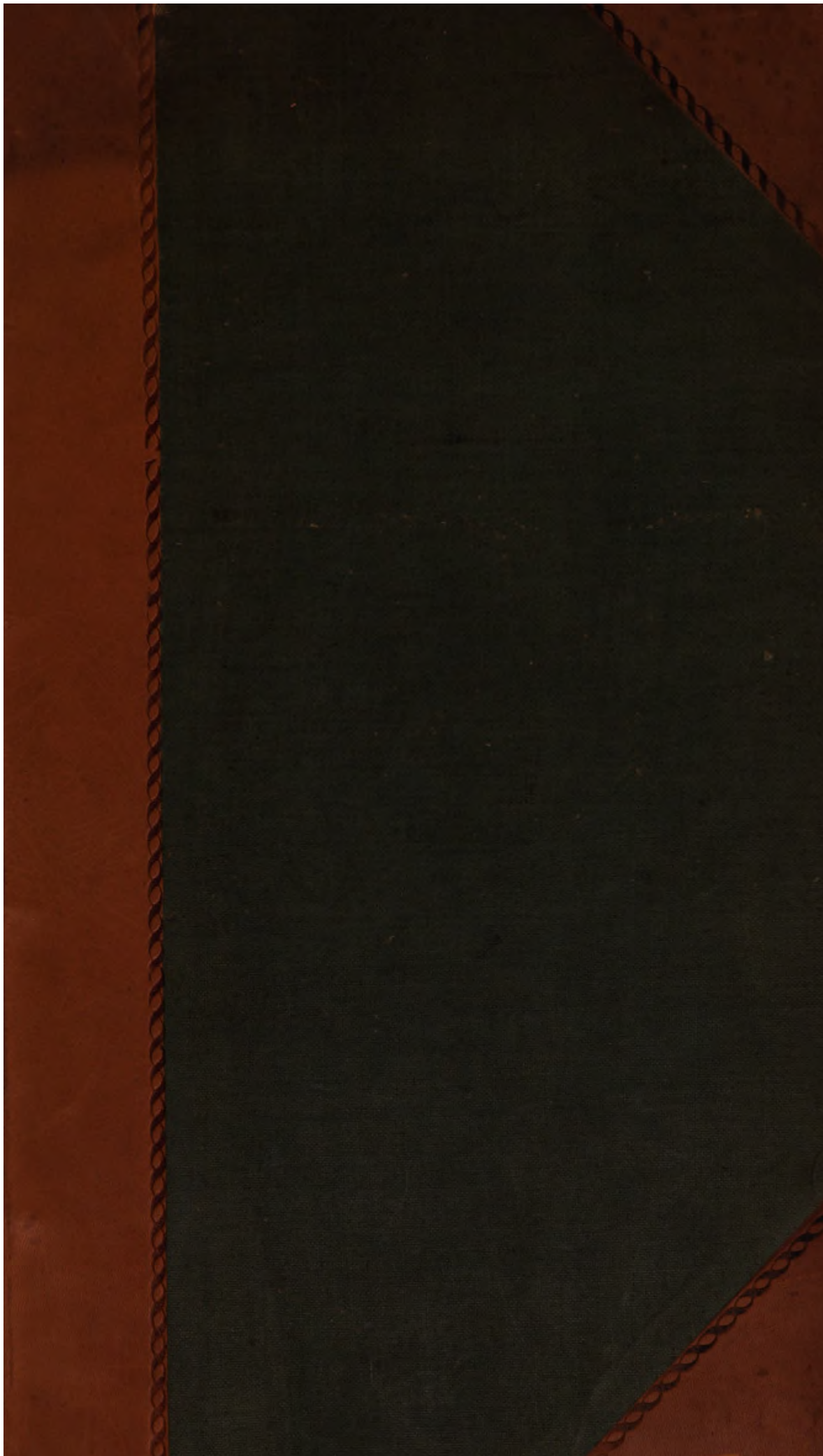
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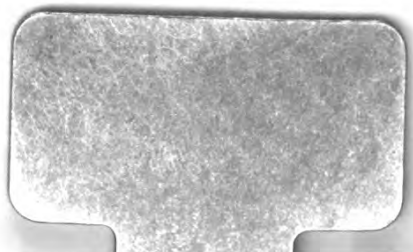


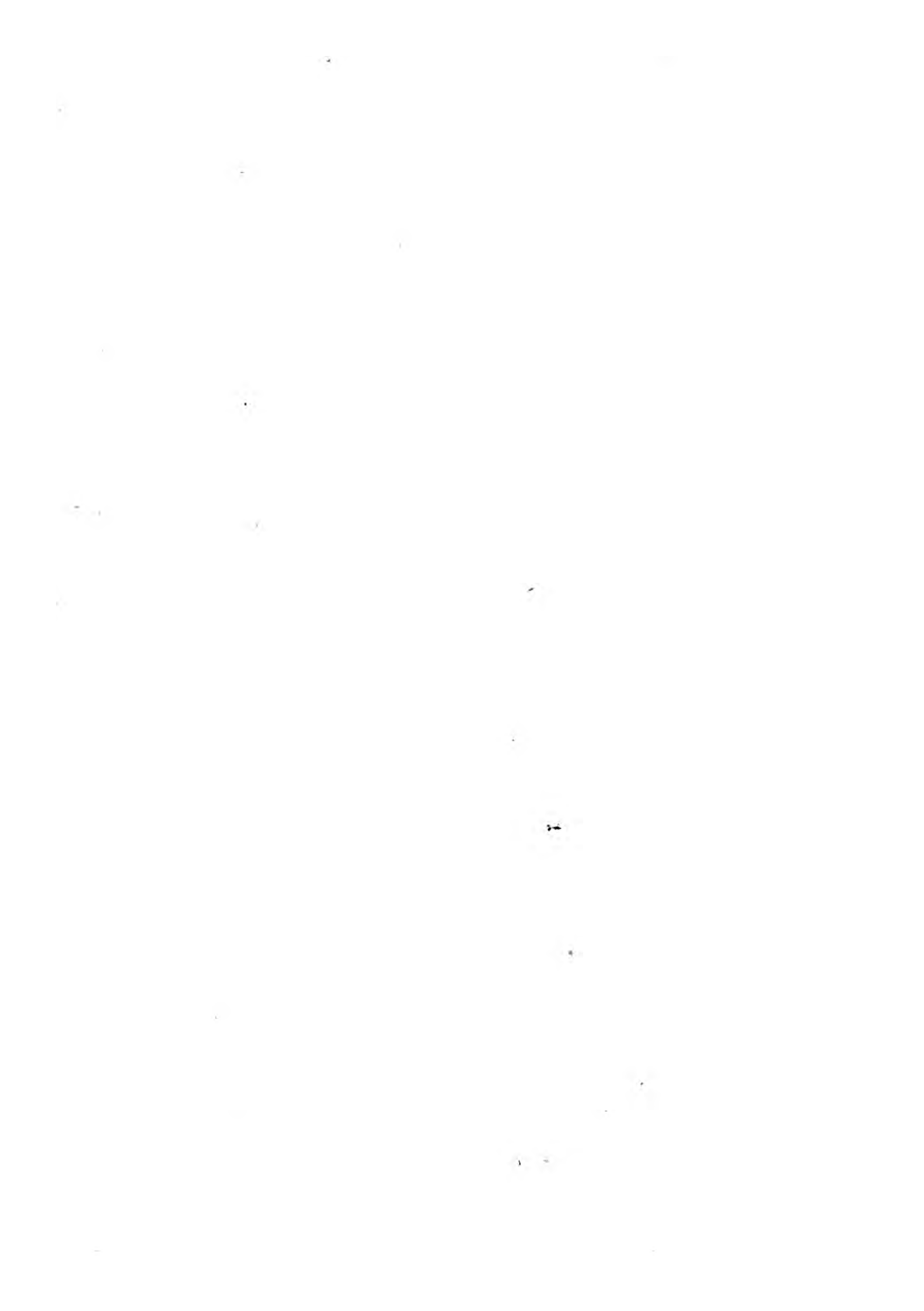


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**THE COURSE OF TRUTH.**





THE  
COURSE OF TRUTH,  
OR,  
THE CHURCH  
OF THE REDEEMED:

A Poem,

IN SIX BOOKS



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BY THE  
REV. WILLIAM STONE, M. A.

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“To the Law and to the Testimony :  
If they speak not according to this word,  
It is because there is no light in them.”—(*Isai. viii.*)

(*Magna est Veritas, et praevalabit.*—1 *Esdras* 4.)

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TO THE SUBSCRIBERS  
WHO HAVE KINDLY ASSISTED  
IN PROMOTING THE PUBLICATION  
OF THIS ATTEMPT  
TO ILLUSTRATE THE ANCIENT RECORDS OF  
DIVINE TRUTH,  
THIS VOLUME IS RESPECTFULLY INSCRIBED,  
AND DEDICATED, THROUGH THEM,  
TO THE GLORY OF GOD,  
BY THEIR MOST OBLIGED AND OBEDIENT  
FAITHFUL SERVANT,  
THE AUTHOR.



## P R E F A C E.

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It may be necessary to premise in a few words to the reader, that the object of the following work is simply an endeavour to elucidate the main facts and doctrines connected with Holy Writ—and not by any means a dramatizing of divine Truth.

The volume of Revelation is too sacred to be embellished by human artificial writ—too pure, in itself, to be made more attractive in an imaginative garb. As of Truth, in general, so especially of God's word, the maxim holds good—

‘*Απλους ὁ μυθος της αληθειας εφν,  
Κου ποικιλων δει τανδιχ 'ερμηνευματων.\**

\* Eurip. Phœniss. 479.

The Truth is simple, natural, and brief,  
Nor needs embellishment to win belief.

Boileau (Art. Poet. Cant. 1.) states, what he considers the perfection of the poetic style—which any one well acquainted with the sacred poetry of Holy Writ will see fully borne out by the comparison—

—— ‘ Simple avec art,  
Sublime sans orgueil, agréable sans fard’—

Simple with art, sublime without conceit,  
Grave without sadness, without cloying sweet.

— The Author fervently hopes he shall not be found guilty of violating this rule, in his endeavour to present to the world a work, embodying the chief Truths of the Bible, in an easy and intelligible metrical form, and falling in with a comment of illustration from that advanced knowledge and experience which the fuller modern light of Christianity may be able to reflect back upon the more ancient historic and prophetic records.

In preferring the medium of verse, the Author may be excused from presumption, when he affirms that he has confined himself as much as possible to the poetic figures, imagery, and language of the Sacred Volume. Of these no one can be so supercilious or indevout as to complain. His object has been, not a pandering to the delicate sensorial appetite of the few, but the extension of the knowledge and love of God's sublime and unsullied Truth among the many.

It may be well to transcribe, here, the opinion of an able Scholar and Divine, whose learned investigations gave him full opportunity of minutely and most justly weighing his subject. Bp. Lowth observes, on the Sacred Poetry of the Hebrews: 'Here, we may contemplate poetry in its very beginning—not so much

the offspring of human genius, as an emanation from heaven ; not gradually increasing by small accessions, but from its birth possessing a certain maturity both of beauty and strength ; not administering to trifling passions, and offering its delicious incense at the shrine of vanity, but the priestess of divine Truth, the internunciate between earth and heaven ; for this was the first and peculiar office of Poetry—on the one hand to commend to the Almighty the prayers of his creatures, and to celebrate his praises ; and on the other, to display to mankind the mysteries of the divine will, and the predictions of future events—the best and noblest of all employments. . . . . Let men cease to speak of that art as light or trifling in itself, to accuse it as profane or impious ; that art which has been conceded to man by the power of his Creator, and for the most sacred purposes ; that art consecrated by the authority of God Himself, and by His example in His most august ministrations.\*

Sheltering himself under this wing, the Author claims from the reader a patient and indulgent perusal ;

\* See Lect. on Heb. Poet. delivered before the University of Oxford.



and prays for him, in return, both spiritual pleasure and profit.

It only remains to observe that this Volume may be viewed as entire, in itself—independent of any succeeding one. A further consideration of the subject is not at present contemplated—

*The lot is cast into the lap ;*

*But the whole disposing thereof is of the Lord.*

*Whitmore, January 25, 1841.*

---

O how unlike the complex works of man,  
Heav'n's easy, artless, unencumber'd plan!  
No meretricious graces to beguile,  
No clustering ornaments to clog the pile ;  
From ostentation as from weakness free,  
It stands like the cerulean arch we see,  
Majestic in its own simplicity.  
Inscrib'd upon the portals from afar,  
Conspicuous as the brightness of a star,  
Legible only by the light they give,  
Stand the soul-quickenings words—BELIEVE AND LIVE.

(Cowper.)

## ANALYSIS OF CONTENTS. BOOK I.

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TRUTH, as taught by the Holy Spirit, and revealed, or fairly deducible from Holy Writ, a proper subject for human inquiry, and faith—The bliss of angelic and glorified beings consists in their enjoyment of the immediate presence of Infinite Wisdom—Man must be satisfied with the measure of Light, unfolded in Scripture, to lead him to a more perfect condition than the present—Immensity of the Universe—Eternity of the Godhead—Attributes of Deity—Creation of EARTH by the WORD of God—LIGHT, the Sun, Moon, its conductors—The animal creation—fowl, fish, beasts, all originally happy—MAN, his wonderful bodily mechanism,—the endowments of his rational soul—WOMAN, her peculiar grace, and designed salutary influence over man, in the marriage state, &c.—The Bliss of Eden—God's probationary command to our first parents, reasonable and just—The goodness of God's works—The first SABBATH—Universal Creation's Sabbath-praise—The progenitors of mankind had faculties and means sufficient to preserve them from falling, from intellectual observance of God's works and cultivation of the spiritual affections—Natural progress traced of an innocent and free-agent, but finite and fallible being, to transgression—SATAN, a judicial Tempter—The effect of the malady of SIN—MERCY, interposed in behalf of fallen mankind, to restore them, if willing and obedient, to a higher, more complete and enduring state of happiness than if they had preserved their original innocence—The absolute goodness of God vindicated against predestinarian errors—The Tree of Life, justly and considerately guarded—The remedy for mortal Sorrow, and the consolation of divine Hope provided to the Church, in the WOMAN'S PROMISED SEED.

# THE COURSE OF TRUTH.

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## BOOK I.

---

Wrapt in thy dayspring beam, O Spirit blest,  
That deignest to illumine the mind of man,  
Chasing the shades of murky night, my thought  
Would soar with Thee on wings of morn aloft  
Where Ancient Wisdom sits enthron'd in Light.  
And, while within myself no power I own,  
Nor energy above terrestrial dross,  
With Thee, bright Effluence, would I ascend  
To climes immortal, in unerring course,  
Feeling new impulse from thy vital breath,  
To taste on high the sacred fount of TRUTH.

And Thou, THE ONLY WAY,\* Eternal Son!  
The Father's first-begotten, full of grace,  
Pleader for sin-born Man, impart thy aid  
And counsel to the work, which courts thy praise.

\*John xiv, 6.

Thy word, the subject of my verse, reveal,  
And make its Truth sublime my single aim.  
My sole endeavour be, with Thee my Guide,  
To show Salvation's hallow'd light to man,  
And hold the torch, indubious, that guides  
The mortal eye to Thee, from Error's bourn,  
To join the banner of thy conquering Cross.

For straying MAN, the child of sorrow, prone  
In past and present ages of the world,  
To roam from God, and bury Reason's pow'rs  
In mass of native ignorance, and sin  
Freely indulg'd—lo! Heaven's resplendent gift  
Of Truth reveal'd from empyrean Day  
To holy men of old; who spake, inspir'd  
By Wisdom's breath\*; and taught their fellow men  
To rise above the world, from things of sense  
To things unseen, celestial, and abstract;—  
To carry Reason to God's Sanctuary,  
And consecrate her on the shrine of Faith;—  
From this one source infallible, to feed  
Her wasted fire; by this assay her course  
To mansions fitted for the sons of Light.

TRUTH is the impress of the Mind divine

\* 2 Peter i, 21. 2 Tim. iii, 16.

Upon unbounded Entity. The courts  
Of heaven's bespangled dome, in Daylight's realm,  
Shine clear, as from this crystal Spring. They need  
No sun by day—no moon's nocturnal beam ;  
For GOD HIMSELF is there, aloft, enshrin'd  
In Glory's Attributes, whose bond is TRUTH,—  
Whose moving Principle, in sweet Accord  
Of purpose with Effect, and Will with Deed,  
Of Word with Action, and Result with Cause,  
Designs harmoniously, decrees, and acts,  
Throughout the Universe. Each soul endued  
With blest Intelligence basks in this beam.  
In this they glory, and by this they grow  
To Wisdom's fullness ; grace resembling grace\*  
Attends upon their growth. Nor other life  
To consummate their bliss, they want or wish,  
While in this plenitude of Light they walk.

Within the highest chambers of the skies  
Where Wisdom sits, and Truth, transparent, shines  
In blaze of dazzling brightness, Heav'n forbids  
Exploring minds of men to penetrate,  
In quest of knowledge, secret, and beyond

\* John i, 16.—“And of his (Christ's) fullness have all we received, and *grace for grace*”—*i.e.* gifts in the renewed creature, corresponding to the moral qualities and perfections of the renewing Creator and Saviour.

The proper limit of terrestrial sight.  
 Suffice it to employ, with solemn awe,  
 And reverential gratitude, apart  
 From theory profane and boastful pride,  
 The WORD REVEAL'D to renovate the world.\*  
 Content, receive we the benignant boon,  
 To lead us to the skies. And tho' unlike,  
 What angel hosts, and unembodied "just  
 Made perfect," full enjoy in climes above,  
 Partaking freely of the TREE OF LIFE;  
 Yet, let us thankfully arise, and eat,  
 Unworthy as we are; and patient, wait  
 In Hope's sweet confidence; by promise cheer'd  
 That what we take, in faith, shall satisfy  
 The present need, and wake a thirst for more  
 Which Immortality alone shall quench.  
 Unnumber'd worlds obey the rule of God,—

\*'We can know nothing of the thoughts and purposes of the divine mind but from its own Revelation of these to us. We possess a record of these, in the Jewish and Christian Scriptures, and we have no other authoritative memorial of them. Without these, we should be in utter darkness on this most interesting subject. On these, therefore, all our knowledge of divine things must be formed; on their direct information, so far as that extends; and those further probabilities, which may be deduced from them by correct inferences, cautiously and reverentially made, in addition to what they have positively declared.' (See Sharon Turner's Sac. Hist. of the World, vol. i, sect. 1.)

Eternal in Himself, unbounded space  
A vows His wide dominion. Orb on Orb  
Majestic rolls above, around, beneath,  
Far beyond human vision to perceive,  
Or mind to calculate.\* My Reason sinks  
Abash'd, confounded at its littleness,  
Oft as it peers among the midnight stars  
Thro' regions pathless and unknown; and thinks  
Of Him, who holds supremacy o'er all,  
Mid heav'n's immeasurable vault, which heaves  
With endless matter, intellect, and life.

This Ball of Earth, on which we mortals move,—  
Our sphere of sojourn for a trying time,  
Born for a day, possessing, dispossess'd,  
To-morrow summon'd to a world unseen—  
Claims no pre-eminence of mass among  
The mighty stars; nor birth anterior bears.  
She boasts no primal magnitude, or age,  
Among the distant Spheres.† She sees herself

\* The stars which we see with the naked eye are but a very small portion of those which the telescope unveils to us. The most imperfect telescope will discover some that are invisible without it; the very best instrument perhaps does not show us the most remote. The number of stars which crowd some part of the heavens is truly astonishing. Dr. Herschel calculated that a portion of the milky way about 10 degrees long, and  $2\frac{1}{2}$  broad, contained 258,000.—(Whewell's Bridg. Treat.)

† See Appendix, Note A.



In wide Infinity's expanse, a spark  
 Amid unclouded blaze of boundless light.  
 And scarce six thousand fleet-wing'd years have sped,  
 Since day-light dawning fresh upon her face,  
 Saw breathing souls her atmosphere inhale.\*  
 Yet He, who made her and the living things  
 She bears upon her fruitful nursing breast,  
 His self-subsistent Being hath, of old,  
 Without beginning, in the farthest range  
 Of viewless, marvellous ETERNITY.

Existence separate from pow'r and rule,  
 Belongs not to our God. No general blank,—  
 Where nothing liv'd, or mov'd, or had its being,—  
 Wrapt, in chaotic wings, ethereal space.  
 No Deity, without dominion, long  
 In solitary Dignity, unknown,  
 Held IN HIMSELF the vacant Universe;  
 'Ere Matter press'd upon the bosom'd deep  
 Of air's vacuity, and bodies hung  
 Suspended in the sky. But soon arose

\* The genealogical Scripture Catalogue of the Patriarchs from Adam to Noah (Gen. v.) proves that not more than about 1656 years passed from the Creation and expulsion of mankind from Paradise to the Deluge; and little more than 4000 years can be reckoned from the Deluge to the present time. Consequently the Earth, as man's habitation, is not yet (A.D. 1840) 6000 years old.

World upon world, from nothing wrought,\* and call'd  
To hold obsequious being; sway'd by laws  
Of varied system, constitution, force,  
To serve the purposes of sentient life,  
Bespeak the harmony of heavenly Rule,  
And bear a creature-kingdom to His praise.

In climes and regions far remote from Earth,  
These radiant orbs, arresting human sight,  
Exalt THE LORD, and humble arrogance,  
Inviting Adoration's soaring thought  
Aloft in homage, awful, and sublime.  
Whatever parts component of the whole,  
Consist in nature, quality, or form;—  
Whatever life with high instinct endow'd,  
Sensation vegetative, animal,  
Or reason's spiritual and lordly gift,

\* 'The theory, that the component atoms or particles of things could have moved themselves into the beautiful forms and scientific arrangements and motion of visible nature, was felt to be incredible by some of the finest minds of antiquity, and finds no patronage now from the true philosopher. Design, contriving thought, the adaptation of things to each other, and the skilful production of important ends by the application and co-operation of the fittest means, are so manifest in the structure of the earth, in the formations of the animal and vegetable kingdoms, and in all the astronomical phenomena, that no judicious inquirer will attempt to support the Lucretian reveries.'—See Sac. Hist. of the World, Sharon Turner.

Possess the habitants of heavenly spheres ;  
 'Tis knowledge fitting for immortal minds  
 When purified from dross of grosser sin,  
 And raised to promis'd glory in the skies—  
 The fiery ordeal travers'd here, in faith  
 AS SEEING HIM WHO IS INVISIBLE,  
 And souls, submitting to Heav'n's righteous law,  
 Till call'd, to see their Maker "face to face."\*  
 The world we live in, and our proper state,  
 Relation, nature, character, and hope,  
 As God's creation, subjects of his sway,—  
 Best, now, befits us to investigate.  
 And tho' in course of Truth's research, we see

\* The present world is the infancy of knowledge to the servants of God. The greatest intellects are most forward to feel and own this. It was the wisest and most experienced of Apostles—one, who had been "caught up to the third heaven," and heard unspeakable words "in Paradise,"—(See Cor. xii, 1—4.) who confessed concerning himself and the present sphere of his knowledge, compared to that which is to come,—"*Now we see thro' a glass, darkly; but then face to face; now I know in part; but then shall I know, even as also I am known.*"—(1 Cor. xiii, 12.) The expostulation of Jehovah with his afflicted servant Job, containing a reference to His stupendous Power and Wisdom as manifested merely in His terrestrial works, is powerfully adapted to convince man of the insignificance of his understanding and imbecility of his comprehension in its present mundane state.—(See Job, chap. 38, 39, 40, 41.)

'This is the bud of being, the dim dawn,  
 The twilight of our day, the vestibule.'—

(Dr. Young's Night Thoughts.)

New rays of glorious Majesty surround  
 The God we seek for, in His word and works ;  
 Yet let us bring no meagre finitude  
 Of vain idea to the subject vast  
 Of His perfections.\* Let us not think Him  
 Such as ourselves, so circumscrib'd by flesh  
 As not to work without organic strength,  
 Or not to perfect, without help of means,  
 Whate'er His Wisdom and His Will devise.  
 As tho' He were dependant upon ought,  
 On whom all hang ! As tho' Infirmary,  
 Mistake, or Error, Frailty, or Defect,  
 Could ever mar his matchless Attributes,  
 Which shine complete in GOODNESS, JUSTICE,  
 MIGHT,  
 Omnific, Omnipresent—WISDOM, LOVE,  
 Incomprehensible, and infinite !†

\* Though man's finite understanding be necessarily incapable of fully and distinctly comprehending the excellencies and perfections of an infinite nature, yet man is not therefore excused for his Atheism or unbelief.—(Puffendorf's Duty of Man.) 'It would be better to have no opinion of God, than such a one as is unworthy of Him : the one is but mere unbelief ; the other contumely.'—(Lord Bacon's Essays.)

† In Exod. xxxiv, 6 -9, Dan. iv, 34, 35, &c. are found some of the most ample and explicit descriptions of the divine attributes. From these and other passages we obtain (says Dr. Barrow) such a knowledge of the divine nature and perfections as is necessary

IN THE BEGINNING,\* before Time was known  
 To mark the date of things, the Deity  
 Was mov'd by Wisdom, His supreme delight,  
 To build a World. Coequal on Heav'n's throne  
 Eternal Wisdom sat, inseparate  
 From the Divinity; who counselled,  
 With word well-pleasing to th' Omniscient Mind,  
 That Earth should be. Forthwith, the will divulg'd  
 Proceeded to effect. Where nothing was  
 But thin expanse of ether, and th' inane  
 Skirted by rays divine—there, Wisdom stay'd,  
 And God assented to the chosen spot,  
 To found a new Creation for His praise.

to us in the present life. Our finite faculties cannot comprehend that which is infinite; it is therefore presumptuous and vain to inquire into the mysterious essence of the Deity, or his secret counsels, beyond what is written as His word, or manifested by the works of his hands. The knowledge of God, however, which is thus supplied, is the foundation of religion; and for this cause it is to be sought with humility and diligence.—(Summary of Christian Faith and Practice.)

\* Gen. i, 1.—“*The Heaven and the Earth*” here stated to have been created “*in the beginning*” cannot refer to the whole celestial residences of God Himself and created intelligences. The sacred historian is only concerned in supplying us with information as to the world which we inhabit. He shows indeed, that God “built all things” (Gen. i, 16.); but “the beginning” here mentioned is the beginning of our earth and its accompanying atmosphere—at any rate, as Dr. Burnet (*Archeol. Philos.*) remarks, it cannot embrace more than our planetary system.—(See *Appendix, Note B.*)

Nor might was wanted, to achieve the work  
 Of making worlds—auxiliary to God.  
 On powers and instruments material  
 Depends He never to effect His will.  
 If He employ inferior things that serve  
 His special purposes, or ways, or works ;  
 It is from choice, not from necessity—  
 Because He *wills* it, not because He *must*.  
 'Tis Wisdom's Word, and His Elohim-nod,\*  
 And energy of Spirit†—Three in One—  
 By which all being breathes, exists, or thinks.  
 These act, Supreme ; These, Independent, rule  
 Through universal space—with Pow'r complete,  
 Most equitably just, and wise, and good !  
 Dead Silence and Nonentity perceiv'd  
 The dread approach of the Creative voice,  
 And fled confounded from the breathing Word.‡  
 What might have been, at once, awak'd to view  
 In simultaneous grandeur, all entire,  
 By that same Energy which call'd the parts

\* See Gen. i, 1.—Elohim is the general name in the Old Testament for the Deity—a plural noun, yet, (what is remarkable) joined to a verb singular. In the name *Jehovah* Elohim, the former is the proper incommunicable name of the Divine Eternal Essence.

† Ps. xxxiii, 6. Job xxxiii, 4.

‡ John i, 1—3.

Thro' gradual process in Creation's course ;  
 It pleased the Word to make the beauteous world,  
 By steps progressive, to completion pass,  
 In fair harmonious order issuing forth.

The massive substance of the globe first lay  
 In waters darksome, deep upon its brow,  
 Whelm'd, "without form," without consistence,  
 "void";\*

Like some huge cumbrous block, from quarries cut,  
 Unshapen yet, and rude in nature's vest,  
 Brought, and submitted to the Sculptor's art ;  
 Of form unmeaning, and of mass confus'd,  
 Till skilful hands the hidden grace carve out—  
 So lay the globe terraqueous, vast and void  
 Once, from Creation's birth : and in the lap  
 Of night it roll'd, absorb'd in slumbers deep.†  
 Now, at Heav'n's will, the Spirit brooded o'er  
 The pitchy Darkness of the drear Abyss ;

\* The notion is not unscriptural or unreasonable, which Geologists put forth—that the mass out of which our globe was formed might have been the wreck of some former creation.—(See *Appendix, Note C.*)

† Night is called in the Orphean Fragments the *genesis* of all things, the genitor of Gods and Men. The Ancient Egyptians made 'unknown darkness the first principle of nature.' So also from other ancient records, the Mosaic account of the earth's primeval state of Darkness is confirmed by almost universal tradition.

And soon was sensible His influence bland  
 Upon th' external face, that mov'd in smiles  
 Of wavy waters gently murmuring Peace;  
 While, from within, the solid frame-work thrill'd  
 With energy and growth of mineral seed—  
 The elements of things for future use.\*

ELOHIM spake—LET THERE BE LIGHT! Light  
 came,

Swift from the chambers of the distant East  
 With glowing haste, obedient to the Word.†

\* 'It is impossible to deny, that the waters of the sea have formerly, and for a long time, covered those masses of matter which now constitute our highest mountains; and further, that these waters, during a long time, did not support any living bodies'—(Cuvier's Theory of the Earth). La Place, with some other French Philosophers, who might be supposed prejudiced against the Bible testimony, have made similar admissions.

'The effects of the Spirit's operation on the waters are not stated, but we may presume them to have been to produce those formative arrangements which took place when the watery element was on its surface. Its central structure—its great masses of primitive rocks and strata—the foundation of its geological system, may have been established before the specific operations of the six days began, as these relate more immediately to what was on or above its superficial substance.' 'The mineral kingdom was perfectly formed at Creation, and not left to any crystallizing process.'—(See Sharon Turner's History of the World; also Fairholmes' Geology of Scripture.)

† Gen i, 3.—The grand sublimity of the Almighty *fiat* has been much admired.—(See Longinus de Sublim.) The words of the original Hebrew are more express in their concise dignity than our translation—*Light be!* and *Light was!* four words which we render by the use of eight.—(See Appendix, Note D.)



And good and beauteous was the Dawn and Rise,  
 And Noon-tide splendour of that primal Day,  
 Which beam'd by Fiat of creative Love,  
 When Light, high floating, unembodied, shone  
 Amid the heavens to the deep opaque  
 Of earth now wheeling round a central base,  
 From West to East; and Day and Night defin'd,  
 Their separate portion took, and TIME BEGAN.\*

Distinct from Earth, dissever'd by Expanse  
 Of airy Element spread out between,†  
 Collected waters flow in separate spheres.

\* The commencement of Time, and the date of the beginning of our Earth's History, must be reckoned from the first day, when Light and Day were created. The impulse of our globe on its axis, which could depend upon nothing in the first instance, and can depend upon nothing now, but the absolute will and fiat of Jehovah, appears manifestly to take its origin from the first day, when the first revolution on its axis, forming Morning and Evening, is noted.

† Gen. i, 6, 7.—The “waters above the firmament” have by some been made to mean *clouds*—which appears erroneous; for if there were clouds, they must move *in* the firmament, and not *above* it—but it does not appear that there were any clouds, (Gen. ii, 5, 6.) since there was no rain in the paradisaic state. The word “*Firmament*,” properly meaning something strong, and solid, the Hebrew term (*rakiyah*) should be rather rendered as in the margin of our Bibles—the *Expanse*, or Expansion, signifying the thin and expansive element of the air or atmosphere surrounding our globe. It is agreed, very generally, that all the Planets composing our system were created at the same time with our Earth—but as our Earth's history was the great subject of concern to us, *their* nature, constitution, &c. are scarcely alluded to by the sacred historian.

Below, from revel rude, the waves of earth  
 Retire, commanded to the hollow bed  
 And cavities prepar'd :\* And as they sink  
 Within th' allotted compass of their Seas,  
 The hills erect their reeking heads, and Land  
 Appears to view, fit residence for life ;  
 Well suited now to bear upon its breast  
 The verdant flowery herb, and plant, and tree,  
 By God call'd forth to grow and vegetate,—  
 And laden, richly, with appropriate fruit. †  
 The golden glow of elemental Light ‡  
 Which blaz'd at large, above the firmament,  
 Became by voice divine, a genial Sun,  
 Condens'd, and gather'd to a giant Orb,

\* See an allusion to this, Ps. civ, 5–8.—“Who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment : the waters stood above the mountains, at thy rebuke they fled ; at the voice of thy thunder they hasted away. They go up by the mountains, they go down by the valleys, unto the place which thou hast founded for them.”

† See Appendix, Note E.

‡ It is a striking confirmation of the Mosaic account, that Light, which was once conceived to be purely derived from the sun, is now proved and allowed by the generality of natural philosophers to have an independent existence. Hence the easy solution of the difficulty—once thought of great moment—that the creation of the Sun did not take place till the fourth day. It is also worthy of remark, that the term applied to the Sun and Moon (Gen. i, 14.) “Lights,” is different from the term (Gen. i, 3.) “light”—the latter signifying the essential quality or property of light, the former *light-bearers*.”

To rule, with constant influence, the Day—  
 By laws to regulate the Seasons' course,  
 Thro' mild attraction.\* O'er the spell-bound night  
 A lesser globe, the Moon's fair lamp, was form'd,  
 To borrow silvery rays of solar fire  
 And wake her watch-light, with composing charms,  
 In special service to the slumbering Earth. †  
 Fair and complete, the system of the world  
 Uprose in silent grandeur to the view ;  
 And, tho' no creature yet inbal'd its air,  
 There lack'd not witness to the work divine,  
 As it proceeded. Earth's foundation-rock,  
 On wide creation's basis, was not laid

\* Very little has been ascertained respecting the actual substance of the Sun. Dr. Herschel supposed its body to be opaque, with an upper stratum of self-luminous cloud. The volume of its globe would fill nearly *twice the space* included in the Moon's orbit. La Place exhibits its mass as 330 times larger than the Earth—its diameter being 883,246 miles.

“He made *the stars also*” (Gen i, 16.)—only the last two words, the “*stars also*” being in the original—and appearing rather unconnectedly and abruptly introduced, have led Patrick and other Commentators to suppose them to be an interpolation. If it is genuine, it must mean either a past creation, by the same Almighty power, of the fixed stars (which are all immeasurably distant from our system,) or it must imply the creation of the Planets which move with our Earth, round the common Solar centre.

† The Moon is about 49 times less than the earth. It moves round the earth in a period little varying from  $27\frac{1}{4}$  days. Its distance from the earth being about 237,000 miles.

Without full tribute to its Maker's name  
Of creature-praise, from twice ten thousand  
tongues.

The line was stretch'd, the corner-stone infix'd,  
And Silence fled amaz'd, while Echo woke  
From joyful shout of songs triumphant, rais'd  
By "morning stars," and "all the sons of God."\*

Nor long, untenanted, old Ocean flow'd,  
Nor long, untrack'd, the regions of the air,—  
Nor long, unoccupied, the surface dense  
Of earth's more solid frame, by teeming life.  
Life, of superior faculty and form,  
Function and property above the grass  
And trees inanimate, ELOHIM will'd  
Should take possession and derive support,

\* See Job xxxviii, 4—7. According to the translation of Bp. Lowth :

"Where wast thou when I laid the foundations of the earth?  
If thou knowest declare.  
Say, who fix'd the proportions of it, for surely thou knowest;  
Or who stretch'd out the line upon it?  
Upon what were its foundations fixed;  
Or who laid the corner-stone thereof?  
When the morning stars sang together,  
And all the sons of God shouted for joy!

The fact here adduced in the words of Holy Scripture that the "morning stars," and angels of heaven, are represented uniting in praise at the foundation of this present world and the system connected, is strong additional proof against the vague theory which supposes the fixed stars and the whole universe to have been created simultaneously with the Earth.

On His new-fashion'd and well-fitted world.\*  
 First, to the Seas His puissant mandate spake ;  
 And forth, the finny tribes of sportive fish,  
 From mighty Crocodile, and Whale and Shark,  
 Down to minutest form of Minnow, swam,  
 Exulting, joyous in the liquid wave.†  
 With whom the feathered tribes, of lightsome wing,  
 From out the watery element uprose,  
 And sped abroad on Air's expansive breast.‡  
 A blessing, added, spake God's gracious care,  
 With mild benignity of watchful Love,  
 Extended, equally, thro' all the range,  
 Of animated being, in His realms,—§

\* 'Animals enjoy sensation by means of a living organization, animated by a medullary substance; perception by nerves; and motion by the exertion of the will. They have members for the different purposes of life, organs for their different senses, and faculties or powers for the application of their different perceptions'—(Linnaeus.)

† Gen. i, 21.

‡ It has been noted in the creation of animals that God proceeded from the less to the more perfect species—thus, both Fish and Fowl are not so perfect in their kind, nor so sagacious in their instinct, as terrestrial animals are known to be.

§ Gen. i, 22. That Fish and Fowl should have a blessing pronounced upon them, rather than the beasts which were made the sixth day, some have supposed this to be the reason;—that the production of their young seems to require the particular care of divine Providence, because they do not bring them forth *perfectly* formed, as the beasts do, but only lay their eggs in which their young are hatched and formed, even when separate from their bodies.—(See Bp. Patrick's Comment.) The Psalmist

From gentle songsters in the sylvan grove  
 That twitter to their mates from woodland spray,  
 And fish that speed their silent course in seas,  
 And gambol heedless thro' the crystal tide,—  
 To highest choirs of Heaven's Angelic hosts,  
 Seraphic courtiers that surround His Throne  
 The seat of empyreal Light and Life,—  
 Who hear His word, and bear His will afar,  
 And claim supremacy of creature-bliss.

The sixth day's opening rosy dawn perceiv'd  
 Creative energy arous'd to stock  
 The land with living beasts and creeping things.\*  
 Now lordly Lions browse the tender grass,  
 In cordial friendship with the placid Ox ;  
 The dappled Leopard with the Fawn or Kid,  
 And Wolf with Lamb in mutual fondness meet.  
 Each grade and species, perfect in its kind,—  
 Beast, Insect, Reptile—feel the forming hand  
 Of wise, omnipotent Benevolence,  
 Providing for them, in their several forms,

testifies the goodness of God in the works of his creation : “ The Lord is good to all, and his tender mercies are over all his works. . . . . The eyes of all wait upon thee ; and thou givest them their meat in due season : Thou openest thine hand, and satisfiest the desire of every living thing.”—(Ps. cxlv, 9, 15, 16. See also Ps. civ, 17—27, and cxlvii, 9. Matt. vi, 26. and x, 29.)

\* Gen: i, 21.

With vast variety, yet one design,  
 Whate'er was needful to fulfil the end—  
 The gracious end of Goodness absolute,  
 Their glad existence, free from toil and pain.\*

And 'ere the noon-tide beauty of that Day—  
 The Day on which Creation's course must cease,  
 Had left the skies, and parted from the earth ;  
 A work, transcendent above all the rest—  
 The crowning work, for which the rest arose,—  
 To hold dominion over all, and bear  
 An intellectual Mind to God above—  
 MAN, was created. Solemn council sat,†  
 And Heav'n's Tri-unity decreed forthwith  
 To carry to effect the grand design,

\* It is distinctly observed of the animals, as well as the other creations of God, that he saw them to be "very good."—(Gen. i, 25, 31.)

† Gen. i, 26. A manifest distinction is observable between the formation of man and other creatures, from the force of the expression, intimating a kind of mature deliberation, or consultation, between the three persons of the blessed Trinity—"Let us make man." Some expositors have accounted this a mere majestic form of speech. Yet surely the use of the *first person* would better enhance the notion of Sovereignty and absolute Power, where that Power was absolutely One and undistributed. Upon the authority both of the Ancient Jewish Doctors, and the almost universal voice of the Ancient Fathers of the Christian Church, from the times of the Apostles, these words imply, an address of the Father to the Son and Holy Spirit, or at least to the Son.—(See Whitby Struct. Pat.)

First entertain'd in planning the new world,  
 To make a being, in the likeness blest \*  
 Of intellective dignity divine,  
 With faculty endued above the brute,  
 Of knowing Right and Truth, and growing on  
 In Wisdom's fellowship to topmost skies.

ELOHIM spake—LET US MAKE MAN! From dust  
 Man's body straightway rose, by word divine,  
 In perfect form of beauteous symmetry,  
 Unequall'd in erect majestic mien,  
 And wondrous parts.† From breath of God, his  
 soul,

The living principle of Intellect,  
 And Reason's residence, was next receiv'd—  
 Imbib'd from influence of Holy Spirit,  
 Bright particle of Mind's immortal flame  
 Kindled by Deity, and hence infus'd,

\* Gen i, 26. "In our image after our likeness"—The image of God in man may be considered *natural* and *moral*—the *natural* (which is essential and ineffaceable) consisting in *spirituality* (or what is the same, immateriality), *Immortality* (of body and soul), and *Intelligence*—the *moral* (which is alienable, and of which the *natural* is the foundation)—comprised in *Uprightness* (Eccles. vii, 29.) or what the Apostle calls "righteousness and true holiness," and *Wisdom*, as alluded to (Col. iii, 10.)—"in knowledge, after the image of Him that created him."

† See Ps. cxxxix, 14. "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well."



By union marvellous, mysterious,\*  
 Within the frame of his corporeal flesh.  
 So rose our Ancestor, the first of Men,  
 To life and being—Great progenitor  
 Of Earth's exalted race of rational sons—  
 The first, and only son, who saw the light,  
 Full-form'd, of manhood's prime, without the space  
 Of growth progressive from infantine birth.†

\* Gen. ii, 7. "God breathed into his nostrils the breath of life, and man became a *living soul*." The term "living soul" (*nephesh chayyah*) is applied (Gen. i, 30.) to all the animal creation—the distinction which seems designedly noted by a separate narration (Gen. ii, 7.) rests upon the fact of man's *rational* life being directly drawn from the breath (Spirit) of God, without the intervention of any material medium. The image of God, too, must imply a far higher principle of immaterial life than that possessed by the irrational creature. Job xxxiii, 4, says "The Spirit of God hath made me, and the breath of the Almighty hath given me life." In which the immaterial and immortal mind, as well as the mere animal living principle in man is noted. In Eccles. iii, 19, where we read "that which befalleth the sons of men befalleth beasts, &c. . . . they have all one breath"—the mere animal principle of life, common to both man and brute, is alone signified.

The manner of the connection between soul and body is one of those wonders of our nature which is inexplicable and undiscoverable in our present state. That the soul, or thinking principle, cannot be resolved into mere matter, or into a faculty resulting from organization, is a truth which both Scripture and natural reason teach and suggest. The argument against materialists is ably drawn out in Wollaston's *Religion of Nature* delineated.

† The theory of a progressive creation, from the seed, germ, egg, infancy, &c. in all nature, at the beginning, is now discarded by those naturalists who are too prone to be sceptical on other more important facts of Sacred Writ.

And, as he woke to joyful consciousness  
Of high existence from his Maker's hands,  
On that new day ; with native faculty  
Of mind intuitive, that needed not  
Long course of pious discipline to learn  
The path of duty to adore his God,—  
His eye beam'd gratitude— his heart beat praise.

Nor long in weary solitude to dwell  
Without resource of fellowship, on earth,  
God purpos'd Adam's being. That same Day  
Whose bright meridian lustre, joyful saw  
The first created Man,—and 'ere the Sun,  
Declining, dipp'd amid the western waves—  
While gentle Evening came, with easy grace,  
And smiling, brought the mantle of repose  
In mild luxuriance of chasten'd light—\*  
To make a fond companion and help-meet,  
Of kindred nature, to arouse and cheer

\* Tho' the more particular account of Woman's creation occurs Gen. ii, 18, &c. apparently after the history of the six days' creation has been given ; yet, by observing Gen. i, 27, 28. ("*male and female* created he *them*, &c. and " God blessed *them*,"") it cannot be doubted that Eve was created by Almighty God "*in His image*" (and therefore endued with a rational soul) on the same day, the sixth, on which Adam obtained his being. The history is only re-assumed in chap. ii, to give a more particular account of Woman's origin.

His soul with blest society and love,  
 The Word proceeded. Adam's frame He wrapt  
 In sleep profound; and from beside his heart,  
 The seat of love's inspiring sympathy,  
 A part He took,\* whereof He plann'd, and made  
 The graceful lineaments of Woman's form.†  
 Of finest mould, and faultless elegance,  
 Fashion'd, before her wondering spouse she stood,  
 In placid modest blush of youthful bloom,  
 Adorn'd in nature's simplest wedding-robe,—  
 Inspir'd with life from one same fountain-spring,  
 The work of one Artificer Supreme—  
 “Bone of his bone, flesh of his flesh,” allied  
 By dearest social and connubial bond,  
 Man's bride and consort, God's completest work,  
 Was last created—first, ordain'd to bless.‡

\* Gen. ii, 18, 21. It has been remarked on the locality from which the substance of which Woman was formed was taken, that its mystical meaning might be, to denote the obligations to the strictest friendship and society; to beget the strongest sympathy between Man and Woman as parts of the same whole; and to recommend marriage to all mankind, as founded in nature, and the reunion of Man and Woman.—(Stackhouse.)

† The Hebrew name for Woman is, (Isha) so called, says the Scripture, “because she was taken out of Man” (Ish)—Gen. ii, 23.

‡ Milton has expressed the joyful transport of Adam upon first sight of Eve, as follows :

Forget not, fellow-Man, by whom this page  
 Of sacred Truth is read,—on Sabbath-eve  
 Thy first fair Mother drew the vital air.  
 Forget not, what thou owest to thy God,  
 For gift of Woman's kindly influence o'er  
 Thy ruder nature, and thy harsher heart:  
 'Tis her's, with gentle grace, to soften down  
 And humanize the soul where passions swell.  
 'Tis her's, with force of meekness, to assuage  
 The brutish tendency of human breasts ;\*—

When out of hope, behold her, not far off,  
 Such as I saw her in my dream, adorn'd  
 With all that earth or heaven could bestow  
 To make her amiable ; on she came,  
 Led by her heavenly Maker, tho' unseen,  
 And guided by his voice ; nor uninform'd  
 Of nuptial sanctity, and marriage rites :  
 Grace was in all her steps, heaven in her eye,  
 In every gesture, dignity and love.  
 I, overjoy'd, could not forbear aloud :  
 " This turn hath made amends : thou hast fulfill'd  
 " Thy words, Creator bounteous and benign,  
 " Giver of all things fair ! but fairest this  
 " Of all thy gifts !"——(Milt. Par. Lost. B. 8.)

\* Gen. ii, 18. " And the Lord God said, It is not good that the man should be alone."—' This is a truth which every age and clime and nation have verified. If the populations of the earth could have originated and been alone without woman, they would have been little else than the populations of fierce and savage, violent and battling brutes. In this state the uncivilized tribes of the earth are found to be, even with the society of women, where these are undervalued, oppressed, degraded, or despised.'—(Sharon Turner, vol. 1.)

To melt, with fervour of unwearied love  
 The cold obduracy of selfishness ;—  
 With beamy lustre of her generous eye  
 To soothe and tranquillize each goading pang ;—  
 With her ethereal and transparent mien,  
 Refin'd and fashion'd with much skill, to make  
 A mirror to exalt thy grov'ling mind.  
 Despise her not, in thy superior might,  
 Lest thou become a savage in return  
 For thy abuse,—despising God's best gift !  
 Her civil honour, and her social sway,  
 Be ever held inviolate by thee !  
 Her rights of conjugal co-partnership,—  
 Intact, unsever'd, till her latest breath !\*  
 Thus shalt thou best proclaim thy Maker's praise,  
 Approving, thankfully, His wise intent,—  
 His mercy manifest, in forming Woman—  
 Thy help, thy solace—Friend—Companion—

WIFE--

' For whom shall man his native home forsake,  
 ' And fond parental bosom-love forego,

\* See Matt. xix, 3—9. Ephes. v, 28—31. which passages exhibit a plain Gospel Comment on the terms and conditions of the original marriage compact, as to its indissoluble nature and intention.

‘To cleave to hers, more near and fond than all.’\*

In Eden’s fair abode, where every good,  
 With rich abundance, was prepar’d by God  
 To feed the reasonable human soul,  
 And rear its native faculties for Heav’n, †  
 The wedded parents of mankind were plac’d—  
 In mutual joy of Innocence to live,  
 In mutual discipline of self to grow,  
 Expatiating wide thro’ Nature’s wo rks,  
 In Wisdom’s daily progress to the skies,  
 And Virtue’s company. A blessing came,

\* See Gen. ii, 24. “Whoso (says the wise man) findeth a wife findeth a good thing, and obtaineth favour of the Lord”—(Prov. xviii, 22.) At the same time he shows, “a prudent wife is from the Lord” (Prov. xix, 14.)—and expatiates on the qualifications and excellencies of the virtuous, “whose price is above rubies,” “*who fears the Lord.*”—(See Prov. xxxi, 10—31.) The sacred rite of marriage has been much dignified under the Christian dispensation, by the new divine sanction given to the original institution, and the consequent elevation of the female character, as well as in the beautiful typical emblem which it has been made to furnish of the intimate nature of the mystical union subsisting betwixt Christ and his Church.—(See Ephes. v, 25—32.; also Book iii.)

† That the terrestrial Paradise was to our first parents a type of Heaven, and that the never-ending felicity promised to them (had they continued obedient and grown up to perfection under that Economy, wherein they were placed) should have been perpetuated in a higher sphere, after such a trial of their obedience as the divine Wisdom might think convenient, is the joint opinion of the best ancient, both Jewish and Christian, writers. (See Bp. Bull’s State of Man before the Fall.)

Rich from their Maker's lips, 'ere He withdrew  
 And left the happy pair, for higher seats—  
 With precept added—'Thrive and multiply  
 ' In mutual amity, and fill the earth!  
 ' Take ye supreme dominion over all ;  
 ' Whatever liveth in the land or sea  
 ' Or flieth in the open air above,  
 ' To you I subject all, both fish and fowl,  
 ' Cattle and creeping thing ! Your food shall be  
 ' The seeding herb, and fruits of every tree'—  
 And then, with pause, as He beheld their hearts  
 Elate with liberty of joy, He spake ;—  
 ' One sole denial, to sustain alive  
 ' And cause submissive government of will  
 ' Within your breasts, obedient to my rule,  
 ' To swell and prosper in the proof, I make :  
 ' A Tree there grows within this Paradise,  
 ' On which I set my prohibition-seal,  
 ' By which I prove your love of good or ill,  
 ' Your glad obedience, or your lawless hate.  
 ' Love and obey !—Eternal bliss is yours—  
 ' But wander from me !—and your doom is Death.\*'

\* Gen. ii, 17. The threatened sentence, in case of disobedience, implied either instant death, as the proper penalty (if not remitted thro' some intervention), or, a forfeiture of the privilege of Eternal life, with the miseries consequent thereupon.

With blessing and injunction such, God left  
 The new-made world ; pointing the human pair  
 To their embower'd home ; and marking out  
 Their course of duty and employment there.  
 Nor painful was the path of duty's course,  
 Nor wearisome th' employment's daily task.\*  
 No burden grievous to be borne can God  
 Place on the creature, by Creation's law.  
 Their happiness He wills ; and if His word  
 The law unfold, and a commandment make,  
 'Tis made supremely for the creature's good.  
 No tyrant-mandate of caprice, no sign  
 To tempt, with needless or resistless pain,  
 The doubtful homage of His rational sons,  
 Jehovah institutes. He bids no more  
 Than what, by easy and provided means,  
 May be obey'd, and with obedience, bring  
 The surest, sweetest bliss. No work He puts  
 Within the hands to do, but what, in doing,  
 Shall best employ imparted energies,—  
 But what, when done, the creature's welfare proves,  
 While it best speaks the great Creator's praise.†

\* Gen. ii, 15.

† ' A kinder mode of training them to this prince of all virtues (self-regulation,) without which not one can be steadily practised, could scarcely have been devised. Themselves the only beings



The world was finish'd ; and Elohim ceas'd  
 From vast Creation's work. Nor rested God\*  
 As wearied with exertion's toil ; to whom  
 No long laborious instrumental pains  
 Need intervene between the will to do  
 And deed perform'd ; for Execution hangs  
 Without an interval of smallest space  
 Upon the lip divine that speaks the word.†  
 But if, in other period, He had pleas'd  
 To bring the whole ordained work to pass,  
 This other space should not have seen the world  
 Arise more beauteous or complete to view,  
 Than that pronounc'd, upon the sixth day's close,

in existence, neither of the six last commands of the decalogue were applicable to them. The preceding precepts were as unnecessary to them at that time, for they knew and loved and venerated their God. Gratitude would be their instinctive sensibility : admiration and adoration their natural ecstasy and intellectual banquet. All they wanted was self-government ; but this indeed was everything. . . . . The simplicity of the command, and the lightness of the self-restriction which it required, forcibly display to us the benevolent feeling of their guiding Legislator !—(Sharon Turner's Sac. Hist. vol. ii.)

\* Gen. ii, 1, 2. The word "*rested*" may rather be understood as "*ceased*." The original word does not denote what is the opposite to weariness, but to acting or doing. (Baxter.)

† Ps. xxxiii, 6—9. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. . . . Let all the earth fear the Lord ; let all the inhabitants of the world stand in awe of him : For He spake, and it was done ; he commanded, and it stood fast." (See also Ps. cxlviii, 5.)

Supremely “good,”\* to serve His wise design—  
 No slightest stain, no blemish, seen therein,  
 Nor superfluity, nor least defect.†

Creation’s natal Morn, the Festival  
 Of solemn rest to be observed for ever,‡  
 God sanctified and bless’d. Each Seventh Day—  
 With universal memory of this  
 On which His great design of making worlds  
 Was now fulfill’d, and the new work had ceas’d—  
 He will’d to consecrate among mankind  
 For special acts of homage to His name,  
 With sacred Joy’s devout accompaniment.  
 Nor less in benefit to human minds  
 Propense to sublunary thought, than praise  
 From man to God, were holy Sabbaths bless’d.—

\* Gen. i, 31. compared with Ps. civ, 24. Eccles. xxxix, 16.  
 Mark vii, 37. 1 Tim. iv, 4.

† See Deut. xxxii, 4.

‡ Gen. ii, 2. When we compare this passage in Genesis with Exod. xx. where Moses speaks of God’s *blessing and sanctifying the Sabbath*, not as an act then first done, but as what he had formerly done upon the creation of the world— when it is remembered that the Patriarchs from Adam to Moses had set times for their solemn assemblies, and that these times were weekly and of divine institution; we cannot but think, that the day whereon the work of the Creation was concluded, from the very beginning, was every week *kept holy* (until men had corrupted their ways), as being the *Birth Day of the World* (as Philo styles it), and *the Universal Festival of Mankind.* (See Bedford’s Script. Chron.; and Patrick’s Comment.)

Yes! blessings rich and manifold descend  
 On heads of pious worshippers that meet  
 And mingle heav'n in all they say and do,  
 In this their filial intercourse with God,  
 On His own day!—Hail, ever hail to Man  
 Bright ordinance of Mercy and of Peace!\*  
 Hail, holy Festival—on wings of Love,  
 With voice of rolling Hallelujahs, come!—  
 Thou monitor of souls, to keep them tun'd  
 To Wisdom's Melody of pray'r and praise!—  
 For ever claim thy sacred tribute, due  
 From man most benefitted by thy boon.  
 Freely and fully unto thee be giv'n  
 Thy seventh portion of the days of Time;  
 Nor ought be left or minished, till thou  
 Array the world in one unclouded blaze  
 Of Adoration's perfum'd incense-flame!‡

And on that fragrant Sabbath morn, the first  
 That shone from Heav'n to Earth, and saw man-  
 kind  
 Created capable of praising God,

\* See Matt. xii, 7, 8.      Mark ii, 27.

‡ See Heb. iv, 9. “There remaineth therefore a rest (Sabbatism) to the people of God”—in allusion to what the Jewish doctors interpreted their Sabbath to be, a symbol of the universal reign of Peace and Truth in God's kingdom —(See Whitby.)

The swell symphonious from pious breasts  
Elate with new-wrought life and thrilling love  
To him who gave them being, high uprose  
With winged incense of sweet sacrifice—  
Borne and prolong'd by Seraph choirs aloft,  
From Eden's sanctuary. In Eden's bow'rs  
The first and holiest shrine and Temple-dome  
For celebration of sabbatic rites  
Were consecrated to JEHOVAH'S name.  
Here, no material edifice appear'd,  
Of stone or wood, inlaid with gold or pearl,  
And clos'd within with massive walls and roof,  
To dignify His Worship, catch the sound  
And swell from aisle to aisle the joyous notes  
Of choral symphony, while sons of God\*  
Combin'd with Man in adoration's theme.  
Yet nought was wanting, on this Festal Morn,  
To wake the melody of creature-hearts,  
Or waft the minstrelsy of praise along  
Heav'n's blue encircling canopy and vault,  
In accents worthy, tho' but telling half  
Of their Almighty Maker's wondrous fame.†

\* The angelic race are so styled.—Job i, 6. and xxxviii, 7.

† Ps. cvi, 2. "Who can utter the mighty acts of the Lord? who can shew forth all his praise?"—neither man nor angel, nor any other creature can be thought able fully to comprehend,

Yes—Harmony, that Day, inwrapt the spheres,\*  
 And each obedient offspring of the Word  
 And fiat of Omnipotence, awoke  
 To bear its comely tribute in the cause,  
 And speak abroad the Beauty of His works,—  
 Their Order, Fitness, Excellence, and Worth:—  
 The heav'ns magnified the might of God;†  
 The starry hosts, amid the heav'n of heav'ns,‡  
 A spangled Firmament, shew'd forth his praise;  
 Arcturus, Pleiades, and Mazzaroth,  
 Orion, and a myriad chamber'd sons §  
 Of sacred Light, transcendent in the skies  
 Through West, East, North, and South,¶ in  
                   boundless realms  
 Untrack'd by human eye, or finite thought,  
 Worlds upon worlds, immeasurable; each

much less adequately express, in adoring praise, the Greatness of God. “Many, O Lord my God, are the wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.”—(Ps xl,5.)

\*From Harmony, from heav'nly Harmony,  
   This universal frame began:  
   From Harmony to Harmony,  
   Through all the compass of the notes it ran,  
   The diapason closing full in man.

(See Dryden's Song for St. Cecilia's Day.)

† Ps. xix, 1.

‡ Ps. cxlviii, 4.

§ Job xxxviii, 31, 32. Amos v, 8.

¶ Ps. xix, 3, 4.

His handiwork declar'd, all radiant far,  
Ejaculating beams of bright applause :—  
'Mong them, the tabernacled Sun, allied  
In near affinity of birth-day joy  
With Earth below, effulgent rays shot forth ;—  
Thron'd in supernal Majesty of Day,  
High peer'd his calm harmonious Sabbath Orb.  
Light's Treasurer ; that, like a Giant, runs  
His mighty circuit, noiseless in the heav'ns,  
From goal to goal, unwearied in his race ;  
That, like a Bridegroom, from his chamber, comes,  
Glowing, and joyous, with the ruddy morn ;\*  
Dispensing gifts throughout his generous course,  
Vitality, and Beauty, Health, and Grace ;  
While ponderous tributary globes he draws,  
Each pendent like himself, and pois'd of God,  
With easy genial influence around  
His central, splendent, and stupendous Ball :—  
With whom the Moon, Empress of silent Night,  
To serve Man's home, in veiled dignity,  
Invisible, tho' present, join'd her meed ;  
She knows "her ordinance" round Earth, to chase  
Nocturnal chaos, bearing witness true ;†  
Whose silver'd beams, deriv'd from Daylight's globe,

\* Ps. xix, 4—6.

† Ps. lxxxix, 37.

Foreshow the Church's pure and splendid vest  
 Of fairest white reflected from her Lord ;\*  
 Whose cheering smile—while Evening sinks to rest  
 Seeking soft refuge for repose, and Morn  
 Waits to enthrone herself again on Earth,  
 Calls forth a thousand precious gems that cheer,  
 Like tears of glad farewell to parting friends,  
 The heart of Nature in the transient gloom :—†  
     And, with the rolling music of the spheres,  
 That ran, exulting, down the stream of Praise,  
 Creation's Sons, with rich endowments grac'd  
 Of living soul, and high intelligence,  
 From empyrean seats round God's bright throne  
 Their vocal ecstasies in sweet accord  
 Of softest numbers, but profoundest strain,  
 Hymn'd forth; Archangels that excel in strength, ‡  
 Tried servants of JEHOVAH, first in rank,  
 Birth, Nature, Office, and Condition; first,  
 That stand in presence-chamber of heaven's King, §  
 To bear, with high commission from His hands,  
 The Sovereign will abroad; command His hosts,  
 And marshal armies with resistless law;—  
 Angels of every degree and name,

\* Cant. vi, 10. † Deut. xxxiii, 14. ‡ Ps. ciii, 20. § Luke i, 19.

Sharing deputed pow'r, and native gifts  
 Of Immortality's ennobling bliss  
 At Heav'n's behest, coequal with their love,  
 And co-extensive with their growth in grace—  
 Thrones, and Dominions, and Authorities,\*  
 Kingdoms, and Synods, and Families,  
 Cherub, and Seraph, and Sabaoth ; these,  
 All happy ministering Spirits that speed  
 On holy embassy for God and Truth—†  
 Ten thousand times ten thousand—thousands  
 more—‡

Their matchless numbers, yet exhaust they not  
 Heav'n's store of Happiness complete for all, §  
 And more than satisfying future need,  
 In regions yet unborn as numberless :  
 And tho' these tongues celestial strike a note  
 (As each new Empire sees Creation's light,)  
 In Sabbath choral hymns, of loudest laud,  
 To Him who sheds o'er all a Father's love ;  
 Yet can they not, in all their highest strain  
 Of Harmony, expend the subject vast,  
 Which gains fresh glory while they weave the  
 verse :—

\* Rom. viii, 38. Ephes. i, 21. † Heb. i, 14. Ps. ciii, 20, 21.

‡ Dan. vii, 10. Matt. xxvi, 53. Ps. lxviii, 17. § Ps. cxlv, 16.



When older spheres, and veteran choirs on high  
 Had wak'd the Hallelujah ; new-born Earth  
 Caught up, with emphasis of youthful zeal,  
 The hallow'd echo, and prolong'd the tide :  
 And first, huge Ocean, with his hundred heads,  
 Seas, Lakes, and Rivers, roar'd majestic,  
 Making sublimest cliffs, and cavern'd dells,  
 Mountains and vallies, throughout Earth's do-  
 main,\*

Hear and respond to the sonorous swell :—  
 Nor fountain springs, that run among the hills,  
 Were silent, rippling forth, in limpid stream,  
 Whence joyous fields are lav'd, and grateful herds  
 Of roaming cattle slake their eager thirst :—†  
 Dragons and reptiles vast, of land and deep,  
 Behemoth, Unicorn, Leviathan, ‡  
 Withhold no record—in their lordly pride,  
 'Their monstrous make, astounding to behold,  
 And strength tremendous, 'mong the works of  
 God,—§

Of His All-mightiness, yet skill minute,  
 To bid each system yield to His design,  
 In perfect symmetry of faultless grace :

\* Ps. civ, 8, 9. Jer. v, 22. † Ps. civ, 10, 11.

‡ Job xl, 15. Job xxxix, 9 Deut. xxxiii, 17. § Job. xli, 1.

Nor humbler creatures scorn'd responsive burst  
Of gladsome homage, on that holy Day,  
Swift as they bounded, with unfetter'd limb,  
O'er hill and dale, high rock and forest range—  
Or, placid, lay compos'd 'mid meadow-glebe  
In pastures fair, near fountains fresh and cool ;  
All joyful, seeming, in the life they liv'd,  
The air they breath'd, the food they fed upon,  
God's bounteous gifts ;\*—Nor they, to whom,  
assign'd,

The liquid elements provide abode,  
Of form more delicately slight—were dumb ;  
In sportive dashings thro' the crystal tide,  
The gentle inmates of the deep, awoke  
Their simple witness to their Maker's love ;—  
On airy wing, ascendant over earth,  
Of varied plumage, gay and beauteous,  
In praiseful triumph, feather'd tribes uprose ;  
And, while the lowly songsters of the woods  
Warbled with melody, as well they can,  
Their notes mellifluous, within their bow'rs,—  
These swell'd aloft the universal song :—

Man was not wanting, in this concert grand  
Of creature-Homage, on Earth's Sabbath Morn,

\* Ps. civ, 21. cxlvii, 9.

To lend his Chorus to the loud acclaim :  
Thee he extoll'd, JEHOVAH, FATHER, SPIRIT—  
Great Uncreate, Incomprehensible !  
Existence absolute, Supreme ! Of life  
The fountain sole, and Infinite !—All-wise,  
All-good, Almighty, and Eternal God !  
He bless'd thee in the breath divine, instill'd  
Within his wondrous and harmonious frame—  
That frame so comely and complete throughout,  
With consciousness of Life's inspiring joy—  
He bless'd Thee, in THE SOUL that, with this breath,  
Infus'd a moral meditative mind,  
And blent a rational and immortal tone,  
With all his sentient, instinctive pow'rs—  
By this best boon he knows Thee as his God !—  
By this uplifted, with a god-like mien,  
Erect above the brute, he scans the skies,  
Bearing aloft an intellectual eye,  
To view Thy ways, and, as he views, to grow  
To Wisdom's prime, and see Thee, as Thou art !—  
He bless'd Thee as the loving Lord, who gave,  
To cheer his solitude, the fair help-meet,  
Companion of his youthful cares and joys,  
The consort of his daily prayer and praise—  
Who made the birth-place of his Paradise

Replete with every good, to please the eye  
 And glad the taste\*—Trees, plants, herbs, fruits,  
     and flow'rs  
 Of graceful growth, fair hue and texture—spread  
 Like broider'd tapestry, over Nature's breast—  
 He prais'd Thee in the height—as Duty call'd  
 And prompted Sabbath-melody of soul—  
 Joining the Church above, in one accord  
 Of tuneful witness to thy finish'd work—  
 Wherein the full Orchestra peal'd, and bless'd  
     Thee,  
 Thron'd on Creation's Excellence—THE KING!  
 EARTH'S BENEFACTOR, AND ALL NATURE'S  
     GOD!

No lapse of rolling Time had seen Mankind  
 Robb'd of their blissful Peace, 'mid Eden's home,  
 Or pain'd by intermixture of alloy  
 With brightest pleasure's banquet, had they lov'd  
 And lauded, equally with hearts sincere,  
 And full of goodness, their all-gracious God,  
 On each revolving Sabbath. Had they need,

\* See Gen. ii, 9.—“Out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food.”—Many of the works of God in nature seem formed chiefly for intelligent beings to contemplate, and trace therein the beauty of His boundless and unembarrassed skill; but most would appear to possess, besides this, a definite sensorial use for animal purposes.

In Earth's probationary solitude,  
Of subjects to engage their active miuds  
And raise their knowledge, by research, on high,  
From things of sense, that dissipate the soul?  
Enough they had, and more than need besought  
Of means to bear their growing thoughts above  
Terrenal gravity of fleshly things,  
To love of God and holiness and heav'n.  
Free-born, with will inclin'd to good alone,  
With mind dispos'd to simple Truth, and each,  
Tho' inexpert, preferring to obey  
And follow rule receiv'd and duty writ  
With sign and character distinct and clear  
Upon their Conscience, deep, indelible ;  
They had the Law and Testimony true  
Which Heav'n bestows, together with their breath,  
When first created, on His rational race,  
Their natal blessing, and their true birth-right.

Nor access of assault to shafts of ill,  
From failing virtue, nor exposure vague  
Inviting foes to victory, from lack  
Of meet equipment for defence, in fault  
Of nature or of grace, was left in man.  
He could expatiate thro' Nature's works  
And read from each an image of its God ;

His own, 'bove all, in proper mirror peering,  
 Thro' which, alone, each other might be seen,  
 And seen, reflect a light more strong and clear.  
 He could extend his eye aloft, and view  
 By faith th' INVISIBLE presiding o'er  
 Creation's realms with Universal Love,  
 Pow'r, Wisdom, Justice, Sanctity, and Truth ;  
 And, as he view'd, in sweet communion free  
 For all Heav'n's new-born children of the Light—  
 Nor free alone to choose, but giv'n unsought—  
 Draw down preventing grace to rectify  
 His mind's industrious energy, in quest  
 Of knowlege, and preserve its impulse pure,  
 Tow'rds Right, rejecting each forbidden course  
 Of adverse error, or of seeming good,  
 With stern decision of unmix'd disdain.

The soul undisciplin'd, the flesh indulg'd,  
 God's "likeness"\* follow'd not, and Earth's  
 ador'd ;—

The high, and noble, and heav'n tending mind—

\* Gen. i, 26. "The term "after our likeness" accompanying the words "*in our image*," seems to qualify and abate somewhat of the full sense of the express "image" or "likeness" of God, in which man might be supposed to be created—making it signify (according to Jewish interpretation of the force of *Caph* before such words) an approach to the divine likeness in Understanding, Freedom of Choice, Spirituality, Immortality, &c.

Whose nature, god-like, craves ambrosial food  
 To live upon—left to the sapless husks  
 Of sensual appetite's licentious aim,  
 Declines from God,—emaciate in strength  
 And courage to resist the tempting lure  
 Which traps spontaneously, for lack of force  
 From Wisdom's gravity to bear it up.

Snar'd, in an evil our, our parents fell,—  
 O'ertaken—not unwilling, yet against  
 Their better purpose, using liberty\*  
 Beyond due limit—to transgress the law.  
 The carnal mind, high batten'd, dimm'd the lamp  
 That hangs above the portals of the heart,  
 Where conscience, mighty monitor of Truth  
 And Duty, waits to show the will of God,

\* When man is said to be formed in the image and after the likeness of God, it cannot be supposed but that he was created in the full perfection of his nature ; and yet it must be remembered that no *created* being can be *absolutely perfect*, for if so he must be *self-existent*, which God alone can be. No created being, therefore, can in its own nature be incapable of sin and default. Its perfections, be they what they will, are *finite*. And as every finite being is capable of default, so every *rational* being must necessarily have a *Liberty of Choice*—*i. e.* it must have a Will to choose, as well as an Understanding to reason. The imperfect nature of finite beings makes it possible for them to abuse their liberty to an actual commission of evil ; whence arises a possibility of evil, notwithstanding that the Creator is infinitely good.—(See Dr. A. Clarke on Origin of Moral Evil, and on Attributes of God )

To prompt obedience or dissuade from crime.

Apostate Satan, arch-angelic, late  
 In blissful innocence and pow'r, but thrust  
 From sphere sublime of heav'n, and cast headlong  
 For disobedience down to Hell's dark pit—  
 Now man's Arch-enemy, arose and leagued  
 His guilty jealous spirits 'gainst the peace  
 And happiness of Earth's new-made abode.  
 Behold in Satan and his rebel-crew  
 Assaulting Man, the instruments of wrath  
 In hands of Justice—not a pow'r apart  
 And unpermitted, or of abstract might.\*  
 Behold him, bearing, in the guileful speech  
 Of serpent subtilty, † temptation's snare  
 To woman's weaker and more pliant heart

\* Gen. iii,1. The word translated "subtle" is also used to express prudence and acuteness in a good sense. It may here signify not so much the craft and insidiousness of the animal, as its gentle, familiar, and insinuating nature.

† That Satan, the Evil Spirit, is a real being and not an imaginary personification of evil, is so clear from Scripture that nothing short of bigotted unbelief and a mind prejudiced by "philosophy and vain deceit" can induce any to doubt it. The term Satan means *Adversary*, *Calumniator*, much the same as the Greek *Diabolos*—*Devil*, *Accuser*,—by which latter the Septuagint translators always render the Heb. *Satan*. All that can be gathered from the Word of God respecting Satan and the evil spirits is this—that they were originally holy angels of God, which "kept not their first estate" (Jude 6.) of happiness and glory, but sinned and fell from heaven,—that they are reserved for



By feigning good to come with disbelief  
 Of God's sure word, and breach of well-known law—  
 And see her his sagacious lie\* receive,  
 As truth ; and pluck forbidden fruit, and eat ;  
 Then bear, forthwith, the pleasurable food  
 To tempt her partner's lips, involving both  
 By common crime in common punishment.—  
 Review the dread disastrous deed, and learn  
 Transgression's progress to Heav'n's judgment bar:  
 How Truth's bright image and Devotion's flame  
 Bedimm'd and smouldering 'neath corporeal love,  
 Imbibe no vigour and dispense no grace  
 To serve the soul's responsibility ;  
 How law declin'd from, by desire within,  
 External promptings thro' a tempter's voice,  
 To sate the appetite entire, and feed  
 The will first gratified, in slight of Heav'n,

a time (whether probationary or not is unrevealed) "unto the judgment of the great day"—that meanwhile they come abroad visiting this world and tempting mankind to sin (Rev. xii, 9, 10.)—that here they (and especially their Head and Chief, Satan) exercise a permissive and judicial "power of death" (Heb. ii, 14)—and that their course and influence are completely within the power and jurisdiction of God.—(See, among other passages, 1 Chron. xxi, 1. Job i, 6. Matt. xiii, 39. xxv, 41. Luke xi, 21, 22. John viii, 44. 2 Cor. iv, 4. Ephes. ii, 2. Heb. ii, 14. 2 Pet. ii, 4. 1 John iii, 8. Jude 6. Rev. xx, 1, 2, 10, 14.)

\* Gen. iii, 6.      John viii, 44.

Rush on the mind, judicial, and allow'd  
 By God's decree and prescient Providence:—\*  
 Whence Reason falls from Her original  
 Created purity, ethereal joy,  
 To ways of death, and Sin's distemper'd doom.†  
 Shrill was the peal of the funereal knell  
 That sounded thro' Earth's inmost bosom deep  
 With Man's first disobedience, and fall  
 From innocence and bliss. The solemn dirge  
 Ran through creation, with electric speed,  
 And found no resting-place nor medium  
 To countervail the shock. In man himself,  
 Lord of the whole, and mover of the wheels  
 Whereon Earth's state and issue of events  
 Revolv'd for life or death,‡—the plague commenc'd  
 And smote his conscience. From the daylight's  
 beam

\* The divine Foreknowledge could neither necessitate the fall of man, nor influence the choice of evil which led to that fall.—(See James i, 13.)

† See James i, 14, 15.—which contains a scriptural account of the process of sin.

‡ Adam was, no doubt, the *federal head* and representative of the whole human creation. All were "in his loins," as embryo seed and fruit in the Tree. "Make the tree good, and its fruit will be good;" "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matt. vii, 18 xii, 33.) He is called herein the type or "figure of him that was to come."—Hence "death reigned" even over them that had not sinned after

He shrinks abash'd, appall'd—to flee himself  
 If that were possible, so hateful grown  
 And burdensome, with restless pangs of dread  
 And sharp remorse—to flee his present God  
 By Conscience, now appealing to His law,  
 And by the voice of thunder summoning  
 Transgression to account—this, too, were hope-  
 less.\*

Before His bar arraign'd, each deed of ill,  
 Committed tho' it be in depths most hid,  
 Ascends, convicted; needing neither search  
 By ministers of Justice, nor appeal  
 To creature testimony. That Eye unseen,  
 Yet seeing all, which sight created sees not,  
 Fathoms the deepest counsels of the heart,†  
 And sounds the spring and motive of all deed

the similitude of Adam's transgression: "but not as the offence, so also is the free gift: for if thro' the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" (Rom. v, 14,15.)—that is, by the imputation of the first Adam's sin, and the communication of his fallen, depraved nature, death reigned over all mankind indiscriminately; but thro' the righteousness of the Second Adam, "the Lord from heaven," and the communication of a divine image and renewed nature by the Holy Spirit, grace, mercy, and peace shall much more abound, in Christ's true followers, unto eternal life.—(See Scott's Comment.)

\* Gen. iii, 10. Jer. xxiii, 24. "Can any hide himself in secret places that I shall not see him? saith the Lord."

† Ps. vii, 9. Jerem. xvii, 10.

Conceiv'd, develop'd. Whither, then, O man,  
 From this all-searching One caust thou escape,  
 In thickets screening thee from *His* bright Eye  
 That penetrates all space in heav'n and earth?  
 Yea, couldst thou take the wings of Morn, and  
                   haste

To spheres aloft, or visit utmost bounds  
 Of sea and land, remote from where thy deed  
 Of bold iniquity were done—e'en there  
 His Eye should mark thee, and His Right-hand hold,  
 His Arm arrest thee, and His Justice judge!\*

Yet blends there not some Mercy with the frown  
 Of God, so good as well as just—most kind  
 In Love parental o'er His progeny,  
 No less than jealous of His kingly Rule?—  
 O Yes! at His tribunal Mercy pleads  
 Whene'er the Judgment holds assize, and souls  
 Of faithless children to Creation's Lord  
 Stand criminal. Her intercession bland  
 Avails in every case, where sorrow deep  
 And tears of heart-sprung penitence appeal  
 To God's paternal bosom, to erase

\* The Scriptures contain many sublime passages descriptive of the Omnipresent Majesty, Power, and Justice of God. See, among others, Job xxxiv, 21, 22, Ps. cxxxix, 1—12. Ecc. xii, 14. Amos ix, 2, 3.

Or mitigate the penalty deserv'd.—  
 A fallen world, the representatives  
 Of one wide family—immortal form'd—  
 Self-judg'd, in speechless guilt—momentous sight!  
 Never, perchance, before, nor e'er again\*  
 To be beheld, so pregnant with despair—  
 Smote home to Pity's sympathetic breast.

Fear, Shame, and Folly—Sin's first evil fruits,  
 Conceived in disobedient bosoms—born  
 Of Hell—possess our laps'd progenitors!—  
 Behold! they shrink confounded from the view  
 Of Him, so lov'd while all was peace within  
 And Purity, when in His smile they bask'd!  
 Behold, with shatter'd intellect, amaz'd  
 They flee His presence, ignorant to think  
 To cloak the naked truth by subterfuge,—  
 By vain recrimination's last resource,  
 To screen sin's genuine character! Condemn'd,  
 From gates of Eden, lo! they wend their way  
 Bearing their sentence, as they part from bliss;—  
 'Curs'd is the ground for thee! For thee the fields

\* It is a pleasing and reasonable reflection which some Theologians indulge, that this Earth contains the only fallen *race*—the only *productive* family of fallen and depraved beings in the Universe. The astounding price paid, and the extraordinary means used, for its regeneration and salvation, would seem almost to make this supposition amount to a demonstration.

‘Shall thorns and thistles yield! In sweat of brow,  
 ‘And sorrow, henceforth, shalt thou eat thy bread;  
 ‘Since dust thou art,—to dust thou shalt return!’—  
 Yet, Love, prevailing, interpos’d her voice,  
 To kindle HOPE;\* and, full of promise, cheer’d  
 Their aching spirits, as they glanc’d behind  
 Tow’rds fading Eden† many a wistful look,  
 And, now, before them saw the waste wide world—  
 Love spar’d, and respited their doom, and gave  
 A time and season to prepare for death;—  
 To rise, if willing, from the curse of sin  
 Which no created medicine can heal,‡  
 By WOMAN’s heav’n-sprung and mysterious SEED—  
 With Grace, disposing to new Life and Health,  
 And rendering aid to mount to deathless bliss!

God wills not creature-pain, nor children’s fall  
 From His embrace of Light and Happiness

\* Gen. iii, 15. The story of Pandora, the first woman, (according to Hesiod’s fable) who received all kinds of gifts, and with them a box which she was to present to him who married her, and from which, when opened, there issued a multitude of evils and distempers, but Hope, to ease and lessen them, remained behind—is not improbably a corruption of Eve’s history, and an allusion to the great *promise* made to sustain and console our first parents after the fall.

† See Appendix, Note F.

‡ It is not conceivable that any thing or being, finite in nature, quality, or power, can remedy that fault and corruption which attaches to the nature and condition of a fallen and immaterial spirit.

To ways of **Darkness, Misery, and Death.**  
 He hath no pleasure in **Destruction's plague,**  
 Scathing, with fiery bolt, rebellious sons !  
 The forked terror of **His Judgment** cleaves  
 Transgressors' confidence, exalting **Right**  
 And **Law's** inviolable sanctity ;  
 But no delight, by fix'd decree of fate,  
 Drinks in the blood of culprits fore-ordain'd !  
**Heav'n's Rule** paternal is not mockery  
 Of **Love, and Charity, and Equity,**  
 In pre-determining **His creature's pain !**  
 God made not **Death nor Hell !** God wills not **Sin**  
 Should make such chains and prison for herself !\*  
 God fix'd not, by **His fiat** absolute,  
 Clouds, wind, and hurricane, with tempests wild,  
 To tear the peace of earth !—nor blasted **He,**  
 With eager wrath, the ground's spontaneous fruit !  
 From no severity of **Sovereign pow'r—**  
 From no congealing of the **Fount of Love—**  
 From no deliberate **predestin'd hate—**  
 Spring mortals' sighs, convulsive groans and tears!  
 Each throb of pain, each pang of suffering

\* See some striking passages in the Books of Wisdom and Ecclesiasticus in attestation of the Divine Goodness, &c. in Creation and general Providence.—(Wisd. i, 13, 14. ii, 23. Eccles xi, 15, 16.)

Shoots from the fruitful stock of creature-ills—  
 The wrong they do themselves—most wilfully  
 Falling from good,—self-tempted—robbing God  
 Of His just right—refusing to believe,  
 Obey, repent--that He might heal and save !\*

The Tree of Life's imperishable fruit,  
 That sprang and bloom'd in Paradise, was kept,  
 With gracious vigilance, no less than just,  
 By flaming two-edg'd sword of Cherubim,†  
 From man's polluted lips. With native sin  
 And sorrow such as earth-born man's—how sad  
 Were Immortality's unchanging course  
 Of ceaseless being ! Gracious Heav'n designs  
 And blends with Mercy all the punishment  
 Which lights, with retribution's worthy weight,

\* The forbearing Goodness and long-suffering mercy of God and man's wilfulness of sin and misery, are abundantly proved in the canonical Scriptures. Consult Exod. xxxiv, 7. Ps. cxlv, 9, 10. Prov. viii, 36. Ezek. xviii, 23, 32. xxxiii, 11. Hosea xiii, 9. 2 Pet iii, 9.

† Gen. iii, 24. "God placed the Cherubim" (Heb. *yisheken hakkerubim*) or, as it might be rendered, made the Cherubim his habitation, or *Shekinah*. Whatever these Cherubim were, it is sufficiently clear they were emblematic representations, on earth, of created angelic powers, spirits of God—"who maketh his angels spirits, his ministers a flaming fire." This collocated emblem at the East of Eden might be designed to draw the expelled transgressors to a means of grace, a *Shekinah* of glory, such as the Jews afterwards had, and which they called "God dwelling between the Cherubims"—See Ps. lxxx, 1. Exod. xxv, 20, 22. 1 Sam. iv, 4, &c.



On sons unworthy. 'Tis His generous will,  
 Striking new contract with degenerate Man,\*  
 To turn his evil to a good account !  
 By suffering perfected, to make of him  
 A wiser, better, happier saint, than if  
 From bliss primeval he had never fall'n !†  
 Thus wrath shall praise Him, and the Truth pre-  
     vail ;  
 Thus guile Satanic shall be baffled, bruis'd,  
 And bite the abject dust ! The PROMISED SEED,—

\* The first Covenant made with Adam in Paradise was what is usually called the *Covenant of works*, which promised the continuance of immortality of bliss, on the continuance of obedience to the law, on man's part, and having for its terms, ' Do this, and live'—the Second Covenant, which is properly termed the *Covenant of Grace*, was figuratively entered into with Adam at the fall, (being afterwards more fully declared and promulgated to Noah, Abraham, Moses, &c.) and is so named because it was the free grace and favour of God that instituted it with man, and because by its conditions God promises His grace to aid man in its fulfilment—' Believe, and be saved.'

† While it is reasonable to suppose that every rational creature of God, by the necessary law of its original creation as a responsible free-agent, is exposed to the possibility of falling from duty and happiness ; one great and striking excellence in the scheme of human redemption appears in this, that it will admit the ransomed believer to a *final perfect state of salvation*, every enjoyment of which will be heightened, many-fold, by the contrast of previous pain necessarily undergone ; and in which he will be *for ever preserved from declension and fall*, both by his own absolute preference of good and by the infallible promise and engagement of God. The song of consummated salvation-triumph, sung by the redeemed, bespeaks the exalted nature of their own happiness and of their Redeemer's praise.—(See Rev. v, 9, 10, 12.)

Stupendous miracle of Love—THE SON,  
In servile garb array'd, of human flesh,  
Shall claim Sin's offspring to Himself; avenge  
“ His own elect,” espoused flock, that take  
The proffer'd charter of their Liberty—  
Forgiveness free and full, in *Time* assur'd,  
Long as they bear Redemption's seal upon  
Their breast, in panoply, well-mail'd against  
Opprobrious sin—and in *Eternity*,—  
The banner of their holy warfare rear'd  
In peaceful triumph over Death's last blow,—  
The conquest undisturb'd ! The Woman's SEED,  
From skies deputed, with the strength of God,  
Matchless, and dauntless in the fight of Faith,  
By Truth's sole heav'n-born influence, shall break  
The monster-head of foul Iniquity !—  
And if to all His toiling flock He gives  
The promise, now, of endless Life with Him  
And final victory complete—meantime,  
Let HOPE sustain while serpents bruise the heel !

## ANALYSIS OF CONTENTS. BOOK II.

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## BOOK II.

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Without a God, in Love's bright halo seen  
To sorrowing mortals, the wide Earth would be  
A wilderness intolerable!—Suns may shine,  
Thro' intermitting clouds, and genial warmth  
Thrill with unwonted gladness to the heart  
Long pent in wintry and benumbing ice ;  
The light, the warmth, the gladness—these are not  
Life's general rule and common temperature—  
But sweet exceptions, gentle visitants  
That peep, to soothe chill spirits, fading hope ;  
Then swift to go, as if 'twould break a law  
To lodge and tarry with the habitants  
Of sin's terrestrial and penal home.—  
The patient husbandman may break the glebe  
Of stubborn and unkindly earth—the soil  
Furrow'd, and smitten with expense of pain,  
In sweat of brow, and daily lassitude,  
Submits, at length, to his laborious hand,  
And renders recompence of gladsome fruit,—  
Cheering his heart, with needful sustenance

Or gain superfluous, and fostering strength  
For fresh endeavour. He may view the skies  
Conspire to bless, awhile ; as tho' his star  
Of happiness were now ascendant, now  
No blackness should becloud the smiling day,  
And all were fair serenity and peace !  
But oh ! how fleeting every earthly good—  
How blent with sorrow each apparent joy !  
Ah me ! how hard-earn'd that same pittance, us'd  
To sate the craving appetite, or stor'd  
To banish care from the unknown to-morrow !—  
Thy children throng, perchance, around thy board,  
And in their playful and inspiring mirth  
Make thee forget, at noon, the toiling morn,  
At eve, the live-long weary day—But lo !  
The Morrow sees the angry elements  
And Time's fell scythe, colleagued against thy  
course,  
To unbeguile thee, in thy progress smooth  
To fancied, cloudless, sleek prosperity :—  
The birds of plunder light upon the fruit,  
And produce of thy hard unwearied labour,  
Mocking thy long-spent pains, thy watchful hours,  
Thy rising early, and thy late repose :—  
Disorder shrieks to undeceive thy rest !

Destruction, with a flapping harpy-wing  
 Scorns to be scar'd from banquetting upon  
 Thy gotten gain, and thy well-furnish'd feast!—  
 Debtor to Time, to Earth, to Circumstance,  
 To Nature, Justice—and, in fine, TO GOD—  
 In vain shall mortal, in this nether world  
 Branded with Sin's just curse, attempt to fill,  
 Or taste, when full, the cup of Happiness!\*

Mankind's desertion of their Maker drove  
 The joy of Innocence, with smile of heav'n,  
 Far from their tainted breast; and from the Earth—  
 Their fitted habitation, Order shrank,  
 And blooming Health. Yet each held forth to view  
 A gorgeous Ruin; showing, in decay,  
 Vestige of greatness, beauty in distress,  
 The wreck of grandeur—such as skill divine  
 Alone could perfect, such as pow'r supreme

\* Among the Ancient Greek philosophers it was a matter of great dispute what was the *chief good* of human life. Some said *Pleasure*; some, *Honour*; some, *Riches*; some, *Virtue*, &c. At last, the great teacher of Heathen Ethics, Aristotle, pronounced *Happiness* to be the chief end and good. The philosopher, however, involves himself in many difficulties in finding out how this is to be attained—implying that it must consist in the exercise of virtue; yet he allows that the virtuous may be very unfortunate, tho' they will be able (as he says) to bear misfortunes with sensible moderation. The fact shows the insufficiency of the light of nature to furnish a true guide to real peace and happiness.—(See Arist. Eth. B. i.)

Alone, dismantling, could again repair.\*  
And HOPE, the heart's sweet Comforter, fail'd not,  
Gliding down Mercy's sunbeam, thro' the clouds,  
To feed and suscite a vital flame  
Within the contrite and afflicted bosom.  
Amid the darkness of each howling storm  
That weigh'd with lurid pressure of Despair,  
On flesh and spirit, banishing fond peace  
And pain's exhilarating antidote ;  
A Light would gleam—oft as the sufferers rais'd  
Their weeping eyes to heav'n—to staunch the tear  
Of gushing sadness at its source, or stay  
Its headlong progress down the care-worn cheek.  
The lamp of faith, illumin'd hence, would dry,

\* The heterodox notion that degenerate man can recover himself from the effects of sin and the snare of the Devil by his own unassisted strength and natural faculties, is equally refutable by reason, as by the word of God. "Can the Ethiopian change his skin or the leopard his spots?"—argues the prophet (Jer. xiii, 23.)—showing from the impossibility of changing and renovating the corporeal or material nature of things, the greater absurdity of supposing that they can "do good" who are "accustomed"—whose moral bias and spiritual rule and discipline it is—"to do evil." The experienced and acknowledged fact, that "the heart" of fallen man is "evil from his youth"—"deceitful above all things, and desperately wicked" (Gen. viii, 21. Jer xvii, 9.)—coupled with the New Testament doctrine of the necessity of "new birth" unto righteousness, by the influences of the Spirit of God (John iii, 5. 8.), is sufficient, one would think, to convince "the gainsayers" of Reason and Revelation that they are sinning against their own souls, resisting two-fold light.

With glowing fervour from the skies, the flood  
Of high-swoln sorrow, and uplift the soul,  
With spiritual beam of buoyant Hope, above  
The drowning billows of the dreary Earth.

Behold ! an Altar rear'd, nigh Eastern gates  
Of guarded Eden, where the two-edg'd sword  
In hands of ministers of Heav'n, bespake  
The Word of God indwelling, tho' inwreath'd  
In cloudy pillar'd flame—And now,  
There bleeds a victim !—firstling of the flock,  
First blood that dyed, with deadly stain, the earth;  
And now, enkindled on the altar-crown,  
By art divine, the fiery element—  
Unknown by man, in peaceful Paradise,  
To rend, or rage with devastation's tongue, —  
Carries aloft the sacramental seal  
And symbol-token of accepted price  
For sin's Atonement, and Redemption's pledge.\*  
Now incense sweet of heart-wing'd pray'rs escort,  
The blood and odour of the sacrifice,

\* In Gen. iii, 21. we read—"the Lord God made coats of skins" for the clothing of our first parents—the skins, no doubt, of animals slain in sacrifice to him—a supposition confirmed by the account (Gen. iv, 4.) of Abel's offering to God "the firstlings of his flock"—the particular and express institution of sacrifices to God's chosen nation, the Jews (Exod. xxix, &c.)—and the Apostle's asseveration throughout his Epistle to the Hebrews, that "without shedding of blood is no remission." (Heb. ix, 22.)



Appealing to the Majesty of heav'n  
 In deprecation of the doom denounc'd  
 On unredeem'd transgression—speaking loud  
 For Death's remitted penalty, on terms,  
 By Covenant-Mercy, fix'd—the sacred blood  
 Of God's own "LAMB" from Earth's foundations  
 slain.\*

And is there one of Earth's young family  
 So plung'd in folly, so fast bound with chains  
 Of willing thralldom to sin's wretchedness,  
 As, madly, to prefer destruction's path,  
 And shun the means that bid him wake to bliss?—  
 Shall carnal things suffice, and thy own way,—  
 O fratricidal Cain! the first of sons,  
 The first of rebels 'gainst adopting Heav'n—  
 Better than where God's Altar-fire invites  
 Thy soul, debas'd, to sanctifying flame,  
 And Grace, subduing all th' inherent dross?  
 If thus, then, stand the issue of the fight  
 With God and Mercy!—Take the laurel-crown  
 Of boastful triumph, in thy lordly hate,  
 Until the day of final reckoning comes!  
 What art thou, then?—Alas, what art thou now  
 While yet the sentence hangs above thy head?

\* See 1 Pet. i, 19, 20. Rev. xiii, 8.

For where thy peace of conscience? Where the  
source

Whence worthy satisfying pleasures flow?—  
Dost thou not flee thy own blank shadow? start  
When moon-light falls upon thy nightly path,  
Or hollow zephyrs whisper in the trees?  
On what soft pillow canst thou couch thy head,  
Aching with phrenzied terror, to appease  
Its throbbing agony; oft as, from roaming  
On earth an outcast and a vagabond,  
The blood that on thy reprobated brow\*  
Clings still unwash'd and still immoveable,  
Shoots inward, harrowing thy hidden soul?—  
Oh! 'there is no peace'—my righteous God hath  
said—

'To base, obdurate, proud iniquity!'+

One faithful brother fell, the first that breath'd,  
The first to perish by a brother's hand!—  
First saintly Martyr to the Truth!‡—The blood

\* Gen. iv, 14, 15.

† Isaiah lvii, 12.

‡ In Matt. xxiii, 35. and Heb. i, 4.—Abel is spoken of as a righteous martyr. The Targums of Jerusalem, and that of Jonathan, profess to give the particulars of the conversation between Cain and Abel, which led to the murder of the latter, showing that their difference arose upon fundamental principles of faith and duty. In any case, Abel may be considered the first of the *cloud*

Of righteous Abel cried aloud to God  
 For speedy vindication of His law,  
 And violated social rights of man !\*  
 Murder !—oh, blackest of the hideous deeds  
 That fret and burden the affrighted world—  
 The foremost ! witness to the skies and earth  
 Of foul infection, propagation, fruit !†

Transgressing, yet immortal souls ! How dread  
 The sentence staring bold impenitence,—  
 To part eternally, from God and Peace,  
 And meet with Hope's fond smile no more—to live  
 In endless partnership with death—no ray,  
 But flashing Judgment, to illumine the soul,—  
 A present Hell to contemplate—the pit  
 Fathomless, innavigable, black,—  
 To daylight's beam impervious—of joy  
 Impassible—from bliss cut off for ever !

Yet, not disconsolate, tho' banish'd far  
 From God and Light, the son of wickedness !

*of witnesses* who were "faithful unto death," being "slain for the word of God, and for the testimony which they held."—(Rev. vi, 9. 1 John iii, 12.)

\* We read (Heb. xii, 24.) of "the blood of sprinkling speaking better things than that of Abel"—by the former (Christ's blood), sin is atoned for, and the believer's conscience sprinkled from its guilt and power—the latter (Abel's) cried to God for punishment on the guilty.

† See Gen v, 3. Job xiv, 4. xxv, 4. Ps. li, 5.

Soul-searing Guilt, insensate Sin, consumes  
 The tender springs of feeling—sapping life,  
 With caustic influence. Pure joy departs,  
 And keen susceptibility of grief  
 Scarce lags behind, or leaves a skeleton  
 Of Rationality's capacious spirit.  
 Cain builds a city;\* yet he knows his doom  
 In final unforgiveness.† This he hides  
 Within his flatter'd bosom; while he can  
 To revel in the giddy sunbeam; bold  
 To seize the freedom of reprieve to-day,  
 Careless about to-morrow's summons hence,  
 And all the dread formality of law  
 At heav'n's tribunal!—Conscience heavy laden,  
 Bar'd to the quick—deep crimson dyes expos'd,  
 Deeper than man or angel knew—the Spirit  
 Driv'n from the seat of doctrine! Mercy's  
     plea,  
 Shunn'd with a proud implacable resolve—  
 Impenitence, repugnant—MAN PROV'D BASE,

\* Gen. iv, 17. Joseph. Antiq. B. i, c. 3.

† Gen. iv, 13—16. The words translated, "my punishment is greater than I can bear," allow (as noted in the margin of the Eng. Bible) the interpretation—"my iniquity is greater than may be forgiven." In Cain's going out "from the presence of the Lord" appears his entire abandonment and renunciation of the service and worship of Jehovah.

Death-loving—GOD PROV'D JUST AND TRUE, to  
all—

To blast the sinner, or to bless the saint.

God wrongs not mortals in whate'er he gives,  
Or what withholds, by Providence, or Grace.\*  
He is no debtor, in the least amount,†  
To His creation, beyond nature's law,  
The charter of their being. This He signs  
With His imperial nod, and executes,  
In full acquittal of His pledge, where'er  
Existence breathes, or Reason meditates.  
If this credential evidence of Love  
Be scorn'd, and subjects, capable of Duty,  
Break and expunge by disobedience,  
The Covenant-bond ; then, new relations spring,  
New rights, respectively, unfold to view.  
The Father, late, benign, and bountiful,—  
Lo ! now revers'd, the Judge, indignant, just,  
His Law to vindicate—The child, free-born  
'To follow Truth, and glory in its beams,—  
Lo ! now the willing slave of ignorance,

\* See Gen. iv, 7 "If thou doest well, shalt thou not be accepted ? and if thou doest not well *sin* lieth at the door."—This may be considered as an intimation of mercy upon repentance—  
"Sin," meaning (as in Heb. v, 21.) *the sin-offering*, or sacrifice of Atonement to be appropriated by faith.

† Rom. xi, 35, 36.

Thro' sin entail'd, and enmity preferr'd.  
The saving Remedy, if ought, descends  
As God's free choice decides. If all mankind  
Were lost, in Adam's loins, thro' noxious taint  
Infus'd within the soul, by guilt conceiv'd ;  
Not one could charge injustice against God.  
Man has his fallen father's nature ; this  
Is all he can expect by native right.  
If God, in pity, a new title-deed  
Give, and enact,—providing means, for all  
That fallen father's children, to arise  
From death to life, from sin to righteousness,  
From depth of misery to height of bliss,—  
It is a boon and privilege, undeserv'd,  
Unclaim'd, uncall'd for by the sufferers.\*  
Redemption's gracious medicine, devis'd  
For saving souls, is not of partial pow'r,  
Or dubious efficacy—healing one,  
Leaving another, in his native plague,  
Unholpen. Deem not Deity unjust,  
To one imparting needful spiritual aid,  
Denying to another means of grace—  
Yet each expected to fulfil his part  
With equal, faithful, firm allegiance.

\* See Rom. iv, 1—5. v, 6—8, &c.

As Prudence dictates, God weighs out His gifts  
 With balance equitably fair and good,  
 In measure well proportion'd to each case.  
 If one puts out his talent to good use—  
 Or if another buries it in earth,  
 Abusing Bounty, negligent of gain ;—  
 Charge not fix'd Fate,—Necessity ordain'd—  
 Election absolute—resistless grace,—  
 Respect of person—partial love, or hate !  
 No gift is given or denied,—with scorn  
 Of will, endeavour, or effect, in him  
 To whom 'tis offer'd, or from whom withheld,—  
 Withheld, reserv'd, as God alone sees fit,\*  
 Consistent with His Knowledge infinite  
 And Pow'r, unimpell'd to act, where Right  
 Demands no exercise of Love, and Truth,  
 By Wisdom's eye, perceives no fair result.

The living world grew on. Another seed,

\* See Rom. ix, 14, 15, &c. Exod, ix, 16.

† Gen. iv, 1. The name Cain, signifies *possession*—which, taken in connection with the words of Eve (*kanithi ish eth Yehovah*) "I have gotten the man, the Lord" (as the words may be rendered) has been thought to signify an expectation, on the part of our first parents, of the immediate possession of the promised Seed. *Abel*, signifies *Vanity*, in allusion, perhaps (as if prophetic) to the disappointment of their hope. *Seth*, means *appointed, substituted*—as if the hope which was cut off in Cain and Abel—by the wickedness of the one, and the untimely death of the other—would be restored in this offspring.

In godly Abel's place, now gladden'd Eve  
With expectation, blighted erst in Cain,†  
Of heavenly promise soon to be fulfill'd  
In triumph over Sin, and Hell, and Death.  
God nurtures Hope, to keep alert the faith  
Of His true children, willing to be led  
And rais'd above the earth's depressing clouds  
To light of Life's inheritance on high.

In line of Seth—the family devout,  
To call on God, and name themselves **THE LORD'S**,\*  
(First call'd of Him, and chosen in His name),  
Trace we **MESSIAH'S** birth and origin,  
In human lineage, and manhood's form,  
With Godhead-union. If to distant times  
The coming Conqueror had been prescrib'd  
To Faith's young vision, weak and infantile ;  
The mortal eye, tho' touched with fire divine,  
Had clos'd, despondent, from the prospect vague,  
Soon wearied in the search. The Father deals,  
In prudent kindness, with His child, to hide  
What knowledge would but make his tender years  
Less tolerable ; leaving him to hope

\* Gen. iv, 26. In Seth's descendants there began to be a more public and distinct recognition of the divine honour and worship. Mankind began now to be more plainly defined in the two broad lines of character which have been apparent ever since—the godly and the ungodly—the family of Seth and the family of Cain.



The near possession of that long'd for good,  
Which, known remote, might mar his willingness,  
And spoil the fervour of his spring-tide zeal.

Brief is the history and chronicle  
Of Enoch's deeds; yet burst they on the view  
In meaning full, and with example bright  
For sons of Faith to contemplate, and trace  
To their true source—the Spirit's special help  
And excellence of grace, co-aiding man,  
Extending means to rise above himself.  
The praise be *His*, when wanderers are brought  
home,

Their nature's crooked bias turned, and bent  
From hate to love, from sin to holiness,  
From walk amid the world, to "walk with God!"  
*His* be the merit of Salvation's work,  
Who worketh, by His Spirit, in the heart  
Of each compliant son, to will and do!—\*  
Hence, Peace triumphant over hellish strife—  
Truth above Error—Faith o'er Disbelief!—  
The "strong man" spoil'd—a "Stronger"  
thron'd upon†

The soul's immortal pillars!—GOD SUPREME,  
And man, the willing, loving worshipper,

\* Philip. ii, 12, 13. † See Luke xi, 21.

Receiv'd to Friendship with the King of kings!—

A *son* adopted—not a pardon'd *slave*,

Or subject reconcil'd—embrac'd, belov'd,

Admitted to sweet fellowship on high,—

Caught up to Glory in the heav'n of heav'ns

But ah! the Prince of Darkness hath a race

Fast covering Earth, as fast as numbers grow\*

Of human kind! Sad truth it is, that crimes

Keep equal company, increase, and growth,

With multiplying souls! The many throng

Perdition's high-way, loving nature's plague,

More than their Maker's bidding to be heal'd!

One family departs—no counterpoise

Remains at home to help the mastery

Of rampant evil! Fathers have the means,

To know the way of Life and Truth—'gainst this

They barricade admission to the mind;

Then willingly are ignorant, and die—

Leaving their house a cursed heritage!

Thus, scorners live, abound, predominate—

Nor blame they God! Without Him they can live,

\*The long duration of life being taken into the account, and a comparison instituted between the increase of the seventy Israelites in Egypt to upwards of 600,000 in the space of 110 years—the population of the world, in Enoch's Days, (A.M. about 700), must have been very considerable. Some authors calculate several millions.

Well satisfied with what the World may grant,  
 To let the liberty of Passion rule!  
 Lo! these are spots in feasts of Charity,  
 Feeding, right fearlessly, on their own shame!  
 Angry clouds, are they, ungenial,  
 No gentle dews down-pouring, toss'd by winds  
 Of fitful hurricanos—trees pluck'd up,  
 Blasted, and fruitless, on which *second* Death  
 Hath laid his withering and uprooting hand!—  
 Tumultuous Ocean's restless dashing waves,  
 That foam corruption—wandering stars, are they,  
 For whom, reserv'd, the blackest Tartarus,  
 First nurs'd in their own God-despising breast,  
 Is fix'd, their fitting, changeless recompense!\*  
 Of such, the righteous Enoch prophesied,  
 With trumpet-word, declarative of woe,  
 Inspir'd with Judgment's monitory voice:  
 ' Behold! JEHOVAH cometh, with his saints  
 ' Ten thousand-strong! He comes, to execute  
 ' On guilt's ungodly sons, that, heedless, dare

\* See Jude 14, 15. It can scarcely be supposed that Enoch's prophecy, before the flood, had reference to the unchristian apostates who began to prevail in the days of Jude (tho' the character of sin, in each, as the Apostle signifies, was similar); but rather to the evil doers who forsook God, in his own antediluvian times, and whom he was directed by God to forewarn of the impending judgment, to rouse them, if possible, to repentance.

‘ To combat Truth, and grapple with His wrath,  
‘ Requitall due ! Their hard, defying words,  
‘ Against Him utter’d, and their deeds, shall find  
‘ An answer, ready, at His Thunder’s mouth,—  
‘ Conviction’s dread, confounding, argument !’

The proto-prophet preach’d; and was not  
found :\*

Among the godless he confess’d his God,  
And gave full evidence of faith, matur’d  
In Mercy’s radiant countenance, that shone  
Emitting, daily, light more strong and clear,  
Nearer and closer as he walk’d with God.  
From common doom of Earth’s mortality,  
And from the evil which was yet to come—†  
From midst of man’s spiteful enmity,  
And from the world, for which he was not fit—

\* Gen. v, 24. Heb. xi, 5. Enoch was translated B. C. 3017, or A. M. 987, having “walked with God,” after the birth of his son Methuselah, 300 years (Gen. v, 22.) The following are the allusions to Enoch, in the Apocryphal Scriptures : “ He pleased God, and was beloved of him ; so that living amongst sinners, he was translated, yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul . . . He being made perfect in a short time, fulfilled a long time. For his soul pleased the Lord, therefore hastened he to take him away from among the wicked. This the people saw, and understood it not, neither laid they up this in their minds, that his grace and mercy is with his saints, and that he hath respect unto his chosen.” (Wisdom iv, 10—15. See also Eccles. xlv, 16. xlix, 14.)

† Isai. lvii, 1.

His tried, and well-attemper'd flesh, conjoint,  
And caught, with his embodied spirit, up  
Above the grossness of terrenal matter,  
Rose to the lofty unpolluted realms  
Of spirit pure and matter subtiliz'd ;  
Purg'd of each particle of clay, and clear  
By heavenly alchemy's transforming pow'r,  
From every taint and element of sin.  
Swift thro' this nether atmosphere, all dark  
From deadly vapourish mists, that float, and fall  
With pain's depressing penalty, he soar'd,  
On whirlwind-wings convey'd, beyond the bounds  
Of planetary Earth, high o'er the clouds  
To Heav'n's etherial, central sphere ; where sons  
Of God, Celestials, clad in festive joy,  
And tuning harps to sweetest symphony  
Of choral praise, escorted his bright car  
Along the golden pavement of the skies ;  
Where cherubs, charg'd to see him usher'd in  
Thro' heav'n's wide gates, most gladly welcom'd  
    him,  
The new-born habitant, first-fruits of earth,  
First heir admitted to the promis'd crown  
Of deathless glory, from the grave of sin,—  
To view his Monarch on the throne, and hold,

In holier climes, his endless walk with God.

The wondrous token of the righteous Seer,  
Who warn'd, in words of Truth, the unthinking  
world,

Wrapt in the whirling fiery chariot  
From sight and presence of up-gazing Scorn,  
And Friendship's reverent awe, to heav'n his  
home—

Was lost upon a proud, licentious people !  
Contagious sin, like poison in the blood,  
Soon spread, with feverish speed, from sire to son ;  
Each generation—like a flame that leaps  
With growing vehemence from roof to roof—  
Caught new infection, gather'd bolder aim,  
And strength resistless--with a mightier tongue  
Of vaunting, against God—with giant-pride  
Braving the HIGHEST to the battle-field,—  
Mountain on mountain piling, to ascend  
And scale the walls and bulwark of the skies,  
To tear up Nature's universal throne !

How perilous to peace, connubial bond  
'Twixt sons of Light and daughters of the world !\*

\* Gen. vi, 2. The Septuagint translators, having rendered the term *benai Elohim*, by the Greek word for *angels*—have misled Josephus and others into the extravagant notion that “the sons of God” here mentioned were apostate angelic beings, who formed

What brood of ills unnumber'd, nor conceiv'd,  
 Engender from this league unnatural!—  
 Unsafe—and lawless—fruitful parentage  
 Of moral pestilence, the wildest, worst,—  
 Commixing Light and Darkness! Spurious seed,  
 And offspring hideous, monstrous, horrible!—  
 Like fabled Centaur, partly seeming man,  
 Part beast, with head bent downwards to the earth!  
 Or like fallacious Sphynx, all fair above,  
 With breast portending woman's love, yet 'neath  
 And midst, all scorpions and hydras dire!  
 O my soul! into their secrets come not—  
 With such ambiguous and mendacious good  
 Be not united!—lest thou share the shame  
 Most ready, ever, to impart its bane!

The charms of Woman—be they angel-fair  
 And bright, to force the wandering eye's amaze,  
 Or admiration of the captur'd heart—  
 Are but a sorry spectacle, when souls  
 Sink, dazzled by the vapid blaze, and die  
 In doating on the futile outward form!  
 The face is not thy dowry!—no, nor wealth,—  
 Nor great estate,—nor proud accomplishments!—

marriages with the sinful "daughters of men." The term, however, is in many parts of Scripture applied to *true believers*.—  
 (See Deut. xiv, 1. John i, 12. Rom. viii, 16. 1 John iii, 1—2.

Nor ought shall satisfy thy choice—so long  
 As Truth's best portion and endowments hold  
 No place conspicuous in thy esteem.  
 Seek thou, and claim—content with nothing less—  
 The dotal gift, the richest, noblest, best,  
 Which Heav'n provides— which Earth can ne'er  
     despoil—  
 Which thrives, perennial, with the deathless spirit,  
 Gaining new life and beauty, in decline  
 Of earthly grandeur, and corporeal fame!—  
*Sound Faith*, unmixt—substantial, bas'd upon  
 The word and promise of the living God  
 Who cannot lie, the FAITHFUL, the TRIUNE!—  
*Affection pure*, from heav'nly spring—sincere,—  
 Devout to Him, 'bove all, from whom deriv'd,  
 Then fix'd, attracted as by magnet-pow'r,  
 To minds imbued and whetted with the same—  
*A tender Conscience*, temper'd with the steel  
 Of Holy Spirit's thought-discerning sword—\*  
*Prevailing Gentleness*, compliant, meek,  
 Regardful—rul'd, not ruling—or, alone,  
 Ruling by Love's legitimate command  
 And force of Fondness—these, and such, shall be  
 Thy safest lure, and most enduring dowre,

\* Heb. iv, 12.



That long outlives external beauty's grace,—  
 That blooms, impervious to Time's assault,  
 And still shall flourish, fearless of decay,  
 When Time itself, and all its flow'rs shall fade !\*

With voice prophetic of the bursting storm  
 Of hail and fire, mingled in the clouds,  
 From distant pealing murmurs, Noah preach'd †  
 To bid the wicked quit their prison-house  
 And flee for safety from the wrath to come.  
 What time, in rearing to adjusted height,  
 And measurement complete, the ponderous Ark,  
 With all its chambers, to contain a world  
 That chose to seek asylum there—such time,

\* Whether an express law from God existed, to prohibit the connection of the two distinct families of Cain and Seth, we are not informed. A direct injunction, we know, was given to the Israelites on the subject. (Deut. vii, 3—4.) Abraham's pious care in choosing a wife for Isaac, seems to imply that some marked precept existed. (Gen, xxiv, 3—4.)—"What fellowship (says the Apostle) hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" &c. (See 2 Cor. vi, 14—15.

† It is stated (1 Pet. iii, 19, 20.) that Christ by the Spirit preached to "the spirits in prison", which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing"—also, (1 Pet. iv, 6.) "for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh"—Hence it appears, that Noah was a "preacher of righteousness" (2 Pet. ii, 4.)—and "condemned the world" during about 100 years while he prepared the ark. (See also Heb. xi, 7. Isaiah vi, 9.)

(Nor short the period, in young days of Earth,  
Weak infancy of Science, and despite  
Opposing enemies), the Spirit's grace  
Strove with the godless. All were warn'd and  
call'd

To seek Salvation, turning from their ways  
Of headstrong, hell-doom'd guilt. Besotted race!  
To bar Redemption, crying at their doors  
For welcome entrance!—Swine, deep-plung'd in  
slough

Of much lov'd sin, and wallowing gladly there,  
Unwilling to be raised, recover'd, wash'd—  
Or, wash'd, returning eager to the mire!\*  
Ablution's stream divine they madly flee,  
Nor care for holy Baptism, at the fount  
Of mercy infinite, in laver blest  
Of Love's regenerating Ocean-wave;—  
Content with Folly's native shame, and load  
Of wanton pravity contracted. Help  
They scorn to call for, or, held out, to take,  
'Till sense of Danger perishes, alike  
With sense of what is safe, and right, and good.  
Their ears, now stopp'd and barr'd against the  
sound

\* 2 Pet. ii, 22.

Of Truth—no preacher's voice they can attend ;  
 His words fall dead, returning to him void.  
 Their eyes, judicial darkness covering them,  
 No pleasing object can perceive—no light  
 In nature or in grace to lead to God.\*

Crime's turbid torrent, rolling from the heights,  
 Swept o'er the verdant plains, and left behind,  
 In all its course, the noisome feculence  
 Of blighting, pestilential scum, which rose,  
 In hateful odour, heav'nward. Men were born,  
 From strange commingling elements, to strange  
 And monstrous birth ! Gigantic stature, fame,—†  
 Prowess stupendous—lordly violence,  
 Rude, and regardless of appeals to love—  
 These were the laurels of the early world ;  
 The Virtue of the flesh—the Pride of strength—  
 The Right of might—the Justice of brute force—  
 The Truth of selfish, bold, Expediency—  
 The Rule of Terror, and compulsive chains,  
 With brawny arm dictating tyrant Law,  
 To mock Religion, stopping Reason's mouth !—  
 Contempt of God—His Name and Word profan'd—

\* See Isaiah vi, 6, 9. Matt. xiii, 14, 15.

† Gen. vi, 4, 11. The word *nephilim*, "giants," represents a race of men, monstrous in size, violent in nature, and apostate in character.

His shrine and sanctuary in disrepute —  
His works neglected, and His gifts abus'd—  
The light of Nature and of Conscience hid,  
And Revelation lost, with unbelief  
Or ridicule of Truth—scorn of controul  
In faith and duty!—God himself denied,  
With rash pretence of atheistic creed,  
Or headlong refuge in a creed of lies!—  
The creature worshipp'd, and an idol found  
To please caprice! caprice again, fatigu'd  
With adoration, and a vassal made  
Of that, just now, exalted to a god!—  
Oh Reason, Reason! thy rich boon had gone  
Far from the beggar'd mind!—the *animal*  
Was all in all! the *intellectual*, dead!

Fierce, and more rapid, soon, the swollen sea  
Rag'd, with a fitful fury! Mountains high,  
One time, the billows rose, bespattering heav'n  
With spray of insolence! one time, to depths  
Of gaping, bottomless despair, they sank!  
Beyond the sufferance of Mercy's bound  
The torrent roar'd, and rush'd—fast menacing  
The blight and overthrow, entire, of Peace,  
Order, and Justice, from the troubled Earth.  
From its scabbard burst, where long it lay,

Forbearing, loth to rise, the sword of God !  
 With gleamy terror, o'er the heads of men,  
 It hung, and flash'd a pale death-light, around,  
 Impending ! Six-score years, aloof,\*  
 In patient waiting and remonstrance, held  
 It bode,—accompanied with voice from heav'n;—  
 ' My Spirit shall not always strive with man !  
 ' A sparing time shall be allow'd, from hence,  
 ' To carnal children†; but, if still they heed not,  
 ' Destruction shall descend from man to beast,  
 ' And life shall perish from the groaning world !'‡  
 So spake th' Omnipotent. And one alone  
 Of all the families of men, devout  
 To hear, and recognize the word, was found.  
 'Mong devotees of sin and disbelief,  
 That, countless, throng'd about his earthly path,  
 Tempting, with painful trial to the flesh,  
 His saintly spirit, Noah serv'd the Lord,—  
 Determin'd on the side of God and Truth,

\* Gen. vi, 3.—“his days shall be an hundred and twenty years.” Noah was 600 years old when he entered the ark. The command to build the ark was given about 100 years before—20 years previous to which, or 120 years before the flood, the great increase of wickedness began, from which the days of men, and the period of grace, were numbered.

† Gen. vi, 3.—“for that he also is *flesh*”—that is, prone and determined to fulfil “the lusts of the flesh.” See Gal. v, 16, 17.

‡ Gen. vi, 7.

Whatever others did, or lov'd, or fear'd.  
And better solitary found, with Him  
The stronghold of our hope, than all the world  
Leagu'd on our part, but God array'd against !\*  
Strong, and invulnerably arm'd—in steel  
That mocks terrestrial and hellish darts,  
The man, who holds and testifies the Truth  
In face of insult, torture, chains, or death—  
Against the bigot-fury of His base  
Tyrannic persecutors, hating love  
And loving murder ! Flesh they may oppress,  
Afflict, benumb, and kill ! † They cannot touch,  
Nor quench the spirit of undaunted sons  
Who hold their faith far dearer than their lives !  
From day to day the preacher wrought, as oft,  
Thro' months and years, he plied the sounding axe,  
And laid his hammer to the nail ; so oft  
He loudly urg'd beseeching Mercy's voice,  
To call, reclaim, convert, and sanctify,—  
“ Turn ye at my reproof ; WHY WILL YE DIE ? ” \*  
Yet none return'd ! Nor had the Judge decreed

\* Rom. viii, 31.

† Isa. li, 7, 8. and Luke xii, 4, 5.—Aristotle, who lived under the glimmering light of the morality of nature, admits—‘Perhaps, there are some things which a man ought not to allow to be forced upon him, but submit to the most cruel tortures, and give up his life, rather than yield to them.’ (Ethics, B. iii, c. 1.)

That all should perish!—but all wrong'd themselves,

Refusing safety! With the thickest films  
Of darkness, wilfully content, the mind  
Rejected light! The vain desire and aim,  
Thought, will, and purpose were delighted in,  
And “only evil” practis'd every day! †  
No marvel, then, if God decreed to rid  
His earth of cumberers, at one dread sweep!  
No marvel, if, to vindicate His law,  
And leave a witness to the end of time,  
With brand of Justice on all nature's face,  
Indelible, he scourge the traitorous world,  
And “wipe it inside out,” that first wip'd off  
From Memory's grateful tablet, FAITH IN GOD,  
Dismissing truth from Reason's rightful throne,  
And driving Virtue down the precipice  
Of Crime's delusion, headlong from the heart.

From plank to plank the huge portentous Bark,  
The Ship of Safety, Refuge for the just,  
Uprose, majestic. To its breadth, length, height

\* Prov. i, 23. Jerem. xxvii, 13. Ezek. xviii, 31

† See Gen. vi, 5.—“Every imagination of the thoughts of his heart was only evil continually”—or more literally, (as the Marg. reading), *every conception, desire, and purpose was only evil every day.*

Prescrib'd, it now had come ; its rooms and cells  
All fitted to receive its guests, the flock,—  
The little family of faithful souls,  
The large relay of Earth's irrational race.\*  
And now the work is finish'd, to preserve,  
From drowning deluge grave, the Church of God,  
And chosen creatures to replenish earth.  
What hinders, then, the black suspended clouds,  
Long pent with flated vapour, to outpour  
Their righteous fury on relentless man ?—  
When all are enter'd to Salvation's home,  
What hinders Ruin's swift descent upon  
The world of recusants? Yet storms forbear,  
Held back "sev'n other days," affording grace,  
E'en at the eleventh hour, to enter in,  
If any convert will'd. Alas! when men  
Full long have trifled with their trying time,  
How few are able to behold the hand  
That would arrest their progress to the pit!—  
How few have strength to reach Redemption's door,  
Wide open to the last!—So, none return'd!  
None sought, none heard, none car'd!—Jehovah,  
now,

\* Gen. vi, 14—19. This passage argues against the theory which has been put forth, of a new creation of animals after the flood.



Shuts in His family. The many see,  
 Too late, their error, their insane contempt  
 Of serious, earnest, seeking of their God,  
 When earth begins to fade, and skies to low'r,  
 And Judgment thunders in their frantic ears !  
 They knock, now fierce, thro' instant fear ; they  
                   knock,

Who never would have knock'd thro' love,  
 Loud, clamorous, in their suit, at Mercy's seat ;  
 The entrance find they firmly shut ; and say,  
 ' Lord, open to us ' !—still no sound returns ;  
 No voice now answers from within, save this—  
 ' Depart from me, ye curs'd ! I know you not ! '\*

The Church of God is safe. No bulwark her's  
 Of perishable earth. Her walls are adamant ;  
 Wrought of celestial mould, constructed well  
 By hand divine, complete, impregnable !  
 Who shall assault her gates, and hope to scale  
 With force victorious her Tow'r of Strength ?  
 What earthly storm shall shake her sure support—  
 " The everlasting arms " held underneath ?  
 How bravely rides the gallant Bark, above

\* The general resistance, to the last, of the Antediluvian race to all the means employed for their safety, is referred to by our Lord—Matt. xxiv, 37—39. Similar was the character of the ungodly in the days of Lot. See Luke xvii, 28—30.

A billowy world! Magnificent to view,  
Her matchless structure! Enemies admire,  
With secret and resistless awe! Nor dare  
To move the lip, or shoot the bitter word!  
Or, if they madly arm against her peace,  
Their wrathful madness issues in her praise!  
Let floods arise upon her—Blow ye winds,  
Until ye burst yourselves! Descend, ye rains,—  
As if from open'd floodgates! Flash, ye fires,  
Of scorching heat, electric! Thunders, roll!  
As tho' ye would split heav'n; and let your bolts,  
Descend, as from the battering cannon's mouth!—  
Where is the Church? How fares the Cargo, there,  
So precious to her Lord, within her borne?—  
Lo! smoothly glides she o'er the swelling surge,  
Her ballast stedfast, equal to her day  
Her strength divine! Her passengers within  
Perceive not, to their dread, the tempest's rage.  
Their eyes look inward, upward. They can list  
The murmuring blasts—far off—the walls of Faith  
Which close their Fortress, deaden danger's sound.  
They are not conscious of the worst; nor care,  
While, on the heav'ns, beyond the cloudy earth,  
They gaze, in fullest confidence of hope.  
On peaceful pillows every night they rest,

Fearless of harm, and when the morning dawns,  
Past mercies nerve their trustful hearts anew,  
For what the day may bring. Thus pass they on;  
And make the voyage of tempestuous life,  
With God their Pilot at the helm, throughout,  
Keeping the even tenour of their course,  
Onward to Glory's everlasting rest,  
Thro' good and evil, choosing only good—  
Leaving the evil unto them that love it,  
And careful, solely, about serving Him,  
Who saves "the precious," while He slays "the vile."

Heav'n's windows open from above; beneath,  
The hidden fountain-springs that nurse the seas,  
And subject streams of Ocean, now burst forth,\*  
Commanded to engulf the earth. How swell  
And rush they on, unwearied! Swift they rise,  
Higher and higher pressing on the prey,  
Eager to execute Jehovah's will!  
How flee the coward devotees of sin,  
From place to place—now desperate, to think  
God's menace true, nor fabulous His Pow'r!—

\* Gen. vii, 11. The rain descended in torrents, or cataracts, from the clouds; and when "the fountains of the great deep were broken up," the waters from the centre of the earth, in subterraneous springs, burst out, and united with the abyss of waters in the seas, &c.

But where the Master of their destiny ?  
Their prince and ruler whom they trusted, serv'd ?  
Ah ! is he faithless in their need to lend  
To them, his children, subjects dutiful,  
No timely help in their extremity ?  
Leaves he them alone, to brave the contest,  
And bear the battle-brunt ? What ! can he do  
Nought to befriend them in distress, to ease  
The smart of Conscience, or the pangs of flesh ?—  
To give them succour, safety, courage, hope ?—  
No—nothing ! Worse than nothing is his aid ;  
For there he sits, and grins a ghastly smile,  
In glee malicious, o'er their ruin'd state !  
And there he bids them eat the bitter fruit  
Of their own choice, device ; exultingly  
Clapping his hands at their keen-felt chagrin !  
And can they grapple with their grief, or find  
A resting-place amid the mounting waves ?  
What Island see they, what Oasis blest,  
Amid the desert, delug'd earth, to keep  
Their feet, unlav'd by Death's encroaching sea ?  
Their only hope, the last fond lingering hope—  
They seek the hills, the highest hills of earth,  
Which seem to hold a ladder to the skies,  
And offer ready access, thro' the clouds,

To Heav'n's abode ! They climb, they flee aloft ;  
 Yet after them the billowy forces press,  
 Indignant, in their judgment-rage, to see  
 The flight of miscreant fugitives ! And now,  
 No mountain, ever so aspiring, saves\*  
 The life of one lost sinner, against whom  
 God's sentence has gone forth, that he should  
 die.

'Tis order'd justly ! and it needs must be !  
 For who, or what, shall hinder, or reverse ?--  
 The sons of sin, discomfited, all lie,  
 Commixt, of every class—the small and great—  
 Noble, ignoble—in one common gulf !  
 And, now, thrice fifty days gone by, the billows  
 So loudly roaring with effective war,  
 While rebels breath'd in triumph against God,  
 Are still ; and nought, but the last knell, is heard

\* The universality of the extent of the Deluge has been questioned by some, tho' the words of Gen. vii, 19, seem strongly to imply the fact. The universal destruction of life is certainly proved from verses 21, 22, 23. Heathen traditions, fossil remains found in every quarter of the globe, &c. further corroborate what appears here implied. The Epoch of the Deluge is fixed by the Usherian Chronology A.M. 1656, or B. C. 2348.

Cuvier, (in his *Discours Preliminaire*) observes—' if there be any thing demonstrated in Geology, it is, that the crust of our globe has been subjected to a great and sudden revolution, which cannot be dated much farther back than five or six thousand years.'

Rung out by moaning and subsiding waves,  
Above their dark and cheerless sepulchre !

Each ransom'd sheep, within the fold secur'd  
By heav'nly arm, has peace; and soars in thought,  
Above the blustering elements, to Him  
Who sits upon the circling earth, and holds  
The winds within His fists. His nod of Pow'r  
Raises or calms, awakes or quells the storm.  
When He speaks peace, the howling hurricane  
Is hush'd to rest, and scarce a sigh is heard.  
The deluge-rain withholds its cataracts,  
Retreating, from the fight, and bids the wave  
That roar'd perdition, in a whisper breathe.  
Blackness departs; delightful sunbeams pour  
Oblivion on the past beclouded day.  
And now is seen, more clear, from what distress,  
What perils in the way, defended well,—  
In famine gaunt, supplied; with fountain-streams  
Refresh'd, in thirst; from fell disaster, kept;  
'Mid countless hidden rocks, replete with death,  
Preserv'd,—what grateful sacrifice is due  
Of praise, and heartfelt homage to the Lord,  
Who, true and faithful to His Covenant-word,  
Remembers all His flock—for ever His !—  
For ever ransom'd from Destruction's grave !

Thus from the wave-toss'd Ark, thro' twelve  
long months\*

Protected, while the wicked fell and groan'd,  
Noah alights, rejoicing. Gratefully,  
Hail'd he the gentle Dove's return, with sign  
And token of returning Peace, the branch  
Of verdant Olive in her mouth, henceforth  
Emblem of Friendship's ever-blooming life.  
The solid Earth fit residence, again  
He sees; and treads, with confidence, the soil  
Disburthen'd of its cumb'rous load—renew'd,  
By solemn Baptism, for a better race.

With pious homage, and adoring zeal,  
Thankful he rears an Altar to the Lord  
On Earth's new base. Aloft the incense curls,  
Carrying Atonement's seal to highest heav'n.†  
New compact ratified with man, behold  
In yon bright Arc that compasseth the skies,  
On cloudy bosom borne! Behold, it spans

\* Gen. viii, 13—19. Infidels and theorists, always ready to lay hold of any trifling incident of Scripture to gratify a vain imagination, are known to throw ridicule on such scriptural narratives as that of the preservation of Noah, &c. in the Ark; without being able to refute the facts even on the ground of natural science, nor overthrow the Wisdom and Power of God which devised and effected the preservation of his creatures.

† Gen. viii, 20—21.

The concave vault, bending most beautifully,  
 Bedeck'd with richest variegated hues.\*  
 Its sign is set, to point the eye of Faith  
 Beyond the visible alarm of ill,  
 To Him, whose promise to His children stands  
 Unbroken, constant, bright, perpetual :—  
 ' While Earth remains th' abode of mortal man,  
 ' His place of sojourn, trial, pilgrimage ;  
 ' Unmov'd, by general curse, from age to age,  
 ' Unchang'd from their due course, her times shall  
     run

' Their daily and nocturnal ceaseless round ;—  
 ' Her seasons, interchanging heat and cold,  
 ' Summer and winter, seed and harvest-time,  
 ' Shall roll along, in unmolested stream,  
 ' Secur'd by Truth's inviolable vow.'†

The world's succeeding fathers re-appear,  
 Nigh lofty Ararat.‡ They pitch their tents,  
 And ply the earth now willing to repay  
 Laborious industry's productive pow'r.

\* See Eccles. xlii, 11—12.

† Gen. viii, 22. ix, 13. The original for "set" (*nathatti*) means also *appoint*, or *give*, which does not imply that the rainbow was now first formed, but that it was now first made and ordained a sign and token of God's new Covenant.

‡ Ararat, near which the Ark rested, is in Armenia, between the Euxine and Caspian seas.



And still, in sweat of brow, their nature's lot,  
 Their work they follow in the joyous fields,  
 'Mid peaceful husbandry's salubrious toil,  
 And blest pursuit. Yet still, with inborn sin,  
 Their enemy—Adam's true heirs, are they,  
 To their original, alas, too true!—  
 The flesh rebellious, and the spirit weak,—  
 (Tho' willing to perceive, approve, and act,)—  
 To cling, with constancy, to Right and Truth.

New steps of men, sprung from the cradle-clime  
 Of Asia, press and throng the distant globe; \*  
 With time's progression urging on their way,  
 In quest of novelty; dissatisfied  
 With present good; far from their father's home,  
 Roaming, ambitious of renown, abroad;  
 Curious to view what lies beyond the bound  
 Of native science; restless to explore  
 Some unknown sphere; derive experience;  
 Make virtue of necessity, and seek  
 Estate and opulence—thrust out by want;  
 Add and improve upon the vulgar past.

To one primeval stock,—one common blood,†

\* See Gen. x. This chapter, observes Bp. Watson, is one of the most valuable records of antiquity, explaining, what all profane nations were ignorant of, the origin of nations.

† The diversities known in the human race are analogous to those

Man's universal pedigree we trace.  
 From common parentage—Earth's fallen sire,  
 And Noah's trifold stem, degenerate,—sprung,  
 All nations, languages, and families,  
 Are brethren. See, one general character  
 Describe the whole—(and oh, that all sustain'd  
 The dignity design'd!)—above the brute,  
*Erect* in countenance! Whatever clime,  
 Indian or Afric, torrid, frigid—change  
 The outward skin—whatever frost congeal,  
 Or opiate paralyze, the flowing heart  
 And thoughtful intellect—behold, the mark!—  
 Rational, and moral—mental, physical—  
 From that same breath, whence Adam drew his soul,  
 From that same hand, whence Eve her graceful  
     form ;  
 And hence the parent's image to the child,\*  
 Transferr'd from one same source original,

seen in the animal and vegetable world, as brought about by change of culture, climate, &c. The argument, from this analogy, to shew that all men spring from one species, is ably drawn out in Dr. Pritchard's Physical Hist. of Mankind.

The entailment of a sinful nature is an indelible feature throughout the whole human race—present experience, past history, sacred and profane, incontestibly prove it. See the following texts—Gen. vi, 2. viii, 4. Job xiv, 4. xv, 14—15. Psl. li, 5. Jer. xvii, 9. Matt. xv, 19. Rom. i, 27. 1 Cor ii, 14.

Thro' all the tribes and kindreds of the earth.  
 Nor, sceptical of Truth, belie thyself  
 O man, and deem thou art not fall'n, nor born  
 A foe to thy great Father, child of sin!—\*  
 Look inward on thy own frail heart! gaze round  
 On busy compeers blotting History's page!—  
 Thou art convicted! Own thyself a son  
 Of sire deprav'd! Confess, what thou must feel:  
 Man is a rebel!—every man *alike*,  
 By native birth and bias! GRACE ALONE,  
 Free Grace and Mercy from THE LORD, can make  
 The needful change, the saving difference!

The world's advance, and God's new ordinance  
 Cut short the span of life. Far better short,  
 Serving our generation in our day,  
 Than tending onward to a thousand years—  
 With second infancy—the shrivell'd flesh—  
 Rheum, ague, palsy—eye-balls dim, and dull  
 The listening ear—the “grinders” weak and few—  
 Taste gone, or ebbing fast—“music's daughters”  
 Low, or unheard, uncar'd for, or extinct—  
 Reason enfeebled—Life itself a burthen!—†  
 But let it pass!—six centuries or sev'n  
 Swept off, and blotted from the roll of life

\* Rom. i, 27. 1 Cor. ii, 14.

† See Ecc. xii, 1—4.

And mortal sojourn in this chequer'd state—\*  
 Man has enough, behind—if, what remains,  
 He turn to good account, to do His will  
 To whom he renders up account at last.  
 Whatever life's allotted space, in that  
 The soul can well equip for endless rest,  
 If means and opportunities be seized.  
 Unerring Wisdom has ordain'd our days,  
 Or few or many. Let us each employ  
 The years appointed, satisfied to have  
 Nor more, nor fewer. In the spring-tide sow  
 The seed provided : to the dews of heav'n,  
 Sought for in ceaseless supplication, leave it :  
 Nor faint in doing well ; nor doubt to reap,  
 In goodly season, when our Lord sees fit,  
 The fruit and harvest of ETERNAL LIFE.

Let him that thinks to stand,† partaking freely  
 Of Luxury's enticing cup, take heed  
 In time, nor trust th' encroaching enemy

\* Four epochs are reckoned in the general duration of human existence : first, ending with Noah, who lived 950 years ; second, with Eber (the fourth generation from Noah) who died, aged 464 years ; 3rd, which appears limited to about 200 years ; fourth and last will be found commencing about the time of the Mosaic dispensation, and continuing much the same to the present day, making man's days vary between 70 or 80, and 100 years.

† 1 Cor. x, 12.

Too near the camp. Satiety of good,  
 From earthly produce reap'd, with fair pretext  
 Of harmless pleasure, dissipates the mind,  
 And draws th' unwary into Satan's net.  
 Within the brimming bowl, that brightly glows,  
 And sparkles blandishment to win thy love,  
 There lurks a poison. Round the surface-rim  
 Pleasure with Bacchus sports, and specious choirs  
 Of rosy virgins weave the joyful dance.  
 But to the issue of the festive scene  
 A tale of sorrow hangs. Let thirsty lips  
 Which are not satisfied to quench their flame  
 With that which flows about the goblet's mouth,  
 Expect, when deeply revelling below  
 A bitter potion hidden in the dregs.\*

The Vine, a *blessing* in its fruitful strength,  
 And sweet refreshing nourishment, was meant  
 By God, the gracious Giver; meant to glad  
 The weak and heavy-hearted—renovate  
 Life's fainting energies, in toil—light up  
 The clouded countenance with healthful hope.†  
 What boon benign, alas! is not abus'd

\* Gen. ix, 21. Whatever palliative may be alleged in Noah's case, such as his ignorance of the real effects of "the fruit of the vine," the sacred historian does not exculpate him, and the account is candidly and wisely recorded to warn transgressors.

† Ps. civ, 15.

Prov. xxxvi, 1, &c.

By wayward and ungovernable man !  
 Now wild untameable excess the good  
 Wrests to a curse! Now apathy and scorn—  
 For-sworn refusal—would annihilate  
 Its real kindly service, sent in love !  
 Yes—man, instructed by th' Arch-fiend wills—  
 What Hell and Misery, delighted, see—  
 Extremes!—the mean, of course, too safe, too  
 pure—

Indulgence, reckless, and inordinate—  
 Or else, complete denial of the gift ! \*

On Ham and Canaan's distant progeny,  
 The voice prophetic of awaking Noah  
 Spake dire anathema.†—Think not, the babe

\* The author cannot agree with the Doctrine of many in the present day, who decry the *entire* use of those wholesome aliments derived, in the form of wine, &c. from the fruits of the earth. The too common practice of drugging and mixing of impure spirit with the pure "juice" is a great evil ; and if drunkards, among the lower orders, cannot be reclaimed without a pledge of total abstinence, let them adopt it, and let others encourage it, by all means. But let not every person, who has sense and duty to limit himself to that quantity which is a beneficial and healthful beverage, in moderation, and evidently so designed by Providence, be maligned because he does not feel it imperative upon him to deny the use altogether of so gracious a boon. The total denial—insisted upon *universally* for the sake of a part—appears like the virtue of the *recluse*, as tho' every one should be shut up in a Convent to avoid all temptations of the world, or like the prescription of a *panacea*, which was positively to suit all cases and constitutions.

† Gen. ix, 24, 25.

As yet unborn, by absolute decree,  
 Foredoom'd to suffer, for its parent's fault,  
 Inevitable pain. No frown of fate,  
 No stern inequitable arm of law,  
 Involves the offspring in its father's crime.  
 Each suffers for himself. But God foreknows,  
 By Wisdom's boundless eye, from distant days,\*  
 How every counsel, action, or intent,  
 Proceeds in course, or issues in effect—  
 How freely choosing and performing ill,  
 (Whatever ill or good the parent doth)  
 The child shall expiate, by faultless right,  
 With just requited punishment, its due,  
 And drink the cup itself first freely fill'd.†  
     Ambition ever will keep pace, and grow  
 With human strength. Elate and pompous aim  
 Mounts higher as the prosperous breezes swell  
 The spreading canvass. If no Pow'r "come down"‡

\* Isai. iv, 6—10. The malediction upon Canaan was evidently prescient of the wickedness of him and his descendants. Joshua invaded Canaan 800 years after the prophecy was delivered by Noah. When the measure of their iniquity was full, they were destroyed or subjugated by the Israelites, descendants of Shem, and overthrown, in the instances of Tyre, Carthage, &c. by Greeks and Romans, descendants of Japheth.

† Deut. xxiv, 16. Ezek. xviii, 20

‡ Gen. xi, 5. See also (for the peculiar expression) Gen. xviii, 21. Exod. iii, 8. The term, coming down, as applied to God, denotes an unusual interference of His Omnipotence.

To check presumption, it will storm the skies.  
How good for man, in nature's common lot,  
To know no vigour of the mind or flesh  
Long free from just restraint and chastisement!  
How strange to need such discipline severe,  
To keep unruliness in awe! But man,  
Left to himself, or heedless of a light  
Above his nature, fast declines, and falls  
To pride, and vain conceit of pow'r and skill,  
Wisdom, and prudence. All the world is his,  
And nought he needs to move it from its course,  
But place to plant the lever of his strength!—  
Till, undeceiv'd at length, he meets a force  
In silent operation warring; soon  
He feels the influence, invisible—  
Confusion's blight steals o'er his lofty plans  
And sanguine purposes—a withering gust  
Comes from the upper world, perplexing him;  
When now Ambition's long-sought pinnacle  
He seem'd just gaining—down his footsteps  
fly—

One blow deciding all! The busy hands  
Shrink from their ardent grasp, reluctantly—  
The tongue lies motionless, or discord rings—  
And palsied tremours seize the quivering frame.



The baffled multitude, from Shinar's plain,\*  
And Babel's clamorous site, by Pow'r divine  
Disperse, and leave th' abortive enterprize,  
Conceived in arrogance, by discord marr'd,  
An Empire of the heated brain, dissolv'd.  
Disunion's breach fast spreads 'mong feeble states,  
When links, no firmer than Injustice, Pride,  
Compose the Council, or recruit the Camp.  
When selfish ends fill senatorial heads,  
When lawless compact binds laborious hands—  
When many meet in one, but each his own  
Seeks, in defiance of the common good—  
Or, seeking this, without the bonds of Love,  
Law, Rectitude, Religion, Truth—how weak  
The monster-pyramid they strive to rear  
With efforts big, and blustering to the skies!—  
How flimsy every buttress of the work,  
To keep it stedfast!—insecure each step  
By which you mount aloft! It is a Babel—  
Confusion, properly, its name!—O citizens,  
My countrymen—my fellow-heirs of Grace!  
Seek ye your civil, your religious strength,  
From Union in righteous Cause—from bonds,  
The firmest, wisest, holiest, and best—

\* Gen. xi, 2, &c.

Bonds that defy an Armageddon host,  
And Hell's outpour'd battalions in array—  
True Piety to God, true Love to man,  
True, loyal honour to "the Pow'rs that be"—\*  
Denying self,—large-hearted tow'rds the  
brethren—

Bold to concentrate all, for God and Truth!

In nature's company the many leave  
Their father's faith, tho' clearly sign'd by God,  
And writ in blood. Nor judgments satisfy,  
Nor miracles of Mercy, Pow'r, or Love,  
To draw men near to heav'n, when Earth belov'd  
Takes up their better thoughts—earthly become  
Reason's high-tending faculties, and gross  
The heart's concupiscence. 'Th' "invisible,"  
To faith's eye clear, lies hid to Mammon's serfs—  
Too pure and abstract for the carnal mind  
Of blear-eyed doaters, children of the world.  
The "visible," seen singly, and untrack'd  
Aloft, usurps the mirror of the soul,  
And leaves no place for worthier spectacle.  
Hence come *material* idols, that condense  
From vapoury images, fed by deceit,  
And fondled by the straying heart's desire.

\* See Rom. xiii, 1. 1 Pet. ii, 17.

When Truth, of real quality, is gone,  
 The restless appetence will seize a lie,  
 And bend its pow'rs to that! The golden Sun,  
 (Unconscious of its honours, or desert)  
 Takes up the throne of Him who bade it shine!  
 The Moon, walking in tranquil brightness, bears  
 A meed of homage due to its own Maker! \*  
 And thus the creature, seen, thrusts out th'

## UNSEEN

CREATOR! Man's own fabricated Creed  
 Dethrones th' Artificer and crowns the work!  
 Cuts down the substance, and the shell preserves!  
 Discards the Spirit, and the body saves!

Round Babylonia's flood, and fam'd Chaldee, †  
 Semitic families, in fields of Ur,  
 Tended their flocks; a pastoral race, renown'd  
 Among the nations. Better known, long time,  
 For pristine purity of faith, than arms  
 Of earthly conquest. Yet, in Faith's decline  
 And proud desertion of the Truth, among  
 The world's fast multiplying race,—too fierce

\* That the Sun and Moon were among the earliest objects of idolatrous worship is plain from Scripture. (See Deut. iv, 19. Job xxxi, 26, 27.) Diod. Sic. intimates that it first arose among the Egyptians, who called the Sun, *Osiris*, and the Moon, *Isis*. (Lib. iii, c. 11.)

† Gen. xi, 28.

The plague began to prove, for Eber's sons  
 To stand amidst, and shun the baneful flame  
 That, fed by Hell, shot out its forked tongue,  
 On every side. The impious appetite  
 Of vile idolatry, in Terah's house\*  
 Caught fire; and threaten'd ruin to the fold,  
 The fortress of the infant Church. Yet one,  
 Stedfastly clinging to the ancient Creed,  
 JEHOVAH'S unadulterated NAME—  
 Determin'd to resist new-fangled rites  
 Of image-worship mingled with "the truth;"  
 Saw the vile homage offer'd at the shrine  
 Of "other gods," and dar'd, thro' grace divine,  
 In fearless sympathy with Heav'n, deny  
 An earthly parent's dictate, to obey  
 The loftier claim which bound him to his God.

A "chosen vessel" to preserve from night  
 And second blank oblivion of Truth,  
 'Mid days of new relapse to sin, behold,  
 In Abra'am—call'd to quit his native home  
 By voice divine! † Praise we the Spirit's grace,  
 That touch'd his willing soul, to hear the word  
 And bear the witness to a dying world!—

\* See Joshua xxiv, 2.

† Gen. xii, 1. The call of Abraham is dated B.C. 1921.

Enshrined, henceforth, within the CHURCH, behold,  
 The hallow'd Name of Deity!—in lines\*  
 And characters distinct, for all to read,  
 For all, who will, to worship and adore!  
 With this revealed Name, the Word descends,  
 Thron'd on an infant realm—to rise and spread  
 With branches shadowing the Earth, and birds  
 A welcome shelter seeking underneath  
 Its vast monarchic boughs. In Abra'am's SEED,  
 GOD'S CHURCH SHALL FLOURISH! And on  
                   countless sons  
 In Abra'am's lineage of faith, descends  
 The blessing! Ho, every family of earth,  
 Come to the royal feast!—For you 'tis spread;  
 For you the noble banquet is prepar'd,  
 Sufficing all, of every age and clime!  
 To blest Redemption's melody of song  
 Turn not deaf ear, refusing to attend  
 The "charmer's voice!" Why will ye die, when  
                   Heav'n  
 Inspires His lively oracles to save!

† In Gen. xi, 1. the Heb. term for "language" is literally (*shaphah*) *lip*, and for "speech" (*debarim*) *words*—which seem to support the opinion of Bp. Warburton and others, that till after the dispersion, religious instruction was *oral* and *traditional*, and not committed to writing.

Come, from your native home of sin! Your God,  
With voice of Truth, and smile of gracious love,  
Invites the weary to His promis'd rest!\*

\* The promise to Abraham (Gen. xii, 3, xviii, 18, &c.) that *in him, and in his seed all nations and families of the earth should be blessed*, is called, also, Gen. xvii, 19. an "everlasting covenant." It reaches forward to Gospel times, and is interpreted by the Apostles as peculiarly pointing to *Christ*, "by whom all that believe are justified from all things" (Acts xiii, 39.)—"he saith not, And to seeds, as of many, but as of one, *And to thy seed*, which is *Christ*."—(See Gal. iii, 16.) This is a renewal of the covenant made with Adam after the fall. (See Gen. iii, 15.)

END OF BOOK II.

### ANALYSIS OF CONTENTS. BOOK III.

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Abraham, having reached Canaan, offers grateful sacrifice to God—proneness of mankind to ingratitude and self-satisfaction—Patriarchal examples of pious faith—of what elements composed—how imperfect—how profitable to posterity—Disingenuousness of Abraham in the denial of his wife, in Egypt—fear of man, a common snare—True Valour—its heroic magnanimity,—and forbearance, yet undaunted demeanour, when occasion calls—**MELCHIZEDEK**, his typical character—Abraham's vision of "the stars," designed to cherish the faith, by which he was "justified"—the covenant-promise, confirmed by a symbolical sacrifice—Future evil wisely hid by Providence—The angel's appearance and advice to Hagar—Dangerous progress of Luxury—Destruction of Sodom, &c.—Lot's wife—A father's joy in his first-born son—Ishmaelites—The last severe trial of Abraham's faith—its divine intention and typical meaning—Submission to the disposal of Providence—The peaceful end of Abraham—**TIME**, apostrophized—makes no real conquest over the heirs of Abraham's faith—Rejection of Esau, and choice of Jacob, reconcileable with divine Wisdom and Justice—Pious frauds condemned—Jacob's forced departure from his father's roof—his vision at Bethel—Parental prayers, counsel, &c. needful to Youth, setting out in life—Self-denial, and avoidance of temptation—Jacob, in Syria—Plighted Love—Wedded Love—Wealth—honorably acquired, its proper use and influence—Jacob at Peniel—Utility, in the work of grace, of "a thorn in the flesh"—"Peace," a fruit of the Holy Spirit, most powerful in overcoming a brother's wrath—Israel's **MIGHTY GOD**—His never-failing protection in famine, &c.—Joy of Israel, in the restoration of Joseph—his latter days, and prophetic blessing on Judah—**SHILOH**'s predicted Kingdom.

BOOK III.

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The stars of heaven, in their courses, shine  
On Abra'am's footsteps. To the promis'd Land  
He comes, conducted safely on his way  
By God, who call'd him from his native home.  
Nigh Moreh's grove, and Sychar's chosen spot,\*  
He tarries; mindful, 'ere he pitch his tent,  
To raise an altar-offering of praise  
For blessings past, with pray'r for bliss to come.  
In gloomy days of danger and distress  
The suppliant flees, most eager, to the Throne  
Of Grace, for needful strength. But when the  
storm  
Abates, and sunbeams chase away the night,  
Dispelling fear; how oft the heart, at ease,  
Forgetful, turns to its own listless state,  
Obdur'd, unhumbled. Satisfied, we take

\* Gen. xii, 6.—“the plain,” or rather “the grove.”—The word (*Helon*, signifying the turpentine tree) probably imports a kind of *Proseucha*, or open oratory shaded by trees for divine worship. See Wells' Geog.



Unnumber'd benefits, as if of right,  
 And claim them for our own. No thanks we deem—  
 In apathy obtuse—are due to Him  
 From whom all blessing flows!—'fore whom  
 How bare, and penniless outright, we stand!  
 Without Him, destitute of every good—  
 Yea, worse than nothing! Debtors to His law,  
 Ten thousand talents!—debtors to His grace,  
 And daily bounteous providential Care,  
 Whate'er we are, or have, or hope for! Still,  
 Men take; and praise themselves. To "their  
 own net"

They kill the sacrifice; and to "their drag"  
 The incense, which is rightly God's, they burn.\*

To mark and recognize the mighty hand,  
 And mind divine, in all things that befall;—  
 To kiss, with meek submissiveness, the scourge  
 Of sickness, penury, or pestilence,  
 Saying, with holy Job—'Jehovah gave,  
 'Jehovah takes away again; in both,  
 'His Name be blessed, and His will be done!'—†  
 In Plenty, to be circumspect, and store  
 For others something, and for God a tithe;  
 Benevolent to aid a needy brother,

\* Hab. i, 16. † Job i, 21.

And give, with bounty, to Religion's cause ;—  
In Poverty to bend, with placid trust,  
Contriving nothing false 'gainst fellow-men,  
Nor murmuring against the name of God : \*  
This is the path of godly wisdom ; this  
The soul of Piety--the sway of Truth,  
The proper character of genuine Faith  
'Mong holy men of God, in every age.  
Nor patriarchal principles, of old,  
Find we distinct ; since Truth and Piety  
Rest on one solid undivided base,  
The same in olden as in modern days.  
Unchanging as its Author, simple Truth—  
Unmov'd as its Foundation, constant Faith—  
And Piety resulting, is the stream,  
Whatever heart it lave, or soil refresh,  
From one same universal fountain-Source.

The course of bold Integrity conducts  
To Peace ; but every bye-path from the true  
And beaten track, brings with it certain shame.  
In arduous contest with Adversity  
The inmost soul is sifted. Who shall say,  
Without experience of the foeman's might,  
Or his own weakness, he can surely bear,

\* Prov. xxx, 7—9.

With constancy of heart unmov'd, unaw'd,  
The heat of battle, and the din of war?—  
Nor perfect mark we in the sacred roll,  
The image handed down of righteous men.  
Feeble, and mortal, like ourselves, the best  
And brightest models of the Ancient Church—  
Faith's streamlet drew they from the purest Spring,  
And in their breast it flow'd; but, blent with dross  
Of native and adulterating earth,  
Too oft it issued, in the life, with loss  
Of Truth's transparent beauteous character.  
Yet the departures mark, like signals rear'd  
To point out danger, where the true way lies.  
And sires bequeath a legacy, dear-bought,  
But precious beyond measure, to their sons  
Who reap the fruit of prudence from their falls.

For bread, and shelter from the pinching blast\*  
Of Famine's growing havoc, Abra'am flees  
Perplex'd, to Mizraim's fair and fertile land,  
Where Nile, from distant mountains and the clouds  
Brings yearly tribute, in his copious flood.  
Denies the man of God his partner lov'd?  
Disowns his consort in the kingly court?  
And find we honour and fidelity

\* Gen. xii, 10.

More true in Pharaoh, than in Abraham?—\*  
 From men of "this world's" policy, how strange  
 That children of "the light" should meet reproof,  
 And merit shame, o'ertaken in a fault  
 Which even worldlings scorn to perpetrate!—  
 When fear of man thrusts out the fear of God,  
 And love of life, with hope of carnal gain,  
 Feeds pious fraud, and famishes the truth!  
 Such keen rebuke, from alien lips, comes home  
 With sore compunction's seasonable goad,  
 To drive the wanderer back again to God.

The dread of ignominious report,  
 Derision, mockery, from the world, whose word,  
 Tried in true balance, is a feather's weight,  
 Snare weak and timid spirits, loth to lack  
 What men call magnanimity of nature,  
 But God calls arrant cowardice and pride.†

\* Gen. xii, 18—20. Also Gen. xx, 1—16, from which it appears that Abraham was guilty of insincerity with Pharaoh in Egypt, and with Abimelech at Gerar. From Gen. xxvi, we learn that Isaac was led, from similar fear for her safety, to deny his wife Rebekah, and call her his sister. These cases seem to prove that there was very little security in those times, either from means of law or a sense of duty, from the violence of the licentious. It must be noted that Abraham's prevarication (Gen. xx, 12.) is by no means justifiable.

† The *magnanimous* man is Aristotle's brightest and loftiest virtuous character: yet one of the excellencies in this paragon of moral perfection is a *supercilious contempt for inferiors*.

To vindicate insulted honour, and assert  
 Superior right, at dagger's point—despite  
 God's known command to 'overcome with good,'\*  
 'And, yielding, conquer'—is most wretched valour.  
 This bravery "of fools" is cowardice—  
 To man a coward, and a brave to God!  
 What nobler Fortitude than godly Fear,  
 Careless of human estimate, so long  
 As Truth, by heav'nly light, makes plain to view  
 The path of pure unsullied character?  
 True dignity of brave and generous fame  
 Moves not with Earth's applause; nor rightly rests  
 With captious Arrogance, that catches fire  
 At every casual spark athwart its way,  
 Whence swift contention burns, and eager rage  
 Fans the wild flame, to win supremacy.  
 But heav'n-inspir'd Nobility of soul  
 O'erlooks the mean and petty elements  
 Of strife, which kindle and inflame the proud.  
 It stands aloof; and, if it needs must stoop,  
 It sinks to soothe the acrimonious bile  
 Of passion's ardency, with peace and love;

The *mild* man, also, is declared to be in *error*, because he is more disposed to overlook and forgive injuries, than to retaliate and revenge them. (Arist. Eth. B. 4, c. 3—5.)

\* Rom. xii, 21.

Conceding all things rather than infringe  
 The bond of brotherhood ; by soft rebuke\*  
 Diverting wrath ; with long forbearance breaking†  
 Contention's " bone ;" avenging not itself,  
 But giving place, since " vengeance is the Lord's !"

The generous carriage of heroic faith  
 Mounts with occasion. He who now can pay  
 Most lowly homage at the shrine of Peace,  
 And say, ' Lest angry broil, and growing feud  
 ' 'Twixt kindred burn, endangering brotherhood,  
 ' Choose what thou wilt, the right hand or the left,  
 ' Content, I take the portion thou shalt leave'—‡  
 The same—when other fitting crisis calls  
 To vindicate a brother's safety, and assert  
 Justice, Religion, Law and Liberty,  
 Can rise, in righteous indignation, armed,  
 On base marauders, and with valorous zeal  
 Wrench from the crouching spoilers' teeth, the prey,  
 With force resistless ; back'd by smile of Heav'n,  
 Who ever takes the part of peacemakers,

\* Prov. xv, 1.

† Prov xxv, 15.

‡ Gen. xiii, 7—13. Abraham, being Lot's uncle, might have claimed a preference of choice. This concession of his right, for the sake of peace, is a practical illustration of one of the beautiful features of Scripture *Charity*, which "seeketh not *her own*," is "*not easily provoked*" (1 Cor. xiii, 5.)—also exemplifying (Rom. xii, 10.) "*in honour preferring one another.*"

That dare make any sacrifice for peace,  
 But brook not seeing Peace herself profan'd  
 And offer'd on the altar of men's lusts.

A generous action in the cause of Truth,  
 Justice, or Charity, is never lost.

Tho' human actions, be they e'er so bright,  
 Buy not, of merit, blessings from above ;  
 Yet are they pleasing to the Mind divine,  
 Seen thro' Redemption's sin-defacing veil,  
 And, hence, draw down approving Mercy's smile.  
 Fresh from the fight and conquest of the foe,\*  
 The weary band, by faithful Abraham led,  
 Met gladsome welcome from MELCHIZEDEK,†  
 The King of Salem, and High Priest of God.  
 With royal bounty to the warrior-troop  
 He brought forth bread and wine ! With priestly  
 pomp

\* See Gen. xiv, 22—23. Abraham's disinterested and determined refusal of any share of the spoil, after the successful issue of the fray, shows the pure motive which actuated him in this somewhat perilous and uncongenial enterprise.

† The typical nature of Melchizedek's character (which is alluded to Ps. cx, 4, and Heb. v, 6, vii, 1—4.) consists, 1st, in the significance of his name (*King of Righteousness*.) 2nd, in the name of his City (*Salem*, peace,) 3rd, in the union of his kingly and priestly offices—4th, in his want of a declared genealogy (See Isai. liii, 8.) 5th, in his being the first and last mentioned of his peculiar character and office, exhibiting an indefinite life, reign, and priesthood.

And dignified solemnity, he spread  
The joyous feast, refreshing to their hearts !  
In WHOM—unknown in birth or parentage,  
Without beginning, without end of days,—  
The Church beholds a figure of her Lord,  
And Sovereign Priest—whose generation none  
Can publish or declare !—whose Throne is Peace,  
Whose Priesthood Righteousness ! Ancient of  
Days,

Eternally begotten ! First and Last !

Nor seen in name alone, or dark descent,  
To shadow forth the Woman's promis'd seed,—  
In work and office, service, benefit,  
The wondrous Type unfolds ! He comes, and  
cheers

The warriors of Faith, fatigu'd with toils  
Of hard-fought fight 'gainst predatory sin !—  
He comes, with sacerdotal offering,  
And kingly gifts munificent, to bear  
The needful consolation of his "flesh  
And blood," pure Bread and Wine, refreshing all  
Who take in faith, the glad memorials,—  
The sacramental channel of His Grace !  
The signal witness of his ceaseless Love !

Tho' less than nothing, to the clouded eye



Of mortal sense, the seeming means of help  
In dark perplexity of feverish doubt;—  
Yet Faith, arous'd, and active at the call  
Of gracious Providence, perceives a beam  
Impregnated with Hope; the prospect brightens  
And new-born rays unfold the future day.  
Childless was Abra'am; and now verg'd he fast  
On weak old age, when tow'rd the journey's close,  
The steeds of time, untir'd, run furiously,  
As if down-hill, swift-speeding to the goal.  
Like sperm, of sickly progeny, which breed  
In stagnant lake, from feverish humid heat;  
So fears, in Abra'am's troubled bosom, sprang  
More and more numerous, from sullen Hope  
Scarce breathing. Now thick gloom uprose,  
                  around  
The lamp of healthful joy; now dimness spread  
Over the spiritual dome, once fair with peace.  
In visions of the night, 'ere yet Despair  
Or disbelief of God's sure word expell'd  
All rest, deep as he slept, the well known sound,  
'To which he seal'd his faith, fell on his ear:  
'Fear not'!— it seem'd to say—'for I, THE LORD,  
'Thy Shield, and mighty recompence will be!'  
Whereat the dreamer poured forth his care

And grief, to Him that spake—‘ Alas, Lord God !  
‘ Whence be thy gifts, and what avail to me,  
‘ Since, childless, still I sojourn in this earth ! ’—  
Beneath the star-illumin’d canopy  
He now appear’d to stand ; and from the voice  
That fell before, he heard succeeding words :  
‘ Look now above thee, Abra’am ! Tell the stars,  
‘ Of radiant light, if thou be able ! Such,  
‘ In countless multitude shall be thy Seed ! ’  
Nor longer cherish’d he remaining doubt,  
Nor longer saw despairingly the host  
Of vapourish fears that fought against his peace.  
No more, his feeble flesh—his hoary locks—  
The rigidness of winter’s chilling blight  
On Sarah’s frame, with downcast mournfulness  
He dwelt upon. Enough from God had come,  
To countervail distrust ; enough to win  
Belief’s glad credence “ against hope,” and make  
Impossibility seem possible.  
So firmly trusted he the Word reveal’d,  
Relying simply on his God, who plac’d  
This act of faith to his account, in plea  
Of full and justifying Righteousness ! \*

\* See Rom. iv, *passim*. The fundamental doctrine of *Justification by faith* is that under which every saint in heaven has obtained and owes his inheritance. It signifies, in few words, that

With sacrificial rites, and victims' blood,  
 It pleas'd Jehovah to confirm and seal  
 The bond of promise to His chosen Church,  
 In faithful Abraham, its federal head.  
 From Morn to dusky Eve the patriarch stood,  
 Watchful and patient, nigh the covenant-heap,  
 In prayerful homage. As the Sun declin'd,  
 And now was sinking to the Western sea,  
 Deep sleep, from God, with visionary awe  
 And horror of thick darkness, tranc'd his frame.  
 A voice then came, obscurely presaging  
 Some distant servitude and lasting chains,  
 Yet judgment to the barbarous foe that dar'd  
 Deny His children liberty and peace—  
 Declaring unambiguous Release,  
 Health, Riches, Freedom, and Deliverance,  
 To them, in Canaan's happy heritage ;—  
 To him, a peaceful end ! the recompence  
 Of all the just ! the better Country, Home,  
 Treasure imperishable, in the skies !  
 A tranquil death, in " good old age," well crown'd

it is the reception of the *principle of faith* into the heart which entitles to the purchased salvation, and not the performance of any outward moral act ; tho', of course, where the principle is *internally and truly* received, the fruit must be *outwardly and practically* shown.

With righteous deeds!—immortal Memory,  
Living when flesh shall crumble into dust,  
And when the soul has long enjoy'd a place,  
Among its "fathers" in the realms of Peace\*

The Sun had set; and deeper Darkness fell  
On all surrounding things; its clammy wings  
Clung fast around the spot where Abra'am slept:  
When lo! the sign to ratify the deed,—  
To seal its sure fulfilment, upon each  
Engaging party to the Covenant;—  
There pass'd betwixt the pieces of the flesh,  
A smoking furnace and a fiery lamp! †

What solace to the sons of men, 'mid scenes  
Of well known present and sufficing woe,  
To see no farther than the present time,—  
Or, seeing and anticipating ill,  
To see but dimly and expect but half!  
This word of Wisdom's counsel calms the spirit,  
To check solicitude of coming pain;—

\* See Gen. xv. The ancient custom of making covenants (such as that which God condescended to follow in covenanting with His Church, in the person of Abraham) is alluded to by Homer and the Classic writers. The victims were divided, and the parties entering into covenant passed between them. The only other reference to it is in Jerem. xxxiv, 18—19.

† Gen. xv, 17. These emblems are considered to be representative of the divine presence as a party to the Covenant.

‘ Leave to To-morrow what th’ event shall bring,  
 ‘ O’er which thou hast, at present, no controul ;  
 ‘ Sufficient to the day the ill thereof.’\*

Afflicted Hagar, by a fountain weeps,  
 Fleeing harsh bondage ; and can find no rest  
 Nor consolation in the desert world.  
 Throbs her rent heart with anguish unappeas’d,  
 With sighs unpitied heaves her harrow’d breast ?  
 Behold ! how soothing to each pang acute  
 The pledge of Providence, the promis’d word  
 Of good in store, and present help in need,  
 To temper sorrow’s draught, and make it such  
 As contrite sufferers may calmly drink !  
 When nought seems lacking to complete Despair,  
 And every remedy from earthly source  
 Is sought and tried in vain ; how gracious falls  
 Our ANGEL’S admonition on the ear :—  
 ‘ Return, thou straying sheep ! why fleest thou  
 ‘ From duteous submission ? Bear thy yoke  
 ‘ With lowly patience ; there is peace in store !  
 ‘ God’s Pow’r guards over thee, O trembling one,  
 ‘ Spurn’d by the world’s dark frown, roaming in  
     wilds  
 ‘ Of folly’s choice, forlorn, who seekest hope

\* Matt. vi, 34.

‘From “broken cisterns,” and ’mong empty wells!

‘Look up, and know—The ARM that quells the  
waves

‘When they beat high, and lulls th’ unruly storm,

‘Is not too short to save thee, and extend

‘The sought-for aid! His EYE, surveying all,

‘Is not too dim, to reach thee, and provide

· What suits thy case! Behold, and own His  
pow’r—

‘The living, sleepless Shepherd of His flock!’\*

Earth’s tinsell’d dross, of comely show, attracts  
The youthful eye; and inexperience’d hearts  
Left to their choice, with eagerness grasp that  
Which shines most brilliant, and which bids most fair  
To gratify the senses.† On the sea  
Of life’s great voyage, many bawbles float  
Which wiser heads o’erlook, but weaker, mark  
With simple satisfaction, ’till they rest  
Their happiness entire upon the gain.  
But as they gaze upon the painted prize,  
The giddy brain whirls wistfully to seize

\* Gen. xvi, 14. The well by which Hagar sat, and near which the angel appeared to comfort her, was called by her, in grateful remembrance of the event, *Beer-lahai-roi*—that is, *The well of Him that liveth and seeth me.*

† Gen. xiii, 10.  
M 2

And draw to their embrace the vapid boon ;  
Till, self-possession lost—the stars that guide  
Eclips'd—no compass pointing to the Pole—  
They lose their balance, and fall headlong in.

The bread of rolling Wealth tempts revelry  
Of Pride; and wanton Sloth its turgid head  
Uprears, inflate with Luxury. Hence souls,  
Design'd to rule and canonize their pow'r  
Above the flesh,\* fall servile, captive-bound  
At impious Pleasure's haughty chariot-wheels.  
Driv'n from the door despitely, the poor  
Is left to perish, and his Maker mock'd.  
The strangers shun th' inhospitable roof †  
Tho' Plenty wastes herself within, for lack  
Of hungry mouths to ease the groaning board,  
Or gather "crumbs" the master could not miss.  
As Luxury ascends, religion quits  
Right Reason's seat, and wild licentiousness  
Leaves Riot dominant. Strife plays her part,

\* Rom. viii, 13.

† The prophet Ezekiel (xvi, 49—50,) describes the character of the wicked cities of Sodom, Gomorrah, &c. "Behold this was the wickedness of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy: and they were haughty and committed abomination before me; therefore I took them away as I saw good."

And passion leagu'd, diverges to extremes  
Of vicious Friendship, or of deadly Hate.

With thunder-torrents swept, and lightning's blast  
Of fluid flame sulphureous, Sodom's sons  
Lie buried, smother'd, in the fiery deep!  
How seethes the fertile vale, once green and fair\*  
As Eden's garden, with the noxious steam  
From pitchy caldron, and the fervid forge  
With withering brimstone lighted up, and fed!  
See, where the mounting flakes, with fearful glare,  
Spit forth, and rush towards the glowing skies  
As if the world were ending in the blaze!  
How terrible thy wrath, indignant Heav'n!  
How hopeless villany, when Thou art just  
To wield the rod, and recompense its deeds!—  
Yet Thou dost spare the Earth, tho' all are vile!—  
Who serves Thee, as he ought? There is a seed—  
Thank Heav'n—a remnant, from the many base,  
Serve God! a saving “righteous” few—how few!  
Yet that same “few”—imperfect as they are—

\* Gen. xiii, 10, and xix, 24—25. Also in Deut, xxix, 22—24. Wisdom x, 7—8, and Jude vii, the fate of these cities is referred to. Several heathen writers, as well as modern travellers, bear witness to the fact of the present appearance of the country and Lake (called *the Dead Sea*), corresponding completely with the scripture record—the waters of the Lake being very salt and unwholesome, and the soil around black and impregnated with bitumen.



In God's account, most precious! E'en the ground  
 They tread, is consecrated by their step,  
 Tho' wicked tread it too—Because of them,\*  
 'Tis spar'd, regarded—which had else been sunk  
 In Asphaltites' lurid Gulf, to lie  
 Till the dark tenants hear the awful trump  
 That wakes the fallen to their final Hell!

Mark where yon pillar bleaches on the plain,  
 And learn a woman's hapless fate, who lov'd  
 The company of Sodom, more than God's!  
 'Remember Lot's frail wife'! †—ye worldly fair,  
 Who make the passing fashion of the day,  
 Your care, enjoyment, business, and pursuit!  
 "Remember!"—lest, with inclinations bent  
 To that whereon destruction's seal is set,  
 Ye lose the life ye fain would save, and run  
 For bootless refuge among burning ruins!  
 Seek ye Salvation's Zoar, with heart intent;  
 Nor look behind you, from "the plain" of life!  
 In angels' blest society, how safe  
 To turn from Sodom curs'd, and bend unto  
 The mountain-fortress which lies straight before!  
 Give up your all, to gain this might ROCK  
 That stands apart, impervious to the storm!

\* Gen. xviii, 23—32. † Gen. xix, 26. Luke xvii, 32.

For while each weaker refuge rends beneath  
Descending Judgment's wasteful shock, and fails ;  
This rests secure, and scathless ; proof against  
Earth's fir'd volcanoes, and the world in flames !

The darksome tempests of life's sorrow past,  
Or seeming to have pass'd and gone, the soul  
Takes joyous holiday, and hopes to spend  
The morrow like to-day, in soft repose.  
Brought to prosperity's long wish'd-for bourn  
Of rest, and peaceful heritage, the heart  
Twines fondly round the gift—content to feel  
Its every wish complete, and want supplied :  
Whence halcyon joy bursts, vigorous, thro' the  
veins,

Flowing, as if for ever to abide  
In second and perennial youth.—So Abra'am felt,  
The happy father of his first-born child  
And heir of heavenly blessings !—clasping now  
Within his fond parental arms, his son,  
Th' expected seed, of pregnant destiny,  
Vast and momentous to an embryo world.—  
And who can picture, who has never felt,  
A parent's rapturous impassion'd breast,  
When first the tidings strike upon his ear—  
'A son and heir !'—The longing father sees

In him, an image of himself, his flesh—  
In him a scion to preserve his name,  
Strength to his hands, and solace to his heart—  
A hopeful offspring to erect a House,  
And bear to distant families unborn  
The fame and honour of ancestral Faith,  
Th' escutcheon of unblotted parentage—  
A mortal *son*—but an immortal *heir*.

Yet who, on this side heav'n, exempt from grief?  
Who needs not, among mortals—be he blest  
With e'er so solid or sublime a lot  
In life's apportionment—rejoice with fear  
And trembling ; lest the goodly present loan,  
Too much exulted in, as tho' a gift  
In perpetuity, or such support  
As life may lean upon, be call'd again  
By Him who gave it ?—With a slender hand  
Take hold of special benefits, that twine  
With force spontaneous around the heart :  
Since that which in its fragile nature serves  
No true enduring purpose to the soul,  
Merits but small attachment of our joy.  
The sandy base of unsubstantial good  
Which foolish builders take to work upon,  
Soon sinks beneath, and leaves an aching void

Which time and penitence alone can heal.

In Sheba's wilds the banish'd Bondmaid roams,  
Despairing, while she sees, each morn, her cruse  
Decrease, and famine make new rapid strides  
To rear a trophy o'er an empty scrip.  
Jehovah's angel, calling from above,  
Bid her refrain her tears; which dried, she saw  
What fruitless grief had hid, a fountain-spring  
And food, refreshing in her hour of need.\*

The bondchild persecutes, and mocks the *free*—  
The son "born after flesh," with insolence  
Assaults the "spiritual" offspring; to assert  
A better claim, or equal privilege  
With heirs "free-born," made free by ransom paid,  
And promises entail'd. The jealous world  
With strength and wisdom "of the flesh," a match,  
And more than match for "children of the Light,"†  
Hate and oppress the Church's seed, and war  
A deadly warfare 'gainst the Covenant-flock.  
It is—it will be so—till time shall end,  
And Strife's deep root of bitterness be dead—  
In *legal* bondage held, dread Sinai's seed‡

\* Gen. xxi, 17—19.

† See Luke xvi, 8.

‡ The typical nature of the whole transaction recorded (Gen. xxi, 10—14.) is explained Gal. iv, 22—31.

Will never blend, harmoniously, with sons  
“Born of the Spirit,” and made free by grace!  
How bold and virulent, in mockery,  
Offspring of Ishmael against the heirs  
Of chosen Abra’am! Lo, the desert-world  
Their tribes frequent; they scour the hills and vales,  
On steeds of stormy swiftmess; arm’d against  
Their fellow men, like “terrors of the law;”  
They rush, regardless of the safety, peace,  
Honour, emolument, of friends or foes;—  
In ambush dark, experienc’d; and with force  
Of wild Siroccos, sweeping Syria’s plains!\*

One last severest shock —(as oftentimes,  
Satan, permitted, hurls his fiery darts,  
Fiercest and worst in life’s departing scenes)  
The aged patriarch felt; to try his spirit,  
And wean from confidence of creature-love,—  
To trust his all implicitly on God,

\* The tribes inhabiting Arabia and traversing the adjoining countries are allowed on all hands to be descendants of ancient Ishmael. The characteristics prophetically announced by the angel (Gen. xvi, 12,) concerning him, are found strictly exemplified among his posterity. ‘That an acute and active people, surrounded for ages by polished and luxurious nations, should from their earliest to their latest times, be still found a wild people, “dwelling in the presence of their brethren” (as we may call those nations) unsubdued and unchangeable, is indeed a standing miracle, one of those mysterious facts which establish the truth of prophecy.’—(See Travels by Sir R. K. Porter.)

And leave a bright memorial to the world:—

‘Take now thy son, thine only Isaac, take,

‘Straight to Moriah’s land, and offer him,

‘On altar rear’d, in sacrifice to me!’—

So came the word; nor question’d he its source,

Nor pleaded ought, in murmur loud or low,

To thwart or mitigate the stern command:

‘The voice is God’s’—he reason’d with himself—

‘In following this, wherever it may lead,

‘I cannot err; submission must be mine.’

Straight to the Mount he came, the heav’n-  
mark’d spot,

(Whereon, in future times, a Sacrifice

Of nobler name was destin’d to be slain); \*

Here, undismay’d, in faith’s heroic strength

And dignity he stands!—emblem of the Sire

Of men resigning from his arms the Son,

The first-begotten and eternal Heir—

How yielding, too, the lamb-like victim, goes

Submissive to the yoke!—Mark how he bears,

With patient filial constancy, the weight,

The grievous weight, the very “wood” whereon

\* Moriah included the whole group of hills on which Jerusalem afterwards stood, and is mentioned as that on which Solomon built the temple. (See 2 Chron. iii, 1.)

His limbs must stretch—his life's-fount rend, and  
pour

Its crimson gory streams to dye the earth—  
No plaintive wail escapes him, with that load !  
No sigh or struggle of repining woe !  
No weak repugnance, no misgiving fear !  
Like as a sheep, before her shearers dumb,  
And passive, 'neath the blow that drinks her blood—  
The son consents, and prostrate on the pyre  
Expects the knife that cleaves the sacrifice !

In that dread moment, when the father stood  
With eyes uplifted to the heav'ns, and arm  
Ready to fall upon his innocent,  
His only son—when Faith its evidence  
Had prov'd with fact and bright Redemption's type;  
While still, in air the blow abode—this moment  
Was seiz'd by Him, whose watchful Providence  
Marks all events, with Wisdom's boundless Eye  
To guide minutest deeds; and lo! a voice,  
Bespeaking Faith's triumphant victory,  
Without fulfilment of the act, was heard—  
'Slay not thy son ! suffice it to have shown  
'Thou dost not love him better than thy God !'\*

\* The typical character of this transaction is seen, first, in *the place*, Mount Moriah, where the temple was built, and near which Christ was offered : secondly, in *the person*, an only Son

Arise, nor linger on the way, if God—  
The God of Abraham, by voice well-known,  
Call thee to render unto Him the best,  
The richest offering thou hast to make.  
With heart devout, unhesitating, lay  
The designated victim at His feet.  
Be it a sacrifice as dear to thee,—  
So closely clinging round thy bosom's peace,  
The seeming stay and solace of thy days,  
Thy sustenance of hope, thy comfort's cup,—  
As one—an only child—thy son belov'd,  
Pride of thy weakness, staff of thy old age,  
Thy seed of promise for a future race  
To praise THE LORD ; O brother, hold it not,  
Nor doubt the wisdom of His sovereign will  
Who cannot err nor harshly make thee weep !  
Without a sigh, save that which Nature bids  
And Grace calls not rebellion, yield to Him  
His own ; with prostrate resignation yield  
To his behest. If he accept the good  
Freely surrender'd ; with benignant smile

of great inheritance : thirdly, *in the* willing surrender of him by the father, to fulfil the divine law—lastly, in the willingness of *the son's surrender of himself*, for that purpose. The figurative correspondence is signified Heb. xi, 19. Bp. Hall emphatically observes of this whole trial—' Never was gold tried in so hot a fire.'



Thy just bereavement he will compensate.  
 Or if he take it not, but, having tried,  
 See thee less willing to withhold than give;  
 Thy willingness of faith, obedient found  
 In midst of darksome trial, **HE WILL BLESS,**  
 Granting thee new enjoyment of His gifts  
 To glad thy future course: and for the rest,  
 Thy pardon seal'd, thy heritage secur'd—  
 When, last, it pleases Him to take thy all  
 Which serv'd to cheer thee on thy pilgrim-way,  
**HIMSELF,** th' atoning purchase of thy bliss  
 In realms of cloudless day **HE WILL PROVIDE!\***

The end of Abraham was "peace." He died,  
 As he had liv'd, in faith's abiding hope  
 Of "rest remaining," in immortal light,  
 Assur'd to all **THE CHURCH.** A rest below  
 No pilgrim hopes to find, nor seeks, to sate  
 His longing soul, which after deathless joys  
 Pants, as for flowing brooks the thirsty hart.  
 Mansions unchanging in immortal climes  
 "The faithful" press towards; by any means  
 If these they can attain, in duty's way,

\* See Gen. xxii, 14. The name of the place where Abraham's offering of his son was made was called by him *Jehovah-jireh* i. e. *The Lord will see, or provide.* The name *Jerusalem* (the *vision* or *provision of Peace*) has evidently some connection with this name and event.

They strive, they toil—they traverse hill and dale  
 High precipice, deep bay—denying self,  
 They mortify the “flesh”—fighting the fight  
 Of holy, heaven-taught faith—with certain aim  
 On this bright treasure, to their journey’s end,  
 Fixing their stedfast gaze, to apprehend  
 The glorious prize. A “sabbatism” of joy  
 Awaits the combatant who in the course  
 Faints not, nor quits the circuit of the field.  
 While on the “crown,” th’ unfading laurel-branch,  
 His eye he keeps, he takes sweet antepast  
 Of Victory’s royal feast spread out on high—  
 The sure possession—the enduring home—  
 The promis’d land—the City firmly built,  
 Which claims its Builder and its Maker GOD!\*

Dismantling TIME, entomber of the world,  
 Spoiler of mortal honours, sparing none—

\*Heb. xi, 10. Abraham’s history, which occupies thirteen chapters of Genesis, is one of the most important in the Old Testament, being intimately connected with the Jewish and Christian dispensations—with the former, in a *political and religious* sense, with the latter, by a *typical and mystical* relation. As a representative of true believers, the father of the faithful—Abraham’s character may be profitably viewed in the following particulars: His entire, unhesitating belief in the word of God—his unfaltering trust in all the divine promises—his steady regard to Almighty Power, leading him to overlook all apparent difficulties—his habitual, cheerful, entire obedience. The true faith of the saints of old (described Heb. xi,) is seen in living characters throughout the leading features of this patriarch’s conduct.

How rudely rendest thou the glowing smile  
Of comely health, divesting hopeful Youth,  
And banishing the beauteous ruddiness  
Of blooming life, to supersede its spring  
With autumn's russet grey and fleet decline !  
Restless, thy countless victims urgest thou  
Adown the precipice of fading days  
Until submerg'd in the abyss below  
They lie, sepulchred ! That which is, is gone  
Or chang'd, while yet we speak ; and that which  
    shall be  
Thou standest ready to devour, or make  
Another creature of, as soon as born.  
A dim and difficult decypher'd sketch  
Thou leav'st of much that has been fair and good.  
How merciless withal thou seem'st ! But still,  
We would not quarrel with thy flight and speed  
Havoc and warfare against flesh and blood,  
Since thou art arm'd with a deputed pow'r  
To mar the children of mortality !  
What wives enroll'd in widowhood—their lambs  
Thrown, with themselves, upon the charities  
Of a cold world, thou seest !—what fathers,  
Childless !—what children motherless, consign'd  
To gather what they may from passers by,

Or try to tame the birds and beasts of prey  
That haunt their bleak inhospitable shore !  
More need we add of thy voracity ?—  
Thy maw is full of every fowl, beast, reptile,  
The teeming offspring of each element—  
Man—woman—parent—progeny !—Nor boast,  
O proud and ruthless desolator ! Thou  
Canst wield no might thine own; but as thou'rt bid,  
Thou smitest, slayest!—O'er the heirs of Faith  
Boast not, e'en when thou dost exact thy worst.  
Now hast thou little triumph from their fall  
Into thy open and restoring arms.  
Behold ! the fearful darkness of thy pow'r  
Disarm'd, infring'd upon. Thy prey disgorg'd—  
Thy dead unsepulchred. Behold ! they flee,  
Leaving with thee their tabernacle-clay,  
In which they ofttimes groan'd—no loss to them—\*  
To enter upon Youth's perpetual bloom,  
Cloth'd with a house " eternal in the heav'ns "  
Beyond the province of thy wasteful sphere,  
Bosom'd with Abraham, in deathless peace ! †  
Successive fathers bow their reverend heads,  
And yield their bones to mingle with the dust :

\* 2 Cor. v, 1—4. Philip. i, 21—23.

† Isai. lvii, 1—2. Luke xvi, 22.

Children arise to their estate, in turn  
 To leave their wealth to others, who, again,  
 Fill the blank space ; and so the world wears on.  
 ' In ISAAC shall thy Seed be call'd'—\* saith God  
 To sorrowing Abraham now casting out  
 The Bondmaid's offspring from coheritage  
 With free-born Isaac. In this line THE CHURCH  
 Obtains THE PROMISES ; and blessings new  
 Descend from heav'n on chosen Israel !  
 Nor partial choice accuse, in God supreme,  
 If one be " hated " and another " lov'd " †  
 ' Ere yet they see the light, developing  
 Nor deed nor character. The potter makes—

\* Gen. xxi, 12. Heb. xi, 18. Very little is recorded in sacred history of Isaac after Abraham's death. He appears to have been of a quiet, domestic character ; not eminent like his father as a pattern to believers, but chiefly known in retirement, known more to God (as many other of his servants) than as a public character to be honoured and followed amongst men. His being a man of faith, and pronouncing (in the Spirit) the blessing on Jacob, is noticed Heb. xi. 20.

† Rom. ix, 13, &c. The argument in this Chap. has nothing to do with the fancy which some entertain of an unconditional and irrelative Election or Reprobation, The portion and condition of Jacob and Esau were completely regulated by principles of Justice and Equity. The one became a holy chosen vessel for the acceptance and enjoyment of blessings temporal and spiritual (Gen. xxvii, 28—29. Luke xiii, 28.) and the promotion of the honour of God ; but Esau was a profane person, " who sold his birthright "—caring not, really, for God's election or rejection, and therefore forfeiting both *temporal* and *spiritual* mercies. (See Heb. xii, 6—17.)

With equal power over each, one piece  
Of earthy clay more fair to serve His will,  
Refusing to another equal grace  
Less needed, profitless. Yet GOD IS JUST,  
Foreknowing each event; affixing not  
By fate irrevocable what shall be  
To man or angel. He is no respecter  
Of place, birth, station, person, kindred, name.  
He looks upon the mind; this makes the man,  
Whate'er he is, or suffers. This imbibes,  
Retains, disperses, with decisive mark,  
The certain elements of good or ill.  
Reason, residing here, nor bears nor feels  
Necessity of Darkness or of Light  
Decreed of Heav'n, controlling liberty.  
Our good and holy God and Governor  
Is not a Tyrant, but a Father kind;  
His creatures are not slaves, but free to serve  
A willing service; subjects of His rule  
To take or to reject, as love or hate  
Prevails; not bound by chains of despotism,  
Not rude automatons of Destiny.

By bold device and prosperous counterfeit  
How oft deceivers flourish and prevail!--  
Deceivers—that assume a righteous garb,

And plead a righteous end !—in sanctity  
Deck'd out, purloining blessings from above,  
Regardless of a brother's rights !—by fraud,  
Intrigue, hypocrisy of good, to bear  
The palm of guilty triumph from the weak  
Or unsuspecting !—calling God to aid,\*  
And cast a kindly providential veil  
To cloak detection, and connive at sin !—  
How base, and yet how common the design,  
By force or fraudulence of lawless means  
To compass lawful ends! Let God be true  
And man the liar, when such ends are gain'd !—  
When oracles of 'Truth are brought to pass †  
By Falsehood's mouth, and means unjustified !  
When servants, faithless and impatient, seek  
Their Master's honour or their own behest  
In His employment, perilling the truth  
On Fraud's contingent and presumptuous faith—  
If plot deep laid without His countenance,  
Against His written will, effect his word  
Foretold, and publish'd—let not God be blam'd!

\* The use of the hallowed name of God to carry off the counterfeit practised by Rebekah and Jacob (Gen. xxvii, 20.) is one of the worst features in this disgraceful transaction—yet no uncommon one in the hypocrisies of the nominally religious world.

† See Gen. xxv, 22—23.

On no unrighteous aid, to work His will  
Th' Almighty and all-righteous Lord depends!  
Truth is His nature—His whole Law is Truth,  
His Will, Work, Influence, and sovereign Pow'r!  
Nor slightest "jot or tittle" of this Code  
Shall open enemy or specious friend  
Bely, unpunish'd! He will vindicate  
The precept's purity immaculate!—  
Whatever prize the violator gain,  
By retribution's speedy argument  
God proves th' unspotted sanctity of Truth.\*

To seek afar, among th' inhabitants  
Of unknown earth, a country, and a home—  
To flee, with forceful haste, the much-lov'd roof  
Where first we breath'd, were wont to hang upon  
The fond paternal smile, and bask beneath  
A mother's warm indulgence—this is woe,  
That savours judgment—this is keenest grief  
To feeling kindred bosoms! Yet the young,

\*The immediate troubles caused in the patriarchal household by the unfair and false conduct of the mother and son, show that the guilt was not overlooked by a holy God. The jealous rage of Esau becomes a source of continual alarm and disquietude to Rebekah, who at last is obliged to consent to the hasty departure of her darling son from the parental roof to a distant country. The distressing anxiety which must have arisen, especially to the inventor of the plot, from these circumstances, is alluded to Gen. xxvii, 46.



Feel not so keenly the compunction's smart—  
Ardent with hope, adventurous, and bold  
To face the world, and see what it contains!  
Age and Experience, with thoughtful mind,  
Foreboding evil far more rife than good,  
Well knowing mortal weakness ever prone  
To wrong, however principled with right—  
These look with different aspect on the scene—  
Their son's departure—and with many sighs  
Of just solicitude commend his way  
With faith's uplifted heart, in pray'r devout  
For blessing and protection more than man's.

The heir of heav'nly promise laid him down,  
Wearied with toil, in Bethel's plain, and slept;  
No soft and feather'd couch, the ground his bed,  
The stones his pillow, and his curtains heav'n.  
Yet weariness, well-earn'd, abroad, can make  
The hard earth soft as down, and sleep most  
sweet,\*

Welcome with balmy breathing stillness wing'd,  
And luxury of tranquil, soothing dreams.

Here, as the sleeper lay supine, and wrapt  
In deep and glad repose, a Vision came

\* Eccl. v, 12.

Direct from Heav'n's abode.\* Behold ! there  
seem'd

A ladder, planted with its base on earth,  
Its top was lost amid the boundless skies.  
Angels of God, bright emissaries, came  
And went, in rapid and unwearied round,  
Ascending and descending, to and fro ;  
While on the summit-crown, presiding o'er  
And ordering all the movements of the hosts  
That minister before Him, stood THE LORD !  
Nor without voice this vision from above,  
And meaning suited to the wondrous scene :  
'The Land whereon thou liest to thee I give,  
'And to thy Seed ! The Lord, thy Father's God,  
'A God to thee, for ever, will I be !—  
'To bless thee in thy way, preserve thee safe,  
'And make thy children countless as the dust,—  
'Spreading abroad to east, west, north, and south,  
'Till, in thy SEED, all families be bless'd !'  
The phantom-sight—no produce of the brain  
Fever'd, or sportive, but the lively word

\* Job xxxiii, 14—18. In which passage of ancient Writ it is seen that God employed visions and dreams as one of the extraordinary methods—in days when no *written* revelation was as yet known—for communicating His will to man, “ opening their ears, and sealing their instruction.”

And images of Truth—fled with the dawn,  
 When Reason rous'd her from bewildering arms  
 Of dreamy slumber, with Light's vivid force  
 And real scenes, unable to be held  
 In longer tribute to absorbing sleep.  
 He woke ; with solemn fear inspir'd, as tho'  
 In full reality of consciousness  
 With fleshly eye he had beheld the heav'ns,  
 With wakeful ear had listen'd to his Lord.  
 He felt the present Deity tho' hid  
 For ever from the gaze of mortal sense,  
 And trembled as he felt—' How dread this place,  
 ' This is none other but the house of God,  
 ' And this the holy gate to enter heav'n.'\*  
 Launch'd on the sea of life, and outward bound  
 For weal or woe, as Wisdom guides the helm,  
 Or Folly leads adrift, the voyager  
 Needs circumspection at his setting out,

\*The name *Bethel* (Beth-el) signifies "house of God"—so called from the miraculous vision of angels, &c. The whole vision is considered an emblematic representation of divine Providence.—*The Ladder*, set on earth, denotes the steadiness of the providential dealings of God—its reaching to heaven, signifies its universality, having God for its Rule and Origin—the *several steps* are the motions and progressions of Providence thro' the communications of its will and power to man—the angels going up and down being the great ministers always employed in the divine service, especially to the heirs of salvation. (Heb. i, 14)

For on the issue hangs ETERNITY !  
Against the stormy passions of the deep—  
Against secreted snares, quicksands and rocks—  
Against a dangerous and wanton crew  
That tempt his innocence—Charybdis here,  
And here false Sylla, and Calypso's smile—  
What steeling of the wayward heart he needs,  
With strong resolve of virtuous chastity!—  
What keen tenacious memory of Truth  
Drawn from the lessons learnt in earliest years,  
And goodly counsel from parental lips!—  
What firm reliance on his father's God,  
And bold adherence to the pristine Creed  
In all its purity of faith and works,  
Against the infidelity of "youth"  
And "babes" in knowledge seeking novelties!  
Too weak, as yet, to tamper with the foe,  
Far better shun, if possible, the test;  
And make, like Job, a covenant with the eyes  
To turn them from beholding vanity,\*  
Rather than trust, with confidence thine own,  
For strength to come, "according to thy day,"—  
Unpromis'd to presumptuous hardihood  
That dares put virtue to unneeded proof.

\* Job xxxi, 1.

O heir of faith, consign to Jacob's God  
Thy soul's security by day and night!  
He will direct thy course. In Him confide.  
Thro' Jacob's SEED the blessing shall descend.  
He bids thee see, by faith's clear evidence,  
His ministering spirits charg'd to tend  
Thy daily footsteps—passing to and fro  
'Twixt heav'n and earth—to hover o'er thy head,  
Encamp around thy couch, and keep thee safe.  
To Him, O youthful heir of faith, devote  
Thy "wash'd," and consecrated, blood-bought  
soul.

At hallow'd Bethel's site the "pillar" see,\*  
Erected in memorial of thy vows.  
Here pour, in contrite unction from thy heart,  
The grateful offerings of pray'r and praise.  
Fulfil thy vows, determin'd at this shrine,  
To take JEHOVAH for thy only God.

In Syrian plains the son of Isaac finds

\* Gen. xxviii, 18. The erecting a pillar, and pouring oil upon it, together with the accompanying vows, were acts most probably connected with the mode of religious worship in Jacob's days. On his return from Syria with his family, Jacob took up his residence, and built an altar (according to his vow) in this place. See Gen. xxxv, 6—7. The Christian reader cannot help being reminded, from this interesting occurrence in Jacob's early history, of the baptismal vow, which every adult believer ratifies in the house of God, when admitted to the Rite of Confirmation.

With kindred brethren, home, employment, peace.  
Directed and upheld, in all his way,  
By guardian Angels and his natal "Star,"  
He trusts not, vainly, for successive good  
To God's provision, without means, to live  
In unproductive ease; but actively  
Puts out the talent lent him to its use.  
For God, in wisdom and by grace, designs  
To prove obedience, by long course of trial,  
Setting a prize before His toiling sons,  
Whose kindly presence to the view of faith  
Beguiles the weariness of servitude,  
And charms the tedious years to lightsome days.\*

O PLIGHTED LOVE, thou bright-wing'd harbinger  
Of social pleasures to soothe mortal pain,  
And make man's native penalty of toil  
Endurable—yea, light to tolerate  
And joyous in its speedy flight—we hail  
Thy gentle and benignant influence  
O'er human hearts! Happy the child of earth  
Who, entertaining thee in hopeful breast  
Can feed upon thee; while to heav'n he looks  
For grace to bless and sanctify the food!  
With thee, companion of his gallant course,

\* Gen. xxix, 20.

He fears no rude asperities of grief,  
 Nor sinks, repining, under labour's weight.  
 Thy pure, invigorating healthful flame  
 Supports deficient strength, when ills unknown  
 Assail, and bid him droop—his manly spirit  
 Soars thro' the clouds, and sweeps along the sky  
 With eagle-energy, on outspread wing!

And WEDDED LOVE we likewise celebrate,  
 Partner, imparters of a thousand sweets  
 To sorrowing, solitary man! We hail thee,  
 Mysterious bond of blessing!—saintly Type  
 Exalted, sanctified by union  
 Indissolubly join'd, ineffable,  
 Betwixt JEHOVAH and His spouse THE  
 CHURCH—\*

Who raisest man above himself, to make  
 Of twain one new creation! Hallow'd Peace  
 Perfum'd with roses, round thy bosom, sheds  
 The genial fervour of its fragrant grace,  
 And lilies pure, in lovely white, appear

\* See Ephes. v, 23.—In the Canticles, or Song of Solomon, the mysterious conjugal union betwixt Christ and his Church is depicted in an Allegory, containing a series of analogical metaphor and other imagery adapted only for the *spiritual* mind of the believer, and not designed nor calculated for the perusal or profit of carnal or *humanly refined* understandings. (See Bp. Lowth's *Sacr. Poetry of Hebrews*, Lect. 31.)

Beneath thy feet! The winter's rain is gone,  
 And birds are chanting in the wood-bine bow'r  
 With cheerful harmony the vernal lay  
 That bodes not of tomorrow's unknown care.  
 The fig-tree blossoms, and the tender grape  
 Gives forth its sweetness.\* Pleasant spices breathe  
 Their odours from the rocks, and waters gush  
 In living streams, as if from Lebanon,†  
 Refreshing thee. And now thy hands are strong,  
 And glowing fervour animates thine eye  
 With new-sprung lustre of aspiring Hope.  
 The clusters of the vine ascend, and cling  
 With bloom luxuriant beside thy house,  
 While olive branches green and vigorous  
 Throng round thy board.‡ Enemies lay the hand  
 Upon their mouth, forbearing, now they see  
 Thy quiver full of arrows.§ Happy the man  
 Whom God thus blesses out of Zion! Yea,  
 The "good of Solyma" thou shalt behold,—  
 Thy children's children—peace on Israel!¶

Blest of his God, upheld by Providence,  
 The heir of Abra'am made of Mammon-gain  
 A righteous "friend," putting to usury

\* Cant. ii, 11—13.

† Cant. iv, 15.

‡ Ps. cxxviii, 3.

§ Ps. cxxvii, 4—5.

¶ Ps. cxxviii, 4—6.



Th' "unrighteous" god. Nor Riches simply  
seem

A snare to men of faith, to draw them down  
To earth; rather, a heav'nly instrument  
Within their hands, for good; with beams of Truth  
And Charity to melt the frozen world,  
Themselves rejoicing in the light and heat.—  
Who make the law of honesty subserve  
Their base aggrandizement—at others' cost  
Rearing an idol-temple, and devout  
To render shameless homage to the god  
All-clay, constructed and set up by stealth—  
These, whom the world admires,—who love the  
world,—

Go on, admir'd and loving, till they lean  
With all their strength, and trust with all their  
heart

On that which enters "like a broken reed"  
To pierce their hands, and penetrate the soul  
With iron-force; till possibility  
Ceases, of being sav'd. The conscience sear'd,  
And heart-springs indolent, or chang'd to lead,  
Leave Grace no medium to act upon:  
Nor Hope a place, nor Mercy an appeal  
Can find, for God and His redeeming Love,

Where earth is all man's love, and gold his god.\*

Lest Mammon-avarice, "the root of ill,"†  
 Draw beyond bound,—and gently to rebuke  
 The pride of sons, high favour'd and allow'd  
 To feel their strength with God,—some "fleshly  
 thorn"

Or "shrinking sinew" Providence appoints  
 To keep down insolence of human boast,  
 And teach humility. Beneath the touch  
 Or breath adverse of the contending ANGEL,  
 How shrivels into halting feebleness  
 Th' athletic pow'rs of man! How well to feel  
 In such infirmity the hand is God's!—‡

\* The danger to the immortal interests of man of great worldly gain and covetous pursuit and abuse of wealth, is expressly noted in the word of God. See Prov. xxiii, 4, xxviii, 20. Job xxxi, 24. Ps. lxxii, 7. lxxii, 10. Mark x, 24. 1 Tim. vi, 17—18.—This latter passage cannot be too earnestly urged—"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they *do good*, that they be *rich in good works*, ready to distribute, willing to communicate." It is not the *possessing* but the *trusting in* riches that our Lord alludes to (Matt. xix, 23—26.) with such alarming admonition.

† 1 Tim. vi, 10.

‡ The change of Jacob's name, from this event, to *Israel*, which means a *Prince with God*, as also the name given to the place Peniel, *the face of God*, signify the conviction felt by the patriarch of the divine and mysterious nature and character of the Being, in the form of man, who had striven with him. See Gen. xxxii, 24—30.

To recognize th' Almighty Name, and say,  
 With importunity of Israel's pray'r—\*  
 ' I will not let thee go, except Thou bless !'  
 The messenger of Satan, buffeting, †  
 Works good, unwilling; when th' afflictive " fire"  
 Brings low vain thoughts, and melts the flinty heart  
 To flow of gentle peace. How powerful  
 The winning complacence of Amity  
 To smother rankling hate!—the Spirit's grace  
 Of Love, to drown Strife's bursting vehemence!  
 Yes—men of Peace can make chalybean steel,  
 Which sev'n-times-heated furnace-flame, in vain  
 Glows to subdue, run down in liquid stream  
 Of placid acquiescence! Howling storms  
 That peal aloft, sink to the zephyr's calm  
 And tranquil voice! The hungry lion's mouth  
 Is stopp'd, nor dares he banquet on the prey!  
 The violence of wrathful fire is quench'd—  
 Escap'd the sword's keen edge, and turn'd upon  
 the foe.‡

The strength that conquers is from God. HE  
 makes

The wrath of enemies His praise; and peace  
 Runs thro' the hostile ranks allaying strife,

\* Hosca xii, 4.

† 2 Cor. xii, 7.

‡ Heb. xi, 34, &amp;c.

When ways of men are pleasing in His sight.  
Whoever builds on Israel's MIGHTY GOD  
His hope and trust, stands sure. This solid ROCK  
Endures, and fails not. Let his roots strike deep  
And wrap about "the place of stones," well fed  
By streams beside the mountain rills; how fair  
His branches spread, with never-fading green  
Bedeck'd, that cease not bearing timely fruit!—  
Because he follows not in wicked ways,  
Nor sits in scorners' seat; but meditates  
In God's own law of Truth and Righteousness  
By day and night! He still shall grow and flourish  
With Spring's unchanging and perennial Youth,  
While blessings, copious as the dews, descend  
From heav'n's abode—this man is ever bless'd!

On Israel's hoary head the blessing falls,—  
On Israel's faithful seed! The Church maintains  
Her claim to benediction in this line.  
Yet all, alas, of Israel's race are not  
True Israel. Traitorous sons are found  
E'en in the bosom of the Church. Some false  
Malignant children, jealous brethren, plot  
Against God's chosen and beloved Son,  
And sell to enemies, that barter gold  
For guiltless brother's blood!—foul stain and blot

On members of the house of faith, who boast to  
bear

The name JEHOVAH blazon'd on their brow.  
What foreign and unheard of merchandize,  
What vilest treachery—whether lucre-love  
Or fleshly hate urge on the guilty trade !  
O that it never marr'd anew the Church  
Baptiz'd from spot of sin, nor smote its poison  
Into the Parent's heart, to make it bleed  
With agony of grief, defying balm  
Of consolation—the foul breach of Love,  
The shock of Peace, and blast of Unity !

The foe within a father-Shepherd's fold  
Smites with a deadlier pang than foes without.  
One adverse spirit in the Camp at home,  
Unguarded, unsuspected, devastates  
With ruin's ten-fold more disastrous charge,  
Than hosts in open battle-field abroad.  
Sorest of plagues, to bear the blows of him  
Who eats thy bread—wounds “ in the house of  
friends ! ”

Was Israel's well-belov'd, and favour'd child,  
Betray'd, and sold for money—lost and dead  
To his paternal home, afflicted, bound ?  
Yet Wisdom overrules the foes' intent

For good—and lo, He feeds with bread of life  
His guilty brethren in the wintry dearth,  
From plenteous store-house—rais'd to high estate,  
Before him strangers bow the suppliant knee  
As to a King, and tend his chariot wheels!  
His “sheaf” stands eminent—the Sun, Moon,  
    Stars,  
Make their obeisance!\* Lo, within his breast  
Forgiveness, entertain'd, hastes to divulge  
Its soothing bond of peace; forget the past;  
And, with a father's and a mother's love,  
To yearn, in tenderness, o'er chasten'd sons.†  
    The Church secur'd, tho' in a foreign clime,  
Declining Israel, in better days  
Beholds. As for himself, now he has clasp'd  
In his fond arms, his child, he can depart  
Content; not wishing to live out the years  
Of his forefathers long defunct; but leave  
This world of sorrow for a world of joy,

\* See Gen. xxxvii, 7—9. compared with Gen. xlii, 6.

† It cannot be doubted but that there is something typical, in Joseph's history in relation to the history of Christ—such as, The father's especial love to the son—this son's rejection by his own brethren—his being plotted against, stript, sold, falsely accused, imprisoned, raised afterwards to great dignity, obtaining gifts for those who sold and hated him, his tender affection to his household, his great power and authority.

Most gladly. Years gone by, "evil and few,"\*  
 Suffic'd for sin—for good works rare—the best  
 Mark'd with demerit. Can he long to live  
 Where living is but death, compar'd to life  
 Awaiting ransom'd heirs in skies above?

As earthly objects dwindle from the view,  
 And nature's faculties at length refuse  
 Their wonted functions—as the fading sight  
 Of things below grows faint upon the mind,  
 And all portends the curtain's speedy fall  
 To wind life's drama up—the soul oft soars  
 As if untabernacled, to the realms  
 Of heavenly Daylight; sips ambrosial dews;  
 Feeds upon manna of a purer grain;  
 And drinks from fountains of more lucid stream  
 Than erst explor'd, or tasted.—Israel,  
 Wrapt in the Spirit's forethought, and alive  
 To blest realities of distant Truth,  
 By Wisdom's light withdraws the pendant veil  
 Of dark Futurity, and shows the Church  
 Her glorious SHILOH-Prince! "From Judah's  
 feet"†

\* Gen. xlvii, 9.

† Gen. xlix, 10. Both Jews and Christians are agreed on the term *Shiloh*—that it signifies the Messiah and Saviour of the world. The word itself seems to refer to that heavenly *Peace*,

A royal Lawgiver arises, reigns  
O'er willing people, who throng round his throne,  
And bow beneath the sceptre of His love!—  
In WHOM, the Spouse and Monarch of the Church,  
Centres all Israel's hope beyond the tomb—  
And every heir, in Israel's faith complete,  
Shall "kiss the Son;" shall serve th' ETERNAL  
PRINCE,  
Who, all-prevailing in his righteous Pow'r,  
With Rest victorious crowns life's closing scene.

which comes through the redemption of the soul. The prophecy is paraphrased by Bp. Patrick, as follows: 'The power and authority which shall be established in the posterity of Judah, shall not be taken from them, or, at least they shall not be destitute of Rulers and Governors—(no, not in their *declining* condition) until the coming of *Messiah*. But when he is come, there shall be no difference between the Jews and Gentiles, who shall be all obedient to the *Messiah*, and after that, the posterity of Judah shall have neither King, nor Ruler of their own, but their whole commonwealth shall quite lose all form, and never recover it again.'

END OF BOOK III.



ANALYSIS OF CONTENTS. BOOK IV.

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The country, character, and condition of the patriarch Job—Permission of affliction, its gracious providential intention—Patience under calamities and bodily sufferings—Persevering confidence in God—Transitory nature of earthly grandeur and prosperity—“The end” answered by sanctified afflictions—Bondage of the Israelitish Church—its spiritual effect—Destruction of infants—Preservation of Moses—“The call” of Moses—danger and difficulty of the ministerial office—its support—Egyptian plagues, a manifestation of Almighty Power—DARKNESS—DEATH, its terror, sting, overthrow—The typical Atonement—EMANCIPATION of the body—of the soul—Spiritual Despotism—Passage through the wilderness—The pillar and the cloud—THE LAW—Theocratic government of the Church in the wilderness—The Church’s Song of praise after deliverance—IDOLATRY, creature-worship, in general—Blessings on obedience—Proneness of human nature under all religious advantages to disobedience—Earthly Canaan—heavenly Canaan—The last days of Moses, meek resignation to the divine will, and renunciation of every worldly good for the spiritual and eternal—THE PROPHET “like unto Moses.”

## BOOK IV.

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In Edom's dew-fed land, where Tema's troops  
And companies of Sheba watch'd their flocks,  
Great in the riches of the golden East,  
Spicery and pearls\*—there dwelt a man of God,†  
Son of the Church invisible—a man  
Of faith, and stainless rectitude of life  
Among his fellows—perfect in his day  
And generation—sinner before God,  
Like all the justified,—yet by free grace  
Admitted into Covenant, baptiz'd

\* See Gen. xxvii, 39. Job vi, 19. Ezek. xxvii, 21—22.

† Job i, 1. It is generally now agreed (contrary to Archbp. Usher's chronology which the marg. reading in the Bible follows) that Job lived between the times of Abraham and Moses, certainly not before the Exodus of the Israelites. The patriarchal simplicity, and long duration of Job's life,—also the style and language of the whole Book, savour of great antiquity. Bp. Lowth supposes the chief author to have been Job himself. That the character and transactions of the whole are not parabolical, but real, there can be no doubt—particularly when we compare the other parts of Scripture where Job is spoken of. (See Ezek. xiv, 14. James v, 11.)

By Holy Spirit's breath, that "bloweth where it  
list."\*

Renown'd for justice and for charity,  
Job liv'd, respected and belov'd. Upon his head  
Prosperity's fair lamp beam'd forth; by this  
He walk'd thro' darkness. Underneath his roof  
Jehovah's "secret" rested.† Then he wash'd  
His steps in butter, and in richest oil  
That ran, like river, from the mountain-rocks.  
The young men saw him, and withdrew, in haste,  
Abash'd—the aged rose in reverence.  
He sat, a prince, and judg'd; and when he spake  
In solemn conclave at the city-gate,

\* John iii, 8. Though Job evidently was not connected, in descent, with the Covenanted Church in Abraham's line, yet was he a true follower of the faith of Abraham—one of those instances in which it has been seen, and is seen to the present day, that the Spirit is not bound to the visible Church—so that there are many true Israelites who are not of the race of Israel, many true believers who are not embraced in the visible Apostolic Church of Christ. It pleases the divine Spirit thus to display his power. Yet no man is warranted or excused in *separating* himself from the visible Institutions and Covenant because of this power sometimes and extraordinarily displayed in favour of an invisible and outwardly-uncovenanted company of faithful proselytes.

† The "*secret of God*" mentioned Job xxix, 4. is also alluded to Ps. xxv, 14—"The *secret* of the Lord is with them that fear him, and he will shew them his covenant"—"the secret," is, in all probability, the *inward* testimony of the divine favour and love, of which the *outward* covenant is the sign and seal.

Or hall of council, potentates refrained  
The tongue, and listen'd. He was THE POOR  
MAN'S FRIEND ;

He dried the fatherless' and widows' tears,  
And made their bleeding hearts rebound with joy ;  
He put on Righteousness, and Judgment's robe,  
And lent the blind his eyes, the lame his feet ;  
He brake the jaw-bone of Ungodliness,  
And pluck'd the plunder from Oppression's teeth.\*

Yet good, in store, of other form, unknown,  
Jehovah purpos'd for his son. In days  
Of youthful verdure of felicity,  
While yet his root was spreading far and wide,  
And dews, the live-long night, lay on his branch,  
Job thought to multiply life's happiness,  
And end " within his nest," devoid of harm  
Or rude adversity's reverse, his years.  
Not so thought He, who " orders all for good  
To them that love him," meditating love,  
By wondrous providence ; a father's scourge  
To his own children ; to preserve from ill  
Of hidden spiritual, enduring sort,  
By outward, short-liv'd, fleshly chastisement ;  
To bring out brighter from the furnace heat

\* See Job xxix.

The precious gold. 'Thus the Refiner sits,\*  
 And marks the state and process of his work ;—  
 Sees the rich ore sink down, and separate  
 From scum and dross that float upon the brink ;—  
 Fierce and more fierce the fire ascending, tears  
 The glowing mass, that oft, of costlier kind,  
 Must pass the hottest flame ; till now, behold,  
 It melts to fluid streams, what, late, was hard  
 And stubborn as the solid bars that come  
 To Albion's shores from distant Mexico ;  
 It flows, refined and pure ; to take what mould  
 The maker wills ; it flows to his own wish,  
 Reflecting back the image of himself,†  
 And fitted to adorn the goodliest Crown.

Arising not from depth of Hell or Earth  
 On voluntary wing of Tyranny,  
 But held, or sallying out, as God permits,  
 Satan, well-pleas'd, attempts the fall of Job.  
 No fault th' Accuser can allege against

\* See Mal. iii, 3. Zechar. xiii, 9. 1 Pet. i, 6—7.

† One remarkable proof of the suitableness of this Scriptural image of the refining principle and process used with gold, in illustration of the course and result of providential chastening to believers, is given, in the fact—that the ore is removed from the furnace,—and known then to be perfectly refined, when the beholder can clearly see his face in it, as in a beautiful mirror—and that during the process, he is obliged to *sit* at his work, to watch closely the effect and progress.

The man of God, in all his acts of faith ;—  
In daily prayer's redeeming privilege  
He liv'd, relying on the Arm supreme ;  
His earthly gold he made no idol of,  
But consecrated, trusting in the Lord ;  
His children lov'd he not, beyond his God,  
But brought them up in Wisdom's tutelage,  
And watch'd, with guardian piety, their ways.\*  
But this, the soul's Calumniator, dares  
Impugn—his fealty sincere, and charge  
His fam'd allegiance of love with fraud  
Of secret hate, cloak'd o'er by interest  
And riches fenc'd beyond the spoiler's reach.†  
'Then, saith his Lord—determining for good  
Affliction's fiery ordeal—to show  
His servant Job His pow'r, the world His Truth ;—  
'Wrench from him, with unsparing hand, each boon  
'He now rejoices in !—his substance, herds,  
'Household, and offspring !—Spare and leave  
him nought

\* Job i, 5.

† See Job i, 10. ii, 4. This latter passage—“*skin for skin*, yea all that a man hath will he give for his life”—may mean, that as skins of animals were valuable in barter, a person would give *one after another* to save his life—or, as others interpret it, a man would give any skin (property) to save his own skin (his life.)

‘ But his bare flesh ! Then see, if he abide  
‘ Firm in the darkest times, to cleave to me ! ’—  
Fell adversaries, bent on troubling souls  
Which make sincerity of faith in God  
Their boast, delighting in His Law, are bold  
On evil embassy, and tarry not  
When tide of opportunity runs high,  
To mingle strife with all the good man’s peace.  
Now, lo ! the brooding hurricane descends—  
Destruction’s progeny is born—the gleam  
Of healthful joy is banish’d—all is dark !  
No bloom the fig-tree bears, the vine no fruit—  
The olives fail—no herd is in the stall—\*  
Swift come, with sudden and repeated blows  
Beating the heart in one soft pliant spot,  
The messengers of woe. Yet move they not  
Job’s steadfastness of meek and patient trust,  
Submission, and obedience. He can find  
Thro’ mysteries of Providence without,  
Clear rays internal, evidencing Love  
To rest his soul upon—no fickle base,  
The promise of his faithful mighty Lord—  
‘ Fear not, for I am with thee !—Fear thou not,  
‘ For I will comfort thee, and ne’er forsake ! ’

\* Habak. iii, 17—18.

This word of God begets congenial love—

- ‘ Whom have I, Lord, but thee, in heav’n above ?
- ‘ And whom, on earth, beside thee, shall I seek ?
- ‘ Thou art my Shield, my Safety, and Defence
- ‘ Upon my right hand ! Hence, I will not fear ;
- ‘ Tho’ earth be mov’d, and mountains melt away !
- ‘ In my Salvation’s Rock I will rejoice--
- ‘ What tho’ He slay me, I will trust in Him ;
- ‘ What tho’ His arrows enter to drink up
- ‘ My living spirit, and He smite my flesh
- ‘ With storms and pestilences, taking all
- ‘ Which first He gave ; I will but say to Him—
- ‘ O God, thy wisdom is inscrutable !
- ‘ Thy will be done ! Thy Name be ever bless’d !’ \*

Beneath th’ Almighty’s red right-hand, how soon  
The fair and lofty cedars that adorn  
Proud Libanus, and fir-trees, rend with shafts  
Of forky flame, commission’d from the skies  
To smite and wither ! Grandeur soon is gone,  
The rich brought down, the mighty desolate !  
Health flees with loss of substance ! Penury  
Comes beckoning to Disease, to prey upon  
The fibrous mind, and slacken all its chords ;  
Then trembling passes over all the strings

\* See Job i, 21. ii, 10.



Of life ; and feeble sounds, where once was bold  
And high the spirit's tone, o'erspread the frame.  
Where, late, rich feeding river-streams flow'd down  
In copious flood of honey and of milk ;  
Now the wild desert-heath, with brimstone sown,  
Sends out the poison of the viper's tongue  
The man of sorrow's day is clouded o'er  
With shadowy death-dismember'd from the mouths,  
His night—the twilight-stars are black,  
And give no promise of forth-coming dawn.  
His strength is hunger-bitten—scarce he knows  
Himself ; nor former friends acknowledge him.  
With grief's wild agony in dust he lies,  
And ashes are his food, and tears his drink !  
In weariness of pain he courts the grave,  
Like hireling, eager that his work be done,  
To take his wages !

How unsearchable,

O Lord, thy judgments to the sons of men,  
Thy ways past finding out ! Yet are they just.  
Thou bringest down to earth—thou liftest up  
To heav'n—thou makest beggars of the rich,  
And beggars raisest from the dunghill-heap,  
To set with princes. Yet thou doest well,  
Whate'er thou doest, orderest, or wilt !

No blemish shall be seen in that dim robe  
Wherewith envelop'd, hidest thou from men  
The full blaze of thy Wisdom ! Who shall doubt  
Thy Justice absolute, thy pure intent,  
And meet award, in all thy ways so dark  
To mortals' present and imperfect sight ?  
By suffering thou dost teach.\* Discretion's best  
And wisest lesson in the vale of woe  
Is learnt. The youngest pupil, in this school,  
Imbibes experience to teach grey hairs  
Thy truth, and show thy judgment to the grave,  
Who never studied here. By racking pain  
Thou pleadest thus with man, upon his bed,  
To ransom him from death's eternal pit.  
By whirlwind's tongue, O God, thou arguest  
Thy Majesty, stupendousness of Pow'r,  
Wisdom, and Goodness, throughout all thy works ;  
Proving to vain worms, who " would be wise,"  
Thy vast Omnipotence—thy viewless mind,  
Seen only in thy works, supremely great—  
Rebuking pride, by prowess terrible,  
Till darkest mysteries of thy sovereign will  
We own all-wise and just—and humbly fall †

\* A remarkable confirmation of this fact is not wanting in heathen authors.—See *Æsch. Ag.* 167—171. *Cræsus' speech*, *Herod i*, 207, &c.

† *Job xlii*, 5—6.

In dust and ashes, at thy feet, convinc'd,—  
Abhorring self, and meekly penitent,  
Adoring Thee!

Yes—in the end, the scene  
So black in seeming mystery, reveals  
Its well-laid plot and character of Love.  
Only be patient, son of sorrow! wait  
The will and purpose and event complete  
Of Heav'n's design, most skilfully prepar'd,  
Wrought out, and executed, for thy weal!  
Nor murmur, faithless; tho' apparent ills  
Wake frequent long-continued phantasies  
Of terror; as when midnight spectres flit  
Before the dizzy eye-balls, glaring death,  
Yet have no being nor locality,  
Save in the heated and distemper'd brain.  
Feed not Distrust, nor tempt thou fierce Despair,  
Imagining thy fortunes undeserv'd,  
Thy miseries unseen, uncall'd for, or unlike  
The lot and portion of humanity.  
Curse not thy Day; nor covet thou the reign  
Of Darkness, 'ere thy times be fix'd of God:  
For, whatsoe'er thou art,—(Heav'n knows how  
vile!)—  
Remember He is good; nor doubt His love;

Who, like a Father, feels for all His flock ;  
Sees thy weak frame, and will not alway chide,  
But make thy sunshine brighter from the storm,  
Thy rest more sweet because of by-gone toil.\*

In grievous bondage groan'd God's Israel,  
Under tyrannic yoke. Egypt's base King—  
Base as "the Prince of this world," chaining souls  
In Sin's captivity—now bruis'd the necks  
Of chosen offspring. Now their feet in stocks  
Were hurt ; the iron enter'd to their soul.  
By sorrow humbled to the dust, they cried  
Aloud to heav'n. With suppliant knees, and hands  
Uplifted, importun'd they help from God,  
And pity. Soon he heard ; before they call'd,  
Decreed He their deliverance ; while they spake,  
He answer'd from His Mercy-seat, and stretch'd  
His mighty Arm to ransom from the grave,  
Opening their prison-doors—remembering  
His ancient Covenant, with Abraham sworn,

\* See Job xlii, 12. Ps. ciii, 1—13. Lam. iii, 33. Heb. xii, 10. James v, 11. The divine intention of Job's troubles appears to be (beside their example to others) to humble him to a due sense of his own helplessness without God, the imperfection of his best deeds in His holy sight—implicit faith and reliance on His mercy—the duty of un murmuring patience—the acknowledgment of the divine majesty—detachment from worldly vanity—complete and universal obedience and resignation to the Wisdom and Justice of the divine will.

To make the Church a blessing in the earth.

With savage appetite that knew no bound,  
But banquetted on blood, disrelishing  
The sweets of Friendship and of Charity,—  
Dissatisfied with flesh from shoulders flay'd  
Of toiling Manhood,—upon Infancy,  
And babes new-born, the hungry Monarch wreak'd  
His ruthless passion's rage ; in hope to quell  
The sickliness of fear that rack'd his breast,—  
Sapping the Church's strength,—her innocents,—  
Slaying, before her eyes, the lambs she bare  
And carried in her bosom, with much love—  
Her light and joy, the sole hope of her Flock.  
O sight more horrible than one of hell's  
Disgorg'd inhabitants that visit earth—  
The face of monsters of iniquity  
In human form ; upon whose bloated brow  
A satisfaction-grin plays hideously  
From impious feasts, and sacrilegious gore!—  
Monsters mis-shapen—having lineaments  
Of God's lov'd image handed down to men,—  
But now, thro' intermingling hell, become  
Demons incarnate, hating their own flesh,—  
Fiends disfigur'd, and unnatural !

How fierce the Evil One to perpetrate

His foulest deeds—to prosper every suit  
Of clients ardent to exert their wrath  
And madness against Heav'n's elect! But vain  
The rage and rancour of the deadliest foe  
To blight or extirpate the Church's seed!—  
Lo! from her holy martyrs' gory bed  
Well fertiliz'd with gracious dew-drop smiles,  
There springs new verdure, blossom, flower, fruit!  
Implanted with that precious blood, a seed  
Now germinates—now bursts to beauteous day—  
Like Phoenix from her funeral pyre—with grace  
And strength ascending to the highest heav'ns.

So rose above her enemy, the Church,  
Planted of God, and indestructible,—  
Tho' despot-adversaries mock'd her peace.  
From Egypt's crimson'd soil and swollen streams  
That drank the pure blood of her babes, she rose  
To Liberty and Life. Her faithful God  
Regarded, and remember'd her, when griefs  
Unnumber'd, and incurable by man  
Oppress'd her soul to dust. Blest Freedom's Day  
Op'd the wide portals of auroral Hope,  
And Light, more beauteous from the prison-gloom,  
Spread round her onward path. Deliverance lay  
Thro' terrors of the grave. A mighty hand

Must bring her forth ; by sign and miracle  
In sight and presence of the foe, to make  
The faithless tremble, and to justify  
The work and will of her affianc'd Friend.

In Midian's land, near Horeb's hallow'd mount,\*  
A Shepherd kept his nightly watch, among  
His flocks, and oft unto the desert's side,  
For shelter and for safety led his sheep.  
He gaz'd upon the starry firmament,  
And worshipp'd Israel's God. To Him he ow'd  
His all ; his life from Nile's devouring flood  
Preserv'd, when Pharaoh's prowling blood-hounds  
came,

And scented out his soul, as in the arms  
He lay, of his fond mother—partial she,  
(As mothers all are wont,) towards her son,  
Her only child, and that a goodly babe—  
Full willing to expose her life, to shield  
His innocence—God answer'd her desire,  
And sent a saviour—having good in store  
To Hebrew mothers, and to heirs of faith  
Throughout the commonwealth of Israel.

One starry midnight on the heavenly fields  
He fix'd his eyes ; and thought, as he beheld,

\* Exod. iii, 1.

Unwonted glory beam'd among the fair  
And sparkling luminaries of the sky.  
With eager gaze he watch'd; and lo, what seem'd  
A glowing fiery "bush" stood o'er his head;  
Contracted to the weak and bounded orb  
Of sight terrestrial—it burn'd, and yet  
Consuming fire was not within that flame.\*

By revelation new, of Name and Will,  
Purpose and Attribute and Law, the Lord  
Claims for his own, more visibly, the Church  
Groaning in bondage. Now, a Father's care  
And mindful Pity, marking all their grief,  
Their sighs and tears extorted by the yoke  
Of unrelenting hate, from Horeb's hill,  
Bright with benignant flame, Jehovah speaks:  
'I have surely seen the sorrows of my sons!  
'Their cry for help hath enter'd to mine ears!  
'Behold, I come to rescue them, and save  
'From tyrant-thrall—to bring them to a land  
'With milk and honey flowing, for the free!'

To tell the truth in adversaries' ears,  
And bid a bigot enemy believe—

\* Exod. iii, 2—3. Acts vii, 31. The burning, yet undestroyed "bush" has been conceived emblematical of the Church of God (which is the body of Christ) in all ages. She is tried in a fire of affliction—but the flame purifies her—she is "not consumed," but brought out brighter.



To preach the solemn glorious Name, I AM,  
In presence of the sceptical and proud  
That wantonly contemn and vilify  
With brow of open Infidelity  
Or hidden scorn, the freedom of the Church—  
This is an embassy for God, that needs  
A mind and spirit of unearthly mould—  
To bear with comely courage, unappall'd  
By frown or threat, unwon by flattery  
False and beguiling—keeping, this way, clear  
Of arrogant assumption—this, of weak  
Surrender of the sacred ground, whereon  
Truth stands impregnable—her talisman  
The word and rod of God, with which empower'd,  
She smites with curse whom blessing will not heal.

Nor lack the chosen champions of Heav'n  
'True Wisdom from above, to store the mind  
With treasures "new and old," nor Fortitude  
Fearless of consequence, by Justice nerv'd,  
To bear them manfully above the storms  
Of Passion boiling in the sinner's breast.  
Charg'd with the sovereignty of sacred Truth,  
The ministers of God defy the pow'r  
Of tyrant Error, and satanic craft  
That seeks to spread the net of counterfeit

In daring mockery of Omnipotence  
Before the eyes of men who love a lie.  
How baffle they deceivers' magic might  
With miracle,\* to make the cunning feel  
The vanity of creature-skill and art  
Array'd against the Lord's judicial rod!—  
When this rod smites the earth, how healthful  
streams  
Rundown with deadly gore!—Day-light is dark!—  
The clean unclean!—The harmless terrible!—  
Life sickens, pines, and dies!—Man's food is  
poison!—  
Skies glare with mingled hail and fire!—And all,—  
Not without violence to Nature's course,  
And God's all-bounteous willingness to save—  
Because of man's obduracy of heart†

\* The miracle, by which Moses was directed to substantiate before Pharaoh the Truth of his divine commission, was imitated by the Egyptian magicians when called upon by the King. Exod. viii, 18.—“The enchantments” which they employed to deceive [The Heb. word here used for “enchantment” is derived from the verb *loot*, which signifies to *hide* or *cover*] were tricks of *legerdemain*, to impose on spectators. When unable to imitate the production of lice (Exod. viii, 19.) and other miracles, they were forced to a confession that their own were deceptions, but the miracles of Moses true, saying—“This is the finger of God.” In 2 Tim. iii, 8—The Egyptian jugglers, who opposed Moses and Aaron, are mentioned as Jannes and Jambres.

† The continued opposition offered by the King of Egypt to the demands of the Israelites in the name of their God, is the

Rebelling against Truth's benignant pow'r.

Such tragedy the living earth ne'er saw,  
 (Since last diluvial waves begirt the poles,)  
 Enacted, in successive scenes of death,  
 And fearful plagues—to tame the loftiness  
 Of lordly looks that tow'r above the peace  
 And privilege of God's true Church—to teach  
 The doctrine to posterity, that none  
 So mighty shall outstrip the arm supreme  
 Of Justice—none find safety that offend  
 The “little ones” of Israel's fold, and grind  
 With merciless severity the face  
 Of poor and needy children of the Lord.  
 O shall the persecutor, leagu'd against  
 His fellow creature, prosper?—who enslaves  
 And breaks the spirit, while he goads the flesh,  
 Chaining down brethren's hands which God made  
 free?

Ah! it were better that such hateful foe  
 Of mortal and immortal man, had ne'er  
 Seen light of morning dawn upon his head,  
 Than thus arise, with brutal wrath, to turn  
 The day to night, to death the light of life!

real cause of *the hardening of Pharaoh's heart*; which is said, at last, to be of divine work (Exod. x, 1.), because the withdrawal of grace is equivalent to the judicial infliction of a curse.

Anon, thick DARKNESS, such as may be felt,  
Falls on the oppressors' brow, while righteous slaves  
Oppress'd, have light from heav'n within their  
homes.

O Darkness, sealed doom of angels curs'd  
That kept not their estate of blissful day,—  
What Egypt's sons, resisting sacred Light,  
Foretasted of thy dungeon-misery  
In earthly cells enchain'd—who can depict?  
Night upon night—six nights of changeless blank,\*  
Wherein no lamp would lend its kindly flame,  
No sun, moon, stars define morn, noon, or eve—  
No glimmering beams of argent light, were seen  
With momentary softness to relieve  
The aching eye-balls, pent in hideous pitch.  
One same unmeaning colourless expanse  
Fell on the beauteous retina of sight,  
Wisdom's bright mirror, and gave nothing back.  
Oblivion's veil hung weary on the mind,  
And fetter'd reason sank bewildered  
With sights and sounds unearthly, and self-born,†  
Of vast and monstrous figures of the dead,

\* See Wisdom xvii, 5.

† See Wisd. xvii, 11—12. “Wickedness condemned by her own witness is very timorous, and being pressed with conscience, always forecasteth grievous things: for fear is nothing else but

Spectres disbodied, memberless, forlorn,  
 Groans of the dying, wailings of the lost,  
 That scar'd the sickly spirit. Thy grim shade,  
 O Darkness, seiz'd upon the springs of Life,—  
 Sense, thought, and intellect absorb'd, and left  
 Nought but thyself, full-visible, in shape  
 Of stern Despair—

——Fit Tartarean guest,  
 And messenger of DEATH, to tell of Pluto  
 Summoning to blacker stygian shades  
 Transgressing man! See, where Egyptian Night  
 Passes and heralds biers of the first-born!—  
 The heir that sits at Royalty's right-hand  
 Shares equal portion with the meanest slave\*  
 That groans in dungeon, or that grinds at mill.  
 No choice of partial love Destruction makes,  
 Charg'd with commands of Justice unappeas'd.  
 The small and great—the master and the serf—  
 The mighty King—the prudent Counsellor—  
 The mewling infant—the man “full of years”—

a betraying of the succours which reason offereth”—See also verses 20, 21—“the whole world shined with clear light, and none were hindered in their labour. Over them [the Egyptians] only was spread a heavy night, an image of that darkness which should after receive them: but yet were they unto themselves more grievous than the darkness.”

\* Exod. xii, 29.

The rich in scarlet, and the poor in rags—  
Stand on one level in his eye severe.  
And when he bends his shaft to bring down pride,  
To make the beggar equal with the best,  
Nor riches, youth, nobility, or strength  
Daunt or beguile him in the firm resolve,  
Which Heav'n's decree enjoins to execute.  
Shall smile of flattery, or bribe of wealth—  
Shall flow'r of beauty, or caress of worth—  
Win thee, O Death, to dally in thy work,  
Or heedlessly relinquish it, half-done?  
Yet art thou bound, and canst not move without  
Thy Master's leave. In all thy lawful might  
With flaming weapon to slay Mizraim's sons  
And daughters, rebels, reprobate, and lost—  
Thou shalt not harm one faithful Israelite!  
Upon the carrion-carcass of the fall'n  
Thou prey'st, judicially; but canst not touch  
One shred of chosen children's heritage,\*  
Who lodge in Goshen's tents. The shield of love  
In mercy, over them is held, to keep  
God's ransom'd firstborn; while thy dismal yell  
Rings o'er Rebellion's tomb. Thy trophy *there*,  
And there alone, where SIN has left thy sting,

\* 1 Cor. xv, 54. Isaiah xxv, 8. Heb ii, 14--15.

Thou raisest with a ghastly, greedy smile.

The Lamb's pure gore is sprinkled on the doors  
Of Israel's home!—no wild lament is there,  
But songs of sweetest Hebrew melody  
Resound to Heav'n in gratitude and praise.  
Nor joy they fiercely o'er the foemen dead,  
But bend in lowly homage to the Lord  
For their own peace and safety, undeserv'd.

THE LAMB'S pure blood is sprinkled on the heart,  
The crimson-sign of saving sacrifice—  
Memorial betwixt mortal man and God  
Of reconcilment, liberty and life!

Hail, holy Liberty, on wings of Light  
Descending from the skies to earth!— we hail thee  
Great natal gift to Man,—the privilege  
Of birthright sign'd by an indulgent Parent!  
O shall a brother-creature tear away  
The gracious boon, giv'n by Creation's Lord?  
Shall mortal bind in misery and iron  
The toiling flesh which God created free?  
Shall fellow sinner feel less sympathy  
For his own race, than for the fowls that soar  
On high, and sip Heav'n's free and healthful air,  
Or beasts that share a portion of his ease,  
Fed by his bounty, fondled by his care?

O man—hate not thy brother! Mark his mind,  
 Marr'd with the manacles that tear his flesh!  
 Mark, where the brand of brutish servitude  
 Has gall'd his neck—it enters to the soul  
 To exhaust the immortal faculties of life,  
 And drink the spirit that should swell to heav'n!—

Hail, Liberty of soul! True Freedom's child,  
 Emancipation from the worst of Tyrants,—  
 Hell's cruel Pharaoh, and his partner Sin!  
 Without thee, all is gloom and misery  
 Of thrall unceasing and remediless!  
 In vain the hand is free to work, the mind  
 To think and meditate for work to do,  
 While tyranny of evil sways the fount  
 Whence spring and flow "life's issues." GOD IS

GOOD

To open Freedom's door—to call mankind  
 From Hell's captivity unto himself—  
 For pardon, peace, and life perpetual—  
 Shall ransom'd souls refuse?

Shall "Man of sin,"

On Pharaoh's throne exalted as a god,  
 With mitred or with sceptral frown, forbid  
 Emancipation to the Church, and bar  
 Her course to happy Canaan's promis'd rest?

R



Shall sacerdotal despot, charg'd to feed  
The flock with salutary food, and show  
To groping bond-children Salvation's gate  
Leading to Paradise—for lucre's sake,  
Sell spurious treasure for the Lord's pure gold,  
And give for bread, a stone—instead of fish  
A serpent?—claiming to himself the key  
Of knowledge, and redemption's charter'd right,  
To bind or loose, unfold or barricade,  
As *he* sees fit what God hath op'd to all,  
The way of Truth, of Peace, and Liberty?

Far be it from the Church of God, enlarg'd  
By grace--adopted, chosen—call'd to pass  
In pilgrimage to Zion thro' the waste  
And howling wilderness of earth—to claim  
Freedom to will and do as she may list.  
This were Emancipation, worse than chains—  
Anomaly of heterogeneous good,  
Ambiguous, detestable—far worse  
Than Slavery's certain evil! Better serve  
Evil, not knowing good, or, knowing good,  
Not able to throw off Hell's innate yoke,  
Than, taught and freed, run wild, and wallow deep  
In sin's anarchic pool of infamy.  
God leaves not liberated sons, to stray

In wanton licence of ungovern'd lust.  
He owns no antinomian prodigal  
For *His*—no lovers of the world, that turn  
Back to Egyptian “flesh-pots,” from the pure  
And heavenly Manna—illegitimates  
Are all, who have no taste for this—who crave  
Immunity from fatherly control,  
While yet they bear the outward badge of sons.

Baptiz'd in Mercy's laver, it were vain  
To dream of joy from the anointing wave,\*  
If children of Jehovah's love look not  
To Heav'n for Wisdom's guidance and support,  
In all their way. Where is the pillar'd Cloud,  
Their Refuge, Watch-word, Guardianship, and  
Strength,  
To stand 'twixt them and the pursuing foe?  
And where the pillar'd Fire to give them Light  
In darkness, sweet Security and Peace  
When long and anxious times of wintry care  
Spread gloom around, and all is black before?  
Pilgrims of Zion! whither tend your eyes  
For sure direction and for safe retreat  
In danger's trying hour? where rests your heart  
When night comes on, and ye would seek repose,

\* 1 Cor. x, 1—2.

From storms that threaten, and from beasts that  
prowl?—

Or, when ye would remove your tents, to march  
Forward or backward, shall ye press a step  
Without your Leader? Shall self-will decide?  
Or simple dutiful allegiance,  
Willing to wait till God makes all most clear,—  
As cloud prohibits, or as light permits? \*

From Sinai's flaming height, behold, THE LAW  
And statutes fashion'd in the loftiest skies,  
Enounc'd, and graven by the hand of God;  
From slavery's backward course of sin to keep  
The feet of saints, and guide them warily  
To Canaan's consummated goal of peace—  
THE LAW, to discipline with wholesome truth  
Man's roving, restless, and untaught desires—  
To speak with terror, in the trumpet-voice  
Of awful thunderings, denouncing woe  
On every slight transgression—showing God

\* Exod. xiii, 21—22. Besides the general service which the Pillar of cloud and fire rendered to the Church of the Israelites in their journey from Egypt through the Arabian desert—such as, shielding them from their enemies (Exod. xiv, 20.), by day affording shade from the sun's heat, and light in the darkness of night, and directing the movements and restings of the Camp—it represented to the faithful a symbolical pledge of Jehovah's presence, power, glory, and protection. See allusions to this, Isai. iv, 5—6. xxv, 4.

Supreme in Justice, Holiness itself,  
Whom scorner shall not mock, to disobey  
With headlong contumacy of contempt;\*  
As tho' infringement of the Will divine  
Were light, and easily aton'd; and Heav'n  
Less strict in government, less pure in code  
Than man, omitted censure of the heart,  
And made the world its own interpreter  
Of right or wrong, of virtue or of vice.

Its line on line, and precept upon precept  
Writ with the finger of Omnipotence,  
Devis'd in chambers of the pristine realm  
Where Deity, from of old, sway'd Reason's throne,  
Suffice the cause of man's necessity  
To lead him far from wilds of anarchy  
Of sin and sorrow, to the land of life,  
Peace, Health, and Liberty's eternal day.  
Without the Law man's liberty is nought  
But wrongful, painful, woeful insolence.  
What! rescue Israel from Egypt's grave,  
And light the soul with promises of peace,  
Passing this dreary desert life; then leave  
The weary traveller, with innate bent  
On straying wide from Truth, to find his way

\* Deut. xxvii, 26. Matt v, 19. James ii, 10.

As best he can, this road or that—a thousand bys  
Diverging, either side—the midmost path,  
One straight and narrow, difficult to find !  
God's holy bond of discipline is good,  
Drawing from darkness ! Perfect is the Code,  
And testimony sure, from heav'n divulg'd,  
Restoring lost mankind, and making wise\*  
The simple soul ! The statutes of the Lord  
Are right, rejoicing to the sinner's heart ;  
Who sees himself, as in a glass, and knows  
Both what he is, and what he should be ! Lo,  
His eyes, illumin'd by the doctrine pure,  
Detect transgression, while they learn the true  
And righteous precepts of the Judge of Earth.  
More fine than gold—the ruby's preciousness  
Cannot compete with Truth's effulgency,  
Beaming from laws divine ! How sweet are they  
To willing children's taste ; yea, sweeter far  
Than honey, and "the droppings from the comb"—  
By these, the bold is warn'd—the timid cheer'd  
With hope of "great reward" †—the wanderer  
Perceives his errors—the most secret faults

\* Ps. xix, 7—10.

† The "reward" spoken of by the Psalmist is not one of merit or self-satisfaction, but the accompanying inseparable testimony of conscience approving itself to the will of God, and the blessing

Are prov'd to conscience, and the mouth of pride  
Is stopp'd—the blind, enlighten'd, understands  
His faults—the sick true medicine receives,  
Led to the great Physician of the soul—  
The dying lives—the dead is rais'd again.

God's pilgrim Church, the wilderness of earth  
Enters in militant array—equipp'd  
For battle, her onward banner bearing,  
Inscrib'd in living characters to view—  
FOR GOD, RELIGION, LAW, AND LIBERTY.  
Her guardian ANGEL keeps his wakeful eye  
Upon her course, from out the pillar'd cloud.  
Her tent she pitches, or her standard plucks,  
And forward marches, as her Captain bids.  
Her armour valiantly she buckles on,  
Nor fears the fray with proud Amalekite,  
Or Moab's host—Jehovah on her side,  
Her enemies before her flee, and fall,  
Like melting snow-water before the sun,  
Or sinking lead within the blue sea-wave.

But when 'mid burning desert sands, she seeks

of peace and happiness resulting. See Prov. xxix, 18. It must not be forgotten, because it is an essential component principle of sound faith, that “by the deeds of the law shall no flesh be justified in God's sight”—(Rom. iii, 20.)—for “by him [Christ] all that believe are justified from all things, from which ye could not be justified by the law of Moses.” (Acts xiii, 39.)

And finds no rill, but Marah's bitter well ;  
Her carnal will oft leads her to complain,  
And mourn her night of toil ; to God above  
For help, believing he can bless, she cries :  
Her Daysman\* interferes, and wondrous means  
Are found to heal her sorrow. Clasp'd in faith  
Unto the bleeding breast of languishment,  
Behold, the Tree, that makes the bitter sweet,†  
Turns sadness into joy, and pain to peace.  
Or if, encountering hardships, she refuse  
Compliant penitence, and pray'r devout ;  
Some fiery tongue of fierce envenom'd asp  
Rebukes her folly ; till she bow with fear  
And grief's afflictive smart, and lift the hands  
Aloft for mercy, which hung down with woe.  
Then, see, the Mercy comes ! Her Judge, severe  
To vindicate His Law, is no less strict  
In blending pity with the rod which smites ;  
Swifter to save the suppliant sufferer,  
Than willing to repay insulted love :—  
Yon brazen emblem, rear'd upon the pole,‡  
Speaks evidence of Love divine, most prompt  
To catch the penitential sigh, and pleas'd,  
As powerful, to help in hour of need.

\* Job ix, 33.

† Exod. xv, 25.

‡ Numb. xxi, 9.

Faith's object there, behold, O dying man,  
Stricken with many fiery darts of sin !  
Behold—believe—and live ! Thy certain cure  
Within that symbol rests ! Bear on thy view \*  
To where Salvation's victim hangs and bleeds  
For thee ; made in the image of thy sin,  
Yet void of venom—yea, the Price complete,  
And Ransom of thy bruis'd and wounded soul !

In days of pinching penury, while yet  
Hope sinks not to the lowest ebb, her Lord  
Provides betimes ; lest in the desperate fray  
Benumb'd beneath the chilling blast of care,  
Her spirit languish, and her strength decline,—  
The laughing stock of watchful enemies,  
The scorn of cold, uncharitable friends.  
Bread falls, in Manna's morning show'r, around  
Her tent, as if from heav'n, when all seems parch'd  
And desolate with famine's palid blight—  
At evening's close, the feather'd fowl, like sand,  
About the camp present an easy prey.  
Jehovah satisfies his people's need,  
Tho' in the way of wondrous providence.  
The desert blossoms, and rich honey'd dews  
Draw food from bosom of the rosy dawn.

\* John iii, 14—15.



He opens rivers in the thirsty land,  
And streaming waters gush from smitten rocks.  
For her the solitary place is glad  
With joyful melody of song, to see  
Carmel, and Lebanon, and Sharon crown'd  
With glorious excellency from the Lord.  
Before her flee his routed enemies,  
As stubble driven by the whirlwind's breath;  
Before her quail the lordly Anakim,  
Like aspen trembling in the summer-breeze.  
The palm of victory surrounds her brow  
From every contest; and the pœan-shout  
Awakes the welkin to her Monarch's praise:  
    O Lord of hosts, the mighty Governor,  
For ever blessed be thy glorious name!  
How great art thou, and greatly to be fear'd  
In all thy wondrous works!—Laud ye the Lord.  
Sing aloud ye people—tell the whole world  
What things He hath done! Awake, lute and  
    harp,  
Your vocal hymns! right early will I wake,  
To praise my King and God! Let earth rejoice,  
And all her isles be glad! Let the sea roar,  
Uplifting high her waves! Ye nations hear  
And fear the God of Jeshurun, my shield,

And sword of excellency!—Who is like  
 Thy royal Spouse, O happy Israel!—  
 There came, before Him, havoc's fearful blast  
 To burn up adversaries round about.  
 His lightnings shone upon the ground; the earth  
 Perceiv'd, and trembled to her central base.  
 The waters saw Him, and were sore afraid—  
 The depths were troubled at His outstretch'd arm.  
 The mountains melted, where He pass'd; the  
     heav'ns  
 Publish'd the record of His righteousness.  
 From high above the earth, He came, to judge  
 Base idol-lovers, and confound their gods;  
 To raise His poor afflicted Church from dust,  
 And bring her safe unto His sanctuary—  
 In Zion's strong-hold to establish truth,  
 And plant the chosen children of His love;  
 To give the heathen knowledge of His laws,  
 And make His Word triumphant in the world.  
     Base idol-love!—bane of intelligent  
 And rational offspring of the breath of God—  
 High treason, of the foulest sort, against  
 The name and glory of Creation's Lord—  
 Most foul dishonour to the human Mind  
 Able to trace the Maker from things made; \*

\* See Rom. i, 19—25. Acts xvii, 24--29.

To let material things supremely sway  
Its immaterial spirit—to allow  
The image to usurp the Maker's seat.  
How monstrous to conceive—were sin unknown,  
Or only weak and partial in the veins  
Of thinking, planning, and performing Man,—  
That Reason's eye should overlook the King,  
And fix upon the footstool of His throne,  
To render reverence of praise and pray'r—  
To bend in Adoration's posture low  
To senseless wood or stone, silver or gold,  
Fashion'd, it may be, to some creature-shape,  
With ax or hammer, symbolized to mock  
The fair reality with counterfeit —\*  
For lo! what seems an eye, sees not—what looks  
An ear, hears not—hands there appear to be,  
Yet handle not—nose, but no sense of smell—  
Throat, but no speech—feet, but no pow'r to walk—  
What mean ye, prostrate suppliant worshippers,  
Lifting your voice or hands to vapid forms?—  
What! know ye not yourselves more powerful  
Than gods ye supplicate? O cowardice,  
To bow before the clay, on which ye tread,  
And stamp or grind to powder, as ye list!

\* See Ps. cxv, 4—8. Isai. xliv, 7—9.

O Slavery wretched, shameful, self-impos'd,  
When giant heads in webs of gossamer  
Are captive held—and Mind's immortal flame  
Succumbs, in vassalage to matter's dregs !

Away with such poltroonery from earth,  
Unworthy of the mind and pow'r of Man!—  
But other forms the wily Reptile takes  
(Less gross, yet grievous equally to God)  
Which flatter souls that hesitate to adore  
Th' external figure, or use idol-means  
To lift the thought to Faith's substantial end  
When things of time and sense, short-liv'd and  
weak,

Employ the heart's affection and pursuit—  
When wages of iniquity are sought,  
More than the gift divine, eternal life—  
When men love mammon, and moth-eaten gold,  
More than the solid treasures of the skies;  
Who court the pleasures that corrupt the heart,  
And slight the precept that improves and saves,—  
Sit down to eat and drink, and rise to play,  
Unmindful of the Bounty that provides—  
Careful and troubled about earthly things,  
But dead or lukewarm in the cause of heav'n ;  
Bearing the outward seal of Sons of light,

But worshippers and children of the world ;  
 Who come before Him as His people come,  
 But slaves, in heart, and devotees of Hell.

How happy Jeshurun had been—in God  
 Her everlasting strength, ador'd, and serv'd  
 With vows inviolate of filial love !—  
 By hallow'd oath of Heav'n avouch'd to be  
 Jehovah's flock and favour'd heritage,  
 To guard His laws and treasure up His truth  
 In holy vessels, witnessing abroad  
 His Pow'r, and Majesty, and lauded Name  
 Among the nations—what peculiar gift  
 And privilege of love had flow'd to her  
 In blessings promis'd with obedience !—\*  
 Blest in the children of the fruitful womb,  
 Blest in the increase of her flocks and herds,  
 Blest in the produce of the generous soil,  
 Blest in the basket full of household-store,—  
 Blest in her coming in and going out,  
 In meat and drink, in rising and in rest ;  
 Blest in the flight of foemen that arrive

\* See Deut. xxviii, and xxx.—Tho' *temporal* promises are chiefly noticed in these passages which relate to the blessing of the Israelitish Church, as a collective body and national Constitution, yet it must be borne in mind that these were only types and shadows—most significant to individual believers—of the spiritual glory of the heavenly and eternal inheritance.

One way against her, but depart by sev'n ;—  
O Israel! how great and good thy God  
To recompense thee blessings from above,  
And from beneath—to pour down copious dews,  
Distilling plenty to thy flesh and spirit—  
To keep thee on the right hand and the left,  
From fear of evil—to enlarge thy bounds  
And 'stablish thee in pow'r and opulence,  
Crowning thy work with bounty, to befriend  
Ev'n heathen indigence !—\* O with what love  
Thy lot and portion the Most High had fix'd !  
He found thee in a desert, howling waste,  
He led thee round about, instructing thee,  
And kept thee as the apple of His eye—  
Like as an eagle stirreth up her nest †  
High built amid the crags, and fluttereth  
Over her young ones, with her outspread wings,  
Tempting their tender flight to loftier realms ;  
So God alone thy infant pow'rs upheld,

\* Deut. xxviii, 12.

† Deut. xxxii, 11, compare Exod. xix, 4—It has been observed that the Old Testament Church is said to be borne on “eagles' wings,” denoting the power of that dispensation which was carried on with a high hand and an outstretched arm ; but the New Testament Church is said to be gathered by the Lord Jesus, “as a hen gathers her chickens under her wings” (Matt. xxiii, 37.), signifying the peculiar grace and compassion of that dispensation, and the admirable condescension and humiliation of the Redeemer.

And made thee ride upon the heights of earth,  
Bearing and carrying thee in Mercy's arms.

But Jeshurun, in prosperous days, "wax'd fat,"  
And "kick'd" against Salvation's mighty Rock,  
Defying Mercy. Treacherously she dealt  
With Him that lov'd her. She forsook her God,  
For them that were no gods—unlawful love.  
How prone the heart of man to vanity,  
So hard, so callous ev'n to Love supreme,  
Fond of the world, and lukewarm towards heav'n!  
How difficult the safety of the sav'd—  
Snatch'd from the fire—a burning brand, preserv'd  
By nought save everlasting Pow'r, and Spirit  
Invincible! Now lighted up afresh  
With flame of undevouring sanctity,  
That cleanses, where it burns! Put out? No—  
never,

But if not trimm'd by constant care and pains,  
Now dim with age—now seeming dead—again  
It wakes its sacred beam to shine for ever new.

From earth's estate and treasure-house below,  
How full so ever stor'd with bounteous gifts  
Of oil that smoothes the ruffled countenance,  
Or wine that cheers the languor of the heart,  
God's servant looks on high, for richer gain

And goodlier mansion in enduring climes.  
A heavenly Canaan, and eternal home  
He seeks ; nor feeds his hopeful heart with less.  
The rich exuberant terrestrial plains  
That bear the pure blood of the grape, and groves  
Of citron-fragrance, or Levantine meads  
Perfum'd with rose and lily, or the vales  
That bend, nigh Lebanon, with golden grain—  
He quaffs, with trembling joy ; for he must part,  
(Nor yet reluctantly, where love's light cords  
Wind round the heart too loosely to be felt)  
And close for ever on those scenes his eyes.  
From Nebo's hill and Pisgah, lo, he takes\*  
A distant survey only of the good  
That lies beneath, not thinking to take up  
Abode in sublunary Canaan.  
Lost to the world of panoramic time,  
And Glory opening to his upward gaze,  
The man of God looks down without a sigh,  
On what this globe contains to gladden life ;  
Ready and patient to surrender all,  
For honour, treasure, and delights above  
Far richer, purer, and more manifold.  
Salvation's PROPHECY has, in truth, enlarg'd

\* Deut. xxxiv.



With Wisdom's telescopic lens, his sight,  
 From bounded earth to an unbounded heav'n.  
 The "Prophet like to Moses" \* led him out  
 With pow'r stupendous, from the bonds of sin,  
 Thro' the baptizing wave, and desert plains  
 Of Sinai's pilgrimage to Jordan's shores.  
 There, in the vale of shadowy death, the Lord  
 Is still his Shepherd; His true "rod and staff"  
 Sustain and comfort him in nature's wane,  
 And dissolution's struggle. Easily  
 He breaks the slight connecting link; and looks  
 Beyond this vale of tears, to sunny skies  
 Where clouds of care and sorrow never come.  
 He lays him down upon his last cold couch,  
 Content, retiring from his day of toil,  
 As if in course of Night's accustom'd calm;  
 And falls to sleep!—to wake, with recompence  
 Of peace unmarr'd, and more than Canaan's bliss,

\* Deut. xviii, 15—18. The similitude noted in this passage in the great Prophet of the universal Church to the Jewish legislator is limited and, at best, figurative. "A Prophet from among thy brethren, like unto me," &c. implies no more than that Christ, (to whom the words refer, as proved by Acts iii, 22. vii, 37.), should bear a resemblance, tho' faint and typical, to Moses, in his *relative* position, service and office, to his people, as Lawgiver, Leader, Mediator, &c.—the one being a temporal subordinate Potentate, the other the spiritual Head, Ruler, Teacher, Saviour, &c. of the Church.

Where faith is fully swallow'd up in sight,  
And hope blends sweetly with fruition's morn.

END OF BOOK IV.

ANALYSIS OF CONTENTS. BOOK V.

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THE sacred dignity and exaltation of the Church, as prophetically declared by Balaam—The warfare of the Church—Wherein WAR is justifiable—A glance at the glory of the times when wars shall cease, and the Church shall be *triumphant*—now the Church *militant* has a command from God to wage spiritual warfare with Canaanitish Idolatry, and not to hope for solid peace till the Truth of JEHOVAH is universally spread and established—The non-fulfilment of this command with zeal and energy, is a snare to the Church, in all ages (as it proved to Israel)—The spiritual ordinances, invaluable to the promotion of Truth,—*the Oracle, the Ritual, the Priesthood*—Religious means, designed to arm God's Church against the evil influences of THE WORLD—A description of these influences—A declension of the Church in the days of the Judges—Deliverance by means of her own sons, under the merciful interposition and appointment of God—Deborah, Gideon, Samson—The splendour of the Church under *regal* polity—MONARCHY, the most divine, most ancient, and most pure form of government—Sacredness of the Sovereign's person—David's early life—loyal conduct towards Saul—friendship with Jonathan—LOYALTY, considered in its general connection with Peace, Order, and Friendship—THE CONSTANT FRIEND.

## BOOK V.

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In Moab's plains, by Jordan's hallow'd flood,\*  
The tribes of Israel abode, in tents  
Spread forth as valleys by the river's side,  
Like stately cedars, towering to the skies,  
Or aloes drinking from the mountain-rill.  
Endued with strength of unicorn, the bones  
Of crouching enemies he brake, and eat  
The prostrate prey. With lion-might he couch'd,  
He couch'd in royal mockery of war,  
And lay, all night, in deep unanxious peace,  
Great in his conscious dignity—and who  
Shall dare arouse him to th' unequal fight?

From Aram and the East, see Beor's son,  
On Baal's mount, a mercenary Seer,  
Brib'd by unrighteous gain,† sev'n altars build,  
Whence sev'n-fold victims' incense hies aloft  
To heav'n—a maledictive oracle  
Fain and impetuous to propitiate,

\* Numb. xxii, 38. † 2 Pet. ii, 15. Jude 11.

If stars, and He who holds them in their course,  
 Approve—Wistful he waits ; unwillingly,  
 At length he speaks the word which in his mouth\*  
 Jehovah puts, a parable of truth :

‘ The King of Moab call’d me from the East,—  
 “ Come, curse me Jacob ; come, defy Israel ! ”  
 ‘ How shall I curse, whom God hath not cursed ?  
 ‘ Or how defy, whom God hath not defied ?  
 ‘ From the top of the mighty rocks I see him !—  
 ‘ From the everlasting hills I behold him !—  
 ‘ The people dwell alone !—men shall not reckon  
 ‘ Thy dust, O Jacob, or thy fourth part, Israel !  
 ‘ Among the nations, sever’d, and apart,  
 ‘ Thou hast no common dwelling !—O that I  
 ‘ Might die, with thee, the death of righteousness,  
 ‘ With thee, in peace, resign my latest breath ! ’

With rhapsody of verse divine, he sang,

\* It appears that Balaam had been originally a prophet (2 Pet. ii, 16.) and a worshipper of God (Numb. xxii, 18.) ; but he fell into the sin of covetousness, loving the “ wages of unrighteousness.” Having thus prostituted the honour of his office, and apostatized from God, he adopted idolatrous practices, and learned magical enchantments. At the juncture, when the preservation of his people was concerned, God thought fit, consistently with his wisdom, to appear to him, and overrule his mind by the impulse of real revelations. His character is a remarkable instance of the possession of “ the gift of prophecy,” &c. (1 Cor. xiii, 2.) without the true essential gift of grace in the heart, called by the Apostle “ charity.”

Fill'd with the mystic Spirit—in the face  
Of awe-struck Balak, furious, yet afraid  
To check his fervour of enthusiasm.

Conducted to another goodlier spot,  
Whose prospect of the foe might seem to bid  
Auspicious omen for the Monarch's cause,  
Again his song prophetic he attun'd,  
In strains majestic to Jehovah's praise :

' Rise up, O Balak, listen to my speech !  
' Rise, son of Zippor, give attentive ear !  
' God cannot lie, like man ! nor can he change,  
' Repenting of His love ! For, hath He said,  
' And shall He not perform, and make it good ?  
' Or, hath He bless'd with promises alone,  
' And giv'n to foemen to reverse His will ?—  
' Behold, in Jacob no iniquity !  
' In Israel's ransom'd Church no sin perverse !  
' Elohim's image on the holy flock  
' Is stamp'd ; his bosom-King, triumphantly,  
' Fills and possesses Israel's happy throne !  
' His God is with Him ; and monarchic shouts  
' Ring thro' remotest corners of the realm !  
' Nor force nor fraud, enchantment nor device  
' Avails against him ! Hence, it shall be said,  
' Of favour'd Israel—WHAT HATH GOD  
WROUGHT !—

‘ Like lion rises he, like lion rages !  
 ‘ He shall not crouch, in listless ease, until  
 ‘ He grasp the prey, and drink the blood of the slain!  
     Now paus’d the prophet, as the King uprose,  
 Disturb’d, and sought some other place, more near  
 In view of foes encamp’d beneath the hills ;  
 He took his parable, and swept the lyre  
 With bolder hand and clearer oracle,  
 Urg’d by the nearer presence of the God :  
 ‘ Wrapt in a trance, with open eyes that scann’d  
 ‘ Heav’n’s lofty visions, Beor’s son exclaim’d,  
 ‘ (The man whose eyes were shut, but now un-  
     clos’d)—  
 ‘ How goodly are thy tents, O Israel !  
 ‘ How fair thy tabernacles, O Jacob !  
 ‘ As valleys spread afar, as gardens fed  
 ‘ By living streams—as trees and plants of God !  
 ‘ In many waters shall his seed be found,  
 ‘ Fruitful and multiplied ! His King shall rise  
 ‘ O’er Agag, and his kingdom fill the earth !  
 ‘ Pierc’d by the arrows’ point, his enemies  
 ‘ Flee in confusion’s rout—their flesh consum’d,  
 ‘ Their bones lie scattered !—O Israel,  
 ‘ How blessed shall he be who blesseth thee,  
 ‘ But cursed, every one that curseth thee !’

Enrag'd to hear his hated foes address'd  
 With undisputed and repeated praise,  
 The king, with fearful vehemence of wrath,  
 Smote his two hands together, and enjoin'd  
 Th' infatuate prophet's flight to his own place.  
 A word, of presage dark, to distant times  
 Foretelling future conquest of the world  
 By Israel's line—destruction to the hosts  
 Of paynim sons that rise against his peace—  
 The Seer, departing, dropt upon his ear :  
 ' Wrapt in a trance, the son of Beor spake  
 ' (The man entranc'd, yet seeing sights of Truth)—  
 ' From Jacob shall a Sovereign STAR\* beam forth !  
 ' A SCEPTRE spring from Israel!—to smite  
 ' Thy princes, Moab, and thy children, Sheth !  
 ' In latter days, from Jacob's stock descends  
 ' ONE THAT SHALL HAVE DOMINION OVER ALL,  
 ' To rule the nations with the rod of Peace ;—  
 ' To make proud Amalek, Edom and Seir,  
 ' With Kenite, sink beneath his sceptred yoke—  
 ' See Asshur bend his tyrant brow, and lick  
 ' The Grecian dust—Roman and Greek, in turn,  
 ' Eber's oppressors, bow the subject neck,

\* Numb. xxiv, 17. The appearance of an extraordinary Star in Israel was considered by the Jews a sign of Messiah's coming. See Matt. ii, 1—2.



‘ And fall for ever !—O hide me, holy Heav’n,\*  
 ‘ From thy outpouring wrath on guilty heads—  
 ‘ For who, alas ! shall live when God doeth this ?

When adversaries fill the brimming bowl  
 Of black transgression, then awakes the sword,  
 Wielded by chosen instruments of heav’n  
 Against the riot of iniquity.  
 The God of Truth shall vindicate Himself  
 On rebel heads ; he will maintain His right  
 Ev’n in the unrighteous world ; and prove to men  
 Of sullen sinfulness, resisting cure,  
 What Might divine can do, by Justice arm’d,  
 To scathe insurgent Pride’s fatuity  
 With bolts that shiver, and with flames that burn.  
 They wage a holy war,—the men of God,—  
 Marshall’d in firm array, and panoplied  
 With faith’s bright armour, and in Truth’s great  
 cause ;  
 No wild ambition bears them to the field,  
 No thirst of blood, no rage of violence.†

\* Balaam seemed to have some presentiment of his miserable end, which is related Numb. xxxi, 8. Joshua xiii, 22.

† It is observed (Josh. xi, 20.) respecting the Canaanites generally—“It was of the Lord to harden their hearts, that they should come against Israel in battle,” &c. ‘All who are conversant with the language of the Old Testament (observes Dr. Graves) know that it speaks of every event which God permits,

The day of Canaan's long impending doom  
 Is come ; to sweep unworthy sons away,  
 And render place for plants more promising,  
 To praise the Lord. Nor WAR is cruelty,  
 Nor dispossession and contention breach  
 Of human friendship's universal bond,  
 When Justice arms with pow'r legitimate,  
 Placed in the hands by Heav'n. But let not  
     Wrath,  
 Revenge, Oppression, or Ambition hope  
 To league a JOSHUA on her side, or claim  
 The GOD of Israel Captain of her hosts.  
 WAR is an evil ; but the righteous wrong'd,  
 And peace and safety sacrific'd, is worse.  
 The lawful warrior from the scabbard draws  
 His sword, unwilling, yet, determined,  
 When Usurpation and Aggression force  
 The rusty weapon forth, to furbish it  
 For active and effective use—again,  
 Most ready to consign it to its sheath,  
 And cool its reeking fury at the font  
 Of true Benevolence, when God is serv'd,

as proceeding directly from him, and describes him as hardening  
 the hearts of those who abuse the divine dispensations, to harden  
 their hearts in guilt, tho' these dispensations display a natural  
 tendency to soften and reform them.'

The Law sustain'd, and Justice satisfied.

The days shall come, the blissful halcyon days,  
When War shall not be learn'd in Israel's camp—  
When earthly enemies shall not arise  
To plague her peace, or meddle with her joy—  
When nation against nation shall not lift  
The beamy spear—the spear itself, and sword,  
To useful scythes and ploughshares shall be turn'd—  
Jehovah's house shall stand upon the hills ;  
On Zion's mount a Prince of Peace shall reign,\*  
Whose Word shall judge all people. Lo, the wolf  
Is tam'd to gentleness. and with the lamb  
Contented dwells,—the leopard with the kid,—  
The ox and liou and the fatted calf  
All herd together—and a little child  
Can lead them forth !—nor asp nor adder hurts  
The suckling infant, playing without fear,  
And sporting freely near the viper's den—  
In all the holy mountain of the Lord,  
They shall not hurt, nor injure, nor destroy ;  
Remotest earth with knowledge shall be fill'd,  
As wide-spread waters cover the vast sea.

O happy times, O golden age of earth,  
When Truth shall flourish and good-will prevail ;

\* Isai. ii, 1—4. xi, 6—9.

When Peace, concomitant of Light divine,  
Shall link all nations in the bonds of Love!—  
Yet militant, awhile, yea, many days,  
The Church must wage the battles of the Lord.  
A Canaan-enemy before her lies,  
Which she must extirpate by pow'r of Truth,  
Before her onward passage shall be bright  
And undisturb'd by dangers from abroad.  
Within herself, from elements divine  
Of Spirit pure and inexhaustible,  
Reside the seed and principle of Peace,  
And truest Charity. But what has she  
To do with peace, while Canaanites without  
Infest the world, and rob the King of Peace  
Of His domain, refusing to admit  
The light and easy sceptre of His love?  
She has a charge to purge the idol-world  
Of cumbering worshippers—to drive them out \*  
With Holy Spirit's sword, girt on her thigh—  
(No carnal weapon this)—nor dream of ease,

\* See Josh. xii, 13. One great act of disobedience on the part of the Israelites, which brought them repeatedly into trouble, was their *subjecting* the remnant of the Canaanites, instead of rooting them entirely out of the land. This compromise with evil, contrary to God's command, brought about an association and familiarity with it, which proved a continual snare.—They were "scourges in their sides and thorns in their eyes."

Nor hope for full security of rest,  
 Nor think of Strength mature, and great increase,  
 So long as foul idolatry survives  
 Uncall'd to God, or unsubdued by grace.

How fair, O Israel, extend thy boughs  
 Hence to the briny Ocean-wave, and hence  
 Unto the River-brink ! Thy sacred top  
 Seeks heav'n in its exaltedness ; thy stem  
 Swells vast, and like the goodly cedars' strength !  
 A precious Vine, the Husbandman's delight,  
 Brought out of Egypt, planted in rich earth,  
 Where nations were expell'd to give thee place.  
 Nor there thy Planter left thee, to abide  
 The wild boar's wasteful tusk, or tooth of beasts  
 Rushing from forest-thicket to thy hurt.  
 To prudent men, of skill and valour prov'd,  
 Watchmen and vinedressers, ordain'd, and taught  
 To guard and prune and culture thee aright,  
 The Lord consign'd thy keeping. Men uprose,  
 Mov'd by the Spirit to secure thee round  
 With fence and bulwark ; gather out the stones  
 That cumber'd and confin'd thy growth ; and build  
 A winepress in thee.\* Wert thou not a Church  
 Belov'd—a Witness in the earth—a Seed

\* See Isai. v. Ps. lxxx.

Most precious—sole receptacle of truth,  
To bear the name of God to distant times?  
O hadst thou cleav'd unto thy Lord, and wag'd,  
With pertinacity of dauntless faith,  
For Him a holy warfare against Sin,  
How rich thy fruit in season, had been found—  
How wide thy ever-verdant branches spread  
From shore to shore! How great had been thy fear,  
In all men's minds—thy praise upon their lips,—  
Thy friends triumphing, and thy foes at peace!

Beguil'd by flattery, or sooth'd by bribe,  
The cost of blood—forgetful of her God,  
To satisfy inglorious ease, and leave  
The heathen to themselves,—(as men are wont  
Who, trading with the world, are pleas'd with gain  
At any price)—the holy progeny  
Of Israel's stock made compact with the vile  
And impious Canaanite. On hallow'd ground  
Idolators were let to tread, untam'd  
In creed; low crouching to pay tinsel-earth  
Into Jehovah's treasury, their souls  
Were spar'd, and God's own people's heritage  
Was parted with them—merchandize impure,  
And barter simoniacal, to sell  
For gold the spotless Glory of the Church! \*

\* See Exod. xxiii, 32—33. xxxiv, 12—14. Deut. vii, 2.

For love of golden ease to sacrifice  
The true and spiritual inheritance—  
With mighty zeal of burning eagerness  
To traffic in base pearls dug out of earth,  
But take no reckoning, or make light, of that  
Most fair and lasting Jewel, in the soul,  
Of Truth divine—this is the frequent course  
Degenerate *nature* chooses—this the fault  
Of Churches, half-asleep in *nature's* arms,  
Tho' call'd to action, in the cause of God  
And their own deathless peace, by new-born *grace*.  
'Tis for their welfare, as their duty, when  
They're call'd to fight for Truth, and spread abroad  
God's fame and honour, and let heathen feel  
What weapons, whetted with the Spirit's love,  
Can do, for winning souls. Else--if they faint,  
Refuse, or tamper with the foe—behold  
The mournful issue!—Rust bedims their grace,  
For lack of needful use and exercise;  
Their light shines not, because of breath corrupt  
Allow'd to penetrate, and mix with Truth.  
For Truth, unvindicated, and allied  
With error, ever suffers from the league;  
Her beauty, health, and vigour quickly wane,  
When plac'd in contact, covenant, or bond,

Betrothal, intercourse, or fellowship,  
With Canaan's rebel remnant, unreclaim'd.  
She pines, in dearth of proper sustenance  
From holy warfare against hardihood  
Of rampant craving infidelity—  
From day to day the adversary, spar'd,  
Makes new advance, encroaching on her peace.  
In him, unwillingly, within her breast  
She feeds a vulture—young and weak, at first,  
But, with the warmth, soon gaining strength to turn  
With deadly fang of greediness, and feed  
Upon her vitals. Yes—with him, receiv'd  
And nurs'd, tho' fawning love—she sees, too late,  
Reminded by her pain, traps to her feet,  
'Thorns in her eyes, and scourges to her side,\*  
Prepar'd at every step. Mistaken Charity!  
'To give an enemy a boon, wherewith  
To blight and wound a benefactor's peace.  
Such charitable Pity is but fear,  
Contempt of good, denial of the faith,—  
Which yields to unbelief an equal palm  
Of lot or privilege, with heirs of faith—  
Which compliments a creed by heav'n accurs'd,  
And compromises God's unsullied love

\* See Levit. xvi. compared with Heb. ix.



By Friendship join'd, for filthy lucre's sake,  
With men of sworn hostility to Truth.

The skies on Israel fondly smil'd, to keep  
His branches fruitful, and his roots refresh'd.  
The sovereign Law and Testimony sure  
Of Mercy within reach of all—THE WORD  
Of God, THE ORACLE of grace, behold,  
Where yonder Ark within the Sanctuary  
Holds the blest Covenant-bond, and manifests  
The way, the truth, the life! See, on that seat,  
(Nor gaze with eye profane, but thro' the veil)  
Divinity reside between the wings  
Of watchful ministering cherubims  
That guard Salvation's heirs! Mark, too, the

PRIESTS,

Call'd and appointed Servants of the Lord,  
Sons of the altar, Watchmen of the shrine,  
To lead aright the children of the fold,  
And gather them with pray'r and sacrifice,  
To meet their Father-Shepherd in the skies!  
The RITUAL offerings, devout they bring,  
Standing between the living and the dead,  
To stay the plague of Sin's infectious curse,  
Transferring it, as authoriz'd, from heads  
Of penitential prodigals, restor'd,

To ONE UNSPOTTED BROW ! A people's guilt  
In that ONE sacrifice complete, is pass'd,  
And carried to oblivion's wilderness !  
Unnumber'd faults, in that ONE VICTIM'S gore  
Obliterated clear, are borne away,  
Recall'd no more ! Confess'd, and sorrow'd o'er  
With godly grief, the deep-dyed catalogue  
Of weighty debt is blotted out for ever !  
See Mercy, here, on lofty throne preside,  
Yet free, accessible to all who come  
Sprinkled with blood ! Lo, suppliants approach  
With holy boldness, and with reverent awe,  
To wash in Absolution's wave ! The fount  
Is opened freely, without cost or price,  
Most pure, and inexhaustible, to cleanse  
Each spot and blemish ! Here they gladly plunge,  
Or else expect not to be usher'd in  
Within the veil, and welcom'd to His sight  
Whose palace-court is Heav'n's most Holy place.

Did ever Consort from a Monarch-Spouse  
Partake of fairer, meeter gifts than thine,  
O Israel, foster'd with a husband's care,\*  
To keep thee constant, stedfast in His love ?—  
Yea, thou didst bind thyself by sacred vow,

\* Jerem. xxxi, 32.

When Joshua slept in arms of Victory,  
To serve the Lord thy God, and Him alone—\*  
To love Him from thy heart, and never leave  
Thy chosen Friend, Protector of thy Youth,  
Strength of thy weakness, Partner of thy Joy.  
And, on His side, fulfill'd He not, entire,  
The marriage-covenant engag'd?—What time  
Had He neglected, or abandon'd thee,  
Repenting, in caprice, of oath or pledge?—  
What time His cheering countenance withheld,  
That guides to safety, and that guards from ill?  
Had “lively oracles” of Truth once fail'd,  
To chase thy ignorance, or check thy pride?  
Had symbols, unequivocal, of light  
Refus'd their faith-inspiring influence?  
Had Pontiffs ceas'd, in righteous vestments rob'd,  
To offer expiating blood before  
The throne of Glory, for thy native sin,  
For thought of foolishness, or deed of guile?  
Had sacred fire gone out on altar-hearth,  
And, unawares, brought blindness to thy eyes?  
Or, was thy sev'n-fold Candlestick remov'd,  
Whence flame of Holy Spirit's splendour beam'd,  
And, in the darkness, couldst thou fain but roam,

\* Joshua xxiv, 21—24.

From where thy first and true affection turn'd,  
 To gods of Baalim and Ashtaroth,\*  
 The scum of earth, off-scouring of "the world?"  
 Alas! THE WORLD'S debasing images  
 Beheld, and honour'd by the house of Faith,  
 Soon dim, pollute, and deaden Glory's Light—  
 THE WORLD—of old, of late, and ever, full  
 Of wickedness—† till Satan shall be bound,‡  
 When Sin, external, no more tempts the soul,  
 And Truth, triumphant, shines from pole to pole.

THE WORLD—with heathen and apostates fill'd,  
 Lost to their God, alive but to themselves—  
 THE WORLD—of fashion, habit, business,  
 Burrowing beneath, but blind to things above—  
 THE WORLD—of sensual pleasure's sway impure,  
 Loathing Religion's sanctity of bliss—  
 THE WORLD—of anxious and bewildering care,  
 Scornful to rest for ought on Providence—  
 THE WORLD—of opulence, and poverty,  
 This, wrongful toward man—that, false to God—§

\* Judges x, 6.

† The history of the Israelites, in the period especially of the Judges—(from B. C. 1425 to about B. C. 1095)—affords a marked illustration of the evil bias of man's nature to ungodliness and false religion. See, also, in proof of the same, universally—Gen. v, 5. Deut. xxxii. Joshua xxiv. Isai. i. Luke xi, 29. 1 John v, 19.

‡ Rev. xx.

§ Prov. xxx, 8—9.

**THE WORLD**—of opposites, in every form,  
 Adverse to Right, to Holiness, to Peace—  
 Bold Irreligion, superstitious Dread—  
 Reckless Credulity, repugnant Doubt—  
 High-flown Fanaticism, above the Heav'ns—  
 Deep grovelling Pravity below the brute—  
 Lavish Munificence, for waste at home,  
 Close-bound Penuriousness, for want abroad—  
 Hard service, voluntary, paid to devils—  
 The gentle yoke of God, reluctant borne—  
**THE WORLD**—alas! how true, the *fallen* world,  
 With ease finds votive beggars for its smile,—  
 The smile that ushers to eternal shame,—  
 While Heav'n, with all its glories, freely laid  
 Before the feet, can suppliantly attract  
 But few!—and these, how slow to come! how cold  
 In love's return, compar'd with Love that calls!  
     In evil days, when Right is trampled on,  
 And men, who should be rul'd, do what seems good  
 In their own eyes,\* fearless of reprimand—  
 When rein of meet and salutary law

\* Judg. xvii, 6. The five chapters at the close of the Judges (ch. xvii to xxi.) are not connected in chronological order with the preceding, but seem inserted to shew the easy perversion of the people's minds at an early period to idolatry, after forsaking the Mosaic law, and the horrible consequences of lax moral government. The circumstances there recorded occurred about

Is wantonly repell'd, and pull'd against,  
 And each one's course of folly is pursued,  
 None caring for another—what results  
 But wild Confusion's inroad—swift decline  
 Of pure Religion's Liberty of Peace,  
 Order and Safety, banish'd from the realm?  
 Yes—when the Truth of God is view'd apart  
 From policy of States—when each is left  
 To worship as his wayward Conscience guides,  
 Religious Anarchy must needs bespread  
 The Land, and gather in its speedy march  
 Its frantic votaries at the godless shrine  
 Of Discord—there to catch and fan a flame  
 Destructive of the friendly compact form'd  
 By God 'twixt man and man. Blot law divine  
 And true Religion's sanction, from the code  
 Of rational intercourse, and what remains  
 On which to rest the State's security?  
 The key-stone of a Nation's strength, the Church,  
 Springs in its centre—(tho' like heav'n's firm Arch  
 Bent and constructed with most beauteous skill)—  
 And totters, daily, threatening to descend

(B. C. 1406.) nearly 300 years before the death of Samson. The classical reader will be reminded here, of the saying of the Satirist—

—Tolle periculum,

Jam vaga prosiliet frenis natura remotis. Hor. Sat. B. ii, 7.

With downfall of the civil rights of man,  
 When people, for themselves, choose this or that,  
 Despite Truth's holy universal creed,  
 Observing just so much as suits caprice,  
 The rest rejecting with impunity.

God leaves not Man, in any age, alone  
 To his own evil nature.\* Wisdom wills,  
 And Mercy, as by wand of an unseen  
 Superior Agent, rises to the view  
 Of fallen reason, and effects a change  
 To magnify the Truth, and manifest  
 The Lord Omnipotent. Now CONSCIENCE speaks,  
 Soft, yet well heard by human breasts—within  
 Encourag'd, monish'd, as by voice from heav'n  
 Resistless, or resisted to their shame—  
 And now CREATION, in its matchless works  
 Well seen and understood by Reason's eye,  
 Appeals to minds debas'd, to bid them mark  
 And own the Deity's eternal Pow'r,  
 Godhead, and Majesty above the earth—  
 Withdrawing simple Folly from her course  
 Of sheer ingratitude, to turn and bless  
 The Lord of all, the MIGHTY, WISE, AND GOOD.  
 Now REVELATION, with a loftier tongue

\* Ps. xxii, 30. Acts xiv, 17. Rom. i, 20.

Of fire, discernible afar, declares  
The Word and Will of God, from opening skies  
Unfolding to the ruin'd heirs of death  
The law and path of life, thro' dreary earth,  
To reach and tenant mansions of the blest—  
This Word is flame, to purify the dross,  
Consume the worthless, warm and cheer the good—  
This Word is light of safety and of bliss,  
And shows, in fullest colours to mankind,  
The grand design and excellence of Truth;—  
To fit the wretched for a joy divine,  
And mould, from out of pain, a world of peace;  
To guide thro' doubt, give hope amid despair,  
And bear the weary to unbroken rest.

The Church had these—but she abus'd the boon,  
And wrong'd the Giver. With impatient neck,  
Like heifer unaccustom'd to the yoke,  
She spurn'd the bond of dutiful constraint,  
And, restive, wander'd from the covenant-fold.  
In dark unhallow'd groves, to stocks and stones  
She bow'd the knee. Moab, Philistia,  
Geba, and Ammon, and Phenice saw  
Her shame. Idolatry, at length, grew vain,  
High flatter'd with success of victory,  
Achiev'd o'er recreant Truth. Down fell the arm



Of Israel, numb'd with fear before the foe.  
Chill flow'd the blood within her veins, as oft  
As enemies of God,—His instruments of wrath  
On treacherous friends,—rose with array of war.  
To mountain-dens and strong-holds of the cliffs  
She fled, amaz'd, defeated 'ere she fought.  
O'er-powering dread, with more resistless force  
Ne'er acts, to freeze the heart's resource, than when  
A traitor to the Truth is caught, and over him  
The worthy whip is held. The glow of health  
Which spake of vigour to defy a host,  
Sinks into dastard sickliness of death.  
The strength of seeming Innocence, that mock'd  
Confronted spears of raging multitudes,  
Trembles with meanest imbecility,  
When Conscience burthen'd, and a God aggriev'd,  
Kindle remose and shame, irresolute—  
This way and that, oppos'd—where'er she turn—  
False to her friends, suspected by her foes.

The "stolen waters" which backsliders drink,  
How sweet soever to the taste, contain  
A deadly bitterness. The bread of fraud  
And secrecy of sin's adulterous deed,  
Brings quickly to the borders of the tomb,  
And makes a sepulchre for them that eat.

Could Israel, taught to relish angels' food,  
 Find pleasure in the food of Sodom's pride,\*  
 And fill her carnal soul with vanity,  
 The husks that swine do eat—while in the house  
 Of Him, who call'd her, Daughter, plenty reign'd  
 Of purest and most salutary bread?  
 Once and again—alas! she left the fold  
 Of God,—who lov'd her with a Father's love;  
 Who sought her out in wandering from His roof,  
 And brought her back, with gentle reprimand.  
 Again, again—ungratefully she spurn'd  
 The Mercy that received her pray'r, and turn'd  
 To folly, wronging her own soul.

They fought

From heav'n against her foes, oft as she sigh'd,  
 In agony of suffering, for peace.—  
 Inspired Deborah, on Ephraim's mount,  
 Sang, as she sat beneath the palm-tree's shade,  
 Of mighty rescue from the Canaanite;  
 What time, from Tabor's hill, ten thousand men  
 Follow'd the chieftain of Jehovah's hosts  
 Down to the plains, and unto Kishon's brook:—†  
 She told of Sisera discomfited  
 By sons of Zebulon and Naphtali ‡

\* Ezek. xvii, 49—50. † Judges iv, 13—14. ‡ Judges v, 18.

The soldiers of the Lord, who freely rush'd  
To conquer or to die in battle-field ;  
She sang of Jael, Heber's dauntless wife,  
Who hail'd the weary Captain to her tent ;—  
He asked water, and she gave him milk,  
She brought forth butter in a lordly dish ;  
Her left hand to the pointed nail, she put—  
And with her right she grasp'd the workman's mall ;  
She smote with all her strength, and, more than all,—  
She pierc'd his temples thro', with might divine,  
And struck from off his neck his head ; he bow'd  
Beside her feet, he fell ; and where he bow'd,  
He died.—The sword of God-sent Gideon  
Unbars the cavern-fastnesses, where lay  
The trembling Israelite, that slunk dismay'd  
From Midian's eyes ; and freedom dawns again  
With light descending from the mount of God—  
“ Faint, yet pursuing ” to the sacred streams \*  
Of Jordan, with his choice three hundred men,  
The warrior came, not slacking his pursuit  
Of routed fugitives, in glory's cause,  
To make his conquest of the foe complete.  
And now, from new oppression to relieve †  
Dejected and backsliding Israel,

\* Judg. viii, 4.

† See Judges xiii, to xvi.

Manoah's son, the matchless Nazarite,  
With force, beyond the sons of men, endued,  
Saves his unhappy country from the chains  
Of base Philistia. With fire and sword,  
A host within himself, he wages war,  
Scorning the conflict of embattled plains  
Where armies meet, in long and deep phalanx,  
Opposing spear to spear, and arm to arm.  
The mighty champion of the cause of God  
Mow'd down the myriads of his enemies.  
The gates of Gaza before Samson yield,  
High borne to Hebron's hill! The gates of Hell  
Prevail not against Faith! Allied with God,  
A single combatant has Samson's strength,  
Against a thousand haters of the Truth!

But let the champion, of prowess great,  
Successful—with the presence of his God  
Befriending, arming, urging to the war,  
To signalize, by victory renown'd,  
The pow'r omnipotent, invincible,  
Of heav'nly Wisdom against heathen craft,—  
Beware! nor trust himself beyond the bound  
Of Israel's sanctuary, for other cause  
Than God's. Let not the faithful warrior quaff  
Too deep of pleasure's cup; nor, satisfied

With self-dependence or applause, presume  
His strength shall prosper in luxurious ease.  
O, let him trust not the seductive charms  
Of treacherous Delilah ! lest, after blood  
Shed with unflinching valour in the fray,  
And conquest of the martial hosts of men  
Gain'd with triumphant laurels to his brow,  
He sink, at last, subdued, impoverish'd,  
Cull'd of his glory's locks and valour's crown,  
In woman's lap—a guilesome woman's slave,  
The scoff of proud, insulting Philistines.

So God avenges Truth ! He will not stand  
By sons, commilitant with Him, against  
The reprobates that bruise His people's peace,  
Whene'er His favour'd instruments of good,  
Colleague with evil, in their hearts, or bend  
Aside from Virtue's beaten path, to seek  
In Sorek's vale for Delilah, and drink  
Forbidden pleasures in a hostile camp.—  
But, lo ! repentant, in his prison-house,  
Grinding, a wretched captive, at the mill,  
The Giant's might returns : his pray'rs and sighs,  
Most copious and sincere, have reach'd the ears  
Of pitying Heav'n ; he is himself again.  
Between two pillars of the idol-house,

Behold, he stands ; his sorrow has not ceas'd,  
Nor yet his chastisement of them who grieve  
His soul. Freely they pass the festive laugh,—  
The festive laugh to end in cries of blood.  
One last warm wish he utters from his heart,  
And prays to heav'n for one last recompence  
Upon Philistia's opprobrious sons :  
' O Lord my God ! remember me this once !  
' Return, and strengthen me, my God, once more,  
' That with these arms I may requite my loss,  
' And vindicate thy right, and Israel's !'  
He said—and heavy sighs bespake the deep  
Intent, and agony of Samson's mind—  
He bow'd him low, in adoration's form,  
With bended supplicating knees—and now,  
Forward he bent, more lowly ; and the fane  
Trembled in all its parts ; great Dagon's shrine,  
Throng'd with its eager votaries, receives  
A shock, from which the golden deity,  
Appeal'd to vainly by the fear-struck host,  
Cannot deliver—his godhead bites the dust ;  
And well content, the veteran Chieftain falls,  
Glorying to save the Church, e'en at the cost  
Of his own blood,\* and, at his post, resign

\* The character of Samson is one of the most extraordinary recorded in the book of Judges. He was a man strongly

His life to God who gave it—willingly  
 He dies, his country and his God to serve,  
 Nor cares, if with the foe he breathe his last—  
 Victor and vanquish'd in one common grave—  
 If only with the just his soul at last be found !

The dawn of brighter days to Israel  
 Was near, with Truth elaborate and vast  
 Flinging its clearer shadows long before.  
 The rude outline of purpose unperform'd  
 Began to fill ; the promises divine  
 Unfold, fast travailing with Glory's birth,  
 (One day, in God's account, to intervene \*)  
 While Israel's Church ascends upon the tide  
 Of splendour, setting in from regal times.

IN MONARCHY, see Heav'n's most righteous mode  
 Of rule and universal presidence  
 O'er worlds unbounded, and unseen. The first  
 And best design of government is God's,

addicted to the indulgence of his passions ; and in the broils which the gratification of these occasioned, he was made an instrument of inflicting summary punishment upon the enemies of God's people. His last affliction (Judg. xvi, 21.) would appear to have had a salutary effect upon his mind. He is hence reckoned by the Apostle among the champions of the "faith" (Heb. xi, 32.)—his death being a signal evidence of the trial and victory of faith "resisting unto blood, and striving against sin." (Heb. xii, 4.)

\* Ps. xc, 4. 2 Pet. iii, 8.

Whose bright Exemplar stands unparallel'd.  
The sceptre of dominion over all,  
He wields with single hand; and wills, there-  
with,  
That all to this ONE sceptre bow the knee.  
But States, and Principalities, and Pow'rs,  
Where'er His rational families are found,  
Arise, as worlds advance in life and growth.  
His special presence, throne, and palace-realm  
To highest seats are bound, in bliss entire,  
Where, after discipline, the good repair;  
Deputed Dynasties abroad maintain,  
With just vice-regal majesty, the right  
Deriv'd and copied from the Court Supreme.

Hence, Man, to families and nations grown,  
Of needs is subject to a fellow-man  
Endow'd with delegated eminence  
Of sovereign Pow'r. A double need, in him  
The Lord beholds, of dignified controul,—  
From force of native bias towards evil,  
And bounden duty to distinguish good.  
In MONARCHY'S divinest model blend  
The greatest good, and fewest mortal ills.  
One man—first mark'd and singled out by Truth,  
And thence endued with zeal for government,



Touch'd by th' anointing Spirit\*—dominant,  
 In virtue great as in authority,  
 Exalted, honour'd, and accessible  
 To crowds beneath—stands, like a beacon-light  
 Aloft for all to look to, and admire,—  
 To read by that far-beaming Star the way  
 From dangerous quicksands of rebellious deeds  
 And rocks of anarchy and blind misrule,  
 To peaceful currents eddying thro' life,  
 With fearless safety from aggressive tides  
 Of wild democracy's revenge, or pride  
 And insolence of oligarchic pow'r.†  
 One lineal Head, anointed Sovereign-Sire,  
 The Father of his subject-children, sways,  
 With dignity remov'd from Envy's eye,  
 The well-defended dynasty of Truth.  
 Administering the throne of Rectitude.

\* 1 Sam. x, 10—26. The Spirit here mentioned as given to Saul does not so much imply the renewing grace of the Holy Spirit, as a new inclination, fitness, and capacity for undertaking with dignity, and executing with efficiency, the duties and offices of temporal government.

† See Herod. Hist. b. 3, c. 82—in which is related one of the most ancient expositions of the arguments in favour of monarchy against Oligarchy and Democracy. The first King mentioned in Scripture is Nimrod (Gen. x, 10.) who founded Babylon; the last in the patriarchal line of believers appears to be Melchizedek (Gen. xiv, 18.). Monarchy remained with Judah “till Shiloh came”—according to the prediction, (Gen. xlix, 10.)

His subjects look at him, to love—and not  
With Jealousy's disdainful frown of hate.  
Himself amenable to law and right,  
(Tho' known alone in acts of men that serve  
And execute the laws)—the public weal  
In counsel, enterprize, and work, he seeks.  
No private interest he has at stake,  
But stands, aloof, from selfish partisans.  
The friend of all—the benefactor prompt  
To give, with royal bounty, to the poor—  
The central Orb round which the great revolve,  
Lend to his light, and yet increase their own.  
Hence flows a noble spirit in the veins  
Of all the body politic—high tone  
And temper, generous, thro' every limb  
That links the Constitution with the State.  
Hence ardent minds are borne aloft from feuds  
Of nature's warring elements, to think  
For others' welfare, and the general good.  
Hence each inferior member fills his place,  
Content; rejoicing in his liberty  
To strive, with zeal—exertion's healthful spur,  
Ambition's laudable uplifting flame—  
To seek a point above him, and approach  
Distinction's happy palm of influence,

To serve his King, his Country, and his God.

How weak is mortal, at his best estate,  
 E'en though a Monarch ruling on the throne  
 Of earth's most mighty empire and domain!  
 How needs he constant unction from on high  
 To save from eating rust the wheels, whereon  
 Move mind and feeling, heart, and soul, and  
 strength!

The Sovereign, higher as he sits above  
 His subject-people, should take higher aim  
 To Heav'n for help; that light from him may shine  
 'To men and nations round, who mark his course  
 With eye minute, severe, and critical.

Let Wisdom's beauty deck his inmost soul,  
 And "godly fear" restrain his daily steps;  
 Lest, haply, thro' his devious error's path,  
 Beholders follow him, and track their fall  
 From his misleading. To the Throne of grace,  
 With supplication to the King of kings,  
 Laying and consecrating before God  
 His earthly crown, let him betake himself  
 Each day; each day preparing for "a crown  
 That fadeth not"—lest, from the wily lure  
 Of things terrestrial, and tempting Pow'r,\*

\* A saying of Bias, one of the Grecian sages, quoted by Aristotle, Ethics B. 5, c. 1., was to this effect—"Power will prove man."

His dignity he sacrifice to shame,  
And make an idol of luxurious wealth ;  
Whence despots wrest their delegated sway,  
From being God's vice-gerents upon earth  
For human weal and works of charity,—  
Weakly to serve the vulgar voice deprav'd,  
Or boldly tamper with a people's rights.

And if he stray, with Saul, and fall from grace,  
Seeking his own, and studious of applause  
From man his subject, more than from the Lord  
His rightful Liege and Potentate ; let priests  
And faithful ministers of Heav'n not fail  
To speak the simple Truth in royal ears.  
If Sauls intrude in sacred offices,  
And disobey the plain commands of God,  
Let Samuels not forbear a meet rebuke.\*  
What kings enjoin against the higher law  
Of God Supreme, who governs heav'n and earth,  
Kings are the doers, and as such deserve  
Condignest reprehension.† If aggriev'd  
With burdens needless and intolerant,  
Let not the subject, with impatient rage,  
Appeal to arms, neglecting Reason's voice.  
But let him use, as an obedient child

\* 1 Sam. xiii, 13.

† 1 Sam. xv, 20—23.

That will not strike, howe'er his sire provoke,  
 Expostulation's peaceful argument,\*  
 Laying, with reverence, the lawful plea  
 Before parental feet. On no account,  
 Let fierce rebellion's violence usurp  
 The place of filial forbearing love;  
 To seize, perforce, the rein of government  
 Thrusting the Sovereign's SACRED PERSON down  
 From Monarchy's dread seat immaculate,  
 To hold companionship with prison gloom  
 And chains unnatural. On no account—  
 Whatever insolence of rule result  
 From God's desertion of the Sovereign's cause,—  
 (The Sovereign first dispelling from his heart  
 God's Holy Spirit †)—let his people lift  
 The hand against their consecrated Sire,  
 To harm a hair of his anointed head.‡  
 They are his children, still—whate'er he be  
 Tow'rd them—oppressive, persecuting, fierce,  
 Unjust, vindictive. If within their pow'r  
 They find him thrown; with good let them o'ercome  
 His evil,—leaving to the Lord to smite,  
 If He think fit, by any hand but their's.§

\* 1 Sam. xiv, 45,                      † 1 Sam. xvi, 14.

‡ 1 Sam. xxiv, 6. 2 Sam. i, 16. [See Appendix Note G.]

§ 1 Sam. xxiv, 12—15. xxvi, 9—10. See also Rom. 13, 1—5.

So felt and acted Jesse's generous son,  
Seeing his adversary in his hands,  
Yet daring not imbrue them in his blood.  
The jealous Saul was hunting down his life,\*  
As eager fowler o'er the mountain-beath  
Pursues the partridge, or as lion prowls,  
With teeth like spears and arrows, for the prey.  
Distress'd and sinking to the grave's dark pit,  
Brought low with care, the saintly David scorn'd  
To save his life by slaughter of his King,  
Or heap reproaches on his crowned head.  
With God he left his cause,—his soul consign'd  
To Him, whose vows were on him, and who kept  
The record of his woes and wanderings.†

In times of trouble rescued and upheld  
By watchful Providence, he oftentimes tun'd  
His harp in hallelujahs to the name  
Of Him who call'd him, and inspir'd his soul  
With Faith and Hope and Charity divine.  
'Mid peaceful fields, remov'd from haunts of men,  
Where softly rippling brooks their symphony  
Harmonious roll'd, to melody of praise  
He first had learn'd to string his pastoral pipe.  
There in the cool recess, while near him brows'd

\* 1 Sam. xxvi, 20.

† Ps lvi, 8.

His flock, and lambkins caroll'd in the green  
And tender grass, or lay repos'd at eve  
Around the joyous murmuring stream that flow'd  
Hard by, he celebrated Israel's God  
In hymns devout and psalms replete with love:—  
He sang how once the Lord his Shepherd's care  
Was present, aiding him with guardian-shield,  
When from the thicket sprang a hungry bear,  
And after him a lion, bent to seize  
Some firstling of the flock—how he uprose  
With vengeance on the spoilers of his fold,  
And wrench'd the trembling victim from their maw,  
Laying the monsters bleeding at his feet.  
Such feats of prosperous enterprise, in days  
Of youthful ruddiness, achiev'd with God  
Upon his side, nerv'd and encourag'd him \*  
To fight the weightier battles of the Lord.  
When Gath's fell champion defied the hosts  
Of Israel encamp'd in Elah's vale,  
And none was found among the warriors, bold  
To face th' uncircumcis'd in single fight ;  
The stripling-Shepherd, leaving in the wilds  
His flocks and herds, betook him to the field  
Of war, on peaceful errand, overrul'd

\* 1 Sam. xvii, 34—37.

To raise a signal trophy to the fame  
 Of God his helper, in Goliath's fall : \*  
 ' Thee will I praise, with my whole heart, O Lord !  
 ' In Thee will I rejoice, O God Most High !  
 ' By Thee mine enemies and Israel's  
 ' Are turned back, and perish at thy Name !  
 ' For thou my cause maintainest—Thou my suit  
 ' Decidest justly from thy righteous throne !  
 ' The godless heathen that despis'd thy Pow'r  
 ' And Holiness, Thou hast in wrath rebuk'd ;  
 ' Their name Thou hast put out eternally !—  
 ' Jehovah shall endure for evermore,  
 ' A refuge for the oppress'd, a lofty tow'r  
 ' In times of trouble ! They that know thy name  
 ' Will rest their faith on Thee ; for them, O God,  
 ' Who trust in Thee **THOU NEVER WILT FORSAKE!**'

To manhood's serious prime, the by-gone proof  
 Of heavenly favour in the days of youth,  
 Gives strength and confidence of fortitude,  
 And vigorous daring in defence of Truth.  
 'Tis good to bear the yoke in life's gay spring †  
 When nature's fervour calls corrective pain

\* Ps. ix.—entitled *Muth-labben*, i. e. *The death of the strong man*, is generally considered to have been composed on the occasion of David's victory over the Philistine giant.

† Lam. iii, 27.



To stem the torrent—when, experience rich  
 For weightier years is better treasur'd up—  
 Is sooner learnt, and easier retain'd—  
 Than in the rigid and hibernal chill  
 Of life's down-hill decline. The goods of time  
 Shown to be valueless, e'en at their best  
 When sanguine prejudice would make the most  
 Of what is pleasurable evil,—lo,  
 Afflictive sorrows undeceive the mind,  
 And tame it to submissiveness of love  
 For that which, in itself, is truly good.\*

' The mighty fell in fam'd Gilboa's mount!—  
 ' O tell it not in Gath, nor Askelon,  
 ' Lest daughters of Philistia rejoice,  
 ' Lest heathen daughters triumph against Truth!—  
 ' The bows of Saul and Jonathan were snapp'd  
 ' Before th' uncircumcis'd ! The shield of Saul,  
 ' Th' anointed of the Lord, was marr'd, as tho'  
 ' With holy oil he never had been seal'd !  
 ' The bow of Jonathan, that turn'd not back  
 ' In battle-field, was broken in the fray !  
 ' Lovely and pleasant in their lives, were they,  
 ' And in their deaths they were not separate !  
 ' Swifter than eagles, soaring to the skies,—

\* Ps. cxix, 61—71. Isai. xlviii, 10. Heb. xii, 6—7.

‘ Stronger than lions, pouncing on the prey !  
 ‘ Daughters of Israel, weep for the slain,  
 ‘ Who cloth’d you royally, in vests of gold,  
 ‘ With scarlet deck’d you, and with rich delights.  
 ‘ Weep for the princely warriors fall’n, the mighty  
     dead !—’ \*

So mourn’d, in bitter sorrow, Jesse’s son  
 For Saul, his enemy, and Jonathan  
 His bosom-friend—impartially he griev’d  
 For each ! his loyal breast forgot his *foe*,  
 In over-passing reverence for his *King*.

How stedfast is pure Friendship, link’d with fear  
 Of God, and homage to the Monarch’s throne !  
 In hearts renew’d by sacred influence  
 Of Love, how fervid and undimm’d it burns  
 Unto the end ! Strong, active, genuine, —  
 No wintry blast about his domicile  
 Wild howling, can becloud or alienate  
 From Jonathan a David’s sympathy !  
 He loves him, to the last, as his own soul—  
 His love repaid with more than woman’s zeal,  
 He mourns his loss with more than woman’s tears !

\* 2 Sam. i, 19—27. This dirge alluded to, no doubt, in verse 18—is called “the *hymn* or *song* of the Bow,” as written in the book of Jasher. The blank in the original has been filled up by the Eng. Translators, so as to read—“*the use* of the Bow”—which leaves the passage almost unintelligible.

Yes—very pleasant is this mutual care  
Of two fond undivided friends, amid  
Life's many dangers, griefs, necessities !  
There is no faithfulness of love, like that  
Between such boon companions ; who first love  
Their God, and next their Country and their  
King,

And each conjointly with their MOTHER CHURCH—  
Who, then, have love most honourable to spend,  
With reciprocity of Friendship's joy,  
In life's communion. The best of friends  
To mortal fellow-sufferer on earth,  
Is he, whose friendship is unknown to swerve  
From sworn allegiance and homage due  
To God his first and rightful Sovereign ;  
In whose blest Light he walks, and sees a friend  
And fellow-creature, claiming brother-love,  
In every fallen image of himself.  
The best of citizens, to whom a King  
May look, with surest confidence—whate'er  
Emergency demand, to put to proof  
A subject's loyal homage to the Throne ;  
Is he, whose piety to God is true,  
Who loves His Church, and for her sake would die,  
In that one holy cause adventuring all.

The **CONSTANT FRIEND** with kiss of charity  
Smooths many a furrow on the brow of care ;  
Dispels the lowering clouds of grief, and lights  
A beam of hopeful and abounding joy.  
The **CONSTANT FRIEND**, strong in his tenderness,  
Binds up the broken spirit of **Despair** ;  
Nerves with ability, unknown, the arm  
(Reviv'd to break in twain a bow of steel,) **Which**  
hung down, helpless, with **Despondency**.  
This light brings beauty to the sunken eye,  
And oil of gladness to the bones that ache ;  
This sheds a halo of new health, around  
The sickly sadness of the countenance.  
A **MAN** becomes a covert from the storm,\*  
From heat a shadow, and a stream in drought ;  
The faltering lips speak with another tongue,  
And feeble knees are strung with energy ;  
The eyes, in prison-gloominess long bound,  
To daylight's comely landscape are disclos'd.  
Hence **ONE** is "chief among ten thousand"—**ONE**,  
A friend, that cleaveth "closer than a brother,"  
Born for adversity.† This love once seal'd  
Upon the heart and arm, is "strong as death"—  
The flame whereof no mighty wave can quench,

\* Isai. xxxii, 1—2.

† Prov. xvii, 17. xviii, 24.

Nor flood diminish. Riches cannot buy,  
 Nor Grandeur gain it to herself by bribes.  
 'Tis pure, and better than empurpled wine;  
 'Tis sweeter than the savoury ointment's scent,  
 And spice of Araby. Fair as the Rose\*  
 From Sharon's lovely fields, or Lily bright  
 From Carmel's vale. 'Tis like the precious oil  
 That freely flow'd down Aaron's graceful beard,  
 Unto his garments' skirts—like Hermon's dew,  
 Or holy Zion's, where the Lord gave life.†  
 The voice of my Belov'd! Behold, he comes  
 Swift o'er the mountains, like a roe or hart  
 Bounding from hill to hill! Behind the wall,‡  
 Near to the open lattice, lo, he stands,  
 Ready to lend the needful boon of help!—  
 From this ONE SOURCE the Church derives her  
                     Strength,  
 Illumes her torch of Faith, and Charity.  
 From this ONE SOURCE it is, that brethren dwell  
 In unity together, bound to HIM  
 Whose Name is Truth, and Nature Righteousness—  
 HIS is true Friendship's gift! In Him alone  
 Its primal Spring and Fount,—for GOD IS LOVE.§

\* See Cant. 1 and 2.

† Ps. cxxxiii.

‡ Cant. ii, 9.

§ 1 John iv, 16.

END OF BOOK V.

ANALYSIS OF CONTENTS. BOOK VI.

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The royalty of the Israelitic Church—Power and Goodness of Divine Providence exemplified in David's deliverance through life and exaltation to the throne—JERUSALEM, highly dignified by the manifestations of Jehovah, an object of universal and unceasing interest to believers—her ecclesiastical glory under David—The faithful, indebted to the Church of Israel for the inspired authorship and immaculate conservation of the sacred Scriptures—the PSALMS, devoutly consolatory—the PROPHETIC writings, pointing to the Son of God and Saviour of mankind—David's "last words"—his hope in death—The Church's PRINCE OF PEACE typified in Solomon—The TEMPLE—its spiritual glory, strength, and eternal safety—the PRIESTHOOD and MINISTRY—Dedication of the Temple—the piety of CHURCH-BUILDING, and duty of national CHURCH-ESTABLISHMENT—Danger of DISUNION from the Church—VANITIES of the world, as experienced by the Preacher, and viewed apart from the realities of true and consistent religion—Decline of the Hebrew Church after the division of the kingdom—Expostulation of the Prophets on account of her departure from the Truth—Clearer intimations of the GOSPEL GLORY from Isaiah, Ezekiel, &c. as the corruptions of the Jewish State increase—signs preceding the ADVENT OF MESSIAH—in whom THE TRUTH SHALL BE TRIUMPHANT.

BOOK VI.

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On Israel's head the Star of royalty  
Rose brightly ; when on Zion's sacred mount,—  
Perfection's beauty and the joy of earth,—  
The bulwarks of the Church were fix'd, and God  
Was known a refuge in her palaces.  
The "Lion's whelp" reposed in sceptral state,  
Ascending from the prey ; now couch'd at ease  
On Judah's throne ; now from between his feet,  
Treading down strength, and spoiling enmity,  
The Lawgiver uprose, that shall not cease  
Till SHILOH come, who draws the world unto Him.\*

The "Stem of Jesse" over Jacob's fold,  
A special vessel, of Jehovah's choice,  
Rears his crown'd head ; thro' many troubles sav'd,  
And dangers, that inur'd his spirit,—brought  
From peaceful pastures, where, a simple swain,  
He tended faithfully his father's flocks—  
To take the sovereign charge of Israel,

\* Gen. xlix, 9—10.



And feed the flock of God. Afflictions taught  
His youthful inexpertness, how to rule  
With godly fear and prudence. Compass'd round  
By crowding sorrows of the grave, and floods  
Of Belial enemies, he rais'd aloft  
His eyes, observant of the King supreme,  
For aid and guidance in adversity.  
Nor lost upon his watchful pliant mind  
Was that continued sight, brought near by faith,  
Thro' many weary years. He gave to God  
His heart; nor ever sought Him, fruitlessly,  
When griefs weigh'd down his spirit. Then the  
Lord  
Remember'd David,—in his deep distress,  
He heard, upon his holy throne, his pray'r.\*  
Then shook the earth, and trembled to her base,  
Baring her deepest hills' foundation-rock,  
When He was wroth with the unrighteous foe!  
His heav'ns He bow'd, descending; 'neath His feet  
Thick blackness gather'd, brooding with dismay.  
He came; and anger, from his breath, pour'd forth,  
Like flickering smoke from coals of kindled fire.  
Darkness His secret place He made; dense clouds  
His canopy about Him wrapt; beneath,

\* Ps. xviii.

Black azure waves His dread pavilion formed,  
Down as He came, riding on cherubim,  
And on the wings of wind! Anon, the clouds  
Retir'd before the brightness of His face  
Now visible in majesty of Pow'r,  
Omnific Grandeur of fierce hail and fire  
With thunder's voice, develop'd. Down He  
came—

Discovering, at the blast of His rebuke,—  
With arrow-points dealt out from quivers full  
And inexhaustible, the vanity  
Of striving with Omnipotence in war—  
One shaft from Lightning's bow discomfiting  
And bringing down to dust the crest of human pride.

In Judah's sanctuary and Shiloh's court,  
The symbol-presence of her God and King  
Wakes Israel's homage. No vain image-work,  
In graven style or pictur'd character,  
Defines the form of Him, who is a SPIRIT,  
And wills, with worship spiritual, to engage  
A place in every heart. From every clime,  
Tow'rds lov'd Jerusalem and Zion's Hill,  
Where first He fix'd His monarchy,—enshrin'd  
In Glory's shrouded rays on Mercy's seat,—  
He calls each worshipper devout, to bend,

And turn with Adoration's pious joy,  
Expectant of deliverance, first and last.  
What cloud soever shade thy kingly throne,  
O favour'd City of the Earth!—to Thee  
Let all the children of thy fold—with all \*  
Who love thy hallow'd name, (and all  
Shall prosper, loving thee) revert with awe  
And throbbing reverence of heart, and bow  
Contemplating thy honour'd Eastern Star  
Of eminence above the common world  
And vulgar cities dazzled with thy light.  
O happy Country—long by foemen trod,—  
Yet first, by heavenly footsteps visited,  
And breath divine inhaling!—first, to see  
The King of Glory on His altar-shrine!—  
And, first, again to hail Him, when He comes  
To raise thy throne and Temple above all,  
And claim the kingdoms of the world His own!

JERUSALEM!—what thoughts pervade the breasts  
Of thy fond children—fond, and proud to call  
Thee, Mother—oft as they bend, in banishment,  
Their longing eyes towards thy regal domes,  
Temple, forts, palaces, that stood apart  
From all the pomp and glory of the world!

\* Ps. cxxii, 6.

Another world wert thou, within thyself—  
 Of other clay compil'd than Earth affords—  
 Fair as the Moon, reflecting from thy Lord  
 A thousand gems of grace unknown to shine  
 And glitter in the common beam of day.  
 What diadem so rich and pure as thine,  
 When royal David rul'd upon thy throne,  
 With God his Counsellor—the Priests of heav'n  
 His Ministers of State, whose President  
 The sacred Pontiff, bare upon his brow \*  
 HOLINESS TO THE LORD, inscrib'd in gold,  
 And deep-imbued within the glistering pearls †  
 LIGHT AND PERFECTION from his breast-plate  
     beam'd—  
 What clime so honour'd, or what City blest  
 Like thee throughout the circuit of the earth,  
 With great JEHOVAH'S bright indulgent smile?—  
 Who condescended, from the heav'n of heav'ns  
 Where all is Purity, and Joy, and Peace,  
 Glory complete in Light and Dignity

\* Exod. xxviii, 36—38.

† Exod. xxviii, 30. The *Urim* and *Thummim*, directed to be placed in the breast-plate of the High Priest—signifying *lights* and *perfections*—might symbolize the illumination and perfection of prophetic inspiration as possessed by the High Priest in the exercise of his sacred functions. Josephus supposes that responses were determined by the shining of the stones in the breast-plate.

Of Wisdom paramount and Pow'r obey'd  
 By worshippers unwearied, to refrain  
 His brilliancy astounding to behold  
 Of rays that light the Universe, and mock  
 Comparison from suns ten thousand times  
 More clear and brilliant than unclouded noon—  
 To suit thy weak and sin-bewilder'd sight,  
 Willing to rescue thee by any means.

Lo! thy JEHOVAH lays His Glory by,  
 And from His throne unto His footstool, comes,  
 Bearing awhile with thine infirmity  
 To draw a people from polluted earth  
 Up to His highest purest realms of Joy,  
 To make them kings and priests around His  
 throne!—

What greater Mercy, what design of Love  
 To fallen offspring, had the world beheld  
 More wondrously replete with grace, than this—  
 Whereof thou, sacred Solyma! and thou,  
 First sainted Monarch filling Zion's throne,  
 Tuning thy golden harp to strains divine,  
 Were made the favour'd instruments, to tell  
 The world, afar and near, WHAT GOD HATH DONE!

Yes—records hast thou handed down, of old,  
 And lasting thro' all times, to tell of Truth,

From the beginning. What the sons of men  
Who sat in darkness, but now see great light,  
Possess, they owe to thy trustworthiness,  
O Church of Israel! Thy guardian-Ark  
Receiv'd the treasure; and thy Kings and Priests,  
And holy ministers, all taught of God,—  
Inspir'd to add their noble testimony  
With worthy pen of ready writers,—seal'd  
Their words of Wisdom, Prophecy, and Praise  
With living signet; then, with watchful eye,—  
Supplied, indeed, with Light from Him that sees  
All space and each event—observ'd the trust,  
Lest jot or tittle perish from THE BOOK.

Hail, sacred Volume! wide unroll'd to men,  
For all to see, admire, and hence grow wise.  
Parent of Godliness and Truth! we trace  
All gain of Knowledge, worth the name,—all Joy  
Worth calling and possessing, to thy lines  
And letters hallowed. A style divine  
Inscrib'd those letters, for the world to read  
And mark the Deity in every page.  
Record of ancient days! that leadest back  
The novice-ignorance of mortal minds  
From modern tinsel to substantial gold  
Dug from the mines and treasury of heav'n,—

Revealing the first birth of History,  
The world itself and all material things—  
Families and nations form'd—GOD OVER ALL  
Presiding, and extending royal love,  
Expecting, and demanding love, in turn.—  
How sweetly David tunes, in thee, the lyre  
That tranquilliz'd, with minstrelsy, the heart  
Of troubled Saul—that sooth'd the weariness  
And toil of adverse times which menac'd death  
To his own peace, the persecuting blast  
Calm'd to the breath of fondly-whispering Hope.  
That tuneful harp still sounds in deathless notes,  
To cheer the weary traveller on his way.  
The King devout, that touch'd it first, is gone  
To his account, and to his crown above,  
Where now among seraphic choirs, he wakes  
The full symphonious ecstasy of praise,  
And praise alone, from other golden strings.  
But here, full often,—as it hangs upon  
The 'Tree of life,—the Spirit from on high  
That taught its virtue to the royal Bard  
In earth's dark vales, rouses again its sound  
Replete with piety's consoling breath  
Of Hope; e'en when the wintry hurricane  
Howls loud with cares and fears, and shadowy Death

Arms pain and sickness, with loud groans, to drown  
 The heavenly melody ; its “ still small voice,”  
 In peaceful soothing of soft Music’s charm,  
 Is heard within, above the world’s cabal,  
 And wild discordancy of hell-wing’d woes.—

How bold the Prophets of the Lord, that preach  
 Thro’ thee, as “ moved by the Holy Ghost ”  
 With tongue of fire, in vehemence of zeal  
 For GOD AND TRUTH—and glorious times foretell  
 To Israel, and the nations ! Who shall read  
 The glowing verse that from Isaiah’s pen  
 Flow’d as from archangelic lyre, and quell  
 A kindling fervour of adoring love  
 Within his bosom ? Who shall still withstand,  
 As callous infidel, of stubborn heart  
 Like nether-millstone, tidings marvellous  
 Of Gospel-days—the sign to Ahaz giv’n—  
 ‘ A VIRGIN shall conceive, and bear a SON,  
 ‘ Whose mighty name shall be IMMANUEL !—  
 ‘ WONDERFUL, COUNSELLOR, THE MIGHTY GOD,  
 ‘ THE EVERLASTING FATHER, PRINCE OF  
 PEACE !—

‘ To us a CHILD is born, a SON is giv’n,  
 ‘ Upon whose shoulders rests the government ;  
 ‘ On David’s throne to reign, and ’stablish peace,



‘ With justice and with judgment, evermore !—\*  
 Where dwells the spirit, that inhales this news,  
 And is not mov’d, withal, to rise, and ask—  
 ‘ Who is this King of Glory? Who, this Lord,  
 ‘ Mighty in battle, o’er the enemies  
 ‘ Of Judah’s order, and of Israel’s peace?—  
     Let Israel answer—with each spiritual heir,  
 Drawing Life’s water from Salvation’s wells—  
 ‘ The Lord JEHOVAH is my strength and song,  
 ‘ He also is become my Saviour !  
 ‘ Behold, in God I trust, and will not fear,  
 ‘ But praise the Lord with all my pow’rs of tongue,  
 ‘ And tell the people of His mighty works—  
 ‘ Cry out, and shout, inhabitant of Zion !  
 ‘ For great the HOLY ONE in the midst of thee !’ †  
     ‘ Ere Israel’s Psalmist sweet hung up his harp  
 On willows by the water-side, and left  
 This vale of tears, call’d forward by his God,  
 To climes where tears are wip’d away for ever—  
 His faith recorded he, in parting breath,  
 Inspir’d, from Heav’n’s profundity of Truth,  
 With words of Wisdom, for posterity  
 To mark attentively,—for such are found  
 A pictur’d monument of goodly store,

\* Isai. vii, 14—16. ix, 6—7.

† Isai. i, 12.

Like golden apples in a silver'd vase : \*

' By me the Spirit of Jehovah spake !

' His word was in my tongue—to me He said,—

“ Let him that ruleth over men be just,

“ And rule in fear of God ! Then shall he be

“ As Light of morning without clouds, when day

“ With golden sunbeams of unbroken grace

“ Mounts the meridian heav'ns, and tender grass

“ Springs fair and blooming from the genial  
show'rs.”—

' Altho' my great unfruitfulness I mourn,

' And dereliction, in my house, from this

' Most holy law ; yet, hath He made with me

' And mine an everlasting COVENANT,

' In all things ordered, in all most sure,—

' Whereon I build my Faith, my Hope, my Joy!—

' But sons of Belial, who will not bow

' To God, shall be, as thorns, all thrust away,

' Unprofitable prov'd,—like briars, which none

' Can touch, except with spear, or iron-hand,

' To take, and hurl them to devouring flames.' †

So spake, with Wisdom's faithfulness, the King

And father-prophet of the Church of God.

Seeing his end draw near, and passing now

† Prov. xxv, 11.

\* 2 Sam. xxiii, 1—7.

The darksome glen that borders life and death,  
 He fear'd no evil. His GOOD SHEPHERD'S staff  
 And friendly crook sustain'd him thro' the shade.  
 God's Love and Mercy bare him to the end;  
 And weak old age, that crown'd his hoary head  
 With silver'd locks, was deck'd with diadem  
 Of Glory, greater than the world could give.  
 With RESURRECTION'S sure and certain hope,  
 He gave his spirit up, and soar'd to climes  
 Where crowns unfading are prepar'd for Kings  
 And servants of the Truth—a palace-home  
 In Heav'n's eternal mansions, where the Lord  
 In Presence reigns, and pleasures ever flow.\*

A PRINCE OF PEACE, on royal David's seat,  
 Reigns in the majesty of Righteousness—  
 Wisdom and Truth, trustworthy Counsellors,  
 Attend his kingly Court; and by his side

\* See Ps. xxiii—and xvi, 11. The pre-eminent and typical greatness of David, as the King of God's chosen people, may be gathered from the following particulars:—He was approved of God, in his general character, and especially in his undeviating adherence to the true faith, and determined resistance to idolatry—he was a chosen instrument in God's hand for extending the power and dominion of Israel, according to the promises made to Abraham—he was the greatest Conqueror the nation ever had, and first established the kingdom in peace and security, fixing Jerusalem as its capital—his inspired hymns, so many of which prefigure Christ, rank him among the first and most distinguished of prophets.

Stands Faithfulness, with Knowledge of the Law,  
 And Justice, ready to weigh out to all  
 Their due. Perception has he of the heart,\*  
 And inner soul; nor judges after sight,  
 Nor yet reproves from hearing of the ear.  
 The poor, before him, fear not persecution—  
 The meek are sure of equitable plea,  
 In their behalf, against the vehement.  
 With Wisdom's rod of eloquence, he smites  
 Th' unruly earth, and with the breath of Truth  
 That issues from his guileless lips, he slays  
 The wicked. Keen, within the heart of foes,  
 And piercing are his arrows, to subdue  
 Imagination's bold rebellious will—  
 To make the people bow beneath his sway,  
 By pow'r of Meekness, Truth, and Righteousness.†

Hail, holy Scion of the royal stock  
 Of Jesse, shadow'd out in Solomon—  
 David's true Lord, greater than David's son! ‡  
 ' My heart exulteth with a glorious theme,  
 ' Touching the King! My tongue is like the pen  
 ' Of ready writer gliding fluently.  
 ' Yes--fairer art thou than the sons of men,  
 ' Adorn'd in Glory's robe and diadem!

\* Isai. xi. † See Ps. xlv, and lxxii. ‡ Matt. xii, 42.

‘ Thy lips are full of Grace—the Spirit dwells  
‘ On them, with Wisdom’s unction from above,  
‘ For ever blessing, and for ever bless’d!—  
‘ Gird thou thy sword, great Monarch of the Church,  
‘ Upon thy thigh! In majesty ride on,  
‘ In Truth, in Meekness, and in Equity!—  
‘ Thy throne, O God, for ever shall endure!  
‘ Thy righteous sceptre shall subdue the world!  
‘ The sun and moon shall sink in darkest night,  
‘ Ere thy dominion shall decline and cease!  
‘ Like rain alighting on the new-mown grass,  
‘ And irrigating dews upon the ground,  
‘ Thou comest down from heav’n! Thy rule  
    extends  
‘ From Jordan’s flood unto the farthest bounds  
‘ Of sea and land! Before Thee, come and bow—  
‘ To hear thy Wisdom, and to view thy wealth—  
‘ Kings, with their people! Tarshish, Sheba, come,  
‘ And isles afar, laden with offerings  
‘ To strew, in friendly homage, at thy feet!—  
‘ Beneath thy smile the barren wilderness  
‘ Revives and blossoms, bringing thee rich gifts  
‘ Of gold and frankincense! Thy garments smell  
‘ Of aloes sweet, of myrrh, and cassia,  
‘ Cull’d from the desert to adorn thy courts.

‘ Princesses throng the ivory palaces  
‘ With songs of gladness and rejoicing; brought  
‘ Attendants on the Queen, who stands to view  
‘ In gold of Ophir deck’d, at thy right hand.  
‘ Her people left she, and her father’s house  
‘ To be the bride and daughter of the King.  
‘ Kings are her nursing fathers! And their queens  
‘ Her nursing mothers! Her children, in all lands,  
‘ Are princes, each apparell’d in the robes  
‘ Of God’s adopted family—redeem’d  
‘ From fraud and violence—for ever bless’d  
‘ In Him, whose glory fills the earth and heav’n!

On Zion’s holy hills, the Prince of peace  
A sure foundation for his Temple lays,  
To praise the Lord. In silent dignity,  
Deep-bas’d within the solid mountain-rock,  
The Church’s glorious superstructure rears,  
As if by miracle, from earth to heav’n,  
In gradual course, its beauteous royal head,  
Resplendent—gathering new-born daily strength,  
Grace, grandeur, eminence. Nor sounding axe,  
Nor pealing hammer echoes in the work  
Of God’s blest sanctuary. The courts arise,  
And gates of Zion, with her palaces,  
Bulwarks, and tow’rs—the stronghold of the Truth,



With checker-net, and chains enwreath'd, and knops  
 Of gourd, and lilies in their rows, to crown  
**JACHIN** and **BOAZ**,—pillars of the porch,  
 Of name significant.\* In danger's day,  
 The Church,—endow'd with goodly spiritual aid  
 Within and from on high—her safety finds,  
**STRENGTH** and **ESTABLISHMENT**, her prop and  
 stay,

**IN GOD SUPREME**, against the gates of Hell!

O let the Church but know her Builder!—know  
 The Rock whereon she stands—her pillars strong,  
 As Heav'n's foundation, reaching to the skies—  
 Her “precious Corner-Stone,” infix'd to hold,  
 In holy and inseparable bond,  
 The building-frame together!—Let her sons,  
 As “lively stones,” prepar'd by hand divine,—  
 Stirr'd by the Spirit, polish'd with much grace—  
 Feel their own post within the sacred fold,  
 Fall in their place, with Order, Stillness, Love,  
 The lot and privilege of the House of Faith,—  
 And keep their gift entire, and undefil'd—  
 Cleave close together, in the bond of peace,  
 'The brotherhood of saints—with unity

\* 1 King vii, 21. On the right hand of the porch at the entrance of the temple was the brazen pillar, named *Jachin*—(he shall establish)—and at the left, the one named *Boaz*,—(strength.)



Of spirit, and in righteousness of life !  
 So shall they be a Temple to the Lord,  
 Greater than Solomon's—the joy of earth,  
 Beautiful for prospect, and the praise  
 Of God—on Zion's everlasting hills  
 Securely fix'd—impervious to the storms  
 Of factious unbelief, and heresy  
 From howling spirits of each restless age:—  
 Towering, in dignity divine, above  
 The common earth—preserving inward peace,  
 And beauty to perplex the face of foes.  
 This Church and City of the living God—  
 While fear takes hold upon the faithless crew  
 That dare desert her, or obstruct her course—  
 Stands firm, and grows, and SHALL FOR EVER  
 STAND.\*

With holy Ephod girt about his breast,  
 The great HIGH PRIEST of Israel's Temple comes  
 Leading the solemn cavalcade. The King  
 Is with him, and Hosannahs loud resound  
 From twice ten-thousand tongues, as on they bear  
 The Ark of God. In Salem's inner fane  
 Most sacred, ministering Levites lodge  
 Their awful burthen, which no hand may touch,

\* Ps. xlviii.

But call'd and consecrated men of God.\*  
The Ark is safe within the Temple's veil,  
Presided over by the guardian Light  
Of Deity, acknowledging His own  
Peculiar fold, a people for His praise.  
O blessing, greater than the sons of earth,  
Condemn'd, can claim of merit, or expect  
Of right, the presence of their God, with smile  
Of reconcilment, amity, and peace  
Within their temple-courts, betokened  
By Glory's halo round a Mercy-seat,  
Or living WORD embodied in THE TRUTH!  
O glorious gift, that brings from heav'n to earth  
The SON OF GOD, and yet the SON OF MAN,—  
The brightness of his Father's excellence,†  
Image personified of Deity—  
To bear Salvation's message to mankind  
For mourners' solace, to the end of time!—  
To be the World's HIGH PRIEST, and once for all  
Render his soul an offering for sin,

\* The extraordinary signal judgment of God which overtook Uzzah (2 Sam. vi, 6.) for touching the Ark, was intended as a solemn warning to men in all ages of the great evil and danger of interfering, without proper and lawful calling, with the more peculiar duties and responsibilities of the ordained ministers of God.

† Heb. i, 3.

Treading the winepress of the wrath of God !  
 Yes—He shall see the travail of his soul,\*  
 And be satisfied ; a fruitful seed shall shoot  
 Where drops of holy sacrificial gore  
 Bedew the ground ; His garments dyed in blood  
 Wrap red with vengeance round him, as the year †  
 Of his redeem'd is come. With his own life—  
 Wrung from him by the foes of heav'n, yet laid  
 With lamb-like muteness down—he pays the debt,  
 The wondrous and incalculable price  
 Of Man's redemption ! He is satisfied—  
 For, lo, he sees, in seed sprung up, his days  
 Prolong'd, the pleasure of Jehovah prosper !—  
 And myriads of immortals, mortals doom'd,  
 To *his* atoning and vicarious death  
 Who bears “ their griefs,” ascribe their boundless  
 bliss.

In HIM all PRIESTHOOD centres—over all  
 The one propitiatory Advocate,  
 Saviour, Intercessor—Sacrifice  
 Full, perfect, and sufficient—without stain,  
 Blot, or infirmity to pass away  
 Like Hebrew Pontiff, from his sacred charge  
 And office sacerdotal ; but abide

\* Isai. liii, 10—11. † Isai. lxiii, 3—4.

A PRIEST FOR EVER, while a sinner lives,  
Ready and mighty to redeem and save.

For HIM the servants of the sanctuary  
All minister—as labourers for hire,—  
Their labour, love—their hire, immortal souls—  
Call'd to the Vineyard of the Church, by voice  
And mandate from on high. Yet willingly  
They come, “in order”—with authority,  
As Aaron under Moses, mov'd by God  
To take the solemn charge, and feed the flock  
Committed to them—not by avarice,  
Aiming to gain the fleece, and eat the bread,  
Rather than tend the sheep—nor yet by stealth,  
Climbing the fold thro' some forbidden way,  
As thief and robber of the children's food,—  
Rather than enter by the lawful door,  
As Levi's heritage, and Aaron's seed.\*  
His MINISTERS are set apart, distinct  
From common offices of men—no lot  
Of common service their's, which to discharge  
With meet acceptance and efficiency,  
Needs Holy Spirit's presence from above  
To breathe within the soul's most deep recess—  
Extending thence thro' all they undertake,

\* Numb. xvi, 40.

Design, or labour, in the cause of God.  
 They must not carry incense to the shrine  
 To place upon the table of the Lord,  
 Nor perfume take, of other compound made  
 Than that defin'd by prescript from THE WORD—  
 In censer, furnish'd from no other fire,  
 Than that which glows upon the altar-crown.  
 Let them not dare attempt to trim the Lamp  
 That burns upon the golden candlestick  
 To light devotion's flame of piety,  
 Unpurified within the brazen font \*  
 From sin's corrupting guile, by living wave  
 That flows from Zion and Siloam's brook.  
 The ministers of God should all be men  
 Devoted to the Church—their daily lives  
 Employ'd in holy service to the Lord—  
 Feeding upon the unleaven'd bread of Truth,  
 Preparing “new” to place before the shrine  
 And congregation, every sabbath-day. †

\* Exod. xxx, 18—19. The brazen laver was placed between the tabernacle of the congregation and the altar; the priests were expressly commanded not to minister at the altar till they had washed their hands and feet in this laver. (See verse 10.)

† It was the duty of the priests, under the law, to prepare twelve loaves (according to the number of the tribes) and place them on the “pure table before the Lord” every sabbath. This was called *lechem happanim*—the bread of the Presence, or Shew-bread. See Levit. xxiv, 5—9.

No trivial work is their's, no mean pursuit  
Of earth-born honour, or uncertain gain.  
Their lives are *given* to the Lord, to shine,  
From blest communion with Him, abroad  
Reflecting to the world a light divine,  
Drawn from the Temple's inner HOLY PLACE  
Where God has set His Name—to shew the path  
To straying sheep,—inspire with strength the weak,  
And build believers in their holy faith.

Behold, how beautiful the feet of them  
Who stand, as watchmen of the Lord, upon  
The mountains of the earth!—who mark the Word,  
Reveal'd aloft, and bring good-tidings down  
To sorrowing men on earth, and publish peace  
For weary and heart-broken heirs of sin!  
Awake, awake, O Zion!—hail the host,  
The mighty company of herald-saints  
And spiritual ministers of God Most High;  
They come, they come! all clad in vests of white,  
Emblem of purity within, to give thee joy  
And light of heavenly sanctity, like their's.  
Put on, with them, O bright Jerusalem  
Thy beauteous garments! Put on thy strength,\*  
O Zion, City of our God! Henceforth, no more

\* Isai. lii, 1, &c.

Let hearts uncircumcis'd come unto thee,  
 Nor feet unclean tread thy pure courts! The Lord  
 Lays bare His holy arm, to rescue thee;  
 Imparts His mighty Spirit to thy sons,  
 To make thy deserts ring with gladsome news,  
 That publish blest Salvation's sound, and say,  
**THY GOD REIGNETH!** Break forth, Jerusalem,  
 And with thy ministering voice, respond,  
 'Till "all the ends of earth" obey the word;  
 'Ho, every one that thirsteth, come and drink,  
 'Come, poor and wealthy, to the Gospel-feast!  
 'Come, buy and eat, nor bring ye ought to buy  
 'Redemption's wine and milk, most free for all,  
 'Above the purchase of the finest gold!'<sup>\*</sup>

On that great day, when royal Solomon  
 With priests of God, a goodly company,  
 Enter the new-rear'd Dome, and people throng  
 The sacred vestibule from farthest bounds  
 Of Palestina and Judean shores,  
 To see Jehovah's Shrine, and worship there—  
 While singers go before, and minstrels follow,  
 With cymbal, psaltery, harp—and Levite bands  
 Of six-score trumpeters complete the choir—†  
 What swelling Praise re-echoes thro' the dome,

\* Isai. lv.

† See 2 Chron. v, 11—14.

And peals, symphonious, of thankfulness,  
Reverberate the hallow'd vaults among,  
As from one voice, in unison complete,  
Vying with mighty waters' roll, they tell  
The matchless excellence of Israel's God :

‘ Give thanks to Jehovah! speak good of His  
name,  
Tell people His doings, His wonders proclaim ;  
Declare with the cymbal, declare with the voice,  
Glad tidings of glory all hearts to rejoice :’

‘ Seek the Lord and His strength, seek His face  
evermore,  
Remember His Mercy, His Judgments of yore ;  
Be mindful, O Israel,—the word He hath spoken,  
Is seal'd with His cov'nant, and cannot be broken :’

‘ Sing loud to Jehovah!—Ye gentiles, forlorn,  
Show forth His salvation, from night unto morn ;  
Your gods are but idols!—THE LORD made the  
heav'n,  
To Him highest honour and glory be giv'n !

‘ Ascribe to Jehovah the worship, and might,  
In beauty of holiness stand in His sight ;



The world He hath 'stablish'd, it cannot be mov'd,  
He reigns over heav'n, fear'd, ador'd, and belov'd :'

'Then, be glad, O ye Heavens; rejoice, O thou  
Earth,  
With heart tun'd to gladness, and mouth fill'd with  
mirth ;  
For God, thy Jehovah, THE ANCIENT OF DAYS,  
Descending to save thee, demands all thy praise :'

'Then, bless Him, and praise Him, with joyous  
acclaim,  
In loud Hallelujahs speak good of His name ;  
The God of all Glory comes down to deliver,  
With Mercy enduring for ever and ever !' \*

While thus the roar of praise arose aloft  
And rang with trumpet-tongue, from tuneful hearts  
Inspir'd with transport of devotion's joy,  
Within the Temple-courts, THE LORD was pleas'd  
To cast a smile benignant on the scene,  
And fill, with Glory's presence, all His House.  
Then, as the ministering Priests retire  
In awe, unable to endure the blaze

\* See 2 Chron. v, 13. and the parallel passages Ps. xcvi,  
cxxxvi. and 1 Chron. xvi, 4—41.

Of that bright Shekinah, and hymns are hush'd  
 To mute expectancy, the King comes forth,  
 Uplifting reverently his hands ; and wrapt  
 In prayer's absorb'd emotion, thus exclaims :

—‘ Shading the brightness of Thy glorious beams,  
 \ ‘ Within the thick dark mist, as ‘Thou hast said,  
 ‘ Thou, Lord, inhabitest! Yet have I built  
 ‘ A House for Thee—for Thee a mansion fix'd—  
 ‘ Be pleas'd, O Lord, for ever here to dwell!’

So pray'd the King apart—then, pausing, turn'd  
 His face, and bless'd the standing multitude :

Then, near the altar, where the votive blood  
 Of countless victims had sent up to heav'n  
 The faithful evidence for sin's release,  
 He knelt, devout, with hands spread forth, and said :

‘ O Lord God of Israel! there is none  
 ‘ Like Thee, in heav'n above, or earth beneath,  
 ‘ Who keepest covenanted Love most sure  
 ‘ With all that serve Thee, as Thou dost this day!  
 ‘ Keep now, with David, and with David's seed  
 ‘ Thy gracious promise—On his royal throne  
 “ A Branch shall reign for ever!”—But wilt

*Thou dwell*

‘ In temples made with hands, whom heav'n of  
 heav'ns

‘ Cannot contain? and how much less this shrine  
 ‘ By mortal hands erected! Yet hear, Lord,  
 ‘ In heav’n Thy dwelling place whatever pray’r  
 ‘ Thy servants make e’en from this lower House,  
 ‘ Of which Thou’rt pleas’d to say, MY NAME IS  
     THERE!

‘ What supplication Prince or people make  
 ‘ From this, Thy sanctuary, hear Thou in heav’n,  
 ‘ And, when thou hearest, pardon, Lord, and save!—  
 ‘ If solemn Oath, in cause of Truth, be sworn  
 ‘ Before this Altar; let the hallow’d hearth  
 ‘ Confirm, with stringent sanctity, the vow!—  
 ‘ If warring Israel before the foe  
 ‘ Flee, routed—and they look, with eye of faith,  
 ‘ And heart of penitential grief, towards  
 ‘ This sacred Shrine; hear Thou their contrite  
     plea!—

‘ If general trespass bring upon the Land  
 ‘ A public curse, and Thou shut up the heav’n,  
 ‘ O hear their pray’r, when they repent, and teach  
     them

‘ The good and right way, sending gracious rain  
 ‘ Upon thine heritage!—If pestilence,  
 ‘ Dearth, blasting, mildew, or an enemy  
 ‘ Countless, as caterpillars, plague their coasts,

‘ And sickness humble and oppress their souls ;  
 ‘ Hear Thou their sorrow—for Thou searchest hearts,  
 ‘ And render mercy, as their hearts desire :—  
 ‘ If sons of strangers, gentiles from afar,\*  
 ‘ ’Ere come, and pray towards this place—(for who  
 ‘ In earth’s remotest corners shall not fear  
 ‘ Thy stretched-out arm ?)—be Thou the strangers’  
     friend !  
 ‘ If captive Israel, in foreign clime,  
 ‘ Enslav’d or outcast for offence against  
 ‘ Thy glorious Truth—(and who is there of men  
 ‘ That sinneth not ?)—bethink them of their guilt,  
 ‘ And turn with all their soul, and pray to Thee,  
 ‘ With hearts bent hitherward ; be pleas’d to hear  
 ‘ In heav’n Thy mansion, and maintain their cause !—  
 ‘ And now, Lord God, accept my humble pray’r !  
 ‘ Our fathers’ God, be with us, all our days !—  
 ‘ Rise to Thy resting place, O Ark of Strength !

\* The Jews were allowed by the law to receive Gentile proselytes, who were admitted to the privileges of God’s people upon full conformity to the religion of the Jews.—The day on which the Author is considering this part of his subject (Jan. 6.) the Festival which his Church commemorates, in the *Epiphany*, or Manifestation of Christ to the Gentile Magi (Matt. ii, 11.), reminds him of the vast accession which has been made of the Gentiles, thro’ the mercy of God (as intimated in this prayer of Solomon), to the Ancient Church of God, the Spiritual Zion—and the far wider extension to take place when dispersed Israel and dismantled Zion shall be restored—(See Rom. xi, 12—15.)

‘ Take up Thy residence, O Lord of hosts,  
 ‘ Among Thy people ! Let Thy priests be cloth’d  
 ‘ With righteousness, Thy ransom’d saints rejoice,  
 ‘ Beholding, ever, Thine ANOINTED ONE.’\*

The temples rear’d to God, that stud the Land,  
 And rise, like buttresses of Truth, become  
 A nation’s strongest bulwark. Let not ought  
 High valued among men, as costly stone  
 Or gilded sculpture, brought to dignify  
 The outward fabric, be suppos’d to please  
 Creation’s Lord, who looks on gold as dross,  
 And gem material as empty show,  
 Without His Spirit. Yet no worthier work  
 Can mortal contemplate, or undertake,  
 Than PILLARS of divine memorial  
 Built on the sacred GROUND OF TRUTH, to draw  
 Devotion’s wandering footstep, and direct  
 Prisoners of darkness to the light of life.  
 For tho’ JEHOVAH fill the heav’n and earth,  
 And need no House terrestrial to enshrine  
 His majesty of Pow’r ; yet is He pleas’d  
 With piety of man, whose warm exuberance  
 Of Love for souls, erects a goodly pile,  
 To consecrate, for pray’r devout, and praise—

\* See 1 Kings viii. and 2 Chron. vi.

A place distinguish'd from the common tents  
Of men, to fix His Name—to celebrate  
The solemn Festival, and sacred Rite,  
Ordained Incense, and sweet Sacrifice  
Of grateful orisons from heav'n-touch'd hearts—  
For holy convocations of the Church,  
The glad assembly, which the godly love—  
With longing heart and flesh, cry out for—never  
Forsake—accounting one day spent with God,  
In these His courts, better than thousands else—  
where—

Finding THE LORD, herein, a SUN AND SHIELD,  
For warmth and safety, thro' earth's wilderness—  
Where, messengers of mercy unction draw  
To shine as burning lights before the world ;  
Their high commission undertake for God,  
And bear its evidence of Truth to man—  
Where, introduc'd, in helplessness of sin,  
The little infant flock asylum find,  
In bosom of Salvation's Refuge rear'd—  
Where, milk of purest knowledge is imbib'd,  
To train the soul for conflict with the world,  
And nurture gain'd, in Wisdom's discipline,  
Strong meat, befitting men of giant growth—  
Where, weak and wavering are increas'd in Faith,

The doubtful and despondent see new Hope—  
 Where, poor and needy and afflicted spirits  
 Take balm, which Gilead's great Physician gives,  
 For every wound and bruise,—the Remedy  
 Most efficacious, and the ONLY TRUE.

Assembled Israel kept the festive Day  
 Of Consecration, and Jehovah's House,  
 The royal Temple of th' establish'd Faith,—  
 A people's Glory, Strength, Security—  
 Stood, glowing in the Spirit's new-sprung rays,  
 Peering to heav'n, and gathering worshippers  
 From Syrian Hamath unto Egypt's flood,\*  
 To pay their first-fruit offering at its shrine.  
 Such care was Solomon's, worthy a King—  
 Worthy the Wisdom he profess'd, the Prince  
 Of everlasting Peace presignified—  
 To found for universal families  
 A NATIONAL CHURCH, and holy Home, to draw,  
 And bind, in bond of pure Religion's peace,  
 United subjects to the King Supreme.—  
 Without the ALTAR to the Throne, to prop  
 Its base, on firm foundation rear'd, for all  
 To look to, such as all may use, like Israel  
 Their parent Zion-Church,—the proudest Throne

\* 2 Chron. vii, 8.

Of Earth is but the creature of a day,  
 A rotten kingdom. If the monarch fail  
 To uphold the Church, by law and ordinance,  
 Favour distinct, example, tutelage,  
 Exertion, interest, and countenance—  
 His seat of Empire, tho' o'er half the world,  
 Is sapp'd, and insecure. What! shall Error  
 Hold equal place, in his account, with Truth,  
 And, this, forsooth, because his subjects claim  
 One equal privilege—be they good or bad.  
 Children of God, or renegades of Death—  
 Sons of the ANCIENT CREED, whose fruit is Love,  
 Or bold devisers of new paths of Strife,  
 Envy and Heresies?—Kingdoms, such, must  
                   needs

Decay, and perish—feebleness itself  
 Is mark'd upon the flimsy Edifice  
 Which has no true JEHOVAH in its shrine,  
 No CHURCH endow'd with fruitful heritage.  
 Tho' seeming strong, and shining fair, awhile,  
 Admir'd and sought, 'tis but like airy form  
 Of castellated fortress in the clouds,  
 Glaz'd by the fleeting sunbeam of an hour.

Of such, inspired Daniel prophesied  
 Expounding vision-images of vast



Yet baseless Realms :—Assyrian Babylon,  
 With head Imperial, of finest gold,—  
 Like Lion, from the sea, with eagle-wings,  
 Uprising,—to the sea to fall again,—  
 Its wide-spread pinions pluck'd, its dazzling glory  
 gone;—

The Medo-Persian, like voracious Bear,  
 With breast and arms of silver, and three ribs \*  
 Enclos'd within its mouth—soon to disgorge,  
 Reluctant, and descend from whence it rose ;—  
 The polish'd Greek,—yet with a Leopard's craft,  
 Activity, and spite,—rushing right on  
 With brazen avaricious recklessness—  
 Speedy as fowl on wings quadruple borne, †  
 Quadruple heads succeeding, soon to bow  
 To conquering Rome “ dreadful and terrible ”—  
 Yes, Rome herself, eastern and western Queen,  
 With teeth of brass, and claws of iron-clay ‡

\* Dan. vii, 5. The three dynasties of despotic government which the Medo-Persian Empire included—with its three capitals, Susa, Ecbatana, and Babylon—may be here signified.

† Dan. vii, 6.—the “ four wings ” represent the rapidity of Alexander's conquests,—the “ four heads ” the division after his death of his dominions among four captains.

‡ Dan. ii, 40, 41, 42. The two legs represented in the image of the fourth universal, or Roman Empire, are thought to signify the two divisions into Eastern and Western. The “ ten horns ” are the ten kingdoms—as also the ten “ toes ”—some of clay,

That boasted of her ten proud horns, with which  
 She push'd the world before her,—Rome herself  
 That stamp'd and pounded, with a pow'r diverse  
 From all the pow'rs of earth,—as beast of prey  
 Was never known to ravage and destroy—  
 Shall flee, like chaff of summer-threshing-floor,  
 Toss'd by the winds—for, she that swallow'd all,  
 With mouth of vaunting and imperious pride,  
 Hath no redeeming Truth within her, left\*  
 To save from ruin; no sure spot whereon  
 To stand, absolv'd, when God shall come to judge—  
 When from the mountain of Jehovah's House,  
 A sure and tried foundation-STONE, cut out,  
 But not by human hands, shall fall, and smite  
 Her earthen grandeur to the crumbling dust,—  
 The STONE, itself, the Pillar of the Truth,  
 To rise, and found a universal realm,

easily crushed, others of iron, more durable. The little horn (Dan. vii, 8.) among the others, before which three of the ten were plucked up, is considered by Faber and others, to prefigure the spiritual power of the Papacy established about A. D. 604 in its temporal sovereignty.

\* The prophecy in Rev. xvii. evidently harmonizes with that in Dan. vii. concerning the fourth Beast. 'The Apocalyptic Beast (observes Cuninghame) is the great enemy to be destroyed when the personal Word of God comes with His saints—It is "*Antichrist*"—a corruption of Christianity, rather than a pagan power—whose destruction is foretold, through the present peaceful and final judicial influence of Gospel-Truth.'

**A MOUNTAIN-kingdom, indestructible,  
Alone, to fill the earth, and stand for ever strong.\***

God's Holy Church, perpetual and true,  
Affording refuge for the just,—a Home  
Most safe and pleasant, with prospective bliss  
Unbounded—for the prodigal to seek,—  
For sons to shelter in, a Father's love  
Unchangeable experiencing (while they  
Change not tow'rds Him)—this Holy Church is *One*,  
Of undivided base,—its Structure *One*,  
With principle and composition-mould  
The same throughout—from the first ground-work  
Stone,  
Unto the topmost head and pinnacle—  
Extending thro' all times—from primal loss  
Of Paradise, to Paradise regain'd  
And Days millennial, when its Lord shall reign  
O'er all the nations. In the Woman's SEED,  
The STAR of Jacob, Abraham's promis'd HEIR  
And David's SON, of universal sway,

\* See Dan. ii, 31—45. vii, 3—14. The mystic STONE [as referred to Isai. xxviii, 16. Ps. cxviii, 22. Matt. xxi, 42, &c.] that smote the image, is the kingdom of Messiah, gradually hewn out of the Levitical state during the three first empires, and finally separated during the fourth, and preparing by attack upon pagan ungodliness the universal reign of pure Christian Truth.

The Church is built—each member of the same,  
 Lively, and true, cemented well by faith,  
 “Stones” of the spiritual Temple-Dome, all cleave  
 Together, in the bond of righteousness,—  
 Relying upon sacrificial blood  
 For sin’s atonement—sanctified by grace  
 Of Holy Spirit’s work upon the heart—  
 Taking Jehovah—Father, Son, and Spirit,—  
 To fill the throne, within,—and tending high,  
 In aim, will, effort, and desire, to heav’n.  
 The Creed of Truth, which girds the Temple-courts,  
 As by a sacred Pale, to keep the Church  
 Distinguish’d from the straying world, is *One*.  
 Beyond this Pale—itsself, no human scheme  
 Of strange invention or material,  
 But God’s own Word, with pillars of the law  
 And “pow’rs that be” upheld—no safety lies.\*

\* The principle here affirmed,—which has been expressed, in modern days by an exclusive Church, resting on the ground of an unscriptural and human system,—‘*Extra ecclesiam non est salus*’—[‘beyond the pale of the Church is no salvation’]—conveys in itself the Truth, but the Truth, as *defined by the rule of Scripture-faith*, and not *necessarily* connected with a human, though not anti-scriptural, Church-system. This fact of Salvation being *possible* without union under the Ecclesiastical Government established by the civil power, does not militate, in the least, against the actual paramount duty of *the State* to connect with it the Church, and to do its utmost, in co-operation with the Church, to draw and keep all subjects in her orderly communion.

One way alone leads to the Sanctuary  
And Mercy-seat below, to bear, at last,  
Unto Salvation's glorious Throne above.  
Open to chosen Israel, and the sons  
Of strangers, lo, the door permits to all  
To tread within the precincts of the Church,  
And worship there, in peace. A barrier slight,  
(To stand till Mercy's purpose is complete),  
Divides the children from the proselytes ;  
E'en that shall be thrown down—a middle wall\*  
No more shall part the families of men ;  
But both shall enter, and with one pure heart  
Adore their common Lord. And while, without,  
Each soul is insecure,—no stranger known,  
Whate'er his moral semblance, to attain  
The haven of bright Hope, or crown of Life,—  
It boots but little, (yea, if ought, it brings  
A weightier curse on him who profits least,  
Partaking largely), whether footsteps tread  
The inner courts, or stand beyond the pale,

\* Ephes. ii, 14—15. In the court of the Temple (according to Josephus) there was a wall, or balustrade, breast-high, with pillars at particular distances, and inscriptions on them in Greek and Latin, importing that strangers were forbidden to enter farther. Here offerings were received, and sacrifices were offered for the Gentiles ; but they were not allowed to approach to the altar.

If with **THE LORD** the heart be not found right.

When **Zion's** sanctuary and truthful Creed  
That shine most clear aloft, are left; and sons  
Cradled, from first, within that bosom-shrine  
Wander, and separate—or having means  
To enter in, when separate, refuse,  
Fleeing the sacred union of the Faith,  
To follow novelty's misleading gloss,  
Vamp'd with deceitful vapour; oft it falls,  
That prowling Error with a wily net,  
Ever waylaying souls that stir beyond  
Salvation's Camp and Beacon-light, o'ertakes  
The restless backslider and schismatic,  
To spread with swift success, before his eyes  
Confusion's darkness, disbelief, and doubt—  
The Truth no longer seen, by certain mark  
To try his rectitude, or turn from wrong,  
He stumbles headlong on Idolatry.

**IDOLATRY**, in one or other form,  
Is all the *wisest* find, when they desert  
Their God and His true Church, or will not come,  
When call'd, within the fold. There are but two  
Religions in the world—the one, **THE TRUTH**,  
The hearty worship of the Tri-une God,—  
The other pride, and foolishness—self-love,

And mindless sensuality—be it call'd  
 From image-deities of Amorite,  
 Zidon, or Moab—Milcom, Ashtoreth,  
 Chemosh, or Mammon, or the thousand forms,  
 Sculptur'd and painted to resemble life,  
 Inventions of the heated human brain  
 For thousand earth-born base inanities.  
 The one abounds in every solid good,  
 Sublime, pure, generous, durable, sincere—  
 The other is the refuse of the vile,  
 Vain, selfish, servile, arrogant, corrupt.--

"Vanity of Vanities!"—the Preacher cried,\*  
 Himself a fall'n idolator, restor'd,  
 Tho' after dear experience; having left  
 The Church, he tried and found but vanity,  
 Defect, vicissitude, in every form  
 His heart affected, or his mind devis'd.

Vain is each sublunary good of life  
 To serve th' immortal purposes of man.  
 One generation falls, and others rise,  
 Like passing clouds, or like the Ocean's waves.

\* Eccles. i, &c. The Book of Ecclesiastes, which Solomon wrote in his latter days, bears manifest marks of his return from the "vanities" into which he had been seduced, and his re-acknowledgment of the divine Truth. The promise made by God to David intimates that there was a great difference in Solomon's case from that of Saul. See 2 Sam. vii, 12—15.

The morning Sun mounts with a ruddy smile,  
But gathers, as he moves, the thunder-cloud,  
Which spends its blackness round him as he pants  
To speed away, returning to his place.  
From point to point the changeful breeze removes,  
Now back, now forward; from the frozen North  
To check the vital faculties, and drive  
The feelings into icy chill, benumb'd,  
And stagnant; now capricious Heat,  
In bold extreme, fast rushing from the South  
Reverses all, to melt the fainting pow'rs,  
And onward drive, with Simoom-pestilence  
And fever, prostrating the healthful force  
Of soul and body. Rivers to the sea  
Urge on their tributary streams, nor take  
Repose; nor fill they Ocean's caves, that spout  
Back to the rivers, in retort, their gifts.  
With toil unspeakable the world redounds  
To mar the sinner. Now, his eye perceives  
Things that delight him, which he thinks he may  
Enjoy for ever—now, again, they're gone,  
Or that which form'd their pleasantness is fled.  
And now, his ear with hearing is engag'd,  
Thrill'd, and delighted—twice and thrice he hears,  
Yet is not satisfied; the sense of bliss



Is blunted, by re-seeking what it loves.  
 The pain, already gone, returns—joys pass'd  
 Come round again to cloy the appetite.  
 Bewilder'd Memory in vain reverts  
 To something new—beneath the rolling Sun  
 It is not found ; what is, hath been of old,—  
 What shall be, now is—soon as it is born  
 Old Age is stamp'd upon its brow—it lies  
 Among the dry bones of Oblivion's grave.

The PREACHER commun'd with his heart, and  
 sought \*

By Wisdom's deep experience, to know  
 The just reality of Joy or Grief,  
 Of Weal or Woe from all the things of Time.  
 He courted earthly SCIENCES, and search'd  
 The depths of mundane Knowledge, yet no end  
 Leading to Happiness could he descry,  
 But Toil, and Pain, and Weariness of flesh.  
 To PLEASURE, next, and rude Hilarity  
 He turn'd, to seek (what he desir'd from books  
 Of serious Learning, and could not acquire)—  
 He built him houses, and he planted vines ;  
 He made him gardens, deck'd with choicest trees,  
 To please the eye, and richly clad with fruits ;

\* Eccles. ii, &c.

He cheer'd his luxury with generous wine,  
Inspiring freedom to the mind and flesh ;  
He gat him serving men and serving maids,  
And treasur'd gold and silver as the dust ;  
He hir'd him Music's sons, the minstrel-bards,  
Delights of men, with concord of sweet sounds,  
And harmony of verse, to glad his soul ;—  
These, and whate'er his craving heart devis'd,  
Freely he gather'd to himself, to sate  
Reckless concupiscence ; but all in vain—  
Vexation hover'd o'er the brimming bowl,  
Vexation penetrated to the midst,  
Vexation settled in the last-drawn dregs.

‘ What profit then ’— he reason'd with himself—  
‘ Have toiling sons of men, who fear not God,  
‘ Above the toiling brute? Since Vanity,—  
‘ Weakness, Decay, Mortality, is writ  
‘ Without redeeming character, upon  
‘ Each chapter, page, and line of History,  
‘ Where God, Eternity, and sacred Truth,  
‘ Are absent from the subject of the Book.’—  
All-changeful Time supplies no long-liv'd peace,  
No sweet enjoyment to mankind, without  
Some certain prospect beyond present things.  
The world is beauteous, in its day ; the works

Which God hath done, herein, are great and good  
Beyond discovery ; but ways of men  
(Made “ upright ” first, but turn’d by sin aside)\*  
Are full of travail, and their end compar’d  
With beasts that perish and descend to dust.  
WEALTH gathers wings, and hastens fast away,  
Like eagle, tow’rd the skies ; and while it stays  
It brings but sorry satisfaction home ;  
Cares multiply, withal, and parasites  
Throng, like the summer-fly, around its mass  
Corrupt. Oppression weighs down PENURY,  
Which lacks wherewith to act a generous part,  
And cherish nobleness of spirit—the poor,  
Despite himself, is rack’d with Envy’s pain  
And Folly’s meanness ; hard and long he toils  
For little wages ; gets few thanks, and cold,  
In recompence for heaps of services—  
Few smiles encouraging for lowly bows  
Of homage, at the gate of Opulence.  
The child of KNOWLEDGE is the heir of Grief,  
When, thro’ emaciate pores, by study worn,  
And flesh too highly cultivated, flow  
The keenest sorrows of mortality ;  
Or, when his weapons, whetted by much work

\* Eccles. vii, 29.

And evil, make a speedy way for death,  
Whelming a multitude with his own fall ;—  
There is no end to labour of the mind,  
There is no bottom in the Sciences.  
The son of IGNORANCE, alas, but breathes  
A life of animate unconsciousness—  
His apathy, if bliss it may be call'd,  
Is nugatory being—bliss of stocks,  
Of stones—the blight of sensibility.  
The SWIFT gain not the race, nor STRONG men ever  
Conquer in fight—nor speed, in evil hour,  
Nor valour, rescues from defeat and rout.  
The bloom of YOUTH, soon flees,—its tender bud  
Oft nipp'd, 'ere yet unfolded to the day,  
Or gathering sombre tints in early Summer.  
OLD AGE bears “ evil ” on its furrow'd brow,  
Depicted in large characters—when life  
Declines, nor longer can partake of joy \*  
From nature's loveliness ; the sun, moon, stars  
Lie hid ; and pleasure stumbles at the door  
Of every sense ; decrepitude bows down

\* Eccles. xii, 1, &c. The contradictions, which sceptics have fancied they have discovered in this book, are no more than what may fairly be explained by the severe irony and sarcasm of the inspired writer, in depicting the folly and vanity of sublunary good, if taken as a basis of Happiness, or a pursuit and object worthy of an immortal soul.

The back, with burdens of suspicion, care,  
 And fear; afflictions travel not alone,  
 But watch for company—life's silver cord  
 Relaxes fast, and wheels refuse to turn—\*  
 The golden bowl is shatter'd at the fount,  
 And mourners throng the streets—the broken spirit  
 Parts from its clay-cold tenement of dust,  
 To go, and wait before Heav'n's judgment-bar—  
 Man hies to his long home, his place knows him  
 no more.

Israel, in quest of Earth's inferior dross,  
 And vanity, lost sight of the true crown  
 Of solid and unmix'd Felicity  
 That shone, invitingly, on Zion's Mount  
 From summit of the Church. The Remedy,

\* The metaphorical figures used in Eccles. xii. to represent the infirmities of Old Age and accompaniments of Dissolution, are explained as follows—The dark season to which it is compared, is *Winter*—"The keepers of the house," *the hands and arms*—"The strong men," *the knees and legs*—"The grinders," *the teeth*—"The windows darkened," *the eye-sight dim*—"The doors shut," *the lips and jaws compressed*—"Rising up at the voice of the bird," *sleeplessness*—"Daughters of Music brought low," *decay of the organs of hearing*—"The Almond-tree flourishing," *the hoary head*—"The grasshopper a burden," *the shrunken frame a weariness*—"The silver cord loosed," *the spinal marrow sapped of feeling*—"The golden bowl broken," *the head and understanding shattered*—"The pitcher broken at the fountain," *the heart stopping the flow of blood*—"The wheel broken at the cistern," *the lungs ceasing to respire*. See Holden's Comment. in loco.

And sovereign cure for all the ills of life—  
For penal sorrows, that by pristine doom,  
And God's most worthy sentence, bruise the flesh  
Or spirit, centre here, **WITHIN THE CHURCH!**  
Here is the Hope of sin-bewilder'd Man—  
His pleasure, profit—his whole duty, gain—  
To bow with penitential reverence,  
Referring all to Him, the **SACRIFICE**  
For sinners slain—on that one guileless head  
Laying the hand of Faith—departing, thence,  
Another creature—in new light to walk,  
New strength to trust to, and new laws to love.  
Yet Israel, from this so rich a boon  
Of Truth and Duty,—treasure unalloy'd,—  
Diverg'd, in company of sin, despite  
The copious show'rs of Grace, and Glory's gems  
Of peerless beauty gather'd for her use.  
Barbaric gold, the counterfeit of Faith,  
Glaring to glad the eye, not serve the soul,  
The vapid tarnish'd toy, Idolatry,  
She sought,—unwise, unfaithful, impious;—  
Her Solomon's experience, she had,  
In living proof; nor profited by what  
He taught her,—being taught, himself, of God  
So thoroughly, by pain—the emptiness

Of all the apparent glory of the world,  
 To render mortal happy or secure—  
 The single Excellence, Riches, and Health,  
 True, and unfluctuating, as THE WORD  
 Infallible, from heav'n—of this one precept—  
 ' Fear God with all thy heart—HIS STATUTES

KEEP—

' Man's work and duty, first, and last, and midst.' \*  
 Monition fatherly, and Mercy's rod  
 Were rous'd to stimulate the wanderer back  
 To Wisdom's tranquil course. Isaiah's lips  
 Were touch'd with lofty unction to foretell  
 To kings and people the impending wrath,  
 With Safety's Refuge open to the just:  
 ' Attend, O Heavens! and give ear, O Earth!  
 ' The mighty Lord hath spoken—I have fed  
 ' And brought up children from the womb, but they  
 ' Have turn'd against me, and forgot my love!  
 ' The ox his owner knoweth, and the ass  
 ' His master's crib; yet Israel, my son,  
 ' Less grateful than the beasts that browse the fields,  
 ' Nor knoweth, nor considereth!—Sinful race—  
 ' Children of evil-doers—people laden  
 With iniquity!—Yet come now, saith the Lord—

\* Eccles. xii, 13, 14.

- ‘ Hear reason, and return unto your God !
- ‘ Renounce the evil, and embrace the good ;
- ‘ Wash, and be clean from all your evil deeds !
- ‘ For tho’ like scarlet be the deep-dyed stains,
- ‘ Or red, like crimson ; yet shall they become
- ‘ Clear as the virgin-fleece, and white as snow.’ \*

Nor voice of Love divine, nor Judgment’s threat  
 Could draw or terrify, persuade or drive  
 Ungrateful, stiff-neck’d, proud Jerusalem  
 Back to Salvation’s wide-extended arms.

Kings, Priests, and People—willingly espous’d  
 The heart-idolatry of Sin, and prov’d  
 Unfaithful to their true and lawful Lord.

Hence wilder bodings of distress, with clear  
 Enouncement from the heav’ns, by tongue of Bards  
 Inspir’d,—of wars, and fightings, and captivity,  
 Struck, with amazement’s message, on the ears :

- ‘ The days shall come—momentous days—to thee,
- ‘ Jerusalem, and faithless Israel ! when the fowls
- ‘ And savage beasts of earth shall seize upon
- ‘ Thy children’s carcasses ! none shall befriend,
- ‘ To fray the spoiler from his revelry !—
- ‘ When voice of mirth and gladness, from thy  
     streets,

\* Isai. i, 1—18.



‘ Shall cease,—the voice of Bridegroom, and of  
Bride—

‘ When voice of them that praise the Lord, within

‘ Thy sacred precincts shall be spent—who say,

“ Hosannah in the highest—Hallelujah!”—

‘ For lo ! how dim the gold is grown ! the gold

‘ So precious, how corrupt !—the sanctuary stones

‘ In every street pour’d out !—Zion’s fair sons

‘ Like earthen pitchers marr’d in potters’ hands !’\*

By Chebar’s flood where captive Solyma  
Her hallow’d harp, in tears, hung up on boughs  
Of willows leaning o’er the plaintive stream  
That blent its murmuring with weary hearts—  
Where barbarous conquerors insulted oft,  
Oft pitying, sought from them a Hebrew strain,  
Such as in prosperous Zion’s courts, of old,  
Her minstrels chanted forth, divinely sweet—  
Entranc’d Ezekiel, lamenting woes  
Of Israel’s father-land—his Throne cast down—  
And Altar desecrate—saw heav’n reveal’d  
In visions of tremendous majesty,  
And splendour fearful !—Sweeping from the north,  
The whirlwind, a vast cloud, and fire, withal,  
Infolding, like the lightning’s fork, appear’d ;

\* See Jerem. vii, 32, &c. Lament. iv, 1, &c.

Then, from its bosom bright, of amber hue,  
Rose living likenesses, as of a man—  
The faces four—the wings quaternion—  
Like burnish'd brass, the feet—the wings conjoint,  
Upturn'd to heav'n—and human hands beneath.  
Straight on they seem'd to go, nor turn'd aside  
For ought—on wheels of beryl-beauty, borne—  
Wheel within wheel—each speeding uniform—  
With living Spirit stirr'd like lamp of flame,  
And eyes innumerable, all serrate  
With rings most dreadful in sublimity.  
Over their heads the awful firmament,  
And figure of the crystal sky, were seen.  
The monstrous echo of their moving wings  
Resembled Ocean's roar, or noise of hosts  
In fight conflicting, or the ALMIGHTY'S VOICE!  
Above the canopying firmament  
A throne of sapphire seem'd, whereon there sat  
The LIKENESS OF A MAN! whose loins, around,  
And 'neath, were bright, as ambient flame,  
Or like heav'n's circling Bow, in days of rain—  
So shone the Presence-Glory of THE LORD.\*

\* Ezek. i, 4—14, &c. This mystical vision represents God as attended and served by an innumerable company of angels, his "ministering spirits"—whose *nature* is signified in the "living creatures"—the *number* "four"—as being sent to the *four* winds,

By voice of Deity in grandeur clad,  
 And signs tremendous,—such as Buzi's son  
 Beheld, aloft,—the Prophets call'd, and taught,  
 Struck the lugubrious lyre, with tragic gloom  
 O'erhung—portending woe's unwelcome news.  
 Yet blent they, oft, with “terrors of the Lord”  
 The cheering melody of Mercy's strain—  
 How God would yet remember Israel,  
 And send from Zion THE DELIVERER—  
 With richer feast and banquet, to provide—  
 More copious Manna, and more generous Wine  
 Than yet partaken of—the Bread of Life,  
 And Wine of consolation, to revive  
 Each drooping spirit of obedient sons.  
 This voice of Mercy told of promises  
 Henceforth to be fulfill'd, in heav'n-sent Light  
 Of Truth, more glorious than the past, to dawn

throughout all the earth—their figurative qualifications, their intelligence and rational power—in their having “the face of a man” and a “man's hands under the wings”—wheels, their ceaseless motion—See ver. 15—21. The Cherubim and Seraphim—heavenly agencies and Spirits of light—here represent the strength, wisdom, intricacy (wheel within wheel), swiftness, and constancy of the dispensations of Providence. The latter part of the vision, ver. 26—28, reveals the throne of God, and the Glory of the Second Person in the blessed Trinity appearing as God-Man—the consuming Fire to his enemies, but the faithful Friend and Brightness of Divine Glory to all who will adoringly humble themselves at His presence.

And rise o'er Israel—and never set.  
It told of RIGHTEOUSNESS to spread its wings  
With healing virtue over ALL THE EARTH,  
Rekindling Hope in mournful Zion's breast,  
Life from the dead, and Liberty from chains.  
It told of Zion's enemies laid low,  
Herself exalted to her ancient throne—  
Of times, when Judah's sceptre should revive,  
And spread its royal branches thro' the world—  
When on the mountain-tops JEHOVAH'S house  
Should rear its hallow'd pile, and nations flow  
From farthest regions of the globe unto it—\*  
When Holy Spirit, from on high, should pour  
His peaceful influence down, and melt anew  
His sons' and daughters' hearts to heavenly love—  
When Jew and Gentile, in THE ONE TRUE CHURCH  
Should greet, in harmony, one common Lord  
With common privilege, of Life and Peace—†  
The Temple, newly rear'd, transcending far  
In grace and grandeur, all the glory past—‡  
To wane no more, assaulted by the foe,  
Or blacken'd by the smoke of hostile fire—  
But grow in glory, as its days increase,  
Firm in the earth beneath, and fair above--

\* Isai. ii, 2.

† Joel ii, 28—32.

‡ Hagg. ii, 9.

Whose Priests shall all be “holy to the Lord,”  
 And people, shining as far-sparkling pearls—  
 Their faith’s foundation fix’d, where nought decays,  
 On heav’n’s unshaken hills, and Truth’s Eternal  
                   **ROCK.**

God’s Church—the one, immutable, and true—  
 Endures for ever—in herself, entire,  
 Infallible, erect on Zion’s Mount,  
 Of principle imperishable, as God  
 Her Source, and Author, Strength, and Prop,  
                   and Stay.

*His* is the Truth—He plants it in the world—  
 On faultless base. And if unrighteous men  
 Build wood, and hay, and stubble hereupon,  
 Their work shall perish,—but the Truth abides.  
 A SEED shall serve Him in the darkest days;  
 He has a witness in the worst of times.  
 Hence, leaves He not the earth; tho’ men forsake  
 His Love, and Mercy. If none righteous liv’d,  
 Or few,—to breathe the breath of piety,—  
 And build on Truth, the silver, gold, and pearls—  
 The earthly elements, corrupt, would rend  
 Their laws asunder, and in one loud crash  
 Commingling, whelm the world in ruins.  
 God hath a trusty company with Him—

Not drawn against their will—but servants, true,  
 And sons adopted—hidden they may be,\*  
 As precious gems within a casket, kept  
 From gaze profane, and prying History—  
 But known to God, as jewels of the crown  
 The King of ransom'd Zion bears upon  
 His comely brow—remember'd well, and sav'd  
 Thro' fiery furnace, which consumes the proud.

The Bard divine, thro' dim futurity  
 And vistas reaching to the end of time,  
 Saw Ziou sink, in cloud,—to reappear  
 In Glory's lustre from oppression's grave.  
 The sport of Tyrants,—treacherously dealt †  
 By bosom-sons,—her STAR in sombre night  
 Declines. Yet, lo—"it is a little while",  
 She rouses "once again"—with new-born strength ‡  
 Like giant waking from his sleep, refresh'd.  
 From dust of death, she comes—from famine fell,  
 And poverty, restor'd—with grace renew'd,  
 With treasure multiplied, and children bless'd.—  
 Returns she now from toilsome pilgrimage  
 Wherein she sojourn'd "bearing precious seed,"  
 With songs of joy, and sheaves of fruitfulness. §

\* Malachi iii, 16—18.

† See Appendix, Note H.

‡ Haggai ii, 6—9.

§ Ps. cxxvi, 6.

**SHE SHALL ARISE!**—the heav'ns themselves shall  
shake,

To give her Liberty, Enlargement, Peace!

**SHE SHALL ARISE!** The long'd-for time is come,—

**JEHOVAH** pities to behold her fall'n!

The nations wait for her—the rampant wave

Of Ocean's tumult dies—expectant Earth

Forbears her rolling, and the din of arms

Is hush'd, to hail, becomingly, the **LORD!**

**HE COMES!** the King and Bridegroom of the  
Church,—

Messiah comes, the Priest and Prince of Peace—

The Seal of prophecy—the Sun, to shed \*

His universal Light, and heal the world—

The end of Sin—the reign of Righteousness—

The death of Death—the conquest of the Grave—

The flight of Hell—the victory of **TRUTH.**

\* Daniel ix, 24. Malachi iv, 2.

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**T H E E N D.**  
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## APPENDIX NOTES.

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### NOTE A.—BOOK I. P. 5.

*“ She boasts no primal magnitude, or age,  
Among the distant spheres.”*

The relative quantity of matter, or mass, composing the planets in our System, and compared with the Sun and the Earth, is thus calculated by Astronomers :

The Sun,..... (about) .....	329 . 5
<i>Our Earth</i> ,.....	1
Mercury,.....	0 . 125
Venus,.....	1 . 125
Mars,.....	0 . 625
Jupiter,.....	330 . 5
Saturn,.....	104
Uranus, .....	16 . 75
<i>The Moon</i> ,.....	0 . 025

The four Asteroids, or Telescopic Planets—Juno, Ceres, Pallas, and Vesta—revolve between Mars and Jupiter, and are thought to have been originally one planet.

The whole planetary system is conjectured to have been created coterminously with our Earth. (Gen i, 16.) The nearest fixed Star (Sirius) is about 19,200 millions of miles distant from our Planet, or about 200 times farther than the Sun.

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## NOTE B.—BOOK I. P. 10.

*“ In the beginning, before time was known—”*

Gen i, 1. John i, 1, 2.—Whatever might have existed previously to the Creation of the Earth and its associate system, it is evident that the Sacred History of the Bible commences with an account of what “in the beginning,” occurred relative to our own habitation and system, the Earth: to know our Great Creator who is “from everlasting to everlasting,” and “the Word” who was “in the beginning with God, and who was God,” is chiefly that which concerns us, in this our earthly condition: and not to pry into the antecedent counsels of heaven or condition of other beings, who, we know, must all have derived their existence, “in the beginning”, from God.

As to what geologists put forth—to account for certain phenomena in the earth—in support of the theory of a prior creation of *vegetables and animals alone*, “in the beginning,” without any attendant rational intelligences, and existing for some thousands of years,—the idea appears inconsistent both with Reason and Scripture.

## NOTE C.—BOOK I. P. 12.

*Whelm'd “without form”, without consistence “void”—*

Gen. i, 2. “Without form”,—Heb. *tohu—vastitas*, ‘confusedness’—and “void”, Heb. *bohu—vacuitas*, ‘emptiness’.

The Roman Poet, Ovid, who has most minutely preserved (no doubt from biblical tradition) not only the facts as recorded in Gen. i, but the main order in which they occur, thus comments on the second verse:

‘Ante mare et terras et quod tegit omnia cælum,  
Unus erat toto naturæ vultus in orbe,  
Quam dixere Chaos, rudis, indigestaque moles’—

which Dryden has thus rendered :

‘ Before the seas, and this terrestrial ball,  
 And heav’n’s high canopy which covers all,  
 One was the face of nature ; if a face ;  
 Rather a rude and undigested mass :  
 A lifeless lump, unfashion’d and unfram’d,  
 Of jarring seeds ; and justly *chaos* nam’d.’

—This *Chaos* however is not to be considered a disorderly mass of mingling and ‘*jarring*’ heterogeneous materials ; but the elementary creative state, unarranged, yet becoming subservient under the Spirit’s influence to the complete adaptation of the whole formative process.—(Vid. Sharon Turner’s *Hist. of the Creation*, vol. i.)

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NOTE D.—BOOK I. P. 13.

—— “ *Light came*  
*Swift from the chambers of the distant East*”—

Petavius (‘*de opere primæ diei*’) regards the light as the only creation of the first day ; considering the two first verses of Genesis as a summary of the account of creation which was about to follow, and a general declaration that all things were made by God.

The words of Genesis i, 3,—*yehi or*, “let there be Light”—by no means necessarily imply (observes Dr. Pusey) that light had *never* existed before. They may speak only of the substitution of light for darkness upon the surface of this our planet ; whether light had existed before in other parts of God’s creation, or had existed upon this earth, before the darkness described in verse 2, is foreign to the purpose of the narrative.—(See Dr. Buckland’s *Bridgwater Treat.*)

## NOTE E.—BOOK I. P. 15.

*“ And laden, richly, with appropriate fruit.”*

See Gen. i, 11.—‘ There are two things wherein the production of plants in the beginning differed from their first production ever since. *First*,—They have sprung ever since out of their seed, either sown by us, or falling from the plants themselves; but, in the beginning, they were brought out of the earth, with their seed in them, to propagate them ever after. *Secondly*,—That they need now (as they have ever done since their first creation) the influence of the sun to make them sprout; but then they came forth by the power of God, before there was any Sun, which was not formed till the next day.’—(Patrick’s Comment.)

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 NOTE F.—BOOK I. P. 15.

——— *“ they glanc’d behind  
Tow’rds fading Eden many a wistful look”*—

See Gen. ii, 8.—The word *Eden* means ‘delight.’ The situation of the paradisaic garden has been much disputed; since the heads of the four rivers (Gen. ii, 11—14.) Pison, Gihon, Hiddekel (Tigris), and Euphrates, cannot now be found sufficiently near to define and recognize it with exactness. They are all known to take their rise in the mountainous districts of Armenia. Mr. Faber supposes, with apparent good reason, that Lake Arsissa now covers the site of Eden; and it may be inferred that either at the deluge, or at some period after the expulsion of mankind from Paradise, God might be pleased to obliterate this fair portion of His works as unfitted for any thing, but for the residence of innocence.

Milton has employed his imaginative powers in depicting this habitation of our first parents :

..... ' Thus was this place  
 A happy rural seat of various view.  
 Groves, whose rich trees wept odorous gums, and balm ;  
 Others, whose fruit, burnish'd with golden rind  
 Hung amiable, (Hesperian fables true,  
 If true, here only) and of delicious taste.  
 Betwixt them, lawns, or level downs, and flocks  
 Grazing the tender herb, were interpos'd ;  
 Or palmy hillock, or the flowery lap  
 Of some irriguous valley spread her store.  
 Flow'rs of all hue, and, without thorn, the rose.  
 Another side, umbrageous grots, and caves  
 Of cool recess, o'er which the mantling vine  
 Lays forth her purple grape, and gently creeps  
 Luxuriant. Meanwhile, murmuring waters fall  
 Down the slope hills, dispers'd, or in a lake  
 (That to the fringed bank, with myrtle crown'd  
 Her crystal mirror holds) unite their streams.  
 The birds their choir apply. Airs, vernal airs,  
 Breathing the smell of fields and groves, attune  
 The trembling leaves, while universal Pan,  
 Knit with the Graces, and the Hours, in dance,  
 Lead on th' eternal Spring.'—(Par. Lost,—B. iv.)

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NOTE G.—B. V. P. 234.

“ *To harm a hair of his anointed head.*”

If ever a professedly godly nation was guilty of sacrilegious murder, it was when England basely profaned the divine rights of the Throne, and Charles I., her christian and protestant Monarch, was dragged to the scaffold by his infatuated subjects. The King might have stretched his civil prerogative

beyond due limit ; yet he invaded no rights of ecclesiastical privilege, nor infringed upon the sacred and sworn inviolability of the national Creed ; consequently, his people were neither justified in resorting, in the first instance, to physical force, nor pardonable in seeking and eventually shedding his blood.

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NOTE H.—BOOK VI. P. 299.

*“ The sport of tyrants, treacherously dealt  
By bosom-sons ”* —

The chief interesting facts of Jewish History, from the rebuilding of the Temple under Nehemiah to the birth of Christ, may be briefly stated in chronological order, as follows :

Rebuilding of the Temple, B. C. 515.—and walls of Jerusalem, completed B. C. 445.—Malachi, the last of the Prophets, B. C. 400.—Judea, about this period, becomes a prefecture of Syria, under a Persian Governor, and their own High Priest.—Jeshua, slain by Johanan, in the inner court of the Temple, B. C. 366.—Alexander the Great invades Judea, in the High-Priesthood of Jaddua, B. C. 332.—Ptolemy Soter takes Jerusalem, and transplants a Jewish Colony to Alexandria, B. C. 312.—Simon, the High-Priest, completes the Canon of the Old Testament, previously collected by Ezra, B. C. 300.—The Septuagint Translation of the Scriptures made by Jews at Alexandria, under Ptolemy Philadelphus, B. C. 284.—Antiochus Epiphanes causes the Jews to submit, B. C. 205.—Onias, the High Priest deposed, the office sold to his brother, the Temple attempted to be plundered by Antiochus, B. C. 175.—The great tyranny of Antiochus excites the Jews to rebel, B. C. 170.—Mattathias, B. C. 167, and after him Judas Maccabeus and his sons successfully resist the tyrant, B. C. 166.—John Hyrcanus, High Priest, asserts the independence of the Jews, and makes league with the Romans, B. C. 129.—The Pharisees and Sadducees, about this time, become violent political partisans—Judea

under King Aristobulus the Cruel, and Jannæus, B. C. 107 to 97.—6000 Jews killed in sedition at the Feast of the Tabernacles, B. C. 95.—Alexandra, widow of Jannæus, Queen, B. C. 79.—Aristobulus usurps the government in opposition to his brother Hyrcanus, B. C. 70.—Pompey seizes the Jewish Government, and makes the King dependant on Rome, B. C. 63.—Crassus pillages the Temple, B. C. 54.—Antipater, founder of the Herodian Family, made Procurator by influence of Julius Cæsar, B. C. 48.—Herod, his second son, obtains the kingdom by favour of Antony, B. C. 37.—Herod, (styled the Great) commenced the reparation of the Temple, B. C. 17.—Extinction of the Asmonean family—General Peace throughout the Roman Empire, B. C. 4.—(See *Annales Antiquitatis*. Oxon. 1835.)















