

The design of love / written by E.B.

Contributors

Parker, George Williams.
Royal College of Physicians of London

Publication/Creation

London : George Stoneman, 1893.

Persistent URL

<https://wellcomecollection.org/works/aht77pvd>

Provider

Royal College of Physicians

License and attribution

This material has been provided by This material has been provided by Royal College of Physicians, London. The original may be consulted at Royal College of Physicians, London. where the originals may be consulted. This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>



STA COLL

C081AR





Presented to the Library of
the Royal College of Physicians, London,

By the writer

G. W. Parker.

(M.R.C.P. London.)

This book (the second brought out at my own expense) cost £ 300. to produce; and out of a first edition of 1000 copies, 30 were due to subscribers, 70 (including this) were given away, and 900 were destroyed because we could no longer find house-room for them when we moved from Hove to London, nor yet pay for warehousing them till sold.

On the title-page of this book are three Latin words AUCTORE SANCTO SPIRITU — a brief sentence, but full of meaning!

Though intended to be taken in their primary and original sense, as stated in the Preface, that God is the "author of His own design" for benefiting the human race, and that He does so through the agency of the "Holy Spirit"; yet they undoubtedly contain the germ of another thought.

For they also imply — what the Frontispiece and the whole book openly say — that after a significant silence of many centuries, God in teaching mankind has again reverted to the method of instruction called "divine inspiration"; and for the first time in history has chosen as His agent a non-Jew — and one of the Anglo-Saxon race too! — whom He has called to work, in the old way, by the 2-fold signs of open "vision" and mental "voice"!

The last man to receive such instruction was the Apostle John, a Jew; and the last book so written was his Journal in Patmos, better known to us as the last book of the Bible (Revelation). He got his call, both by "vision" and by "voice", in the night of October 30th, A.D. 65, when he immediately began his Journal; and he ceased to write it in the early dawn of October 2nd, A.D. 73.

Omitting the 80 years from B.C. 7 (first events connected with the life of John the Baptist) to A.D. 73 — when both "voice" and "visions" were freely given to Christ and His disciples (though He alone knew their full significance) — we must go further

whelming ! But having received this knowledge,
I am deeply sensible of my responsibility, and
am as it were compelled to make it known at
any cost ; for "to whom much is entrusted, of
him we expect more !"

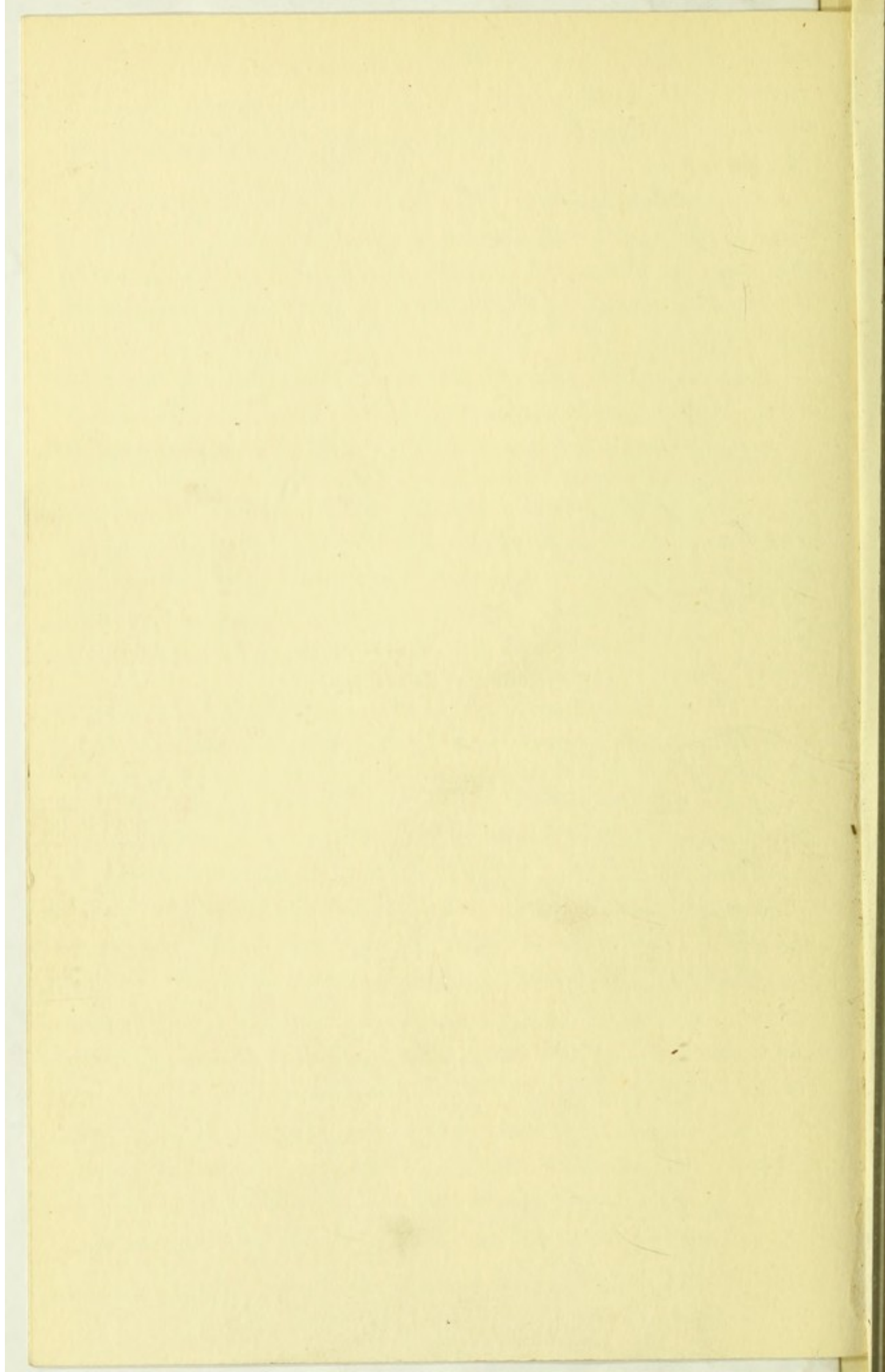
back to the time of Malachi, before we again meet with either "vision" or "voice"; and Malachi's Journal closes the Old Testament, as John's closes the New!

In other words, we may truly say of 22 centuries (18 after Christ, 4 before) what was said of the age of Samuel, "In those days οὐκ ἦν ὁρασις διαστέλλουσα" (there was no open and unmistakable vision)!

But now the phenomenon is repeated after a long and significant silence, partly because the world is more educated and better fitted to appreciate the meaning of such "signs from the sky", without rushing to either of the two extremes of idolatrous worship or sceptical disbelief; but partly also because God intends to throw a constantly growing light on "the deep things of God", the puzzling "mysteries of ages" the means of publishing them both in picture and in print being pari passu given.

The frontispiece - though held at arm's length in the sunlight (the observer's eye being in the shade) - gives no real idea of the marvellous beauty of such a "vision"; nothing short of the lantern-slide I have had prepared can show even a tithe of that! Light alone produced such a "phenomenon in the sky", and Light alone can reproduce it! And this is not the only one so recorded, most of them being seen also by my companions; and each picture has a significance and beauty of its own, though the cloud-head is undoubtedly the most entrancing!

Though so specially singled out and favoured by God, I have no reason to boast; for "Who is equal to these things?" - the mental and physical strain of receiving them is enormous, the flood of knowledge (daily growing) is over-



EPITOME OF
THE DESIGN OF LOVE. By G. W. PARKER, ("E.B.")

This is a work of a very unusual character. In form it is an epic poem treating of sacred subjects ; but it interweaves science and history with these, by way of illustration or simile, in a novel way.

Starting with the fact of the presence of evil in the world, and following the Bible in depicting this as a personified quality of the human mind under the same name (Satan), the poem represents the will of Satan as opposed to the will of a superior power (God). Of course disobedience involves punishment, but punishment with mercy ; for the sentence of banishment pronounced on the offender is not absolute and final, but conditional, an appeal (successful in the end) being made to the better nature of Satan by showing him in the life of another (Man) the result of conduct like his own. But the obstinacy of Satan, pitted against the superior power of God, leads to a stupendous "war game;" in which "the field is the world," the duration of the game time and eternity, and the pieces all who compose the human race. In recording the incidents of this war—which is an epitome of the history of the whole human race up to the present time—the annals of every nation have been searched, and events arranged in chronological order ; the past and the present history of physical phenomena (astronomic, volcanic, seismic, &c.) examined and arranged in a similar manner ; the two compared with each other and with Bible history from beginning to end, and the result is this book.

The chief peculiarities of the book, in which it differs from all others, may be summarised as follows :—1. The prominence given to earthquake and volcanic phenomena, and the frequency with which these have appeared in groups at great crises in the spiritual history of the world—a feature which they still retain. 2. The new light thrown on almost every part of the Bible, notably the book of Revelation, by the discovery of frequent references to passing phenomena due to earthquakes and volcanic eruptions ; and also the deducibility of certain natural laws governing these, so explaining the power of predicting and utilizing these occurrences possessed by such men as Moses and Joshua. 3. The peculiar way in which the political history of a nation is inseparably connected with its spiritual history, the former being subordinate to the latter ; this is a well known feature of Bible history, but few indeed suspect that it is equably traceable in all history.

The work is partly based (Part vi.) on the writer's discovery that the Book of Revelation written by John in Patmos is the account given by a truthful eye-witness and observer, of one of the most stupendous volcanic eruptions on record, similar to that of Krakatoa in 1883. For in it John describes how he saw the Greek volcano of Thera (or Santorin), which had long been dormant, suddenly explode on the night of October 30th, A.D. 65 ; how by degrees, as the eruption went on, a huge cone was built up with six minor cones upon it ; how this cone gradually became dormant, while the volcanic forces found another outlet by throwing up on its flanks under the sea another cone of no mean size ; and how at last the main cone of Thera was blown to pieces by repeated explosions, leaving the present crater. The evidence relating to this important discovery has been carefully examined by Mr. Theodore Bent, who has himself written about Thera and who considers the case fully proved. The work is also based on a subsequent discovery, a natural consequence of the one just mentioned, that "*volcanic phenomena*" is the key to many things in the Bible that are otherwise inexplicable.

As minor discoveries, also mentioned in Part vi., the writer has found out that John, while in Patmos, wrote not only his Book of Revelation, but also his Gospel and more than twenty letters, of which only three have come down to us in a complete form. Moreover the exact dates when the first words of Revelation were penned, and also when John closed the record on the morning of his departure from Patmos, along with a number of intermediate dates, are now, as here shown, all ascertained. If anyone who is interested in the subject cares to mark in his Bible every reference to earthquake and volcanic phenomena, he will be surprised to see how many words and passages he must mark ; they number hundreds, and are found in almost every book of the Bible.

In its mode of origin it exemplifies the two chief ways in which the Hebrew poets and prophets got their inspiration ; one being the "open vision," some visible or audible phenomenon (of which we have an example in the frontispiece), the other being the "voice," or the inaudible thoughts of a human mind resulting from some phenomenon.

No poem like this has appeared in the English language since Milton's "Paradise Lost," which was written two hundred years ago ; and no book has been written that throws so much light on the Bible since John left Patmos eighteen centuries ago, as does this. It fairly deserves to be called "the" book of the age, and well repays the trouble of reading.

WHAT EXPERTS SAY.

Medical Critic.—(W. M. O.; to whom new light on the causation of diseases in several cases in the Bible was specially submitted): “Important Biblical Discoveries! Was the Shekinah *Electricity*?” (Yes!)

Scientific Critic (F. W. R.):—“I never knew the Bible was a scientific book, or that volcanic and earthquake phenomena played so important a part in Bible History!”

Literary Critic (W. J. T.):—“Your work is far away out of the reach of more than intelligent minds; but to those who can feed thereon, and they are legion, it is an everlasting feast!”

The late J. P. (who revised the work in manuscript, but died when his work was done):—“Like Milton?—Milton is nowhere to it; it is more like Homer or Virgil!”

And speaking of Part VI., THE VISIONS IN PATMOS:
“I could hardly go to bed last night; it is as fascinating as a novel!”

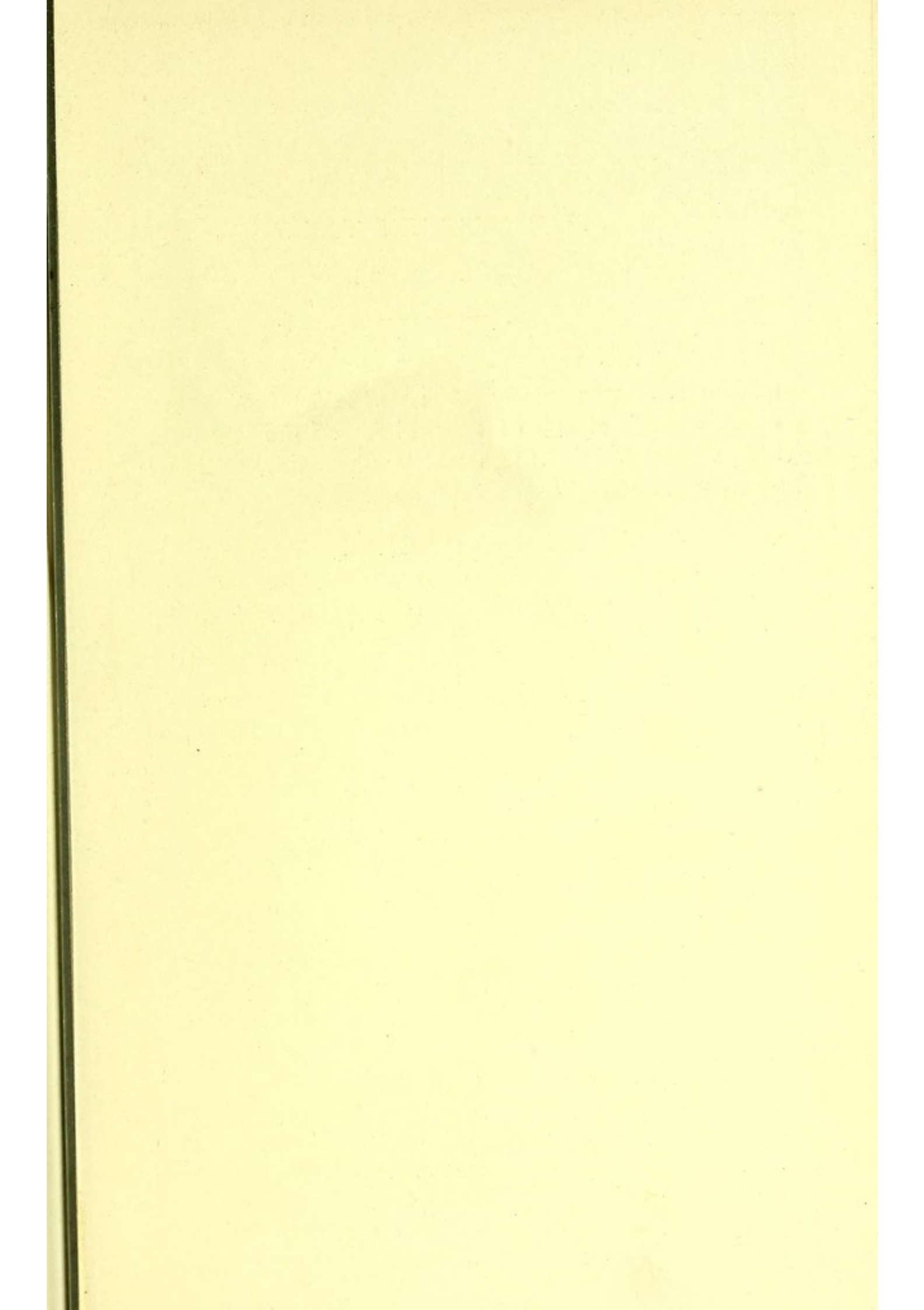
“A work which the simplest can read with pleasure, the purest without a blush, and the noblest minds find more ennobling still!”—
(*Preface*).

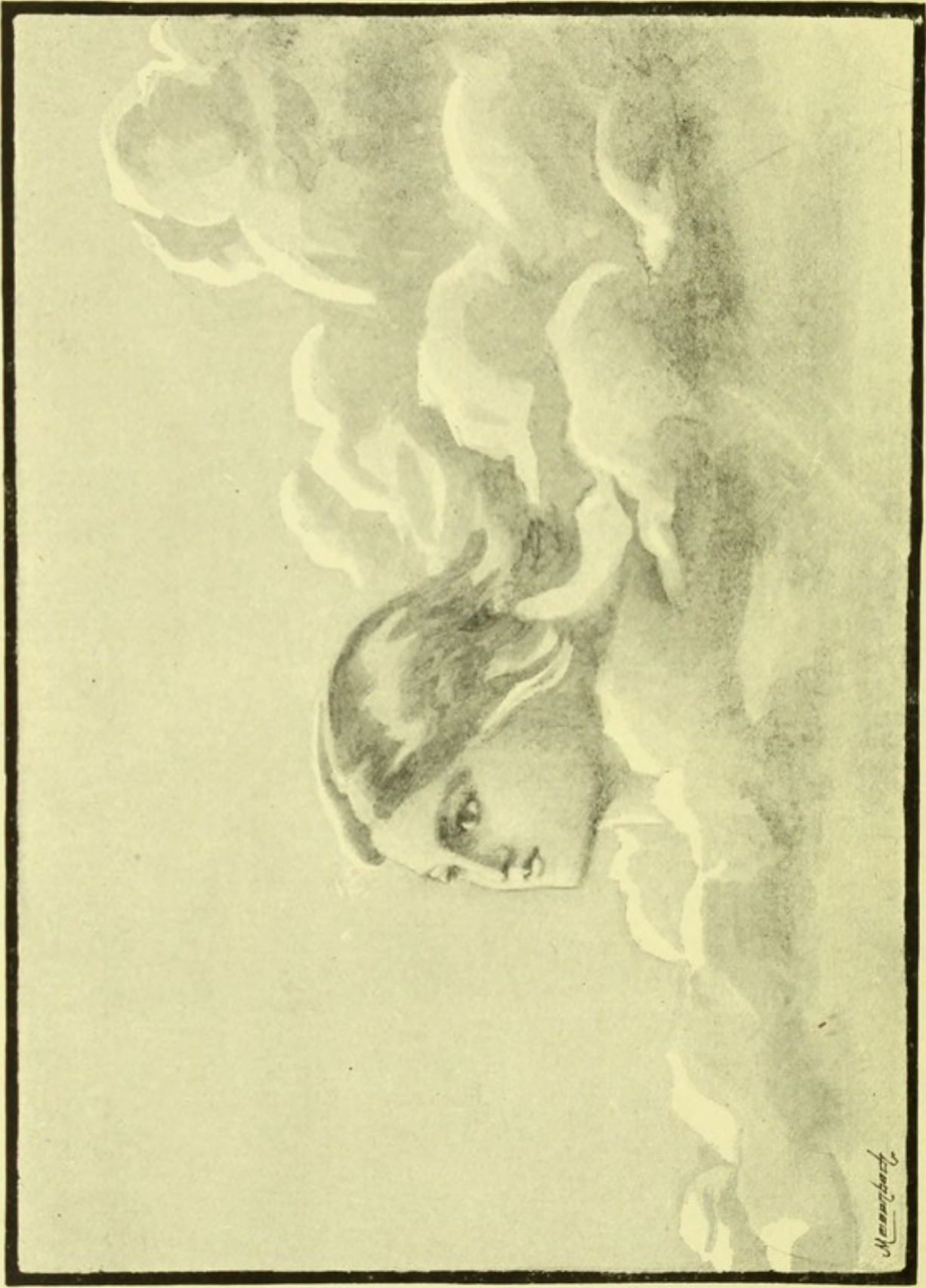
WHAT IS THE

(1) The first part of the paper is devoted to a discussion of the general principles of the theory of the subject. It is shown that the theory is based on the assumption that the system is in a state of equilibrium. This assumption is then used to derive the equations of motion of the system. The equations are then solved for the case of a simple harmonic oscillator. The results are then compared with the experimental results. It is found that the theory is in good agreement with the experiment.

(2) The second part of the paper is devoted to a discussion of the application of the theory to the case of a damped harmonic oscillator. It is shown that the theory is in good agreement with the experiment. The results are then compared with the experimental results. It is found that the theory is in good agreement with the experiment.

(3) The third part of the paper is devoted to a discussion of the application of the theory to the case of a forced harmonic oscillator. It is shown that the theory is in good agreement with the experiment. The results are then compared with the experimental results. It is found that the theory is in good agreement with the experiment.





THE VISION OF "THE BRIDE."

121. d

THE DESIGN OF LOVE:

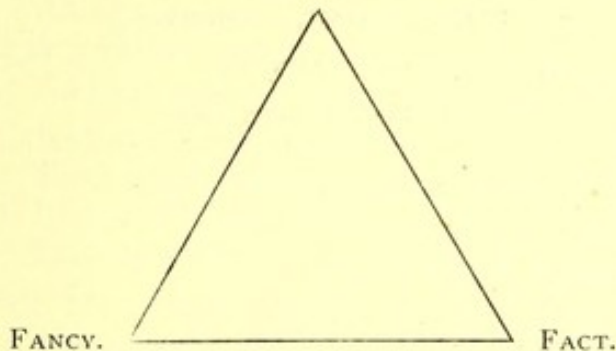
WRITTEN BY

E. B.

G. W. Parker

(Auctore Sancto Spiritu.)

REVELATION.



(The triple KEY to the Bible.)

ALL RIGHTS RESERVED.

London:

GEORGE STONEMAN,
21, WARWICK LANE, PATERNOSTER ROW, E.C.

STA COLL

ROYAL COLLEGE OF PHYSICIANS LIBRARY	
CLASS	C. 08 PAR
ACCN.	21600
SOURCE	
DATE	

PRINTED BY

A. M. ROBINSON AND SON,
DUKE STREET, BRIGHTON,
AND
30, LIME STREET, E.C.

DEDICATION.

“THE DESIGN OF LOVE,” like the following lines, is respectfully dedicated to the memory of

A SLEEPING BARD.

(*Alfred, Lord Tennyson, obiit October 5, A.D. 1892.*)

As sinks to rest a parting sun
Beneath the farthest bounds of sea,
In bright career so nearly run ;
Has closed a noble life for thee —
Whose harp, that echoed long and sweet,
Not once a sordid note has rung,
But ever taught the praises meet
Of Him whose hand that orb has hung !

No noisy clamour stirs the air,
Or distant sounds of warring Earth,
As peacefully in slumber there
Departs a soul to newer birth !

No paining struggle marks the face,
As symptom of a final strife ;
For gentle thoughts alone a place,
As flickered up the lamp of life !

Celestial glory on a brow
That noble aspirations caught,
Will paint a sacred halo now :—
Though never more to know a thought !

All, all around is perfect peace,
As on a sleeping couch he lies ;
And e'en the gentle sighs that cease,
Declare *a prophet never dies !*

Live on in every heart of love,
The noblest bard a nation owned ;
But higher honour kept above
For nobler notes a spirit throned !

And fit the resting place to be
Amid an army known to fame ;
But none can take the palm from thee,
Or laurels of a deathless name !

And graven on enduring stone
With ravages of Time will cope
A name to future ages known,
The prophet of a larger hope !

INDEX.

(Showing also the sub-divisions of the work, with the number of lines in each.)

PART I.:—THE PROMISE, from the beginning, to close of Old Testament Canon.

LINES.		PAGE.
151 ..	Book I.; to the Appearance of Man ..	1
160 ..	„ II.; to the Dream of Babel ..	5
284 ..	„ III.; to the “departure,” or Exodus, of Moses ..	10
193 ..	„ IV.; to the Mountain Cleft, or Jewish Kingdom divided ..	18
239 ..	„ V.; to the Battle of Carmel ..	24
765 ..	„ VI.; to the Eve of Doom ..	31
354 ..	„ VII.; to the Re-appearance of Light..	55
320 ..	„ VIII.; to the Fall of Kingdom of Judah ..	66
444 ..	„ IX.; to the fall of Babylon (ending Captivity) ..	77
246 ..	„ X.; to the Council of Pride ..	92
322 ..	„ XI.; to the Close of Old Testament Canon ..	101
3478		

PART II.:—THE COMING VISIT (comprising the whole Inter-Testament period, to the Birth of Christ B.C. 5).

LINES.		PAGE.
196 ..	Book I.; from Close of Old Testament Canon, to Division of Alexander's Kingdom and Rise of Seleucid power ..	113
573 ..	„ II.; to Resurrection of Jewish Kingdom under first Asmonean ruler John Hyrcanus ..	120

LINES.		PAGE.
307 ..	Book III.; to Reign of Herod the Great (comprising whole period of As- moneans, Judah in possession of "the sceptre" for last time !)	143
194 ..	„ IV.; from Accession of Herod, to Birth of Christ ("the Sceptre" leaving Judah's hands, just before the Coming of Shiloh !)	156
1270		

PART III.:—THE KING'S ARRIVAL (comprises the whole Earthly career of Christ, to His Exodus, "Departure," or Ascension).

LINES.		PAGE.
224 ..	Book I.; to the Hour of Choice	167
225 ..	„ II.; to the King's First Home-Coming	173
270 ..	„ III.; to the King's Assumption of the Kingdom	180
183 ..	„ IV.; to the Renovation of the Law ..	188
152 ..	„ V.; to the Question of Consecration raised	193
228 ..	„ VI.; to A Sleeping God	197
245 ..	„ VII.; to the Second Rejection of "the Crown"	204
231 ..	„ VIII.; to the First Step to Calvary ..	211
302 ..	„ IX.; to the Prophecy of Doom ..	218
286 ..	„ X.; to the Prophecy of Caiaphas ..	227
199 ..	„ XI.; to the King's Triumph	234
241 ..	„ XII.; to the Blighted Tree	240
363 ..	„ XIII.; to Zion's Doom, or A Weep- ing God !	247
197 ..	„ XIV.; to the True Passover	257
303 ..	„ XV.; to the Gift of Peace	262
447 ..	„ XVI.; to the Passing Veil	271
332 ..	„ XVII.; to the Veil Drawn	284
251 ..	„ XVIII.; "In Memoriam !"	293
275 ..	„ XIX.; to the Sunset Gleam	300
169 ..	„ XX.; to the King's Departure	308

PART IV.:—THE ROYAL PROCLAMATION, from the
King's Departure, to the Visions in Patmos,
A.D. 65.

LINES.		PAGE.
605 ..	Book I.; to the Martyrdom of Stephen and first General Persecution of (Jewish) Christian Church, A.D. 37	313
252 ..	„ II.; to Conversion of Saul the Perse- cutor, and doubts of Christians about receiving him into their midst, A.D. 37-38	330
153 ..	„ III.; to Saul's Call to Missionary Work with Barnabas, A.D. 46	337
226 ..	„ IV.; to Invasion of Europe by first Christian Missionaries Paul and Silas, A.D. 51	342
393 ..	„ V.; to Entry of Paul into Rome, A.D. 61	350
162 ..	„ VI.; to Visions in Patmos	361

1791

PART V.:—THE COUNTERPLOT to oppose “The Design
of Love,” or the Prophecy of Evil.
Outline and Index.

LINES.		PAGE.
13 ..	Introduction	
318 ..	Book I.; the Attack by “Satan” on God's Personal Character and Works ..	369
170 ..	„ II.; the Special Attack of “Satan” on Christ, as “the Spirit of Anti- Christ”	376
300 ..	„ III.; the Attack of “Satan” on Man by misrepresenting God's Character, Word, and Works.. ..	384

801

PART VI.:—THE VISIONS IN PATMOS, or the
Prophecy of Good, A.D. 65-73.

LINES.		PAGE.
302 ..	Book I.; from Commencement of Revelation to John (A.D. 65), to Commence- ment of Jewish Rebellion (April 13, A.D. 66).. ..	393

LINES.		PAGE.
403 ..	Book II.; Comprises whole period of Jewish Rebellion, to Fall of Jewish Temple and Ritual (A.D. 70)	407
340 ..	„ III.; From End of Jewish Rebellion, to End of Revelation to John (A.D. 73)	421
1045		

PART VII.:—THE VICTOR'S REIGN, comprises all the History of the World after A.D. 73.

LINES.		PAGE.
	Outline	433
227 ..	Book I.; From Fall of Judaism and its Ritual (A.D. 70), to Roman Bishop's Assumption of "Head"-ship over "Church" and "State" (A.D. 416)	451
243 ..	„ II.; To Millenium Panic (Earth's Millenium, A.D. 1000)	460
315 ..	„ III.; To Millenium of Christ (A.D. 1445)	473
302 ..	„ IV.; To Revolt of Conscience (A.D. 1638)	489
446 ..	„ V.; To Fall of Papal Rome's Temporal Power, time as due by Prophecy (A.D. 1793)	503
750 ..	„ VI.; To the End (Last references to events in period A.D. 1890-1891) ..	522
246 ..	„ VII.; Closing Apostrophes to the various sections of the "English" Race	552
2590		

PREFACE.

“ through the ages
One unceasing purpose runs ! ”

“ Star of morning, brightly shining
On Sin's dark and troubled sea,
Pointing out Love's high designing ! —
Shine, shine on me ! ”

Before making acquaintance with the contents of this book, where many things may appear strange and novel, it is only right to consider what is meant by the words on the title page. Here, in a text of seven words, we have the statement, that *it is the plan and intention of a loving God to benefit the human race*; a statement to which, as an acknowledged fact, few persons can object—so that there is no real objection to the title.

But an objection has also been raised to the Latin words which form part of the title, as implying a revelation, and that of a special kind. Here, however, the strength or weakness of an objection rests entirely on the true meaning of the word *revelation*.

Putting aside this work, it has been found that the best definition of the term *revelation* is *the acquisition, or gift, of totally new ideas to the human race through natural phenomena*.

This definition implies four things :—(1) a personal giver, who (2) possesses knowledge unknown to men, but (3) imparts it in perfectly intelligible ways—(4) through natural phenomena, either *directly* through the phenomena or the things themselves, or *indirectly* through those who have received such knowledge. Moreover, it is comprehensive and applies equally to men of every nation, sect, or religion—living in any age, past, present, or future; and embraces the best thoughts of the noblest minds of all ages !

Tried by the test of this new definition, we find that the range of *inspiration* or *revelation* (for the two terms are really identical in meaning) includes the chief characters of the Bible, nearly all of whom were "inspired," or received some "revelation," through *volcanic* phenomena!—from a Moses, taught through an earthquake and an electrified bush, then through the erupting volcano which caused them; to a John in Patmos, also taught through an erupting volcano! While looking at the fact, that the Hebrew (and other) "prophets," or "seers" of phenomena, to which they gave a spiritual meaning, were also religious poets, this wide range includes the *larger hope* of a Tennyson.

Nor must we forget, that the *object* of a revelation and *the way in which it is given* are two distinct things; and that all revelations can be divided into two kinds, *general* and *special*. Of special revelations we have only one instance,—the life of Christ; which is perfectly unique! All the other cases of inspiration or revelation, whether found in the Bible or not, are *general*, and are not limited as to country, age of Time, or age or sex of recipients; a truth which Peter acknowledged (*Acts* x. 35) when he said, "Truly do I now understand" [the Greek verb here used expresses *sudden seizure by a new idea*; as we say, *the idea struck me!*], "that God is no respecter of persons; but in every nation he who fears Him, and does what is right, is acceptable to Him!"—a truth which his fellow-Apostles also acknowledged, when they *endorsed* the statement of what was to them, as well as to Peter, *a new and startling truth!*

For more than eighteen centuries (to be exact, 1820 years), *revelation*, as commonly understood by the term, has been conspicuous by its absence; the last occasion of its appearance being in A.D. 65 to 73, when John in Patmos received new religious ideas through the erupting Greek volcano of Thera. Thence going further back in the past, we find a period of 70 years, A.D. 65 to B.C. 5, when revelations by means of volcanic phenomena were frequent. Then we have another interval of five hundred years till B.C. 536, when Daniel closed *his* book of Revelation; which also was partly the result of volcanic phenomena! So that, omitting what may be called *the great revelation*

period of 80 years—from the “annunciation” of the birth of John the Baptist (April, B.C. 5) to the closing of another John’s book of revelation (October 2nd, A.D. 73); a period of immense importance!—there has been a gap of more than 2400 years without any revelation at all!

Naturally a question arises, *Has God ceased to work in the old way* (or what we have come to consider as an old way)?—If so, He is not “the unchanging One” we always consider Him!

On the other hand, if He still works and in the same way, *we must alter our ideas about His methods of working* as we get new light!

As exception has still been taken to the three Latin words (which simply declare that the divine Spirit is the true “*Author*”—as He will be the “*Finisher*”—of the poem), it seems needful to explain more clearly the reasons why they form so essential a part of the Title.

In the first place, nothing more is meant to be implied by this phrase than what is commonly understood by all men, when they attribute every good impulse or thought to a Power outside themselves; whether such men be called inspired prophets and apostles, christian poets, or only heathen philosophers bowing at the shrine of Nobleness and Virtue.

In the next place, these words require to be used by the very law that Christ himself has laid down for us, *Give each his due!*—“*Honour to whom honour is due!*” (In this case it is clearly due to *God*.)

And lastly, the writer never forgets that he was working as a Medical Missionary before he was called to a wider sphere of work under an earthly Government; and that it was again practically as such that he went to the Hawaiian Islands, *where the work of this poem was really begun!*—and surely, as “a preacher of righteousness,” he has a *right* to use these words!

Again, an objection has been raised to the *form* in which this work appears. But this is the result of a process of gradual development; and is kept because it shows what has been found to be *the one general plan*, unconsciously followed by many minds and in different ages, *on which all* (or nearly all) *of the books composing the Bible have been built up!*

A critic has suggested what to some may seem an insuperable discrepancy between the statement, that the writer does *not* give his work the title of *revelation*, and one further on, where he seems to claim equality with well-known Bible characters. But this objection vanishes in the face of the new definition of "revelation"; from which it is clear, that those Hebrew prophets have had many men who were their *equals* in the sense of being *religious poets* (for instance Balaam), and their superiors in teaching a more advanced, loving, and Christ-like theology. Just as a comparison of those prophets themselves shows an advance of human ideas with advancing ages; the same truth of a *progressive knowledge* being equally apparent in the life of each individual prophet, not excepting Christ!

Further, this actual occurrence of a unique phenomenon, *and in the writer's own personal experience*, explains by a *specimen* the way in which God has taught all men (including Christ as a man) in all ages!

To those who still refuse to be convinced in spite of such conclusive evidence, and who cling to old and cherished ideas as hard to give up, I only say:—"Follow the example of the Jews of Berea and see if these things are so, before you condemn a new light! *Try the phenomenal key, and you will find that it fits every lock, in the Bible or out of it!*—Reject this key, and where will you find another?"

Another objection has been made by a critic:—*Is there any proof, that God teaches men spiritual truths by means of volcanic phenomena?*

Yes, there is; apart from the bare idea of His power, which is the first lesson learned. Besides the well-known facts, that the study of volcanic phenomena in one place is the study of the same phenomena everywhere; that the story of one volcano, whether written down by an eye-witness or mentally deduced by a geologist, is the story of others; and that from laws deduced by observers we can foretell, predict, or prophesy what will happen in the case of any volcano, whether in eruption or not;—besides all these things, we find certain special links between Patmos and Thera on the one hand and Rome on the other.

For just as "The Design of Love" itself is a modern instance of spiritual ideas granted to an observer on one volcano through phenomena seen over another, and these

when lit up for a time by the fires of a third; so it is *in perfect harmony* with God's usual rule of working, that John in Patmos should receive new ideas through phenomena connected with the eruption of one volcano (*Thera*), when some of those ideas related secondarily to spiritual events which (to complete His parable) would take place in connection with another volcano (*Rome*). For Rome, though not actually occupying a crater, is built on volcanic soil of recent origin; for some of its hills are formed of ashes from the great Alban volcano eighteen miles distant to the East, with a height of 3,000 feet above the sea and a crater ten miles wide, which has twice sent a lava-stream as far as Rome, and has several times erupted (or threatened to erupt) in Roman history.

“THE DESIGN OF LOVE” has the peculiarity of a *double* commencement.

The first, or true, commencement was on November 7th, A.D. 1885; when, to the writer and his family, then in the Hawaiian Islands and enjoying the quiet calm of a Saturday evening, soon after sun-set there suddenly appeared among the golden clouds in the far north-west—in a sky lit up not only by the usual sun-set tints, but also by those due to the afterglow of a great volcanic eruption (*Krakatoa*)!—*the perfect representation of a beautiful human (female) head!*

This startling and unique phenomenon, or “*vision*” (for it was a thing *visa*, or seen, with the eyes of the body and by no less than five observers), lasted just thirty seconds by the watch; but that short time was sufficient for a rough sketch of it to be made (afterwards reproduced in colours), and details noted for subsequent calculation of its distance and size.

The following lines explain the circumstances connected with this phenomenon (*see* frontispiece):—

THE VISION OF “THE BRIDE.”

Where fair Oahu springs from Ocean's breast,
As Beauty's fabled goddess did of old;
And two-fold streams, endued with wondrous touch
For countless ages, carved her dusky hills,
To form the gently undulating plains,

That once in Titan conflict used to pour,
 As threatening messengers of fiery death,
 From proud Kaala's heights or long Koolau ;
 There lay (unheeded by a passing eye)
 The home of one who tried to do His will ;
 Who ever felt a soothing Presence near,
 And heard His voice above Creation's hymn.

At morn and eve, as oft in sunny day
 And starry night, a watchful eye would scan
 The glorious skies above, the sea beneath,
 To catch a message from a Spirit-sire
 If such He deign to give—unknown the hour,
 Or e'en perchance the meaning of a word
 HIMSELF may choose to give attentive ears ;
 And many a pleasing vision was vouchsafed,
 As painter's eye or poet's soul would know,
 Ere came the day when — crowning gift of all !—
 He showed a glimpse of *her*, the destined Bride !

As long before dread Thera's form awoke
 At His command, who now would draw aside
 A Future's veil, to show a restless Man
 The one pure spirit He will ever own,
 As faint reflection of a purer self ;
 So now a seer beheld o'er far Kauai,
 Amid the deepening shades of peaceful eve,
 But far removed from Earth and noisy din,
 A beauteous head appear among the clouds,
 That glowed with brightest glory in the west !

No bridal wreath bedecks a noble brow ;
 Or misty veil to cast a shadow there,
 Suggestive of a greater beauty hid !
 But, lo ! in quiet majesty she stood,
 As maiden form of Purity indeed,
 With eager gaze to see HIMSELF appear,
 For whom her love had kept a ceaseless watch !

But not for long a pleasing vision lent.
 For while a startled Earth with upward eyes
 Essayed to read a message He had sent,
 And traced in rays of light on airy cloud ;
 There lit her lovely face a sudden flush
 Of joy to see a now approaching Lord !—
 And quicker than the falling sands of Time,

Ere one brief minute past her form had fled,
As though from waiting threshold she had gone
To Him for whom is kept an open door,
Whose loving arms enshrine a perfect peace!

This date (November 7th, 1885) has also a peculiar significance for the writer. For while the beautiful "vision" drew from his little son the exclamation, "*Perhaps God has sent an angel, just to let us see what angels are like!*"—unknown to all, the event (the sudden death of an only brother) which was to recall him to England, in order to write "*The Design of Love,*" *had already happened* some twenty-four hours earlier!

The full significance of this peculiar combination of circumstances appeared only by degrees. But their historical connection is also peculiar; for November 7th, A.D. 1885, is the third evening of the twelfth month of the 50th *lunar* (or *Jewish*) year of Queen Victoria's reign, while March 13th, A.D. 1887, falls in the ninth month of the 50th *calendar* year of the same reign—so that both commencements fall within her *jubilee* year!

The second commencement of "*The Design of Love*" was on Sunday, March 13th, A.D. 1887, about 3 p.m.—the old Jewish "*hour of prayer, the ninth hour!*"—when the outline-thoughts of the poem were received and the task of taking down everything and making the necessary researches begun. On this occasion the phenomena were purely *subjective* (*i.e.* not perceptible to the eyes and ears of the body, or to other persons, but only to the writer's mind); and a voice seemed to say, "*Write!*"—as the following original outline of the poem came into the mind *like a flash!*

ORIGINAL OUTLINE OF "*THE DESIGN OF LOVE,*" as
received March 13, A.D. 1887.

"Satan," having rebelled against God and been expelled, is made to look on while the World is being created. He sees the creation (1) of the World itself (visible things from invisible), (2) of mineral matter, (3) of plants, (4) of animals, (5) of the *caput animalium* *MAN*.

He notes a *design*; and that it is *always upwards!*—is puzzled to find the object of this; astonished to see God

putting life into inanimate matter, always fitting *means* to *end*. At last he grasps the idea that God is making an image of HIMSELF (morally), and determines from malice to mar that image when made.

Man's creation, temptation, and fall;—the first image of God spoiled!—Promise of a Saviour (Job's *goel*, or *avenger*).

Steps by which the promise is gradually centring into Christ, traced through human (and especially Jewish) history.

Sketch of Christ's earthly career, and of repeated attempts of "Satan" to spoil this new image of God.

Final defeat of "Satan" in all attacks on Christ, typical of failure in attacks on Man. Hope for Man:—hope also for "Satan" (evil being removed from his heart)? ***
Two leading ideas:

(1) God offering "Satan" a last chance of returning to allegiance, by letting him see his own conduct in another; allowing him if willing (compelling him when obstructive) to help in forming Man's character *as his own was intended to be*.

(2) Contest of two Wills (*God* and "*Satan*"), the third Will (*Man*) wavering between the two.

*** Mark the *cancelled* note of interrogation (cancelled in the MS.), and why cancelled! It was put there at first because the idea of an *all-pardon* was too staggering for the mind to grasp; the news seemed *too good to be true*!—But as "the Design" was traced out, and the scroll of it became unrolled, Doubt gave way to glorious Certainty; so the cancelled mark is left *to show a vanished doubt*!

How "THE DESIGN OF LOVE" came to be written.

The idea was presented to the mind on Sunday, March 13, A.D. 1887, while reading a passage in Hugh Miller's *Testimony of the Rocks*, lecture five, "*Geology in its bearing on the two theologies.*"

The following is the passage during the reading of which "*a Voice said, WRITE!*"—and the outline (see previous page) of that "possible poem came like a flash!

"It has, however, sometimes occurred to me that a poet of the larger calibre, who to the divine faculty and vision

added such a knowledge of geologic science as that which Virgil possessed of the natural history of his time, or as that which Milton possessed of the general learning of *his*, might find in a somewhat similar subject the materials of a poem which 'posterity would not willingly let die.'"

Hugh Miller then goes on to say, that at the risk of being censured for trying to teach "*The Art of writing poems to order!*"—he will try to point out "the general scope and character of . . . a *possible* poem, which if vivified by the genius of some of the higher masters of the lyre, broad of faculty and at once great poets and great men, might prove one precious boon more to the world, suited, conformably to the demands of these latter times, to

"Assert eternal Providence,
And justify the ways of God to Man."

The next six pages of his lecture as printed contain Miller's grand thoughts for that "*possible* poem," in which geological laws and phenomena are specially prominent.

"THE DESIGN OF LOVE" takes a higher, broader, and deeper view of God's dealings with his creatures; and while it speaks with "the clear, calm voice of CERTAINTY," it so speaks—(1) because, in all that finite Intellect can grasp, we see clearly the presence of a *design*—and therefore also of a *DESIGNER!* (2) because the tendency of that design is always *pro-gressive*, never stationary or *retro-gressive!*—always from good to better! (3) because, in presence of a design requiring for its completion a constant tendency to *improvement*, we cannot avoid the conclusion, that the Being who could even *think* of such a design must certainly be good and great, and have a loving heart, apart from the question of *power to carry out* that design!

It will be seen that "The Design of Love," like a river, includes many streams; but though every human life is truly a part of one comprehensive plan, only the following main points have been touched upon:—

(1) From first to last (keeping in mind the axiom, that *God treats all spirits alike*) its two main streams are (*a*) the spirit of Evil ("*Satan*"), and (*b*) the spirit of MAN—*both* offered repentance and forgiveness!

(2) In consequence of the rebellion of *both* spirits, the course of the Design becomes narrowed at the following points ;—

(a) At Man's first creation.

(b) At Man's re-creation, or renovation, after the Flood.

(c) At first limitation of "the Design" to Abraham and his descendants.

(d) At its second limitation to David and *his* descendants.

(e) At its third limitation to Rehoboam and kingdom of Judah.

(f) At the first "resurrection" of kingdom of Judah, after "death" of 70 years' Captivity.

(g) At its second "resurrection" under the Maccabees.

(h) At the period of CHRIST; when it contracts to its narrowest before again expanding.

During the next five centuries the stream is gradually widening, *but at the same time disappearing*, till it runs almost entirely underground, where it keeps for more than 1,000 years (during which period the Papal and the Mohammedan powers rise, flourish, and begin to decay); after which it emerges *in England* in the Reformation of Wickliffe (two centuries before Luther's time!) and is now flowing on with ever-growing volume as shown by the dissemination of God's Word, by both direct and indirect means.

(i) At its present limitation to, and yet *expansion again through*, the Anglo-Saxon race.

NOTE—That, in connection with God's design, five great earthly empires have appeared as yet, each greater than its predecessors, and each adding something towards the final edifice; viz —(1) Babylonian; (2) Medo-Perſian; (3) Greek; (4) Roman, imperial; and (5) *ANGLO-SAXON*, of which the present *moral "head"* is *ENGLAND*.

In a subject of such immensity as the working of the love of God, the measure of which exceeds all human thought or comprehension, it is impossible to do more than simply refer to some of the countless problems so puzzling to finite Intellect, which arise during the course of an investigation; making no attempt to sketch the possible forms of those which still are hidden in the mists of

Human-Ignorance, that the rising sun of More-Light will dispel.

But an attempt to assist comprehension of "the Design" has been made by adopting the following arrangement:—

(1) The *contents* of each Part are placed *at the beginning of each Part*, not at the beginning of the whole.

(2) A running commentary of a two-fold nature to each page; the *side-lights*, or guiding thoughts, being placed on the left, and the historical or other explanatory notes at the bottom or on the next page.

(3) A general Index at the beginning of the whole.

(4) Arrangement of events *in chronological order*; the *pages of poem* being numbered consecutively from beginning to end, the *lines separately in each Book*.

(5) Division of the subject into "*Parts*" (the spiritual "*plot*" falls *naturally* into these seven Parts!); each to assist reference being subdivided into "*Books*," named in such a way as to still show clearly *the same spiritual "design,"* in whatever way they may be taken.

The MODE OF WORK:—This was difficult; there being no precedent procurable.

Before "the Design" could be traced correctly (often before it appeared *at all*!) the history of every country, nation, and people, and often of individuals, had to be searched for events, however obscure, which *seemed* to bear on the subject; then these events had to be arranged *in chronological order*, from the beginning of "the Design" up to the present year, century by century, both B.C. and A.D.; before the general principles and scope of "the Design" *began* to be clear!

But all this work, though heavy, was only *the foundation*; to build the real edifice, to search for and tell "the truth" required *more*!—It meant that a constant watch must be kept for "*more light*" on every sermon, speech, or *word* heard (even in prayer), every book, newspaper, or periodical read; History, Science, Nature, and Revelation must be called to the council, strictly and impartially examined as witnesses, and their evidence summed up and compared from time to time; "the hand of my God" in one's own personal career not left out;—and the whole

brought and laid at the feet of HIM who should be "*all in all*" !

Parallel with all this ran the versification ; sometimes with extreme ease, at other times (especially where Prophecy had to be compared with its fulfilment, History) with more difficulty. Thoughts were caught at once as they came, whether in bare outline or as rude verse, and a note made (often a date) to show where they should come in ; with frequent stock-taking, not only of the whole and its component parts, but also of every page, line, word, and *part of a word*—even *single letters* !—each page being carefully tested in the same way, to see that the very shades of thought desired to be expressed *were* expressed !

Then the work was submitted to the judgment and criticism of a friend, to see if it could be fully understood ; then again tested repeatedly—*thirty, forty, in some places fifty* times ! In fact, no pains have been spared to gain the end desired ; that "end" being to show the grandeur, majesty, and beauty of the Divine "Design," in language which should be at once clear, concise, practical, simple, and intelligible !

For the same reason, it was necessary to exercise a constant self-restraint, in order to avoid receiving any bias, or a tendency to unconscious imitation, from the thoughts or words of others ; leaving the tree of Nature to be swayed by the Divine Breeze. But still there are visible traces of the lands through which *training* for the call to write "the Design" has led the writer.

Versification did not proceed uniformly ; for sometimes the thoughts flowed naturally and smoothly at the rate of 35 or 40 lines an hour, at other times an hour or two would pass without one satisfactory line. Nor did it proceed continuously ; for example, when about 21 pages of Part I. had been finished, the thoughts embodied in Part III. began to burn, and burned steadily till *that* Part was finished, then came the Counter-Plot ; then Part I. was completed, after which Part II. was taken in hand.

HERE came *the first serious difficulty* !—This being the chronological period *between* the two Testaments, *would the Bible help to fill the gap* ?—At first sight it looked as if the only answer must be, *NO* !—but at last *the KEY* was found, showing how the Bible *really gave the same help as*

before, not only here, but also through the whole subsequent course of "the Design"!

The difficulty was surmounted in this way:—

Taking a large sheet of paper (ruled foolscap), the double page was divided into six columns by other lines *across* them; the columns were headed *Prophecy* and *Historical Fulfilment* respectively, and bracketed together, so that the *eye* might help the *mind* to remember their inseparable connection.

Above the bracketing line was written the *title* of their contents; thus, *Nebuchadnezzar's Dream, Revelation to Daniel* (or other person), giving also both number of dream or revelation and *chapter*.

In the *Prophecy* column were then written the words of that prophecy item by item; giving a separate line to each, or even to two or three words if necessary, because the details of the fulfilment of a prophecy can never be expressed as concisely as the prophecy itself.

Then came the diligent search everywhere for *the historical facts which tallied with this gauge*, which had to be entered in the same way into their proper places *opposite* their predictions.

LASTLY, the joint study of these two, *prophecy* and *fulfilment*.

When that puzzling inter-Testament period was thus dissected out, it was beautiful to see how the tangled skein became unravelled, and how *perfectly* Prophecy described the salient points of commencing History!—How Daniel (or rather the revelations made to him by the Divine Spirit, guiding human knowledge and thoughts) omitted nothing of importance, and said nothing that was not to the point!

It only remained to seek out all other possibly serviceable facts, arrange these *with* the others and then—"go ahead!"

The same KEY was applied, and in the same way, to the rest of "the Design" after Our Lord's Ascension; but here the field being so much more wide and comprehensive, the gauge which exactly fitted for Part II. had to be supplemented not only by the Book of Revelation, but also by matter from almost every book of the Bible, especially the prophetic books and many of Our Lord's own words.

But now arose *the second great difficulty*. Where did the books of the New Testament come in, and to what extent? And where was the prophetic book corresponding to *Daniel* which linked *all* Bible history with the later history of the world; in other words where was *the CONTINUATION of Scripture history* to be found?

Space will not permit me to tell the whole story of the discovery, or rather how a new "*Revelation ON Revelation*" was given; but suffice it to say, that *this* gap also was filled up (when the want of such a revelation would have *stopped the work!*), and the perfect *ONENESS* of all human history shown for *all* ages and *all* races! Yet here again the new knowledge was not given all at once; for while it took *one month* to take it down roughly, it took *six more months* to make the necessary arithmetical and astronomical calculations and copy the whole out clearly (7×28 days or seven lunar months of hard writing; causing an attack of "writer's cramp")!

The *result* of this divine assistance was that John's Book of Revelation was found (1) to be divisible into *four distinct*, and yet harmonizing, *versions* (like the four lives of Christ—the Gospels!); (2) that the way in which it was *dissectable* gave *the KEY to every prophetic or historical book in the Bible!*—and (3) that the required versification of this book (Part VI.) proceeded so easily that it was all done *in less than 24 hours* [actual total of periods of work 23 hours 55 minutes]; while its *expansion* into subsequent history, bringing "the Design" up to A.D. 1891, was *unmistakably plain!*

And yet, even then, a constant watch had to be kept *not* to err; because events which to the eyes of Human-Politics are of great importance, to the eyes of Spiritual-History are often of no importance at all!—and *vice versá*.

As regards the leading idea of *pardon for "Satan,"* objectionable to some, let them consider this parable.

A good and upright king puts into a place of trust one whom he knows to be capable of doing good work, though not free from faults; and he still employs that man after the commission of a serious blunder (not to say *crime*): *What will that king do?*—Will he not take every precaution dictated by common-sense and a knowledge of character, to neutralize the harm such a man might do, while

utilizing his services?—He need not (and most likely would not) tell him the nature of those precautions, though he would certainly warn him that his future conduct would be watched!

If a *man* would so act, *can GOD do less?*—Why should it be thought unlikely or impossible, that God should give “Satan” more opportunities of *redeeming his character*, when Man shows the same mercy to Man every day?—And though a son obstinately reject all advances of a father’s love, or even go so far as to seek that father’s death; when does True-Love *cease* to mourn his waywardness, or *cease* to look for a prodigal’s return?—Death alone can make such a return impossible; but the father would never be a party to the son’s death!—His “*I would . . . !*” would live as long as *he* lived, and “*the Father of Spirits*” *NEVER DIES!*

As for the claim to inspiration implied in the Latin words on the Title page, *it would not be made unless it were true!*

As already said, the strength or weakness of an objection depends entirely on the *true* meaning of the word “*revelation*,” which is there explained.

If any refuse to credit the writer with perfect truthfulness, who claims to be only the mouthpiece and amanuensis, let none doubt the WORKER or His work!

Who could *conceive* of such a design, but One, the Designer?—Who could tell where to find, and how to put together, all the facts illustrating the course and progress of His own work, or disclose the opposing moves of a foe—save HE who knows all things?—Who could show, both to introduce this work and to assist in its comprehension from time to time, what would now be called “*curious cloud forms*,” or “*phenomena*” (but which in the Bible are always called “*VISIONS*”); and give time enough to catch these not only in words, which might easily be misunderstood, but also as pictures afterwards coloured?—“*visions*” which not only give light on the particular subject they were sent to enlighten, but also on *the whole of the Bible!*

Or who could fore-shadow the possibility of re-instating in God’s own loving heart a spirit which seems to be devoted to Evil?—save HE, whose will is “*NOT* the

death of a sinner!”—who came to save, *NOT* to *destroy*!—who has opened a door that none can shut; who is unchanged and *unchangeable*; and who is ever *looking for the prodigal—waiting to save!*

Moreover, what if the Bible *no-where positively declares* the existence of such a being as “*Satan*” (as commonly understood by that term); the restlessly active opponent of God’s Spirit in general, and the sworn “*deceiver*” and then *accuser* (where circumstances admit *truthfully*, otherwise *falsely*) of that portion of the same Spirit HE has implanted in MAN?—If even Our Lord’s own statement, “*I saw Satan fall* (morally) “*like lightning from the sky!*” [See Greek New Testament and Revised Version of Bible] is capable of a *better* explanation than that which it has borne so long—a construction not peculiar to the Roman Catholic theologians only;—viz., that a being called *Satan* was once thrown down from the Sky to the Earth?—What if (bearing in mind that Our Lord was a *Jew*, and as such a *born poet*, besides being as Divinity the *Great Poietes*, or *Maker*; and how He always taught deep spiritual truths on the pictorial plan of representing *ideas as persons*) it simply means *Temptation’s lightning flash*?—Is it not within the experience of all men, that the battle with Temptation is lost or won *in a moment*; and that the more sudden and sharp the temptation, the more *instantaneous* is the whole affair, from attack to victory?

What if a careful dissection of the book of “the Revelation of Jesus Christ” to John in Patmos, shows that there is *no foundation* whatever for the commonly accepted ideas of *Purgatory*, *Hell*, *Eternal Damnation*, and *repeated Births and Deaths*?—and that the true “*Satan*” is *Man’s own spirit* [Jer. xvii. 9] still in rebellion against God, but which will at last become “one with HIM” in the great “re-at-onement” of the universe?—What if Our Lord himself adopted this simple theology which reduces all the puzzling problems of life to the one simple formula, that even a child can understand, of “*Father and I?*”—and what if, in tracing out the course of “the Design” under the guidance of His Holy Spirit, the largest possible *hope* with which it began grew into the grand *certainty*, as in Our Lord’s own career on Earth it

merged into a glorious *achievement*—the conquest of the “Satan” in Man by the God also there?

Should any feel aggrieved at what he may find herein; I answer, that were such a work the result of ambition or intellect, the child of a human pen, apology for unintended pain would freely be given—but the thoughts of divine Truth, who can limit?—Moreover, it is not men, but *measures*; not persons, but spiritual *motives*, that are praised or blamed.

I have often been puzzled, why, in childhood as in manhood, my life has been so completely isolated!—Why, with possibilities of a friendship as close as that of David with Jonathan, none has ever been made; and why, whenever such a friend seemed to be found, he was quickly removed by distance, death, or some other cause!—Why, with a nature craving for love, that craving was never satisfied!

Where was the fault (if any)?—Was it in myself?—or in the surroundings?—or in the physical infirmity which shut out so much of the music of Earth?—Or had I (rightly or wrongly) chosen a standard of good too high for attainment, and too strict for practical use in life?—Why was life so full of obstacles and so often spared, motives so misrepresented and misunderstood, yet so little of defeat?—Why has work everywhere been devoid of show, yet fruitful in good results which remain?—Why, when entering on work for God, did He accept my services, but transfer them to another sphere?—Why did He recall me to England before the expected time; then send me away where I never dreamed of going, then recall me again, in a totally unexpected way, to a new place and one with so significant a name?—And whence the constant feeling, that

Beneath a quiet mountain
There lurked a hidden fire?

WHY? Because twenty-five years or more must elapse in striving after an ideal fulfilled in the life of only one Man!—Because the Father was calling to His child!—Because there was a noble work to be done—the reception of light for which the world has waited thousands of years!—but ten years’ special training and seven years’ instruction in statesmanship (*Again* that number, seven!),

with special "visions" seen, before the worker was called to work!—Because the constant attempt to "*stick to facts*" (the favourite saying of an old teacher) while in search of knowledge, the desire to seize *principles* and grasp the *practical*, to find "*Omnity in Unity; Simplicity in Complexity!*" as the key to the working of the universe, was but the ever-nearing presence of a TRUTH who was *waiting to reveal HIMSELF!* Because ears that were deaf to the Babel sounds of Earth, should clearly hear the Æolian strains of Heaven! Because the craving for love should be satisfied by Infinite Love itself, a deeper insight into His grand and glorious plan for the re-at-one-ment of *all*, and a present fore-taste of that *peace* :—

The peaceful conscience of a life-work done!—which will close the struggle of Time with Humanity!

But why adopt as name E.B. ("Elijah Barjohanan"; —Elijah the son of John)?

Because it keeps in view (1) the connection between the first Elijah (*the Tishbite*) and the second (*John the Baptizer*) :—

(2) Also that between this second Elijah and first JOHN, and the third Elijah and second John (*John Boanerges*, or "the Beloved," the son of Zabdi and seer of Patmos) :—

(3) Also that between all these, and HIM who will re-appear with *more* than their spirit and fire!

Often during the course of an arduous task, when oppressed by the feeling of *working under high pressure* so well known to Our Lord himself—the sense of having a great work to do in a given time, *whose duration was not exactly known!*—did one feel tempted to say with Isaiah, "*Who is sufficient for these things?*"—[not "*good enough*," that was decided by a divine choice; but "*able to bear the mental and physical strain of work*"]—often did the temptation arise to *take things easily*; but *DUTY forbade*; the quiet assurance of victory!—the knowledge that God never gives work to do, without *also* giving *all* that is required for doing it, *HE paying all expenses!*

So the only thing was to "*go on!*"—with the aid of the *three P's*, *PATIENCE*, *PLODDING*, and *PRAYER*; "and the greatest of these is" *Prayer!*—although as the subterranean heat melts the super incumbent rocks, so did "the fire of Jehovah" consume me!

As was done by John, Daniel, Ezekiel, and other writers, *the time taken to do the work* was noted and on the *same* scale ("a year for a day"; for Time alone will show *what* events will occur at those dates or during those periods, and also what will prove to be the right *initial date* (or *dates*) from which to begin the calculation.

Given : 3×365 (+ one day for Leap-year) = 1096 ;
adding 365 = 1461 ; *adding also* 30 = 1491.

And *given also*, that 1,461 *calendar* years are 1,506 *lunar* ;
 and 1,491 *calendar* are 1,537 *lunar* :—

While 1,461 *lunar* are only 1,417 *calendar* ; and 1,491 *lunar* are only 1,446 *calendar*.

And taking *as initial date* A.D. 1885 (the year when the cloud "vision" was seen, which paved the way for "The Design of Love") :—

The *terminal dates* will be A.D. 3302 to 3331 ; also 3346 to 3376, and seven years added to each.

Another striking fact must be noted. Since the birth of the "English" language, there have been only three great sacred epic poems, *Cædmon's*, *Milton's Paradise Lost*, and now "*The Design of Love*"; each being an advance on its predecessors in grandeur, sublimity, and attractiveness. And they have also a strange *chronological connection* with each other :—

Because from *Cædmon's* poem (A.D. 664) to *Milton's Paradise Lost* (A.D. 1667), the interval is 1,000 and 3 *calendar* years.

And from *Cædmon's* poem to "*The Design of Love*" commenced (A.D. 1887), the interval is 1,260 *lunar* years.

Comparing the two intervals, we find :—

That in the first *no* religious works (poetry or prose) appeared in the English language, except Wycliffe's Bible ; which again appeared 1,260 years after the "death" of Jewish ritualism in A.D. 70. Also Wycliffe's was the only religious revival or reformation found anywhere during that period.

That in the second, and shorter, intervals there have been many revivals and a flood of religious literature !

Moreover, in the first period "*Satan*" was "*loosed* for 1,000 years," and allowed "*to deceive the nations*"—a long night of darkness !

And now "*the woman*" is re-appearing at the end of the appointed "*time, times, and half a time*," the 1,260 years

foreseen by John; as she once before reappeared in the reformation of Wycliffe!

Surely in these coincidences we see "*the finger of Jehovah!*"

So far the writer's work is done; and if only the world is enabled to see more clearly the grandeur, simplicity, majesty, and beauty of

Love's great design,
The re-at-one-ment of *a universe!*

Not merely the re-union of Man with God, as Man in his selfishness and SELF-glorification likes to think; though *that* is a truly God-like conception!—but the same design enlarged and embracing an *unlimited* sphere of operation; a design so staggering in its comprehensiveness, and yet so simple in its unity (for why should the great ALL-FATHER reject *any* of His children?)—then "The Design of Love" will have fulfilled its mission, as a work that the simplest may read with pleasure, the purest without a blush, and the noblest find more ennobling still!

And yet its work is not over then; nor will it be—the work of *the Great Poietes*, the story of which is one unending poem!—until HE HIMSELF comes at last to close it and write the

RESPICE FINEM!

After working out "The Design of Love," the next step was to publish it:—But how? Most publishers would hesitate on the score of expense, or the unusual character of the work; unless, of course, they were guaranteed all expenses—and perhaps a good deal more! As it was not in my power to promise this, no alternative was left except either to abstain from making it known to the world, or to turn publisher myself. The dilemma was great:—*Given* a work to do, and nothing to do it with; *Problem*, how to do that work?

The first step towards a solution of the problem was to find out the *actual cost* of publishing different kinds of books, as well as each step of the process. This knowledge was got largely from two pamphlets published by the Society of Authors on the methods and cost of publication; from a

careful study of which it appeared, that in every case LABOUR was the most expensive item, varying from one-fourth to three-fourths of the total cost of any book.

Supposing all else to be manageable, was it possible for me to supply this item *myself*; that is, could I somehow find the requisite knowledge to teach myself, and should I have the requisite physical endurance to manage a worrying work for an unknown length of time? If these questions could be answered in the affirmative, the work was half done.

Before they could be settled at all, it was necessary to search for a suitable printing machine and outfit, such as could be used in an ordinary dwelling-house, and also to have an estimate covering everything. Many letters were required, the questions to each person of whom information was sought (first briefly explaining the nature of the intended work) being put thus:—WANTED a pro formâ invoice of outfits for (1) Printing, (2) Stereotyping, and (3) Bookbinding, giving the least possible outlay under each head.

The possibility and cost being ascertained (except that always “unknown quantity,” *human strength*), after much hesitation and consultation the plunge was made!—everything necessary for a small first edition bought; the labour of teaching one’s-self undergone, with much encouraging results; but here that *unknown quantity* stepped in to forbid further progress along that road, necessitating the assistance of others in the usual way.

During the long and arduous task of tracing out and recording God’s “*design*,” a work of seven years, Temptation was almost always present in one or other of three forms:—

The First (and weakest) form was a *selfish love of ease*; the natural desire to abstain from attempting, and then of going on with, a hard task—combatted by the one word, *Duty*!

The Second (stronger, and more recurrent) was a *desire to do the work, but in as short a time as possible*; in fact to hasten its end, from a natural wish to lessen the physical strain on mind and body. Combatted by the thoughts:—“*In your patience keep your hearts!*” and “*in due time you will reap, if you faint not!*”

The Third (strongest, and most persistent) was a *desire to do God’s work in OTHER than God’s way*; impatience as

to the *way*, as the second was impatience as to the *time*! For instance, to seek subscribers or purchasers for the book while it was in progress; to look ahead and *go* ahead; or simply not to refrain from being pushed into notice by other persons or by favourable circumstances, when to hold back looked like cowardice or laziness, with the loss of a God-given chance! Combatted by the thoughts:—" *TE DUCE!*"—"Not my way or will, but Thine!"

There was also a fourth form of temptation (born of our modern knowledge), which, while it belongs partly to the second and third forms already mentioned (*Impatience*), is sufficiently distinct to require mention by itself; viz., *to resort to drugs*, in order to remove the wrist and (what was a worse foe) the heart muscle-weariness so often felt, especially towards the close of the work. The most tempting of the sedative or stimulant drugs were coffee, coca, kola, potassium bromide, sal volatile, or alcohol in some form; but these were never employed, unless the weariness amounted to actual *pain*, a short sleep or some other form of rest usually sufficing.

No doubt the same temptations attack everyone who attempts a difficult task; but they all resolve themselves into the one word *SELFISHNESS!*—and into giving some kind of answer to the questions, *Shall I, or shall I not, do the work which God has set me?—And if so, shall I do it in my own time and way; or in His, even though they seem long and slow?* Temptations which appeal very strongly to poor Human-Nature, recurring now in one way or degree, now in another; and which might have been finally triumphant and a good work irretrievably spoiled, but for the cheering promise:—" *He will bear thee up in His hands, lest at any time thou shouldst dash thy foot against a stone!*"—(and there were many stones!)—for "*underneath are the everlasting Arms!*"

To Him then, who gave the power both to will and to do, be all the credit of this work!

Brighton, October 30th (Sunday), 1892.

N.B.—" *The volcanic phenomena of the Bible,*" originally intended as an Appendix to "*The Design of Love,*" as elucidating many things which could not be compressed into the Notes, has been separated in order that these phenomena may be more fully traced out.

THE DESIGN OF LOVE.

PART I.

THE PROMISE.

BOOK 1.

*(Embracing from the beginning, to the Appearance of MAN,
dates unknown B.C.)*

Rebellion in WAR raged on high! The Power Supreme
Heaven had made

Forms less eternal than Himself to serve

His wise decrees, their only motive love.

Not hard the service or His rule unjust,

And all were free to serve Him as they would;

For each at birth such option-power received,

That, offered good or evil, left it free

To choose at will, nor would He sway the choice

By ruling power; for so alone indeed

10. Did HE design to form them, who disdained

To take reluctant homage or enslave.

The Sentence Not all, alas! obeyed; for one at
on Disobedience least

Impelled by Pride, arose in mad revolt.

But vain the thought, and useless the attempt!

“Thou proud, rebellious spirit, loving SELF,

And ever faithless to the trust reposed!

No longer canst thou stay in this thy home,

For thou henceforth to Happiness a foe!—

The Star of And yet I do not take a life I gave,
 20. Hope Unless thou show thyself more stubborn
 When I have further tried the power to love. [still
 An exile, go!—But still will I require
 Thy aid in forming, in the spirit-mould
 That Pride has marred, a being yet unborn.
 If thou wilt aid Me, well!--but if thou dare
 To check the growth of spirit yet to be,
 The load of punishment is truly great!"
 So spoke in wrath the voice of Power Divine.

Punishment As meteor's flash, he vanished from a place
 30. Begins No longer home from mad revolt of SELF,
 A restless spirit wandering on through Space,
 In *SELF* alone the one discordant note
 That marred the chorus of the universe! * * *Smith's*
 In vain the search to find a resting-place *Chaldean*
 Where'er he went; for dark, revengeful thoughts *Account*
 Possess the breast, and Self must fail to see *of GENESIS.*
 That Love is present where its will is crossed,
 And ever deems its punishment severe,
 Exceeding an offence—if such there be!

40. He marks As onward through the universe he roamed,
 design He marked *DESIGN*—all means to some
 Adapted, nothing by itself to stand, [good end
 But each to give support to those around;
 While all, as parts of one stupendous Whole,
 Bore witness to an origin divine!—
 One plan, one mind, one motive wise and good!—
 Yet passing wonder, that himself alone
 Disdained to own this unity as good;
 And scorned to see a speaking heart of Love,
 50. Which would restore him to his native place!

Reaches As reckless on he sped, he duly reached
 Earth The place where slowly grew a new-born Earth.†
 Perchance he knew not, or indeed had heard † *Gen. i., 11;*
 Enough of coming Future, as to know *Matt. xxii., 30.*
 That here the place for that new spirit-form
 Himself was bound to give his aid to make.

Thoughts looking on With straining eyes he gazed upon
 Earth—Hesitation this orb,
 Beyond all else that he had ever seen,
 60. As surging thoughts were rising in his brain.
 'T was here he rose or fell, so said the WORD
 From whose decision there is no appeal.
What then the choice?—To bend a stubborn will;
 Confess his fault to ever-patient Love;
 Declare unworthiness, and humbly take
 The lowest place before HIS glorious throne?—
 Or should he cling to an imperious will,
 Whence nought but bitter misery was gained;
 And which, in guise of Servitude that fawned,
 Had only proved itself a tyrant lord?—

70. Decision He wavered long, for slowly turned the scale
 Against his better nature; yet, alas!
 Victorious Pride still urged to mad revolt!
 "Shall Self become a servant?—No; perchance
 It may be made a slave, but not of choice!—
 And as for that new creature yet to be,
 If Self must needs affect it, let the power
 Be used to mar the great Creator's work;
 That so, e'en if of Self I be a slave,
 Yet Self of it is lord!"—for such the prayer
 80. That Pride in secret breathed:—"My will, not *Thine!*"
 Henceforth a sullen calm oppressed his breast;
 Like that dread peace a surging ocean knows,
 When o'er its bosom speeds the fitful blast,
 Which warns the sailor of a coming storm.

Watches what is taking He saw obedient elements com-
 Place on Earth bine
 To form a mass that grew beneath his gaze.
 Yet nothing new to him the birth of orbs,
 For he had often seen it; often helped*
 A great Creator in His wondrous task;
 90. And well he knew that His almighty power
 Was boundless, as His knowledge infinite.

* "Are they not all serving spirits?" (*Hebrews* i., 14).

But here a new-born interest arose,
 For now he saw that power with narrow bounds
 Must truly strive, if Hatred would destroy
 The wondrous CHILD in fair Creation's womb,*
 Whose very name and nature were unknown.
 And since, to gain his purpose, Pride must learn
 The mind of HIM to whom it is opposed,
 Be Earth his chosen dwelling, there to roam
 100. At freest will devising evil deeds.

As o'er that Earth he roamed, no steamy mist
 Could e'er deceive, no subterranean fire
 Could bursting harm or lightning's sudden dart.
 He heard the mighty FIAT summon Light,†
 And so give Earth a glorious natal day;
 Divide the Night from Day by mystic line;
 And then from boundless Space evoke the bounds
 Of purest Atmosphere,‡ to come between
 The kindred airy realms of Sea and Cloud;
 110. Then bid repeated bursts of inmost Fire
 To raise the stable Land from Ocean's breast,
 That Earth become abode of tender herbs.

Amazement. He heard with awe the wondrous rule of
 Life

"*Let every creature reproduce its kind!*"—— §

For in the spirit-regions whence he came

The law of reproduction is unknown.—

Why chose the POWER to make for new-born Earth
 A marked distinction never known before?——

Why said the FIAT:—"Sun, Moon, Stars must join

120. To clearly mark the seasons, days, and years

Of Time—that fragment of Eternity"—?——

And what the coming creature, that HE chose

Such new designs from Wisdom's secret hoard?——

In vain the thought, for Time alone can tell

The boundless depths of Wisdom's beauteous plan!

Notes the General Plan of Creation is Upwards. Why?	Anon through steamy wastes he freely soared, Anon through gloomy shades, unharm'd by aught;
---	--

* The image of God in *Man*, and in *Christ*. † *Gen.* i., 2.
 ‡ *Gen.* i., 6. § *Gen.* i. 11; *Matt.* xxii., 30.

But seeing nowhere yet an Intellect,
 On which he might impose to foil the WILL.
 130. But everywhere he marked (and Pride confessed
 What wondrous skill the great Creator showed ;
 Who thus to Matter gave such beauteous forms
 As mind of watching spirit ne'er conceived),
 From first to last, a clearly ruling law
 Of *Upwards*, or for animal or plant.
 What hidden lesson is it all designed
 To teach himself?—or whom?—and what the end?

Wonder Answered:— “Lo! *MAN!*” the word: “Crea-
 “Behold the Man.” tion’s youngest child.* * *Gen.*
 But truly first by right of noblest birth!” i., 26; *John*
 140. With rapt attention did the rebel mark xix., 5.
 A mighty Maker’s acts, who called this form
 As kindred creatures from a parent Earth.
 But now a strange essential, for herein
 Is breathed a living spirit like HIS own;† † *Gen.* ii., 7.
 With power to grow in knowledge, and to test
 Both Good and Evil, power to freely choose
 Whiche’er a fickle Inclination pleased!
 But while to Man all else is made to bow,
 As representative of One supreme,
 150. And Earth herself gave tribute; still the law,
 “*A subject’s willing homage thou must pay!*”

BOOK 2.

(*Embracing from the Appearance of MAN, to the Dream of
 Babel, dates B.C. still undetermined.*)

Mystery Then pondered much a proud rebellious Will.
 Clearing What long a puzzling mystery had been,
 Was now in part revealed; and seen the steps
 By which so far a MASTER-MIND had wrought,
 And truly hitherto the work was good.
 But yet it seemed as if there fain must be
 A step yet higher, if to Man as well
 Applied a clearly universal law.

Is Man's Destiny And thus he mused:—"Can *his* be
Also Upwards? nothing more

10. Than yonder animalcule's span of life?
One moment clinging to a frail support,
The next torn off by Fate's resistless stream;
Its goal, its origin, alike unknown!
A fleeting thing that calls a moment *life*;
One evanescent drop *the universe*!
For *him* no more than meteor's briefest course?—
A streak of light; before, and after, *dark*!
No, such it cannot be; for mark him well!—
That upward form which points me to its Source!—
20. That noble brow!—That intellectual eye,
Whence looks a spirit closely kin to mine
And HIS who made us!—Truly there abides
A God-like Majesty in beauteous form!—
And noble too the destiny must be,
Unknown to me, except that he will serve!

Again *But why a two-fold nature? Why allied*
Puzzled To Earth, and yet to Spirit nearer kin?—
Ah! Now appears a way to mar HIS work,
E'en through this very gift; and three-fold be

30. Attack on The plan of my attack!—As born of
Man Planned Earth
Like other creatures, he will quickly yield
To cunning arts!—As Intellect, more hard
Indeed the task; yet victory nearly sure!—
As Spirit—Ah! my spirit quails to see
A long, protracted struggle; where perchance,
Though oft successful, I at last may fall,
And in defeat incur a greater wrath!—
Yet who has had success, that never tried?—
Then let me watch to seize an early chance."

40. Disguise So foulest SELF; and entered then the
form* **Gen. iii, 1.*
Of lowly reptile creeping on the ground,
As though itself to Pride were quite unknown!
Or trusting specious Beauty caught the eye
Of him whose triple nature it assailed;

Or counting on the strange and wondrous spell,
 Whose lurid gleam in every serpent's eye
 Deprives the destined prey of tardy flight?
 We know not, save that in a chosen garb
 Foul Hate succeeded in a cruel task;

50. And more, that in an unsuspected form
 Insidious Evil, as unbidden guest,
 Had secret entrance to the beauteous home
 Of Innocence, where Wrong had never been;
 And brought experience of an evil past
 When he, Rebellion's head, had laid a snare,
 To aid him in a task he now essayed.

Success "Said HE, that *you* would die?—that *you*
 would feel

A stringent law which rules Creation's realm?

No! See you not the motive *jealousy*;

60. The fear that you, when equal to HIMSELF,*
 Would scorn to pay a homage rightly due?" **Gen.*
 Alas, the snare but too successful proved; iii., 4.
 For Innocence can rarely conquer Guile!

Doom But quickly checked foul Slander's lying tongue:

"Oh, foolish Man! †—for I thy life have made

To be far better than the spoiled career

Of him who tempts thee thus to meet My wrath!

An infant spirit, thou hast yet to learn † *Gen.*

The truth yon haughty rebel scorns to own iii., 13.

70. That *he who can obey has learned to rule!*

The life which else thou never wouldst have called

Oppressive, thou wilt now as burden bear;

And groaning Earth will scarcely recompense

A toil for daily bread, until the hour

When back the form returns to parent dust!—

And as for thee, Frail WOMAN! thine to own

The Man as lord; henceforth to feel the pangs

More keenly with a gift of new-born power!

And thou, O cunning spirit in disguise!

80. Increased the former sentence I declared!

For now from *her* will come the mighty One

Whose arm will conquer thee for vanquished Man!

And more, the reptile form that lent a guise

Will find in Man a stern, relentless foe !”* *Gen. iii., 14.

So spoke a VOICE their doom. At once they part.†

The one to take his form, with evil brand † Gen.

More deeply printed on a frowning brow ; iii., 14.

And these in tears to leave a peaceful home

(Unsuited now !), and learn the humbling truth,

90. *By toilsome way is gained the mountain-top !*

Perchance from then the teaching stern began,

Whose truth Experience owns with bitter tears ;—

Can erring Man e’er suffer by himself?—

Who evil does will restitution make,

In person or another !—Such the law

In every bleeding sacrifice proclaimed,

And echoed back from sore remorseful hearts ;

Oh, wondrous mercy ! that the great ALL-WISE,

And yet ALL-MIGHTY, would delay the blow,

100. And deign to teach *Far better conquer SELF,*

Than dread an angry frown for evil deeds !

The First But growing Evil rose in new attempt

Murder Against the hated rule of ONE supreme.

See yonder altars ; one alone can smoke ;—† † Gen.

But whence a cry from lips of startled Pain ; iv., 3.

And sudden blow that closed a *brother’s* life ?

Why shrinks a cowering form, as though to hide

From human eyes that see not, yet in view

Of one more watchful EYE which noted all ?

110. “O Tempter, say !—for here again thy work !

Is Man, a brother’s keeper, to regard

Another’s life as equal to his own ?—

Yes, truly ! though the one may wander far

From all his kind, an exile like thyself ;

Another comes to execute the work,

In place of him a wrathful blow has slain !”

Increase Yet fiercer still each day the conflict grew§

of Evil As o’er the Earth outspread the human race,

And learned those arts of which they proudly boast ;

120. Tempestuous years, an age of endless war,||

That loudly called for Peace’s needed reign !

§ Gen. vi., 1. || Gen. vi., 3 : “Not always strive with man.”

But one lone rock opposed a raging tide ;
 One warning voice declared a coming doom,*
 As foremost of a line not ended yet,
 And whom a watchful Providence removed,
 To close his fearless witness for the Truth !

Checked by the Cleans- But whence those dread con-
 ing Flood ("The Baptism vulsions ; crashing rocks ;†
 in Water") Earth's bosom heaving like a

Engulfing all the works that puny Man [restless sea,
 130. (Self-counted *GREAT!*) had built with toilsome [work
 Of countless ages ? Whence the rising flood,
 Which hid the tallest mountains, till at last
 To eye appeared a wide and shoreless sea,
 With nought to break the far horizon's bound
 Except a lonely speck—and what is that ?

"Again, Foul spirit ! see, in yonder Ark,
 Thy deepest arts frustrated near success !—
 Dost think to foil MY will ?—it cannot be ;
 And now from these thus saved from open grave
 140. Will I create a new and better race !

What thou in proudest ignorance hast deemed
 A certain ruin, I have turned to good !
 I know that men are foolish, ever prone
 To be misguided ; so I deign to bear
 A longer time, in spite of every fault ;
 No more destroy the race by instant stroke,‡
 As all but done, though truly sore provoked,
 Until I judge the work to be complete,
 And summon all to take a due reward !"

150. So spoke Creation's LORD ; and waiting Earth
 Received a new-born race, that Mercy chose
 For newer opportunities to serve.

Evil's Resurrection Alas ! Again a Tempter's easy
 and Re-appearance task

At once begun !—Is that indeed the man,§ § *Gen.* ix., 20.
 Whose spirit long and nobly had opposed
 A restless tide of evil surging round ;
 And now ensnared by Drunkenness and Shame ?—

* Enoch, *Gen.* v., 24. † *Gen.* vii., 11. ‡ *Gen.* ix., 11.

Indeed a work of Evil!—*his* the jeers
 At fault of erring parent; *his* the loud,
 Remonstrant words HIMSELF prophetic made
 160. For coming generations Earth would see!

BOOK 3.

(*Embracing from the Dream of Babel, B.C.?, to the Departure
 of Moses, B.C. 1451.*)

The Babel Dream “Yon lofty tower that shadows
 of Universal Power Dura’s plain,*
 What means it, Cunning spirit? thou must know,
 For thou its proud designer. Dost thou dream
 That here, on ground but lately swept by flood,
 Proud Man will rear a universal throne,
 With *thee* for sovereign lord? Then hear MY will:—
 Assyria, Persia, Greece, imperious Rome
 Will all attempt the task, and only fail.
 For each have I appointed work to do;
 10. For each a share in bringing on the day
 When Man’s AVENGER comes, for whom alone
 The mighty empire daring Pride assumed!
 Thy arts are thus frustrated!—Hear, O Men!
 Spread o’er the Earth, and scatter far and wide!
 Go, some as germ of Persia, some of Greece;
 And you for Rome by yonder narrow strait! †
 While you for whom a nobler lot in store, ‡
 To share the work of angels, will depart
 To far Atlantic isles and there await
 20. A coming summons! Go, excel in all
 The cunning arts an Intellect contrives
 For human comfort; growing ever fit
 For nobler empire you must help to build!—
 Remain, O mighty hunter! § thine the task
 Of teaching that an arm of power should rule,
 Though not, as Pride suggests, with brutal force!

* Babel, *Gen.* xi., 1. † The Hellespont. ‡ The English or Anglo-Saxon race. § Nimrod, founder of the earliest kingdom of Babylon, *Gen.* viii., 8.

- Complete a destined work, and then depart!—
 And thou for whom a foremost place retained,*
 O sire of pilgrims! Cross a flowing stream,
 30. And pitch the roving tent, until I call
 A trusty child of thine to onward go†
 To where a better heritage awaits!”

The Melting As lightning fell the unexpected stroke,
 Dream Whose sudden advent put a speedy end
 To human hopes—so airy, yet renewed!‡
 Distracted speech, suspicion, jealous hate;
 Each thinking other sought to rob of power
 Or cheat in bargain: these the subtle means
 To check an evil, seeds of hidden good!

40. The First Trial Though stayed a while, foul Cunning
 of Faith ever worked
 With fervent zeal upon the little mass
 Of leaven, where a watchful instinct knew
 A greater danger lay; when, lo!—the call:§
 “Depart, O sire exalted of a race,
 Whose numbers soon will rival Ocean’s sand!
 Go, quit thy home, and friends, and all thou hast;
 And journey to a land of which I spoke—
 The very name, and way, alike unknown!”

50. Triumph Oh, noble faith! Oh, great, yet child-like
 heart:
 To take a proffered hand in simple trust,
 And go where’er the SPIRIT-FATHER led!
 Deserved a rich reward:—“Nor thou alone,
 But all the world in thee is truly blest!
 Thy lot indeed in exile now to roam
 In lands thy sons possess in future years;
 To show, as struck at morn the nightly tent,
 How Life is but a transitory thing!
 And more, to be a type of ONE,|| whose feet
 Will tread the self-same hills; who, LORD of all,
 60. Will own no place to lay a weary head!”

* Heber, founder of the Hebrew race. † Abraham, a descendant of Heber. ‡ *Gen. xi., 5.* § Abraham’s migration westwards from Mesopotamia to avoid increasing idolatry and persecution, B.C. 2247. || Christ.

Second He trusting went, nor heeded murmuring Doubt.
 Trial And yet to prove to all how truly great
 Such simple trust, required a startling test!*

“What! Slay the child, a dear and only son,
 And thou so aged; when to do the deed
 (Apart from *murder*, breach of HIS command)
 Would falsify the promise which HE made,
 That e’en from *him* should come a countless seed?”

So spoke a Tempter, in the subtle guise
 70. Of Love within an anxious father’s heart.

Second But what reply?—“My son! I only know
 Triumph That HE who bade me make the sacrifice
 HIMSELF provides a lamb!” Prophetic words:
 For lo! at hand, though hitherto unseen,
 Impelled by power mysterious, waiting stood
 A sinless creature not of human race,
 Whose form the passing sign of ONE more pure!

God’s Design Would vilest Cunning† feign to do
 Wrongly Anticipated HIS will;

Yet wait not till HIS chosen time had come:
 80. And madly think to seize approaching bliss,
 Enjoyed as gift if Patience only wait?

“’Tis thine indeed; but *SELF* can never take
 The precious rights a foolish brother spurns!—‡
 But wilt thou stoop to cheat a father’s eye,
 When dim with age and blinded by his love?—
 Then truly thou thyself wilt also know
 The retributive treachery of sons!—
 Would Falsehood rob a mother of her child?—
 Then thou of cherished sons as surely reft!—§

90. Yet what if Anger rouse a brother’s hate,
 Or Famine threaten?—*Evil’s power will fall*;
 And thou wilt own that men are free to call
 On ME for aid in *every* favoured place;||
 That countless hosts encamp around to guard
 Obedient feet that tread the narrow way;¶

* The sacrifice (in spirit) of Isaac. † Jacob, “the Supplanter!”
 ‡ Esau. § Joseph and Benjamin. || *John* iv., 21. ¶ *Gen.*
 xxviii., 10.

Thyself as free to tell the secret wish,
 As I to grant a blessing in return !
 While now, as sign of supplicative power
 And gained the boon demanded, I bestow
 100. A newer name to mark a nobler state !*

The Clouds Vanish: When gloomy Famine threat-
 "The Lord will Provide!" ens Syrian lands—
 Oh, where a shelter from its terror found?—
 In yonder slave† a jealous Hatred sold
 To bitter servitude, an evil deed
 Of early years in mercy turned to good !
 A POWER that knew the Future sent him on
 For coming day of need, and bade him grow
 In wisdom e'en as ONE in future years ;
 And taught the world, through him, as noblest law,
 110. That *he who conquers SELF is truly king !*
 Decreed that he should be a clearer type
 In foul betrayal for a paltry price,
 As ONE more great would be in coming age ;
 While swelling Nile affords a peaceful home
 To those in whom a prophecy fulfilled,
 " *From EGYPT have I called a chosen SON !*" ‡

Curse on And dying Age must close its failing
 Ham Revoked eyes, §
 (Gen. ix., 9.) Ere broke on Judah's race a threatening
 For servile yoke is needed to impress [day ;
 120. HIS hate of Evil in its every guise,
 And many a year of roving life will pass,
 Ere men attempt to do a sovereign will !

Attempt to Destroy But whence a feeble wail as infant's
 the Future Saviour cry,
 Where swelling Nile rolls on in full career?—||
 Would foulest Cunning stay a better WILL ;
 Destroy in seeming weakness what enshrined
 The needed SAVIOUR of a fallen race?—
 In vain the stratagem ; for there, behold !

* Israel, "a Prince with God." † Joseph. ‡ *Hosca* xi., 1
Matt. i., 15. § Jacob. || *Exodus* ii., 6,

Unconscious Royalty itself appears
 130. To do HIS bidding, and with care to train
 The mighty intellect HIMSELF bestowed
 On one that HE as future leader chose !
 But not till fully drained the tempting cup
 Of syren Knowledge, made a final choice*
 Of *HIM* or *SELF* to be the life-long LORD ;
 Should waiting Man be called to undertake
 A work for which he slowly is prepared :
 For many a weary year must needs be passed
 In learning self-control in lonely wilds,
 140. Since human Fickleness would sorely try
 His self-command before the work is done !

"Moses, A bush encircled by a lambent flame ;
 work!" Yet wondrous fire that seems not to consume! -- †
 Let MAN approach the place with deepest awe ;
 For here a spark of that Eternal Flame, ‡
 Whose fuller light no spirit can endure !
 But hark !—from out the fire-encircled shrine§
 A quiet VOICE appeals to sinful Man,
 Who shrinking dreads to meet an awful EYE,
 150. Whose searching glance a conscious guilt confessed :
 "Arise, and now begin the noble work,
 For which I have expressly raised thee up !
 Depart to set a groaning captive free,
 And make him learn to see a greater ill
 Than earthly bonds in *galling yoke of SELF* ;
 For he who lets a proud, imperious Will
 Become his tyrant lord is ever slave !
 So conquer thou thyself ; nor yet alone
 For good example, but as equal type
 Of ONE whom (like thyself) in distant age||
 160. MY purpose calls to free a servile race ;
 From whose more guarded tongue will never pass
 The careless word which lost a waiting prize !" ¶

* *Exod.* ii., 11. † *Exod.* iii., 1. ‡ "Thy God is a consuming fire !" : *Deut.* iv., 24 ; *Heb.* xii., 29. § The electrified bush, *Exod.* iii., 4. || *Deut.* xviii., 15. *Acts* iii., 22. ¶ At the smitten rock,

Pride's Attack The deadly strife between the warring
and Defeat powers,—

- JEHOVAH *versus* PHARAOH—Human Will
In mad perverseness aiming to be free,
Has long been known to History's deathless page;
As how the struggle ended, ere the sea
Engulfed the foe, at awful cost of life
Of proud Oppression's fairest; while *that* blood,*
170. Which crimsoned every door at set of sun,
Ensured the safety of a favoured race,
Whose trust in HIM (Alas!) is ever small!—
That blood of Innocence, which onward looked
To purer BLOOD that told of better things;
And backwards to a dim, primeval age,
When foolish Man first knew a haughty SELF;
Its silent voice repeating Mercy's law,
For Guilt the blood of Innocence will plead!

Idolatry Disguised But whence a noisy tumult in the
as Religion camp,†

180. As though of battle or of wilder Joy?—
And who alone amid a threatening cloud,
With boldest daring, shrinks not to address,
As man to man, his MAKER?—Who but he‡
Whom weary years of patient self-control
Have taught to rule himself?—Who unsustained
By earthly food for forty days and nights
(As ONE to come), is burning with desire
To stay where kindred Spirit is at home,§
190. Until a mighty summons called him on:
“Return to Earth; for those whom thou hast led
Have dared to challenge ME with molten gods,
And give them homage which is ever MINE!
Down quick, before I smite them and attempt
To make of thee a more obedient race,
As righteous Anger prompts ME now to do;
For none can ever change a fixed decree!”

* Of the first Passover lamb, *Exod.* xii., 22. † *Exod.* xxxii.,
17. ‡ Moses. § “Moses delayed to come down,” *Exod.* xxxii.,
1.

* *Exod.* xxxii., iv. † Moses and Joshua. ‡ *Exod.* xxxii., 31.
§ Moses, Paul, and Christ. || Christ. ¶ Forty ("A year for a
day," *Numb.* xiv. 39).

A wilful race, whose multiplying graves
Declared to all Rebellion's certain doom !

A Slip (?) of the But why did great Omniscience ever
Tongue. leave

The Self-restraint which kept a guarded tongue
To speak (alas!) the one unguarded word, *
In sudden burst of anger well deserved,
When jealous Wrath would shield a NAME divine,

240. Which forfeited a prize so nearly won?—
Not thine to know, perchance to ask were vain;
Except that faultless WISDOM thus designed
To show to MAN how nearly he may reach
Perfection's heights unaided—only fall!
Yet e'en in grievous fault, the very deed
A glorious lesson taught; *HE smote the rock*,†
Whence flowed, for that and each succeeding age,
A stream that satisfies all human needs—
A Stream which followed all their wayward steps,
250. Until the day that saw them cross the line,
Which severed weary toil from waiting rest!

More Sufficed the teaching?—Did there truly rise
Lessons. From ashes of their sires the nobler race
HIMSELF designed, whose anger made them learn
The bitter lessons Stubbornness required?

- Not so! for ask of yonder tented host,
Which, on the eve of gaining promised rest
As close of weary toil, would madly stoop
To take the tempting cup from Moab's hand,‡
260. And make HIS righteous anger break its bounds!

The Prophecy Not rightly theirs the thrice-attempted
of Balaam. curse§

HIMSELF alone to three-fold blessing turned!
Unconscious words of one who knew the right,
And chose to do the very wrong deplored;
A type of those he ventured to condemn,

* *Numb.* xx. 10. † *Numb.* xx. 11; 1 *Cor.* x. 4, "The Rock which followed them." ‡ At Shittim, *Numb.* xxv. 1. § By Balaam, *Numb.* 23 and 24.

- When SELF was self-arraigned at Judgment's bar,
 And vainly too the solemn warning fell
 From lips of him whose work was nearly done ;*
 Whose burning eloquence had ever urged
270. A strict obedience to the gentle rule
 Of ONE whose guardian love had led them on,
 In spite of all their waywardness and faults,
 From darkest bondage to the gates of bliss !
 Such words as proved that he who taught the law
 Himself had kept it, aiming to restore
 Their wilful spirits to a loving Sire,
 Whose hand engraved upon enduring rock
 The laws which they (alas !) so quickly broke !
 His only plea, "*Be LOVE the motive power !*"
280. For better have a blessing than a curse ;
 And Law has naught of bondage for a man
 Who conquers SELF and seeks not to infringe !"
 Such truths were his undoubted right to teach ;
 Though only ONE† the law can truly keep !

BOOK 4.

(*Embracing from the Departure of Moses, B.C. 1451, to the Earthquake Rift, or the Division of the Jewish Kingdom on the death of Solomon, B.C. 975*).

- The Prophecy of "His Departure." And now to show to all the work was done--
- By Progress' law, which everywhere appears
 In opening bud or wide-expanded flower ;
 Which Man himself must own as Childhood turns
 To Manhood, then declines with fleeting years,
 Until at last he quits an earthly stage
 To give his place to others—he would call
 On one whose name prophetic‡ clearly told
 Of nobler JESUS who appeared to save ;
10. Whose gift of rest, no temporary good,

* Moses, contained in *Deut.*, especially ch. 33. † CHRIST.
 ‡ Moses appointed Joshua (in Greek, Jesus) leader inst. ad of himself.

As Canaan's land which closed their wandering toil,
But that enduring home we long to see,
Where Happiness and Peace for ever dwell !

They entered by a new and wondrous gate
That marked a newer life ; a road but thrice*
By human foot-step trod !—the very way
Which later on a greater JESUS knew ;
Whom never swollen torrent could deter,
Beneath whose feet the wild and stormy wave

20. Was firm as land - Creation's mighty LORD!

Greed and its Punishment. What terror drives down yonder steep
 ravine

Those boastful warriors, followed by a few ?†
Are *these* the men for whom so lately fell
Pride's lofty walls in one resistless shock,†
Which awed e'en those for whom the welcome stroke
Had come from aiding Power ?—the blow which taught
That oft-repeated lesson : — “ *Only wait !* ”

'Tis *MINE* to act, and yours to stand and see !”

Are *these* the men for whom a wondrous Power

30. Awoke to cause a panic§ in the heart
Of dreaded foes?—Then whence a sudden change ;
And why should now arise a numbing fear,
That hostile arms would take a dire revenge ?

To one who intercedes, a stern reply:—

“Go, seek the man|| who, loving selfish Greed,
Would rob ME of an honour rightly due,
Then hide the crime with Falsehood’s darkening cloak !
His doom an instant death ; as too for those||

Who, aiming only at a vain applause

40. By outward self-denial, feign to give
To ME their whole possessions—keep a part !
Then cleansed of lurking Evil's foulest stain,
By swift career of conquest nobly gained.
The land is surely yours—and waiting rest !

* By the Israelites entering Canaan: later by Elijah and Elisha, and (in evening of same day) by Elisha alone. † Attack on Ai defeated, *Josh.* vii. 8. ‡ Jericho, *Josh.* vi. 20. § *Josh.* ii. 9 and v. 1. || Achan, *Josh.* vii. 6. ¶ Ananias and Sapphira, *Acts* v. 1.

But then *beware* ; for Pride is sure to grow,
And vain Prosperity will only bring
The fate of those whose places you have filled !”

Rest. HE kept HIS word who gave a needed ease,
For all HIS promises will be fulfilled ;

50. Yet earthly rest a transitory sign
Of one more lasting in a future age.
Then, closed a long career, he passed away, *
For whom no word of blame is ever found
In Holy Writ : the only perfect type
Of nobler Leader purposed soon to come !

Prosperity a new Temptation :—“The Deceitfulness
of Riches !”

Time quickly proved how true
the warning words ! †
For boastful Pride declared
its arms had won

What conquering POWER bestowed as freest gift ;
Then quitted Duty’s way and madly spared
60. The very men HE called seductive foes ; ‡
While sore unrest for many a weary year,
Repeated waves of conquest or release
From galling yoke, in quick succession fell
On proud Self-will, ere men would humbly own
The madness which disdained a patient LOVE !
Alas ! how soon appeared a bitter strife
For Honour’s cherished place, though dimly veiled
As lawful Jealousy for ONE divine !
The deadly hate that threatened more than once

70. To rise and sweep away a chosen race,
Like that one tribe it nearly blotted out ; §
Ere rose the rival kingdoms, which forgot ||
That *Union adds to Strength* ; the evil form
Of Selfishness which moved a favoured few !

Yet o’er the waves a waiting SAVIOUR came
In human form ; as marked in men who showed,

* Three Joshuas famous in Jewish history :—Joshua, the leader into Canaan ; Jeshua, the High-priest, leader of the return from Babylon ; and Jesus Christ. † *Deut.* xxxi. 16. ‡ Some of the Canaanites, *Josh.* xvii. 12. § Benjamin, *Judges* xx, 12 ; about B.C. 1406. || Judah and Israel,

- The one the transient strength of human arms,*
 The other might whose firm foundation prayer;
 Alike desirable, but his the best,
80. Who grew to manhood's years, as ONE to come,
 GOD-favoured, MAN accepted!—he who stood
 As stubborn rock amid the foaming tide,
 In foremost rank for honour of his God;
 His only wish that Judah's erring race
 Should but acknowledge HIM as rightful Lord!
 And yet as time decrees that hardest rock
 Shall yield perforce to that resistless power
 That chafes its base unceasing, he must bow,
 With deep reluctance, to the noisy cry
90. Of foolish minds that marked a fair outside
 In blind self-will, whose certain ruin he
 With prescient eye beheld as coming near;—
 When, lo! HE spoke, whose Spirit now consoled
 A man who nobly struggled on behalf
 Of one whom Pride abhorred as lawful King:
 “'Tis ME the mad, rebellious hearts reject!†
 Yet grant a foolish prayer; for even he
 Whom they have chosen is to be a type
 Of ONE more truly great. *Behold the man;—‡*
100. Earth's fitting choice, for never MINE the heart!”
 Alas, that one divinely pointed out
 Should tempt his fate, through a misguided will;
 That he who had such noble qualities
 As won the ardent love of e'en the man
 Who, by Jehovah's order, spoke as judge;
 Not once, but often in a long career,
 Should only listen to a tempting voice!
 Had he but held in check a wayward will,
 And mourned his fault with truest penitence;
110. Who knows what wondrous good the Future held?
 But no! A wilful Pride disdains to stoop;
 Would sooner check the purposes of HIM,
 Who, reading every spirit, clearly saw

* The one Samson, the other Samuel. † Samuel yielded to the public opinion of his time, *i.e.*, to the Jews' wish to be like other nations and have a visible king, 1 *Sam.* viii. 4, about B.C. 1118. 1 *Sam.* viii. 7; about B.C. 1095. ‡ Saul.

A nobler man whose heart indeed was HIS ;*
 Though many a year of training is to pass,
 Ere he who kept a flock could guide a State,
 And many a lesson taught in self-control—
 Where once indeed he lamentably failed!†

Secure on promised throne, though incomplete
 120. The limits of a kingdom long foretold,
 Whose dazzling glory envious eyes would see ;
 Then rose a shadowy form, which sought to mar
 The great Creator's work in many a way !

In yonder harem—source of endless ills,
 Of fatal jealousy, and base revolt
 From kingly sway and father's gentler rule ;
 In yonder palace home of lazy Pride,
 Whose rising turrets scorn the lowly roof
 Of one whose honour tempting Lust would stain,‡
 130. Then hide the crime with Murder's purple cloak
 (Deserving two-fold death !); and most of all
 The census|| which provoked a guardian POWER,
 Whose word, "*Thy people be as Ocean's sand !*"
 A dark Distrust had ceased to bear in mind,
 As foolish Pride obeyed a rising doubt,
 Or planned a great and startling enterprise,
 To show its mighty prowess all around : —
 Lo, such the Tempter's weapons !—which succeed ;
 Although he failed in that consummate stroke

140. Of foul idolatry which caught the son,§
 Whose earthly splendour paled before the light
 Of ONE whose glorious reign it shadowed forth !
 Yet still from faults that need a painful stroke,
 Some compensating good is brought about
 By HIM whose word no hostile power can check ;
 And e'en as gold is purer for the fire,
 So shone the nobler qualities of one||
 To whom HE granted choice of threatening ills ;
 And when, with tears that owned the guilt was his,
 150. He asked for Mercy's blow, behold a sign

* David. † In that double crime, the seduction of Bathsheba and the murder of Uriah ; about B.C. 1035. ‡ About B.C. 1017, 2 *Samuel* 24. § Solomon. || David, in connection with the Census.

In that bright, airy form which hovered o'er
 The mount of vision* where in future years,
 Observed of all, arose the noblest shrine
 Of Spirit worship Earth has ever seen !
 While further proof a son whose pregnant name,
 As word prophetic, told of ONE more great
 Who gave to erring hearts a deeper peace !

Yet Evil worked in one unceasing plot
 Through all the reign of him† whose noble choice
 160. Of good in early youth had well deserved
 A truer calm than spirit ever knew ;
 Whose heart, when drunk to dregs fair Pleasure's cup,
 Impelled by sad experience, gave the world
 Such words of wisdom as have never flowed
 From opening lips, except of ONE who spoke
 As none on earth had ever taught before.

Did he who wrote "*Pride goes before a fall !*"‡
 E'er think of those who fell in earlier days ;
 Or mark, as Death obscured his prescient eyes,
 170. How soon a mighty kingdom is o'erthrown ?
 Perchance indeed a coming evil seen,
 Though stubborn Pride refused to stay its course,
 And leave the cup of Pleasure ; or indeed
 A better policy had kept it off,
 If late repentance failed to save the realm.

But, crowning evil !—He who reared a shrine
 For Purity and Wisdom ; he to whom
 A two-fold vision granted, promise made,
 And solemn warning sent :—that *he* should stoop

180. To bow to foul Idolatry at all ;§
 Himself to desecrate HIS holy shrine,
 By bidding impious altars to arise,
 Whose lustful rites defile the circling air !—
 Such meed of wrath, that, but for promise made
 To nobler father, his the very lot
 Of one whose disobedience brought this doom :—||
 "*The STRENGTH of Israel, who has never lied*

* Moriah. † *Prov.* xvi. 8. ‡ In Eden. § Solomon, in his old age, to please his many and idolatrous wives, himself became an idolator (about B.C. 984, 1 *Kings* xi. 4). || Saul, 1 *Sam.* xv. 23.

- Or changed HIS purpose, now has turned from thee,
For thou hast HIM rejected!—Better far*
196. *Obedience than a perfect sacrifice!"*
Alas, how often men are doomed to hear
An echo of the Man of sorrow's cry,
"I truly come to save—but *you refuse!*"

BOOK 6.

*(Embracing from the Earthquake Rift, B.C. 975, to the
Battle of Carmel, B.C. 906).*

- The Written As sinks in gloomy clouds the burning sun,
Doom. Whose glorious splendour lit the livelong
So closed his reign in shades of coming storm.* [day;
And he from whom such floods of wisdom poured
As ne'er before had quitted human lips,
Impelled by childish folly, held the hand
Of HIM whose word a quaking realm obeyed,
As rent the prophet's mantle, "*Ten for thee;*
But two for him who once was lord of all!"
10. Or had he not pursued to distant lands
The chosen tool of ONE who reigned supreme.
Perchance a severed realm had never known
A coming day of ill, when foulest forms
Arose to desecrate a purer shrine!
But he who truly knows the human heart;†
Whose cunning sowed, when yet the world was young,
The deadly seeds of fratricidal hate
Which each succeeding generation saw,
A growing bane in Canaan's promised land;
20. Would tax a realm to feed the pride of one,
Then, loudly mocking HIS remonstrant voice,
Awake Sedition's anger in the garb
Of Justice asking for a stolen right!
Yet (true to native cunning) also woke
In him whose hand the trembling balance held‡

* Solomon tried to kill Jeroboam, who fled to Egypt.
† "Satan," or the evil spirit in the human heart. ‡ Rehoboam,
the son and successor of Solomon; 1 *Kings* i. 1.

A wilful pride that threw to passing winds
The good advice a wise Experience gave,
To make reply with irritating scorn :—

“ You dare rebel ?—Then with a two-fold weight

30. Will press the heavy yoke already borne ! ”

As earthquake power that rent the solid rock,
So came the threatened shock so long fore-told ;
And though mad Pride would fain restore by force
A severed realm, a warning voice forbade :—*

“ *No power on earth can join what HE divides ;
Or sever what HE chooses to unite !* ”

Yet civil war for centuries declared†
How foolish Man revolts from HIS decree ;
While fickle Fortune tempted either side,

40. As though she came with blessings from above ;
And not till both the realms had older grown,
Would Friendship join the hands that now are raised
To take the life of those so near akin.

The First Step Alas, how soon deserted Duty's path !

Downwards. For he‡ who proved how true is every
Of HIM who said :—“ For *thee* the greater part [word
Of all this mighty realm ! ”—who also knew

How foul idolatry had ever caused
A fickle race to tempt a wrath divine ;

50. Had little confidence in living Truth,
And dreamed that he could give fictitious strength
To what HIMSELF indeed had well secured ;
And thought by cunning policy to keep
The blessing on his realm a law divine
Had promised to Obedience as reward !

But see where tempting Falsehood ever leads ;
For once the foot begins a downward road,
The one slow step demands a hundred more,
Till waiting Vengeance strikes the threatened blow !

60. For he whose mind at first had only planned,
As wiser policy, to obviate

* Rehoboam's attempt to recover the revolted tribes stopped by a prophet ; 1 *Kings* xii. 31. † Till Israel ceased to exist as a kingdom. ‡ Jeroboam, for various reasons, set up *two* idol shrines ; 1 *Kings* xii. 26.

The risk of union with a rival realm.
 As in religion so in things of earth :
 Through promptings of Ambition, soon was led
 To foul idolatry and two-fold crime,
 Or gave to baser forms a throne divine ;
 And gained an evil name which branded him
 As one who led astray an erring race !*

The Coming Ere closed the day which marked a bold
 Lord. Revolt†

70. With impious daring seize on every due
 Of HIM who owned the place—whose wondrous form
 Had once appeared in vision,‡ as the Way
 By which the needs of men can freely rise
 To willing Ear, HIS answer in return
 Descend before the conscious need is felt ;
 HE came in human form, with flashing eye,
 From whom they shrank as unexpected guest ;§
 Declared the doom that quickly was to come
 On all who followed Evil's tempting lead ;
80. And summoned Earth, with angry frown, to rend
 The rival shrine an impious hand had raised ;

The Palsied Arm that While HIS the mighty power
 dared to hinder HIM ! whose blasting touch
 An arm of impotence so quickly showed,||
 In solemn warning what HIS wrath could do !
 Though cunning Evil felt the sudden stroke
 As temporary check to dark designs ;
 Yet soon recovered from a numbing blow,
 Upon HIS very messenger retorts !—¶
 Or how could syren Falsehood have allured,

* 1 *Kings* xii. 30. † The day when Jeroboam "opened" the idol temple at Bethel. ‡ Jacob's dream here, *Gen.* xxviii. 12. § Severe Earthquake in Palestine ; the new altar at Bethel split and sacrificial fire scattered, as predicted ; time about the September Equinox ("15th day of the 8th month"), or October, B.C. 975. || Jeroboam seized with an attack of paralysis (slight), caused by excitement ; 1 *Kings* xiii. 1. ¶ In the fatal disobedience of him who had just reproved Jeroboam ; 1 *Kings* xiii. 7.

90. As voice of HIM whose work was lately done ;
 Or plot so clear and open bring, Alas !
 A swift and fatal judgment on a man
 Who turned aside to Pleasure's easy path,
 When he the very fault had sternly blamed ?
 And whence the quick relapse to evil ways,
 Against the warnings of a palsied arm ;
 A quaking altar and a scattered fire ;
 And now of infant spirit still so pure,*
 Decreed to leave its mortal home in peace

100. Before a day of evil—ere the slow,
 Reluctant steps Maternal Love would take,
 In dread anticipation of the doom
 A prophet voice has uttered, dare to cross
 The fatal threshold of a royal home !†

And Evil strove to use a baneful power
 With yet more force upon the chosen few,
 Who still so nobly spoke in HIS behalf,
 And lead them too in paths of mad revolt,
 Until (alas !) Declension's work is done !‡

110. For these indeed will sad experience learn,
 And bear a galling yoke for many a year,
 Since foolish hearts are occupied with SELF ;
 Till they confess how light HIS gentler yoke,
 HIS loving burden easy, as compared
 With load more great that human hands imposed ;
 Though still divine forbearance would restrain
 The threatened doom of Babel's servile yoke !

Physicians for Yet Judah's favoured race can never go
 the "Sick." To ruin unrestrained by anxious Love ;

120. For, oft as need arose, appeared from HIM
 Or royal healers sent to purify
 The sacred courts an evil presence fouled,
 Or prophet voices ever loud and clear
 In sure prediction of approaching doom !
 He brightest shines§ who spent a noble life

* Death of Abijah ("the Lord my Father"), son of Jeroboam, about B.C. 956. † 1 *Kings* xiv. 17. ‡ Only three or four of the kings of Judah (as a separate kingdom) were true to Go ! throughout their reigns. § Asa, "The Healer" ; 2 *Chron.* xiv

- In vain attempt to cure a nation's ills ;
 True son of David, with as perfect heart,
 Though once, alas ! he failed in child-like trust !
 For he who, when a victor flushed with pride,*
 130. Could listen to a warning voice that said,
 "Return to ME and quit your evil ways !"
 Who swept away with such a ruthless hand
 Those heathen shrines, and nobly would renew
 The covenant a father had of old ;†
 When earthly power had grown as blessing earned
 By rectitude of conduct in the past,
 Yet feared the rising cloud of Human-wrath,‡
 The empty threats of Hate !—and fled for aid,
 Not where indeed a ready safety lay,
 140. But ever leaning on an arm of flesh,
 Would madly seek to buy a fickle aid
 By robbing HIM whom else was nobly served !
 Alas, how ill is borne by human heart
 Prosperity unbroken ! Proud Self-will
 But waits impatiently to rear its head
 At slightest check to Pleasure's airy form ;
 Would even countermand HIS awful word,
 Or boldly move to lay a daring hand
 On him who spoke to stay advancing ill !—§
 150. Undoubted proof indeed a needed cure
 Was incomplete, when e'en a chosen race
 Could spurn HIMSELF in human accents heard ;
 Or would anticipate in earthly ways
 The wondrous sacrifice|| a later age
 Should see completed at a destined hour !
 But with an eager zeal did Evil work,
 As nearer to the grasp appeared the prize ;
 And while he checked reforms among a race¶

* Message of the prophet Azariah ; 2 *Chron.* xv. † 2 *Chron.* xv. ‡ Baasha, king of Israel, repaired a frontier fortress, B.C. 919 ; against this, Asa renewed an old treaty with the Syrians of Damascus, 2 *Chron.* xvi. § Reproved for the want of faith in God implied by this alliance, Asa imprisoned the prophet who reproved him, and also began to oppress his people ; B.C. 918. || Of Christ, or rather of "God in Christ." ¶ Jehoshaphat's reforms effected only temporary good.

- Whose hearts were so unwilling to forsake
 160. The tempting snares a taking Pleasure set,
 He ever swayed a weak and foolish king*
 Through her who boldly tried to institute,
 In realm where she alone the ruling mind,
 Those impious rites a wrathful Voice opposed ;
 Would mock HIS anger with an open scorn,
 And soon restore the sordid forms of earth†
 Which only claimed to occupy HIS place,
 By more insulting form of Baal SELF!—
 And immolate HIS prophets (save a few
 170. A trembling Faith in secret places hid!‡)
 And bid the cattle of a thousand hills
 Support an army of apostate priests
 (Whose flowing blood should redden Kishon's wave) ;
 And then (with subtle cunning often shown)
 Allure the very line of HIS descent
 To form alliance with a hostile realm,
 That dark Apostacy may roam unchecked
 Throughout the land HIMSELF declared as own !
 As when from heaven so unexpected fell
 180. The startling bolt that proved HIS presence there,
 In answer to an altar's mute appeal—
 HIS lonely witness to expectant crowds!—
 The flash that brought conviction swift and sure
 To all whose consciences were yet unseared ;
 So came from Bashan's heights a prophet form,
 Whose very name a startling message told ;§
 And whom protracted years of burning drought,
 Which blasted Earth, declared to be the shrine
 Of wrathful POWER a senseless Pride had braved.
 190. But e'en as quickly gone from human eyes
 A vivid flash ; so he must also go
 To daily learn in Cherith's lonely wilds,||
 In quiet contemplation of his work,
 That Man must wait on HIM who gives the food !

* Ahab, through Jezebel. † The two golden calves of Jeroboam. ‡ Obadiah, 1 *Kings* xviii. 13. § Elijah, whose name means Jehovah is God! 1 *Kings* xvi. 1. This long drought was probably from B.C. 910 to B.C. 907. || Of Cherith: 1 *Kings* xvii. 4.

Cherith Dry? Those angel birds, His winged messen-
 No; Trust! gers,*
 Who daily brought the food at HIS command;—
 The trickling stream that ever grew more small.
 Until (as human hopes) it ceased to flow;—
 The life supported in a wondrous way;—

200. When Cherith is dry, The widowed form (HIMSELF
 There's a Widow by! in thin disguise!)†

So full of simple trust in ONE above
 (Like her whose gift of those two tiny coins
 Got swift approval for renouncing love),
 So willing e'en to share a scanty all
 With one in equal need—but saw not HIM,
 Whose form despised enshrined a startling Power;—
 The one last meal HE made to linger long,
 Whose fiat soon restored a treasured life;—‡
 The forced seclusion near to Baal's shrine,

210. Where hated rites would daily meet the eye:—§

Behold the steps towards the final stroke,
 Whose triumph march on Carmel's lofty height!

And when at length the destined hour had come,
 With dauntless spirit went HIS human form
 To meet|| a man who dared impute to HIM
 The bitter fruits of his own evil deeds.

“Art thou the man who long has troubled us,
 And whom we vainly sought in distant lands?”

220. “Not I, but thou and thine the trouble brought,
 Through ever yielding to a foolish will!”—
 So spoke indignant Truth; and proudly gave
 To quaking Evil challenge, *whose the power?*

The Challenge:—	“On yonder heights of Carmel¶
“Choose To-day Whom	let us meet—
You will Serve!”	Myself as champion of a living
And Baal's host of foul apostate priests;	[God,
And each will sacrifice to whom he deems	

° The ravens. † The widow of Zarephath (called in *Luke* iv. 26 Sarepta). ‡ 1 *Kings* xvii. 16. § In Zarephath, a heathen town. || Meeting of Ahab and Elijah, just before the end of the drought, 1 *Kings* xviii., 17. ¶ 1 *Kings* xviii., 19.

To be indeed the true and only Lord ;
 And who by fire supernal first replies,
 230. Shall be acknowledged as a very God ! ”
 A startled Pride would fain the conflict shun ;
 But better far were easy victory gained ;
 And who would tell if Cunning lent its aid ?—
 Were earthly arms the sole opposing force,
 Disdained with scorn the challenge ; but a man*
 In whom so clearly dwelt a lurking Power
 Whose mighty arm had been so often shown,
 What hope of opposition with success ?—
 Yet Pride must face a struggle, though it fail !

BOOK 6.

(*Embracing from the Battle of Carmel, B. C. 906, to the Eve of
 Doom, B. C. 751.*)

The Battle From early morn till shades of coming eve,
 of Carmel Those anguished voices cry aloud for aid
 To one who never owned asserted power.
 None heard, but Earth itself—of no avail !
 None answer, but a lonely voice upraised
 From time to time in Mockery's cutting tones ;
 Which hurt more deeply than the sharpened knives
 That vainly drip with Baal's useless blood !
 But when the sun approached the sacred hour†
 10. Of evening sacrifice, HE calmly spoke,
 Who hitherto had shown a great restraint ;
 And while the noisy voices still upraised,
 Are growing fainter ere they wholly cease,
 HE called a wavering people to decide,
 Themselves restore an altar they have razed,
 Prepare a fitting sacrifice for HIM,
 Then stand aside till sleeping conscience woke !
 Then spoke the great High-Priest for all mankind,
 And called the Spirit-Sire, HIMSELF, to speak
 20. And wake Repentance in an erring heart ;

* Elijah, whose prediction of the drought had proved true.
 † 1 Kings xviii., 36.

And e'en as later on a Voice replied
 From rending skies, so now Eternal Light,
 With one quick glance from HIS celestial shrine,
 Has touched the offering waiting Earth prepared!

In speechless awe* the startled crowds beheld
 A fire supernal's unexpected flash,
 In answer to a summons; marked it burn
 Till altar, sacrifice—the very stones

30. And dust!—are all consumed, and nought remained
 Where once a waiting sacrifice had stood
 Opposing dark Pollution's rival shrine,†
 But smoking earth and trace of recent fire!
 So stood of old the earliest altars raised
 By sinful Earth, when Love and Hate appealed;
 Love's humbler gift a waiting flame approached,‡
 While Hatred's altar told averted wrath!

As cleared the dust around HIS chariot-wheels,
 Doubt fled;—Conviction cried, “*JEHOVAH GOD!*—§

40. For none but HE is truly All-Supreme!”

The Prophecy of Baal's Doom Then rang the trumpet voice of pregnant doom:

“Let Kishon's waves run red with Baal's blood;||
 And let not one of his apostate priests
 Escape a fate decreed by law divine!”

- But ere should close a day so full of deeds
 To human records hitherto unknown,
 He who but now as lordly victor stood
 Must yet as pleading Intercessor gain
 The blessings Earth demanded, long with-held
 50. In punishment for oft-repeated sins.

The School of Patience:— A prostrate form¶ that bends
 “How Often?” . . . in earnest prayer,
 “Again!” Yet faintly hears the echoes
 Which show HIS earthly work is going on, [from below

* 1 Kings xviii., 38. † Baal's altar, now the only one left.
 ‡ Gen. iv., 4. § 1 Kings xviii., 39. § 1 Kings xviii., 40.
 || Elijah, 1 Kings xviii., 42. ¶ James v., 17.

"He Prayed." But heeds not, wrapped in agonizing
 prayer
 Unbroken—save to tell a restless Man*
 That he must still with utmost patience wait,
 Till HE may deign to grant a craven boon ;—
 The distant clud that marked a rising gale,
 In proof an answering Power had sent reply !—
 60. The brazen sky so quickly veiled in clouds
 A fitting end to such a stormy day !—
 The circling wind !—the anxious, timid hearts !—
 All prove that those who madly would refuse
 To hear the voice of Conscience, when it spoke,
 Require of rod divine a startling stroke !

"I Prayed That Yet that foul spirit which would
 . . . Faith Fail Not." take HIS life
 In future age, undaunted uttered threats,
 Which made a champion's heart, so lately bold,
 To falter in a deep unswerving trust,†
 70. Though seen that very day HIS guardian hand ;
 And speaking now with Woman's noisy tongue,
 As once before he used her for a snare ;‡
 He fled afar in an unseemly haste,
 To save a life that once was freely risked !
 But none escape an all-pursuing EYE !—
 For HE who by the self-same Spirit led,§
 Withdrew to lonely wilds for needed rest,
 Ere came the time to do a mighty task ;—

The "Serving Spirit":— HIMSELF in person touched a
 "The Comforter." prostrate form,
 80. Whose very attitude declared Despair
 Had truly dimmed the drooping eyes of Faith !
 "O Thou for whom I boldest champion stood !
 In vain an evil host has met defeat ;
 For all Thy servants slaughtered, I alone,
 A poor survivor, dare to raise a voice
 Of protest at a surging tide of ill !--

*His servant, whom he sent higher up to look (sea-ward) for the sign of an answer to his prayer. † 1 *Kings* xix, 1. ‡ In Eden, *Gen.* iii., 6. §Christ ("one with the Father"), *Matt.* iv. 1.

They peaceful sleep ; but I (I know not why !)
Still linger here, a dry and withered tree !—
Enough !—A speedy death the fittest boon ;
90. That now a life of useless labour cease,
And I from heavy burdens find release !”

"You know not what
you ask!" How answered HE the undeserved
 reproach

Of trembling Weakness, as it owned itself
So powerless to oppose an evil age?

"Come, see the Way by
 which I led Thee!"—
 "Not know Me?"

The mystic bread* that gave a
 needed strength,
 Yet pointed back to Cherith's
 wild ravine,
 Where that same Power that fed him now, as then,
 Had safely kept him for a noble end;—
 The wondrous cruse, whose virtue never failed
 100. So long sufficing for his daily wants;—
 Behold the strengthening food Jehovah bade
 HIS humbled servant take† in passing need!

The Mount of God :— Then led him where of old
 " Unless Thou go with Us ! " a Spirit spoke
 In awful voice from Sinai's cloud-capped heights,
 Where Man was soon to get a startling glimpse
 Of Power supreme and Majesty divine ;
 And went before him to a sheltering cave
 Where Conscience, looking at a glorious past,
 Heard HIS reproving voice in mute reply :—

110. "You too, "*Thou here, Elijah !*‡—Not at work for ME,
Brutus!" As ever hitherto has been thy wont!"

But poor reply impatient lips could make :
"With jealous wrath to guard a sacred Name
My spirit burns—a nation spurning Thee!--
Thy holy place polluted!--Prophets slain!--
And now my life (the last!) in close pursuit!"

* 1 *Kings* xix., 6. † 1 *Kings* xix., 7. ‡ 1 *Kings* xix., 9-10.

The Gift of Then came the lesson* waning Faith re-
Peace quired : —

When Passion quailed before a stronger blast,
Whose mighty forces rent the solid rock ;

120. And anxious Zeal in utmost terror quaked,
With sympathizing Earth before HIS tread ;
And burning Anger felt itself abased
Before the rage of HIS devouring fire !—
But not until a calm remonstrant Voice
Heard o'er the storm, had breathed a needed "*Peace!*"
Did childish Petulance prostrate itself
As humbled, or a haughty spirit bend !

Impatience Answered :— "*Thou only†?*"—No, for there
"Fear Not!" are thousands more

Unknown to thee who nobly scorn to bend

130. In homage, though in semblance, to a foe !
And think not I by startling omens speak ;
Far oftener is MY work in human hearts
As that small, quiet Voice which only now
Reproving spoke to thee of self-control !

Away, for short the course that yet remains !‡—

Tell Syrian Pride§ to rise and work for ME,
And punish all who worship Baal SELF !
And let Ambition|| weave a cunning plot
In safety, for it but obeys MY will,

140. And wreaks MY vengeance on an evil house,
Where Naboth's blood has soaked a thirsty ground !—
Then, ere thy earthly work is quite complete,
Anoint successor to thyself in one, ¶
Whom I have long prepared to carry on
A noble work—the mantle's gift a sign !"

And he** who long expected such a call,
Without a murmur quitted earthly wealth,
To guide a greater plough that One supreme
Entrusted to his care ; himself unloosed

* 1 Kings xix., 11. † 1 Kings xix., 18. ‡ 1 Kings xix., 15.
God ordered :—§ Hazael to be anointed King of Syria ; || Jehu
of Israel ; ¶ Elisha to succeed Elijah as Prophet. ** Elisha.
1 Kings xix., 19.

150. Affection's loving bonds, and took the yoke
A true self-sacrifice demands of all !

But ere a chosen champion* closed his work,
How wrought yet more on that mis-guided king†,
A pliant tool in cunning Evil's hands,
The mighty foe of Good ; who never rests
Till he has gained his end, or met defeat ?

Where royal Greed can turn a lustful eye,
And chafe at check to Pleasure's grasping form,
Appeared the garden where a martyr's blood‡
160. Still cried aloud for vengeance—which would fall
On him† whose greed had borne a deadly fruit ;
On her§ whose stronger will impelled to sin,
When Vacillation trembled in the breeze ;
On all whose perjured voices gave their aid
To Murder, posing in a borrowed garb !

“ He met Him at the Vineyard of Naboth !” And when to take what Murder's
hand bestowed

Went Greed,|| with Conscience murmuring faint reproof,
While in its train a waiting Vengeance rode ;¶
HE rose to meet it at the very gate,

170. Whose angry eye had marked a martyr's fall !

“ Ah ! Thou hast found me out,** a dreaded foe ! ”—

Said guilty Conscience, recognizing HIM,
Ere yet in wrath a Judge Almighty spoke :

“ Who robs of life, by Murder's hand will fall !

Wilt try to sin, and hide the deed from Me ?—

Then where the hand has shed a righteous blood

Thy own in fitting retribution falls !

And all thy evil house will share the doom ;

She†† most of all who ever led astray,

180. And bent a pliant will through one more strong,

Whose blood bedews the stones of Jezreel's gate,

Where wait the dogs to tear a mangled form ! ”

But though the doom eternal Justice spoke,
Repentance' hand‡‡ (at Mercy's urgent prayer)

* Elijah. † Ahab. ‡ Naboth's. § Jezebel. || Ahab met by
Elijah at the vineyard of Naboth (date about B.C., 899). ¶ Jehu.
**1 *Kings* xxi., 20. †† Jezebel, 1 *Kings* xxi., 23. ‡‡ Ahab's
public self-humiliation, 1 *Kings* xxi., 27.

- Averted for a while* the threatening sword ;
 And let the rays of Glory's setting sun
 Appear again as light at even-tide ;
 And bade an eager foe his weapon sheathe,
 Till passing Time had struck the fated hour.
190. Then grown perchance too confident again
 As doom delayed, he heard the tempting voice
 Of lying Pride,† which still allured him on.
 "Who will for ME deceive a man accurst;
 That he to meet his fate may hurry on?"—
 So spoke a mighty Lord, as round HE looked
 On countless hosts, that all observant wait
 For swift obedience to a sovereign will ;
 When HE, to whom the coming Future known,
 Allowed a lying spirit, that arose
200. In answer to the call, to quickly go
 And do HIS bidding while it pleased itself.
 Where many a harmless arrow hurried by,
 HIS wisdom sped the quick but random shot‡
 That did its work so surely and so well!--
 HIS fiat bade an evil life to cease
 Before the sun had left a warring Earth ;
 And bade the eager dogs of Promise wait,
 To drink his blood where Naboth's life had fled !
 But he§ from whom Messiah's line should come,
210. In whom a lingering good||—did he indeed
 From saddest warning learn a needed trust?—
 See where the desert pours a swarming horde,
 In such appalling numbers¶, o'er a land
 HIMSELF bestowed upon a favoured race!—
 In vain will human efforts stay a flood
 As overpowering as the dread Simoom ;

* For about three-and-a-half or four years Ahab was at peace ; then he renewed war with the Syrians of Damascus, and was mortally wounded in battle ; B.C. 897. † 1 *Kings* xxii., 19. "Who will deceive this man for Me?" ‡ 1 *Kings* xxii., 34. 2 *Chron.* xviii., 19. § Jehoshaphat, King of Judah, Ahab's ally in this foolish war. || 2 *Chron.* xix., 3. ¶ Invasion of both kingdoms by the Moabites (revolting on Ahab's death) and others, 2 *Chron.* xx., 1, B.C. 896.

Sore need for men to seek the timely aid*
Of HIM, whose mighty arm alone can save !

220. Tekoa's Vale. HE knew their hearts were truly now
prepared

To wait in patience till HE chose to act ;
And scarce had closed the trusting prayer† of Faith
With those few noble words, " To THEE alone
We look for aid in time of pressing need !"
Than HE, whose dread Shekinah-glory hid
A spirit form from sinful mortal eyes,
Declared HIMSELF was present, heard the prayer,
And speedily the needed aid supplied !

For, lo ! HIS voice the waiting silence broke :—
" Fear not !—The mighty Lord HIMSELF will fight
To guard from every ill that Man can do !

230 Before to-morrow's sun has quitted Earth,
Tekoa's vale will see a gory field
As hitherto unknown ; and you afar,
From mountain heights (the type of HIM you trust),
Will see how well a guardian arm has fought !"

Then burst the Hallelujah Faith would raise
In fulness of her joy at quick reply ;
The earnest of a victory yet in store,
Begun within HIS house,‡ and soon renewed
In fuller chorus on a conquered field ;

240. Whence fled a boasting foe entrapped§ in snares
Intended for the men who looked so weak,
Yet none would dream a greater Power would aid :
A battle gained without a single blow
From mortal weapon,||— gift of one supreme !

" The Deceitfulness But still a Tempter sought to do
of Commerce." his work

* Jehoshaphat's prayer for help, 2 *Chron.* xx., 3. † The prayer was answered at once through Jahaziel (whose name even was prophetic, "The going out of the Lord," or the quarrel is God's) : 2 *Chron.* xx. 14. ‡ 2 *Chron.* xx. 19. § This invasion was stopped by the allied tribes composing the invaders' army attacking each other (in the night, before dawn), each mistaking the rest for the Jewish army—which was yet some miles off ! B.C. 896. || 2 *Chron.* xx. 17 (" You will not need to fight !")

On him* whose faith a wondrous answer got ;
 And now by snares of Pride and Worldly Gain,
 That scoured seas in search of fleeting wealth,
 Would make him turn from Duty's narrow way,
 250. That so the past obedience be in vain.

But never twice a cunning snare succeeds ;
 For HE, whose word the stormy seas† obey,
 Forbade alliance with HIS people's foe,
 Lest fickle hearts again from HIM should turn.

Yet he‡ who once on Carmel met defeat
 So sore and unexpected, wiser grown,
 Will try to re-assert a cunning sway
 O'er human hearts ; and send to Baal's shrine,§
 As rival earthly oracle, to know
 260. If he who long had served him should regain
 The health which Death with threatening hand would
 As though *his* word the realm of Nature ruled. [rob,

What!—"No God When, lo! HE|| met the message on
 in Israel?" the way,
 Before it reached a distant lying shrine ;
 And spoke the awful words that proved a GOD
 Yet dwelt in Judah's race ; then Patience waits,
 While twice again¶ a daring foe would brave
 The fiery bolt whose mighty forces known ;
 Then Wrath arose to speak the words of doom,
 270. As closed its earthly work a scathing tongue.

Then struck the hour when he
 The Passage of the who nobly stood
 Valley of Death:—
 "Fear Not, for. . ." A dauntless witness for the power
 of Good,
 A sturdy rock amid the threatening waves,
 Should gain the due reward of all his toil ;

*Renewal of Jehoshaphat's alliance with the kingdom of Israel (but now for commercial purposes only) ; B.C. 895. † The first allied expedition (in the Red Sea) being wrecked, Jehoshaphat refused to try a second. ‡ The "Satan" in the human heart. § In the Philistine city of Ekron, 2 *Kings* i. 2. (Ahaziah's fatal accident was in B.C. 896). || In His prophet Elijah, 2 *Kings* i. 3. ¶ Two attempts of Ahaziah's soldiers defeated by two flashes of lightning (thunder-storm ?) 2 *Kings* i. 9.

And he who knew no nearer friend than God,
 Whose quiet Voice declared a work was done,
 Now sought to end a lonely life in peace,
 And undisturbed by all distracting jars.

But he* on whom with two-fold weight must fall
 280. A noble mantle, saw, with sharpened eyes
 Of Love that now a prescient knowledge gained,
 How few the fleeting moments that remained;
 And though he scarce could check a rising tear
 At thought of all that such a loss involved,
 Yet with unwavering trust could still reply
 To Murmur's tempting voice,† that loudly called,
 "Dost truly know what such a loss involves;
 That he whom thou dost love will soon depart"—
 "Indeed I know it well; so hold thy peace!"

290. . . . "For I will . . . And so HIMSELF replied whose
 be with thee!" Spirit led
 Those prophet forms along a weary road,
 And through a flowing stream whose waves obeyed
 A Presence that they once confessed before.

But while their feet yet lingered on the brink
 Of Jordan's waves as from its bed they rose,
 Love turned to speak in few and pregnant words
 A last farewell as closed the Book of Life:—

"Ask What You Will!"—The "Ask now a boon as parting
 Promise of the Comforter. gift from ME †
 That I may freely give it ere I go!"—
 300. "I long to feel a Spirit's two-fold power;
 And so complete a grand redemptive work,
 Of turning fickle hearts to HIM they quit!"
 "The bold request§ indeed will be fulfilled,
 If thou art with me to the very end!"—
 Said answering Love. And silent they arose
 And trod the mountain-slope, enwrapt in thought.
 Each upward step the nearer took their feet
 To that blue sky which looked so far away;
 Yet through whose azure depths was hastening down

* Elisha. † 2 Kings ii. 3. ‡ 2 Kings ii., 9. § 2 Kings ii. 12.

310. E'en then, upborne on fiery wings of storm,
A waiting car with its supernal steeds !

They "Spoke of As full of solemn thoughts they briefly
His Departure." spoke,
Of HIS departure,* who was yet to come
In mortal form to tread a sinful Earth ;
HIS Spirit, as a mighty rushing wind,†
Enwrapt the human form in which it dwelt,
And in HIS own Shekinah-car of fire
Removed it from an eager, straining gaze.

Then rang the parting cry of one bereft :—

320. "My Father!—See!—the strength of Israel's car!"
And quickly came the two-fold boon desired,
As fell the mantle‡ from a rising form,
A sign of power no longer needed now,
When Spirit had returned to meet its sire !

Again retiring Jordan owned HIS might,§
Though Doubt with wavering steps may look for him,||
Whose well-known form no mortal eye will see,
Until the day when on a mountain's top¶
Himself and that great leader of a race,

330. Whose patience forty years so sorely tried,
And who from Nebo's heights had gone before,
Would meet to talk with ONE who soon should make
A like ascent from Judah's lower range !

Yet cunning Evil, ever quick to know
HIS presence whatsoe'er the chosen form,
Would urge precocious Daring** to dispute,
HIS awful might where once an idol rose
To desecrate a vision-hallowed†† shrine.

But Mockery turned to Terror's anguished cry,

*The "departure" of Elijah B.C. 896. † 2 *Kings* ii. 11. ("As they still went on and talked.") ‡ 2 *Kings* ii. 13. § Second earthquake ; drying of river Jordan's bed opposite Jericho on same day as the first. || 2 *Kings* ii. 15. ¶ On the Mount of Transfiguration Moses and Elijah appeared to talk with Christ. ** The sneers of the idolatrous lads of Bethel punished by two bears coming from the woods near ; 2 *Kings* ii. 23-24. †† Consecrated by Jacob's dream (of the Ladder), about B.C. 1760 ; desecrated by one of Jeroboam's golden calves, placed here, B.C. 976.

340. When quickly at HIS fiat from the woods
 Appeared the bears to slay obnoxious Pride !
 Yet though a hostile spirit felt defeat,
 Not void of hope* it fought ; for still remained
 The gilded forms and too seductive shrines,
 Though Baal's rites no longer met the eye.
 But e'en a lukewarm zeal can gain from HIM
 A due encouragement,† who seeks to turn
 The wayward heart to tread a better way ;
 And they who only thought of earthly drink
 350. Received it,‡ while, as added boon, HE gave
 A conquest over SELF a greater foe.
 But whence an eager rush§ on Judah's host,
 Which met a swift disaster unforeseen ? —
 Unless HE bade a dazzling sun to shine,
 Through clouds of dust a quaking earth upheaved,
 While foolish human Fancy|| thought it saw
 What Self-deception's mind desired to see,
 And joyous Haste a serried torrent hurled
 In broken masses on a hidden rock,
 360. Whose stubborn barrier checked approaching flood !
 And when again a cunning foe would work,
 By rousing bitter Jealousy and Hate
 Amongst HIS own¶ (as oft indeed he does),
 Through that one fearful act of dark Despair,
 When Superstition urged a father's heart
 To make a Moloch-sacrifice abhorred,
 To save the remnant of a threatened race,
 A brief success will crown a daring stroke.

* Jehoram (third king of Israel, who succeeded his elder brother Ahaziah), was only a partial reformer, B.C. 896 ; 2 *Kings* iii. 1. † Alliance of Israel and Judah (Jehoshaphat) to put down revolt of Moab, which had lasted some years, B.C. 895. ‡ The allied armies, being in want of water to drink, are supplied by means of an earthquake. § 2 *Kings* iii. 24. || The Moabites, looking eastward, and thinking the red-looking fluid was blood (none being there the previous night) incautiously rush on the allies and are defeated with terrible slaughter, and pursued to their own country, the revolt being quickly crushed. ¶ Human sacrifice (of his son) offered up by King of Moab in despair so enraged the Edomites that they returned home.

- That gained indeed the two-fold boon* desired
 370. Of prophet spirit, mark a long array
 Of startling deeds!—the wondrous oil that grew,†
 And paid a debt that Poverty deplored;—
 The life bestowed‡ in answer to the prayer
 Of Hospitality, which sheltered HIM—§
 Again restored,|| by a supernal power,
 When cruel Death a precious treasure stole;—
 The poisoned dish¶ HE turned to wholesome food;—
 The scanty food** which more than filled the needs
 Of those who dreaded needy Famine's hand;—
 380. The floating tool†† that none could e'er replace;—
 The magic power‡‡ whose startling presence gave
 To Jordan's waves a new and healing touch,
 That washed away the lingering filth of Pride,§§
 As foul disease from young and wavering Faith,¶¶
 Then put on lying Greed*** the dreaded garb
 Of leprous spot to mark an inward stain
 By outward sign so visible to all;—
 The spirit-messenger††† who quickly told
 The secret plots a distant foe contrived,
 390. And warned‡‡‡ in time to check a cunning stroke;—
 The angel host§§§ that kept a watchful guard
 Around the place where dwelt HIS human form,
 Where serried ranks the eye of Faith|||| could see,
 As intercepted shield against a foe
 (The bright companions of a fiery car,
 That once appeared on Nebo's rocky heights!)
 When HE removed from misty eyes of Doubt¶¶¶
 The veil that hid a guardian host from view,
 Yet let the downward glances turn to Earth

* The portion of the "first-born." † 2 *Kings* iv. 1.
 ‡ 2 *Kings* iv. 16. § 2 *Kings* iv. 8. || 2 *Kings* iv. 18.
 ¶ 2 *Kings* iv. 38 (this famine was about B.C. 891). ** 2 *Kings*
 iv. 42. †† 2 *Kings* vi. 1. ‡‡ 2 *Kings* v. (all). §§ 2 *Kings*
 v. 11 (Naaman "went away in a rage.") ¶¶ 2 *Kings* v. 13.
 *** Gehazi, who was almost certainly syphilitic, and probably
 also leprous, before Elisha's word as a mental effect produced a
 more pronounced skin disease—or was his disease only Leuco-
 derma? ††† 2 *Kings* vi. 8. ‡‡‡ 2 *Kings* vi. 8. §§§ 2 *Kings* vi. 16.
 |||| Elisha. ¶¶¶ Fears of Elisha's servant removed in answer
 to Elisha's prayer,

400. And her battalions armed with human strength—
 When quickly vanished every doubtful cloud
 Before the risen sun of glorious Truth!—
 And more, when he* whom threatening foes had come
 To seize in stealthy silence (as HIMSELF
 Would be ensnared in Kedron's olive-grove!)†
 Alone, yet fearless, met a hostile force,
 And led it by a way till then unknown,
 To where indeed awaited welcome food,
 Instead of death at Murder's eager sword!
410. But he who called HIM *traitor in the camp*,‡
 Whose Spirit told of Hatred's cunning plots,
 Again essayed more strongly to destroy
 The growing power of Good in human hearts:—
 "Let Man ascribe to HIM, as only source,
 The evil which is sent to punish SELF,
 When wayward hearts to foulest idols turn!"—
 As now the seige§ by foes in folly spared,
 When Famine's army kept a ceaseless guard,
 And dire Necessity her children slew||
420. In vain attempt to ease a dying pang!
 Yet still a gracious Mercy deigned to spare
 A remnant of an ever stubborn race;
 And caused the sudden flight of conquering foes,¶
 A sore Starvation was the first to know;
 And once again by Famine spoke reproof;
 Ere fell on foul Apostacy the doom,
 Predicted of an Ahab's blood-stained house.
 Alas, that on HIS own the cunning arts
 Had such success, that Baal's haughty child**
 430. Could bring the evil spirit of her sire

* Elisha; 2 *Kings* vi. 18. † Gethsemane. ‡ 2 *Kings* vi., 2.
 § Though spared by Elisha's order, the Army of Syrians returned (next year? B.C. 892), and closely besieged Samaria; terrible famine there. || Human flesh eaten as food! 2 *Kings* v. i. 26. ¶ Syrian army besieging Samaria, in a panic, deserted their camp during the night. Empty state of camp discovered by four starving lepers; 2 *Kings* vii. 1. **Ahaziah, king of Judah, killed as one of Ahab's house; his mother Athaliah (daughter of Ahab and Jezebel) usurped the throne of Judah and murdered all of its royal family, except the infant Joash,

To raise again a shattered idol fane ;
 Renew in open daylight impious rites,
 Till Baal and Astarte reigned supreme !
 He who by murder seized a fading crown,*
 And madly spurned allegiance to a King,
 Whose fiat set him on an ancient throne ;
 Or gave HIS dues to rival idol forms ;
 Were fit to be the last of all his race,
 Unless divine Forbearance kept its word
 440. 'To that anointed king† HIMSELF would own
 As human ancestor, and held the hand
 From such a final stroke !—but little short
 Of doom so irretrievable would fall :

“ Let Esau's hand regain a sceptre lost,‡
 When greedy Cunning§ stole the precious right
 A careless brother scorned ; and let him rule
 O'er Jacob till the day when SHILOH comes !—
 And let Revolt,|| and Pestilence¶ and Sword,**
 And on himself the hand of sore Disease,††
 450. Unite to show how hard the ways of SELF
 For all who madly spurn a ruling will ! ”

When struck the hour of doom so long fore-told,
 HIS summons bade a patient Vengeance work,
 That so a threatened sentence be fulfilled.

To one who asked, with treason deep at heart,
 “ Will he‡‡ who now is prostrate gain his health ? ”—
 HE§§ gave reply that showed a hidden thought :—
 “ No need of death ! and yet *with thee alone*
It now remains to tell a coming end ! ”

460. HE clearly read a dark ambitious heart,

* Jehoram, son and successor of Jehoshaphat, king of Judah, was the first of this line to murder all possible rivals to the throne. Acting under his wife Athaliah, he reversed the good policy of his father Jehoshaphat and grandfather Asa ; 2 *Chron.* xxi. 1. † David. ‡ Edom revolts from Judah, through indignation at harsh treatment of Moabites in the late war. (See note 5 on page 42). § Jacob (from Esau). || Of Edom, also of Libnah. ¶ 2 *Chron.* xxi. 14. (occurred B.C. 887). ** 2 *Chron.* xxi. 16. †† Threatened by Elijah, in letter written before his “departure.” Jehoram died (of cancer of the rectum ?), B.C. 885. ‡‡ The Syrian envoy to Elisha (Hazeal), asking for his master Benhadad. §§ Through Elisha.

And saw how eagerly it longed to take
 The specious pretext Destiny might give,
 To hide Sedition's plot! The piercing look
 Which proved how Conscience felt a hidden power,
 Revealed a treachery but faintly veiled,
 And owned with sorrow SELF would have its way!

One tender spot remained in hardening heart:
 For when, with voice prophetic, HE declared
 How foul Ambition soon would be the curse
 470. Of Judah's foolish children, fill her courts
 With such remorseless slaughter; then arose
 From lips of him* whose better nature shrank
 At sight of all the downward road before,
 "Am I so steeped in wrong, to do the deeds?"—

And yet he did them! †—for a foolish heart
 From proud conceit, will ever trust itself,
 As only guide in path that SELF abhors!

When fully comes the threatened hour of doom,
 Behold! at call of HIM who reigns supreme,
 480. Dread Vengeance‡ hurried with resistless speed,
 While he§ for whom its eager hand was stretched,
 Forgetful of a warning, hurried forth
 To an ill-omened spot, where martyr blood
 Was still so clear to Retribution's eyes!
 Again HIMSELF a fatal arrow sped;
 And summoned Treason, hearing Vengeance call,
 To throw her|| headlong who was ever soul
 Of every evil, that a mangled form
 May feed the hungry dogs, HIS fiat called
 490. To meet that day at Jezreel's open gate!
 On Baal, too, a speedy blow will fall!—
 "Let him whose mind has oft uncertain hung,
 To heed the voice of conscience or of SELF,
 Now be ashamed of such a lukewarm zeal
 In Baal's cause!—did Ahab give him much?—
 Then Jehu gives him more!—Let all who bow
 To Baal meet within his sacred courts,

* Hazael's horror at evil course before him. 2 Kings viii. 13.
 † 2 Kings x. 32; xii. 17, and xiii. 3. ‡ In the person of Jehu
 the conspirator. § Joram, or Jehoram, the last of Ahab's house
 on the throne of Israel; killed B.C. 884. || Jezebel.

- To celebrate a near approaching feast;
 And they will see a Jehu's word is kept*!
500. Did none of those that Vengeance singled out
 With specious ostentation, spare a thought
 For recent conflict fought on Carmel's heights;
 When Baal's host incurred a sore defeat
 Unknown before? — Did not a single heart
 Feel dark Suspicion's shadow o'er it pass
 With icy chillness; think that all this care
 Might prove HIS hand was raised to strike a blow
 More deadly still on all that He selects?—
 Or dread the sharpened sword that slew his priests,
510. Might find a sheath in Baal's cloven head?
 For soon will those whom such a cunning bait
 Has drawn towards an unsuspected snare,
 Confess how crafty Evil pays his dupes;
 And Baal's shattered form, his altar razed,
 His home defiled—in mockery stained with blood
 Of those whose dying glances vainly cry
 To Baal for an aid he cannot give!—
 All mark HIS anger at an idol-love,
 Which never dared to raise its head again†
520. Among a race HIS anger sternly swept?
 Yet soon retorting, planned another blow.‡
 “Will HE destroy a bold usurping power,
 That I have set to occupy HIS throne?—
 Then I will strike a far severer blow;
 And call a willing Murder to destroy
 A line that sees HIM coming; summon her§
 True child of Baal bowing to my word,
 To seize the sceptre, desecrate HIS shrine
 With every foul, impure and hateful rite,
530. That so my will alone shall be supreme!”
 So spoke an evil spirit,|| at whose call

* Jehu, as good policy, put down all open worship of Baal immediately on his usurpation. 2 Kings x. 15. † “Baal-worship” was never again openly restored before the “Seventy-years’ Captivity.” ‡ Ahab’s daughter Athaliah retorted Jehu’s blow at her house by a counter stroke at the royal line of Judah, usurping the throne of that kingdom, B.C. 884. (Her usurpation lasted seven years.) § Athaliah, daughter of Ahab and Jezebel. || The “Satan” in the human heart.

Appeared another of a cursed race
 A righteous fiat sentenced ; she who burned
 With all-consuming fury, yet o'er-looked
 The new-born scion of a royal house
 HIMSELF had promised none should make to cease,
 Till HE* appeared to bring it to a close.

As once in other age a deadly stroke
 At David's royal line† was warded off
 540. By One divine, and swarthy Egypt gave
 HIMSELF protection from assailing sword ;
 So now, secure in Zion's inner shrine,
 A child of royal blood‡ may safely hide
 Till Usurpation's final hour has come ;§
 When Judgment's startling summons told to all
 That HE would now assume an awful power
 And call a stubborn foe to strict account !

So perished she, the last of evil race,
 550. Who thought to renovate a ruined shrine,
 And teach mankind those oft-forbidden rites,
 Which roused HIS watchful anger thus to speak !

But quickly, rising from a stunning blow,
 A bitter foe renewed a deadly strife ;
 A day begun in promise was obscured||
 By changeful clouds that rose, until HIS own,
 Alas ! were only a deceptive tree
 Whose fair outside betokened goodly fruit,
 But where a searching eye detected leaves !
 560. Alas, a noisy clamour quickly ceased,¶

* Christ. † In Christ (as an infant). ‡ Joash, the sole direct survivor of royal house of Judah, after Athaliah's wholesale murder of that family ; crowned at age of seven years, B.C. 887. § 2 *Chron.* xxiii. 12. *Rev.* i. 10. || The reign of Joash, good while he was a minor and guided by his uncle the High Priest ; afterwards he became idolatrous, cruel, and oppressive (murdering his cousin the new High Priest, 2 *Chron.* xxiv. 17 ; *Luke* xi. 50), till he, too, was murdered by his people as a tyrant. ¶ After Athaliah's fall came a brief religious reformation, with repairing of Temple and renewed peace and prosperity for both kingdoms. This period ended with the deaths of Jehoiada, the old High Priest, his son and successor Zachariah (murdered in Temple), and the prophet Elisha.

- For SELF alone the source from which it flowed !—
 In Baal's blood its energy had cooled ;
 And though HE favour a deceptive Zeal
 With gleams of splendour passing all before :
 Yet foul Corruption's cancer surely ate
 More deeply into an apostate race,
 And idol forms again provoke HIS wrath,
 Until (by Nature's law) had come the fall
 Of autumn leaves from Judah's faded tree !
 570. And e'en in Zion, where Jehovah's fire.*
 With newer glory burned in human hearts,
 As mindful of a covenant HE made ;
 Although those idol forms of old are gone,
 And cleansed again HIS courts, yet Evil's hold
 On every ancient height is still retained ;
 And Cunning knew how safely it could wait
 Until the remnant of Messiah's line,†
 Ensnared by early Manhood's luring power,
 And heeding only a delusive SELF,‡
 580. Would shun HIS house, neglect HIS lawful dues ;
 Then closing ears of Conscience to a Voice
 Which in repeated warnings§ loudly spoke,
 With foul ingratitude fill up the cup,
 That Retribution's hand will make him drink,
 To bitter dregs, and shed a righteous blood||
 Before the shrine of Purity itself,
 Which spoke of One whom, Martyr yet more pure,
 The sons of those who borrowed Murder's sword
 With like ingratitude would also slay !
 590. Alas for those a maddened Pride devoured !
 Whose mocking ears have heard the dying cry,
 " Jehovah's eye has marked a martyr fall,
 And takes account of insult to HIMSELF!—
 For who will thus despise HIM, HE rejects !"
 A cry that echoing ages yet will hear
 Ring clearly through the long-drawn aisles of Time,

* Joash, or Jehoash, king of Judah after Athaliah's usurpation. (His name means "the fire, or sacrifice, of Jehovah.")

† Joash, king of Judah. ‡ 2 Chron. xxiv. 17. § The prophets mentioned in 2 Chron. xxiv. 19. || Of his cousin, the remonstrating High Priest Zachariah, 2 Chron. xxiv. 20 : Luke xi. 50.

Till mad Ingratitude* would boldly ask
 For foolish SELF a crushing load of guilt,
 And beg a purer Blood should added fall!

600. Yet instant blow an angry Vengeance took ;
 For one short year beheld a threatening host†
 Beleaguer haughty Judah's lofty walls,
 And marked the sword of Treason close a reign,
 Which Purity at first had seemed to own !

But see with what reluctance gracious Love
 Will humble daring Pride maturer grown ;
 And give a longer time for nobler deeds
 To both the foolish realms‡ that so provoke,
 With promise by a dying man of God,

610. Of waiting conquest over every foe,
 As earnest of a greater yet in store ;
 Yet speaking fit rebuke§ to foolish Man,
 Who, craving aid of One who ever gives,
 Will still from indolence refuse to join
 To save himself from evil that he fears ;
 And proved that Death had not destroyed His power,||
 When they whose burden timid hands interred
 Received a precious form restored to life,
 As earnest of a resurrection-day !

A patient foe in secret ever wrought

620. On all who yet remained within his reach ;
 And stirring pride¶ at later victory gained
 O'er ancient foes, would make him bend the knee
 To Edom's gods, who held avenging sword ;
 Then silence HIS reproof with bitter taunt,**
 "Hast thou the power to know the human heart?"—
 Nor heed the warning of approaching doom,
 A haughty Arrogance would soon provoke.

* In the Jews of Christ's age. † Invasion of Judah by Syrians the year after this murder of the High-Priest ; Joash took the treasures of the Temple to buy them off ; B.C. 840. ‡ Joash (of Israel) promised victories over Syrians by the dying Elisha ; 2 *Kings* xiii. 14. § Elisha's rebuke to this king ; 2 *Kings* xiii. 19. || Apparent resurrection of the man buried in Elisha's tomb ; 2 *Kings* xiii. 20 (earthquake ?). ¶ Amaziah of Judah victorious over Edomites yet worships the idols taken in this war. ** Rebuked for this by a prophet, he warned the prophet to desist ; 2 *Chron.* xxv.

- Yet Cunning cannot ever have its way ;
 630. For HE, to whom the human heart is known,
 Has marked in far Assyria's rising pride
 A danger to His own, which yet will come
 (In other way) whenever HE decree ;
 And so, while Mercy still delayed a stroke
 Which years of foul rebellion now deserved,
 HIMSELF in crowded Nineveh appeared*
 To caution Pride against a mad attempt
 That threatened HIS Anointed!—And was seen,
 640. Beneath the garb that veiled a Great Unknown,
 A More than Jonah† in the human form
 That spoke an awful warning in the midst!—
 And self-abasing Pride before Him fell‡
 In deep contrition for intended wrong,
 And SELF refused to have a hardened heart,
 As did of old Egyptia's haughty king :
 So proving these were men of nobler mould§
 Than they who, knowing HIM, could still resist
 The pleading voice of Love that ever spoke ;
 650. "O you with whom I long have gently borne,
 In spite of all your waywardness and faults ;
 And whom from darkest bondage I have brought
 To this fair land, and ever blessed with good,
 While you were willing to obey My will!—
 And whom My sheltering pinions safely guard
 From prowling foes, as nobly Patience bore
 For many a year with murmuring words and doubt!—
 How can I now forsake you?||—let you go
 To hasten on a road I surely know
 660. Will end in foul Destruction's gaping snare?—
 Or make you, ever dear to gentle Love,
 To share a fiery doom that once befell
 Those evil towns,¶ whose blackened ruins prove
 The certain fate of those who long provoke :—

* The mission of Jonah to Nineveh (about B.C. 862) delayed the Assyrian attempts to conquer Palestine ; their armies being also elsewhere occupied (on the Nile?—or with revolts of Babylon?). † *Matt.* xii. 39. ‡ Day of public humiliation of "the men of Nineveh." § These—"Men of Nineveh";—those—Jews ; *Acts* xvii. 10. || *Hosea* xi. 8. ¶ Sodom, &c ; *Gen.* xix. 25.

Review the past ; how often I have been
 From coming evil shield, when you, alas !
 In wilful pride had dared a threatened stroke !”

So times uncounted spoke a winning Love,
 By many a prophet voice in warning raised,
 670. Ere stubborn Pride impelled a sharpened sword
 Upheld in threatening attitude to fall ;
 The axe which waited near a useless tree,
 To strike a deadly blow against the prayer
 Of piteous Mercy, now indeed restrained
 By Justice angry at a stubborn will.

While these,* alas ! were daily more corrupt ;
 On those, in whom the blood of David flowed,
 There shone again a brief expiring gleam,
 Reminding each of those forgetful hearts
 680. Of HIM whose hand alone a gift bestowed ;
 In whom their strength against a mighty foe ;
 And whose the Voice for fifty years that rang
 In royal council as in homely hall :—
 Until a never-sleeping foe of Good
 Again aroused a dormant Self-conceit ;†
 Which, deeming Royalty alone should be
 The Head within a realm in things divine
 Or viler things of Earth, would dare pollute
 HIS holy court with Profanation's feet,

690. And force an impious presence e'en on HIM,
 With incense offered by a mocking SELF !

When, lo ! at once a great mysterious Power,
 Whose presence Earth unsummoned cannot face,
 Avenging showed, and turned the vivid flush
 Of haughty Anger to a dreaded stain‡ !—
 And though the sign of wrath would ne'er depart
 Till Death the spirit claimed, yet Evil owned
 A righteous retribution, fled away
 In dread of HIS peremptory decree,

* After the death of Elisba (B.C. 839) the kingdom of Israel sank rapidly ; while Judah had 52 years of prosperity during the reign of Uzziah, the son of Amaziah (B.C. 810-758).
 † Uzziah's attempt to become priest as well as king hastened his death (though he lived some five or six years after the discovery that he was a leper). ‡ 2 Chron. xxvi. 19.

700. "Depart from ME, a spirit self-accursed!"

He prostrate fell and owned the sentence just,
Though sore the punishment; and humbly bowed,
In sadness that his presence was unfit
To meet the sight of all of human kind.

While waiting Wrath delayed a final stroke,
And mercy shed a bright (but transient) gleam
On those corrupted kingdoms; Evil strove,
With yet more eager zeal, to undermine
HIS influence in a fickle human heart;

710. Again essayed to openly restore
The rival gods* HIS arm had overthrown,
With foulest rites defile a favoured land
HIMSELF had often cleansed, and so restore
His hateful offerings to a Moloch SELF!

Then quickly struck a now impatient sword:
And earthly Strength HIMSELF had made suffice
To guard Obedience, proved a fatal snare
To rebel Pride!† But though a cunning foe
Ordained that brother should enslave his kin,

720. HIS voice declared that none can ever spurn
A nobler law, which orders SELF to give
The measure it is willing to receive.

As Israel's conquering army onward went,
HE met it, by whose unexpected aid
A startling victory gained; rebuking Pride,
Whose boundless greed was open to HIS eye;
And, as remonstrant Love, to Conscience spoke
A word whose power enshrined a living Breath;
When Israel's dying goodness brightly shone

730. In an expiring gleam, which only showed
(Too late!) how truly noble he had been,
If he had ever listened to HIS word:—

"Too hot My wrath on Judah, when I made
A boasted strength to melt within the grasp!—
But deadly Hate, oppressing every heart,
Will show itself regardless of its kind!
Beware, for Greed a sweeping net has spread!

* Short revival of the power of Israel under two kings, Joash and Jeroboam II., but no decrease of idolatry. † 2 Chron. xxv. 2.

That you should dare enslave the nearest kin!—

Are you so faultless, you who bear the sword!—

740. That wilful Pride would thus incur MY wrath?—

Release the captives whom your prowess seized;

The naked clothed, the hungry granted food,

For so alone a certain doom restrained!”

Too strong, alas, a foul Temptation's power

In erring hearts, when e'en HIS very own

Can see the warning signs—and pay no heed!

The righteous deed* HIS last appeal to hearts

Where yet remained perchance a tender spot!—

The Prophecy of Emmanuel. The prophecy of HIM, the GOD-WITH-US,†

750. Whose hand was raised o'er Judah's stubborn walls

And that polluted shrine, whose polished stones

May proudly rear their massive forms on high,

Until the moment of approaching doom!—‡

The promise of HIS presence,§ to release

From galling yoke, as from too greater load

Than what an earthly conqueror imposed!—

The son|| whose name so clearly told a foe

Of dreaded Retribution's coming day!—

All disregarded by the wilful hearts,¶

760. That vainly turned for aid to Earth itself,

And spurning idols as the cause of ill,

Yet bowed in homage to their evil forms;

Whose downcast eyes were ever turned from HIM;

And hankered still for long forbidden rites.

And closed HIS sacred house with hands of scorn!

* Israel's release of 200,000 captives from Judah. † *Isaiah* vii. 14, viii. 10. ‡ Effected by Nebuchadnezzar in B.C. 580. 2 *Kings* xxv. 8. § *Isaiah*'s second son, "God is with us!"—*Isaiah* viii. 10. || *Isaiah*'s third son, Maher-shalal-hash-baz, *Isaiah* viii. 1. ¶ Both kingdoms, for Ahaz of Judah (as policy) adopted the idols of conquered Syrians, after his meeting at Damascus with his new ally, the king of Assyria, 2 *Kings* xvi. 10.

BOOK 7.

(Embracing from the *Eve of Doom*, B.C. 751, to the *Re-appearance of Light*, B.C. 624.)

- The Eve of Then fell on Shemer's hills a dreaded doom*
 Doom. So long impending, graciously with-held!—
 The waiting axe attacked a useless tree!—
 And those a hasty Greed had urged to take
 A quick possession of a promised good ;
 Now reap the bitter fruits of mad self-will,
 And early figure in the captive throng,
 That drags its weary steps behind the car
 Which proudly bore Assyria's Tiger-Lord !†
 10. 'T was not for want of provocation sore,
 That Judah still is spared a bitter cup ;
 For she alike for ages had deposed
 HIMSELF from rightful throne in human hearts ;
 But solely that a promise may be kept
 To one‡ who nobly tried to do HIS will !
 Again Jehovah's strength§ its power revealed
 In sweeping reformation of a race,
 That yet may heed reproof for evil deeds ;
 Again threw open to mankind HIS house ;
 20. Renewed HIS sacred festival with joy,
 Yet penitential sacrifice to cleanse
 From secret guilt that yet perchance remained ;
 And celebrate a grand memorial feast,||
 Which ever kept before a thoughtless heart
 The vision of a passage through the sea,¶
 Whose hostile wave disclosed a secret way,
 But closed the rear against a pressing foe ;
 Or e'en with greater vividness recalled

* The "doom" of the Jewish race began with this Captivity of the two-and-a-half tribes on the East of Jordan to Assyria, effected by Tiglath-Pileser, B.C. 751, 2 *Kings* xvii. 6. † Tiglath-Pileser. ‡ To David. § Accession of Hezekiah in Judah, B.C. 641 (His name "Strength of Jehovah," or "in Jehovah.")—He headed the greatest religious reformation since the time of David, begun B.C. 634 ; 2 *Chron.* xxix. 1. || The Passover ; 2 *Chron.* xxx. ¶ The Red Sea.

- A newer passage* through opposing floods,
 30. When Jordan's waters fled before HIS feet;
 And when—with prayer† that Ignorance receive
 A gracious pardon for the breach of forms
 Of law divine, if truly heart-sincere—
 With eager zeal, that gave HIM twice as much‡
 As HE by ancient ordinance required,
 They homeward turned their steps with newer hope
 That One, a More than David, would appear :
 HE heard the prayer, and moved the hands to break§
 An evil chain replacing gentler yoke ;
40. And wiser Fore-thought guided eager Zeal
 To spare no more a brazen serpent's form,||
 Which Gratitude indeed was fain to keep
 As fit memorial of a glorious day,
 When men were saved by HIM in danger's hour ;
 And dimly told of One who soon should be
 From Earth uplifted in the self-same way !—
 Yet long had been the form of dreaded foe,
 Whose hostile spirit ever makes the claim,
 That all mankind should only bow to him !
50. And though a foe could view with open scorn
 The reformation of a race corrupt,
 For well he knew how surely foul Decay
 Had progressed to an end he kept in view ;
 Yet while the lamp of Faith still faintly burned,
 HE gave reward to Zeal in earthly foes
 Defeated by HIS aid, or bade revolt¶
 Arise and break a proud oppressor's yoke,
 Though none but those who put their trust in HIM
 Shall have success in such a daring deed.
60. Who knows but now another David's reign
 The dying realm of Israel might have seen,

* Into Canaan through the River Jordan. † 2 *Chron.* xxx. 18-19.
 ‡ 2 *Chron.* xxx. 21. § Wholesale destruction of idols and shrines
 by those who were returning home from this Passover ;
 2 *Chron.* xxxi. 1. || Destruction also of "that thing of brass,"
 the brazen serpent made by Moses centuries before ; 2 *Kings*
 xviii. 4. ¶ Both kingdoms rebelled against Assyria about the
 same time. Rebellion of Israel put down ; that of Judah
 succeeded—through Sennacherib's mishap ; 2 *Chron.* xxxii. 21.

- If he,* who proved a people's final choice,
 Had now obeyed HIS word, and only turned
 To HIM for help against a stronger foe?—
 Perchance e'en he in so corrupt a land
 Sufficed to save it, had he only been
 As true at heart as Judah's nobler king !†
 Alas ! too strong a growing evil power ;
 And wilful Man preferred a broken reed ‡
 70. Of Egypt, ever by HIMSELF denounced,
 Since first imperious Hunger loudly cried
 In desert wilds for Egypt's servile food !§
 But like an airy bubble on the stream,
 Or snowy foam that marks a curling wave,
 So broke the foolish contract Man had made
 At Breath divine ; and all the precious time ||
 HIMSELF bestowed, in hope Repentance chose
 To turn again a too reluctant step,
 Was vainly given to a stubborn race,
 80. Whose hearts HE sought so patiently to turn
 From foolish ways to which they still would cling !
 Then fell at last Assyria's wrathful hail ; ¶
 And, like a Flood of old, her vengeance swept
 A perjured land in fell, resistless wave !
 Her glorious beauty fading as a flower ;
 Her pride from Self-intoxication gone ;
 So passed away a proud, rebellious race,
 Which from the very first rejected HIM !—
 Whose sovereigns boasted of an evil name,**
 90. As traitors to a Power for whom they ruled ;
 Whose zeal for HIM (if acting) quickly died,
 Or else to foul Idolatry returned ;

* Hosea (whose name " Safety " or " Saviour ") made tributary to Assyria by Shalmanezzer, B.C. 725 ; but deposed and carried into captivity three years later for attempting to recover independence with the aid of Egypt. † Hezekiah. ‡ 2 *Kings* xviii. 20. § *Erod.* xvi 3 (" The flesh pots of Egypt.") || Shalmanezzer's siege of Samaria, B.C. 725-722 lasted three years. Jerusalem's final siege by Titus was five months ; the " shortened " time of Christ's prediction ; *Matt.* xxiv. 22. ¶ This removal of the Ten Tribes (or what remained of them on the West of the Jordan) into Assyria, closed the siege of Samaria, B.C. 721. ** Nearly all followed in " the ways of Jeroboam, who made Israel to sin !"

Whose stubborn hearts grew harder, ears more deaf
 To gentle Voice that never ceased to speak
 Through human messengers of wrath to come,
 If they refused to own a lawful King ;
 As wilful Pride filled up a flowing cup
 (For SELF to drain) with many a martyr's blood !

But did his deadly stratagem succeed ;
 100. Who strove so long, and with incessant zeal,
 To mar a form divine ?—Though these no more*
 Can earthly sceptre hold as too unfit
 From proud conceit, yet still a favoured few,†
 More noble than the rest, will HE permit
 To join their kindred by HIS word restored
 From lands where Pride had borne a servile yoke
 For all those weary years – a human life !‡

But closer still around a destined prey
 Is drawn a sweeping net ; and newer foes,§
 110. Instead of those HIS angry frown dispersed
 Or mingled with the other nations round
 In very intercourse HIMSELF forbade,
 Would bring a hostile people from afar,
 Who, giving HIM a place among their gods
 Yet deemed HIS power was bounded and confined
 To that one spot where rose a rival shrine,
 Whose blinded worshipper|| would say to HIM,
 “ We cannot deal in friendship with thy race ! ”—
 And scorn to offer Thirst the cooling drink

120. It humbly craved to soothe a fevered tongue !

Then Worldly-Policy, a cunning fiend
 Which oft ensnares, appeared to close the net ;
 But ere it chose to lay a greedy hand
 On Judah's guilty race, would first remove
 The friendly props to which he ever clung.

* The kingdom of Israel. † Among the Jews who returned from the “seventy years' captivity,” were some from places belonging to the kingdom of Israel. ‡ Seventy years ; *Psalms* xc. 10. § Instead of civil wars with Israel, Judah had now to fear the strong military powers of Assyria on one side and Egypt on the other (henceforth often sending armies into or through Palestine) ; also the idolatrous people who replaced those of Israel taken away as captives. || The woman of Samaria ; *John* iv., 5.

- Then haughty Tyre was pressed in closest siege,*
 As warning that a promised hour of doom
 Is soon to come for idol shrines abhorred :
 Whose haughty spirit deemed the sea that bore
 130. Her countless vessels was her lawful realm,
 And scorned to give HIMSELF the homage due
 From grateful hearts for all HIS hand bestowed !
 Whose ear could hear glad Zion's joyful songs,
 That echoed from her courts—and join them not !
 Whose stubborn heart could mark the falling blows,
 That visited HIS people,† yet herself
 Continue in the same forbidden ways,
 That caused a righteous anger to appear !
 Yet rolling years will fill‡ a bitter cup
 140. Of evil deeds requiring instant doom ;
 And trading Pride to Mammon long will bow ;
 Forbidden rites ensnare the nations round ;
 Until, by Retribution's certain law,
 A mid-day sun would sink in sullen gloom !
 On Egypt too a crushing hand will fall,§
 That so in vain shall be the backward looks
 Of foolish men, impelled by senseless thoughts
 Of HIM whose arm a needed succour brought ;
 And still, against all warnings, would resume
 150. The heavy yoke of servitude to Man,
 HIS mighty arm in favour once had broke !||
 And he,¶ whose name declared the hidden source
 From which his strength derived—to him, alas !

* Assyrian (Shalmanezzer's) siege of Tyre occupied five years ; given up at last because wells in city supplied water, and newer Tyre built on island half mile from shore, Assyrians having no ships could not besiege this. † Especially the downfall of the kingdom of Israel (then recent). ‡ Tyre stood two more great sieges—by Nebuchadnezzar [for 13 years ; submitted B.C. 574] and Alexander the Great [for seven months, B.C. 332]. Several prophets spoke against Tyre, particularly *Ezekiel* xxvi. *Isaiah* xxiii. and *Zechariah* ix. 4. § Egypt, divided by civil war, was attacked by Nebuchadnezzar after the capture of Tyre, and ravaged from end to end (*Ezekiel* xxix. 10 ; and xxx. 6). || Under Moses. ¶ Hezekiah — “ Strong in the Lord.”

Approaching Death* appeared with icy hand,
 As messenger of One who knew a tree
 So long decayed must quickly prostrate fall
 Before the blows a dread invader struck !

While constant Faith obeyed a Father's will
 With child-like trust, it yet desired to speak
 160. Sincere regret for duties still undone :—

“ Oh !—if Thou wilt prolong a waning life,
 For this endangered land, a house restored
 To purer worship, erring hearts reformed ! ” . . .
 So spoke a timid Faith with lingering doubt,
 And bitter tears at thought of coming ill,
 For which a kingdom unprepared :

When, lo ! before the messenger† whose tongue
 Pronounced the doom had left the royal halls,
 HIS heart relenting turned and gave a sign,
 170. That, ere the sun had thrice returned to Earth,
 A song of joy would echo in HIS house,
 Instead of wailing Sorrow's bitter plaint !

The Puff Alas for Human Nature, ever prone
 of Pride. To lean on that deceptive reed itself !
 When coming garbed as Friendship,‡ that rejoiced
 With him whose life a gracious Power had spared,
 Bewitching Knowledge, Evil's cunning fiend,
 Appeared with magic wand and touched the heart
 Of him to whom a startling sign vouchsafed ;

180. At once arose the PRIDE, whose flashing eye
 Would boast of earthly treasures soon to pass
 To that same rising power whose aid invoked !

* This serious illness of Hezekiah, his prayer and its wonderful answer ; with his pride, repentance, and reception of ambassadors of Babylon (then in revolt for second time against Assyria) occurred in B.C. 713 or 712. Fully detailed in *Isaiah* xxxvi. to xxxix. † The prophet Isaiah. ‡ These Babylonian ambassadors came for two reasons : 1, ostensibly, as scientific men, to enquire about an unusual phenomenon ; 2, truly to engage the Jews to help their second revolt. (This time it was put down, and their city made a residence of the Assyrian kings ; who consequently carried the first of the Judæan captives to Babylon, and not Nineveh, as Isaiah foretold.)

" . . . and immediately Pride's hostile blast, though there was a Calm!" strong, was quickly past;

For when again HIS voice of warning spoke,
It felt rebuke and humbly prostrate fell
Before HIS feet and owned a sentence just.
And yet, alas! the doubly-bitter cup*
Which Retribution offered must be drained,
Though Mercy's prayer obtain a brief delay.

190. But still the power of Evil daily grew ;
In secret ripened deadly plots to check
The truer union which a princely name†
Too late betokened quelling mad revolt‡
In that great empire deemed a fitting tool,
To crush HIS chosen people once for all.

But HE forbade, whose fiat hostile waves
That reared a threatening crest before they broke
Against a puny realm§ were quick to know ;
When nerveless hands an ancient sceptre grasped,

200. Yet powerless saw, as Babel did of old,
Her subject states|| become the mighty powers
HIMSELF decreed to do a waiting work.

Then HE to whom alone the hour is known,
When that approaching harvest would begin,
And waving fan remove the precious grains
Of True-Reliance from a mingling chaff ;
Whose prescient eye beheld approaching lines
Of hostile armies¶ threaten Zion's walls :
Renewed the glorious prophecies** of old—

210. Denouncing Faithlessness†† which trusted Man ;
And spoke a cheering word, " In ME alone
Should ever be your confidence‡‡ and strength ;
Lest Fear and Doubt a timid heart assail !"

* Because this alliance hastened the ruin of his kingdom, instead of saving it. † Hezekiah named his son Manasseh ("forgotten"), after one of the tribes of Israel. ‡ Failure of this revolt of Babylonians left Hezekiah to feel the vengeance of Assyria! (This was felt in the reign of his son, about 25 years later.) § Of Judah. || B.C. 711, Revolt of Medes from Assyria, now declining as a military power (Babylon's successful revolt was later). ¶ Assyrian (Babylonian later ; then Greek, Roman, Mohammedan, Crusaders, &c.) ** Of *Isaiah*. †† *Isaiah* xxx. 1 ; xxxi. 1. ‡‡ *Isaiah* xxx. 15.

- Fore-told how proud Assyria's host was swept*
 From off the field by mighty blast unseen,
 Whene'er it came against Jehovah's shrine ;
 And gave encouragement to quaking men
 In promise of a More than David's reign,
 Whose glorious fulness waiting ages see !
220. Did man again distrust a guardian Love,
 In greatest crisis† of a nation's life ?—
 Oh, no ! for seen how well-bestowed a name,‡
 That in JEHOVAH only was his strength ;
 Although for one brief moment§ Faith is swayed
 By fickle hopes,|| or thought to buy reprieve
 From doom that HE alone can now avert.
- “ Rely on Egypt ?¶— trust a slender reed,
 That quickly breaks and wounds a leaning hand !—
 Or thinkest thou that HE will save from me,
230. Whose sacred home your daring hand defiled ?—
 No ; 'tis HIS strict commandment** brings me here,
 To summon you to own another lord,
 Than HIM so long obeyed ; whose nerveless arm,
 In mocking impotence, will now be raised
 To shield you from a force that conquers all ! ”
- So spoke an evil spirit,†† who of old,
 As proud usurper, chose to take a stand
 Against the greater might of One supreme.
- And when, in answer to a dauntless Faith,
240. As voice of Rumour‡‡ counselled brief delay,
 To pacify a rage that shook its fist
 At HIM in proud defiance !—He appeared,
 To give encouragement to trembling Faith,

* *Isaiah* xxx. 30, and xxxi. 8, 9 (fulfilled on the army of Sennacherib). † Sennacherib's (Assyrian) invasion of Palestine, and threatening Judah, B.C. 710. ‡ Hezekiah—"Strong in the Lord." § Faith wavered, when Hezekiah appealed to Isaiah to pray for the kingdom, with the doubt, "Perhaps God will hear," *Isaiah* xxxvii. 4. || Rumoured coming of an Egyptian army to help him ; *Isaiah* xxxvii. 7. ¶ *Isaiah* xxxvi. 6. ** 2 Kings xviii. 25. †† The "Satan" in the human heart, here speaking through the Assyrian envoys who demanded the surrender of Jerusalem. ‡‡ The rumour of an Egyptian army coming to check the advance of the Assyrians.

“ Assist, O Lord ! for lo ! Thy servants wait ! ” — *
When haughty SELF a pompous challenge sent,
He promptly answered by a mid-night blow,
That rivalled all Egyptia’s startling plagues !

“Whom hast thou reproached?”
—“The same night in which He
was reproached!”

That very night† was
struck a fatal blow;—
*He breathed—and they
were gone!*—The vital

250 HIMSELF implanted in a mortal frame, [spark,
Has left the sleeping clay it lately moved ;
And Pride now humbled, with the sad remains
Of boasted army made its homeward way,
To fall at last on Murder's gory sword, †
In vain expecting aid of Falsehood's god,
Whose stony eyes and cold, impassive look,
Beheld a dying glance that mutely sought
For mercy One above alone could give,
Whose wrathful arm had been so lately shown !

260. And though a new attack on stronger Faith
May surely fail, a foe abides his time;
And lets him§ go, who nobly scorned to fall
Beneath a Tempter's arts as weaker sires :||
For strong the hope that with a youthful king, ¶
And land corrupt by Faction's spirit torn,
His power again triumphant would become,
And those reforms would quickly pass away,
Which only touched the surface of the heart.

Nor vain the hope, as History's pages tell ;**

270. For Worldly-Policy, with foul ally
Indifference-to-Evil, quickly showed
How strong indeed their fascinating power.
And while all sought alliance with a man
That HE supported in a wondrous way,
And whose remaining days would end in peace :

* The substance of Hezekiah's prayer. † 2 *Kings* xix. 35.
‡ Sennacherib was murdered by two of his sons while worship-
ping in the temple of his idol at Nineveh (B.C. 709). § Hezekiah.
|| Especially his father Abaz; 2 *Chron.* xxviii. 1. ¶ Manasseh
was only twelve years old when he succeeded Hezekiah;
2 *Chron.* xxxiii. 1. ** 2 *Chron.* xxxiii. 1.

- A Tempter wrought that so a rising power,
 On which a sire had leaned in Faith's eclipse,
 Should prove a fatal snare to weaker son,
 And bring at last a long-impending stroke ;
280. While foolish Policy, that trusted men,
 Confusing Right and Wrong in human hearts,
 Made overpowering to a youthful grasp
 The weighty sceptre stronger hands must wield.
 While Cunning pandered to a foolish will
 That so a waning power may be restored ;
 The longest reign of David's noble line*
 Became so full of evils, that it shone
 A newer Ahab's with a lurid glare !—
 For he who knew how few the lingering years,
290. In which a nation's ruin could be wrought ;
 Whose impious altars often were destroyed ;
 Repaired the broken walls around his shrine,
 And kindled many a holocaust to SELF
 As oft before ; again usurped a throne
 Within HIS very courts, and by a host
 Of lying voices drew to certain doom,
 Surpassing all the nations HE removed
 For entrance of a race that proved corrupt ;†
 Till, crowning all, he boldly shed the blood‡
300. Of those who dared to tell unwelcome truth—
 A deed HE deemed unpardonable sin !
 Though Evil stalked as victor through the land :
 Though Murder's sword had hushed a warning Voice,
 And Judah too should drink Samaria's cup :§
 Yet still a nobler fire can melt the heart,
 That Evil's hardening influence congealed ;
 And true Repentance|| with an earnest hand
 (Though late) will try to wash away the stain,
 Itself has made on Life's unspotted page ;

*Manasseh's reign (including a temporary detention in Babylon by an Assyrian king) lasted 55 years (B.C. 698-643). Reign divided into two periods :—before his captivity he was the very worst of the kings of Judah ; after it he tried to undo the bad example he had previously set. † 2 *Chron.* xxxiii. 1. ‡ 2 *Kings* xxi. 16, and xxiv. 3. § 2 *Kings* xxi. 12. || The second part of Manasseh's long reign (after he had been restored as tributary to Assyria) was different to the first.

310. While Treason's guilty dagger thrusts aside

A son* who copied well an evil sire,
But madly spurned the warning of his fate.

Although a fore-taste† of the bitter cup
Of dread captivity by Judah's sons
Had taught a wholesome lesson for a while ;
Yet still the lifted sword is scarce restrained
At gentler Mercy's prayer, that wept to see
HIS foolish children spurn a tender call ;
And so divine Forbearance would bestow

320. A newer healer‡ on a stricken race,
In youthful king who, in a brilliant court
Beset with snares to tempt unwary feet,
So nobly chose a way he knew was right ;
Whose reign,§ so brief, and yet so full of good,
Was but the dying glimmer of a torch,
Whose lurid gleam a total darkness quenched !

He, last|| of all, who nobly trod the road
A David's steps, though faulty, clearly marked ;
Who saw that milder measures now would fail

330. To purify a nation full of ill ;
And felt that now, or never, was the hour
Of reformation for a fickle race.
Before a Great Refiner¶ summoned fire
To cleanse HIS gold from all defiling dross ;
He, giving Manhood's promise all to HIM,
To whom alone a loyal homage due,
With hand as daring as the one** that struck
A foul, ensnaring serpent from its throne,
Swept o'er the land a hurricane of fire !††

340. Again destroyed those altars, idol-groves,

* Manasseh's son Amon (born in the idolatrous period of his reign, and so named after an idolatrous nation) was murdered by his people after reigning only two years ; B.C. 643-641.
† Manasseh's captivity was only the precursor of the longer 70 years' captivity. ‡ The conspirators who killed Amon put his son Josiah (then eight years old) on the throne. [Josiah—"God-healed," as Asa—"healer."] § Josiah's reign lasted 31 years. || The four good kings of Judah were Asa, Jehoshaphat, Hezekiah, and Josiah. ¶ *Malachi* iii. 2. ** Hezekiah's (2 *Kings* xviii. 4). †† The seven years' religious reformation in Josiah's reign ; B.C. 630-624.

And every earthly form that held HIS place ;
 Defiled a shrine,* where centuries before
 HE cleft on altar, palsied by a touch
 The daring hand of Pride outstretched to seize,
 And told how one HE named† would burn the bones
 Of Evil's priests within a shattered shrine !

And HE, who ever will encourage Zeal,
 That seeks to renovate HIS chosen house,
 Whose presence once returning ark confessed ;
 350. HIMSELF impelled the feet of those who found,
 In some dark corner of a sacred place,
 A dusty scroll that bore the awful words,
 Which told of coming doom for all who fail
 In strict obedience as HIS law requires !

BOOK 8.

*Embracing from the Re-appearance of Light, B.C. 624, to the
 Fall of Kingdom of Judah, B.C. 588.)*

The Lost Bible :—" Let Then spoke in startling flash
 there be light !" the Fiat the Light divine,
 said ; and by that light Whose piercing beams a greater
 their doom they read ! glory gained

By contrast with the darkness all around ;
 And Conscience saw how backward she had been
 In every duty that HIS word required !

'No mortal voice will now suffice to tell
 Of that dread Judgment-day so near at hand‡
 For Judah's stubborn race, but living words
 Imprinted by a hand now cold in death ;

10. Whose dread fulfilment§ waiting ages see,

* Fulfilment of the prophecy against Jeroboam's idol shrine at Bethel (uttered B.C. 976, 1 *Kings* xiii. 2) occurred during this reformation ; B.C. 632. † "A child will be born . . . Josiah by name," 1 *Kings* xiii. 2. ‡ The political death of the Jewish kingdom [The "first death" of *Rev.* xx. 3 ; the "second death," *Rev.* xx. 6, occurred just before "Shiloh," i.e. Christ came]. § The interval between the utterance of the prediction and its fulfilment was 344 calendar years, or the half of 666 lunar !

Since foul Rejection spurned a joyous cup,
To take the bitter draught it still preferred !

But though an awful word must be fulfilled,
A tender, loyal heart that beat for HIM,
(For so the promise) closed its course in peace ;
But while it beat, the realm a respite gained
From wrathful sword already raised to strike.

With newer zeal, as though a force divine
Had now restored the bounding pulse of Youth
20. To Judah's dying form, they wrought to cleanse
A land they love from all polluting stain ;
And kept again a feast* HIMSELF decreed,
When all in spirit-union humbly bowed
Before a Lord whose pleasure often spurned—
A nation's last united act of prayer,
Ere captive chain should bind a conquered land !

To hearts so nobly true HE granted peace
From every foe ; made Egypt's hostile king
Hold out the hand of friendship ;† while afar
30. Assyria's crumbling walls in ruin fell,
And (like another City of the Plain)
Proud Nineveh‡ beheld in blank dismay
The clouds of smoke which hid the funeral pyre,
Where her last king self immolated fell !

Then set Assyria's sun in sullen gloom,
As swept her land a two-fold line of fire.—§
And Ninus' royal halls—where once was heard
The merry song of Joy, the boast of Pride
That deemed itself alone the Lord of all,
40. *Its* hand possessor of a treasured wealth,
Its wisdom far exceeding all beside !—
The walls, whose winged forms a fitting type
Of sordid Pride, a silent witness stood
Amid the loneliness HIMSELF foretold,||

* The last grand celebration of the Passover before the long captivity was in Josiah's reign, about B.C. 623 ; 2 *Chron.* xxxv. 1.

† Even the army under Pharaoh-Necho was friendly till Josiah provoked attack. ‡ B.C. 606. Fall of Nineveh with Assyrian power by a joint attack of Medes on north, and Babylon (now in its last and successful revolt) from the south. § The double attack made on Nineveh. || *Jeremiah* l. 39.

While bittern's boom and hungry lion's roar
Alone awake the echoes none can heed!

But soon from smoking ashes there arose
Two newer realms appointed for HIS work,
At whose dread fiat they had sprung to power;

50. But which are soon to pass as airy dreams,
Ere on the world will dawn a better day! —
Those hostile realms, of which the one* imposed
On foul Idolatry a galling chain,
Till bitter tears repentant should declare
The lesson of obedience fully learned: —
The other realm† to break oppressive chain;
Collect the fragments of a scattered race,
That none be lost; repair a broken shrine,
Restore the walls of Zion as of old,

60. And grant protection to the purer hearts,
That now are loyal to a lawful King!

Did he‡ whose loyalty to One supreme
Was free from treason to an earthly lord,
Rely too much on that deceptive SELF? —
Or did the echoes of a warring world§
O'er-power a friendly Voice in warning raised;
When Nile a threatening torrent poured in pride,
To meet the hostile wall that barred its course,
And by HIS dread decree would challenge fate

70. That long awaited Pharaoh's towering pride? —

“Let Judah's King, for whom I see no cause
For present anger, stay within his gates
And put no hindrance to my onward way;||

* The Babylonian, under which about 50 of the 70 years of captivity were spent. † The Medo-Persian, which restored the Jews to Palestine with many political privileges, but not independence. ‡ Josiah. § Especially Babylon and Egypt, then fighting for possession of Palestine and Syria. At this time Necho was going to recover Carchemish on the River Euphrates (a frontier fortress of Syria, for many years held by Egypt, but lately seized by Nebuchadnezzar), when Josiah tried to stop him in the passes of the Carmel range leading into the valley of Jezreel. Hence Necho's wish that Josiah should be neutral; 2 *Chron.* xxxv. 20. || Necho, very superstitious, was making a hasty march to Carchemish, directed by an oracle (to which he refers in the “God” of 2 *Chron.* xxxv. 21).

Lest HE whose presence with me should appear,
To slay a foolish man who will not heed !”

So truly spoke HIMSELF by human lips,
That half unconsciously obeyed as well
The dictates of a Pride, whose evil form
And cunning counsel ever will allure.

80. And HE, whose justice must fulfil the threat
Of direst punishment on stubborn men,
Now gave to one pure life a peaceful end,*
And sped the fatal shaft with deadly aim ;
Yet stayed the hour of death till Zion held
The form of him for whom a nation wept.

The mourning of	Then loudly wailed Megiddo's mystic
Hadad-Rimmon.	field !—
<i>Zechariah</i> xii. 9.	And Hadad-Rimmon heard a mourn-
<i>Rev.</i> xvi. 14.	ing raised,

When Jezreel's vale confessed a greater loss
Than temporary night or Hope's eclipse ;

90. When not another Saul, Man's eager choice,
But one the great Heart-Searcher's word approved,
E'en he from whom Messiah's line should come,
An evil hand removed when most of all
A faithful soul had saved a perjured realm !—
The mourning as of one whose broken heart
Laments the loss of dear and only son ;
Than which a greater mourning Earth will see,
When Judah's children (by HIS Spirit led)
Will look with tearful eyes on HIM they pierced,
100. And contrite hearts confess a load of guilt,
And suppliant ask HIS pardon—nor in vain !—
And which a greater mourning will surpass
When (seen by Exile's eye encamping round

* Josiah's end was in comparative peace ; for while his imprudence led to his being both defeated and mortally wounded, he died at Jerusalem and was buried in the royal tomb with a grand public mourning ! Moreover an interval of three months elapsed, during which the Jews chose his son Jehoahaz as the last king of their own choice ; before Necho, returning defeated from Carchemish, deposed him, fined the land, set up another king, and took Jehoahaz captive into Egypt ;
2 Chron. xxxv, 1,

The fertile vale his feet had often trod)
 HIS power a final victory would give
 O'er teeming hosts of Evil, ere the end
 Of his usurping reign long promised come!

The Resurrection of Prophecy:— The four-fold Voice whose echoes point to Him (Christ).	So fled the life of him* whose reign was blest With those repeated echoes of a Voice,
--	--

110. Whose silence marked a quickly-rising wrath,
 When foolish Man would turn a scornful ear
 To warnings coming from a rightful Lord.
 When HE declared†¹ Assyria's coming fall;
 Denounced² the sins a chosen people loved;
 Foretold³ approaching judgment, sought to turn
 Impulsive hearts by Mercy's plaintive cry,
 In agonised entreaty often raised;
 And times repeated warned forgetful minds
 Of awful question future ages solve:—
120. "O Lord! how long will such a useless tree
 Encumber needed ground?—if truly vain
 To hope for meed of fruit from one corrupt!"—
 And said⁴ that proud Chaldaea first would do
 HIS welcome will, and punish idol forms
 To which rebellious Judah madly clung,
 And then herself incur a deadly stroke
 For greed, idolatry, and maddening drink,
 That all the world may see how just HIS rule.
 Then made the Future pour a glorious light
130. On grander restoration Earth will see,
 When Ramah's voice would cease to break with tears,
 And burst in song for children now restored;‡
 The type of one far better still to come,
 When those who long disdained a gentler rule
 In loving harmony will prostrate fall

* Josiah. † The four prophets were:—¹ Nahum. ² Zephaniah.
³ Jeremiah. ⁴ Habakkuk. ‡ Restoration of the Jews (1)
 politically, at the end of seventy years' captivity; (2) spirit-
 ually, when as a nation they will acknowledge Christ as Messiah.
 Also restoration of all mankind from present disobedience to
 God.

Before HIS feet as Over-Lord of all !*

So closed the line of David ere began
The few brief years of those who reigned in name,
While dread Invasion's closer sweeping net
140. With casts repeated searched a fated land ;†
Or him‡ who first departed from a path
The footsteps of a nobler father trod,
For whom prophetic voices§ made lament,
Surpassing e'en the plaintive wail that rose
For him|| whom Rimmon's fatal arrow slew
Before Megiddo's heights ; since he¶ no more
A native land would see ; or him** who soon

The First With impious hand destroyed a written
Bible-Burning. WORD,

To show to all how Pride would treat HIMSELF
150. In future ages if it had a chance !

When daring Evil stilled a warning Voice††
As oft before, HE told a mighty king‡‡
To bear a sword of vengeance through the land ;
HIMSELF declared how long would truly last§§
A dread captivity decreed of old
For an incorrigible idol-love ;
And which would be for those||| who thus removed

* *Rev.* xix. 1. † The kings of Judah after Josiah till the captivity were only puppets of either Egypt or Babylon. ‡ Eliakim, set up by Pharach-Necho (who changed his name to Jehoiakim) ; soon deposed by Nebuchadnezzar, and taken in chains to Babylon. Reigned B.C. 610-599. § *Jeremiah* xxii. 18. || Josiah. ¶ Eliakim, name changed to Jehoiakim when he was made king in B.C. 610. N.B.—The three last kings of Judah were all deposed by Nebuchadnezzar for rebellion against him, attempted by themselves or by those ruling for them. Of these the second alone was a child (aged from eight to eleven years during his short reign) ; the third had his sight destroyed by his infuriated captor, and caused the Temple to be burned. The last four never returned to Palestine. ** Jehoiakim, who burned Jeremiah's roll of prophecies against him, about Christmas B.C. 605 ; *Jeremiah* xxxvi. 23. †† Jeremiah, persecuted by both Jehoiakim and (especially) Zedekiah. ‡‡ Nebuchadnezzar. §§ *Jeremiah* xxv. 11. ||| The people of Babylon. [The 70 years' captivity began in fourth year of Jehoiakim, B.C. 605-4.]

The people of HIS choice, a day of grace,
 Or they from evil conduct also turn
 160. Or they alike receive a cup of woe !

But ere an angry victor's word can raze-
 Proud Zion's wall or desecrate her courts,
 Again Forbearance raised a warning voice*
 In last appeal to win a Better-Self :—

The Prophecy of Rechab. “ See !—these obey an earthly
 (“ The words of Jonadab father's will !—
 the Son of Rechab . . are But you to whom My favour
 performed ” ;—but Mine ! often shown ;

Whose blind self-will My gentle love has borne
 With ceaseless patience—deaf to every call,
 That you return to Me from evil ways !—

170. For you indeed a sentence long deferred ;
 And your rejected blessing these enjoy ! ”—

Alas, how often in the life of men,
 As well as nations, is an echo caught
 Of that lament† o'er Zion's haughty race
 From lips of One whose wisdom never matched !

Then first‡ did Judah feel HIS angry hand.
 Yet Power supreme, at Mercy's pleading call,
 Bade righteous Anger give a longer time
 To that defiant spirit so abhorred,

180. Which soon would prove itself to men and HIM

A two-fold traitor ; though HIS holy shrine
 Shall see its sacred vessels now depart§
 To grace an idol board, and wait the day||
 When, used in mad bravado of HIS wrath,
 By lips that long to touch a tempting draught
 HIMSELF alone can stay before it reach
 A mocking mouth—appeared the awful words
 Of instant doom in glowing rays of light !
 The while with mourning captive caravan,

* Jeremiah's appeal by means of the greater obedience of the Rechabites ; *Jeremiah* xxxvi. 14. † Christ's over Jerusalem.
 ‡ In B.C. 605-4. § Jewish sacred vessels were taken to Babylon, some with Jehoiakim in B.C. 606 (2 *Chron.* xxxvi. 5) ; others on a second rebellion in B.C. 599 ; the last on a third rebellion in B.C. 588, when the Temple was also burned (with most of Jerusalem) in revenge. || Of Belshazzar's feast (and Babylon's fall).

190. Whose weary feet reluctantly are bent
 Towards a land where some indeed will do
 A noble work for HIM they truly love,
 There go the gentle youths of royal blood,*
 Who, raised to dizzy heights of kingly power
 Will be HIS witness in a gloomy land,
 And earn a martyr's crown† by steadfast trust
 In HIM whose presence hottest flames of wrath
 A deadly Hatred kindles quickly quenched;
 While he‡ whose will imperious yet prevailed;
 200. Whose towering pride in mental vision saw
 A golden form his order quickly reared
 On Dura's plain to signalize his might,
 Should gain such hints of HIS superior power,
 That Earth would check its anger nor destroy
 A stubborn race that felt a chastening rod.
 And when awhile Invasion's flood recoiled,
 To onward sweep again in stronger force,
 HIS summons called a fast§ (alas! a form
 The thoughtless heart of dying nation kept!),
 210. And through HIS envoys|| made a last appeal
 To hearts so firmly closed to Mercy's call;
 And on a foe¶ who disobeyed HIS word
 Released the waiting torrent of HIS wrath,
 In yet more threatening tones; and told how he,
 Whose proud, defiant spirit thus had dared
 To brave the wrath of Heaven and Earth combined,
 A broken, useless idol cast aside,
 Would end his days in Babel's distant land;
 While all could see that David's noble line
 220. Was now corrupt and fit for early doom!

Baruch's lament, and its answer (<i>Jeremiah</i> xl. 1)	And yet though darker grew the clouds of woe; Though David's line to human eyes extinct,
--	---

* Daniel and his three companions. † The three by fire, Daniel by lions. [The same two agents used in Nero's persecution 666 years later!] ‡ Nebuchadnezzar. § In fifth year of Jehoiakim, B.C. 606; *Jeremiah* xxxvi. 9. || Jeremiah and Baruch, who acted for the former while in prison; *Jeremiah* xxxvi. 5. ¶ Renewed predictions of evil against Jehoiakim.

And hireling shepherds left a wandering flock,
 In selfish indolence, to go astray ;
 Yet Hope with prophet eye still looked ahead,
 And pierced the veiling Future ; saw a FORM,
 The God-Anointed from of old ordained

As *Lord of Righteousness*,* through whom alone
 The world will know Truth, Justice, Love and Peace ;
 230. And calmly leaned upon a trusted Power,
 Whose word (though men reject it) is fulfilled,
 And who destroys the very walls HE reared,
 When they refuse to shelter loyal hearts !

But why did fierce invading arms refrain†
 To make the final sweep so long deferred,
 When foul Rebellion made the land its home ?—
 And why (with strange exception !) Mercy shown
 To those who ill deserved it for revolt ,
 Who scorned to listen to the pleading tones

240. Of Reason and of Honour raised to warn,
 Yet gladly heard the too seductive strains
 Of tempting Pride which certain ruin brought ?—

Because HIMSELF had spoken to a king
 Who did HIS work so truly, checking Pride
 HE knew would quickly rise to such a height,
 That Madness‡ only could obedience teach ;
 HIMSELF declared the meaning of a dream,
 And told the vanished thoughts a mind had lost,
 When Royalty had vainly tried to know

250. What HE inscribed upon a turning page !

And more, HIS voice in stern remonstrance raised
 From poor Impatience took a final hope ;§
 Declared that even as a fleeting life||
 Would that captivity so sore endure ;

**Jeremiah* xxiii. 6. †Why did the Babylonian conqueror bear with the Jewish kingdom till the third rebellion ? Two causes : (1) mental effect of his dream of the Image ; (2) influence of Daniel now rising into power through his explanation of that dream. ‡ The seven years' "temporary insanity" of Nebuchadnezzar, B.C. 570-563 ; *Daniel* iv. 31. § Jeremiah's letter to captives already in Babylon, not to look for a return to Judæa till the end of 70 years ; B.C. 599. || *Jeremiah* xxix. 10.

- The Prophecy of Babel's Doom
(Jeremiah l. and li., Rev. xviii. 21.) And said, as final doom, that
 Bel should sink
 In dark Oblivion's sea to
 greater depths
 Than water closing o'er a weighted scroll,*
 A startling type of newer Babel's fall,
 O'er whose departed glories Earth would mourn
 260. With heart-lament Megiddo never knew!—
 While Babel's walls a lingering echo† caught
 Of that prophetic Voice, which boldly told
 Of coming doom on Treason's guilty plot;
 Whose fiat promised now for lighter yoke
 Of servitude to Babel's haughty lord,
 A dire Destruction's crushing iron band;
 And in repeated visions‡ clearly showed
 A godlike Purity no longer dwelt
 Within a noble edifice it owned,
 270. Since Evil's filthy presence had defiled
 The very courts a purer FORM should tread!§

- The Field of Anathoth. And though repeated treasons|| cried aloud,
 That Wrath its hostile line should closer
 To Zion's walls, since Honour's spirit gone; [draw
 Though Famine's tightening grip is felt on all,
 As everywhere amid opposing hosts¶
 Death held his way with pestilential car;
 Though foulest Murder may attempt to slay
 HIS fearless envoy in a dungeon-cell:
 280. Yet Faith,** which saw the dawn of better days,
 And knew the might of ONE that Nature serves,
 Still spoke reproof and hope to quaking Trust,

* *Jeremiah* li. 60 (compare *Rev.* xviii. 21). † Two prophets, far apart, predicting the same things, viz., *Jeremiah* in Judæa, and *Ezekiel* near Babylon. ‡ To *Ezekiel*. § Christ. || Three (or four?). ¶ This was the first period of the Babylonian siege of Jerusalem (before it was raised for a time on approach of an Egyptian army coming to help the Jews); in both periods *Jeremiah* was in prison, and in the first he made the purchase of this land at Anathoth, B.C. 590; *Jeremiah* xxxii. 1. ** *Jeremiah*, while in prison, bought land at the time occupied by the Babylonian army, a part of which was then besieging Jerusalem (xxxii. 1).

And bought a field within the hostile lines
 Its children were to hold in future years,
 When that invading wave had rolled away,
 And Peace again appeared with favouring beam.

As Treason* heard HIS order to the hosts
 Which (though of Pride) obeyed a sovereign will,
 To close around a city HE had doomed,
 290. From Chebar's bank† was echoed back the word
 In striking parable and warning sign ;
 Foretelling end of siege but just begun,
 In distant land through weary years of woe!—

And though, as meteor-light's deceptive gleam,
 A foolish Hope‡ declared the danger o'er,
 Yet none can stay HIS fiat!—Nile again
 Returned within its bounds, and felt HIS wrath
 In vengeance for Oppression's lingering debt§
 And though a foe attempt to take HIS life

300. On falsest charge;|| while Indecision¶ sought
 To gain from HIM a passing gleam of hope,
 Whom in prosperity it ever shunned :
 The hour had come when that sore ruin seen
 By eyes prophetic from a nation's birth,
 Long ages ere it truly came to pass ;
 So oft provoked by foul accursed Pride,
 And yet as oft delayed in pitying love
 When nobler men a nation's sceptre held!—
 Would now at last irrevocably fall,

310. For shameless treason to a gentle rule,

* Zedekiah's rebellion caused this siege ; B.C. 590-588. † Two prophets were (unknown to each other) predicting the same things about the approaching destruction of Jerusalem, even to a day, viz., Jeremiah in Jerusalem, and Ezekiel by the River Chebar in Babylonia. ‡ When this siege was raised for a short time, while the Babylonian army turned to oppose (and defeat) an Egyptian army coming to help the Jews, Jeremiah declared this hope was deceptive (xxxvii. 5). § Oppression of Jews while they were in Egypt. || Jeremiah put in prison (while the Chaldæan army was absent, attacking the Egyptians) on a false charge of trying to desert to the enemy (xxxvii. 14). ¶ Secret conference of Zedekiah with the imprisoned prophet, vainly seeking encouragement from him (xxxvii. 17).

HIS name despised, HIS messengers abused,
And pleading voices heard with scornful ears !

And when (though Hope a vain diversion made).
Those awful years of misery were o'er ;
When perjured Treason* met HIM face to face,
Ere fell the night of blindness on its eyes ;
Relentless Justice singled out HIS foes,†
And made each one the cup of Vengeance drain,
But gave a glad release to one who spoke
320. So long and fearlessly in HIS behalf.‡

BOOK 9.

(Embracing from the fall of the Kingdom of Judah, B.C. 588, to the Fall of Babylon and End of the Seventy-years' Captivity, B.C. 538.)

Then truly was a warning word§ fulfilled !—
HIS flashing sword o'er Zion's turrets gleamed ;
But now no self-accusing David stood||
Between a foolish flock and that dread Power,
Whose anger daring Pride had sore provoked !
Yet twice again¶ ere Time his course has run
Will Zion hear a conqueror's haughty tread,
And those foul idol forms so oft dethroned
Again appear within HIS holy shrine :—
10. When Roman sword in Zion's burning courts
Would wreak a fearful slaughter in despair,
And when dark Falsehood in Religion's name
Would raise a crescent standard, to enforce
Obedience to its will with gory sword !

* B.C. 588, Babylonian siege of Jerusalem ; escape of king Zedekiah, his capture and blindness (sight destroyed, after seeing murder of all his sons as punishment for rebellion) ; 2 Kings xxiv. 1, Jeremiah xxxix. 1. † "Slew all the nobles of Judah," Jeremiah xxxix. 6. ‡ Jeremiah specially protected by order of Nebuchadnezzar, Jeremiah xxxix. 2. § Of the destruction of Jerusalem and the Jewish kingdom (on both occasions the cause was political rebellion !). || As before in B.C. 1017 ; 2 Samuel xxiv. 15. ¶ The Roman and Saracenic conquests (Titus and Omar).

- And when, with glee that could not be repressed
 Malignant Evil* marked the ruin wrought
 By cunning arts upon a foolish race,
 HIS angry voice declared a righteous doom :—
 “ Let Moab, Ammon, Seir, Philistia feel
 20. The weight of that strong arm which holds a rod !
 And Esau feeding yet the dying flame
 Of fratricidal Hate ; who still regrets
 A lost ascendancy which once was his,
 Ere cunning Jacob took a tempting place†—
 On him far more than others wrath will fall !
 For he no more a kingly sceptre sways,
 Until, on eve of Shiloh’s promised reign,‡
 He snatches passing rule and then retires,
 To give to HIM a sceptre long deserved ! ”
 30. But while the land enjoyed a promised rest,
 And kept the Sabbaths which a selfish Greed
 Had desecrated from the very first ;
 A land HIMSELF in favour called HIS own,
 No other people fill before the time,
 When they who drank of sad Affliction’s cup
 Would be re-called§ to take a waiting place,
 And show if they would more obedient prove.
 Alas for men ! —the newer day of grace
 In Mercy offered, stubborn Pride refused ;
 40. And sought to consummate its evil deeds
 By aiming at HIS life in human form !||

The well of Mizpah
 (*Jeremiah* xi. 1) —
 The Jewish Cawnpore !

But though a land HE guards
 with patient care
 For children who in exile
 thought of her,

* Nations around, rejoicing over the downfall of Jews, themselves also conquered by the Babylonians. † When Jacob (disguised) deceived his blind father, about B.C. 1760 ; *Genesis* xxvii. 1. ‡ *Genesis* xlix. 10. § Jews first re-called (as a nation) to Palestine at end of 70 years’ captivity, B.C. 538. [The 2nd time will be when ?] || The treacherous murder of Nebuchadnezzar’s governor in Palestine soon after its conquest, in B.C. 588.

- Foul Treason's hand may dare to stain with blood*
 Of Innocence, which clung more close to HIM
 The more dread Trouble's torrent overwhelmed ;
 And Unbelief prefer the fickle reed
 Of Egypt by HIMSELF so oft denounced,
 Or sought a shelter from a mighty arm,
50. Then raised to strike a merchant-city's pride :
 Yet Hope still turned to HIM through veiling tears,
 From Babel's lofty walls, and breathed a prayer,
 That Mercy's self would lead obedient feet
 To that fair land they ever reckoned home !—†
 And HE who takes account of every tear,
 Though Justice may demand a painful stroke,
 Responded to the cry that reached HIS ears :—
 " Look round, and see ; the threatening foes of old
 Through sweeping wrath have vanished !—soon indeed
60. On Babel too a deadly stroke will fall !
 Fear not, for I am with you !‡—You are Mine,
 O sons of Judah ! though I am provoked
 That you have followed in their evil ways !
 For these indeed the hottest fires of wrath ;
 For you alone a brighter lot in store !—
 And yet beware ; for Pride will surely grow,
 Till nought remains for you but equal doom !"
- How passed the weary years in distant land,
 That captives viewed with such a shrinking dread?—
70. They least have need to fear the noble youths,§
 HIS chosen witnesses to every age,
 How fair Prosperity can never quench
 The flame of Love-to-HIM, though faint its glow,
 When once enkindled in the human breast.

* The conspirators fled to the king of Ammon (who had instigated the plot) ; while most of the surviving Jews fled to Egypt, for fear of Nebuchadnezzar's indiscriminate vengeance, but were subsequently involved in trouble, when Nebuchadnezzar conquered Egypt after the submission of Tyre ; *Jeremiah* xli-xlvi. † This Babylonian siege of Tyre (the 2nd ; as the Assyrian was the 1st and the Macedonian the 3rd) lasted 13 years, B.C. 598-585. This capture was its "first death" ; *Rev.* xx. 6. ‡ *Isaiah* xl. 10 ; *Jeremiah* xlvi. 27. § Daniel and his three companions,

He* who removed them from a native soil
 To wider plains that Art had made to bloom
 With wondrous palaces and rising mounds†
 That struck the world with awe; could never think,
 That when Time's ruthless hand had swept away
 80. The works a Pride beheld with flashing eye,
 And that great image SELF had tried to rear
 Had crumbled into dust, the twinkling stars
 Would long out-live the splendour of a sun!

But HE who clearly read the Future's page,
 And knew a timid flock would need a guide
 Through Sorrow's deepening gloom, already marked,
 As fit to do HIS work in hostile courts,
 The men HIMSELF had truly sent before.
 And who so early showed a self-control
 90. And firmness evil arts would sorely test.

When gone a few of those eventful years,
 HE spoke HIS will to Babel's haughty lord,‡
 And told of wider empires yet to be,
 And made a fleeting dream itself depict
 Of earthly rule a visionary scheme.

How oft the world has seen the sudden fall
 Of soaring Pride, before its pinions reach
 The summit of Ambition's daring flight!—
 For he who truly was a raging sword

100. To all the nations round; whose giant form
 Observed of all, arose on Dura's plain;
 When Pride—which rightly called itself a tool
 Since HE had given a congenial work!—
 Declared in overweening self-conceit,§
 That all should bow to an uplifted form
 Of haughty SELF or chosen idol-god,
 Beneath whose sheltering wings he seemed to dwell,

* Nebuchadnezzar; *Dan.* i. 1. † Especially the "hanging gardens" of Babylon. ‡ "Is not this great—the Babylon which I have built (in spite of wars)"; *Dan.* iv. 30. N.B.—His sin lay, not in being proud of having accomplished a noble work, but in forgetting the God who gave him the work and helped him to do it!—In fact, Idolatry of Self; like John in Patmos; *Rev.* xxii. 8. § Nebuchadnezzar's pride predisposed to the seven years' attack of madness! (B.C. 570); *Dan.* iv.

- And through whose favour widest empire gained
 It proved itself a mortal, not a God !
110. Though Pride may often call itself a sword,
 Yet Pride must bow to One more mighty still ;
 And HE who once declared a chosen youth*
 Should sway a kingly sceptre (save in name),
 That so HIS favoured children live secure,
 Until HE called them forth to newer work ;
 HIMSELF allowed the men† whose self-control
 Had proved that HE was with them, to be first
 Among the captive band that slowly went
 To work HIS will in Babel's hostile court.
120. And though Temptation‡ tested self-control,
 No earthly wisdom could attack the skill
 Of those who proved how nobly true to HIM
 The heart can be, though in a distant land.
 From HIM the broken sleep,—the troubled dream,
 Which false Presumption could not understand.
 Or sign or mystic meaning see at all !—
 And that tall monument§ that Pride had reared,
 To be a lasting proof of earthly power
 And bright career of conquest now begun,
130. Is made a type of things as yet unseen.
 A startling vision showed the wondrous scroll
 The Future's hand was then about to write,
 Though still invisible to human eyes,
 And drawn in outline what was soon to be—
 Four mighty realms whose grandeur would surpass
 Each brilliant predecessor, till the whole
 Should culminate in HIS to whom alone
 Is rightly due a universal throne !
 As long before a foolish heart had learned,
140. Near that same spot, how useless all attempts

* Joseph in Egypt, about B.C. 1715 ; *Gen.* xli. 46. † Daniel and his three companions (*Dan.* i. 17). Their captivity, with which the seventy years' captivity began, was "in the third year of . . . Jehoiakim," B.C. 607-606. ‡ The necessity of either accepting the rations supplied to them, or refusing these as having been probably offered to idols first ; *Dan.* i. 8. § The image set up by Nebuchadnezzar ; *Daniel* ii. 1. [His mind was full of the subject : hence the dream ; B.C. 603].

To join by force the countless realms of Earth ;
 So thrice around the place where once arose
 The earliest edifice a stubborn Pride,
 As everlasting monument* to SELF,
 Had vainly tried to rear ; would haughty kings
 Possess a mighty empire, till the day
 When Western arms in torrent forces hurled†
 Destroyed a structure built on shifting sand !

The Despot's Dream :— HIMSELF shekinahed in a
 " From Babel human frame‡
 to . . (Where ?)" 150. Revealed to Pride, that
 glowed with self-conceit,
 A wondrous panorama which the world
 Still sees in swift procession gliding on.
 With growing awe were heard the startling words,
 Which summoned back to life the vanished form§
 Of that huge image seen in Vision's eye ;
 And stronger grew a SPIRIT'S awful power,
 As with a wondrous ease HIMSELF revealed
 The hidden meaning of a troubled dream ;
 Till heard the words that made suspicion change
 160. To sure and certain knowledge :— "Thou, || O King
 To whom a gift of power, the golden head !"—
 Then prostrate fell before a Great Unknown, ¶
 Whose mighty presence owned with humbled pride !
 But he who ever plots to ruin Man**
 Would still a gorgeous monument uprear,
 And fan a dying spark to brighter glow ;
 While, speaking now with Flattery's poisoned tongue, ††
 He fawned on SELF that cannot bear restraint,
 And laid another snare for those more good,
 170. Whose noble loyalty he meant to shake.
 But when, with flashing eye and angry tongue,
 Pride asked HIS fearless martyrs, "Is it true,
 That you refuse to heed a strict command ?" ††

* The Tower of Babel, *Genesis* xi. 1 [afterwards completed
 (?) and forming one of the wonders of Babylon]. † Alexander
 the Great. ‡ In *Daniel*. § *Daniel* ii. 31. || *Daniel* ii. 36.
 ¶ *Daniel* ii. 46. ** The "Satan" in the human heart,
 †† *Daniel* iii. 8. ‡‡ *Daniel* iii. 13,

- And heard the dauntless answer "True, O King!
 We dare to say, though not in pleasing words!
 If such indeed HIS pleasure whom we serve,
 HIS hand will save us from the hottest flame,
 To which thy angry word may now consign;
 If otherwise, we fear not!—for we know
 180. That none shall bend the knee to other gods,
 Or bow to yonder image thou hast made!"—
 Then startled Pride beheld with silent awe
 A FORM* appear amid the roaring flames,
 Earth-kindled yet HIS own Shekinah-fire;
 An unknown Deity in human mould,
 Whose guardian presence freed a noble three
 From bonds that Hatred thought were so secure!
 While men beheld the blessings HE bestows,
 On all who trust in HIS unchanging word;
 190. And Reverence humbly bowed before a POWER
 Possessed of sway o'er Nature's boundless realm!
 But Pride must yet severer lesson learn,
 Ere he who rose above his fellow men,
 The noblest despot Earth has ever known,
 In words which gain in grandeur from his lips,
 Would give true homage to the Great Unknown,
 Whose presence in a burning flame confessed.
 Again from HIM a warning omen came,†
 That Earth with boasted knowledge failed to read,
 200. In vision sorely vexing to the mind
 Of him who longed to pierce the Future's veil.
 "A kingdom growing as a noble tree
 Whose lordly top attracts a passing cloud,
 Will surely leave the grasping hand of Pride;
 And thou, with mind disordered, soon wilt be
 A grovelling beast of earth, and shun thy kind

* *Daniel* iii. 24. This incident of the image and of the attempted martyrdom of the three Jews occurred B.C. 580, or 666 lunar years before Nero's golden statue of himself!
 † Nebuchadnezzar's 2nd dream (of his own power as a tree; he foresaw that it could not last long); *Daniel* iv. (all). N.B. About ten years after this dream occurred the revolt of the Persians from Median supremacy, headed by Cyrus, the future conqueror of Babylon; and also about 30 or 32 years after it, Babylon fell, B.C. 538!

Until returning Reason clearly bows
 Before a greater Lord who only rules !
 But not for long a sceptre is removed ;
 210. For Reason, rising newly from a tomb
 Will re-assert its sway, in fuller trust
 For HIM before whose feet it prostrate fell !”

How soars the moral grandeur of a man,
 Whose pride, at highest summit, humbly stooped
 To write a deathless record* of the shame,
 Which in a startling way his light eclipsed !
 No nobler despot ever lived on Earth ;
 And so HE owned who kept a waiting realm
 Till Reason's arm could re-assert its sway,
 220. Whose gift of peace a reign of glory closed !

The noble words “ I, peaceful in the realm at home,
 of a noble man. abroad,
 In troubled vision saw a noble tree
 Whose lordly summit touched the passing clouds,
 And whose wide-spreading branches covered all.
 But, lo ! as all rejoiced beneath the shade,
 ONE came from heaven above, who cried aloud,
 “ Cut down the noble tree, but leave a stump
 Begirt with iron bands, to feel the dews
 Of night amid the herbage of the field ;
 230. And let his heart be turned from that of man
 To one of beast, for such is truly Pride,
 Till waiting years in weary course have rolled ! ”
 “ So ran the vision,” Royalty declared ;
 “ And now for hidden sense :—‘ The tree, O king !
 Is but thyself, beneath whose welcome shade
 The spreading realms of Earth are now at peace ;†
 And fair the leaves and fruit (for such indeed
 Thou bearest to a Power that gave the rule) !—

* Nebuchadnezzar's proclamation about this dream (2nd of the tree ; as the 1st was of the image 9 or 10 years before, and its fulfilment. [The dream about B.C. 570 ; madness began 569, ended 563, when he made all facts about it public.]

† *Daniel* iv. 4 (hence the king was able to recollect this dream ; whereas the first had been totally forgotten, he then being not “ at rest,” but with a mind distracted between wars and building.

And in the fettered stump of Pride abased,
 240. Thyself again appears with glory gone
 From temporary Madness' brief eclipse;
 And yet the light of Reason clearer shines,
 The sceptre rests securely in the grasp,
 As golden clouds attend a setting sun !'

So far the vision. Then I heard a Voice,*
 That issued from the lips of him who told
 The vision and its meaning ; Mercy's plea,
 That I to HIM from evil ways return !

But Pride refused to own another Lord ;
 250. And so when walking on a terraced roof,†
 Whence eye beheld the works a hand had wrought,
 Forgetful of the SOURCE of all success,
 A tongue declared the thoughts that filled the heart,
 " See !—is not this Great Babylon I built
 By conquering arms a monument of pride ?"—

Scarce gone the word from my unconscious lips,‡
 Ere HIS dread voice as quickly made reply :—

" For thee, O King ! the fiat *power is gone* !
 And now in spirit-darkness thou wilt dwell,
 260. Till weary years of mental gloom have passed !"—
 So spoke a Voice, denouncing haughty Pride ;
 And in an hour the sentence is fulfilled !

Still darker grew, through those protracted years,
 The gloomy night that held a fettered mind ;
 Until the gleam which marked returning Sense
 Grew stronger, ripening into welcome day
 When Breath divine removed the lingering clouds ;
 And Reason's grateful voice again was heard
 In praise to HIM whose greater power had made

270. Proud SELF in humble adoration fall
 Before HIS feet as truly Lord of all !

When he§ whose glory proved a mocking sun,
 Whose careless ear disdained the solemn words,
A mighty kingdom gone ! had passed away,
 Then with his spirit went a fleeting power,

* Of GOD, speaking to Better-self through Daniel ; *Daniel* iv. 27. † *Daniel* iv. 29 ("He was walking upon the (new) royal palace of Babylon.") Revised Version. ‡ *Daniel* iv. 31. § Nebuchadnezzar

Which saw its birth, maturity, decay
 Comprised within the limits of a human life !*
 And foul Conspiracy appeared to reign
 In both the kingdoms HE had called to work,
 280. As those long captive years approached an end ;
 When they† who bowed to ONE revealed in Fire
 Should conquer those‡ who trusted idol-forms,
 And so a lordly city Pride§ had reared,
 Though scarce complete, encounter waiting doom !
 As when from heaven the liquid torrents pour,
 Which pent in narrow valley soon will rush
 A wild, resistless deluge o'er the plain ;
 And Man collects his forces to oppose
 What soon no human arms can hope to check ;
 290. So joined those lands|| to stay a hostile flood
 Armenia's mountains sent in eager haste
 To wash the clay-built walls that still opposed.
 He first¶ by that dread torrent swept away,
 Whose boasted riches envious eyes beheld ;
 And who, relying on deceptive words,**
 On self-reliance brought a deadly blow.
 Yet still for many a year,†† though often warned,

* Although the Babylonian kingdom is said to have lasted more than 70 years, yet its true period of bestial activity (referring to the similes of Daniel and John in Patmos) was only about that number of years ; of which most fell within the long Jewish Captivity and all within Daniel's own life. † Persians (including Medes). ‡ Babylonians. [Both these kingdoms, originally subject to the earlier Assyrian power, whose capital was Nineveh, had revolted ; the former before, the latter during this Jewish Captivity.] § Babylon. || Triple Alliance of Nabonedus of Babylon, Crœsus of Lydia, and Amasis of Egypt, against Cyrus and his Persians (about B.C. 588). ¶ Crœsus. ** Crœsus was first to be attacked, because, relying on an oracle, he attacked the Persians ; also because they could not leave him and his powerful kingdom in Asia Minor to endanger their rear, when they advanced on Babylon. (Cyrus conquered the two nearest enemies, while his son Cambyses conquered the third, Egypt.) †† When Cyrus took Babylon his career of conquest had already lasted 21 years ; of which twelve or thirteen were spent in mastering Asia Minor (Crœsus and his capital Sardis taken B.C. 546), and two years in besieging Babylon before its fall. This long delay was utilized in im-

Will Babel's walls and works of self-defence
 Still growing offer a delusive peace ;
 300. Until HIS voice the waiting torrent loosed
 And bade its eager fury sweep the plains
 Between its native hills and those proud walls
 Where, in such blind reliance on their strength,
 Remains an idol stronghold HE abhorred.

But ere the sword of waiting Vengeance struck ;
 To one* who proved so faithful to his God
 Through all his life amid the countless snares
 Besetting courtly duties, came the dreams ;
 Which, starting from a Present then begun,
 310. Declared what ending Time alone will see.

While Earth a morbid vision ever turns
 To that false Glory, by whose reeking sword
 Her beauteous fields are often bathed in blood ;
 A prophet's vision pierced an outward show,
 To mark an evil spirit underneath !

The conflict of the winds† above the sea
 Of great Infinity, whence came the beasts
 From whose dread ravages a world would mourn,
 Fore-told the storms of Passion, Rage, and Greed,
 320. That quaking Man in every age has seen !—
 The winged lion,‡ soon to be deprived
 Of pinions which assisted soaring Pride ; —
 The mountain-bear,§ that heard a calling Voice,
 “ *Arise, and eat, as hungry Rage devours !* ”—
 The fiercer leopard|| with a four-fold head :—

proving the defences of Babylon, and digging an artificial lake for the purposes of irrigation—but Cyrus really got Babylon by *treason*, not by capture !

* Daniel. [His own visions began in Belshazzar's first year as joint-king inside Babylon, the siege of which also began the same year, B.C. 540 ; Belshazzar's father Nabonedus remaining with another army outside, only to be shut up in the same way in Borsippa, where he surrendered after the capture of Babylon.

† Daniel's first vision ; *Dan.* vii. (all). ‡ Emblem of both the Assyrian powers (Nineveh and Babylon). § Emblem of Persians. || Emblem of Greeks (or Macedonians).

- And that strange creature of appalling form,*
 Whose iron teeth so soon destroyed the rest,
 Amid whose ten-fold horns arose the one
 Which saw and spoke as Evil's very self†,
 330. Till HE, the Great Unseen, decreed its fall!—
 The two wild beasts,‡ distinct and yet akin,
 Which met in hostile crash till one§ remained,
 Whose bounding feet scarce touched the quaking
 The mighty horn||, which, when in full career, [ground:
 Was broken in a way so truly strange,
 To yield to four successors not so strong,
 Yet one|| of which indeed would dare to stand
 Against HIMSELF and rob HIM of HIS due!—
 The spirit-voices¶ calling, "Lord! how long
 340. Will this foul persecution of the saints,
 Which now oppresses them so sore endure?"—
 The answer of a wondrous Numberer,**
 Who kept a strict account of every day,
 Before the cleansing of a sacred house:—
 The king†† who rose to power, but not of right;
 Who feigned to know each dark, mysterious deed;
 And ever prospered in a mad career;
 Whose cunning craft no earthly power could match;

* Emblem of Rome. N.B.—Mark the spiritual meaning of this "vision"; its key is found in the meaning of the Hebrew, Latin and Greek words for wind!!! † Papal Rome, as a temporal and persecuting Power after Constantine's time. [Not Antiochus Epiphanes: who is referred to below in Note 4]. ‡ Daniel's second "vision" [in Belshazzar's 3rd year, probably only a short time before the fall of Babylon, B.C. 588]; of the Persian and Greek powers. § Alexander the Great, whose kingdom finally broke up into four. || Antiochus Epiphanes; a Seleucid king of Syria, who persecuted the (restored) Jews, closed their Temple, and caused their last religious-political revolt under the Maccabees. ¶ Daniel's own prayer for knowledge, When will this long Captivity end? — [His answer lay in Jeremiah's letter as yet unexamined, and calculations in accordance with it; *Dan. ix. i. !*] ** Daniel, counting, in his own journal, the number of days elapsing between certain phenomena which (to his mind) represent the same ideas, catches the idea of God's scale, "a day for a year." †† Papal Rome again, but now as a spiritual foe to God.

- Whose lightning looks and thundering voices turned,
 350. As fiend incarnate, with a great success
 Against the very race HE chose of old,
 Until the vengeance of impending Wrath,
 Endued with power superior, swept away,
 A spirit that usurped HIS awful throne!—
 All point us to a page that History's pen
 Had then begun to write—and still endures!—
 And when at last the fated hour had come,
 To close the weary months of threatening siege,
 HE summoned stratagem* to seize a night
 360. Which saw HIS hated rival's name extolled;
 And while mad Babel held a drunken feast,
 And heeded not the warning of a stream,
 Whose quickly-falling water showed the way
 By which a waiting foe would surely come;
 HIMSELF† appeared in Baal's royal hall,
 An unexpected and unwelcome guest!—
 For HIS the hand which wrote the fatal words
 Whose meaning Conscience gathered from the sounds
 Of strife that every moment clearer grew,
 370. As those two hostile armies hurried on
 To meet around the proud and careless gates
 Of bold Impiety, that dared to put
 HIS sacred vessels to a godless use!—
 HIS wisdom taught the snare that won success,
 When man's own cunning art had vainly toiled!—

* Babylon taken by the stratagem of Cyrus, B.C. 538. [He turned aside the river, near the end of the dry season; compare all prophecies about its fall, especially *Jeremiah* lx. 32, "reeds burnt with fire."] Entrance effected on night of Baal's annual festival through river-gates left open by drunken guards, in the early morning of June 22nd. † In two forms of the mysterious Hand and Daniel. N.B.—Daniel, a quiet observer of the progress of this siege of Babylon (where he was), noting the unusual sinking of the river and the glare in the sky over the beds of reeds set on fire by the enemy, and remembering Jeremiah's prediction about this, expects the enemy's attempt to enter would be made on that night, and by means of the river—and so it proved!—If the entry had been made already, he might even have met one of the messengers hastening to give the alarm to Belshazzar.

HIS presence dried the waters that oppose
The feet of those who held avenging sword
Against the men denounced as idol-mad !*

“ Let none escape ! ” impartial Justice cried :
380. “ ’Tis I, O Pride ! opposing, for the hour
Of final visitation now is come !

And that same cup which thou didst give to all,
Thyself hast now to drink to very dregs ! ”

When foolish Revelry in sudden fear
Beheld a Hand inscribe the gleaming words
Which told of doom fulfilled ere early morn,
And faltered out a cry from trembling tongue,
“ Oh ! who will now a dreaded omen tell,
At price of all in human power to give ? ” —

390. When vain Pretence† its ignorance confessed ;
HIMSELF, appearing in a noted form,‡
Which more than once a startling message told,
Declared the meaning of a dreaded sign
To wilful Pride in words of stern rebuke :—

“ O foolish son§ of him who once was taught
To see in ME the only Power supreme
Within the limits of the universe ;
Whose growing selfishness required rebuke,
Till humbled Pride a true obedience learned !

400. Though all was known to thee, the heart was closed
To every warning sign in mercy sent !—
And now would Pride devote the sacred things
To purposes unholy ?—Then a HAND
Appears in wrath to write an instant doom !—
This very night is closed a brief career !—
By Justice weighed in balance, thou art found
Deficient in nobility of mind ;
And so a power divided|| goes to those

* “ Mad upon their idols ” (*Jeremiah* lx. 38). † “ The enchanters, Chaldæans, and sooth-sayers ; ” *Dan.* v. 7. ‡ Of Daniel. § “ Son ” of Nebuchadnezzar in Hebrew use of word ; really his grandson (son of his daughter). || The “ kingdom ” was already Persian by conquest ; it was completed by traitorous rival priests betraying their king and his capital to Cyrus’ general.

- Who come from distant heights to take the throne !”
 410. And while HIS voice the awful silence broke,
 Along a sinking river's muddy bed
 Advance the ordered hosts of conquering Wrath ;
 To find the brazen gates, a boasting Pride
 Deemed none would ever enter, unsecured
 By Carelessness on that eventful night !
 And while the couriers* haste with reddened spur
 To tell mad Revelry, “ The foe is here !
 All exit stopped by sword or burning reed,
 And stoutest arms in nerveless terror hang ! ”
 420. It needed but a blow from Persia's sword
 To change Intoxication's restless sleep
 To deeper slumber known as quiet Death !

- Baal's Doom. Then truly closed a long, eventful war,
 Jehovah *versus* Baal—first begun
 On that remoter day, when ONE above
 Caused direst panic† in distracted ranks ;
 The blow that shattered Pride's delusive dream
 Of Power enthroned on Earth, with centre SELF !—
 The stroke which dreadful repetition found
 430. On Carmel's heights,‡ when fire supernal fell
 In answer to a daring challenge sent !—
 The day whose third and far severer stroke
 Will come when newer Babel§ yet more foul,
 Whose setting sun still sheds a lurid light,
 Is doomed to meet a fate so long deserved
 For daring Pride, that boldly seized HIS throne,
 And slew HIS prophets whom HE ne'er forsakes !||
 A city haunt of every evil thing ;
 Whose hostile spirit holds a baneful sway
 440. O'er weaker minds, and whose Circean cup
 Of pleasure foolish men so madly drink ;

* Jeremiah predicted the siege and capture of Babylon with wonderful detail (l. and li. to 58) ; but treason partly falsified his predictions. † At Babel (at, or near, Babylon), B.C. (?)
 ‡ The Battle of Carmel, B.C. 906 (1 *Kings* xviii. 40).
 § Papal Rome : first as temporal, then as spiritual power.
 || “ Protestants,” as well as Jews—both bitterly persecuted by Papal Rome,

And which, as foulest Cities of the Plain,
Will feel a storm of vengeance quickly fall,
Till she as proud becomes as desolate!

BOOK 10.

*(Embracing from the Fall of Babylon "the first," B.C. 538
to the Council of Pride, B.C. 458).*

But he* who knows the depth of human heart,
Since o'er its weakness he has gained a sway,
Would tempt the mind of Royalty itself,†
Till fickle Vacillation seal the fate
Of one whose prescient knowledge often shown
Offends the men with recent victory flushed
At whose foul bidding, jealousy and Greed
In deep conspiracy will truly catch,
Not him for whom a cunning bait is set,
10. But those by whom is laid a fatal snare!
As once before‡ by Baal's lofty walls,
In form of loyalty to Earthly power,
Religious-persecution formed a plan,
Which only HE could ever set aside;
So now again an ancient net is spread!
But they whose jealous eyes no fault detect§
In one whose purer life a mute reproach,
With eager haste, in wild disordered throng
May urge a dotard king,|| to make more sure
20. The fate of one their deadly hatred sealed:
And yet themselves, by that same act, will learn
That while true Faith can ever trust¶ in HIM,

* The "Satan" in the human heart. † Some Persian satraps, jealous because a Minister of the conquered Babylonian power was placed above themselves (Daniel was the most famous statesman of his age!), plot against his life by working on the mind of the old and weak-minded "Darius" (Astyages, the nominal king; Cyrus, his grandson, was the real king, but was absent at the time of this plot). ‡ When the three companions of Daniel refused to worship Nebuchadnezzar's idol. § *Daniel* vi. 4. || *Daniel* vi. 6. ¶ *Daniel* vi. 10.

In safety amid opposing foes,
 On SELF would fall the blow in dire recoil !*
 While Vacillation's sleepless form† shall rise
 At early dawn to ask, if threatening Death
 Refused to touch a Spirit HE protects?—
 And Conscience heard a re-assuring voice‡
 In quick reply to Doubt's distrustful call,
 30. "HE whose I am, O King! and whom I serve,
 Has kept me, for HE knows the heart is free
 From any evil thoughts to HIM or thee!"—
 While Impulse,§ bowing to a Great Unknown
 Whom in a sacred flame it dimly saw,
 Compels a world at once by new decree
 To serve a God to whom the power belonged.

The Prophecy of When he o'er whom a guardian
 Seventy Weeks. presence watched,
 With gratitude for evil projects checked,
 In humble supplication|| begged to know
 40. If HE whose hand a stubborn nation felt,
 Would soon restore them to a distant home,
 And break an angry victor's iron yoke;
 And when he pleaded for a sinful race
 In words of deepest penitence and grief:
 Before the hour of holy worship past,¶
 An answer came in secret long desired
 By those who (save a few) disdained to care!
 Then flew to Earth a messenger divine,**
 To tell the world that that protracted age
 50. Already had begun; whose distant end
 Would see a new rebellion far more foul,
 When HE Himself enshrined in human form,††
 Would lose HIS life at hands of men HE loved!
 The weary centuries when patient Love
 Bore with ingratitude of deepest dye,
 With wondrous self-control before unknown!

* *Daniel* vi. 24. † *Daniel* vi. 18. ‡ *Daniel* vi. 21. § *Daniel* vi. 24. || *Daniel* ix. 1 ("I set my face to. . ."). ¶ *Daniel* ix. 21. ** B.C. 538-537, Daniel gets the knowledge so long sought, about the exact date when the long captivity would end. †† In Christ.

And more, HIMSELF appeared to one beloved*

The First "Book of In that same glorious form HE
Revelation." would assume

To later seer in an Ægæan Isle,†

60. And spoke in that same voice as Ocean's roar ;
Fore-told how long and deadly was the strife
Between HIMSELF and Persia's growing pride,‡
Till Vengeance,§ flying from a distant home
At HIS command, would punish mad Conceit ;
Then passing briefly, but in clear review,||
Through every page that History's pen would write,
From that same day till rolling ages cease,
A wondrous SEER declared how Earth would mark
The rise and fall of many a boastful realm,
70. And how a race¶ would oft be drawn aside
By cunning art from Duty's narrow way ;
While Evil, growing bolder, would oppress
HIS chosen people with a ceaseless hate,
Till HE appeared** in whom the record closed,
Whose destined hand should break a waiting seal !

And when impatient Man†† desired to know
How long before it happened ; what the sign
Of that grand consummation then foretold ;---
A greater Power that kept account replied :

80. "In patience wait, for thine a peaceful end !"‡‡
And when HIS watchful eye that knew the heart,
Saw how the painful and repeated strokes
Had done a destined work, and taught a race
So prone to idol love, to deeply hate
The very thought of homage to a form
Which Man's own hand at pleasure can destroy,
As basest evil needing such a stroke,
That still its nauseous bitterness remains

* *Daniel* vii. 9 and 13 (this "vision" seen B.C. 540). † Compare with this the "phenomenon" seen by John from Patmos, October 30th, A.D. 65, and described in *Rev.* i. 14. ‡ *Daniel* x. 13. § In Alexander the Great. || Described in outline by Daniel in chapters vii. to xii. ¶ Jewish. ** Christ (*Rev.* v. 5). †† *Daniel* viii. 13 ; *Matthew* xxiv. 3 : *Mark* xiii. 4. ‡‡ *Daniel* xii. 13.

- To guard an erring race where'er it went ;
90. HIMSELF decreed that Persia's conquering head
 (Whose very name, long ere he rose to power,
 A voice fore-told,* when HE Himself unknown !)
 Should summon† all HIS children to resume
 A place from which their presence ere long debarred.
 And while a cautious Policy may aim
 To guard against Egyptia's hostile power,
 By friendly barriers interposed between ;‡
 A nobler spirit, which would help the weak
 And free the captive from a galling yoke,
100. Will summon all who like from that wide realm
 HIMSELF bestowed to build again HIS house,
 And cleanse the courts where Silence long had reigned.
 And HIS the Spirit waking quick response§
 From hearts that years of crushing sorrow cleansed,
 And bade a royal treasury|| provide
 Its tributary wealth to rear His shrine ;
 While HE in person¶ led the pilgrim steps
 By ways unknown, as once so long before
 A guardian cloud had led their wayward sires
110. From dark Egyptian bondage** where they dwelt !
 But Evil still can sway a foolish heart,
 And show that in the place of pictured forms
 Or graven images the hand can make,
 Or e'en of royal Pomp and worldly Pride
 (Like that great realm†† which conquered Judah's
 sons),

* *Isaiah* xliv. 28 and xlv. 1. † *2 Chronicles* xxxvi. 22 ; *Ezra* i. 4. This decree of Cyrus ended the 70 years' Captivity in B.C. 536 ; and sent back the 1st caravan of returning Jews to Judæa, with orders to rebuild Jerusalem and repair the Temple. ‡ By this "resurrection" of the Jewish State Cyrus put a strong and friendly fortress between Persia and Egypt, the 3rd of her triple foes, which had yet to be conquered ; a conquest effected by Cambyses his son ten years later, after Cyrus was dead. § *Ezra* ii. 64 (42,360 returned at once). || *Ezra* i. 7 ; also (when this decree was enforced by that of Darius Hystaspes) vi. 3. ¶ In Nehemiah and Joshua the High-Priest [N.B.—Mark the significance of these names !] *° Egypt. †† Of Babylon.

- A yet more daring idol may be reared ;*
 And taught that HE, a Spirit, can be met
 By viler self-conceit and outward show
 Of purity concealing inward filth
120. HIMSELF as foul Hypocrisy† denounced
 And which (alas !) provoked a nation's doom !
 One EYE alone the future evil saw,
 And marked the cunning power of Edom‡ rise,
 As bold usurper of HIS lawful throne,
 To challenge Shiloh's form to come§ at once,
 Ere man the due of homage had withdrawn ;
 And though another Temple cannot see
 The bright Shekinah-cloud wherein HE dwelt ;
 HIMSELF is truly present, who declared,
130. That not alone in Zion's noble shrine||
 Shall human spirits bow to HIM the Sire,
 Whose will in written form so often read,
 In simple words that all can understand,¶
 As clearly teaching men should never trust
 To outward forms or ceremonial law.

- The Lurking But well a cunning foe who still opposed, **
 Lion. Knew patience was required to gain the
 So ever pandering to a selfish Pride, [day ;
 Would substitute Tradition's word for HIS,
 140. To make HIS strict command of no avail ;
 Till foul Oppression and unholy Lust††
 In form of pure Religion filled the land,
 And brought again on Man as oft of old
 The sweeping torrents of an injured Wrath ;

* After 70 years' captivity Jewish idolatry changed, from worship of visible images to that of abstract ideas and tradition ; the head of the Jewish State now being the High-Priest, who later on took also the title of King. [Papal Rome followed on the same lines !] † *Matthew* xxiii. 27. ‡ Edom's "resurrection" occurred when his descendants, Antipater and his son Herod ("The Great,") acquired "the kingdom" in Palestine under the first two Cæsars for political services. § *Genesis* xlix. 10. || *John* iv. 21. ¶ *Nehemiah* viii. 8. ** The "Satan" in the human heart. †† The sins of the age preceding the long captivity, as also of that preceding the ministry of Christ and their present far longer captivity.

While mad Idolatry* but re-imposed
A galling yoke, and clearly wrote in blood
The name of every martyr that it slew !

But, lo ! as newer JESUS,† HE HIMSELF
Will guide the feet of all who wish to see
150. The glories of a noble house restored ;
Whose lips declare the joy that filled the heart,
In gratitude for Mercy's wondrous work.

And when from homes that long in ruins lay
They all collect obedient to HIS will,
And kept a solemn feast‡ that called to mind
How lately they in distant countries dwelt,
And, marking how HE ever punished Sin,
Looked all around to see impartial Wrath
Had crushed the pride of others as their own ;§
160. Then came such fear of HIM whose solemn word
Is ever true, that they with one accord
Would hasten to restore a ruined shrine
As best they could, in spite of angry foes.||

And yet, when they beheld its rising wall,
In strange confusion¶ rose the shout of joy
And aged Sorrow's wail, which sadly marked
The newer house that bore a sacred name
As wanting in a glory most esteemed ;
That where before a fire supernal fell,
170. And HIS dread voice replied from thickest cloud,
Which hid an unseen PRESENCE, this could boast
No Ark, no Fire, no Voice, no Glory-cloud !

* Antiochus Epiphanes (nick-named Epimanes, "The mad-man") ; whose persecution caused the Maccabæan wars for civil and religious freedom. † In Jeshua (or Joshua) the High-Priest ; who, with Zerubabel (whose name means "banished to Babylon," or "a stranger in Babylon,") led the first caravan of returning captives, B.C. 536. ‡ Of Tabernacles, the first feast kept after their return from Babylonian Captivity. [Significant why not either Passover or Pentecost !]—*Ezra* iii. 4. This was the second birth of Jewish nation ! § Like the Jews, all the countries around (their ancient enemies) had been conquered by Babylon. || The "resurrection" of this Temple was delayed for many years (from B.C. 535 to 457). ¶ *Ezra* iii. 8, especially verse 13.

- The greater glory of
a later house—the
gift of Peace!
- And yet a house by foolish Man
despised,
Who ever looks to see a fair out-
side,
Would be more truly glorious than the first;
For HE for whom the restless nations crave,
The ALL-DESIRED,* would tread its hallowed courts
In human form and there bestow a "*Peace!*"—
Whose Voice† was then rebuking lazy Ease,
180. That built the homes of mortals, while a shrine
With foul neglect a lonely ruin stood;
Its state, alas! a truly fitting type
Of that far worse neglect they ever showed,
Whose hearts were full of SELF—but never HIM!
But he‡ who would not see *that* house re-built,
Would check the work in many a cunning way:—
Or War§ distract the realm, or maddest freaks
Of one|| who over-ran the banks of Nile,
Or false Imposture's brief inglorious reign.¶
190. But HE, whose mighty purpose never checked,
Can over-rule opposing tricks of foes,
Restoring order** to a shattered realm
For sake of those HE favoured, or renew
Command that eager Zeal again arise

*This was the Temple (cleansed by Judas Maccabæus, and improved in outward splendour by Herod the Great) where Christ appeared and taught. † In the prophets *Haggai* (i. 1) and *Zechariah* (i. 1).—*Ezra* v. 1. ‡ The "Satan" in the human heart. § Cyrus' reign of 30 years (B.C. 559-529) was one series of wars, and he died in battle. || He was succeeded by his son Cambyses, who conquered Egypt (the third of the Triple foes) in B.C. 525; reigned seven years. ¶ The usurper Gomath (or the false Smerdis; the real one was killed secretly by Cambyses his brother), set up by the Magi to restore the chief power to the Medes; after seven months he was put down by a Persian counter-plot headed by Darius Hystaspis. ** This recovery of Persian supremacy over Medes [referred to in *Esther* i. 10 and 14, as seven eunuchs or officers next in rank to the king.] Of the seven plotters Darius Hystaspis was made king (by a trick) in spite of another attempt of the Medes.

And finish now a work so long delayed*.

But that dread foe, who ever hates to see
A peaceful world, excited foul Revolt†
With Selfishness and Passion ; made them join
To kindle lurid flames that cannot die
200. Till Persia's pride has met a grievous check,
And she has shown a vulnerable part ;
And bade a town‡ unknown to haughty Fame
To aid a bold revolt, and burn a place§
Whose smoking ruins woke such deadly ire
In Persia's mighty king, that Vengeance|| showed
By fire, and sword, and chains, the certain doom
Of all who dare oppose a lordly will !

And though at first impulsive Anger fail,
Since HE opposed¶ who ruled a stormy sea,
210. And Pride's demand** for what was known to be
Submission to its will, rebuked with scorn ;

Though brief success†† an early effort crown,
And servile fetters tame the daring hands
That lately struck a blow in Freedom's name ;
Yet soon an Eastern horde will meet a check
Unwonted on a fair Athenian plain,‡‡
Where Persia's wave encountered Grecian rocks,
And where a small, determined band of men,
The cynosure of all, would bravely show
220. That courage joined to Training (if combined
With HIS support) can keep a host in check !

*In B.C. 522, Darius Hystaspis got the throne ; in 521 occurred the (second) vain revolt of Medes ; in 520 he renewed the decree of Cyrus I. to rebuild Jewish Temple ; it was finished, B.C. 515, in his sixth year. † B.C. 500, revolt of Ionian Greeks from Persian power. Athens, helping them, burned Sardis ; and so led to Persian invasion of Greece in return. ‡ Athens ; scarcely known to Darius, even by name, before this act. § Sardis. || This revolt was crushed ! ¶ B.C. 492, first Persian invasion of Greece (under Mardonius) failed ; chiefly through wreck of his ships off Mount Athos in a sudden storm. ** Persian heralds to the Greek states demanded earth and water ; Athens and Sparta refused. †† B.C. 490, second Persian invasion (under Datis and Artaphernes) destroyed Eubœa, but stopped, on its way to conquer Athens, by defeat at Marathon. ‡‡ Marathon, the field of which is overlooked by the promontory of Kynosoura.

HIMSELF bestowed on Greece a victor's crown ;
 Who knew that many a century would pass*
 Ere she, with all her destined work complete,
 Should vanish into dark Oblivion's night,
 And give her place to Asia's savage horde.†

A power supreme alone could over-rule
 The constant wars of Jealousy and Pride
 In those distracted states, on whom in wrath
 230. Despotic scorn yet kept a watchful eye,‡
 HIS listening ear could catch the threatening sound
 Of thunders, echoing on Armenian hills,
 That soon would break on Europe's hapless shores !—
 And HIS the summons§ loudly calling all
 To be for once unselfish, and unite
 To shield the country from a coming foe ;
 And none but HIS pure Spirit gained the day
 Against the jealous hosts of Pride and Fear !—
 When He again bestowed a brief delay ;||
 240. And bade the hand of willing Death remove
 The sturdy arm¶ that held a conquering sword,
 To give the throne to one of fair outside
 (Like wilful Judah's self-elected king)
 But vacillating mind, who gladly heard
 The servile tongues, whose honied accents fawn
 On childish Folly for a selfish end !

* Nearly 2,000. † She finally fell under the power of Asiatics (Turks) in A.D. 1453. ‡ The 3rd invasion of Greece by Persia planned : great preparations, which lasted 7 years. Greek States continually quarrelling among themselves through jealousy. § Through Themistocles ; who urged the Athenians to build a fleet (hitherto they had none), in order to meet Persia by sea as well as by land. || Of 7 years [Xerxes' first act was to put down the revolt of Egypt, which had hastened the death of his father and also delayed the invasion of Greece]. ¶ Darius Hystaspis ; died B.C. 485, on the eve of invading Greece, leaving that task to his son Xerxes. His reign of 36 years (B.C. 521-485) was occupied in consolidating his empire ; and he put down a revolt of Babylon in 516, after a siege of 20 months.

BOOK 11.

(Embracing from The Council of Pride, B. C. 485, to the End of Malachi's Prophecy and Completion of the Old Testament, about B. C. 400, or 397).

The Council of Pride. And when at last reluctant* Pride was
fired

To hold a warlike council, make a feast†
Where Woman‡ with unwonted daring scorned
A tyrant's will whom none had dared to check ;
HIMSELF was present in a festal hall,
And over-ruled (for purposes of good
To those on whom HE kept a watchful eye)
Pride's angry edict, that it summon her§
Whose self-devotion saved a trembling race.

10. When pampered Pride|| so foolishly aspired
To emulate the deeds of nobler men,¶
And over-weening Folly sought to show
Its splendour in a way that dazzled all,
And by its fiat call a mighty host
Surpassing all the world had ever seen ;
Or, with increasing boldness, would usurp
A power supreme o'er Nature's boundless realm,
To make its way unchecked by land and sea ;**
When stormy waves opposed rebuking pride,
20. And quickly shattered all on which it leaned†† :
It issued angry order and consigned
To fetters Freedom's waves that knew HIS will !

* Xerxes did not inherit his father's hatred to the Greeks for opposing his ambitious designs. † At Shushan (Susa) Esther i. 3. ‡ Vashti (Esther i. 11). § Hadassah the Jewess, chosen in place of Vashti, her name being changed to Esther (Esther ii. 17). || Xerxes. ¶ Cyrus I. and his own father Darius Hystaspis. ** Xerxes' canal cut through Mount Athos (to avoid going round the promontory, after losing a fleet there). †† Xerxes' bridge of boats across the Hellespont. The single bridge twice broken by storms (by way of punishment he ordered the waves to be scourged and fetters cast into them !); the passage finally made on two bridges side by side, also destroyed by a storm when Xerxes was retreating.

The passages of Jordan, And when for that one quickly
 Rubicon, Hellespont. shattered bridge,
 A two-fold way arose, and boasting Pride
 With swelling heart from Trojan heights beheld,
 A mighty host awaiting its command
 To move across a narrow strip of sea ;
 Then came from HIM a word to Nobler-Self ;*
 Which drew from e'en a selfish tyrant's eyes
 30. The bitter tear, as pierced a lonely heart
 The painful thought that Pride has often felt :—

The Prophecy of "The countless hosts which move at
 Xerxes. my command,
 And give to me the sceptre of a world,
 Will all have vanished as a morning dream
 Before a fleeting century has passed ;
 And not a man remain to tell the world,
 That once there was a king of boundless might,
 As he whose words uncounted myriads† wait !—
 And I (alas !) with them be also gone !"

The Great Battle, Did HE, the only Comforter of
 Conscience v. Pride. Man,
 Conscience Silenced: 40. When Pride so clearly saw a
 "The Die is Cast!" coming doom,
 Say whispered, "*Yes !—what then ?*"—and try to lead
 One who confessed a Spirit's crying need
 To purer Fount whence flows a healing stream ;
 The royal treasury, where every want
 Of every human heart is soon supplied ?—
 Or did the cunning robber of a throne
 Still spread a veil before the weeping eyes,
 To hide the Light which rose to drive away
 The blinding mists of selfish Ease and Pride ?—
 50. That he who bowed to that new-risen sun
 Which came to gladden Earth ; who sought the aid
 Of ONE his spirit dimly saw afar ;
 Should make a costly sacrifice to HIM,

* Xerxes' thoughts, as he watched his army crossing into Europe. † Xerxes' army is said to have numbered five millions !

And give command, "*Immortals!—lead the way!*"*

Though Pride may care not what the wild waves say,
As word of HIM who rules a stormy sea;
Or heard in wondering scorn that men can spend
A passing strength for perishable crowns;†
A stronger check awaits it at a place

60. Where Freedom's scanty forces held the gate‡
By which a dread invading force can come.

But when, with maddened rage, it saw the wave
Recoil from daring rock that barred its course,§
Foul Treason's tongue declared a secret way
By which the obstacle could be o'ercome,
And broke the death-like stillness of a dawn
By echoed tramp of Asia's hostile feet;
While careless watchers kept such faithless guard,
That Freedom's cause was lost for many a day,

70. Though Græcia's dauntless, lion-hearted sons
Still boldly stood at bay to face a host,
And so fulfilled the highest law they knew,
The free can conquer—or they nobly die!

When timid hearts in anxious fear recoiled,||
As that dread inundation swept the spot
Where once opposing check; HE rose to speak
(A God Ignored,¶ whose lonely altar stood

* Xerxes, having sacrificed to the rising sun and cast a golden offering into the sea to gain its favour, ordered his body guard, "the Immortals," to lead the way over the sea into Europe; April or May, B.C. 480. † The Olympian Games were about to be celebrated when Xerxes entered Greece; hence chiefly the smallness of the force which opposed him at Thermopylæ. He was surprised when he found that the "crown" so eagerly sought was only one of leaves! (1 *Corinthians* ix. 25). ‡ The narrow pass of Thermopylæ ("The Gate of the Hot Springs"). § The small force under Leonidas, whose brave defence of this pass delayed Xerxes' army, till a traitorous Greek led a force over the mountains to attack them in the rear. || The Greek fleet, dismayed at the result of the battle of Thermopylæ, quitted their defensible positions, leaving the way open for the Persians; God interposed, to save Europe, by a succession of gales and stormy weather. [Time, July, B.C. 480, what did Thera do then?] ¶ *Acts* xvii. 23.

- In silent protest near Athene's shrine)
 And bade a willing tempest strew the shore,
 80. For many a mile, with wrecks that Pride would mark,
 In growing fear that failure now remained.
 And HE whose plan to bless the human race
 No art can check, again revealed HIS power,
 And sent repeated storms and drenching rains
 At such unwonted season, as would prove
 That HE whom Pride in madness so opposed,
 Could by HIS very breath destroy a foe!*
- And HIS the voice which made a despot's heart,
 That saw again a mighty fleet dispersed,†
 90. Become a ready prey to selfish Fear,
 And dread the omen of a shoot‡ that sprang
 To newer life from Freedom's smoking soil,
 As evil portent of a sure defeat;
 And flee in eager haste, to find a bridge,§
 His order made to span a restless gulf,
 Again destroyed at will of One supreme!
 HIMSELF to Greece a two-fold triumph|| gave,
 By land and sea, which shattered Persia's hopes,
 And made a baffled king his steps retrace,
 100. As Judah's sons required a watchful eye!

The Unalterable For, lo! a foe,¶ who dreads that HE
 Decree—His! would come,
 Whom all mankind will join to own as King,
 Has planned a sweeping stroke against the race**
 Wherein a coming Saviour clearly seen;

* As in the cases of Sennacherib's invasion, and of the Spanish Armada intended to invade England. † By these gales, and also by being defeated at Salamis. ‡ After Xerxes' army had taken and burned Athens, the sacred olive-tree in the temple of Minerva (in the Acropolis of Athens) put forth a new shoot, which grew to the length of a cubit (18 inches) in two days—a type of Athens' resurrection! § Xerxes' double bridge of boats had been destroyed by these gales; repaired before he could return to Asia. || Greek forces gained two victories in one day; Plataea in Greece, and a naval victory off Mycale on the coast of Asia Minor. ¶ The "Satan" in the human heart. ** Haman's plot to destroy the whole Jewish race, and with it the objectionable Mordecai; *Esther* iii. 6.

And flattered foolish Pride and envious Greed,
That so a cunning end may be secured.

But HE decreed that Judah's tongue* should tell
Of deadly plots opposing HIS design ;

And caused a sleepless night, when Memory woke

110. To give reward forgetful mind delayed !—

HIMSELF made bitter Hatred to declare

The due reward that should a service crown ;

And HIS the Spirit that emboldened Faith†

To brave the presence of a mighty king,

Whose boastful pride usurped the lawful throne

Of that far greater Monarch, whose alone

The title KING OF KINGS AND LORD OF LORDS !

And when Self-sacrifice with down-cast eye

Before a dreaded Presence ventured in,

120. HIS gracious hand a golden sceptre held

Towards a suppliant pleading for her life !

And when her trembling lips the secret told‡

Of darker plot against a royal life,

HIS wrathful voice§ declared the coming doom,

Of those who touch a form HIS love protects !

And when with sinking heart foul Hatred|| saw

That Self's own snare ensured a quicker fall,

And prostrate fell to plead for dearest life ;

Indignant Vengeance spoke a fitting doom,¶

130. While tardy Vacillation set a seal

To that decree** whereby it sought to check

The plots of one a righteous fate had slain,

And threw a sheltering ægis round a race,

Which yet must do a mighty work for HIM.

But HE who knows that enervating rest,

And peace from every foe, will prove a snare

But too successful in the hands of one,††

Whose evil heart is watching every chance

To ruin those who still oppose his will,

* Mordecai saved Xerxes' life by revealing the plot of two of his officers (*Esther* vi. 1). Another plot was successful, fifteen years after his invasion of Greece. † *Esther* (iv. 10 : "If I perish, I perish !"). ‡ *Esther* vii. 3. § Speaking through Xerxes. || *Esther* vii. 7. ¶ *Esther* vii. 9. ** *Esther* viii. 8. †† The "Satan" in the human heart.

140. Would quickly check Declension's foul decay
In hearts whose pride was ready to rebel.

HE sent a fitted scribe,* who long had sought
To train himself for such a needed work
With inward prayer, that, not himself alone,
But all alike obey a sovereign Will;
Who saw, in all that happened to himself
Or others, but the one almighty Power†
That guides a mighty universe HE made;
Whose faith, ashamed to ask for earthly guard,

150. Relied with perfect trust on HIM alone,‡
To lead them through a dreary wilderness,
As once HIMSELF had led their wandering sires,
Though now no cloudy form a Presence hid.

But while a mighty Sower scattered§ seeds
From which in time a goodly crop would spring,
Another sower|| diligently wrought
To mingle evil weeds, that Love itself
(In vilest semblance)¶ should annul HIS work;
That they whose pride so long has kept aloof

160. From all contamination with a world
As full of direst evil, now shall break
The bounds of self-restraint, and scorn HIS word
Forbidding Idol-love to take a place
In hearts created for a purer shrine!

The intercession at the time And when HIS voice,** in
of the evening sacrifice. pleading accents raised,
Reminded wayward hearts to trace in thought,
How HE to them had been a loving Sire,
While they to HIM rebellious children proved;
Then Conscience woke to own, that every stroke
170. Of punishment was less than it deserved,
And only begged that that brief day of grace
May not again be spurned in blinded Pride,
And proved that Penitence her sins deplored

* *Ezra* vii. 6, B.C. 457. † "According to the good hand of his God upon him"; *Ezra* vii. 9. ‡ *Ezra* viii. 22. § *Matt.* xiii. 3. || *Matt.* xiii. 24. ¶ Among other objectionable practices, the restored Jews intermarried with the heathen; *Ezra* ix. 1.
** Through *Ezra* ix., 5.

By noble sacrifice so rarely shown.*

The Prophecy But HE, who truly knows the human
of Ezra. heart,

Declared that Reformation's needed work

Would only prove a temporary good;†

That they whose voices now are loudly raised

In penitence for sins which they deplore,

180. Would soon return to Pleasure's airy ways;

While that same idol-madness often shown

Would re-assert a fascinating sway;

Till, trusting in themselves and not in HIM,

Extortion and Injustice fill the land,‡

And cause another outbreak of HIS wrath.

The prisoners Yet Hope's§ keen eye beheld a distant
of Hope. Star,

Whose coming would bestow a two-fold joy

For every bitter drop in Sorrow's cup;

Though still a Voice prophetic marked a day,

190. When Hatred's deadly sword would seek to slay

One|| whom the voice "THE MAN, MY FELLOW"
called:

When they whose joyous voices greet a King,

Whom Zion saw approach in lowly guise,

With those same lips invoke a speedy doom!--

He saw the time when on Judæan hills

A flock without a Shepherd¶ would again

Be scattered far more widely than before,

While Judah's vales for many a coming age

Would echo to the tramp of hostile feet!

200. And still HE summoned Hope to keep a watch

Unwearied through the years that lay before,

For dreaded day of doom** for all mankind;

When quaking Earth again will know the tread

Of HIM whose parting form a mount†† had seen

* The strange wives (and children by them) were put away;
Ezra x. all. † *Zechariah* i. 4, "Do not be like your fathers!"

‡ This was especially the case before their revolt from Roman
supremacy. § *Zechariah* ix. 9. || *Zechariah* xiii. 7. ¶ *Zechariah*
x. 2; *John* x. 4. ** *Zechariah* xii. 1; xiv. 1. †† Mount of
Olives, *Zechariah* xiv. 4.

Ascending in an airy, cloud-borne car !

The Prophecy of Zechariah. And then, by two-fold symbol of the staves,*

HE who beheld the Future now declared
How One, in whom all eyes would fail to see,
A God-like power in human form enshrined,
210. Would yet indeed by Man himself be bought
As meanest slave for paltry price foretold ;†
While in another rod‡ they saw destroyed,
HE showed how foul Disunion—Man from Man ;
And more, from his Creator !—ever proves
A source of fatal weakness to his race.

Yet added still a final gleam of hope,
That hostile wave should sweep Philistia's shore
And threaten Judah's hills, but not assail ;§
And said that yet once more|| the Power that struck
220. A barren rock¶ to give a needed stream
Of living water, would reveal to all
A wondrous Fount that cleansed a sinful world ;**
When—with an idol love for ever gone,††
And heard no more a cunning Tempter's voice ;
While greedy SELF will abdicate a throne‡‡
Where HE alone shall sit by all adored|||
Ere that last twilight of the world§§ must yield
To fuller Light HIS fiat will restore,
HIS Spirit would be freely poured on all¶¶
230. Amid Contrition's tears, as they beheld
The form of One whom evil hands had slain ;
And then divine Forgiveness would destroy
The dreadful record of unnumbered crimes,***
And HE whose rightful homage long was spurned
Would truly be an all-acknowledged Lord !†††

* *Zechariah* xi. 7. † *Zechariah* xi. 12 ; *Matthew* xxvi. 15.
‡ "Bands" (Union), *Zechariah* xi. 14. § *Zechariah* xi. 7.
|| *Hebrews* xii. 27. ¶ *Numbers* xx. 11 ; *Psalms* xlviii. 20 ;
1 *Corinthians* x. 14. ** *Zechariah* xiii. 1. †† *Zechariah* xiii. 2.
‡‡ Prophets refusing to make gain of their office (*Zechariah*
xiii. 5). §§ Light at evening time (*Zechariah* xiv. 7). ||| *Zechariah*
xiv. 9. ¶¶ *Joel* ii. 28 ; *Zechariah* xii. 10. *** *Isaiah* xliii. 25 ;
xliv. 22 ; liii. 5. ††† *Rev.* xix. 6.

Alas, how true indeed a solemn word!—
 For they whose wilful pride refused to bend,
 Soon owned with tears how weak is foolish Man
 Without the willing aid of One above,
 240. When Evil wrought to stay the rising walls,*
 And seeds of good are choked by foulest growth!
 But since HE moved a royal heart† to grant
 The prayer of one‡ who sought to do HIS will,
 The wall will rise in spite of hostile Scorn,
 And gates again keep out a bitter foe,
 For HIS the arm that keeps from all attack!—
 While one§ whose heart desires a nation's good
 Will make a night-survey of Zion's walls,
 Where Darkness harmonized with gloomy thoughts
 250. And Evil's shadow brooding o'er a land.

And when those hostile powers again conspire
 To raze a newer Zion's risen wall,
 HE bade|| that some should work and others guard
 Against a watchful enemy at hand.

But while HIS aid completes a guardian wall,
 HIS word¶ rebukes foul Usury and Greed
 Which seek to grow more rich on others' wants;
 And though a foe repeated plots attempts,**
 Unceasing grows the wall, until a day
 260. When, free from chilling fear, the loyal hearts
 Can safely turn to hear a pleading Voice.

Then first†† since dreaded servile years began,
 Whose close preceded weary years of strife,
 Did all collect with one accord to hear
 HIS will again declared to human ears;
 And trace how Love throughout a bitter past
 Had borne so patiently with grievous faults,
 While they for countless blessings made return

* The re-building of Jerusalem and its Temple were delayed nearly 100 years, through hostile representations made to the kings of Persia. † Artaxerxes I. (Longimanus). ‡ Nehemiah, the Jewish cup-bearer of Artaxerxes; *Nehemiah* ii. 1. § *Nehemiah* ii. 12. || *Nehemiah* iv. 16. ¶ Through Nehemiah and Ezra. ** Especially to kill Nehemiah, as the chief rebuilder of Jerusalem. †† About B.C. 445, occurred the public reading of the Law (verbally translated) and the celebration of the Feast of Tabernacles; *Nehemiah* viii. 17.

- So ill, that Penitence would humbly cry,*
 270. "Thou, Lord! alone art just, and actions good!—
 And though an angry hand is sorely felt,
 Our guilt has truly earned a galling yoke!"
 Alas, a fleeting Impulse did not heed
 The threat which long in Judah's ears had rung;
 Now seen in awful clearness by the light
 Of that long punishment† so lately o'er!
 For sorrow's tears are but a summer shower,
 Which left a stony heart as hard and dry,
 As if no season of refreshing rain‡
 280. Had blessed a thirsty soil!—And e'en HIS word
 Appears an empty echo§ to the ear,
 Which Earth's disordant voices long have filled!
 But while a self-denying ruler|| strove
 Incessantly to vindicate HIS claim;
 With ruthless hand removes a deadly foe,¶
 Who sought to gain an entrance to HIS home;
 Restored again a tribute long with-held
 By Greed, that e'en so early** filled HIS courts;
 With that loud din of traffic so rebuked;—
 290 In spite of all remonstrances from HIM,
 A cunning foe again asserted sway,
 And made a stubborn heart to turn aside
 Or join in friendship with a deadly foe;††
 Till e'en of those who stood before HIS face,
 Will one so wicked and rebellious prove,
 That when HIS word disclosed a heart of ill,
 Its bitter hatred raised a rival shrine!

* *Nehemiah* ix. 30. † The destruction of one kingdom finally, and of the other for 70 years (prophecies now more clearly understood because translated into the tongue of the common people). ‡ *Malachi* iii. 10. § *Malachi* iii. 14. || *Nehemiah*. ¶ Both apostate Jews and those of heathen nations with whom they had made alliances by marriage; *Ezra* ix. 1. ** The evils Christ reprov'd began to appear soon after Jews' return from Babylon, and steadily grew. †† Manasseh, a son of Jewish High-Priest, married the daughter of Sanballat, governor of Samaria; refusing to put her away (as Ezra's reforms required), he seceded and set up a new Temple in Samaria; hence the bitter hostility between the adherents of the two Temples.

PART II.

THE COMING VISIT.

BOOK 1.

(Embracing from the close of the Old Testament Canon, about B. C. 400, to the Fourfold Division of Alexander's Kingdom B. C. 301).

A distant Hellas first the echoes caught
Of Voice divine that spoke on Judah's hills,
For while in jealous rivalry for SELF,
Her foolish tribes forgot a common good,
Or showed the savage tendencies of Man ;
HIMSELF bade waking Intellect to seize
A spirit-sceptre Judah had refused ;
To see* enshrined in rudest blocks of stone,

GENERAL REMARKS ON THE INTER-TESTAMENT PERIOD.—
During the time which elapsed between the last Persian invasion of Greece and the establishment of Macedonian supremacy, the states of Greece were constantly distracted and weakened by suicidal wars ; during which Athens, Sparta, and Thebes were successively leaders, the power of the last being crushed by Philip of Macedon, at Cheronœa, in Bœotia.

But, amid all this, God was preparing the Greeks for an intellectual empire—through clever sculptors, who now made visible the beautiful gods of poets' dreams ; through historians, geographers, and travellers like Thucydides ; through comic and satiric writers (for Idolatry is easily wounded by Mockery) ; above all through orators like Demosthenes (who persuaded the Athenians to their first act of national self-sacrifice), and that unconsciously Christian teacher Socrates, who obeyed God's voice in "that daimon" and who taught the need of such a Being as the Messiah !

* Through the many great sculptors who lived during this period.

- The forms of beauty none can ever make
10. Save HE from whom a wondrous vision came ;
 Revealed yet more* the spacious width of Earth,
 And showed HIMSELF is writing History's page !—
 HIS Voice, in mocking satire, called the gods
 Of wood and stone to challenge HIS decrees,
 As once it summoned them from Judah's hills,
 And most of all a day on Carmel's height,†
 When Baal paled before HIS gathered wrath ;
 Or, as an unseen Daimon, gently spoke
 To one‡ who dimly recognized a need
20. Of Godlike messenger, to guide the soul
 Amid a dark, mysterious, winding path ;
 Whose spirit (though he knew not) ever bowed
 In willing homage to a great Unknown,
 Whose lonely altar§ rose in mute appeal
 To ears that wooed the syren strains of Earth !—
 And HIS the burning words|| which summon all
 To work for common good in weal or woe.
 And spurn the cramping fetters SELF imposed !
 Yet Græcia's end is near !—*Is Freedom spurned ?*—
30. *Then Freedom's fate is sealed !—“ If selfish aims
 Divide a land, how can a kingdom stand ? ”*
 And soon a sword, that SELF has kept unsheathed
 For friend and foe alike, on SELF is turned ;
 And northern hordes in oft recurrent waves,¶
 With dark Intrigue,** appear to sweep away
 The paltry barrier foul Decay has raised,
 And help Disunion in a fatal work,
 Till Freedom fell on Cheronœa's field !††
 Then rose a giant form‡‡ so long foretold
40. By Dura's plain and Babel's lofty wall ;

* Through travellers and historians. † Elijah's contest with Baal-worship (1 *Kings* xviii.). ‡ Socrates (the same word “daimon” is also used often in the New Testament). § At Athens, noticed by Paul (*Acts* xvii. 23). || Spoken through the lips of Demosthenes. ¶ Irruptions of Gauls into Greece and Asia Minor ; the first into Greece was in B.C. 280. ** Intrigues of Philip of Macedon, who aimed at becoming master of all Greece. †† In B.C. 338. ‡‡ Of the Græco-Macedonian empire (the third of the four mentioned by Daniel).

Whose fiery course a warning omen* showed,
When, ere his infant eyes had seen the light,
Diana's shrine a raging flame devoured!

But ere a threatening spear can be upraised
O'er Persia's dying realm, where Discord reigns
And hideous Lust and Murder proudly stalk
In open course, since gone a ruling mind,†
While foolish Strife disclosed a secret door
Through which with ease a waiting foe can come;

50. HIS holy shrine beheld such evil deeds
As showed the same foul parasite of Earth
Had deeply fixed its roots in Judah's tree;
And see *that* Jesus‡ fall at brother's hand,
Whose evil spirit more than pallid corpse,
And more than e'en a wrathful Gentile's tread,
Profaned a place of Purity divine!
A spirit which, when chafing at a fine
Remonstrant Wrath imposed (as though foul Gold
Can ever with a precious life compare!)

60. Would dare to give HIS throne to falsest gods—
Pride, Intellect, Ambition, Lust, and SELF!
A spirit that HIS angry word denounced,
Till HE Himself, alas! a victim fell!

For Egypt too had come a day of doom
So long foretold, when she—the pride of Earth
Yet bending reed in foolish Judah's hand,
Who madly leaned on such a worthless friend!—
Will feel an angry hand for base revolt,
While humbled Pride would mourn an exiled king

* October 13-14, B.C. 356. On this night two events of importance occurred at places far apart; at Pella in Macedonia the birth of Philip's son Alexander ("the Great"), and at Ephesus the burning of the famous temple of "Diana of the Ephesians" by the incendiary Erostratus. † Artaxerxes Memon, early in whose long reign (B.C. 405-359) occurred the famous Retreat of the Ten Thousand Greeks, B.C. 401, which showed Persia's decay had begun. ‡ B.C. 366. Johanan the Jewish High-Priest being superseded through bribery by his brother Jeshua [Joshua, or Jesus], murdered him in the Temple; for this act the Persian governor forced his way into the Temple courts and imposed a heavy annual fine—paid for seven years only!

70. (The very last that Egypt's choice will own
 As sovereign lord !), and bow beneath the yoke*
 Of servitude a Persian hand imposed ;
 And HIS the word (not maddest will of SELF)
 Which Persia's despot taught Egyptian gods,
 When man and beast were slain beneath the sword.

And Hellas too will mark a fiery war ;†
 When jealous Pride, adorned in specious garb
 Of Zeal for what it deemed a righteous law,
 Awoke a long and suicidal strife,

80. Where Macedonia's iron grip was felt‡
 Long ere the waning liberties of Greece
 Fell prostrate on Bœotia's gory field.§

But poisoned cup and dagger yet must do
 A fated work, alike for Mede and Greek ;||
 That so in HIS own fore-appointed time¶
 Appear a wondrous form** that will unite
 The brazen-covered limbs that bore a man
 With he-goat's bounding feet, and leopard's spring,
 And eagle flight that none can ever tame !

The Curse of Noah : — 90. Then Europe rose to wreak
 First Fulfilment. a wild revenge

For countless wrongs endured at Asia's hands ;
 And Japhet seized a sceptre long foretold
 O'er those whose actions proved a baser mould,
 When he,†† the father of a newer race,
 Confessed that e'en the waves of that dread flood
 Had failed to purify an evil heart !

With course more quick than eagle's swiftest flight,

* In B.C. 350, Artaxerxes Ochus invaded Egypt, suppressed revolt, and expelled the last native king Nectanebis ; since which date Egypt has been the slave of strangers, *Ezekiel* xxix. 14-15. Besides putting down the revolt, Artaxerxes killed a number of the animal gods of Egypt ; for which conduct he was soon afterwards murdered by his Egyptian vizier Bagoses. † The Sacred War, B.C. 357-355. ‡ Through the intrigues of Philip of Macedon. § Of Cheronœa, B.C. 338. || On the eve of the Greek invasion of Persia (B.C. 336), both Macedon and Persia lost their kings ; Philip by dagger, Artaxerxes by poison. ¶ *i.e.* in B.C. 336. ** Of Alexander the Great, the "horn" of Macedon, †† Noah ; *Gen.* ix. 25.

- Ægea's wave swept over Asia's plain,
 And Hellespont opposed no barrier now*
 100. To one who did HIS will (beneath his own).
 Granicus tried to check a roaring flood ;
 And Gordian knot a moment's puzzle proved†
 To one whose ready sword can clear a way ;
 And hostile myriads bar Cilician gates ;‡
 While Persia strove to hurl a fiery torch
 On hostile Græcian homes—but all in vain !§
 Phœnicia, Judah, Egypt quickly fall
 Or gladly welcome him whose conquering arm
 Will take from Tyranny a trembling prey !—
 110. And island Tyre confessed a righteous doom,
 Which bade a mother's hand to slay her child,||
 While Hope each day would turn expectant eyes
 To catch a distant glimpse of welcome sails,
 A sign that Carthage duteous daughter helped
 Or gave a refuge in an hour of need !¶
 And Zion too** will hear a victor's tread ;
 Though HE, before whose NAME a crest is bowed,
 A knee in homage bent, and who through him
 Receives the tribute of a Gentile world,
 120. Forbade that Wrath should fall on Judah's sons ;
 But they†† who ever proved HIS bitter foes—
 Who vainly stayed a Judah's growing walls,
 When HE decreed that they should be re-built ;

* It opposed Xerxes, but not Alexander (time of year different!) † B.C. 334, first defeat of Persians by Alexander at River Granicus. ‡ B.C. 333, second defeat of Persians at Issus (Alexander cut the Gordian knot previously in spring of this year). § B.C. 334-3. After their defeat at Granicus, the Persians tried to force the war back into Greece by another invasion, but failed. || In unconscious fulfilment of prophecy (*Ezekiel* xxvi. 12), Alexander used the ruins of Old Tyre on the mainland (destroyed by Nebuchadnezzar, B.C. 585) to build a causeway from it to the newer Tyre, on an island half a mile from the shore. ¶ Carthage, a colony of Tyre (dating back nearly to the seizure of Canaan by Joshua), was unable to save her mother-city, but sheltered many of its fugitive inhabitants. ** Alexander visited both Jerusalem and Samaria ; the former he favoured, the latter he destroyed (for revolt and the murder of his governor). †† The Samaritans.

- And boldly dared to raise a rival shrine!—
 When they who sought the favours HE bestowed,
 Arose in mad revolt to seize by force
 What Fraud with all its cunning failed to get,
 HE bade a conquering sword to deeply smite,
 Yet still forbore to strike a final blow.
130. And distant Nile beheld the glowing walls
 Of Newer Tyre* appear at Europe's call;
 While Ammon's green oasis† mocks the boast
 Of Pride, that madly called itself a god,
 And sought to over-awe a quaking world.
 But would a wounded bear‡ in dying strength
 Attempt to deal a sure and deadly blow
 At Græcia's eager hunter pressing on,
 To check Ambition in a mad career?—
 Then let the crimson waves of Tigris§ tell
140. How Asia's millions fled before the charge
 Of Græcian phalanx clad in brazen mail!
 While Babel's brazen gates are opened wide
 To greet a power which slew a Persian lord,
 As once that very foe her own had slain;||
 And Treason's deadly dagger¶ saved from fear
 A man who wreaked Athene's deadly wrath
 For Græcian homes destroyed by Persian flames,
 When fair Persepolis** aghast beheld
 The fiery tongues, with too impartial rage,
150. Devour her beauteous palaces and halls.
 But ere Death's icy hand can be outstretched

* Alexandria, founded by Alexander in B.C. 332. † Visit of Alexander to temple of Jupiter Ammon in Egyptian desert. ‡ *Daniel* vii. 5. § B.C. 331. Alexander's third great victory over Persia, finally breaking Persian power, at Arbela (or Gaugamela) on River Tigris. || The first Assyrian kingdom, whose capital was Nineveh, overthrown about 200 years before. ¶ Darius III. (the last king of Persia) was murdered while fleeing from Alexander after the battle of Gaugamela; B.C. 331. ** The burning of Persepolis (B.C. 330) by Alexander, while drunk, was in revenge for the burning of Athens by Xerxes, B.C. 480; as that also was in revenge for the burning of Sardis by the Athenians in first year of Ionian Revolt, B.C. 500.

- To break a rampant horn* in fullest power,
 Must distant Ind and swift Hydaspes tell
 How Japhet's pride has tried to leave a mark
 By farthest limits of an unknown East ;
 And HIS alone the voice declaring " Halt !—
 Retrace a homeward road, for now is done
 The work for which alone I aided thee !
 Though chafing Pride will call remonstrant voice
 160. But human mind revolting from its rule,
 And turn away its face in sullen rage ;
 For lo ! two thousand years have yet to pass ;
 An Arab prophet's crescent banner wave†
 O'er Judah's burning plains, his thirsty sword
 Will quench its thirst in blood of Gunga's‡ sons,
 Ere Europe's§ form as lord of India stands,
 Or Ocean's yielding waves and favouring breeze
 Will bring the news of peace so long desired
 By those to whom Peace is an empty name !"
 170. And when at last was reached a fatal spot,||
 Where first mad Pride arose and tried to rear
 A daring edifice which quickly caused
 The wrath of incensed Deity to fall,
 And quaking Man beheld his tribes dispersed ;
 Where Asshur, Babel, Persia vainly tried
 To build a lofty monument of pride :—
 There Javan too shall own a dread decree,
 More changeless than a Persia's boasted laws,¶
 That One alone will rule a circling world—
 180. And HE no sinful mortal, though a Man !

* (*Daniel* viii. 8). Alexander's march into India was cut short, soon after entering the modern Punjaub, by a mutiny among his Macedonian soldiers, who refused to go on. This compelled him to retrace his way (down the Indus and along Persian Gulf) to Babylon, where he soon afterwards died. He left twelve altars as his "mark," where he changed his road in India.
 † India suffered much from the Mohammedans for more than 1,000 years, and was practically one united kingdom under the Mogul (or Mongol) emperors, when the English first entered it.
 ‡ Gunga, the River Ganges. § As represented by England.
 || Babylon (Babel), where Alexander died after a very short illness (in May or June, B.C. 323). ¶ *Daniel* vi. 8.

There waiting Death destroyed a mighty horn,*
 And mocked the eyes that saw a distant West
 Fall prostrate to a newer Babel's walls;†
 And shattered as with blast of Breath divine‡
 A gorgeous dream—which Earth is yet to see
 Fulfilled, but in a far more noble way;
 When one small realm§ (its power alone as nought)
 Will hold a sway o'er Earth's uncounted minds,
 And lead a willing world with one accord
 190. To fall in homage to an only LORD!

While Græcia's stump, ungirt by iron bands
 As once before a Babel's form had been,||
 Twelve passing years¶ will vainly look to see;
 And War's red armies break the mighty power
 Of him who sought to join opposing hosts
 In other than a way HIMSELF decreed!

— —

BOOK 2.

(Embracing from the Rise of the Seleucid power in Syria, or practically the "resurrection" of Alexander's Syrian kingdom, B.C. 301, to the "resurrection" of Jewish kingdom under the first Asmonean ruler, John Hyrcanus, B.C. 135.)

But soon appear the four inferior powers,**
 That madly strove with over-anxious hand
 To clutch the tempting bubble Glory showed;—
 While Rome a mighty empire sought to gain,
 Ere she with deadly rival join in strife,

* *Daniel* viii. 8. † Alexander intended to make Babylon the capital of his empire. ‡ As in Sennacherib's case; 2 *Kings* xix. 35. § The English. || *Daniel* iv. 15, and xxiii. 26. ¶ Alexander had a career of twelve years and eight months, from his accession to his death; and in another twelve years his only lineal descendant (a posthumous son) was murdered—far otherwise was it with Nebuchadnezzar. ** (*Daniel* viii. 8). This fourfold division of Alexander's empire was finally made after the battle of Ipsus, B.C. 301. While this division was going on, Rome was conquering all Italy, and then began to extend her kingdom by attacking her rival, Carthage.

- Whose only end can be the fall of one ;—
 And Greece, in constant fear of Gallic horde,
 Will do a deed,* whose retribution brought
 On her distracted self a Roman sword ;—
10. And Babel's walls will hear Seleucia call†
 Her last inhabitant to quit a place
 Where Parthian kings will hunt the savage beast,
 While e'en the roving Arab shuns a spot
 Where tender flocks a scanty pasture find ;—
 And distant Taprobane saw the rise
 Of gorgeous temples of a purer faith‡
 (But not the shrine of Purity itself!) ;
 And Syria marked another power arise,§
 A newer brood of Sodom's evil name,
20. Which soon will turn to wreak a cruel will
 Upon HIS own restored, but wilful race :—
 And Judah's self has seen a dawning age,
 When foul Tradition|| will usurp a place
 Reserved of old as right of one divine :—
 While only Egypt sought to give a light¶
 To those who dwelt in darkness, or to rear
 A tower whose gleam rejoiced the stormy waves
 (Prophetic of a greater Light to shine

* B.C. 280. Invasion of Italy by Pyrrhus, king of Epirus in Greece, to help Tarentum in its war of independence against Rome. For this act Rome began to take its revenge on Greece in B.C. 211, and completed it in B.C. 146, when Greece became a Roman province. † When Seleucia on the Tigris was built (B.C. 293), the Babylonians flocked to it in great numbers ; hence Seleucia was later called New Babylon. In a few years nothing was left of Old Babylon but its high earthen walls ; and while the Parthian kings held the country, they used the site of Babylon as a "Paradise," or hunting-ground. ‡ B.C. 307. Buddhism established in Ceylon as national religion ; many temples to Buddha built (Idolatry changed only in form). § B.C. 286. Incestuous marriage of Stratonice, wife of Seleucus Nicator, king of Syria, with her step-son (his son) Antiochus ; from this union sprang the line of Syrian kings, whose persecution of the Jews at a later date caused their revolt under the Maccabees. || *Mark* vii. 13. ¶ B.C. 284. Completion of celebrated light-house at Alexandria, the Tower of Pharos (on an island of that name), and founding of a college and library by Ptolemy Philadelphus (Ptolemy II.).

- Ere long where'er the Grecian tongue is heard !)*
30. Yet guard HIS word through an approaching night†
 When Rome and proud Hypocrisy would rule ;
 Or strove to build, with wise and cautious hand
 A home where Knowledge once again may dwell ;‡
 And yet (alas !) would also introduce
 Another god, § whose bloody altars cry
 To ONE yet more unknown and call for wrath !
 As Rome with newer strength a rival clasped||
 In deadly struggle ; Egypt saw Revolt
 Detach the land of Lud from Pharaoh's grasp ;
40. Yet Nile's strong current still can proudly draw
 Through newer channels India's boasted wealth, ¶
 And close a contest long ago foretold,
 When northern king would wed a southern maid,**
 Yet fail to gain a strength which he desired,
 Since Treason's fatal dagger would avenge
 The plighted word a royal pride disdained.
 Then Syrian treachery†† again desried

* B.C. 277. Greek translation of Old Testament ("Septuagint") for Ptolemy's library at Alexandria completed. † The Middle Ages, when Ignorance and the Romish Church, conspiring together, hid the Bible. ‡ The college and library at Alexandria, now instituted. § (Also in B.C. 284) introduction of image and worship of Serapis from Pontus into Alexandria, with bloody sacrifices of animals—"an abomination to the Egyptians!" || B.C. 264. First Punic war begun, Rome v. Carthage ; Egypt lost Lydia and Cyrene by revolt. ¶ B.C. 259. East Indian trade drawn from old route (by Gulf of Akabah and Tyre) to new one (by Gulf of Suez and Alexandria) ; kept this route until Portuguese rounded the Cape of Good Hope some 1700 years later. ** (*Dan.* xi. 5) B.C. 259, war of Syria with Egypt ended by marriage of daughter of Ptolemy ["king of S."] with Antiochus Theos ["king of N."]. At Ptolemy's death Antiochus divorced this wife, to recall the one whom he had divorced first to make room for her ; and who soon murdered both her husband and her Egyptian rival, with child and suite. †† B.C. 246. This murder of Ptolemy II.'s daughter was soon avenged by the new king, Ptolemy III. (her brother) ; who conquered Syria as far as the Tigris. On his way home he stopped to sacrifice to Jehovah at Jerusalem ; and as he restored to Egypt 2,500 of the idols carried off by Cambyzes, the grateful Egyptians gave him the name of Euergetes (Benefactor, *Luke* xxii. 25).

- A surging Nile wash far as Babel's towers ;
 While Zion's children mark a waning surge
 50. (That swept by Judah's walls, but not in wrath)
 Restore to Egypt many a conquered god ;
 And Syria, torn by fratricidal war,*
 Beheld her distant provinces dissolve
 By foul revolt or prey to stronger powers.
 Then rose a northern hawk,† who (heeding not
 The warning omen of the prostrate form
 Of Rhodian Baal ;‡ or a later sign,
 When Punic wave swept o'er Italian shores),§
 In full career met unexpected check.
 60. But when a haughty victor dared to tread||
 HIS sacred courts, and force an impious form,
 In spite of all remonstrances and tears,
 Before a mighty PRESENCE there enthroned ;
 HE heard his people's prayer, and quickly called
 On willing Fear to check the daring feet
 Of foul Impiety, that fleeing breathed
 Its direct vengeance at an early day !
 Then spoke a solemn Voice a threatened doom :—
 " When daring Babel took MY holy things
 70. To prostitute them to a viler use¶
 The wondrous Hand that wrought an instant end
 Was visible to every mortal eye !—

* B.C. 242-240. Civil war of brothers in Syria ; during which she lost Asia Minor to new kingdom of Pergamos on West, while on East Parthian revolt ended in freedom B.C. 230, Media and Persia also trying a revolt in B.C. 222. † Antiochus III. of Syria (A. the Great) ; reigned B.C. 223-187. ‡ B.C. 222, severe earthquake at Rhodes ; overthrowing the colossal image of Apollo (Baal, the Sun-God), which was begun in B.C. 300, finished in B.C. 288, overthrown by this earthquake B.C. 222. § B.C. 217, defeat of Romans by Hannibal at Lake Trasimene ; —later in the same year Antiochus III.'s invasion of Egypt was checked by his defeat at Raphia, on the frontiers of that country. || Ptolemy III., puffed up by his unexpected victory at Raphia, tried to force his way into the Jewish Temple ; but before he could enter the Temple itself, sudden fear made him retreat in haste, breathing threats against the Jewish nation—fulfilled in the following year (B.C. 216). ¶ Belshazzar's feast, during which Cyrus took Babylon ; B.C. 538.

- O thou who dost inherit Pharaoh's pride !*
 As thine the sin, so thine a righteous doom !
 Pride ever soars to fall ! A house will die ;
 A land is torn by strife or swept by foe ;
 And Treason's plots will do a destined work ;
 Till Roman hands, in too paternal grasp,
 Will take a sceptre Egypt cannot wield !
80. And as for thee, O Judah !† thou wilt feel
 My vengeance, for a pride that dares to place
 Poor human words before a greater law !—
 For deadly foes appear on every side !
 From north and south, in varying turn, will roll
 The sweeping floods that touch the boasted hills !
 While foulest robbery and cunning greed,
 Within a sacred house,‡ will do the work
 Of punishing a disobedient race !
 And though My word can turn away the threats
90. Of him§ who fled in terror from My face
 I do not deign to hold a guardian shield !”
 So righteous Wrath declared a fitting doom ;
 And lo ! at once appears a working curse !
 For he who, seeking Pleasure, would avoid
 A threatening war, awoke Sedition's voice,
 Which loudly spoke with ever-growing rage ;
 And mad Revenge is fain to wreak on HIS

* Ptolemy III., King of Greek Egypt. After his death the power of Egypt rapidly declined (while that of Syria rose) ; civil war, invasions, treason, and immorality making it at last become an easy prey to Rome. † The Jews, placed between two rival kingdoms (Syria and Egypt) suffered much from both ; during these “troublous times” [*Daniel ix. 25*] they were also annoyed by their old foes Samaria, Moab, Ammon, &c. At the same time political and religious corruption was working among the Jews, stopped only for a short time during the Maccabean revolt. ‡ *Matthew xxi. 13.* § After Ptolemy III.'s victory over Syrians at Raphia, the Egyptians, angry that he did not at once crush their old foe, began that long course of revolts which led to the downfall of Ptolemies and seizure of their power by Rome ; while Ptolemy only vented his rage against the Jews, for his fright in their temple, by a short and sharp persecution.

A vengeance which can never touch HIMSELF,
 Consign to exile all who scorn its gods,
 100. And put a brand* on all it so abased,
 Enslave or slay the rest, and thus attempt
 To blot HIS very name from human hearts !

Though sore Temptation long in secret work
 To make a stubborn race more wilful still,
 But few† ignobly sought to purchase life
 At cost of precious honour held more dear ;
 While once again HIS mighty arm appears‡
 To save a people with a favoured name.

And though in vain may Hellas ask the aid
 110. Of one who lately broke a Roman yoke ;§
 Yet as a fabled giant|| rose of old
 With strength renewed in time of sore defeat,
 So Rome's gigantic frame grew yet more strong ;
 And though still hampered by a Punic foe,
 Already Hellas felt an angry hand !—
 While he¶ whom Victory's recent triumph urged
 To realize the tempting Babel dream
 Of one** who made a Macedonian name,
 And who (for SELF) put out a grasping hand
 120. To seize the realm of Egypt's infant king,
 Will hear a voice in warning accents raised††
 Through Rome victorious o'er a swarthy foe.

* Obliterating the marks of circumcision (the Papal and heathen "brand" or "mark" of *Rev. xiv. 16*, was the shaved head or tonsure). † Only 300 Jews apostatized during this persecution. ‡ B.C. 216. Attempted martyrdom of Jews in the Hippodrome at Alexandria ; instead of killing them, the elephants turned and trampled on the spectators. This stopped the persecution. § B.C. 216. On hearing of the Roman defeat at Cannæ, Philip III. of Macedon made a treaty with Hannibal. Consequently Macedon first felt the anger of Rome in B.C. 211. || Antæus. ¶ Antiochus III. (the Great) of Syria ; who had just ended a seven years' campaign, and conquered all the East as far as India. ** Alexander the Great. †† B.C. 201. The Romans, having just ended the second Punic war by their victory at Zama, sent ambassadors to forbid Macedon and Syria from invading Egypt. (They took the hint).

- The Prophecy of Hannibal (B.C. 207). When Rome, which did not hide a savage glee,
The bloody trophy* of a fatal field
Had cast in scornful threatening at the feet
Of Barak's son,† a quick prophetic eye
Saw far below the surface of a deed
Carthago's fate in trembling balance held!
"Not so indeed, My brother! did I look
130. To see thy welcome standard now appear!
Thou who of old didst play beside the knees
Of her who nursed us in our earlier days;
Whose youth, with mine, was spent in noisy camps;
Whose mighty name the quaking foemen heard!—
I thought ere long to clasp thee by the hand
And feast my eye again upon a face
My mental vision ever clearly sees!—
But no; for otherwise the Fates' decree!—
The noble heart that beat within the breast,
140. The soul that lived within thee—they are gone;
Departed to a place whence none return!
While I, a lone survivor, yet remain!
Ah! Baal! Baal!—Where is now the aid‡
So often promised, and so long deferred?—
Thy favour once appeared secure to me
And him (alas!) whose earthly sun has set!—
What sudden cloud obscured a smiling face
In fullest noon; and whence the deadly blow
That felled a noble palm, Carthago's pride,
150. As though a mighty Power, in bitter scorn,
Of name ancestral, thus declared HIS wrath?—
And you, Ye careless deities at home!

* The head of Hasdrubal, defeated and killed by the Romans at the river Metaurus (B.C. 207), while on his way from Spain into Italy to join Hannibal. The receipt of his brother's head (thrown into his lines) was the first news Hannibal got of a battle and its result, and it also showed him the fate in store for himself—no quarter from Rome! † Hannibal and Hasdrubal were the sons of Hamilcar Barca. ‡‡ Note the meaning of each name:—Hasdrubal—One whose help is in Baal; Baal's help. Hannibal—Baal's favour. Hamilcar—The gift of Melcarth, or Moloch. Barca—Lightning (in Hebrew and Phœnician, Barak; *Judges* iv. 6.)

Was none at hand when dealt by yonder stream*
 The fatal blow that shattered Punic pride?—
 If aught thou hast, O Healer so adored!†
 Bring forth the balm to cure a broken heart!

Where cold Metaurus pours a crimsoned flood,
 And rolls in mocking play the severed crest,
 The broken lance, the now unneeded shield;
 160. There lies, O heedless Carthage! what I know

To be in very deed thy tombless corpse,
 Whose towering pride is now without a head!

Astarte!‡—Lordly Melcarth—!‡—Hear me how,
 Though you have mocked devotion long sustained!
 The solemn oath that passed the childish lips§
 Of life-long enmity to hostile Rome,
 The riper years not only not recall,
 But now with ten-fold bitterness renew!

Saguntum's noble hawk|| will quickly fly
 170. O'er lofty Pyrenees and savage Gaul;
 Nor e'en the snow-clad heights of Alps can check!
 While southern wave will sweep Italian shores,
 And Punic arms of many a victory boast—
 Ticinus!¶—Trebia!¶—Cannæ!¶—Trasimene!¶
 And though a crafty Fabius may appear,
 And wait till Capua's arts have sapped my strength
 And Baal's promised succour never come;
 And nought remain for me but self-defence!—

Yet *never* do I bend a suppliant knee!

180. And e'en if Zama** slay a lingering hope,

* The River Metaurus (now Metaro), where Hannibal's brother, Hasdrubal, was defeated and killed by the Romans, B.C. 207. † One of the gods of Carthage (the Greek Æsculapius, the god of Medicine.) ‡ Two of the "false gods" of Carthage: Melcarth, "the lord of the city" (Hebrew Moloch; from Melek, lord). § B.C. 238. Hannibal (at age of nine years) was made to swear eternal enmity to Rome by his father Hamilcar, then about to invade Spain and conquer it for Carthage. || Hannibal's siege and capture of Saguntum in Spain (B.C. 219) was Rome's excuse for beginning the second Punic war. ¶ Victories of Hannibal early in this war. ** B.C. 202; the decisive victory of Romans over Hannibal in Numidia, which ended second Punic war and broke the power of Carthage.

And lay proud Carthage at a rival's feet ;
 Still forward look, My Eye !* to newer strife,
 To save a State reforming hands have cleansed !

But should a deadly jealousy oppose†
 In hostile torrent that I cannot stem,
 Or 'Treason's darker shadow touch the path,
 And seek to rob me of a precious life ;
 Then far away in exile do I flee,
 O too unthankful Carthage so beloved !
 190. And try to wage in other lands for thee
 A war in which thyself wilt not assist !
 Though every effort vain, I ever strive,
 Impelled by an undying love for thee,
 And by an oath my childish lips pronounced,
 Each day renewed at Baal's smoking shrine !

Already fallen from a Roman lip,
 The Prophecy I hear the fatal word, "*BLOT' CARTH-*
 of Cato. *AGE OUT!*"‡
 (B.C. 150-149.)

But ere the Fates enforce a dread decree,
 My exiled feet will go from shore to shore,
 200. Though Rome's relentless hatred may pursue ;
 Till, Earth refusing me a sheltering wing,
 The poisoned cup or dagger puts an end
 To one whose lonely life is spent for thee,
 Whose dying glance towards Carthago's shrine !"
 Though faithless Judah blindly may invite
 A Syrian Pride to enter guarded walls,§
 Whose wrath herself is quickly doomed to feel

* Hannibal lost the sight of one eye from ophthalmia, in passing the marshes of the river Arno, before he won Cannæ.

† As it did. Hannibal fled (from those who opposed his reforms at Carthage and sought to deliver him to the Romans), first to Antiochus the Great, of Syria, and (on his defeat by Romans) to Bithynia, where he at last took poison to escape being given up to Rome ; B.C. 183. ‡ The words of Cato the Censor (then 84 years old ; he died next year), *Delenda est Carthago!*—which led to the third and last Punic war, when Carthage was blotted out. § B.C. 198. Antiochus the Great defeating the Egyptian general Scopas, became master of Palestine, the Jews gladly submitting to him (because they had lately suffered persecution, more political than religious, from Egypt).

As fitting punishment for mad revolt ;
 And though that Pride dismiss with foul contempt
 210. HIS messengers* (regardless of a sign†
 Sufficient to have warned a heeding mind) ;
 Where Europe once before had vainly stemmed
 An Eastern torrent, rose an iron wall,
 Which turning rushing waters quickly made
 Impulsive Rage to hastily retreat,‡
 And yield at last to ignominious terms,
 That checked its hurtful power for many a year !
 And when a greedy hand essayed to seize
 The treasured wealth a Baal could protect,
 220. Pride quickly came to an inglorious end,||
 And gave its place to one§ whose quiet reign
 Taxation ever marked, until his might
 Was broken, not in war or deadly strife.
 Then rose a man contemptible, despised,¶
 Who with a madman's cunning gained a throne
 In time of false security by guile.
 And broke on Judah's hills a gathered storm,**

* B.C. 196. Contemptuous dismissal of Roman ambassadors by Antiochus. † B.C. 197. Macedonian power broken by Romans at Cynoscephalæ (the two "Dogs' head" hills in Thessaly), where Flaminius defeated Philip V., of Macedon. ‡ B.C. 191. First defeat of Antiochus the Great by Romans at Thermopylæ. During 191 and 190, he suffered several defeats by land and sea ; until Lucius Scipio, the Roman Consul, "made the reproach" (offered to Rome by his invasion of Greece, which was then under Roman protection) "turn upon him" [*Daniel* xi. 18], by defeating him at Mount Sipylus, forcing him to stop the war and pay all expenses, and making him return to his "fort" or "stronghold," Antioch. § This Antiochus, for robbing the temple of Baal at Elymais of its treasures (to pay his war debt to Romans), was killed by a rising of the people of the neighbourhood. || Seleucus Philopator, who succeeded Antiochus the Great, was—for all his short 12 years' reign (B.C. 187-175)—simply "a raiser of taxes" [*Daniel* xi. 20], to pay off the war debt to the Romans. On his murder he was succeeded by his brother. ¶ Antiochus IV., who took the name of Epiphanes (Illustrious), but whom his people called Epimanes, the mad man ; he died mad ! He was the vile person of *Daniel* xi. 21. ** Both passion and policy urged Antiochus to crush the province of Judæa, as always disaffected to him, and ready to help his foe Egypt.

Whose warning thunder those unheeding ears
Heard ever rolling nearer as it came !

230. Then wrought a cunning spirit in the name
Of truer Jesus who is yet to come ;*
But now, as deep Ambition, would usurp
An office HE alone can truly fill,
And buy a right that Pride could never win,
Then close a prison-door on him whose life
Of purity was ever a reproach.

- Then growing Evil wrought in two-fold guise
Of royal madman and apostate priest,†
To make HIM more rejected by a race,
240. That had (alas !) too often mocked HIS will ! —
Made foreign Custom take the place of laws
A Voice divine bestowed in ancient age ;
Despised a NAME ; forbade HIS sacred rites ;
Put shameful things within a purer shrine ;
And made the world's own temples‡ to attract
The men whom Cunning found an easy prey !

- So wrought accursed Pride,§ whose evil soul
Would prostitute a power that it usurped
To serve as idol SELF ; then haste to lay
250. Its riches on the shrine of Worldly-Power,
And boldly own a god|| whose filthy rites
Were long unknown to Judah's purer soil,
E'er since her children felt an iron yoke
An angry hand imposed on proud Revolt.
But ere three years have passed, on SELF recoiled

* B.C. 175. Joshua (alias Jason) ; who bought the High-Priesthood from Antiochus, supplanting his brother Onias III. ; then, fearing Onias' good character, procure^d his imprisonment at Antioch, where some years afterwards he was murdered. [The interval was 3 or 3½ years !] † Both Antiochus and the apostate High Priests Jason and Menelaus tried to make the Jews græcize (turn heathens after the Greek way). ‡ Idol temples and the Ephebeum. § Of Joshua, one of the brothers of the High Priest Onias III. ; who bought his brother's office, and only used the power to heathenize the Jews and aggrandize himself. || Baal (alias Hercules) of Tyre ; to whose Temple Jason sent a large sum of money as a present, and whose worship had not been so openly followed by Jews since their long captivity in Babylon.

A sword that SELF so readily abused ;
 And foul Ambition lost a foremost place,
 Supplanted by a Cunning yet more deep,
 To Greed,* which (with a far more daring hand)
 260. Would sell HIMSELF and every sacred thing,
 To turn aside a quickly-rising ire,
 Then sternly silence a remonstrant Voice
 By foulest murder of the men who spoke !
 A deed (alas !) the world is quick to do,
 Whene'er HE seeks to check its evil ways !
 But “ *Who the sword will use, by sword will fall !* ” †
 So spoke *that* JESUS, who of human race
 Alone a name significant deserves. ‡
 And he§ who twice usurped another's place,
 270. Then sealed a brother's lips in silent death,
 Will learn how true the sentence ONE above
 Pronounced against a foul, accursed Pride ;
 And by his very efforts only call
 A waiting Wrath to make its presence known,
 And stir Revolt HIMSELF can never aid,
 That so the blood of Sacrilege|| should flow
 To cleanse a place that impious hands defiled,
 In slight atonement for a gory crime !
 Then Heaven itself in warning omen spoke, ¶

* B.C. 172. Menelaus (a 3rd brother of Onias III.), by giving Antiochus a greater bribe supplanted Jason ; surpassing him in fraud, wickedness, and apostacy. To raise the money for this bribe, Menelaus sold the sacred vessels of the Temple. This sacrilege caused, (1) a riot in Jerusalem, in which Lysimachus (a 4th brother of Onias) was killed ; (2) at Antioch, the murders of Onias III. and men from the Sanhedrim sent to complain to Antiochus about the sacrilege ; and (3) a rebellion in Jerusalem, headed by Jason, which Antiochus quickly suppressed.
 † *Matt.* xxvi. 52. ‡ “ The Christ.” § Menelaus (see Note * above). || Lysimachus (another brother of Menelaus), in removing the sacred vessels from the Temple when sold, was there murdered by the mob. ¶ B.C. 170. About the time of this sacrilege, “ for forty days together there were seen at Jerusalem, in the air, very strange sights of horsemen and footmen, armed with shields and spears and swords, and in great companies, fighting against and charging each other as in battle array.” (Mirage!) In the same year Antiochus put down Jason's rebellion ; re instated Menelaus ; and defiled and

286. The strange aërial conflict clearly seen*
 Above Jehovah's desecrated shrine,
 Whose wrathful sword Araunah's gift had stayed,†
 When nobler shepherds ruled a fickle flock,
 Fore-told the fate of thousands soon to fall
 At hands of angry Fury,‡ now aroused
 To verge of madness, and whose daring feet
 In foulest ways would desecrate HIS house,
 Then (traitor-led by one who stole HIS place)
 Would know the heart of Mystery itself,
290. And penetrate within a secret shrine!
 Yet still two years|| does patient Love forbear
 To punish those who so oppose HIS will.
 And not till Syria's cunning arts have failed
 To sever Egypt's realm by civil war;
 And Rome, victorious o'er a Grecian foe,
 Has sternly made a northern wave retreat;
 Did baffled Pride in overwhelming surge,
 Recoiling from a rock it cannot pass,
 Sweep wildly o'er distracted Judah's hills.
300. Then broke§ at last a surging tide of wrath,
 Whose power had gathered strength by forced restraint,
 And that one sacred day allowed for rest
 Beheld an awful slaughter never known,
 Since first a long Captivity began!—
 When dastard Treason dyed a cruel sword
 In blood of those who unresisting fell;

plundered the Temple and Jerusalem, entering even the holy of holies, into which Menelaus led the way!

* The Mirage (the real troops being out of sight, perhaps drilling on the Philistine plains near the coast; a similar Mirage-vision of soldiers occurred in Austria in A.D. 188—(?). . . .). † 2 *Chron.* xx. 14. ‡ Antiochus Epiphanes; soon to become Epimanes, the madman. || But not until two years later (B.C. 168), when Rome had conquered his ally Perseus of Macedon and also threatened himself, did Antiochus finally give up the design of annexing Egypt to Syria and let loose his smouldering wrath upon the Jews. § B.C. 168. Apollonius, the general of Antiochus Epiphanes, admitted into Jerusalem, as a friend, began his massacre of its inhabitants on a Sabbath morning, then and there stopping the daily sacrifices; and to prevent their renewal, he built a fortress on a height commanding the approaches to the Temple, afterwards Herod's Antonia.

- Destroyed the risen walls or gave to Fire
 The ruined homes Disorder still had left ;
 And barred the pathway to a holy shrine
 310. By hostile arms to over-look the walls,
 Then (crowning act !) decreed* that all should bow
 Before a god that Earth itself adored !
 Then, lo ! JEHOVAH'S hand appeared to save !
 As once before at fair Creation's dawn,
 HIS Spirit, brooding o'er the restless waves†
 That angry Passion raised in human hearts,
 Again declared a re-creative power !‡
 And while Samaria's rival altar‡ bowed
 To newer deities, or boldly mocked
 320. A Power it dared to call a *NAMELESS* GOD,
 And madly chose the yoke of Grecian Jove ;
 One SPIRIT only could such power infuse,
 As made all blandishments of no avail,
 To tempt the men with whom a Presence dwelt !
 But though Olympic Jove may take HIS place,§
 And Baal-Bacchus hold a drunken feast
 On Judah's soil as freely as before ;
 Though lost to human eyes a sacred word,
 And Death in many a painful form the doom
 330. Of all who scorn to bend a servile knee ;
 And though an evil spirit that usurps
 HIS rightful throne, may ever try to blot
 A hated NAME from fickle human hearts :

* Antiochus Epiphanes' decree of Religious Uniformity (*i.e.* conformity to his religion) was aimed specially at the Jews.
 † *Genesis* i. 2 ; *Rev.* xxi. 5 ("Look !—I am making all things new !") ‡ While the Samaritans readily obeyed the decree for the adoption of Greek idolatry everywhere, and even asked to have their Temple re-dedicated to "Jupiter the Friend of Strangers" (to show how they scorned to share in the worship of "that god without a name," Jehovah); the Jews were true to their God-King, and so He helped them first by the test of Religious-Persecution, then by repeated victories over their enemies, ending in freedom. || The Jewish Temple also was (forcibly) dedicated to Jupiter as Jupiter Olympius ; his image set up on God's altar ; all copies of Jewish scriptures seized and destroyed ; the worship of Baal restored under the name of Bacchus ; and a severe persecution begun.

Yet many a spirit-hero joined the throng
 Of martyrs Time has yet to see complete,
 And scorned to gain a few more years of life
 At price of their allegiance to HIM! --
 As witness Age,* disdaining e'en to join
 In semblance with a vile apostate herd,
 340. And would not stoop to stain a hoary head
 By yielding e'en in momentary thought!—
 And witness too a young and noble band
 Of brothers,† whom one SPIRIT truly filled ;
 And she, who saw departing one by one
 Beneath the fatal lashes, whom her words
 Of dauntless courage nerve to conquer Death,
 Till all are gone—and she alone remains
 Bereft of earthly ties, but nearer drawn
 By stronger cords to an eternal home!
 350. And though maternal tears unbidden fall,
 Yet Faith rejoiced to see the distant skies,
 Where those it dearly beloved had gone before!
 Then, lo ! HE came, whom impious Pride defied,
 And spoke‡ in clearest accents :—" 'Tis enough,
 Foul spirit of the world!—I stay the hand ;
 Since not for these is dread Extinction's doom,
 Or now or ever, by Myself decreed !"
 So spoke a great Refiner,§ at whose will
 A burning fire had cleansed of foul alloy

* The scribe Eleazar (his name—"the help of God") ; who, at age of 96 years, left (to use his own words) "a notable example to such as are young, to die willingly and bravely for the honourable and holy laws." When urged to eat another piece of meat which had not been sacrificed to the idol, in order to appear to conform to the king's decree, he refused to mislead any in this way, preferring death to dishonour. † Seven brothers (of whom the youngest was a mere boy) were scourged to death in the presence of their widowed mother, "not accepting deliverance" (*Hebrews xi. 35*) ; Paul probably had this case in mind when he wrote these words. N.B.—All these martyrs in the persecution by Antiochus belonged to the sect called Chasidim ("holy") or Zealots ; at this period of Jewish history full of religious zeal, but soon degenerating into an anti-Roman political party. ‡ Through the first blow struck for religious freedom by Matthias at Modin. § *Malachi iii. 3*.

360. The priceless gold of Spirit-purity.
 Yet e'en as purer metal quickly takes
 A tarnish from the faintest passing breeze,
 So seen how truly needful was the fire—
 As nought appeared but temporary good!
 The tempter came* to one whose noted fall,
 Though gained at price of Earth's most costly bait,
 Would truly be a bloodless victory won:—
 But Modin's walls beheld a two-fold blow
 In sacred cause of Freedom and of HIM,
370. Whose flashing anger slew a daring form
 Before the very altar where it stood,
 Then laid a tempter low beside his prey;
 And so restored the waning fire of zeal
 In hearts that long were strangers to its glow!
 But he whose cunning mind attempts to check
 The work of One who aims at only good,
 Renewed his hopes on base of eager zeal,
 To turn HIS keenest weapon on HIMSELF.
- “Will they who know the word,† that *none shall work*
 380. *On that one day bestowed for needed rest;*
That men (alas, forgetful) bear in mind
Whose gracious hand bestows the work and rest;—
 And whom a fervid Zeal has now aroused
 To bear the very worst of hostile power;
 Prefer obedience to an empty form
 In place of truer homage HE ordained?—
 And do they feel for specious forms and rites
 The burning love a foe would now inspire,
 That so a deeper meaning be obscured?—
390. Will they who would not, though in self-defence,
 Lift up a shield to turn a hostile blow,
 Unflinching see the near approach of Death,
 Or feel a stroke on undefended forms?”

* B.C. 168. “Satan” (as the Syrian Commissioner Apelles) tempted Matthias to set an example of apostacy to his fellow townsmen of Modin. For answer, Matthias killed an apostate Jew who was showing him how to sacrifice to idols, and then attacked and killed Apelles and his suite. This act was the commencement of the rebellion. † *Exodus* xx. 8.

For answer, let a noble thousand speak ;*
 Who proved amid the gloom that they could die,
 But dare not disobey the strict command
 Of HIM who bade them keep a restful day !—
 When unresisting, with a silent glance
 Towards the sky where sits a righteous Judge,
 400. And scorning thoughts of safety or in flight
 Or by a vain appeal to Mercy's ear,
 Each nobly sacrificed at Duty's shrine
 The form of SELF in Freedom's holy name !

But he who thought to quickly extirpate
 A race that yet will do a destined work,
 Would only cast a dim, uncertain light
 On that grand truth he ever seeks to hide :
 The lesson One in coming age would teach,
 That *Man's true good requires a day of rest*,
 410. *And not that he regard the time with fear !*

Whose earthly life was but one long attempt
 To show by daily conduct what HE taught !

Well knew a cunning enemy how placed
 In sore dilemma spirits thus assailed ;
 Or they HIS word in strictest form would keep,
 Or dare to break it — each a purpose served !—
 If kept, the sooner crushed a hated race ;
 If broken, then the spirit would rebel
 Yet more against a Hand that held the rod !—
 420. Not human life or Zion's threatened doom
 Was trembling in the balance Evil held,
 But all of HIS redemptive plan at stake !

HIMSELF must act to foil a Tempter's power,

* B.C. 167. Soon after revolt began, 1,000 Jews, besieged in a cave, were purposely attacked on a Sabbath morning, and all killed, as they refused to fight at all on that day. This loss led the Maccabean leaders to relax the strictness of the Mosaic law about the Sabbath (for the first time in Jewish history), deciding that self defence should be allowed on all days alike. But to avoid as far as possible the necessity of fighting in self-defence on the Sabbath, the Jewish leaders chose positions difficult to attack. [The Romans, too, once gained a victory over Jews on the Sabbath in the same way, about 200 years later.]

And guide the word Decision trembling gave,*
 That *Man compelled may act on every day,*
In self-defence in Freedom's holy name !

Yet still amid the roaring of the flame,
 That Persecution fanned to hottest glow,
 A Voice prophetic† spoke in many a way,
 430. Though Zion's gate a hostile fortress‡ barred !

Then fled the life of Modin's warrior chief,§
 Who strove so well to serve a God beloved ;
 But left the needed cleansing of HIS home
 To be completed at a better hour.

Then Judah's hammer|| struck repeated blows
 On foulest forms that dared to take HIS place ;
 While Daphne's grove beheld an aping Pride¶
 Behave in ways that merited contempt,
 Or Eastward go to wring reluctant aid,

* By enunciating the law, in an age when tradition was fast overpowering the authority of God's word, that acts of necessity (of which self-defence may be called one) are, by the spirit of God's law, permitted on the Sabbath-day ; the Maccabees showed that they cared more for the spirit of "the Law," than for its mere words, and that they had grasped half of the truth fully enunciated by Christ, viz., do good on the Sabbath-day! (*Mark* iii. 4). This problem of the Sabbath and its use was solved in the very opposite way by the successors of these Maccabees, who preferred to keep "the Law" in form, while breaking it in spirit and intention—conduct which Christ severely rebuked! † The public reading of "the law" (*Pentateuch*) in Synagogues, being forbidden by an edict of Antiochus, the Jews adopted the reading of "the Prophets" : hence came the custom of reading two lessons in the service of the Synagogue ("the Law and the Prophets"), copied by other churches. ‡ The Syrians long kept possession of the tower (afterwards Herod's Antonia), built to command the Temple. § B.C. 167. Death of old Matthias, in the first year of revolt ; succeeded by his third son Judas. || Judas Maccabæus ; a name derived from Maccabab, a hammer. (Other warriors in history have borne the same name ; as Charles Martel of France.) ¶ The Romans having celebrated public games in Greece (B.C. 168), Antiochus Epiphanes imitated them by holding similar games at Daphne, the most licentious suburb of his capital Antioch ; thence (needing money) he went eastwards into Persia and Armenia, to collect arrears of taxes by force—and lost Judæa by revolt while doing so !

440. For pompous Pride to spend in foolish waste.
 Repeated strokes HIS hammer quickly dealt!*—
 Samaria's sword a blow sufficed to break ;
 Beth-horon saw again an alien foe
 Retreat in panic down a steep descent ;
 And Gilead's heights in quick succession fell ;
 Until Bethsura's conquest gave the key
 To open once again a sacred gate !
 And then bestowed a promised day of rest,†
 To close a time prophetic which declared
450. How long a greater Saviour was to work,
 To cleanse a far more desecrated shrine
 HIMSELF had raised in erring human hearts !
 Then Zion's ways with broken ruins strewed,
 And sacred courts o'er grown with rankest weeds,
 Beheld a zealous arm appear to cleanse‡
 From evil fervid Piety had mourned ;
 While Jove again before JEHOVAH fled,
 With Baal's darker host and filthy rites !
 But though a Syrian thorn§ can yet annoy,
460. No power can stay a feast‡ HIMSELF decreed,
 Whose glorious presence graced a waiting court !
 Then broke a tide of wrath on every foe !||—
 On jealous Enmity, that would revive
 An ancient feud to crush a chosen race,
 By force or treachery, HIS vengeance fell

* B.C. 167. In quick succession, one Syrian force under Apollonius, coming from Samaria, was defeated, and the sword of its slain leader henceforth worn by Judas ; a second coming from the West was driven back down the pass of Béth-horon [where Joshua gained a great victory, B.C. 1451] ; then Judas over-ran all Gilead, and (in the next year, B.C. 166) gained the victory of Bethzur (Bethsura), which gave him nearly all Jerusalem and enabled him to re-commence the Temple services after a cessation of three-and-a-half years—the time of Our Lord's work on earth until His Crucifixion ! † Then came more or less freedom from Syrian attacks for eight or nine years ; *Hebrews* xv. 9. ‡ B.C. 166 (some time in December ; for "it was winter," *John* x. 22.) Feast of Re-dedication of Temple, after its cleansing by Judas Maccabæus. § The Syrian fortress commanding the Temple, not taken for some years. || B.C. 165. Jews among surrounding nations massacred ; Judas quickly avenged them,

- As quickly as the lightning's vivid flash ;
 As Edom, Ammon, Joppa soon will prove !—
 Though Jamnia's disobedience woke the wrath
 Of HIM whose name is Jealousy Divine ;
 470. As quick to punish* whom HIS arm protects
 If they will follow SELF in blind revolt
 Or in their hearts acknowledge idol forms,
 And bring again on sinful lust the doom,
 That once befell an Achan's daring greed !
 Yet while a foe in secret ever wrought
 To make a sinful people more impure,
 A patient Faith with lifted eyes could see
 The first pale beams of Resurrection's morn :†
 Whose fuller light will gladden Judah's hills,
 480. When passing centuries have intervened ;
 And owned contrition for the hidden guilt
 Of those whom Death with icy hand had touched,
 Or tried to expiate Rebellion's crime
 By newer offerings to a favoured shrine.
 Then maddened Pride provoked a waiting doom ;‡
 And he whose hatred panted to destroy
 The earthly home of One with power divine,
 Yet would in passing rob the very fane
 Where Baal's wrath had once destroyed a sire,
 490. Will end his days with Madness' raving cries ;
 And he whose fiat made of Judah's soil
 A yawning Grave for all her nobler sons,

* B.C. 165. Disobeying the orders of Judas, Jews left in Jerusalem attacked a Syrian force at Jamnia and were defeated, losing 2,000 men. Another defeat followed, which Judas avenged (with loss) : after which, in burying the dead, it was found that nearly all of the Jews killed had small idols hidden in their clothes ! † Therefore "a sin-offering was sent to Jerusalem, not only to atone for the guilt of these men, but " (also) "for the dead, in whose resurrection the Jews, no doubt the Chasidim, had full faith" [Milman ; 2 *Maccabees* xii. 44 ; a parallel case to that of Achan, 1286 years before !] ‡ B.C. 164. Antiochus, in hastening back from East to crush Jews for successful revolt, and failing to seize treasures of Baal's temple at Elymaïs (where his father lost his life in a similar attempt, died "with none to help him" (*Dan.* xi. 45), partly of madness, partly from the results of a fall from his chariot.

Shall ne'er again profane with hostile feet
 The land that One above had sworn to guard,
 But find on Persian soil a nameless grave,
 With none to touch a foul and loathsome corpse !

But cunning Evil saw a surer way,*
 Whereby HIS own could be yet more ensnared.
 For though Self-Sacrifice† declare the means
 500. Of conquering earthly Power and brutal Force ;—
 Though Famine's hand‡ may press with equal weight
 Or on a foe or those who own HIS name ;—
 Though Civil war again distract a land,§
 Whose persecuting power is now relaxed ;—
 Yet subtle Cunning can avail itself
 Of every rent that Faction's arts have made,

The Resurrec- And help an evil spirit once dethroned||
 tion of Evil. To seize again a sceptre it usurped ;
Rev. xiii. 3. And urge the man¶ who held a lawful
 510. To stand in presence of a great All-Pure, [claim
 To flee to distant Egypt, and attempt
 Another shrine opposing Judah's own ;

* B.C. 162. Demetrius I. (a hostage at Rome while Antiochus Epiphanes was usurping his throne) made use of discontent at rule of Maccabees growing among Jews ; and appointed Jacimus (or Alcimus, Eliakim) as High-Priest, to head the Hellenizing party and sent an army to support his claims. † Of Judas' fourth brother, Eleazar, killed in stabbing an elephant in another battle near Bethsura, where Judas was defeated. ‡ After this battle Bethsura surrendered to the Syrians through famine ; which also pressed heavily on Jerusalem and its besiegers. § Syria. ¶ In the resurrection of the Jewish power under the Maccabees, the old idolatry also again showed its "head" (in a slightly altered form). Parallel cases: the two Romes (Imperial and Papal), and the cone of erupting Thera which John saw first shattered, then growing again—(*Rev. xiii. 3*). ¶ Onias IV., the rightful High-Priest ; who on the murder of his father, Onias III., fled to Egypt, where he built a Temple and tried to revive the Jewish religion. Hence there were at one time three Temples in Jerusalem, Samaria and Egypt, (the two last hostile to the first :—A three-fold division of "the city ;" *Rev. xvi. 19*.) Up to this time the High-Priesthood had been in the family which Onias represented for about 400 years.

Then closed a course of fratricidal hate*
 By end that Treason's plots had long deserved,
 And made *his*† spirit fail, whose noble deeds
 And burning eloquence had often proved
 A source of strength to other wavering hearts,
 That he† so faithless ask of haughty Rome
 An aid that she was ever quick to give!

520. But though Beth-horon's glories are renewed,
 Before that aid arrive (so HE decreed,
 Whose word "*In ME the trust!*"‡ is madly scorned)
 The man who thus a noble honour stained§
 Must by a martyr's death atone for faults,
 Whose evil fruit|| the future ages see.
 As once before Judæa's pride¶ had sought
 To gain the aid of Babel's rising wall
 But only brought on SELF another foe;
 So now again a foolish Judah asks

530. Of human hands what HE alone can give!—
 Nor once, but oft, repeats** a foolish deed,
 And madly puts herself within the grasp
 Of one who ever proved a conquering foe!
 Though Judah's rising glory soon obscured,
 And force and Cunning make a new attack;
 And vile Apostasy†† with ardour seeks
 To raze the wall around a sacred shrine;
 Yet ONE enthroned in Zion has declared
 That Peace again should bring a glorious dawn;

* Menelaus, the priestly fratricide, was put to death (B.C. 163) by the son and successor of Antiochus Epiphanes. † Judas Maccabæus (see Note ** below). ‡ *Isaiah* li. 5. § B.C. 161. Judas Maccabæus, after gaining such a victory over the Syrians (at Adasa, near Beth-horon) as won independence for Judæa, sent to make a treaty with Rome—now conqueror of Spain, Southern Gaul, Greece, and Carthage. Before Rome's answer could come, he was killed in the very next battle and his followers nearly exterminated! || In Roman conquest of Judæa. ¶ Hezekiah's in B.C. 710 (2 *Kings* xx. 15). ** This first treaty with Rome was renewed four or five times; each time its renewal was punished by disaster, and it also caused the death of three out of the five Maccabean brothers (Judas, Jonathan, and Simon)! †† Alcimus the High-Priest, who was also the leader of the Hellenizing party.

540. While Faction broke oppressive Syria's yoke,
 And troubled waves bore on a precious ark
 More quickly to a refuge that He chose !*
 Then joyous Zion saw a rising wall,†
 And Judah's children kept a sacred rite
 Unchecked by fear or dread of hostile dart ;
 And smiling Peace with bounteous hand bestowed
 The blessings which so quickly proved—a *snare* !

The Sceptre assumed For see (alas !) a diadem of
 by Judah. gold,
 And purple robe of kingly power assumed
 550. By him who only ruled for ONE unseen,‡
 Too clearly prove how strong a cunning foe
 (Disguised as Worldly-Policy), who caused
 A foul Distrust to do a fatal work,
 That foolish Man should trust to human aid,§
 Forgetful of a doom that quickly fell
 On those whom once a faithless spirit snared !||
 Then struck a watching foe on every side ;
 And cunning Treason found an easy prey
 In hearts where Fear had cast a chilling shade ;
 560. While Modin's stately monument¶ proclaimed
 To passing mariner the lesson taught
 By that joint tomb of Faith and poor Distrust !
 And yet one more** (a third of noble race !)
 Will waver like the men who went before ! —

* *Psalm* cvii. 30. † There was literally a Salem Renóvata, in the New (or Maccabean) kingdom of Jerusalem ; but it was not the spiritual one seen by John in Patmos some 220 years later. ‡ B.C. 153. Alexander Balas, one of the two rivals for throne of Syria, appointed Jonathan Maccabæus High-Priest (on the death of Alcimus), and sent him a crown of gold and a purple robe—insignia of royalty ! Hence Jonathan began the line of the Asmonean Priest-Kings ; the Roman Popes followed his example. § On Rome and rivals for Syrian throne. || Hezekiah (2 *Kings* xx. 12) ; and more lately Judas Maccabæus. ¶ Built by Simon, the last of the Maccabean brothers ; father, mother, and 5 sons were all buried here. ** Simon, the last of the Maccabean brothers, and the 3rd to make a treaty with Rome,

Though Zion, free from an annoying thorn,*
 May break a yoke Impatience long has borne;
 And though HIS voice, in Roman thunders† heard,
 Declare whose gracious presence ever near,
 And though a newer victory‡ vouchsafed,
 570. To stay a wild and threatening northern flood;
 Lo!—Treason's dagger§ waits to kill Distrust,
 And prove that Earth is but a fickle reed
 Compared with HUM whose arm is ever sure!

BOOK 3.

Comprises the period of the Asmonean kings; from the Assumption of kingly title and state by John Hyrcanus (B.C. 135), to the accession of Edom, as Herod the Great (B.C. 37)—resurrected Judah in possession of "the Sceptre" for the second and LAST time!

Then brightly shone Judæa's setting sun,||
 As though the promise of a David's reign
 In newer splendour now would be fulfilled;
 And once again the eyes of all are turned
 To hills that ever glow in golden light.
 Yet seen by HIM, amid a specious calm,
 The lurking form of EVIL ever near!

* The Syrian fortress commanding the Temple, promised by Jonathan (B.C. 146), but captured by his brother Simon (in B.C. 143). † Roman Senate sent letters protecting the Jews to most of islands and states of Greece, Asia Minor, Asia, and even to the Parthians. ‡ The 2nd near Jamnia (B.C. 135); the last battle against the Syrians. § Soon after their final victory at Jamnia, Simon and two of his sons were treacherously murdered at Jericho by his son-in-law (B.C. 135). || B.C. 135-106, reign of John Hyrcanus (Hyrcanus I.); during which the Jews at last got free from Syria, also destroyed most of their old foes, especially EDOM (now incorporated with Jews in religion and government) and Samaria, whose rival temple on Mount Gerizim now destroyed [hence the past tense in *John* iv. 20]. BUT in this reign also began the decadence of the Jews; Hyrcanus himself helping to make the religious quarrel of the Pharisees into a political one, and his sons adopting the principle of murdering all rivals to power!

Though fickle Favour* free a chosen land
 From tributary yoke it long has borne
 10. And Pride, again triumphant o'er its foes,
 Destroy the name of Edom's hatred race,
 Till one† restore to Esau what was lost
 When deeper Cunning took neglected rights,
 Then stand aside for SHILOH'S better claim !—
 And though Samaria's rival altar pale,
 Or hide its light from Zion's risen sun ;
 Yet still the same distrust will mark his‡ reign,
 Whose rising star bespoke a glorious morn,

The mantle of Sin. As though a sinful nation's robes§ had
 come
 20. In foulest heir-loom to a favoured race !
 Still lurked insidious PRIDE|| amid the bowers
 Of that fair Eden Man in vision saw !—
 And foul Ambition seized HIS lawful throne,
 Or dipped its feet in Murder's gory stream ;
 And hostile factions, in Religion's guise,¶
 Revealed (alas !) a dark and threatening form ;
 While clearly spoke the too seductive voice
 Of foul Temptation, as in every way
 It sought to re-assert a waning sway
 30. In foolish hearts so prone to go astray,
 And renovate a foul, accursed shrine !
 While Rome by many a conquest over SELF,**

* During the civil wars which destroyed Syria, both parties sought the aid of the Jews by valuable concessions ; of which the most important were that made by Demetrius when he freed the Jews from all taxes to Syria (in B.C. 145), and the refusal of Antiochus Sidetes to destroy Jerusalem when urged to do so (in B.C. 135). † Antipater the Idumæan ; from whom the power descended (with additions) to his son Herod. ‡ John Hyrcanus I. § "The way of Jeroboam . . . who made Israel to sin !" (1 *Kings* xv. 34). || *Genesis* iii. 1 ; contrasted with *Rev.* xxii. 3, "no more anything accursed !" ¶ Pharisees and Sadducees (*Matthew* xv. 7 ; *Isaiah* xxix. 13). ** At first Roman ambassadors and other officials steadily refused to enrich themselves by means of their official power or privileges, or even to accept presents (as in Egypt, B.C. 273) ; afterwards they became selfish, greedy, and extortionate.

- Declared a growing fitness to control;
 And Gallia,* Cymri,† Teuton‡ bore the yoke
 Of one whose wondrous harvest§ now began,
 While, gluttled with Achaia's captured wealth,
 Which pandered to a luxury unknown,
 She (all unwittingly) began to reap
 In waning liberty the fruits of Greed!—
40. And Syria, Judah, Egypt saw a plague
 Of locust hordes|| no earthly power could check,
 With pestilential Death behind the car;
 While Heaven itself, in warning omen,¶ showed
 The birth of one whom Glory's fire would burn.
 And though HIS hand again removed a yoke**
 A conquering Syria recently imposed
 On Judah's erring children still beloved:—
 Yet quickly Evil's lurking form appeared,
 At whose dread summons started up Misrule
50. And those twin fiends†† which, working side by side,

* B.C. 121, rapid conquest of Southern Gaul by Romans. † Invasions of Europe (South) by the Cimbri (or CYMRI) between B.C. 200 and B.C. 101, when Marius finally turned them N. again by his victory over them near Verona. ‡ B.C. 113-103, various wars of Romans with Teutons, as allies of Cymri in their southern raids. § B.C. 121, very plentiful grape-harvest in Italy; some of this wine (called Opimian, from Opimius, a consul of that year) is said to have been kept for 200 years!—Rome's power also was rapidly extending; but the plundered treasures of Greece (when Mummius destroyed Corinth in B.C. 146) so gluttled Rome, that the Commons were not called upon to pay taxes for about 150 years; hence power of Nobles (or Senate) grew, till it naturally ended in Despotism and the Empire. || B.C. 125 a plague of locusts over parts of N. Africa; driven into Mediterranean Sea by wind, their dead bodies cast on shore caused a pestilence. ¶ B.C. 136 and 124, two comets seen; in former year the birth, in the latter the accession of Mithridates Eupator ("the Great") of Syria, who was at war with Rome for 30 years! ** B.C. 135, Antiochus Sidetes tried to reconquer Judæa; but during his siege of Jerusalem, he not only granted Jews a truce for Feast of Tabernacles [October 23-30], but even sent them all they required for sacrifices and finally made peace with them, refusing to destroy Jerusalem. †† Ambition and Greed.

<p>"The Sceptre" assumed by Judah. (2nd time B.C. 107.)</p>	<p>Unite to ruin Man ; which made him* seize A gilded diadem from Murder's hand,</p>
---	--

Whose reign so truly showed that kindred blood
In one dark stream would soon commingling flow,†
By an ill-omened deed within HIS house,
When waiting Treason‡ shed the righteous blood
Of him for whom a dying brother waits !

In vain Remorse will mourn an evil deed !—

For, lo ! he§ quickly rises to assume

60. A blood-stained sceptre by as foul a crime,
Who hears Ambition's eager voices call ;
Till foulest Strife again make Judah's soil
The deadly battle-field of hostile arms.

But when HE bade the stormy waves|| retreat,
Whose ebb and flow for many a weary year
Had harrassed Judah's soil, and made Success
To shed again a brief and fitful gleam ;
Then seen how even Judah's favoured race
Was prey to foul Corruption's hopeless form,

* B.C. 107. On the death of his father Hyrcanus I., Aristobulus seized the throne of Judæa, assumed the title of King, and killed his mother by starvation and all his brothers except one by the sword. With him began the quick decline of the Asmonean power, during which the quarrels of the two ruling sects caused in B.C. 64 the arbitration, and in B.C. 63 the forcible interference of Rome, in which last year Pompey made Judæa tributary to Rome. † As it truly did during 'Titus' siege of Jerusalem, A.D. 70. ‡ B.C. 106. Treacherous murder of the only remaining brother of Aristobulus, in a dark passage between the Temple and the palace where Aristobulus lay dying. Remorse for this crime (not ordered by himself) caused a severe attack of hæmorrhage [hæmateme-is?] ; and the slave who was carrying away the basin containing the blood of one brother, passing along the same passage, slipped and fell on the stones made slippery by the blood of the other who had just been murdered ! § Alexander Jannæus succeeded Aristobulus (also by murder) ; his career of conquest around meeting a defeat, the Pharisees' party stirred up a civil war, which lasted six years. || Of civil war.

70. When he* in whom the world beheld a type
 Of that one pure and all-embracing LOVE,
 And who alone was privileged to go
 Within a mystic veil where dwelt HIMSELF;
 Whose nobler fathers gladly died to win
 What he with base ingratitude disdained!—
 Rejoiced in scenes of cruelty and blood,
 That put to shame a Thracia's savage horde!
 Yet Faction's deadly poison ever worked†
 To undermine a land in nature doomed;
 80. And Esau's son,‡ by dark Ambition stirred,
 Would urge his§ flight to Petra's rocky crag
 Whose dastard treachery can steal HIS dues,
 Then slay HIS aged witness|| when he asked
 Of strict, impartial Justice throned above,

The Prophecy That neither side be heard in evil prayer,
 of Onias. If one appeal to HIM for other's doom!

- Then quickly rose an intervening form,¶
 Whose iron hand a Power supreme decreed
 Should press the world for many a coming age,
 90. Since Asia's effete despotisms proved

* Jannæus was High-Priest as well as "King of the Jews," when (in B.C. 86), to suppress the Pharisees' rebellion, he had 800 of them crucified and their wives and children killed before their eyes as they hung helpless on the crosses; while he, with his wives and concubines, feasted and mocked their dying agonies! This cruelty procured for Jannæus the nickname of Thrasian. † B.C. 70. Civil war between the sons of Jannæus; Hyrcanus II. deposed as High-Priest and King. But in B.C. 65, Antipater the Idumæan urged Hyrcanus, aided by Aretas king of Arabia Petræa, to try to recover his kingdom; this civil war led Rome to interfere! Hyrcanus besieging his brother in Temple, and Passover-week occurring during the siege [Passover-week of B.C. 70, March 22-29]; his allies took money let down from the walls to buy lambs for sacrifice, but gave no animals in return as Antiochus Sidetes did in B.C. 135! They also slew a good old man Onias for his impartial prayer, that God would not grant the prayers of either party, if they sought the injury of others. ‡ Antipater. § Hyrcanus II. || The impartial Onias. ¶ As Rome, which first seriously interfered with Judæan politics in B.C. 64.

So powerless to unite her varied realms
 Before HE came, whose reign alone could give
 To groaning Earth a long-expected peace!

Italia's youthful eagle* spread his wings
 O'er Asia's heights, and cold Armenian hills,
 And Parthia's desert ranges, stayed his flight
 On Zion's lonely mount; whence rang a cry
 Of wild defiant warning to a bird,

Whose daring nest on Petra's lofty crag,†
 100. And who retired in fear at that command.

Then Judah's children reaped the bitter fruits
 Of that determined blindness, which would see
 No God at hand to help in time of need, ‡
 Yet bow to distant Jove or warlike Mars:—§
 As if the vain and fleeting might of Earth
 Could ever take the place of One supreme,
 So soon to visit Earth in human form!

'The Sceptre' Going! Then Vacillation gave the throne
 (B.C. 63). to one||

Who kept a trembling balance in suspense;
 110. While cunning Edom¶ sought with fouler tricks,
 To steal the boon a jealous rival claimed;
 And mocking Calculation** planned its act,
 As best to rouse a spirit of revolt.

Then Petra's eagle marked approaching doom,††

* B.C. 101. Marius, on defeating the second Cymric invasion of Italy, adopted the eagle as the only Roman standard (just 37 years before Romans interfered with Palestine!) † B.C. 64. Scaurus, the Roman conqueror of Syria, arbitrated in favour of Hyrcanus' opponent, Aristobulus; and Aretas, being threatened by Scaurus, returned to his capital Petra. ‡ 2 Kings i. 16. § "He will honour the god of forces" (in Revised Version "of fortresses": *Daniel* xi. 38), i.e., War, which Romans deified under the name of Mars:—the only direct reference to "Mars" in the Bible! || B.C. 63. Pompey restored the vacillating Hyrcanus, but made Judæa tributary to Rome! ¶ Antipater, the Idumæan, calculated on getting the kingdom of Judæa for his own family by helping Rome; so did all he could to cause the downfall of Jewish freedom. ** Both Pompey and Antipater had this object in view. † During the course of his arbitration in Judæa in B.C. 63, Pompey conquered the kingdom of Aretas, Arabia Petræa (the Rocky) and took his capital, Petra ("the Rock-city.")

- When Jordan saw the dreaded legions swoop
 With wrathful cry on Judah's restless sons ;*
 And vainly Pride may try to humble SELF
 Before a foe so foolishly provoked,
 While mad resistance to a stronger will
120. But fixed the galling chains on him† who saw
 A selfish power enthroned on Zion's heights
 Provoke a dreadful siege—the first, alas !
 Whose red successors yet more deadly prove,
 Till Judah's time of misery would end
 In that great Judgment-Day HIMSELF foretold,
 When Desecration's desolating form‡
 Would stand within a fire-encircled shrine !
 But Love (if sore provoked) would still restrain
 The needed stroke of One, that rose to slay
130. A proud, rebellious race, and still received
 HIS daily offering§, though a fearful rain
 Of hostile darts is poured on Zion's courts !—
 And HIS the unseen guardian form enshrined,
 Whose mystic presence awed|| the wondering mind
 Of haughty Rome, when foul Presumption's form
 With Earth-born boldness daringly intrudes
 On HIM, the formless God,¶ whose inmost shrine**
 No ray of earthly light had ever touched,
 Until HIMSELF removed a clouding veil !—††
140. And HIS the quiet voice so full of might,
 Whose silent force made conquering Greed depart,

* Thence he returned by Jericho to Jerusalem, the surrender of which was promised by the ambitious, but timid, Aristobulus ; but its unexpected resistance led to a three months' siege and capture of Temple and its desecration by Pompey [on same day and month as before by Nebuchadnezzar ?] † Aristobulus was put in chains and taken to Rome, as being chiefly to blame for this resistance to Pompey by his party in Jerusalem. ‡ *Daniel* ix. 27 ; *Matthew* xxiv. 15 ; *Luke* xxi. 20. § During the siege of Temple by Pompey (the first of several by Romans) the daily sacrifices went on as usual and were *not* stopped as in Titus' siege in A.D. 70. || Pompey on entering the Holy of holies, after this siege, was astonished to find no image there. ¶ *Isaiah* xl. 18, 25 ; and xlv. 5. ** Double reference ; ¹ Jerusalem, ²the human heart. †† At, and by, the death of Christ.

And leave a sacred treasure all untouched,*
 And try at once to cleanse a holy shrine
 From those foul stains of fratricidal blood ;

The Sceptre Gone!— Then threatening spoke, for-
 (B.C. 62.) bidding foolish men

To re-assume a sceptre once usurped,†
 And razed the walls that often mocked at HIM,
 In blind reliance on a foolish SELF,
 Which now must go to grace a victor's train!‡

150. But when a like ambition§ seized on him
 Whose bloodless triumph wondering Rome records,
 As HIS pure voice re-calling Better-Self,
 A star declined before the rising orb
 Of him whose brow imperial power will grace ;
 Whose form august beheld a world at peace,||
 To outward seeming free from every foe !
 And whose wide realm¶ a truly fitting type
 Of HIS, whose gentler rule in human hearts
 That very reign would but inaugurate !

160. While Rome may groan beneath a galling yoke ;**
 And ruthless SELF wade through a gory stream
 To heights of power that seem a daring dream,
 Yet turn to crush as with an iron heel

* Pompey not only did not deprive the Temple of anything, but ordered its immediate cleansing after he had captured it ; while Crassus (B.C. 54) robbed it of 10,000 talents in money—equal to about £2,000,000 of our money. † Besides ordering the cleansing of the Temple, Pompey pulled down part of the walls of Jerusalem, forbade Hyrcanus to resume “the sceptre,” and carried off Aristobulus to Rome to grace his triumph in B.C. 61. ‡ This triumph of Pompey was peculiar in two respects : he did not kill any of his captives (none were rebels!) nor did he leave any in prison [except two ; of whom one was the Jew Aristobulus], but sent them all back to their own countries at the expense of the Roman State. Such mercifulness was unique ! § Ambition led Pompey into collision with Julius Cæsar, whose successor adopted the name of Augustus. || The (Roman) world was at peace when Christ was born. ¶ Augustus as Emperor was truly “a more than Solomon!” ** The growing power of Julius Cæsar, who made extensive conquests in Europe and even visited Britain.

The restless northern hordes, that know no law,
 Except "*The sword has got ; the sword retains !*"*
 And while a conquering eagle quickly flew
 From Parthian wild to far Atlantic shore,
 Or marked an isle† amid the western wave,
 Which future ages are to see arise

170. To foremost place at call of One that waits,
 Ere dawned a glorious Restoration day ;—
 Yet Judah's madness made a pricking goad
 Grow more annoying still in Roman hands,
 As one by one‡ there left a faithless grasp,
 By righteous fiat,§ every sign of power,
 Entrusted by HIMSELF for common good,
 But only used to further selfish ends !

And when a new rebellion|| tried to seize
 Another chance to break a galling yoke,

180. That grew more weighty with the rolling years ;
 From Tabor's heights a threatening Voice was heard,
 That soon will call a mortal, "*This, MY SON,*"
 And clothe a FORM with purest rays of light !

While Egypt's beauty¶ failed to re-unite
 A land that hostile parties long have torn,
 Or vainly used Seduction's syren arts
 To captivate a stubborn conqueror's heart ;
 Or, wooing mad Rebellion,** spurned a yoke

* "*Væ victis !*" and Bismarck's "*Beati possidentes !*" † Britain.
 ‡ The transfer of power from Jews' kingdom to Rome was gradual ;
 so also was it from Rome Imperial to Rome Papal ; *Rev.* xiii. 2,
 12, and 15. § "*Cut it down !*"; *Luke* xiii. 7. || B.C. 56.
 Escape from Rome to Judæa of Aristobulus and his son Anti-
 gonus. Stirring up a new revolt, both were soon defeated, re-
 taken, and sent back to Rome. The son was released ; but
 again revolting, was finally defeated by Gabinius at Mount
 Tabor—on (or near to) which is thought by some to have
 occurred the Transfiguration of Christ. ¶ Cleopatra (the last
 and most famous Egyptian queen of that name) ; who tried to
 gain the sole rule over Egypt, and even over Rome itself, by
 seducing Julius Cæsar (B.C. 48) and Mark Antony (B.C. 41-38),
 but failed to seduce Octavian—whose later name as Emperor
 was Augustus. ** B.C. 48. Revolt at Alexandria ; when Julius
 Cæsar lost his fleet (and nearly also his life), and when part of
 the city, with its famous library, was burned,

Which Destiny's relentless hand imposed,
 190. And gave the Muses' home to waiting Fire
 (A sign, alas ! that Learning's sun had set,*
 To rise again on Europe's distant shore !) :—

The Prophecy HIMSELF† removed from Priesthood's
 of Shiloh. tyrant hands

(*Gen.* xlix. 10). A trusted power so negligently used,
 To give it to the firm and youthful grasp
 Of Esau's cunning son, who clearly saw
 How near indeed the fate of Judah's race.

Yet still a parting gleam of kingly power‡
 May linger over Zion's fair abode,
 200. As from her gilded pinnacles there shone
 The final rays of Glory's setting sun ;
 But lost for ever, through a foolish pride,
 The grand vice-royalty§ she held for HIM,
 Who now in person comes to take the throne !—
 While daring Greed,|| with impious hand, would take
 A sacred treasure left at HIS command
 By one who showed a nobler self-control,
 Then chase a mocking light that Glory showed,
 And meet its death at Parthia's willing hand.
 210. But though Italia chafing may escape
 A fate seductive Luxury entails¶
 On all who drink of her Circean cup ;

* The bad character of the later Ptolemies drove Learning away from Alexandria to Europe (Greece and Rome).
 † B.C. 47. Cæsar restored Hyrcanus to the nominal sovereignty of Judæa ; but made Antipater the Idumæan procurator of Judæa, who naturally appointed his eldest son Phasael, governor of Jerusalem, and his second son Herod (afterwards "the Great") governor of Galilee. ‡ The nominal power still held by Hyrcanus as High-Priest and "King." § The spiritual leadership of the world. || B.C. 54. Crassus robbed the Temple of Treasures Pompey had refused to touch ; next year (B.C. 53) Crassus was defeated and killed by the Parthians at Carrhæ. ¶ The plunder of Greece (especially that of Corinth by Mummius, B.C. 146) did away with the necessity for taxation at Rome for nearly 150 years, and fostered a luxury which debased the Romans and led to constant quarrels between the aristocratic and democratic parties.

Or stoop to murder one* who barred the way
 To fancied liberty (an empty name!)
 And yet, from selfish greed,† provoke Revolt
 To ravage Judah's soil, and tempt her sons
 To seize a crown whose shadow yet remained,
 Ere sank in clouds an Asmonean sun :—
 No earthly power can stay a fixed decree
 220. More stable far than Persia's boasted laws,‡

Esau's Revenge That Esau's watching vengeance now§
 (*Gen.* xxvii. 41 & shall take
 xxxiii. 9.) From Jacob's aged head a diadem,
 That Pride enjoyed in thought so long before ;
 That he should hold the sceptre, who unites
 The rival claim of Faction with his own,
 Yet gains the favour of a jealous Rome,
 Whose threatening voice (HIS warning) had decreed
 That none should dare to touch what HE protects.

The Prophecy Then Mantua's bard|| beheld the near
 of Mantua. approach
 230. Of that bright age by Hebrew prophet¶ sung :
 When from the womb of Purity** restored,
 A renovated universe†† appears ;
 When Earth will lose, beneath a gentle sway,
 The last foul trace of Evil's blighting form :‡‡

* Julius Cæsar, murdered B.C. 44 (March 15). † Of Crassus and afterwards a host of Roman officials. ‡ *Esther* viii. 8 ; *Dan.* vi. 15. § Herod (I, or "the Great") made King of Judæa. He first united his own claims (based on services to Rome) to those of the Asmoneans by marrying Mariamne [Miriam], the grand-daughter of Hyrcanus ; then was made king of Judæa, and got a Roman decree (B.C. 41) protecting the Jews in all their dominions ! || Virgil's fourth Eclogue, written B.C. 40. Q.—Did Virgil get these thoughts, directly or indirectly, from a Jew or a Jewish proselyte ?—Or was this "vision of Peace (in Hebrew Salem) specially revealed to him, as what the world would call "a poet's dream ?" Compare his description with Isaiah's, chapter liii. ; and with John's, in *Rev.* xxi. xxii. ¶ *Isaiah*. ** *Isaiah* vii. 14, "A virgin will conceive. . . ." †† *Rev.* xxi. 5, "Look !—I am making all things new !"

When Fear's dim, shadowy pinions surely close,*
 Before a glorious sun of dawning Peace ;
 And Man recovers an immortal life,
 That once was forfeited for stubborn pride ;
 And Nature, now with him in glad accord,†
 240. Will offer gifts with an unsparing hand !
 Though still is heard Ambition's mocking voice,
 In outward form reversing HIS decree ;
 And Judah's gaze again to Earth is turned,
 Or wilful still expects a Parthian aid ;‡
 One man alone escaped a deadly snare,
 Who (though unconsciously) will carry out
 What HE by many a prophet-voice had said ;
 And HIS the secret word that made him king
 In one short week, who in another's name
 250. Had sought a tempting kingdom—not for SELF !
 But ere the passing years their measure close§
 On Priesthood's form, decayed but noble still,
 Yet one more siege|| shall wilful Salem know,

* *Isa.* xi. 1-9. † *Isa.* xi. 6-9, "They will not hurt nor destroy. . . !" ‡ *Isa.* xlv. 17-25. § B.C. 40. Invasion of Judæa by Parthians to replace Antigonus on throne ; Hyrcanus was mutilated (to unfit him for office of High-Priest). Phasael killed himself in prison to escape being killed. Herod alone escaped by flight to Rome, where, urging Mark Antony to give the kingdom to his brother-in-law, Aristobulus, he was surprised by having it given to himself [unsought and contrary to the usual custom of the Romans!] all the necessary forms being gone through in the short space of one week (seven days) ! || The "70 weeks" of Daniel ; in reality 70×7 years (490 !) The Asmonean kingdom ended with Herod's appointment in B.C. 37, having lasted 70 years from the assumption of the kingly title by Aristobulus I., and 130 years from the first victories of Judas Maccabæus [N.B.—It practically ended and began with an Aristobulus !] ¶ This siege of Jerusalem (by Herod and Romans) lasted six months, the sufferings of the besieged being increased by the scarcity of a Sabbatic year. The city was taken on a Sabbath, and Herod (just made king) had to entreat the furious Roman soldiers not to leave him king of a depopulated capital ! Antigonus, sent in chains to Rome, was killed (at Herod's instigation) by Mark Antony ; and he, the last king of the Maccabæan line, was the first sovereign who died under the rods and axe of a Roman lictor (scourged and beheaded) !

- When an ill-omened Sabbath wept to see
 A rightful king of Judah end his life
 By Roman doom at Judah's own request ;
 While Usurpation's pleading voice is raised
 To beg mad Fury not to leave it king
 Of realm that owned no populace but Death !
260. (Alas !—a tragedy to prescient eyes
 That told the fate of Judah's stubborn race ;
 As too of HIM, their rightful Lord and King,
 Whom Pride with mad persistence would reject !)—
 While dark Ambition* (but to please itself)
 Would beg of Human-Pity as a boon
 What waiting Love has offered as a gift ;
 When Edom's son (unconscious prophet !) spoke
 In words HIMSELF would echo very soon,
 With deeper meaning infinitely sad—†
270. As witness Olivet,‡ and Kedron's grove,‡
 And that low hill by Zion's northern gate !§
 Then rose anew Antæan Evil's form ;
 Whose dark design, so often finding check,
 To undermine HIS influence with men,
 And seize for SELF the universal realm
 Which HE alone possessed in lawful claim,
 Will now restore what Cunning earlier took, ||
 And rule a newer kingdom born of earth,
 Whose specious glitter sought to rival HIS,
280. Against whose gentler sway it still rebelled.
 Did he who oft distorts a sacred word¶,
 To suit an evil plot to ruin Man,
 Recall to mind a prophecy of old,**
 That HE Himself would come in human form,
 Whene'er HE chose to tread a waiting Earth ;
 Or mark how few the years that now remain
 Ere closed a measured time HIMSELF revealed ;††

* Herod, asking of the Romans mercy for his rebellious subjects. † "How often would I . . . , but you would not !" —"Father, Forgive !" ‡ Gethsemane. § Calvary. || Esau's birth-right of superiority to Jacob. *Genesis* xxv. 34. ¶ The "Satan" in the human heart. ** *Genesis* iii. 15 ; *Deut.* xviii. 15. †† The "70 weeks" of lunar (or Jewish) years ; which exactly intervened between the third and last Persian decree [that of Artaxerxes Longimanus, in B.C. 445] for the restoration of Jerusalem, and the death of our Lord (*Dan.* x. 25).

That now he bade a restless Edom rear,
 With prostitute Religion's willing aid,
 290. A dazzling kingdom counterpart of HIS,
 Whose purer light a false aurora mocked?—
 That Pride should pose in many a cunning guise,
 And while unscrupulous Ambition sought
 To use a foreign aid to raise itself,
 Then (looking for a chance to break the yoke)
 Would rise another Solomon in might;
 While base Religion bowed to alien gods,
 Whose daring forms usurp HIS lawful throne,
 And that same people He designed as one
 300. Should be divided into warring sects?
 No tongue can tell, or he by instinct led,
 Or deeper cunning, thus achieved success
 In semblance—but to which a world will bow!
 But HE to whom expectant eyes are turned,
 With an unconsciousness of inward need,
 Now bade a rising light again dispel
 From trembling hearts a more than Chaos gloom!

BOOK 4.

*(Comprises the reign of Herod the Great, from B.C. 37 to the
 Birth of Christ B.C. 5--"the sceptre" leaving Judah's hands,
 just before the coming of Shiloh!)*

Then rose a daring king*—the first
 and last!
 The Alpha and Omega of Earth. Who took for SELF a sceptre SHILOH
 claimed;
 And hapless Judah once again beheld
 A crowd of hostile objects† in HIS shrine,
 Or humbly bent the knee to Roman Jove:
 While filthy Lust enthroned in Zion's halls
 Too clearly showed the fascinating power

* Herod the Great, who was practically free from Roman control throughout his reign. † In Jerusalem and elsewhere the idols and customs of Rome were growing more and more insufferable to the Jews during Herod's reign; and their repeated revolts were put down with great severity.

Of SELF and PLEASURE o'er a fickle heart !

But when Revolt arose to stay the hand

10. Of him, its evil sire, who bade it work
More quickly to destroy a hated race ;
There soon appeared to all a guiding hand,
That bade rapacious Greed and Murder join
To slay the foolish men who so opposed.

Yet still JEHOVAH'S fire* as brightly burned
In Judah's heart, as when a maddened king†
Had vainly sought to quench its welcome light ;
And though with balanced cunning‡ Edom try
To make Religion, which has often proved

20. So pliant, yield to bribery or force ;
And mocking Scorn an empty trophy§ rears,
Or, pandering to a popular applause,
Would make him priest|| whose doom a nation sealed ;
Yet Zion's pride shall now confess the truth
A sinful David owned with many a tear,¶
That *Self's own dripping sword, in sure recoil,*
On SELF alone inflicts a deadly blow !—
For now Revenge and Jealousy combine**
To light a fatal train of evil deeds,

30. Whose consequences are to fall on HIM !
Uneasy proves a foul usurper's crown††

* Love to God and zeal for purity of their religion.

† Antiochus Epiphanes, who persecuted the Jews, B.C. 168-164.

‡ Herod the Great and his successors followed one general policy, viz. : "to found a great and independent kingdom, in which the power of Judaism should subserve the consolidation of the state." The protection of Rome, borne as a necessity, would be thrown off when convenient. In other respects Herod copied Antiochus Epiphanes and Jeroboam I., "who made Israel to sin !" § B.C. 26. Herod built a theatre in Jerusalem and set up trophies to commemorate the victories of Augustus ; these supposed images were causing a rebellion, when Herod had them taken to pieces to show their nature. || B.C. 35. Herod made Aristobulus (aged 16 years ; the brother of his favourite wife Mariamne, and last male representative of the Asmonean line) High Priest ; but soon had him murdered, because this appointment was too popular with the Anti-Herodian party. ¶ 2 Samuel xii. 13 ; Psalm li. ** In Herod's own family, as in David's case ! †† Herod's life was constantly endangered by plots.

And only sleepless cunning can avail
 To meet the thickening plots on every side,
 Or turn deaf ears to Egypt's syren call.*
 While Rome beheld the signs of regal power,
 Which daily grow more concentrated,† pass
 From Pleasure's easy, vacillating grasp,‡
 When Actium's triumph§ sealed the certain doom
 Of those whom Alexander's town will mourn ;
 40. Then gave to him another name and realm,
 Whose triple triumph awed admiring crowds,
 Before a two-faced god|| had closed his gate,
 To shew a newer age¶ had now begun !
 Then Judah's hills** a trembling echo caught
 Of that dread Voice that spoke the righteous doom
 Of foul Impiety and Unbelief ;
 And Drought†† and Famine, Pestilence, and Death
 In many a painful form, appeared to kill
 The men who might oppose a hostile reign ;

The Prophecy 50. While those far-travelled embas-
 of Isaiah. sies,‡‡ that came

* B.C. 34. Cleopatra of Egypt, failing to seduce Herod (as she had done Julius Cæsar and Mark Antony), plotted against him and got Antony to give her part of his kingdom. † The government at Rome quickly changed from Triumvirs to Decemvirs, and finally to the Empire (3, 2, 1) ! ‡ Antony's. § B.C. 31. Antony and Cleopatra, defeated at Actium, fled to Alexandria, and there committed suicide in the following spring to avoid being taken by Octavian. || B.C. 29. Closure of the temple of Janus (for third time since Rome built !), on occasion of Octavian's three-days' triumph ; when Senate made him Emperor under the "new name" of Augustus. ¶ The age of Peace (in Hebrew Salem). ** B.C. 31. Terrible earthquake in Judæa ; 30,000 people killed ! [Antony's defeat at Actium was later in the same year]. †† B.C. 28. Murder of Herod's wife Mariamne, and pestilence in Judæa. B.C. 25, in Judæa drought, famine, and pestilence ; Herod gained temporary popularity by importing and distributing corn gratis. ‡‡ Ambassadors from distant countries came to Augustus as under :— B.C. 25 (year of Judæan famine) from Scythia, Sarmatia, India, and China. B.C. 21, from Candace, Queen of Ethiopia, asking for peace after her invasion of Egypt. B.C. 20, from Parthians, to restore standards taken when Crassus and his

- To bow before a glittering throne of Earth—
 When pleading Ethiopia begged for peace,
 And burning Ind and cold Sarmatia join
 With distant Tsinim,* to propitiate
 The wrath of one whom prostrate realms adore,
 While Parthia's captured eagles homeward flew
 At his† command whose threatening presence near : —
 All these indeed are but the warning signs
 Of that impending harvest of a world‡
60. Which One to come will soon begin to reap ;
 Whose infant form the prostrate Magi saw
 By light of that strange visitant to Earth !§
 Through selfish Pride with greedy ruthless hand,
 May now restore|| to Judah wider sway,
 JEHOVAH'S own possession by a claim
 That none but daring Evil can dispute ;
 And dazzling Glory's fitful meteor-light
 May seek to quench the pale and steady glow
 Of that diviner fire¶ which came from HIM,
70. Whose word a mighty universe obeys ;
 And Esau's form in semblance may assume
 A place he once so foolishly disowned,
 Or urge a wilful race to fouler deeds,
 And lead its erring feet yet more astray : —
 Incessant cunning plots but clearly prove**
 The need of One to come, who mortal-born
 Will be no son of Earth !—whose painful way
 To claim the crown a proud usurper smoothed !
 But ere Ambition's course is fully run,
80. Or bitter cup of evil deeds o'erflow,
 HE spoke again to lingering Better-Self†† :—

Roman army were defeated and cut to pieces. B.C. 19, a second embassy from India (year when Herod began preparations for rebuilding the Temple).

* *Isaiah* xlix. 12. † Augustus. ‡ *John* iv. 35. § The meteor, or "star," which led these Magi. || "Herod the Great, before he died, was master of a kingdom which included all the land originally divided among the twelve tribes, together with Idumæa." ¶ Love to God. ** Herod "walked in the ways of Jeroboam, the son of Nebat, who made Israel to sin!" †† In saving him from so many plots, and in causing him to delay the murder of his favourite wife, Mariamne.

A Waiting "O foolish spirit* that has wandered far !
Sire. Return to ME the ever-willing Sire !

A purposed crime - twice ordered, twice betrayed†
To one whose life a cunning Tempter sold !—
Declares a hand of Providence out-stretched
To guard from Rachel's Child a threatening blow,‡
That soon will cause a mourner's tears to flow !"

Alas, in vain the pleading accents fell

90. On ears of one so wrapt in other voice ! —
For jealous Hate and Treason have conspired
To shed the blood of Innocence, whose claim
A proud usurper dreads without a cause.

But hypocritic Treason soon will know
The keenness of a sword itself unsheathed§ ;
And she whose taunts indignant Silence met,
As vilest outcome of a trembling Fear,
Is doomed to follow one herself has slain !

Yet once again a loving Voice is heard,
100. In final summons, telling him to turn
From yawning gulf that closed a downward road ;
But keen Remorse, whose gnawings never cease,
Will take Intoxication's poisoned cup
To drown a warning voice by conscience heard,

* *Luke* xv. 20. † Twice, when his own life and power were in danger (B.C. 34 and 30), Herod gave secret orders for the murder of his favourite wife Mariamne (Miriam) ; partly from jealousy, partly because she was almost the last of the Asmonean line, whom he had supplanted and four of whom he had killed. On each occasion the supposed necessity for this murder was averted, and the plot disclosed ! ‡ But in B.C. 29, Herod's mother and sister contrived (by a false charge of adultery and plotting against his life) to procure Mariamne's condemnation and death. But when the fit of anger had passed off, Herod was seized with such remorse and sorrow, as led to a serious illness ; and now he hurried along the path of murder and cruelty, until he closed it on his death-bed by killing his two sons by Mariamne and causing the Massacre of Bethlehem ! § When Mariamne was being led to death, her mother Alexandra taunted her with ingratitude towards a loving husband ; she received these reproaches with indignant silence. But such hypocrisy did not save Alexandra ; who, as an Asmonean and found plotting against Herod, was the next to be killed.

- Whose echoes grow more* faint with passing years !
 And though in gratitude for life HE spared,
 A solemn warning for a while obeyed,†
 While Friendship's sun renewed a passing gleam,
 As though a king and nation would be one
 110. In very deed, and not in empty name ;
 And though a deathless Hope will ever look
 For trace of lingering good whereon to build
 A newer Temple in rebellious hearts :—
 Yet like a man of old whom first as king
 A wilful people chose, and whom HE left
 To feel the might of that tyrannic lord,
 Whose galling yoke referred to better Love's,
 So Pride's persistent madness would reject
 A pleading Voice, and silence every qualm,‡
 110. By raising many a gaudy shrine to SELF !
 Or build a tower of refuge for a day,
 Which prescient Tyranny can see approach ;
 Or buy the passing favour of a mob,
 By deeds that seem to benefit a race ;
 Or prostrate fall before a Roman Jove
 And rustic Pan, whose home at Jordan's source§
 Beheld HIMSELF undaunted turn|| to trace
 The painful way that ended at a Cross !—
 120. And yet (with sure presentiment, that saw
 A retribution-day for evil deeds)

The Friendship Would try to gain HIS favour in a way
 of Mammon ! That sought to please a more discerning
 And plead for those whom HE Himself dispersed¶ [eye ;

* Herod's generosity in time of famine (B.C. 25 ; the year when the conspiracy of the Ten Assassins to murder him failed) proved him able to repent, if he had been willing ! † Saul. ‡ After Mariamne's murder, Herod, to distract his mind as well as gain popularity, employed himself in building cities, temples (especially to Augustus, and to Pan at the source of the River Jordan), fortresses, and rebuilt the Temple at Jerusalem. § Near the town of Cæsarea Philippi (or Paneas, from the cave where Pan was supposed to live). || Herod sought to exercise a protectorate over all Jews. ¶ It was at Cæsarea Philippi that Christ turned towards the South on His last journey to Jerusalem ; *Matt.* xvi. 13.

- For wilful stubbornness, and make more light
 An iron yoke HIS angry hand imposed,
 Which mocking Scorn had made more galling still ;
 And build again a Temple, where (as told
 By one prophetic*) HE Himself would come—
 130. In expectation of an Advent feared,
 Yet truly wished, by Judah's erring sons.
 Then Zion saw another shrine appear†,
 With dazzling walls as born of purest snow,
 And lofty portico (whence Evil thought
 HIMSELF would leap at mad Ambition's call!),
 With gilded pillar, spacious marbled court—
 So soon to echo to a gentler tread,
 Then be an awful wine-press long foretold!‡
 With noisy clamour rose a sacred wall,
 140. Ill-omened change as mourning hearts confessed!—
 Where once was silence,§ now a noisy clang,
 As though the din of arms and hostile strife
 Would interfere with HIS more peaceful work,
 In painful contrast to the quiet way
 Of HIM whose majesty no storms disturb!
 While SELF attempts to aid a growing power,
 Or builds its gorgeous temples|| with a hand
 Which Murder's gory torrent deeply dyed;
 Till, passing quickly down a steep incline,
 150. It hurries on from slaughter of HIS sons
 To yet more daring blow against HIMSELF!—
- The Prophecy of And Roman eyes, on pure Religion's
 Rome Papal. throne,¶
 Saw one to whom the prostrate nations bowed,

* *Malachi* iii. 1. † B.C. 20. Herod's proposal to re-build Jewish Temple; collecting of materials began at once; all finished in 9½ years; but subsequent additions and repairs caused by injuries in frequent revolts, protracted the work until total time occupied was 84 years (*John* iv. 20). The workmen were discharged in A.D. 64. ‡ *Isaiah* lxiii. 3; *Matt.* xxi. 33; *Rev.* xiv. 19, xix. 15. § 1 *Kings* vi. 7. || Herod built idol temples as well as that to Jehovah; in hopes of becoming popular with all parties. ¶ B.C. 12. Augustus took the office and title of Pontifex Maximus (High-Priest); and as such burned

- Or feigning to discern a solemn Voice
 From Evil's countless oracles that lie ;
 And yet* whose kingdom fit for coming doom,
 Since restless northern hordes already showed
 A tendency to break the bounds ordained
 By HIS restraining hand for many an age ;
 160. While Death too surely broke supporting props,†
 Or made its vital forces melt away
 Before the power of swift and sure decay :—
 And Judah marked the sickening streams of blood
 Grow overwhelming in a dark career—
 When father's hand was raised against a son,‡
 And children's hearts desire a parent's life
 (Sure signs that now indeed was truly near
 A dreadful visitation long foretold,
 When HE, the mighty Deity would come
 170. To put a yoke on Judah's stubborn neck,
 Yet stand on Olivet§ to save a few
 Who heed the solemn warnings oft declared
 In voice that rose above the wildest din !)
 When Judah's heart was full of vile distrust,
 And Rumour's voice a ready echo found,
 Or mad Sedition|| vainly rose and tried
 To break the hated yoke of foreign lord,
 Which once a foolish blindness had invoked—¶
 Yet spurn the gentler rule of One supreme,
 180. A rightful LORD that Pride refused to own !

2,000 so-called prophetic books, but preserved the true Sibylline oracles. [This office was laid down by a later Roman Emperor in A.D. 375, after Imperial Rome had held it for 387 years ; and soon afterwards assumed by the Roman Popes !]

* Even in Augustus' reign Rome could scarcely keep in check the barbarians of Europe, who subsequently broke up her power. † Augustus, in choosing his successor, was twice disappointed by death ; his third and last choice being Tiberius, a man whom he knew to be unfit for empire, and who outlived and succeeded him. ‡ *Micah* vii. 5 ; *Matthew* x. 35 ; *Luke* xii. 53. § *Zechariah* xiv. 4 and 20 ; *Malachi* iv. 6. || The Jews often rebelled against the Romanizing tendencies of Herod and the dominion of the Romans. ¶ When Judas Maccabæus and his successors made treaties to secure her help.

And when a census* counting Earth ordained
 Had reached Judæa's restless, heaving soil,
 Though Greed as yet restrained a grasping hand :—
 When *none* were left† with claim opposing HIS
 To wear the crown that graced a David's brow,
 And men in false security and peace
 Had shut their eyes to every seething ill,
 That lurked beneath a superficial calm :—‡

“The Desire of all Nations”
 Granted!

HE CAME for whom the groaning
 nations looked,
 190. Whose careful record showed, that
now|| must shine
 The purer beams of an immortal Sun,§
 Whose advent was to bring the wanted morn
 Of gentle PEACE—the ceaseless quest of Man
 Since primal ages lost a precious boon!

* The Census, which made Joseph and Mary go to Bethlehem, embraced the whole Roman empire. It began B.C. 6, and reached Judæa B.C. 5; but the taxation (of which it was the sure precursor) did not reach Judæa until A.D. 8, when Archelaus being deposed for mis-government, Judæa was made a Roman province. Of course the Jews rebelled (*Acts* v. 36). N.B.—In the same year, A.D. 8, Christ began His “Father’s work” at the age of 12 years! † David’s line was apparently extinct; while Herod had just ended the Asmonean line by murdering his wife Mariamne and her young brother Aristobulus. ‡ *Ezekiel* xiii. 10. § Of Righteousness; *Jeremiah* xxx. 15, *Malachi* iv. 2. || About the “70 weeks” of *Daniel* ix. 24, when the “reconciliation for iniquity” would be made! “70 weeks” of years = $7 \times 10 \times 7 = 490$; and 490 calendar or solar years = 475 lunar years + 80 days (a lunar year = 354 days), or nearly $15\frac{1}{4}$ years’ difference. The spiritual connection of this measured period with Our Lord’s career on earth is this :—(1) from the end of His career, A.D. 29 to 30; 475 to 6 calendar years (which = 490 lunar) take us back to B.C. 445, or date of decree of Artaxerxes Longimanus in favour of rebuilding of Jerusalem, from which time a New Jerusalem arose! (2) from the beginning of His career, B.C. 5 to 4; the same number of years take us back to B.C. 479 to 478, or period when Xerxes (just after returning from his invasion of Greece) was amusing himself with Esther, when a new régime commenced for the Jews consequent on the failure of Haman’s

plot ! ! ! (Also a " New Jerusalem " period !) In fact, History shows there have been 3 New Jerusalems, viz. :—(1) Actual and literal, from Cyrus to Artaxerxes Longimanus. (2) Semi-spiritual, under Xerxes and Esther (with Mordecai). (3) Spiritual = Christ's ; the growth of which is especially described in the Prophecies of Progress and Peace contained in John's Book of Revelation (two last Chapters).

that it is a very good example of the work of the
County Council in the matter of the improvement of the
roads of the County. The Council has been very successful
in the improvement of the roads of the County, and the
roads of the County are now in a very good state of
repair.

The Council has also been very successful in the
improvement of the roads of the County, and the
roads of the County are now in a very good state of
repair.

PART III.

THE KING'S ARRIVAL.

Book 1.

(*Embracing from the King's Arrival or Birth of Christ,
Nov. 7, B.C. 5, to the Hour of Choice, A.D. 8.*)

The Search for Truth. But whence the strangers from a distant land?

And what the quest?—"We look for One new-born,
Judæa's infant King!"—They never mean

A cruel tyrant* who has oft imbued

His hands in human blood; who yet were quick

To strike a daring rival who appears?—

He, Judah's head by word of Earthly-Power,

But touched by icy Death, can only try

To use the seekers of another King

10. As tools for His destruction if discerned!

HIMSELF forbade, whose messenger†—a star,

The sign of brighter Orb that now appeared

To visit Judah's land as long foretold!—‡

Will guide them to the lowly resting-place,

Where slumbers One who both is David's heir,

And David's greater Lord;—§ whose mighty will

And simple "*Fiat!*" || caused a universe

To leap from Chaos' womb to glorious light!

* Herod the Great, then on his death-bed. † In Greek *angelos*, anglicised into angel. ‡ By Balaam [a metaphor suggested by the appearance of the evening star in the West, as he was ending the third and last sacrifice to Baal, made at Balak's order; *Numbers* xxiv. 17]. § *Matthew* xxii. 41; *Psalms* cx. 1. || *Psalms* xxxiii. 9.

- HE* yonder helpless babe?—for very food
 20. Dependent on another!—Truly *HE*,
 The God-Incarnate promised long before,
 When foolish Man to foul Temptation's art
 First yielded up a new-born innocence,
 As meet Avenger of a cruel deed!*
- A Power that guides a spirit seeking *TRUTH*
 By ways the mind can quickly understand,
 Led Persia's Magi† from the feeble dawn
 To fuller light—the presence of *HIMSELF*!—
 Thrice happy they who, through the misty veil
 30. Of Doubt, can see beneath a lowly form
THE LORD OF ALL, and humbly bend the knee
 To One whose gentle lips will yet proclaim,
 That “*Who a Spirit-Father would adore,*
Must worship HIM in spirit and in truth ;‡
 For *HE* is everywhere and lives in all ;
HIS fittest Temple is the universe ! ”

- The Order of Like that mysterious king§ who once
 Melchizedek. appeared
 On page of Holy Writ, and then withdrew
 For ever in a strange and wondrous way ;
 40. Whose life has no beginning and no end ;||
 Whom History knows not but by single deed—
 When he,§ a substitute for One more great,
 Met that returning form which saved the lost
 And rescued Weakness from the grasp of Power ;
 With bread and wine restored a failing strength ;
 Accepted homage with a hidden sense ;
 And then ascended to his home on high!—¶
 So came the strangers from a distant land,
 Where Faith had lately seen a startling sight,**
 50. In search of truth, to find it at the Source !
 While onward guided by a gentle Love,

* *Genesis* iii. 14. † *Matthew* ii. 1 (compare with *Esther* i. 13 ;
 and *Daniel* ii. 12). ‡ *John* iv. 24. § Melchizedek, *Genesis* xiv.
 18. || *Hebrews* vii. 3. ¶ *Psalms* lxviii. 18 ; *John* xx. 17 ; *Luke*
 xxiv. 51. ** The appearance of this unusual “star,” or meteor ;
 specially appealing to these men as astronomers !

- Along a way the feet had never trod,
 They went to where HIMSELF in patience waits,
 A form of weakness veiling wondrous Power,
 For Homage at HIS feet to prostrate fall
 With gift significant—her best, her *all*!—
 Her SELF, oppressed with sorrow and with care;
 And needy heart which raised appealing voice,
 That HE Himself would ease it of a load!
60. Astute the plan, to kill when yet so weak
 A Power that, growing, soon would conquer all;
 And dark Hypocrisy* declared its will,
 “Go, find HIM out; and then return to me,
 That *I* may also worship at his feet!”--
 So moved with bitter hatred spoke a foe,
 Through lips of one who proved a willing tool.
 But watching Love† a guardian hand revealed,
 To save the form of One that Wisdom knew
 As destined for a great and glorious work.‡
70. With direst passion raging in his breast,§
 A foul usurper saw a cunning plot
 Not only fail, but evil made to yield
 Results of good; while doubting Faith is saved
 From sharing in a cruel deed of blood,
 That soon will make a mourner's tears to flow,
 And homes to ring with infants' dying cries,
 Or piteous wail of mothers now bereft!
 “Return; but not the very way you came!”—||
80. So spoke a quiet Voice, and they obey;
 While HE, for whom alone is truly meant
 A deadly snare, in secrecy at night
 Was snatched¶ from where a sweeping net would come,
 And borne away to Egypt's distant land,
 From which (as once was** said in by-gone age)
 A Power supernal meant to call *this* Son,
 As once a mighty arm had brought a type!
 And foiled as well a new, insidious plot††
 For HIS destruction, when a Power above
90. Declared the sure prediction** was fulfilled

* Herod, *Matthew* ii. 7. † *Matthew* ii. 12. ‡ A life-long self-sacrifice. *John* x. ii. § *Matthew* ii. 16. || *Matthew* ii. 12. ¶ *Matthew* ii. 13. ** *Hosea* xi. 1. †† *Matthew* ii. 19.

Whose other deeper meaning is revealed,
"From Egypt I have called a chosen Son!"—
 While he* whose course of treachery and crime
 Enthroned a son† too like a cruel sire,
 But turned to safer ways the feet of those
 Who came within his reach; and he himself,
 Rebellion's head, bestowed the mocking name
 Of Nazarene‡ a greater Will designed!

The Child of Nazareth. The years of childhood in a lowly home
 100. At Nazareth, alas! are little known!
 Except that as a favour we obtain
 A passing glimpse, that tells of upward growth§
 In wisdom as in years; a sense of power
 And readiness to work, if HE permit;
 A growing conscience of a noble soul,
 As born for mighty purposes unknown;
 A will to carry out a destined life,
 As noble as He felt His own must be,
 And yet another will|| to please himself,
 110. Which ever fought against a nobler Man
 In that stern conflict¶ known (alas!) so well,
 But where a poor Conceit so often fails!

Craving for Sympathy:—	And He, whose spirit came of
"Will you also	purest Love,
leave Me?"	Must oft have sought a sym-
	pathizing friend

In Childhood's days as in maturer age;
 And oft have felt Himself was all alone,
 And isolated from a world around,
 As noble souls from evil ever are!—
 For He who stood for us in all respects,
 120. Except an innate tendency to wrong,
 Were no true Man if ignorant of these,
 The qualities of all the human race!

* The "Satan" in the human heart. † Archelaus, Herod's son, who succeeded him; but was soon deposed for misgovernment, and Judæa made a Roman province. ‡ *John* i. 46. § *Luke* ii. 52. || "Not my will, but Thine!" *Luke* xxii. 42. ¶ "Try hard to enter in at the narrow gate!" *Luke* xiii. 24.

No pen records the all-momentous day
When stern Decision made a final choice,
With eyes that looked towards a coming age
To more than counterbalance every ill.

The choice which every spirit has to make,
Ere close of life :— *On whom shall I bestow
A willing service ?*— Shall it be for HIM

130. To whom a rightful due ; whose loving yoke
And easy burden ever good to bear ?—
Or shall a foul usurper sway the heart,
Whose mad self-will declares a crying need ?

Himself has known the conflict, for declared
In dying cry, “ ‘*Tis FINISHED !*’ ”* how it closed
In final triumph o’er a restless foe !

And more, we know that e’en in early years,
Before His form in Zion’s courts appeared,
Himself had read the Scriptures of the day,†
140. And pondered long (with many an earnest prayer)
To find a deeper meaning ; slowly traced
A life of self-denial meant for Him ;
And oft perchance when puzzled in the search
For earthly light on problems so obscure,‡
A Spirit felt the closer drawn to HIM,§
Whose wondrous Fatherhood grew ever clear,
As thoughtful Prayer and Knowledge joined in one !—
And oft (as well we know of later years)
A Tempter’s power assailed a stubborn will,
150. To make it tread a path of evil deeds,
For all through life was *SELF* a deadly foe !

And early too was made a noble choice,
To leave a tempting Pleasure, choose the good !
Or how could He in Childhood’s sunny days||
Have known the meaning of a grand descent ;
Or said as simple truth to earthly sire,
That He must do *another* Father’s will ?—

And oft in deadly war for self-command
Was held in check the will, to patient wait

* *John* xix. 30. † If Timothy did this, far more He who was
“ more than Timothy ! ” ‡ As when He questioned the Rabbis
in the Temple, when only twelve years old. § “ As we are one.”
|| About (or before) the age of twelve years.

160. Till called to work for HIM the truer Sire ! -

For see as child, though eager for HIS work,
And conscious of a nobler lot in store
As one designed to do a Father's will,
He proved obedient to an earthly sire ;
The while, in shadow of a nameless home,
He did His work without a murmuring thought !

And e'en as child must He indeed have learned
A lesson never easy :—“ *Patience ; wait**
Until the hour appointed truly comes ;

170. Then heed the call ! - Avoid the cunning lie
Of false Ambition, ‘ Do not waste the time,
Or lose a passing opportunity
Of serving HIM whose cause is ever dear ! ’ ”

Consummate Wisdom knew a manly work
A manly vigour needs to bear the load,
And bade Impatience wait until it came ;
And more, 't were needful, ere the work began,
That one so pure should look within the hearts

180. Of those whose earlier life was clearly known,
And see the evil fruits of childish faults

By riper judgment of maturer age !
And when, in fields around a village home,
He saw a sower cast a precious seed,†
An all-observant mind was quick to draw
The beauteous teaching of a later day ;
And most of all the rule Himself has framed,
The fruit will tell,‡ however mixed the seed !

Perchance was keenly felt a bitter pang,
190. The power of insight gave a purer mind ;
When watching eagerly a chosen friend,
Of fair appearance but of hollow heart,
Till ripening Manhood brought a due result,
Instead of fruit appeared deceptive leaves !§

And when at last a riper age approached ;
Felt He a power imprisoned in the breast,
Which, craving only freedom, ever sought
To break an unseen chain that held it fast
A prisoner till the fated time had come ?—

* *Luke* xxi. 19. † *Matthew* xiii. 3. ‡ *Matthew* vii. 16.
§ *Matthew* xxi. 9 ; as in the case of Wheat and Tares.

200. And yet, when heard the call, without conceit
 At once a grand and glorious work began ;
 And though so conscious of possessing power,
 In self distrust commenced the urgent task
 Of making SELF obey a greater LORD.
 And yet He was no surly anchorite,*
 At any period of a brief career ;
210. But freely shared in every festive joy,
 If innocent of every thought of wrong !
 HE, Nature's Lord, could perfectly dispense
 At pleasure with the mysteries of Life
 In Fermentation's wondrous process hid ;—
 To Man impossible, to HIM, or slow
 Or act of but a moment, easy deed !—
 In startling ways bestowed a needed drink†
220. On those whose hearts were home of purest joy !
 But far more weighty was each word and deed,
 When once a Power so wondrously appeared ;
 And yet of all the loving things He said,
 There scarce remains a record but the fact !‡

— —

BOOK 2.

(Embracing from the Hour of Choice, A.D. 8, to the King's
 First Home-Coming, A.D. 25.)

The Hour At last appeared to Him (as once for all)
 of Choice. The crisis of a life ; the hour of choice,
 Or Good or Evil be a chosen lord !

And just as earlier type in royal halls§
 Had needed forty years of lonely life
 To teach an ardent spirit self-control,
 That he as patient leader may become
 The mediator of an erring race ;
 And e'en as yet he needed to retire,

10. And hold communion with an Only-Wise
 For many a day on Sinai's lonely top:—

* *Matthew xi. 19.* † *John ii. 1.* ‡ *John xxi. 25.* § *Moses (Heb. xi. 24.)—Forty years' retirement in desert ; twice forty days on the mount.*

- As he, the great reformer* of an age
 When nearly every heart had turned away,
 Impatient that a startling triumph gained
 O'er Baal's evil host appeared in vain,
 Was also called aside for quiet rest,
 Wherein to learn a needed self-control
 And how another Being was at work,
 Whose work is ever silent, ever sure !
20. So He, who in Himself combined the two,
 Who came as all-reformer, ere begun
 As long designed a mediator's work ;
- The passage of When closed an earlier victory over
 the Rubicon. SELF†
- Before the gazing eyes of all mankind,
 When He—the Purest !—robed as one who sought
 To grow more pure in spirit, touched a wave
 That marked the limits of a newer life ;
 Lest Pride, whose lurking form was ever near,
 Should make Him boast of conquering haughty SELF,
30. Or of a startling Voice that owned Him “*SON!*”—
 Must fain retire again to lonely wilds,
 And try to win a battle harder still !
- As once on primal Man a threefold trick
 A tempter's arts had tried with great success ;‡
 For Him as well a threefold snare is laid,
 With what result a patient Cunning proves.
- First Temptation “ But why to suffer?— for I truly
 of Christ.— know§
 Failure. The mighty force within Thee ; if
 Thou wilt,
40. The hidden God can quickly aid the Man.
 Then why seek failure from a sinking strength,
 Unequal to a task it has to do?—
 Why not exert a known creative power,

* Elijah, who also retired for a time to Arabia. † When He conquered a natural reluctance to let John baptize Him as if a sinner, though conscious of purity. ‡ *Genesis* iii. § *Matthew* iv. 3 ; “if . . . Son of God” ; then “command”—“*Fiat!*” of *Genesis* i. 3.

And furnish bread for hunger's crying need?—
For Man must eat, if he desires to live."

"'Tis true; but this alike a solemn truth,
That He who gives the food must ever bless,
Or vain the effort human power has made!"
So humbled He Himself, whose hidden form
50. Through all the weary years of pilgrim life,
Appeared on Earth each morn as heavenly bread!

Second Attack.— Repulsed in this Temptation's first
Failure. attack,

With greater energy a cunning foe
Would bend a will so stubborn, till it fall
In adoration to a grovelling SELF:—
"I own a noble mission, and confess
In grandeur it surpasses all before;
60. And well I know that hitherto HIS care
Has been a shield from every threatening harm.
For see how clearly to a waiting world

The King's HIMSELF acknowledged Thee a chosen
Coronation. Son,*

And summoned all to heed a falling word!—
If such indeed HIS love (HIS might I know
To be unbounded), wherefore fear to ask
A slightest sign—a token to the world
That Thou the object of a special care? —
For so the sooner will a noble work
70. So dear to Thee succeed!—Will HE whose love
To present time has guarded every step,
For signal favour let Thee break a law
Of Nature, so that, if Thou boldly leap
From yonder lofty porch beheld of all,
A mortal frame in safety reach the ground,
To Earth's astonishment and silent dread?—
For is there not indeed a sacred word,†
That unseen hands will ever bear Thee up,
80. And keep the foot from every tripping stone?—
And more, a promise, ere the uttered call,

* On the day of His baptism by John and by "the Spirit!"
(The latter being the true coronation.) † *Matthew* iv. 5.

HIS hand will quickly save in time of need?"

At once a fitting answer:—"Read as well,
That *none shall dare to tempt the Lord his God!*—

HIS power indeed can do whate'er I ask;
But I will not provoke HIM by my will,
Or bold presumption of suggested thought!"

Again Himself a victor, where of old
They only failed who drank of Marah's well,*

90. And woke HIS wrath whose word a life sustained!

Third Temptation:— Still undismayed, a cunning foe
Failure. attempts

To conquer noble Spirit, as supreme
In all that went to form a complex Man.

"I freely own a wondrous self-control!—
And *he who SELF can conquer, conquers all!*—

Confess a fitness for a boundless rule,
A worthy King of kings and Lord of all!—
And such I now can make Thee; mine the power,†
To hold for self or give to whom I please!

100. Take now the choice:—Wilt thou accept a gift?—

Then quickly gained a universal rule
O'er Heaven and Earth, myself alone above;
A sway more great than human power can give,
A grandeur passing Judah's palmy days—
If only Thou behave as others do!

Or wilt Thou boldly still disdain my will?—
Then take a final warning:—Hard the lot
Of all who follow Thee; a bitter hate
From me and mine, is theirs till Death itself

110. Is gladly welcomed as a sure release
From painful stroke pursuing hands inflict!—
And Thine indeed the keenest pang of all,
That men for whom a noble life is spent,
Will hate that pure unselfishness the more,
And e'en of those that Love may take as friends
And close companions in a brief career,
Will one at least become a ready tool
To foil a noble work!—I wait the choice!"

Nor hesitated He for fit reply,

* Marah. *Numbers* xx. 13, and xxvii. 14. † *Matthew* iv. 8.

120. As Evil thus removed a masking veil :—

“I know the chosen way will not allure,
For Self-denial's road is one of pain ;
And gloomy clouds may oft obscure the face
Of that great Father whom a spirit serves.
But since I came to do whate'er He please,
'*His will, and never Mine !*' the daily prayer !—*

Depart from Me, Thou Tempter !—Thee to own
As sovereign lord were treachery to HIM,
To whom alone a willing homage due !”
In sullen rage a baffled foe withdrew ;

Retreat of Evil : 130. As friendly forms that hover
The Victor's rest ! round appeared,
To aid a noble spirit as it strove.

With might unconquered, hostile Evil waits
A passing interval† before renewed
A life-long contest—ending on the night
When last was breathed the prayer, “*THY will be done !*”

Attack renewed.— But why were hostile forces so dis-
A rival proposed ! mayed,

When HE, the All-expected, was not found ?
The startling messenger who came to view,

140. Then suddenly was lost to human eyes !—
And why concealed ?—Was He the Long-foretold,
To whom the hearts of all shall quickly turn ?—
And whose superior might will now restore
A David's throne at Judah's fervent wish ?—
And had He vanished but to gather strength
With which to break a Gentile's hated yoke ?—

Or is He yonder prophet‡ wild and gaunt,
To whom a people flock by Jordan's wave,

150. To hear him freely speak of sacred themes

* And so it was, (1) at the age of twelve years ; (2) at the time of these three strong temptations ; (3) when making the final choice in Gethsemane—the beginning, middle, and end of His career ! † *Luke* iv. 13 ; “departed for a season.” ‡ John Ben-Zachariah ; from his work called, “John the Bap'tizer” ; to whom the question was put, “Are you the Messiah ?”—and whose answer was equally unequivocal, “No !”

That find a silent echo in the heart? —
 Whose garb and manner, as his burning words,
 Recall to mind a strange and startling form
 That stood alone on Carmel's lofty heights,
 A fearless character, a noble rock,
 Whose name declared the theme, "*JEHOVAH-GOD!*"*
 "*Declare a name!*"† — Uncertainty demands
 Of him whose tongue proclaimed in Jordan's vale
 A word that startled every heedless ear.

Defeat.—Proposed rival 160. He answered, "I am no
 refuses to enter the lists! thing but a Voice‡

That cries to all, Prepare the way of One
 More great than I, already in the midst!
 And I, unthinking, knew not when HE came
 To pass as you beneath a cleansing wave,
 Though needing no release from innate sin!

'Tis HE indeed on whom a startling sign
 Descended in the sight of every eye,§
 And whom a mighty VOICE to heedless ears
 Declared to be a son of One above!—

170. The Man of whom expectant prophets wrote;
 Whose worthy praise a David often sang;
 Of whom the smoking sacrifices tell,
 And that pure paschal lamb whose cleansing blood
 Is sprinkled once a year on every door!
 'Tis HE whose noble work to free from sin!||—
 Lo!—yonder is *HIMSELF*, the mystic Lamb!"

A lingering sun was sinking in the west,
 Beneath the far horizon's boundless line,
 As those two seekers of this very Lamb

180. Heard words so all-important to the soul,
 That Faith must turn at once to follow HIM!

"*A seeker finds!*"¶ — With loving words and look
 HE made them welcome to HIS resting-place
 (A modest hut perchance not far removed,
 Or leafy booth on Jordan's wooded banks;

* "Are you Elijah?" *John* i. 20. † "Who are you?"
John i. 22. ‡ "I am not the Messiah!" *John* i. 20. § *John* i.
 32 || *John* i. 29: "Look!"—(There goes) "the Lamb of
 God, who is taking away the sin of the world!" [Present tense;
 because the work was begun!] ¶ *Prov.* viii. 17.

- For such indeed were luxury to One,
 Whose couch was oft a barren mountain-top!);
 While kindly Sympathy invites them in,
 To share a welcome rest and waiting food!
190. But who are they, so ready to obey?—
 The very first of all the mighty host
 Which rolling ages Prophecy declares
 Will see excel in number Ocean's sand!—
 The first two willing subjects of a King,
 Whose growing sway is bound to conquer all!
 The one is known,* who, full of eager joy,
 At once will find a brother, who will be
 The foremost of a small and chosen band,
 Whose name declared the Rock on which he stood:—
200. *But who the other,*† careless that a name
 Should be inscribed upon a deathless page;
 Whose truthful pen recording wrote of SELF,
 As though of one whose title better hid?—
 Who surely, but a man that deeply loved?—
 Whose gentle, clinging spirit could not go
 Away from One whose presence granted life;‡
 Although the terrors of an awful night§
 Must leave a mark upon a timid soul;
 And who, as once a solemn Voice declared,
210. Was spared to see a parting form return!
 But quickly more|| are added to the band;
 Of whom the man whose narrow, jealous pride
 Was quickly conquered by the gracious words
 Of One whose eye had read the secret heart,
 When timid Faith had deemed itself secure.

Impatience and Behold the due recorders¶ of a feast,
 Faith answered. Where well rebuked Impatience, that
 [required

* *John* i. 40; "One of the two . . . was Andrew."

† *John* himself was the "other disciple" (as in *John* xviii. 16.)

‡ *John* vi. 68. § When Christ was captured, tried, and condemned—in a few hours!—followed by the startling events attending His crucifixion. || Philip and Nathaniel, *John* ii. 43.

¶ Five; viz.: John, Andrew, Peter, Philip, and Nathaniel, were present with Christ at the wedding at Cana (*John* ii. 1). [Perhaps also John's brother James.]

A conscious Power to act before the time ;
 Although to Faith, which knew the will was there,
 220. Was granted more than heart had ever wished !

But e'en a wondrous deed will not suffice
 For those whose infant spirits yet are weak ;
 And budding Faith demands a longer time
 For upward growth, before it is a power
 That truly rules the daily life and deeds !

BOOK 3.

*(Embracing from the King's First Home-Coming, A.D. 25, to
 the Assumption of the Kingdom, or Christ's First Open Claim
 to Divinity, A.D. 25).*

The King's First Home-Coming.* But who is He that dares to stand
 alone

In open courts amid an angry throng ?—
 Whose form erect is as a towering rock
 In foaming surge ; and from whose flashing eye
 Dart angry, burning glances, making all
 To shrink in fear of merited rebuke ;
 Whose scornful lips pour forth such cutting words,
 As sum up all that prophets ever spoke
 Against a worldly love and greedy SELF !

The first Advent. 10. 'Tis HE, JEHOVAH-GOD, in human
 form ;

Who unexpected† owns a waiting shrine !—
 The God-Anointed, whom an erring race
 Had long and vainly sought !— The very FORM
 Whose pregnant shadow ever thrown before ;
 To whom a paschal lamb but lately slain
 So clearly pointed as a nobler sign !

* The first Home-coming, or first "cleansing of the Temple" by Christ, at the first Passover after beginning of His public work, *John* ii. 13. † *Malachi* iii. 1.

- The challenge to And fitly HE who would restore a
 Evil.— heart
 God or Mammon. To former purity, began the work
 By stern rebuke to Mammon,* Evil's
20. Which clad itself in pure Religion's garb, [child ;
 To ply its trade within the home of Prayer!
 (That cunning spirit which is often met
 In forms that puzzle a discerning eye ;
 Whose empty head is bowed in fervent prayer—
 Its eager greed is in a distant mart !)
 And they who, loving riches, sought to gain
 A mean advantage o'er the crowded throngs
 That bowed before a Justice ever there ;
 For them indignant actions†—words were poor !
30. For men of little guilt,‡ who met the needs
 Of humbler Poverty, the cutting words—
 Though few indeed, for looks and tone suffice !
 For *all* the fire of deep, indignant Scorn :—
 " The sacred home that HE designed for Prayer,
 Of selfish Traffic is a busy mart ! "

- The gauntlet Now seen the might of Evil !§—In a
 taken up ! few
- HIMSELF had chosen friends the lurking thought,
 That He indeed the man of whom so oft
 Ancestral David spoke a prophet's word ;
40. Yet undecided was a growing trust,
 Nor yet in these or in a pressing throng,
 That ever followed, but in hopes of gain,
 Would He who knew them put a precious trust !||
 In those (a hostile spirit undisguised)
 Are mingled fear, astonishment, and pride,
 With hate, that He whom they are forced to own
 Appeared to be the very One they want,
50. Is yet so contrary to all desire—
 An earthly conqueror and glorious king,

* " You cannot serve God and mammon ! " † The deadly hatred of these men was excited not by the touch of " the lash," but by what hurt them far more—the loss of part of their ill-gotten gains in the confusion ! ‡ " Take them away ! " § *John* ii. 18. || *John* ii. 23.

Accepting for his purposes the love
That filled a selfish heart!—“Now Thou hast claimed
To be the Man the people long have sought!—
But we disdain the claim; and want a sign*—
A breach of Nature’s laws!—If such Thou give,
Perchance we may accept Thee as a king!”

But HE who ever gives a timid Trust,
The proof it needs to help a faltering step;
60. To Profanation’s challenge, made in hate
And proud defiance of an evil SELF,
Had then as ever but a fit reply:—

The Wanted “The wanted sign I still refuse to give;
Sign. But one more great is granted!—Raze the
Of Purity incarnate! I restore [shrine
The same in way surpassing human thought!”†
It needed many a wondrous deed in test
Of truthfulness which Time alone could give,‡
Ere seen a deeper meaning in the words!

But few indeed as yet deserving trust,
70. Like him whose clear avowal of belief
(In spite of cowardice and proud reserve,
An honest doubter§ seeking but for light
On problems which so sorely puzzled him),
Acquired a vision of a wondrous plan
Which deepest intellect had ne’er conceived;
And which, begun before the birth of Time,
Was quickly drawing to a final stage,
That concentrated every eye on HIM!||

Second attempt at rivalry.—Failure! 80. Again a foe attempts a new attack
On newer premises—Lo! prophets
two!¶—

The one that long has taught in Jordan’s wave;
As Voice that cries, “*Repent!*” —And he more new,
But seemingly the greater; he of whom
A startling Voice had openly declared
That He indeed was sent from One above!—
Now which the real; which (if either) false?

* *John* ii. 18. † *John* ii. 19. ‡ *John* ii. 20. § Nicodemus;
John iii. 1. || *John* xii. 32. ¶ *John* and Jesus.

Or will they not as eager rivals be ?

Such doubts a dark Uncertainty excites

90. In minds of those who hear the burning words ;

The while to him* who knew he only came

To make Another's way more easy still.

Would SELF suggest in momentary flash

A daring thought of rivalry with HIM,

Which once had vainly moved a foolish Pride !

A mad attempt ! A heart that knows itself,

Has never room for base and evil thoughts !—

“ I summon you to witness, for you know

My words were ever, I am *not* HIMSELF,†

100. But only one who came to clear the way !—

And now HIMSELF is present, I retire ;

For such a greater will, that HE a Lord

Must ever grow in strength ; while servile I

Must close in shade a few remaining days !

And I am glad ; for who that loves a friend,

Would not rejoice if his the foremost place ?”

And HE, the Greater Prophet, who had read

An evil heart so clearly, would retire,‡

To shun the semblance of opposing strife ;

110. And by the very action tell to all,

How they who go to spread the glorious news,

Should separate to visit every race.

And while a Love that favoured Judah's land,

On foul rejection only spread the bounds

Of grand Redemption's plan to cover all ;

A wiser Prudence shunned a needless risk

From hostile plots before a fitting time,

When Love would bear what Malice might inflict ;

And so withdrew§ from Zion's chosen courts,

120. Where lately burning Indignation spoke

And flashing glory shown to earlier shrine||

Where long before, as gained a promised rest,

The fickle myriads heard a solemn voice

Of warning echoed from the listening hills !¶

* John “ the Baptizer.” † *John* i. 20, iii. 28. ‡ *John* iii. 22 ;
iv. 1. § *John* iv. 3. || The district of Samaria ; which contained
Jacob's well and the place where “ the Law ” was first published
in Canaan between Mounts Ebal and Gerizim ; *Joshua* viii. 30.
¶ *Malachi* iii. 1.

And so again fulfilled an ancient word,
That HE, the Deity a nation sought,
Would visit soon a long expectant home!

"The Christ" under And Duty chose a way* so sore
compulsion! beset;

130. For noble work was ready for HIS hand;
A sinful heart† desiring to be taught
The mighty power of Purity itself!
And she‡ who came to Sychar's ancient well
To draw with toil a scanty draught of Earth,
Will find indeed awaiting in disguise
A Living Stream that quenched a burning thirst!—§
While Shemer's heathen people freely give||
The honour Judah's children yet deny
To that consoling message then declared,
140. "*A Spirit-Father freely is adored
By every being in the universe!*"

Work under fire:— When gentle Love bestowed another
the distant cure. chance

150. Of true repentance, seen in better deeds,
To those who knew HIMSELF in early days,
But found them still a prey to bitter hate;¶
Since yet the day was distant when designed
To give HIMSELF a sacrifice for all,
Again avoided is a cunning snare.
And yet e'en here, in presence of a foe,
Was wrought the startling cure of one so ill,**
For doubting Trust, which yet discerned aright!
And gently taught Impatience:—*Thine to ask*
160. *And wait in silence, MINE the word of power!*—
Oh! would that we were far more quick to learn
This needful lesson of a brief career;
For so the load at which Impatience chafes,

* John iv. 4. † That of the woman of Sychar. ‡ John iv. 7.
§ John iv. 15. || John iv. 39. ¶ Nazareth; where "He could
do no works of power because of their unbelief!"—and where
He was nearly killed by the people! (John iv. 44). Hence
Capernaum was chosen as His head-quarters. ** The son of
one of Herod's courtiers; whose father came from Capernaum
to Christ at Cana. John iv. 46.

Would grow more light to every longing heart!

Evil compelled to But see how plots of evil ever
work with Good. fail

To overthrow HIS plan, or work it out
With sore reluctance!—For decreed of old
That HE, the Long-Expected, should appear
As Deity in Zion's hallowed courts,

170. To bless a favoured (if rebellious) race;*
And not till they disdained HIM as their King,
Yet gladly bowed to foul Rebellion's form,
Would Mercy's lingering footstep turn away
To those† for whom it kept an open place!—
And so to lands that first, from love of wrong,
Had borne a haughty conqueror's galling yoke,
Till men acknowledge that HIS gentler rule
Is far more light than what was once imposed;
180. To them‡ as most in need was first declared
The glorious news of liberty for all;
And so a land of old beneath contempt,§
A later age rejoices with a light,
Which there arose to gladden all the world!—
The LIGHT before whose presence Chaos fled,
As once before at fair Creation's dawn!||

Attack:—Insinuation Yet here again a deadly foe
of evil motives. renewed

A vain attack which oft before had failed;
And in HIS sacred home on holy day,¶

190. When HE Himself the speaker, a foe
Attempts an angry word to interrupt!

What sudden rage has moved a silent man,
Who hitherto had listened to the words
Of One whose innate power is now confessed?—

Unknown to record how attack began;
But this sufficient, HE who ever foils

* "First to the Jew" . . ., *Romans* i. 16. † "And also to the Gentile." ‡ *Matthew* xii. 12. § "Can any good come out of Nazareth?" || *Genesis* i. 2. ¶ The cure of the madman who interrupted Christ, while speaking in the Synagogue of Capernaum one Sabbath day. *Mark* i. 21.

- A proud rebellious spirit that enslaves,
 Now proved a right to universal rule,
 By swift rebuke of hostile power that checked
 200. The loving work a Spirit long had planned !
 For HE the source of all created things,
 Can quickly silence all who dare rebel
 Against a gentle rule ; and falling words
 From shrinking lips of Evil :—" What have we
 To do with Thee,* the wondrous Nazarene ?—
 Thou here indeed !—and come before the time
 When we are bound to own a sovereign power !—
 I know Thee truly—outwardly a man,
 But wondrous POWER enshrined in human form !" —
 210. Declare a wilful spirit knew the TRUTH !
 That deadly foe who yet is never blind
 To fact that SELF must take a lower place
 Than that superior LORD, whom then it saw†
 Appear in thin disguise of human form !—
 And mark how quickly Fear will recognize
 HIS presence, where a Love and Need are blind !
 Then spoke an angry LORD :—‡ " At once depart,
 220. Thou evil spirit !—Cease a captious talk !
 I do not choose to take from thee a word,
 That may assist Me in a coming task ;
 For well I know that thou, with hate inspired,
 Desirest all shall think I work with thee !—
 Now quit a tortured form, and hurt it not !" —
 With deep reluctance Evil may retreat,
 And yet but half obey§ a wrathful Lord ;
 But that same word of power which made him leave,
 At once restored to health the shattered form.
 230. A foul Revenge would injure as it left,
 Since not on HIM can deadly Hate inflict
 The destined harm it foolishly attempts !

The Sabbath, And HE whose prescient eye so clearly
 and its use. saw

The arts that by a hostile power were brought

* Mark i. 24. † Mark i. 23. ‡ Mark i. 25. § The man was thrown into violent convulsions, before the evil spirit "came out of him." (Mark i. 26 ; Luke iv. 35.)

To bear on HIM and HIS in future years;
 As though to teach mankind before they ask
 The rightful use of all His hand bestows,
 Would spend the time in doing needed good,
 The noble work a Father ever did !

Second offer of earthly kingdom.—
 Rejected. 240. Far gone the night,* ere closed
 the toilsome work
 Of an eventful day the type of
 all.

And yet HE granted to a weary frame
 But scant repose,* ere HE again withdrew,
 To seek in restful solitude the strength
 To face renewed Temptation's rising power;
 Which sought through all who saw HIS wondrous deeds,
 To make HIM King (but of an earthly realm)
 By open force, if strong persuasion failed.
 And more, in gentle lesson now would teach;
 250. That as HIMSELF began the day with prayer,
 And kept a praying spirit to its close,
 Or toilsome work or conflict were in store,
 So Man indeed should spend a fleeting time!
 As oft† insidious Cunning tried to force
 HIMSELF unwilling to the specious throne
 A World assumes to give; as oft did HE,
 To whom a fickle nature ever known,
 Avoid the cunning snare within the path!—
 For now in startling cure of foul disease,
 260. Or motive power to withered limbs restored,
 Or sight renewed, or dead recalled to life
 (Deeds far beyond a finite human power!);
 Did an insidious foe attempt to rouse
 A nation's eager wish for HIM as King;
 And steadily avoided, till the day
 When HE an ancient prophecy fulfilled,‡

* On that particular Sabbath, Christ worked after sunset until late at night; and rose again long before daybreak. *Mark* i. 35. † Between the first time (as one of the three mental temptations in "the wilderness" of Judæa), and the last—His triumphal entry into Jerusalem, when a word would have incited the crowds to revolt. ‡ *Zechariah* ix. 9.

That bade a waiting Zion see a King,
 Who entered now amid a joyous shout
 The city where HIMSELF, a chosen Priest,
 270. Would offer up a nobler Paschal Lamb!

BOOK 4.

(*Embracing from the King's Assumption of His Kingdom,
 A.D. 25 to the New Code of Laws, A.D. 26.*)

<p>"The Sceptre" claimed by "Shiloh"!— "I am He!"</p>	<p>Nor long deferred indeed the open claim To power divine, which ever stirred a foe</p>
---	---

To deadly hatred. Through a sheltering roof,
 While gracious lips are speaking winning words,
 Appears a pallid form that helpless lies
 On bed of sickness or of seeming death!*

But he who thus is laid before the feet
 Of One whose pity ever freely poured
 Will quickly rise and walk before them all ;

10. A living witness that the One who wrought
 By simple fiat such a wondrous cure,
 Possessed a loving heart to do the deed!

HE marked a lurking trust† HE ever seeks,
 And knew perchance that such a painful state
 Arose from deeds of evil ; so bestowed
 Unwonted peace upon a restless soul.

"The sin is pardoned!" "What!—A mortal Man
 Assume a right possessed by God alone,
 In daring claim to what is ne'er denied

20. To be possession of a DEITY?—
 And we consent by silence to the deed!"

So, struck with horror, spoke a startled mind ;

* The cure of the paralysed man, *Luke* v. 18. † *Luke* v. 20.
 [It was most likely one of the forms of syphilitic or drink
 paralysis, from which this man was suffering ; hence the marked
 reference of Luke (a physician) to Sin !]

And rightly, for HE uttered no rebuke ;
But gave another proof the claim was good,
In instant answer to a rising thought !

- “ You know a word is but an empty sound.
But now to show that Mine possesses power,
I bid you freely choose the words I say ;
Or *Sin is pardoned !* — or *Arise and walk !*
30. Whiche'er you choose, I speak — the deed is done !
No answer ? — Then I bid thee go in peace,
Released from yoke of sin and foul disease !”
Oh, wondrous Power, that spoke and it was done ! —
Yet would not (out of justice to HIMSELF,
And Man as trusted with a perfect choice
Of good or evil graciously bestowed)
Constrain rebellious hearts and make them pay
The meed of homage which is ever due !

The claim answered: Perchance 't was when the
“Death (for blasphemy)!” startling claim was made

40. So openly to Godhead's rightful place,
Arose a deadly hate that never ceased
Until it closed a life upon the cross ;
For now a foe disdained a poor disguise.

The Smitten Rock	Why flock the sick in crowds to
pours forth a	yonder pool ;*
healing stream !	As though a healing virtue had
	abode

Within a spring, whose trembling wave at times
Reveals the presence of a subtle power ? —

- Bethesda's home† Incarnate Mercy saw
Come unexpectedly, in human form,
50. To favour one who seemed a hopeless case ;‡
And mourned the bitter fruits of early deeds,
But now perchance possessed a needed trust
In Him whose loving pardon ever craved.
To him indeed a gracious Saviour turned,
To bid him use a power that long had slept ;

* The cure at the pool of Bethesda, *John* v. 2. † Beth-esda, “the House of Mercy.” ‡ A friendless cripple, no longer young, and perhaps the most chronic case there (see v. 5).

- And, lo ! at once* a wondrous cure appears !—
 And he whose spirit bore a grievous yoke,
 As weary years as his ancestral sires
60. In Sinai's desert wilds, acquired relief
 From One who bore the burden of a world !
 " But stay !—'Tis yet a Sabbath ;† why disdain
 The stern command to do no needless work ?"—
 So spoke a watching foe with mortal lips.
 But Faith emboldened now could look below
 A specious surface, and it clearly saw
 A Power divine appear in human form ;
 And fearless uttered now a risen thought :—
 " The more than human word that made me whole,
70. A sinless spirit, bade me so to do,‡
 And I must fain obey, for well I know
 By prompt obedience I have gained so much !"
 And when to render thanks he turned away,
 To seek HIM where HE ever can be found ;§
 HIMSELF was waiting for approaching feet,
 With warning lest a pardoned man resume
 An evil life that caused him bitter pain.
- The Claim But see how truly Cunning ever sought
 Questioned. To check a foe that gave him anxious fear ;
80. When he on whom a wondrous cure was wrought
 Himself became a poor unconscious tool !
 " Who told thee thus to break a stringent law ?"—
 " His name I know not. || Though I quickly turned
 In gratitude to thank Him, He was gone ;
 And great the eager crowd that pressed around
 To see the man a wondrous Being cured
 By simple order, not an outward deed !"—
 Then later : ¶—" I have seen him !—Now I know
 'Tis HE, the wondrous Teacher whom they hear,
90. But your pursuing enmity will kill !"
- The Sabbath and How, answered HE whom thus a foe
 its Lord. would trap ?—
 " Not yours the right to judge ME, you who break

* "Immediately" cured ! † *John* v. 10. ‡ *John* v. 11. § In
 the Temple ; *John* v. 14. || *John* v. 13. ¶ *John* v. 15.

So often in the day a boasted law !
 But while I will allow for Ignorance
 That gropes for knowledge ; I have only scorn
 For that proud SELF which deeply hates a Truth !

For HE who gave to men a Sabbath-day,
 Intended it as rest to weary limbs.

100. HE ever works by whom HIS creatures live,
 And I with HIM must join in needed good.*
 For since the world was made, HE never ceased
 To do the work Creation's care required ;
 And tries unceasingly to renovate
 A noble work by cunning arts defiled.
 And I, a Son, rejoice to share the work !—

Though outwardly as one of human form,
 Yet still I choose to keep a sovereign power
 110. That rules the universe and every law ;
 And this My will, that needed good be done
 To Man or beast upon a resting day,†
 For such an act indeed is truest praise.
 I claim the right of Him who gave a law
 To alter, or recall it, as I will !”

The Claim Rejected. Or dreading soon to lose his foolish
 120. Or mad to find his craft of no avail, [dupes,
 Dark Hatred urged to yet more deadly deeds :—†

“ Now thou hast more than broken stringent law
 Of Sabbath ; for the tongue has also said,
 That Thou art *one with HIM*—HIS very self !—
 An instant death !” “ I only speak the truth ;
 And yet you do not heed repeated proofs !—§
 The wondrous deeds before your very eyes,
 You know to be beyond a human power !

130. I came to Earth to do a needed work ;
 And HE the due authority bestowed,||
 That all mankind should own a sovereign will.

Go, search the sacred records,¶ you who feign
 To have a zealous love you never know !
 Who talk of HIM as *Father*, for whose will

* *John* v. 17. † *Luke* xiii. 14. ‡ *John* v. 17. § *John* v. 36.
 || *John* v. 27. ¶ *John* v. 39.

The heart has but a lifeless reverence
 HE so abhors!—If you *HIS* word receive,
 Then why not Mine?—for HE but spoke of Me,
 Through lips of one who first proclaimed the law!”
 140. Nor once alone, but often was declared,
 In words that none could fail to understand,
 A claim to wondrous power:—or cripple healed,
 Or banished sight restored, or hunger fed
 As through the ripening corn it passed along,
 Or other deeds of good on Sabbath-day,
 Incurred a charge of breaking stringent laws;
 Or, worse!—a claim by Hatred so denied,
 That He and DEITY were truly one!*

And they who hoped a David's glorious reign
 150. Would now restore the crown to Judah's brow,
 Were sorely puzzled at His noted acts,
 When brought in proof of David's greater Son:—†
 “If he, the very ancestor you boast,
 A king and prophet, thus disdained a law,
 And yet accounted guiltless; more have I,
 A nobler spirit, power to do the same!—
 And if, in daily sacrifice, a priest
 Must do a needed work on Sabbath day,‡
 And so in semblance break opposing laws;
 160. Far more is Mine the due, to whom the priest
 But lawful homage pays!—I claim a right
 To change a law, or give a nobler still,
 If human hearts are fitted to receive!
 And more, I came to bless an erring race;
 To save, and not to kill,§ as you would do!—
 But evil men will ever shun the light!”

Religious Fanaticism Arousing fiercer hatred in the
 resorting to persecution. breast,
 A Tempter sought to aid Religious-Zeal
 (Sincere, if erring) by a ready Sword,
 Which rightly used secures a peaceful realm;
 170. A weapon oft unsheathed in deadly hate,

* *John* v. 18. † About David eating the “shew-bread;”
Luke vi. 3. ‡ “The priests . . . profane the Sabbath,” and
 yet “are considered blameless!” *Matt.* xii. 5. § *Luke* vi. 9.

To stop a tongue that tells unwelcome truth,
 If Evil chance to have an upper hand ;
 When men declare that they are serving HIM,
 Though only victims of a cunning SELF !*

In vain the thought !—He needs not to retire
 Afar from all to shun a gaping snare ;
 Yet where He went Disease, and Want, and Sin
 Will ever follow, though He seek repose.

180. A strange behaviour long ago foretold
 By one† who said Messiah's self must be
 A Man to whom the world would gladly bow,
 Yet ever one to spurn a tempting crown !‡

Book 5.

*(Embracing from a New Code of Laws, A.D. 26, to the Claim
 Doubted and Question of Consecration Raised, A.D. 26.)*

And now indeed the fitting time had come,
 To show how far more noble was His law :
 A law so old—yet new, as man forgot
 The oft-repeated lesson it conveys !

As once HE thundered from a quaking mount,§
 When wilful men required the direst threats ;
 So now that Love's appeal will be renewed,
 HIMSELF from gentler heights of blessing spoke
 In tones that echo from the listening hills.

10. And now another Mediator sought,
 In close communion with a Spirit-Sire,
 The glorious message which the tongue would tell
 To eager crowds as broke an early dawn.
 But first from those who follow would elect,
 As witness of every word and deed,
 A few more fit to learn the deeper truths
 Then go as chosen teachers far and wide,
 When He Himself had gone away again.

The True A sturdy trust, that stands if oft assailed ;—
 Leaders. 23. A ready will, to sacrifice itself ;—

* *John* xvi. 2. † *Isaiah* xlii. 2. ‡ "My kingdom is not of this world !" § *Sinai*.

A guileless heart devoid of evil thought ;—
 A fiery zeal, that needs a gentle guide ;—
 A firm resolve to do the very best,
 Whate'er betide ;—an all-embracing love,
 Whose tenderness yet clings to Him the Source :—
 Behold the qualities that all can have,
 And He for leaders chose !—And yet (alas !)
 Within the ranks the world must have a place ;—
 30. The deadly foe a tool ;—and noblest Love,
 In friendly garb a traitor's dastard heart !
 The rising sun* beheld a glorious sight,
 As on a sloping hill to chosen few,
 The tribal heads of Judah's better race,
 He gave a new command in one word, LOVE !—
 A power before whose feet the world will bow,

Be SELF or nobler deity the God !
 "The Law" In words that fell from More-than-human
 fulfilled ! lips,
 He taught mankind He came not to annul
 40. An ancient law, but only to fulfil.
 No more from cloud-girt Sinai's fiery top,†
 A voice of thunder marks an awful curse
 On proud Self-will ; but gentler human lips,‡
 In accents kind and winning, speak the words
 That all who hear them want to hear again !

The Mountain "HIMSELF detests Hypocrisy,‡ whose
 Sermon. show
 Attempts to gain a fickle world's applause,
 Yet cares not that it earn a due *Well done* !
 You truly are the sons of God-like SIRE.
 50. HIMSELF is good and perfect ; copy HIM !
 HIS heart is full of love to all mankind,
 Or good or evil ; therefore ever bear,
 And do the good which lies within the power,
 Though men may often make a poor return !
 And aim at perfect purity of heart,

* He chose the twelve after a night chiefly spent in prayer ;
 early on the morning of the day when He gave "The Sermon
 on the Mount." † *Hebrews* xii. 18. ‡ *Matthew* v. ; vii.

- As image of HIMSELF a foe has marred !
 I truly am a King, but not of Earth ;
 For Mine a realm unseen !—Who follows Me,
 Must keep the spirit of the words I speak,
 60. Not merely utter them with careless lips.
 Let each be humble, pleasing not himself ;
 To all the world a sympathizing friend ;
 And try to gain a knowledge of HIS will,
 Whose service finds a life-time far too short !
 At peace with all, be firm against assault,
 If Evil seeks to turn you from the right
 70. By open violence or subtle fraud.
 Lo ! such the men who gain a foremost place
 In realm of mine ;—with burning zeal for Right,
 To know it and to fearlessly pursue !
 For so alone can you complete the work,
 In which you now must face a hostile world !
 The words HE spoke of old will be fulfilled,
 For none can ever fail ;—and yet I say,
 Fulfil the noble spirit,* not as bound
 To servile forms ; and love a bitter foe,
 80. As HE, the one All-Father, ever does !”

A pithy And then He deigned to teach them how to
 prayer. pray,†
 In words that give the sum of human needs ;
 A noble prayer, that bids the human race
 Appeal to HIM as “ *Father !*”—nor forget
 Whose bounteous hand supplies a daily need !—
 Or whose the loving will that all should do,
 As fully as by mighty hosts adored.

- More Doubts :— As though to prove a still superior
 Is it “ Shiloh ?” power,
 90. In spite of all desertion from his ranks
 Such winning words had made ; a Tempter smote
 The great fore-runner of a dreaded Foe.
 But ere a spirit leaves a mortal form,
 It fain must doubt if HE the promised Christ,

* “ Obedience is better than sacrifice !” said Samuel to Saul.
 † “ The Lord’s Prayer ;” *Matt.* vi. 9.

That so a waning sway may be restored,
 HIS growing influence checked. Or whence the words
 Of uttered doubt :—“ *Art THOU* indeed the Christ,*
 The Long-Expected ; or are we to turn
 Elsewhere for whom an anxious Zion waits ? ”

100. It scarce can be that he who ever spoke,
 When his the rising orb, of other Star
 Before whose stronger light his own must pale ;
 And clearly pointed to a coming Lord,
 Whose destined way himself had come to pave !—
 Should now begin to feel a growing doubt,
 That he had been deceived by eager Zeal !

Not so ; but he foresaw that Doubt and Fear
 Or lurking anger at a fancied slight,
 Would soon disturb the minds of those he taught ;

110. And hence the message. Though he truly knew
 What answer would their confidence restore
 And strengthen his, if eager heart should chafe
 (As once before† it did in ancient days)
 Through forced inaction in a gloomy vault,
 Where soon its life-blood would be freely poured !

Doubt “ Go, tell him all you see‡ : The sight
 answered. restored ;

The impotent again in perfect health ;
 The deaf are made to hear ; the leper cleansed,
 And Death itself a captured prey restores !—

120. And mark how freely told the joyful news
 Of restoration I have come to bring !
 Herein the signs which One alone fulfils
 HIMSELF has sent !—But I, rebuking, ask,
 Why still the heart a prey to lingering doubt ! ”

They scarce departed, HE at once began
 In ears of all to vindicate§ the trust
 Of him whose seeming doubt but lately heard.

“ No trembling reed to quiver in the wind
 With every breath that passes o’er the wave ;

130. Or courtly bender to the fickle will
 Of Royalty or Custom !—This is he,

* *Luke* vii. 22. † *Luke* vii. 19. ‡ *Elijah*, in the wilderness.
 § *Luke* vii. 24.

- So long ago foretold, as one to come
 In garb and spirit as a fiery form
 That Baal's host of quaking prophets knew,
 To make a way for One more truly great,
 The Long-Desired of all, who now appears !
 For him, a stern ascetic,* little praise
 From all who care not to pursue his path ;
 For Me,† the friend of all, who only seek
 140. To gain a waiting love, a bitter hate!—
 O foolish men !” Then came the awful word :—
 “ Woe !—Woe to him who has a frequent chance
 To know Myself, and mark the words of love
 And deeds of wondrous power !—increasing guilt,
 If he reject a message thus declared ;
 Far better never to have known at all,
 Than hear the message with a mocking ear !
 I long to soothe a spirit with the peace
 Which I by strict obedience to HIS will
 150. Have ever known‡—you madly do refuse !
 Alas !—for by refusal, you reject
 Not only Me, but HIM for whom I work !”

BOOK 6.

(*Embracing from the Question of Consecration Raised, A.D.*
26, to A Sleeping God, A.D. 27.)

- More Doubts :— Yet new assault a waiting Tempter
 “ If Shiloh, was made :—
 he Consecrated ?” “ He calls Himself anointed, and
 To deeds in proof of statement ; *is it true ?* [appeals
 And is he rightly chosen for the work,
 And consecrated as he ought to be,
 By public rite in Zion's holy shrine,
 And on his head were priestly hands imposed,
 As ever wont with David's royal line ?”
 To calm the doubts that linger in the minds
 10. Of those who heard of Him in earlier days,

* *Luke vii. 33.* † *Luke vii. 34.* ‡ “ My peace,” of Christ.

Nor knew perchance how once a startling Voice
 Had marked Him out as born for noblest work ;
 He humbled yet Himself to undergo
 A needful unction—not at priestly hands
 In open courts amid acclaiming crowds,
 As every human ancestor had been ;
 But, pointing to a new and startling change,
 That where the *SUBSTANCE* comes the shadow flees!—

Doubt Stilled. He chose to be anointed at a feast*

20. Where haughty Selfishness had summoned Him!—
 Perchance to win a measure of applause,
 Or deeming His indeed a rising star
 From whom a future favour may be gained.

Unwonted too the consecration act
 A More-than-David chose to undergo!—
 For holy oil, the sordid price of Sin,
 By Self-devotion laid before HIS feet ;
 A precious offering in the sight of One,
 With whom a hidden motive graced the deed!—

30. For kiss of adoration, not the cheek†
 But feet of HIM are reverently kissed
 By lips whose smiles had oft allured to sin!—
 For priestly touch, the penitential tears
 Of one whose humbled pride will not assume
 A holy office, yet cannot refrain
 From laying all it has at Jesu's feet!

Self-righteous Pride could not detect the love,
 That such a costly sacrifice implied ;
 But One incarnate saw reflected there

40. An image of HIMSELF He wished to see!
 “Who most receives forgiveness, most will love
 The debt-forgiver!”‡—said a quiet tongue,
 As rose a mocking thought to scornful lips
 Of proud Hypocrisy. “O full of love§
 And perfect trust! Receive a needed peace

* The first anointing of Christ ; *Luke* vii. 36. † An Eastern mode of saluting one superior in rank, or to whom great respect is paid. In this way Laban saluted his kinsman Jacob (*Genesis* xxix. 13), and Esau Jacob (*Genesis* xxxiii. 4). ‡ *Luke* vii. 42. § *Luke* vii. 48.

For spirit which forsakes its evil way
 For purer life!—A debt is cancelled now;
 So homeward go and seek to sin no more!”

Whence came the fair unknown a scorning world

50. (Itself so evil) gave a cruel name;*
 Who thus anointed HIM as coming King,
 And yet whose name no kindly pen records?—
 (Perchance a life of purity and good
 Had blotted out the shadows of the past
 From minds of those who knew it!)—Surely not
 The one HIMSELF released from foul† disease.
 That long had kept possession of her form;
 Nor she of Bethany,‡ who later on
 Anointed HIM—and in the self-same way!

60. For burial when a work was nearly done,
 Not consecrating now for work begun!—
 Alike a sacrifice of precious gift;
 The one of penitence,† the other love!—†
 And each a like acceptance gained from HIM,
 Whom they prepared for office and for grave!
 “As little time, I work while yet is day!”—
 Said HE; and journeyed ever far and wide
 Around the lake, which owned a conquering power
 O'er Passion's angry mood. And where He went,

70. Must go a chosen band; that they may learn
 How they should carry on a destined work,
 When He for whom they wrought has gone away.

But still a hostile shadow haunts His path,
 Of one who strove to stay a hated work;
 Again attacking with a ready charge,

New That SELF alone the secret source of power!
 Attack. For one with sightless eyes and silent tongue,
 But heart usurped by Passion's evil sway,§
 Met Him whose word the sight and speech restored,

80. Whose stern rebuke to raving Fury, *Peace!*
 At once exchanged a storm for inward calm

* “She is a sinner!” (*Luke* vii. 39—the sin of that age was Immorality!) † Mary Magdalene (or Miriam of Magdala).
 ‡ Mary of Bethany; *John* xii. 3. § The cure of the man who was both blind and dumb; *Matt.* xii. 22.

Nor idly stand a disappointing stump,
To grieve HIM when HE seeks a due return ! ”

The Sower and And then as eager crowds yet nearer
the Seed. press

To hear the loving words, He taught them all
In beauteous parable* of wondrous seed
HIMSELF, the Sower, in receptive hearts
Was then in act of sowing; pointing out
How some who heard HIM would forget the words,

160. Or careless of a truth they did not like,
Behave as if they never heard at all
The words that ought to rouse to nobler life,
So losing all the good that they had gained !—
While some, whose hearts impulsive joy had filled,
At what they heard; who quickly will begin
To lead a better life which now they knew;
Whose trust was ever based on self-conceit;
When touched by Persecution's scorching breath,
Would fall away and show no ripening fruit !—

170. And others who had well begun a race,
As on they went were caught by deadly foe
In snares adapted to a heedless mind—
Or cares of household, or a growing wealth
(Deceitful Riches !† meed of honest toil,
A noble gift but put to foulest use !),
So choke the tender plant of Holiness,
That these, alas !—would also fail to show
A due reward for all HIS anxious care !—

180. So warning all against a bitter foe,
Who tries to rob them of a waiting bliss
In store for all who do a loving will.

Nor fruitless all, if much (alas !) is bad !—
For some of those who heard Him will endure
A fiery persecution soon to come;
As he,‡ the first of martyrs, quickly proved !
Or act as one§ who thrice denied a Lord

190. From fear, when leaning on a timid SELF;
Then later still emboldened stood in HIM !—

* The first parable of “the Sower;” *Mark* iv. 2. † “The deceitfulness of Riches !” *Mark* iv. 9. ‡ Stephen. § Peter.

And more would bear a duly ripening fruit
 Amid the snares of worldly Rank and Wealth ;
 As he* whose stealthy feet approached at night
 A waiting Lord, whom later in an hour
 Of deepest degradation he would own !—
 Or he† whose rocky sepulchre shall hold
 A FORM that Earth rejected, then become
 The favoured place where first a newer birth
 200. Awaiting all mankind would be revealed !
 The deeper to impress on every mind

Sow well ;— The all-important lesson, *What we sow,*
 Reap well! *We ever reap!*—‡ He showed that growth
 From buried seed towards a tender blade, [must be
 And fruitful ear before a harvest-day ;
 And how a living word will surely touch
 For good report or evil all around,
 Not merely him who hears or him who spoke ;—
 For such the law of Influence ordained !

Another sower, 210. And more, He bade them ever
 and his seed! bear in mind
 That HE, the patient Sower, has a foe ;§
 Who works in secret putting evil thoughts
 Amid the noble truths HIMSELF has taught !—
 Whose noxious weeds, that soon begin to spring,
 At first are small and easy to uproot ;
 But by the very law of Upward-Growth,
 Produce in time a copious crop of weeds,
 That none can kill before a harvest-day,
 When HE himself appears to choose the good
 220. And cleanse it from the foul, polluting tares !
 Then turning to a near and chosen Twelve,
 HE spoke and bade them tell the word to all,
 Or good or evil, as a sweeping net||
 Was cast in yonder lake before their eyes.
 Their bidden task to offer priceless GOOD ;¶
 A treasure far surpassing every thought !—

* Nicodemus. † Joseph of Arimathea. ‡ "Take heed how you hear!" *Mark* iv. 24. § The 2nd parable of "the Sower." *Matthew* xiii. 24. || *Matthew* xiii. 47. ¶ *Matthew* xiii. 45.

And HIS the choice, to keep the truly fit,
The bad to be rejected as impure !

Book 7.

(*Embracing from A Sleeping God, A.D. 27 to The Second
Rejection of the Crown, A.D. 27.*)

A sleeping God!—Is Throughout the day HE thus
God asleep in time unceasing taught,
of human need ? Till coming Night dispersed the
 eager crowd

To distant homes ; and yet the only rest
HIMSELF would deign to give a weary frame,
Was but the broken slumber to be got
In restless boat amid the stormy waves !*

Nor e'en such poor respite† a foe will give !—
Why quake the hardy men, who truly know
The force of wind and wave ?—and where the trust

10. In HIM whose human form reclining there ;
The mighty Lord of Nature's boundless realm,
Whose willing aid a trembling hand invoked ?—

They summon HIM to learn that every check
A daring foe opposes to the work
Of One whose righteous rule he deeply hates,
Is but subservient to a greater will,
And only aids the very work opposed !

In words that may remind us of a call
To one‡ who also in a threatened ship
20. As soundly slept (again a startling type !),
They loudly cry :—" Hast thou no room for fear
That we may perish in a rising gale ?"—
Oh, foolish Men ! to think that One above,
Whose word a willing universe obeys,
Would ever by HIS servants be opposed ;
Or those for whom He cares can be destroyed
Beneath the shelter of a guardian wing !

Answer:— He saw how yet was weak a timid Faith,
No ! And loving sought to aid it in its growth ;

* *Matthew* viii. 23. † *Matthew* viii. 25. ‡ *Jonah* (i. 6).

30. And rose at once to speak a ready word,*
 And give to angry winds a friendly peace,
 While hostile waters now assistant prove,
 And strengthened Faith beheld, with wondering eyes,
 How quiet Majesty can over-awe
 The wildest fury of a hostile storm.
 As they had seen it calm the passioned breast!

Renewal of the Charge of Acting with Evil Motives.	Repulsed in these whose trust had been assailed, A Tempter while HIMSELF is in the boat
--	--

Can wait on shore to make a new attack.

40. And mark the frightened crowd that made a way
 For maddened spirits† (worse than angry sea)
 Whose raging power had mocked a curbing chain!
 And here again, to check a growing Good,
 Did Hate declare that only evil SELF
 The source of might!—"THOU here!—Before the time
 When we Thy yoke shall feel!—Go, leave us now;
 Since we as yet refuse to own a Lord!"

So spake he, quailing at the stern command,

"Depart from one possessed, and do no harm!"

50. But still reluctant Evil bows to Good:—

*"If we obey, then send us not away;
 But give us leave to simply change a form,
 And enter yonder herd of feeding swine!"*

Scarce uttered answer, ere they quickly changed

Their former guise for new;—and lo! a man

But lately haunted by an evil power,

Now bearing signs of spirit rightly clad,

And ever keeping at the friendly side

Of HIM whose word had wrought a startling change;—

60. While bestial forms that hitherto had fed

In careless ignorance of coming ill,

Are seized with sudden panic as pursued

By threatening beast of prey, and wildly run

To end a mad career beneath the waves

Which close on sordid Greed—that would prefer

* "Peace!" *Matthew* viii. 26. † The Gadarene Maniac;
Mark v. 1.

Illegal gain to spirit's deeper need !

And he from whom an evil spirit went
Was only type of those who came in haste
To press HIMSELF to leave them, and depart

The World's Choice :— 70. Before HIS presence injured
A Common One! Mammon's shrine!—

So oft, alas ! we see the love of gain,
A godless thirst for riches, fill the heart
And rob it of a true and better wealth !—
And also type of Judah's foolish race,
To whom so oft a loving heart had turned
And yet whose answer was the foul revolt
Of hateful Pride that thirsted for HIS blood !

The Great Harvest :— But see how truly Goodness holds
Men Wanted! a sway

O'er men who never care to copy it !—

80. How soon a wondrous harvest He declared
As near at hand,* already had surpassed
The power of one to reap, e'en though HIMSELF,
The Man divine, the reaper ;—Hence the Twelve
Must now a share of growing burden take.

He marked the eager crowds which came from far
To hear Him, resting wearied on the ground,
And felt compassion for a scattered sheep
That vainly sought to find a shepherd near,
As ancient seer† had long ago foretold !

90. But ere He sent them forth as two and two,
That each to other give a needed aid,
He thus declared HIS will :—‡

The First Christian "Angels," "Throughout the land
"Apostles," or "Missionaries": Seek first of all the lost
—Their General Orders. of Judah's race—

The sheep without a Shepherd to protect !†
Refrain as yet from men of alien blood—
And, see ! I give you power to heal the sick ;
To cure the leprous, and the dead to raise ;

* *Matt.* ix. 36. † *Ezekiel* xxxiv. 5. ‡ *Mark* vi. 6. First only
12, and afterwards 70, were so sent.

And even hostile spirits at a word
 Will quit the tortured form so long possessed,
 100. As though Myself were speaking with your lips !
 The wondrous power so freely got from Me,
 As freely use to bless another's need.

And be not anxious for a daily food,
 Or where at night shall rest a weary head ;
 If men receive you—well!--if not, for them
 (As greater sin) a sterner doom than fell
 On sinful cities once destroyed by fire !

And never fear, whatever may betide !
 Though men inspired with hatred seek to kill
 110. The messengers of HIM their pride rejects !—
 For I will give you in the day of need,
 To answer slandering Persecution's tongue,
 Such words as Hatred's wisdom cannot stand !
 And if of GOOD INCARNATE men will say,
 “ *HE works by power derived from evil SELF !* ”
 Or, “ *GOOD and EVIL in collusion work !* ”
 Far more of you they utter bolder lie !

And if I bid you work without a fear ;
 Still never seek from pride a martyr's crown !—
 120. But rather flee for sake of cherished work,
 And grow more bold ; for ere the work is done,
 Will I Myself appear to see result ! ”

Too well He knew that SELF-contracted minds
 Must fail to comprehend the wider view
 A newer teaching took of human race ;
 And so restricted them a little while
 To those whose minds as narrower as their own.
 Yet e'en in such restriction clearly told
 How near a time when all the world would know
 130. A better law that set the captive free.

Perchance as well to stay a rising pride
 And self-conceit, and needed patience teach ;
 Did He impress on them that spirit-growth,
 If ever sure, is gradual in the breast

A treacherous victory :— But soon the men who held
 A Spiritual Cannæ !* a wondrous power

* Hannibal's words at Cannæ (B.C. 216), “ One more such victory, and we are undone ! ”

Returned* to tell with joy of great success
 Surpassing expectations they had formed.
 But His discerning eyes e'en then could see
 The seeds of foulest discord—growing Pride,
 140. The boast that Man could do such wondrous deeds
 That mighty Evil at his presence quaked !
 Those evil tares a future age† would know
 In all the dread significance of blood !—
 And so in warning spoke a fit reproof :—
 “ Such works are good ; but not by human skill,
 But aid divine, did you acquire success.
 Rejoice indeed, but know a deeper joy
 That you are chosen for a nobler life ! ”

The Shadow But he who gladly seizes every chance
 of the Cross. 150. To check the growth of what he ever
 Now sorely troubled at a Shepherd's care [hates,
 Of those in whom his cunning wakened Pride,
 Threw off disguise and struck a deadly blow
 At HIM through one‡ who ever barred the way,
 Then set a newer snare. A gory head,
 Still quivering from Decapitation's blow ;
 The parted lips that still would speak the word
 So oft proclaimed, “ *Repentance !* ” —yet on Earth
 Will never utter a familiar sound !—
 160. Is *this* the end of one who nobly braved
 The deadly, jealous hate of rampant Lust ;
 When timely words had saved a foolish king
 From foulest sin demanding early doom !
 As once an older prophet§ also braved
 A haughty woman's rage, who never shrank
 From deeds of blood to gain a cruel wish
 Or keep her mastery o'er a pliant will !
The end ?—Not so ; for though a brief career
 Befits a mortal frame, the spirit *lives*,
 170. And by its haunting voice (as Conscience heard)
 Will make a heart to dread the awful thought,

* *Mark* vi. 13, *Luke* ix. 1. † The age of Papal Rome's dominion. ‡ John “the Baptizer.” [For details of his imprisonment and murder, see *Mark* vi. 14-30.] § Elijah who braved the wrath of Jezebel, by destroying her prophets at the Kishon,

That he who once was slain* had now returned
To Earth alive, whose vengeance would requite
In fullest measure such a daring deed !

So once of old had quaked the trembling heart
Of him who first upraised a slaying hand ;†
And yet, with mind distracted by the fear,
With strange infatuation sought to see
Again the very form deprived of life,
180. Whose every line on Memory's tablet stamped !---

Such sore unrest of spirit truly his,
As makes the feet of Crime to linger near
A place of evil deed, until at last
A sleeping Justice wakes to lay its hand
On him who else had found a sure escape !

But He who ever scorned to answer words
An idle Curiosity may speak,
Would not appear as yet in royal halls ;
For many a month‡ will pass before the time
190. That David's prophecy would be fulfilled,
And haughty kings|| their forces dare to join
In foul conspiracy against HIMSELF !
So once again, to shun a needless risk,
Did He withdraw§ His own to friendly wilds ;
For Love could see how soon a rising Pride
And Self-conceit would bring them to the snare—
To them o'er-powering, to Himself so strong ! —
That all should join to give the crown to HIM !

Perchance if such were truly the desire
200. Of spirits that would humbly own HIS sway,
The wish were granted :—but if foolish Pride
Alone rebelled against a conqueror's yoke
(Though chains of cruel SELF more galling still !),
Ere learned the lesson of a humble mind,
HE cannot grant the prayer, or summon up
Ill-omened WAR to aid a senseless wish !

* *Mark* vi. 14. † Cain. ‡ At least a year (though Christ refers to the whole of the time during which he would work, *Luke* xiii. 32). § *Mark* vi. 31. || Pilate and Herod, on the day when Christ was condemned and crucified. *Psalms* ii. 1 ; *Acts* iv, 25,

After the loaves But see how strongly felt a Tempter's
and fishes! power!—

For when was o'er the anxious strife with SELF,
He went away to pray for newer strength*

210. To quell the vain regrets that might arise,
As Evil's resurrection in the heart!

But still no peace a bitter foe would give
To those whose frames are sorely wanting rest,†
And scarce can find the time for needed food.
So great the eagerness of those who sought
For earthly loaves and fishes which HIS power
Had made to more than feed a hungry crowd
So oft, that from afar in throngs they seek
The wondrous Prophet who can do the deed.

220. But yet more strong was His attracting power;§
When those who should have flocked to Zion's shrine
To share a paschal feast,‡ now hungering turn
To Him a nobler Lamb in distant wilds,
Who only sought forgetfulness of Hate!
Though few indeed, impelled by trust sincere
Or spirit-hunger, sought the living Bread
Which now appeared to satisfy their needs!

Well knew a foe how quickly could be roused
In minds of all who saw the wondrous food,

230. Sufficient for a few, now filling all
The hungry multitude that pressed around,
The wish that HE indeed were Judah's King
Whose human form enshrined a wondrous power!

Half doubting, yet expectant, how they scan
His every action; watch Him take the loaves
In turn and upward raise the gentle eyes
Towards the sky which hid from mortal sight
(Though ever plainly visible to Him)

The Source of every good; a favoured few

240. Could hear the wondrous unrecorded prayer
Which passed the moving lips;—but quickly all
Beheld a startling answer!—Doubt and Scorn

* *Mark* vi. 46. † *Mark* vi. 31. ‡ This miracle of feeding the 5,000 occurred about the time of a Passover (the 2nd in Christ's 3½ years' career?). § "I . . . will attract all men!"

Were changed to silent Wonder, as each row
Of hungry guests were more than well supplied*
With food that came from a supernal source !

BOOK 8.

(*Embracing from the Second Rejection of the Crown, A.D. 27
to the First Step towards Calvary, A.D. 28*)

The Second Rejection of the Crown :—
“Vox Populi, vox Dei !”—
Is it ?

Again on HIM a quick im-
pulsive race
Would press not only thanks
for wants supplied,
But that wide earthly empire quickly gained,
Which once before was offered†—and refused !
“How easy *now* to gain intended end !” —
Said foul Ambition to a steadfast mind
That once before it vainly tried to catch.
“A nation so united only needs
A word from Thee accepting offered crown,
10. And Thine at once, and easily acquired,
The mighty kingdom offered once before !
Lo ! this the cause I pressed Thee for a sign,
A startling deed of superhuman power ;
And such is *done*—and see the good result,
As I foretold !—Now seize a splendid chance
For selfish ends, and utilize their hopes
Of earthly splendour—though they may be wrong !”
But what reply from One who ever marked
With single eye the work He came to do ?—
20. Who knew that if He took the tempting crown
(Unlike the offer to a royal type,‡
Which closed a civil war by wanted peace)
Such earthly reign would surely fail to bring

* *Mark* vi. 42. Mark the large surplus !—more after than before subtraction ! [An exact parallel to the growth of corn, and harvest !] † As one of the three strong mental temptations at the beginning of His career. ‡ David ; offered submission of Saul's adherents seven years after Saul's death, ending civil war ; 2 *Samuel* v. 1.

A spirit-unity so long desired.

Yet how indeed refuse a tempting gift?—

Should He, as chosen leader, quickly break

A pressing yoke ; and now for ever free

Fair Zion's courts from an unhallowed touch ;

His hand the one restraining deadly Strife

30. And so unite a factious, stubborn realm ;

HIMSELF the noblest lover of a race

Whose self-devotion boasts of many a name?—

HIS human nature surely must have felt

Such aspirations with a keener force,

As HE the purest born of mortal race!—

But well He knew such offer to accept

Would truly be to own a proud SELF-WILL,

And homage given to a conquering foe !

So while He waited for a fitter time

40. To seek the needed strength in lonely prayer,

He pressed a favoured Twelve (in whom perchance,

As eager friends, there lurked a cunning foe)

To take a shorter way to their abode,

While He dismissed a waiting crowd.

A Mid-night The growing darkness hid a stormy
Squall. lake :—

A lonely boat, that could not make its way

Against opposing force of wind and wave,

As anxious faces pale with sudden fear,

And trembling Faith cries out with doubting heart !

50. And yet it hid not from a loving EYE,

That kept a lonely watch on yonder heights ;

Or separate them from an anxious HEART*

(Itself more strong from recent victory gained

O'er foul Ambition's power and rising will !)

That marked the poor distracted human hearts !

One Ear alone had heard the rising prayer,

So doubtful of an answer, yet sincere :—

“ Oh, would that HE were with us in the boat,

Whose arm has often sheltered us before ;†

* “ What can separate us from the love of Christ ? ” † This was the second time the disciples were caught in a squall while crossing the lake at night. On the first occasion Christ was

60. That we might ask HIS word to quell the storm,
As once it did in Danger's threatening hour!"

O foolish Doubt!—to think a boundless Power,
When joined to Love so strong and often proved,
Would fail to save in day of direst need!
That HE whose spoken fiat had sufficed
To save a favoured one, though far removed,
Would be forgetful of a chosen friend.

Man's need, Ah, no!—for when the night is truly dark;
God's deed! And stormy winds are quickly gaining

70. And human hearts are weary with the toil [power,
HIMSELF ordained that Man may truly help:—
Behold, HE comes in hour of deepest need!

A FORM majestic, as it calmly walks*
In more than human grandeur on the waves,
And treats the liquid sea as firmest land—
Is truly HE whom doubting hearts desire!
Though timid eyes may deem the sight to be
An apparition ominous of ill,
As burst from pallid lips a startled cry

80. (Unconscious prayer for aid that called HIM near)!
And yet for one brief moment did He seem,
As further test, to pass†—and then replied
To that unspoken longing for HIMSELF,
Which now was so intense:—"Fear not!—'tis I,
Who thus appear to save in time of need!"

Alas, how soon a self-conceited heart
From deep despair to rash presumption flies,‡
When danger unexpectedly has fled,
Before is gained a faith that calmly treads

90. The waves of Trouble as the firmer ground!
Nor long delayed indeed a cunning foe,
Renewal of an offer just refused;

with them in the boat; this time He remained on shore;
Matt. xiv. 22, *Mark* vi. 45, *John* vi. 16.

* He came to them in the dim twilight haze, between three and six a.m.; when objects loom indistinctly—hence their mistake and fright. † *Mark* vi. 48. His course over the water was parallel to theirs, so that "He would have passed them by." ‡ Peter's doubt (expressed by, "If it be Thou!"—*Matt.* xiv. 28) bordered on over-boldness.

As though to show he never bore ill-will.

The crowds, whose hunger was so strangely filled
On an eventful day by One who knew
Himself the pangs of hunger, yet refused
To use His power to please a tempting SELF!—
Which still appear in ever-growing throng,
Through sordid hope of meanest earthly gain,†
100. Where'er Himself is present, wondering ask
The unknown way He took;* forgetful all
That One in whom abode a boundless power,
Must work in ways surpassing finite thought!—
Were but the tools of him whose snare had failed,
Whose patient cunning now renewed attack.

“Declare the way from yonder distant shore,*
Where last we saw Thee do a startling deed?”—
They ask; and He, to whom the darkest heart
Is so transparent, knew a secret thought:—
110. “You seek Me,† not impelled by urgent need
(For that I never fail to satisfy),
But from a foolish pride and mad desire
For earthly grandeur, which will surely lead
To swift destruction of a stubborn race!
Toil not for earthly food that cannot last,
But for the nobler element of life;
Nor strive for cure of body, when a heart
Is burdened with a greater host of ills!”

A right question Then came a question from the mocking
wrongly put. lips

120. Of false Hypocrisy (not true Desire),
What work HIMSELF requires a man to do?—‡
But one reply He ever deigns to give
To Doubt that asks for knowledge, or to heart
That Insincerity alone possessed,
“Who burns with true desire to honor HIM,
May ever trust in Me as one HE sent!”—§

Another “sign” But Cunning still renewed a sore
wanted. attack:—

* John vi. 24. † John vi. 26. ‡ John vi. 28 § John vi. 29.

“ We only ask Thee for a single sign ;*
 A deed of wonder done before the eyes,
 130. That we may credit.”—How they soon forgot
 His startling deeds surpassed the sign they sought,
 And most the food which but a day before
 Had roused a passionate desire for Him
 As Judah's earthly king !

The sign of “the True Bread” given.	“ Your erring sires Were granted bread supernal† many a year, That well sustained a body ; this I A better food HIMSELF in mercy sent, [give Will more than satisfy a spirit's need !”
---	---

The innate love Now see how, e'en against a cunning
 of Good warped. foe,
 140. The human spirit ever longs for GOOD !‡
 As once a seeker at Samaria's well
 Got living streams to quench a spirit's thirst ;
 So now for Hunger's craving need appeared
 HIMSELF, to bring a new and better bread !
 Again an active foe his arts employed
 (With much success) upon a fickle will :—
 “ We fail to comprehend a hidden word §
Thou food ?—a human body meat and drink ?—
 It cannot be, and truly this is wrong ;
 150. And more, an earthly origin is known !”
 “ But why offence at every word I say ?—||
 If you in spirit as a nobler sire,
 You well had understood a covert speech ;
 That as a body wants supporting food,
 So spirit needs must also be supplied !
 If you will still reject the clearest truth,
 Far less will you believe Me when I say¶
 Your very eyes will see the Son of Man
 Returning to a presence whence He came !”

* John vi. 30. † John vi. 31. ‡ Shown by their longing for
 the unknown “ Bread.” John vi. 34. § John vi. 41. || John
 vi. 53. ¶ John vi. 61.

A hard 160. So hard a novel saying* to the mind,
 saying! That most of those who, full of eager hope,
 Were once so quick to join a growing band,
 Now fell away with disappointed hearts,
 Or quickly yielded to a rising hate
 For One with mind so noble earthly rank
 (So tempting to the rest) was nought to Him!

The Prophecy But He who ever read a fickle heart
 of Treason. Could see where foulest Treason waiting
 As who more worthy of a greater trust. [lurked,
 170. But Human-Nature, though enshrining HIM,
 Still needed Sympathy in present work;
 And hence of those few chosen ones demands,
 "Do you as well desert Me with the rest?"†
 Not now, but later,‡ did Himself declare
 How ceaseless His desire that they should grow
 In purity of soul and loving trust;
 But such from very first had been His wont!—
 Or how could mortal lips have framed reply,
 That He in human form was One divine,
 180. And only Leader they would ever choose?
 Yet Faith was warned it still required a care
 To shun Presumption, in the startling words,
 That one of them, His tried and chosen friends,
 Would prove to be a traitor in disguise!§

The quarry Still nearer came a quickly-closing net;
 chased. For when, to do elsewhere a needed good,
 He kept aloof from Judah's haughty towers,
 190. Where soon He must appear to offer SELF
 As that one priceless Victim long fore-told,
 A deadly foe appeared in close pursuit.
 How eagerly did an insidious foe
 Attempt to show His teaching is opposed
 To honoured words that men in outward show
 Appear to worship—but in spirit spurn!
 How keenly was Hypocrisy|| rebuked;

* *John vi. 6.* † *John vi. 67.* ‡ On the night of His betrayal.
Luke xxii. 32. § *Matthew xxvi. 21; Mark xiv. 18; John xiii.*
21. || Conspiracy of Pharisees and Sadducees against Christ.
 "Scribes and Pharisees!—hypocrites!"

As grasping only at a present life,
 It madly threw away a nobler good!—
 200. For Scepticism* too a burning word;
 Whose budding knowledge deems itself so wise,
 And with a puny rule of finite things,
 But an unbounded stock of self-conceit,
 Attempts to measure out a great UNKNOWN;
 Then failing in the task, will dare deny
 That aught exists but what the Mind can grasp;

The Conspiracy Those evil arts that singly ever
 of Evil. failed,
 Are now combined against a stubborn FOE.
 A proud Hypocrisy of good outside,
 210. That inly mocks at purity of heart,
 Or hid HIS word in foul Tradition's rags!—
 Conceited Knowledge,* that more boldly scorned
 Existence of a Future as unknown,
 Or Spirits human eye has never seen!—
 These, joined to Worldly-Power,† the weapons now
 Assumed by cunning Tempter in attack;
 Which may indeed have measure of success,
 And yet fulfil a grand and nobler plan!
 220. At present failure, as He now withdrew‡
 To where in humble patience there awaits
 A Gentile woman to whose riper faith
 (Though satisfied if only she can get
 The crumbs that fall from favoured children's meal)
 Was granted, first no answer!—then beyond
 What utmost expectation ever thought!
 So once before HIMSELF in human form§
 Had deigned to share a hungry suppliant's meal;
 230. For honest Faith a little grew to much,
 And lasted through a time of pressing need!

* Then represented by the Sadducees (politically the party of the High-Priest). † The party of Herod ("Herodians," or Romanizing party). ‡ To avoid all attacks, He "departed into the coasts of Tyre and Sidon"; where occurred the cure of the Syro-phœnician woman's daughter detailed in *Matt.* xv. 21-28, and *Mark* vii. 24-30. § As Elijah, while staying with the widow of Zarephath. 1 *Kings* xvii. 7.

Book 9.

(*Embracing from The First Step Towards Calvary, A.D. 28, to The Prophecy of Doom, A.D. 28*).

"Via Crucis":—The first Thus ever doing good He
step towards Calvary. onward went,
Until the footsteps of a little band
Approached a noble shrine at Jordan's source,*
Himself had marked as place where southward turn
Their faces on the way to bear a cross.

But ere Himself attempts a foremost step
On road that surely ends in bitter pain,†
(If also conquest), He was fain to see
How far prepared are they the chosen friends
10. For coming trial, so would ask (to test

Vox populi:—"What A Spirit's growth:—"What says
people say!" a world of Me?"

Nor satisfied with answer:—"Some declare
A slain Baptizer in another form,
And hence the mighty works that now appear
In such abundance; those behold in Thee
Elijah, or another ancient seer."

Vox DEI:—"What am He tried another test, whose
I to you?" searching eye

Beheld a secret heart;—"But what to you?"
Though well He knew, that, by a Spirit taught,
20. The quick reply must be, "The coming Christ,
The promised SON OF GOD in human form!"

In words of purest blessing‡ Men would turn
To viler use, He praised a living faith,
Which gave to searching test a quick reply.

* Paneas, a city of Upper Galilee near the sources of river Jordan, at foot of Mount Hermon; re-built and enlarged by Philip the Tetrarch, and re-named Cæsarea Philippi in honour of himself and the emperor Tiberius. † It was here Christ finally turned Southwards towards Calvary; and also tried His disciples' fitness to bear their cross. *Matthew* xvi. 13. ‡ *Matthew* xvi. 18.

The parable of The lofty rock where once there proudly
 The Rock. rose

An idol-temple to a mighty god*
 (Yet only slave), suggested to the mind
 Another ROCK† that bore a nobler fane‡—
 E'en then appearing in a chosen few!

30. The Rock whence issued Judah's fertile stream,
 As once a torrent flowed from Sinai's cliff!

While rugged fragments fallen from above
 Are type of him§ whose rash and eager haste
 Will lead to dangers that he ought to shun;
 A man whose fiery protest, born of love,
 Was but a subtle Tempter in disguise!

The suggestion of Evil:— “Far be it;|| for it may not,
 “If possible, cannot be,
 let this cup pass!” That Thou shouldst go to
 meet a painful doom!—

Oh, spare Thyself such anguish!— or perchance

40. Another way to gain the wanted end!”

Again to cunning foe, in known disguise,
 Is made a ready answer as before:—¶
 “I know thee well, O Tempter!—so depart!—
 To yield to thee would mar a glorious work,
 And foil the will of HIM I ever serve!”

Then, lest the others hearing quickly think
 That he who only told desire of all
 Would stand alone in failure, came the words
 Of solemn warning,** that they all must choose

50. For life-long service either SELF or GOD;
 And each would find the choice as truly hard,
 As painful cross that now awaited Him!—
 “But true Endurance has a due reward!”

Yet quickly Love supplied a needed strength,††

* Cæsar, the city of Cæsarea Philippi. † “That rock was Christ.” ‡ “The church,” or spiritual “Temple of the living God.” § Peter. [Christ was like the *petra*, or high rocky cliff; Peter the *petros* or fallen fragment of stone—at first rough and angular]. || *Matthew* xvi. 22. ¶ *Matthew* xvi. 23. ** *Matthew* xvi. 24. †† Encouragement given to the three, who saw the Transfiguration.

Ere shrinking back in terror from the sight
 Of evils dimly looming, some exclaim,
 "Then who can bear such hardships in a cause,
 The end of which is far beyond the ken?—
 And so Himself would graciously allow

60. The very men who should have kept awake
 To see a struggle in the midnight gloom,
 To turn aside with Him for needed prayer.

But little did they look for sudden glimpse
 Of wondrous glory* eye had never seen,
 And faltering human language fails to tell,
 Which there awaited them as morning dawned;
 Or think to hear a startling VOICE divine,
 That once had called a Man *a chosen SON*,
 Again declare acceptance of His work!

The light of a 70. As oft we see a beauteous human
 holy resolve. face,

Upturned to heaven in prayer, grow brighter still
 With more than earthly light, as moving lips
 Pour forth the words that consecrate a life
 To noblest purpose of a sacrifice;
 When speaks a heart that struggled long and hard
 To conquer SELF, and now with calm resolve
 And gladness, stoops to take a dreaded cross;
 Or nerves itself to bear without a groan,
 For others' good, the pain from which it shrank:—

80. Far more did He HIMSELF in human form,
 Before whose eyes a lowly Hill of Scorn†
 Was ever present, gain such heavenly light,
 As that rejected Form had never known!
 But not with morbid thoughts or coward heart,
 Did He of that departure now so near
 Converse with those who came to represent—
 The one‡ the law Himself alone fulfilled,
 The other§ those reforms which none but He
 Could carry onward to a destined end.

* The Transfiguration of Christ occurred from 8 to 10 days after the feeding of the 5,000. *Luke ix. 28.* (Both *Matthew xvii. 1,* and *Mark ix. 2,* give the interval as 6 days). † Calvary.
 ‡ Moses. § Elijah.

90. And while they truly sympathizing, feel
 The pangs Himself already knew so well;
 They joyous owned that He, as none before,
 Had satisfied the claim of injured Law!

The Past, the Present, and the Future join to form one grand and all-harmonious Whole!	Then all confessed how true the harmony Of ancient writing with an uttered word,
---	---

- That (e'en as long fore-told) it formed a part
 Of wondrous scheme a God-like Being planned,
 That HE* as man should suffer and should die,
 Before a conquered grave could e'er restore
100. The God immortal who from there must rise!
 And then as proof that all who follow Him
 To share in toil will share in honour too,
 There re-appeared to wondering human eyes
 The forms† that men for many an age had lost;
 While further sign‡ a Power above vouchsafed,
 In startling Voice declaring HE approved,
 As upward rolled a bright Shekinah-cloud,
 Whose fleecy whiteness veiled the passing scene,
 Ere they returned to newer work below!
110. With spirit wrapped in vision lately seen,
 They scarce can find a hesitating word,
 To ask of an Elijah prophets said
 Should come before Messiah's self appeared."§
 For answer:—"True the word. Elias came!—
 Not only in the vision you have seen
 (And which I wish that none shall ever know,
 Till I have risen from the grave again);||
 But more in him who came to clear a way,
 And whom a deadly foe has just destroyed!"
120. Perchance 'twas near the close of Sabbath day
 Employed in toilsome good a cheering glimpse
 Of native glory soon to be resumed
 Was shown to men whose courage quickly faints;
 But ere the lingering footstep could have trod

* "The Christ." † Moses and Elijah. ‡ The Voice and the Cloud, two of the four things which marked the 1st Temple (*Mark ix. 7*). § *Mark ix. 11*. || *Mark ix. 9*.

- The plain below, a Tempter's waiting power
 Arose in a new attack.* The noisy crowd
 That surges to and fro, as if around
 A sight that all would see, but truly dread ;—
 The voice of anguish and discordant cries,
 130. Alas ! declare a newer victory gained
 By Evil o'er a victim unawares !
 For Pride,† presuming on a new-born gift,‡
 And seeking but to glorify itself,
 Has met a speedy check from one more strong,
 Who mocks its puny efforts to usurp
 The place of one whose hurtful power is great !
 But ere the check became a true defeat,
 The needful aid appeared in One to whom
 A surging crowd in eager homage bowed ;
 140. Whose face betrayed that His superior power
 Was ever drawn from an unearthly source.§
 “ Why reason thus with unbelieving hearts ?
 And how much longer must My patience bear ? ”
 Said He, in answer to a risen thought ;
 Then turned on anxious sire a gentler look,
 That fed a growing hope in Sorrow's heart,
 Which longed for sympathy, but felt a doubt
 That hope was nearly useless—would Himself
 Have more success against a subtle foe,
 150. Than they had lately shown ? But He who knows
 A fitting way to nurture timid Faith
 Within a lonely heart, would freely aid ;
 And heard a grievous tale with listening ear,
 Then spoke the mighty word which made a foe
 Give an unwilling witness to HIS power.
 On Hope whose trembling tongue declared a “ *but* ; ”
 And Faith that asked *HIS* aid with doubting “ *if* , ”
 Yet called itself in true humility
 But Unbelief ; a gracious WORD bestowed
 160. The aid that hitherto was vainly sought.

* The cure of the epileptic lad. *Luke ix. 37.* † Of the nine Apostles, who did not see the Transfiguration. ‡ The delegated power to cure as well as proclaim the Gospel, which they had lately used with such success. § Hence the amazement of the crowd ; *Mark ix. 15.*

A breathless form by fiercest passion torn,
 Yet obstinately silent to the last,
 HIMSELF restored to life and vanished strength ;
 And so by word and deed was ever taught
 The power of FAITH in every circling age !

And when, away from all the noisy crowd,
 Pride,* humbled at a failure, sought to know
 The secret reason of its unsuccess,

When He so easily had wrought a cure ;

170. It heard rebuke, "Because a doubting heart
 Will honour SELF, not HIM, before a world !" —

An answer which as readily applies
 To every daring scheme of foolish men ;
 For only one ambition never thinks
 Of failure, e'en the noble power for good,
 Which all, the very poorest, can possess !

Now come the time when He must turn away†
 For briefest season from the beauteous scenes,

180. Where oft His eye with kindling pleasure saw
 A Father's hand apparent in HIS works ;
 A pleasure marred alone by deepest grief,
 That they, whose lips declared a Father's word
 With ostentatious reverence insincere,
 Could still withhold from HIM a hearty love ;

But ere He turned to face a crucial test‡
 Of life-long service, yet another snare§
 A deadly foe attempts ; that so perchance
 A mighty sacrifice be incomplete.

190. Will He (who soon must openly declare,
 That Honour should be paid wherever due,
 To Man or God) refuse to honour now
 The hated power that taxed a conquered realm?—
 Such action, as opposed to uttered word,
 Would give the watchful hatred of a foe

* Of the unsuccessful nine ; *Mark* ix. 28. † Christ returned to Galilee soon after His resurrection ; *Mark* xvi. 7. ‡ The sufferings on the Cross. § The question of paying the Tribute-money ; *i.e.*, the yearly capitation tax of half a shekel, paid by every male Jew to support the Temple services. [*Exodus* xxx. 13 ; *Matthew* xvii. 24]. Not the captious question, put later, about paying "tribute to Cæsar" ; *Matthew* xxii. 17 !

- The needed plea for Murder's ready sword !
 Not so shall hostile plots oppose HIS will !
 For, lo ! the waves supply a needed coin,
 In answer to the summons, which bestowed
 200. Another proof unsought, that in *that Man*
 There dwelt a Power that truly was divine !
 Yet once again did an insidious foe
 Arouse a bitter strife he often woke :
 Ambition, selfish Pride shall now appear
 In those who are the nearest to Himself : —*
 Whose hearts are still so prone to foolish hopes
 Of earthly grandeur soon to be revealed,
 That each for SELF demands a highest place,
 When'er His wondrous sovereignty appeared !
 210. A certain omen of approaching war,
 When once a guardian Presence left a flock !
 And He who once on mount of blessing spoke
 Of meek Humility, and death of SELF,
 And all-embracing Love, must now repeat
 A lesson ever new to fitful hearts ;
 And both by word and deed declare to all,
 That men should honour Childhood for a trust,
 Which once was owned before a careless fall—
 And yet may be regained, if only each
 220. Will daily do a heavenly Father's will
 With prompt, unasking spirit of a child !
 Then showed how men can lead a nobler life ;
 That e'en as He had come to save the lost,
 So they should seek to benefit the world,
 Regardless of a recompense they get !
 And that same power He granted once before
 Of giving pardon to repentant Wrong,
 HIMSELF again bestowed upon them all ;
 Yet spoke in pointed words, that *never Man*,
 230. *But GOD alone a pardon ever gives !*
 So answered long before a cunning snare
 A deadly foe (disguised as Priestly-Power)

* The quarrel for "precedence" again raised among the disciples. *Matthew* xviii. 1, *Mark* ix. 33, *Luke* ix. 46. N.B.—It broke out again on His betrayal-night ! (*Luke* xxii. 24.)

Would soon prepare* for those who own HIS name :—
 And more, HE promised they would ever find
 HIMSELF is present where they join to ask
 For needed good,† while every prayer that rose
 Would get such answer from a loving Sire,
 As HIS superior wisdom reckoned fit.

Yet once again His tongue shall fain repeat
 240. A truth which it repeatedly declared,
 That e'en as men from HIM whose law they break
 Receive forgiveness‡ for a grievous wrong ;
 So each towards a brother man should show
 The like forbearance in his daily life,
 Since by the very measure which he gives,
 Will SELF receive of others in return ;
 Or sternest meed of justice, or the love
 Which suffers rather than enforce a right ;
 For such the law a Power supreme ordained—

250. And closed with promise of the gift of peace
 To those from strife who diligently keep !

Since finished now His work around a spot,§
 Where once were spent the earlier years of life,
 And past the time that Mercy's prayer obtained
 For those for whom such startling deeds were done
 And wondrous lessons taught ; as Unbelief,||
 Again a foe will challenge Him to give
 A wanted sign, and gain an earthly realm
 That human eagerness so often pressed.

260. " Wilt thou to Zion go ?—for truly long
 Since thou wert seen in Zion's holy shrine,
 If good the work and thou wilt have it known,
 Why seeking thus to hide away from all ?"—

" The fitting time to do it has not come,—
 Though very near. Yourselves indeed may go,
 But I a little longer will abide."

But why delay, when He must re-appear
 In Zion's shrine to close a brief career ?—
 While they by longer road of Jordan's vale

* More especially in Papal Rome. † *Matthew* xviii. 19.
 ‡ *Matthew* xviii. 21. § Nazareth and Galilee. || Through the
 taunting unbelief of His " brethren " ; (*John* vii. 2.) [Date,
 September ?, A.D. ?].

270. Advance, Himself by very way they shun!—*
 Perchance to disconcert a cunning plot,
 To seize or slay Him while upon the road ;
 For such intent would Hatred long have had,
 Or whence the fear to seize HIM at a feast,†
 As though the fury of an angry mob
 May be aroused to save a destined prey.
 And more, to give a longer day of grace,
 A final opportunity to turn
 From evil ways, to those by whom He passed.
280. But still in vain, alas ! is righteous Wrath
 Restrained at Mercy's cry ;‡ when hasty Rage
 Would call a waiting flame§ to quickly slay
 The men who scorned to own a gentler sway,
 As once HIS prophet|| had received its aid
 To prove him sheltered by a wondrous Power
 That owned no earthly Master ! Then to those
 Who fain would join Him, but who made excuse¶
 (So proving SELF had still a foremost place
 In worldly hearts that scarcely cared for HIM !);
290. He taught how human service cannot be
 To two opposing forces, GOD and WEALTH !
 And then to show how quickly grew the work
 Of spirit-harvest, He must summon more**
 To aid in reaping ; sent them on before
 To every place His presence was to bless,
 Their number greater than a chosen Twelve,
 Because the sphere of work was now enlarged ;
 And also needed consolation gave
 In promise that HIMSELF is ever near,
300. To give the wanted power to word or deed,
 And hence HIMSELF indeed is madly spurned††
 If men reject a messenger HE sends !

* Through the district of Samaria ; (*Luke ix. 52*). † Not at a feast, or openly, "for they feared the people ;" *Luke ix. 47 ; xxii. 2*. ‡ Refusal of Samaritans to listen to Christ now ; (*Luke ix. 52*). § *Luke ix. 54* || *Elijah, (2 Kings i. 10)*. ¶ *Luke ix. 57*. ** The seventy sent out (as the twelve before) ; *Luke x. 1*. †† *Luke x. 16*

BOOK 10.

Embracing from The Prophecy of Doom, A.D. 29, to The Prophecy of Caiaphas, A.D. 29).

- The Prophecy Then uttered He a final word of doom
 of Doom. Against the cities where His wonders
 "Bethsaïda!—Chorazin!—most of all [known.*
 Capernaum, where the greatest deeds are done!—
 Woe!—deepest woe to you, who still refuse
 The precious blessings I have come to give;
 Had heathen cities only seen and heard
 A part of what you, favoured, know so well;
 They quickly would have taken offered good,
 10. And through repentant acts have lingered now!
 In judgment, yours, alas! severer doom!"
 As further proof how strong a hostile power,
 And how corrupt the men to whom He spoke
 In words and actions breathing purest love;
 Behold a leprous band† that met HIMSELF
 For sake of body's all-absorbing need.
 With mournful cry that marked them as unfit
 To be in company of human kind,
 20. Yet heeding rumour HE was passing by,
 Whose presence aided others quite as ill;
 They nearing seize upon a fleeting chance
 To gain relief—in mournful chorus cry,
 "O Thou who aidest others! pity us!"
 But, lo! a strange reply to doubting Faith:—
 "Return at once, and show yourselves to him
 By law decider of a foul disease!"
 No word or open promise; but a test
 To see if men will give a homage due,
 30. And work with HIM against a lurking SELF!—
 Yet quickly One incarnate was revealed!
 For though at first they went with painful step,
 But growing hope, a vanished force returned
 To limbs that long had envied others' strength;
 And foul Disease retreated at a word
 Before a lordly Power and sovereign Will!

* *Luke* x. 12. † The ten lepers; *Luke* x. iii. 12.

Each marks another's form restored to health;
 Is conscious that himself is also blest,
 Or raptured puts to test a new-born strength;
 40. And all with quicker footsteps hurried on
 To thank a God Unseen for startling cure,
 But HIM—a God Incarnate!—all forgot
 To give a word or look; except a man
 Of other race abhorred, and who alone
 Would first return to thank the human form,
 Wherein he recognised a boundless Power!

The way of “*The ten are cleansed; but where are now
 the world. the nine?*”—

Said He, rebuking such ingratitude,
 And giving praise to unexpected trust:
 50. But none reply! for they no passing type
 Of Judah's race alone, but all mankind;
 For few, alas! do with a grateful heart
 Receive from HIM a daily food they need!
 And while Himself advanced* towards a cross,
 So clearly seen before as nearer goal,
 They vainly seek Him† where so often found,
 In courts of that great Father truly loved;
 Still doubting or to count HIM good or bad --
 A prophet or impostor better name!
 60. Until, as suddenly as long foretold,‡
 HE re-appeared within a waiting shrine.

Then wonder seized them at the words of love
 And mighty deeds; and some are fain to think,
 That Hatred knew not whom it sought to kill—
 Or how with such a bold and reckless scorn,
 Could He have dared to face a rising storm?—
 And some a well-known human birth perplex,
 With absence of a misty origin,
 Which Pride in wilful ignorance declared
 70. Messiah's self must have; or full of hate
 And mocking unbelief, would make excuse
 For still rejecting every word He said!

* The disciples were “amazed” at His eagerness to encounter the cross, and personally “afraid”; *Mark* x. 32. † *John* vii. 11.
 ‡ *Malachi* iii. 1.

- And yet though close beset by cunning foes,
 Whose eager hands will seize Him when they dare,*
 Each day His actions were more puzzling still
 To crowded throngs that came to hear His words;
 Until arrived a crowning day of feast,†
 When water drawn from cool Siloah's well,
 Outpoured in sight of an expectant crowd,
 80. Was two-fold sign of living streams that flowed
 From smitten Rock in Sinai's desert wild,
 As also type of One abiding there
 Who came to offer all a nobler gift!
 And then as evening shadows quickly fell
 With growing darkness o'er the open courts,
 Those lamps of earth that shed a feeble ray
 For little time, stood out in contrast marked
 To HIM the only true, enduring LIGHT!
 Again did Goodness prove itself supreme,
 90. And patient Cunning lose a waited chance!—
 For those who come to seize Him‡ freely own
 The wondrous power that lay beneath His words,
 Or even calmly bore the bitter taunts
 Of those whose mental eyes in blindness closed,
 Whose hearts refused to own a melting fire!
 Perchance the very taunt, so undeserved,
 Turned Hesitation to a nobler Trust;
 While Weakness (once ashamed)§ will soon embrace
 The cause of Him a servile world had shunned.
 100. With burning rage did hostile minds attempt
 Another deadly snare more subtle still,||
 And bade those evil emissaries wait
 Till He again returned to Zion's shrine,
 To see if He would call of no avail
 A law that punished an immoral act!
 "For all detected in a sinful deed,

* His priestly enemies were always afraid of "the people!"
 † He appeared in Temple "about the middle of this feast"
 (third or fourth day out of eight (*John* vii. 14); but did not
 speak of "the water of life" (*John* vii. 37) till the eighth, or
 "last day." ‡ The band sent to seize Him under charge of
 Nicodemus (*John* vii. 45). § Nicodemus (*John* xix. 39). || The
 "catch-question" of the treatment of woman taken in the
 commission of Adultery; *Leviticus* xx. 10; *John* viii. 3.

- An ancient law decrees a certain doom;
 But what dost Thou decide in such a case?" —
 They ask, with cunning thought that now at last
 110. He surely must oppose a law revered,
 If He release a sinner, or incur
 The deeper hate of those who know themselves
 As guilty as the one that they condemn!
 But He who clearly read a secret thought,
 Can make a sinner self-convicted stand
 At bar of Conscience; so in silence wrote
 For answer on the ground such words as woke
 The little good still left in guilty hearts.
 And felt at once a strong and mute appeal;
 120. Though Evil vainly clutched a parting sway!—
 For e'en as melts the newly-fallen snow
 Before a burning sun; so one by one
 They shun a searching glance—the bitter foes
 So lately pressing for a swift reply
 HE granted, in an unexpected way!
 A sinful crowd, whose conscience truly said,
 That none will dare to judge as they require
 The very sin that all acknowledged dear!
 And when, alone with her that none condemned,
 130. As truly representing but *himself*!—
 He rose again to speak, He saw a hope
 That HE, the wondrous Judge, would now acquit;
 With swift decision that a longer life
 Should prove repentance by its better deeds.
 "Did none condemn thee?"—"None!"—"Depart in
 For I do not disdain thee for a deed, [peace;
 If truly penitent. But sin no more!"
 And when a baffled foe, with growing rage,
 140. Attempts a new attack on older ground,
 That He but aimed to glorify HIMSELF!*—
 And Pride assumed a liberty unknown;
 He quickly showed how false a specious word,
 That vaunted *freedom*† is an empty name
 For slavery to Passion as a lord!
 And clearly traced it to a deadly foe,
 The lying parent of a lying race!‡

* John viii. 13. † John viii. 33. ‡ John viii. 44.

- And then, as but the sum of every claim,
 Assumed as simplest right a sacred name
 150. Reserved in every age for One divine!
 "A self-existent Being from of old*
 Before the very birth of rolling years,
 I lived before a dim, ancestral sire
 From whom a boasting people draw descent—
 But never spirit!—He, the Friend of God,
 To HIM alone so faithful, never knew
 The deadly enmity that works in you
 Against a spotless Purity you hate!"†
 Again unveiled, a bitter foe desired
 160. With greater eagerness to take HIS life,
 Before the fit, appointed hour had come.
 But He who ever bore with gentle love
 What men may choose to do in form of Law,
 Would now assert a disconcerting power
 And shun the clamour of a lawless mob.
 And yet to show how useless every check
 Nor hurried His retreat, He did a deed‡
 Which proved HIMSELF was truly Nature's Lord;
 When He bestowed on one whose faith (so weak,
 170. Soon strong enough to bear a cutting Scorn!)
 The light an eager spirit long desired.
 With act that seemed yet more to rob of light
 (For HE will often test a drooping Faith,
 By seeming disregard or want of love!),
 And words that bade all present there to mark
 How free from all imposture was a cure;
 He sent him to a pool so fitly named§
 (Itself a type of better fount that rose
 Within an erring heart!), where broke the light
 180. Of heaven on favoured eyes, so soon to see
 The very Source of light in human form,
 Where grateful hearts knew praise is truly due!||
 And HE whose love will ever succour all
 A scornful world rejects for joining HIM,
 Now came to meet him since a narrow path

* "Before Abraham was Jehovah," the "I am" of *Exodus* iii. 14. † *John* viii. 58. ‡ The cure of the man who was born blind (*John* ix. 1). § Siloam—"sent." || In God's house.

- So painful in its isolation* proved,
 That GOD alone appeared to be a friend !
 Yet bitter Enmity will boldly take,
 For deeds of mercy on a Sabbath-day,
 190. The sword to slay HIM for a broken law.
 But ere Himself reluctantly withdrew
 From hostile presence, He declared to all
 An ancient prophecy† which clearly showed
 A needed Shepherd in a coming Christ.
 “ The one good Shepherd of all spirits I ;
 Yet hold them as a trust for greater Sire,
 I freely offer life in their defence.
 And none can rob Me of it, for I own
 The power to lay it down or to resume !
 200. And greater still indeed HIS lasting love,
 For I in this fulfil a gracious will ! ” —
 So telling plainly how supreme His power,
 When e’en the utmost malice of a foe
 Could not disturb a mighty work He wrought !
 Though sore annoyed by many a deadly foe,
 Whose cunning snares repeatedly renewed
 Would seem to mock at thoughts of all defeat ;
 He yet employed an interval of time,
 Before His entry into Zion’s walls,
 210. With many a gracious word and loving deed,
 For well He knew (as oft declared to all)
 How limited the destined time for work.‡
 As onward roll the quickly passing days
 Till His grand sacrifice should be complete,
 He heard that one§ Himself had ever loved
 Was seized with illness that would end in death.
 Yet not with anxious haste|| He deigns to go ;
 But seeming not to hear, or not to heed,
 A bitter cry from Sorrow’s anguished heart.

* The man was publicly excommunicated ; *John* ix. 34.
 † *Zechariah* xi. 16. This proclamation of “ the good Shepherd ”
 by Christ occurred at “ the feast of the Dedication ” (or, rather,
 restoration) of the Temple ; held from Chislev 25th to Tebet
 3rd, always in November or December ; hence *John* says (x. 22),
 “ It was winter.” [Year = A.D. 28]. ‡ *John* xi. 9. § Lazarus
 (*John* xi. 3). || He delayed going for “ two days ” (verse 6).

220. For though Omniscience knew a waiting Death
 Had seized its prey, Omnipotence can save !
 And though a tempting spirit in the guise
 Of doubting Hesitation,* bids Him stay,
 Nor risk a life where mighty issues hung ;
 And men may think a treasured form is dead,
 When HE bestowed a temporary sleep ;
 Yet Love is victor, for the sacrifice
 That gives a life for others cannot fail
 To find an echo in a noble heart,
230. And they who lately owned a timid fear
 Now show a better Self :—" He goes to die !—
 Then we must ever go along with Him !"†
 Perchance or he who died was widely known,
 Or counted dear to One whose mighty word
 Recalled a vanished spirit ; eager crowds
 Press to a mourning home, that soon will see
 The Lord of life restore to earthly form
 A spirit all believe for ever fled !—
 But eager Zeal‡ will hurry on to meet
240. An aid that Faith, if doubtful, knew was near ;
 And gentle Love, oppressed by awful load,
 With fading hope still mourned a precious form.
 Yet each alike is honoured in its turn ! --
 To her§ who ever chafed at all delay,
 Was needful patience taught ; that ways divine
 Are not as deeds of men, who often haste
 Where Power Omnipotent no hindrance knows !
 " Dost thou believe that I have power to raise
 A treasured dead ; that he will rise again
250. A living form endowed with glorious health ?" —
 " I do believe ; but know not when or how,
 Save at a final resurrection-day !" —
 Such answer doubting Faith can truly give.
 And yet a strong appeal, " Hadst *Thou* been here,
 My brother had not died !"||—no answer got

* Of the remonstrant disciples (verse 8). † Verse 16. ‡ Both sisters went out to meet Him—Martha first (*John xi.* 20). § Martha. || Both sisters expressed regret at His absence when Lazarus died ; but the second appeal (Mary's) affected Him most.

In present words, so grieved a tender heart;
 Though stubborn Unbelief—that boldly sneered,*
 “*If* He who gave the sight to blinded eyes,
 Were as all-mighty as He claims to be,
 260. He would have saved a friend from grasping Death!”—
 Shall now itself unbar a guarded tomb,
 Where lay in peaceful slumber him whom all
 Esteemed to be Corruption’s lawful prey!†
 Then looking upwards to a loving Sire,
 Through whose assistant presence wonders wrought,
 As openly acknowledged source of good;
 He made request that HE would glorify
 Once more a power incarnate in Himself!—
 Then spoke a GOD,‡ and called the dead by name!—
 270. “*Come forth!*”—said HE; and lo! at once he comes,
 Obedient to call that life restored!
 In speechless awe the startled crowd retire,
 To leave a spirit face to face with GOD!
 HE first the silence broke:—“Now set him free,
 And cast away the useless signs of Death!”§
 Then trembling hands, that share the crowning act
 (But one!) of life which was from very first
 A ceaseless miracle!—release the limbs
 That now rejoice in health and strength restored,
 280. While timid Faith and doubting Unbelief—
 Which scarce can credit that Corruption’s course
 Is thus reversed!—impatient crowd around
 To touch a risen form and hear a voice,
 So lately silent as the sullen grave,
 Now loud in praises to the gracious Lord,
 Whose loving presence blessed a joyous home!||

BOOK 11.

(Embracing from *The Prophecy of Caiaphas, A. D. 29, to the King’s Triumph, A. D. 29.*)

Still fiercer grew a Tempter’s deadly hate
 At startling check; so filled an eager foe

* *John xi. 37.* † Verse 39. ‡ Verse 43. § *John xi. 44.*
 || This miracle of the “Resurrection” of Lazarus took place
 before Christ entered Bethany; hence the two sisters were
 present at it.

With senseless wrath, that they are fain to kill
 The very man* HIMSELF restored to life,
 Along with Him whose word has wrought the deed.
 And hostile sects† against a greater FOE
 Will now, for once, unite opposing arms

- The Prophecy of In common cause; while he who
 Caiaphas:— should have stood
 "One for All!" As dauntless champion of a higher
 10. Impelled by deadly malice spoke the thought [Power
 Whose meaning lay beneath a passing word:—
 "O you who seek to kill Him!—better far
 That one should die for all, than all be slain!"‡
 Where worldly minds a safe expedient sought.
 To turn aside the jealousy of Rome;
 Unknown to all a purer Spirit spoke,
 Whose noble sacrifice would be complete
 Ere closed indeed a now-approaching feast;
 For One above can make a foolish wrath
 20. Subserve a better purpose!—Cunning Hate
 For an expected triumph still must wait,
 Since once again a Form is lost to sight,
 Although a king as cunning as a fox,§
 Aroused by angry conscience, longs to seize
 And silence Him as one who went before,
 Whose dread reproving message was disdained!
 Not so indeed an evil purpose gained,
 Or there a waiting snare or whence He came;
 For every plot must fail before the time
 30. When He of choice returns to Zion's shrine
 To close a contemplated sacrifice,
 By noble gift He offered *once for all!*
 Then tearing off a poor deceptive mask
 Which hid Hypocrisy in friendly guise,
 He warned with deep regret of solemn doom
 So soon to visit a rebellious land:—
 "O favoured Zion!|| - who so oft disdained
 A loving voice of Mercy raised to plead!
 How oft would I have guarded thee from harm,

* John xii. 9. † The chief priest's party (Sadducees) and Pharisees. ‡ John xi. 47. § Luke xiii. 31. || Luke xiii. 34.

40. As mother bird the brood beneath her wings :—
 You, foolish, would not !—Now the time is past
 For poor repentance, and a fate is sealed !”
 But while with leisure steps He onward went,
 Each passing moment fully taken up
 With words of kindliness or deeds of good,
 Or beauteous parable in varied form
 To teach the truths so new to human hearts ;
 That HE, the bounteous Father, ever tries
 To draw again to Duty's narrow way
50. The spirits who are deaf to every call ;—
 Or summons them to share a joyful feast*
 Of blessings HE HIMSELF has long prepared,
 But which with poor excuses they reject ;—
 Or told how He, Incarnate Love itself,
 Had come to seek and save† a foolish sheep,
 That long had wandered on the distant hills
 And homeward bore the lost with patience found ;—
 And then as still the eager myriads came,
 He spoke of coming crosses each must bear‡
60. Who truly want to follow in His steps,
 And cautioned all to estimate the cost,
 Nor lightly quit a too-alluring world,
 E'en though for strongest hopes of future gain !
 And then revealed yet more a loving Heart,§
 That vainly looked to see a foolish child
 In penitence upon a homeward road ;
 And clung to fainting hope until a day
 (So distant yet !) will dawn, that would reveal
 A form familiar to a loving eye,
70. Yet scarcely known amid an awful change
 And ruin wrought by evil ways of SELF—
 And yet a yearning heart could tell afar !
 And then He told them of another son,
 Whose pride had not disdained an ardent love ;
 But, moved with jealous anger, would protest
 Against a restoration as unjust.
 And showed how he was truly but a type

* The parable of the King's marriage-feast ; *Matthew* xxii. 1.
 † *Luke* xix. 10. ‡ *Matthew* xvi. 24. § The parable of the
 Prodigal Son ; *Luke* xv. 11.

Of those* whose hearts were now so full of wrath,
 Since One above would now bestow on all
 80. The blessings which they deemed a special right,
 And yet with such ingratitude received!

From dark Hypocrisy was torn the mask
 Of foul, self-righteous Pride, and clearly shown
 How utterly impossible it is
 To give due service to opposing foes !†—
 While praising Worldly-Cunning,‡ that attempts
 To make the most of this age and the next,
 He drew the veil that hid from mortal eyes
 A dim Unknown, to show a present life

90. Affecting all the future§ ; in a glance
 At spirit which, so blest with earthly goods,
 Would close its eyes against another's need,
 Then burning with remorse and vain regret
 Demands his willing aid—but now too late !
 “For such is Retribution's righteous law,
 That men should do to others, as they would
 Accept with gladness as a due return!”

And when with sneers Hypocrisy demands
 When that grand day of judgment is to be ;
 100. HE partly drew aside a hiding veil,||
 To show how Judgment to a thoughtless world
 Is ever sudden as a lightning's flash,
 Or dreaded outburst of a maddened deep
 Whose awful surge destroyed a godless world,
 Or sweeping vengeance of eternal flames,
 Which marked the guilty cities of a plain !—

And then in awful type of one who turned
 With vain regret to view a wasted life,
 Whose spirit (wrongly choosing)¶ went to meet
 110. A sure and swift destruction it invoked ;
 He gave an urgent warning, little recked
 By men whose hearts were selfishly engrossed !
 And while reproving all who deem unjust**

* The Jews. † *Matthew* vi. 24. ‡ The parable of the dishonest steward ; *Luke* xvi. 1. § The parable of the rich man and Lazarus the beggar ; *Luke* xvi. 19. || *Matthew* xxiv. 36. ¶ The parable of the covetous rich man ; *Luke* xii. 15. ** The parable of the man who hired labourers to work in his vineyard ; *Matthew* xx. 1.

The gracious plans eternal Justice works
 With such unfailing wisdom, He declared
 That, if for selfish purpose mortal judge*
 Will right a crying wrong, far more does HE,
 From whom a faulty Justice draws its source
 Attend to anxious prayer of those HE loved
 120. In time of their distress; while when compared
 With true Humility, its counterfeit
Hypocrisy in evil contrast stood,

Good Motive, If Motive's rule be used to test a deed!
 Good Deed. (?) And then, as but a little time re-
 Wherein to aid, He urged a favoured few [mained
 To greater diligence in bidden work,
 The mighty harvest of a ripening world
 Rebuked an evil spirit, which would deem
 That SELF alone possessed the power of right†;
 130. And nerved a drooping heart by cheering word,‡
 "Rewards for all alike, when work is done;
 Or they who bore the burden of a day,
 Or they who scarcely wrought a passing hour
 Before a waited reckoning-time appears!"

Then watchful Love disclosed a gaping snare
 A cunning Tempter spreads for foolish men,
 And showed a right to do whate'er HE chose
 With what is ever HIS, although the act
 To finite minds may seem to be unfair!

140. But Pride still lingered in a chosen band,
 As though to prove that not one erring man,§
 But all, are duped!—for eager Greed|| demands
 (Disguised in partial form of Earthly-Love),
 That He, whenever He receives a throne,
 Shall give a place of honour unto SELF!

A foolish world is taken with a realm
 Surpassing e'en a Herod's gorgeous court,¶

* The parable of the unjust judge; *Luke* xviii. 1.
 † *Luke* xx. 49. ‡ The parable of the labourers hired to work,
 who murmured at their pay; *Matthew* xx. 1. § Peter.
 || Request of James and John (aided by their mother) for
 special favour from Christ; *Matthew* xx. 20. ¶ This idea was
 only finally dissipated by Christ after His resurrection;
Luke xxiv. 31.

Whose specious glitter dazzled every eye;
 And yet was nothing but the passing gleam
 150. Of star that paled before a rising sun!—

But His the semblance of a nobler realm
 So truly HIS, a glorious world unseen!

And so, with sorrow that they still were held
 To sordid views, and tender love that knew
 The bitter cup Himself so soon to drink
 Was far beyond another's power to drain;
 He gently spoke against a foolish Pride,
 And cautioned all that they indeed would share
 In sorrow as in joy, but not for Him
 160. To favour any one above the rest—

“True happiness a gift for whom reserved;
 A Father's hand (not Mine) the favour gives!”

And yet the prayer was granted, though in ways
 Unseen to human eye! - For one* the sword
 Of cruel Tyranny was soon unsheathed,
 To gain the favour of a fickle mob;
 And quickly he a place of honour took
 Which (in another sense) was ever sought!—
 For that† are longer days and chafing bonds,

170. And bitter exile from a native land;
 Yet e'en on Earth a place of honour gained—
 For his the favoured eyes that are to see
 The glorious vision of a brighter age
 Than ever dawned on bard or prophet seer!

So truly does HIMSELF, whose wondrous ways
 Surpass a finite intellect to grasp,
 Grant e'en a foolish prayer the spirit makes;
 Yet not the craven boon, but better, give!

Again a foe awoke an ardent strife‡
 180. Which only slumbered in a foolish breast,
 And stirred ambition of a baser sort.

But swift rebuke an erring spirit felt:—

* James was killed by Herod Agrippa I. ; being the first of the Apostles to be martyred. † John was (probably) the last of the Apostles to die; but not until he had seen the “visions” recorded in his Book of Revelation. ‡ Through the jealousy of the Ten, indignant at the “unfair request” of the Two; *Mark* x. 41.

- “ Not by a human code of honour act !—
 Who first attempts to be, let him become
 A willing benefactor to his race !—
 Wilt foremost be ?—then take a servile place,
 And aim at doing good to all around ;
 For so do I you all acknowledge Lord !”
 (Oh ! would that men would ever bear in mind
 190. A lesson oft repeated never learned,
 That each should do to others as he would
 That others do to him, and Honour’s place
 A SELF so covets to a SELF deny !—
 Were this the noble law by all obeyed ;
 Then gone the semblance of a specious talk
 Of *liberty*, when *license* only meant !—
 Or *equal rights* and *brotherhood of men*,
 When selfish Pride and Jealousy conspire
 To mar the perfect harmony of all !)

BOOK 12.

(*Embracing from The King’s Triumph, A.D. 29, to The
 Blighted Tree, A.D. 29.*)

- Then quickly followed a momentous week,*
 When He by day in crowded Temple taught,
 At night to lonely solitudes repaired,
 To pray that strength be given from above
 That He may firm to His decision keep
 Through coming hour of trial—still obey
 The will of One He ever sought to please !
 Since now had come the day† when ancient law
 Required a choice of perfect sacrifice
 10. HIMSELF ordained of old ; He whom a type
 So faintly pictured, eagerly appeared
 To consummate a noble sacrifice,
 And consecrate Himself in Zion’s courts !

The King’s Triumph. But He whose object to fulfil a
 (Nisan 10th). law,‡

* Before Christ’s last Passover on Earth. † The passover-lamb was chosen on Nisan 10th, but killed on the evening of Nisan 14th ; *Exodus* xiv. 3 and 6. ‡ *Matthew* v. 17.

Must first fulfil a promise once pronounced ;*
 And come as David's Son and rightful King,
 With power judicial, to a fickle race,
 Whose loud hosannas would be quickly changed
 To bitter curses or to "*Crucify !*"

20. How wondrously did He who ever claimed
 To be a King, that men refused to own,
 Show royal pomp and splendour when He made
 A grand triumphal entry through the walls
 Ancestral kings had once so proudly reared ;
 And yet avoid offence to jealous Rome,
 Whose eyes would view the pageant as a shade
 Of glory whose reality was gone !

- For royal car, a humbler ass's colt !—†
 For gorgeous trappings, but the dusty robes,‡
 30. And travel-stained, that Poverty had lent !—
 And though in outward seeming all rejoice§
 To see appear a long-expected King,
 And pray that Heaven uncounted blessings pour ;
 Though waving palms appear to speak of peace
 And pure good-will from Man to Man and God ;
 While Earth, bestrewn with garments, seems to say
 That He who thus appeared is one too good
 To tread a lower orb :—yet HE who looked
 Below the surface gauged a hollow show,

40. And found it wanting in sincerity !||
 From yonder rocky platform¶ where a road
 Must cross a mountain's brow, when first in full
 The eye can see fair Zion's lofty walls—
 O'er which e'en then the waiting eagle** waved
 His threatening pinions, eager for a prey !—
 A Voice prophetic told of awful doom,
 Which Judah's stubborn children would invoke

* 2 Kings ii. 4 ; Acts ii. 30 ; Zechariah ix. 9. † Luke xix. 30.
 ‡ Verse 35. § Matthew xxi. 8 ; Mark xi. 8. || " Mene ! Mene !
 Tekel ! " ¶ Luke xix. 41. This triumphal procession was formed
 on the East side of Olivet : Christ's lament was uttered during
 the halt on the top to take breath, where the road was about
 to dip West towards Jerusalem. ** From this height He could
 see the Roman standards (" eagles ") flashing in the morning sun on
 the Antonia, the fort overlooking the Temple—hence the parable.

- On foolish selves and every coming age!
 A loving heart in Memory's mirror saw
 50. The pictured story of a favoured race!—
 Egyptian bondage, and *that* paschal lamb :—
 The weary years when HE so gently bore,
 As Father from a child, with ill return :—
 A glorious entry into promised rest,
 The passing type of an enduring bliss!—
 The many years when men for pleasure wrought,
 Till, growing weary of a galling yoke
 Of earthly tyranny, they slowly turned
 To HIM whose mighty arm alone could save :—
 60. An earlier King* in wilful pride elect
 For specious looks—whose heart was never HIS!—
 A better head,† God given (if with faults),
 HIS purposed human ancestor and type,
 Whose name (prophetic of a David's lord,
 HIMSELF!) the joyous myriads loudly shout,
 Who once the very way of triumph trod :—
 Another prince‡ who made a noble choice,
 Yet madly spurned in his maturer age
 True peace of mind, when he to idols turned
 70. And scattered seeds of discord in a realm :—
 The fratricidal kingdoms,§ which would be
 For ages either true to HIM or false,
 Until a heavy rod of bondage|| fell
 On stubborn Pride in oft-repeated stroke :—
 A checkered interval,¶ when Persian, Greek,
 And Asmonean ruled a favoured land,
 When Priestly-Power so all-important grew
 Recalling times when all acknowledged HIM
 As only King, before the rival sects**
 80. Arose that now were HIS incessant foes,
 When bitter Persecution†† sent to purge
 Produced, alas! a temporary good!—
 A son of Esau‡‡ who usurped the crown

* Saul. † David. ‡ Solomon. § Which resulted from division of Solomon's kingdom. || To Nineveh and Babylon. ¶ Between the end of 70 years' captivity and Christ's coming (about 500 years). ** Pharisees and Sadducees. †† Under Antiochus Epiphanes. ‡‡ Herod the Great.

- A rightful SHILOH had appeared to claim :—
 And then a time when timid Unbelief,*
 So blind to coming danger, would invite
 An iron race whose sceptre ruled the world,
 Whose hands would nail HIM to a servile cross,
 And yet fulfil an imprecated curse
- 90 On Judah's wilful children!—all reviewed
 In swiftest vision pass before His eyes,
 And wrung a bitter cry from aching heart :—
 “O Zion!—Zion!—Oh, that thou hadst known
 The precious gift a wilful race rejects!—
 But now, alas! a day of mercy past!”
- Then pitying spoke a gracious Love divine :—
 “How oft would I have sheltered thee from harm,
 If thou hadst been obedient to My will!
 A little time, and then a waiting foe,
100. In mad presumption challenged, brings the doom!”
 But Evil, ever chafing at the check
 Which such a triumph caused to his designs,
 In dread of new defeat, will strike again
 And (by a specious protest at the zeal)
 At once forbid† the homage not for SELF :—
 “But silence those who follow, lest the cry
 Of dread Sedition bring a ready Sword!”
- Himself replied :—“The very stones would speak,
 If these were silent now in giving praise!”—
110. “Then bid the little ones to hold their peace!”—
 “They but fulfil a prophecy of old,
The lips of Innocence give better praise!”
- When closed a toilsome day He turned away
 For rest and sympathy to quiet home‡
 Of one HIMSELF had lately brought to life,
 And whom a bitter enemy would slay.
- But ere HIS presence quit the favoured courts,
 Those Gentiles,§ foremost of a waiting world
 Who press to see that JESUS, will require
120. A Voice divine to testify again,||

* When three out of the five Maccabean brothers made treaties with Rome. † *Luke* xix. 39. ‡ Of Lazarus at Bethany (where the Second anointing of Christ occurred on the evening before His triumphal entry) *John* xii. 1. § *John* xii. 20. || *John* xii. 28.

That HE who sought not honour for himself
Was surely not a mortal, but divine!

Yet e'en while HE can talk of coming death,*
And earthly life as lost for nobler gain,
In language† telling of a precious seed,
Whose seeming death is but a needed step
To newer life and growth; did Evil work
To shake a noble fortitude and wring,
From gentle heart appalled at coming pain,
130. The words which shadow forth a bitter cry
Of spirit's agony in darker gloom:—

“O Father! sorely troubled is a soul‡
At thought of coming pangs!—If such Thy will
Let Sorrow's cup now pass a trembling lip!”

But soon a nobler Spirit gained a sway
O'er wavering mind, and Resignation bore
With patience what superior Wisdom chose:—

“Yet, Father! *no*; for this indeed I came;
So let me still obey a sovereign will!—
140. I only ask that Thou acknowledge now
A holy name before a waiting world!”

As rolling thunder or the fainter sound
Of voice supernal to a worldly ear,
So spoke a mighty Father to a Son
Who for *HIS* pleasure sacrificed Himself:—

“Already have I glorified a Name §
And soon will plainly honour it again!”

How passing true the words of One divine!
The mighty deeds no human arts have matched:—
150. Consummate wisdom more than Earth can boast:—
A wondrous tie surpassing every thought,
That bound a living Lord to mortal form:—
An open grave that dared not hold a GOD!—
An airy car that quickly came to hide
From gazing eyes the parting form of Him,
Who comes again as awe-inspiring Judge:—
The glorious harvest of a SOUL DIVINE,
Which yet is witnessing to every age
Of sin, and righteousness, and coming doom:—
160. And still declares HIS will in countless ways,

* *John* xii. 32. † *John* xii. 23. ‡ *John* xii. 27. § *John* xii. 28.

But now no longer trusts a passing voice
 To be the bearer of a precious word : —*
 All prove that though oft glorified a NAME,
 Its crowning glories are to be revealed !

When thus acknowledged† (though with fickle lips)
 By David's people as a rightful King,
 Himself will use a dread authority
 And royal justice with impartial hand,
 To drive Pollution from a hallowed shrine—
 170. A work which oft, alas ! will still be done !

As once before‡ HE suddenly appeared
 In an expectant court to institute
 A sweeping reformation, which began
 Within HIS very home (so telling all
 That heart-religion is a nation's need,
 And this alone prosperity bestows !) ;
 So now as quickly and as little sought
 HIMSELF returned to view a favoured place.
 And since a mocking foe had filled HIS courts
 180. With that foul, selfish spirit so abhorred,
 And cared not for remonstrance when in words,
 He now exerts a right of sterner Judge !—
 For who but One who held a borrowed power
 From fount of Justice would have dared to cleanse
 HIS sacred home from all polluting touch ;
 Or hold a dread authority confessed
 By an astonished and a lawless mob ?

Before the men who boldly broke a law,
 Or led by love of riches sought to gain
 190. A mean advantage o'er the crowded throngs
 That came to worship, felt a righteous hand
 Of retribution on the scattered gains ;
 But now the keenest word would not suffice !—
 A fate so often threatened falls at last.
 On impious Profanation, since it broke
 A law forbidding e'en Pollution's shade§
 From coming near a pure and holy shrine !

* Since the art of Printing has been revealed to Europe. † On the day of His triumphal entry into Jerusalem. ‡ When He first came to cleanse the Temple. (Comparison of His behaviour on the two occasions.) § *Zechariah* xiv. 21.

- And He, who lately passed the gloomy caves
 So oft the secret haunt of robber bands,*
 200. With burning indignation saw how these
 More daring robbers still defiled a home
 Where none but perfect Purity should dwell !
 Then bitter words declared a coming deed ;
 But now a startling deed before a word !
 No merely human presence made them flee
 In headlong panic through the open courts,
 In eager rivalry to find escape
 From that one angry FORM which stood opposed !
 But Conscience made them cowards, for they knew
 210. They broke a stringent law by daily deeds,
 As by a greedy spirit ever loved,
 And recognized in Him an angry JUDGE,
 Who came to call them to a dreaded bar
 For oft-repeated frauds and broken law !
 And vainly Greed to save its gains attempts,
 As onward swept a wave of human forms
 In sudden outburst of a rushing flood.
 An angry tumult never known before
 In Judah's sacred walls ; nor would again
 220. Awake the echoes of a quiet court,
 Till clashing arms and loud, discordant cries
 Of warring armies† clearly prove to all
 How quickly comes a righteous curse invoked !
 And when a humbled foe had fled away,
 And fitting Quiet held a gentle sway
 And noisy clamour hushed ;‡ Disease and Sin,
 With all who longed to gain a purer heart,
 Or health, or knowledge, now were free to come
 To HIM the source of good without a fear.
 230. But yet not far away, a deadly foe
 Still fans the glowing embers of revolt
 In poor deluded hearts ; and clenching hands,

* Passed on His way up from Jericho (by the very road where He places the story of the Good Samaritan) (*Luke* x. 30).

† When the Temple was held as a fortress by two parties, and a third besieged them both, during the Jews' revolt from Rome, A.D. 66-70. ‡ After clearing the Temple courts, He went on

teaching and healing until evening (*Mark* xi. 19) ; then retired to the house of Lazarus at Bethany.

20. A threat so long restrained ; henceforth no fruit
 The branches ever bear !"—Alas, that HE,
 Who never seeks to take away a life,
 Was thus compelled unwillingly to slay !—
 For us a solemn warning in the act,
 That each attempt to own a loving care,
 And yield the fruit a grateful heart expects !

'Tis not for finite Intellect to know
 What coming ages yet may hold in store
 For Judah's stubborn race, that scorned to do
 30. The loving will of One who gave command :—
 Or Time will offer yet another chance
 To gladly serve HIM as the spirit's King ;
 Or HE will bid a new and better race
 To take a place which these refuse to fill,
 A race that, though possessed of grievous faults,
 Will ever yield a homage rightly due !

And when again they passing mark the place
 Where stood a tree that felt a righteous wrath
 On those for whom it stood, a curse appeared !
 40. Though short the time since solemn doom proclaimed
 A swift decay appeared, seen in falling leaves
 And naked branches ripe for waiting fire !—
 Sad omen how, before a day is past*
 A nation's final chance to turn to HIM
 Would be disdained by those He came to save !

And when decay so rapid woke surprise,
 HIS tongue declared again what all forget ;
 That if a child-like Trust devoid of doubt
 Will come to ask of HIM a willing Sire
 50. For what it needs, He ever gives it more
 Than heart of eager seeker had desired !
 But one condition is imposed on all,
 That they who come for wants to be supplied,
 Or crave forgiveness for a growing debt
 Themselves in heart are pure and free from thoughts
 Of hatred or a lurking shade of ill.

But scarce His feet at early morn† have trod
 The threshold where a mighty Presence dwelt,

* The next morning (scarcely twenty-four hours). † The morning of Nisan 12th.

60. Before again a ready foe attempts
 To stop HIS growing power by every means ;
 As though a subtle instinct made him feel,
 That who *that* day the bitter conflict won
 Were certain victor in a deadly fight !

Glory gone! None knew but He that that momentous
 day*

- Would be the parting visit of a GOD
 To earthly temple, where a glorious form*
 Henceforth no more to gladden mortal eyes,
 Or favoured human ears enraptured hang
 70. On falling words from lips of winning Love—
 Though still HIMSELF in spirit ever near
 The heart that truly seeks a nobler life !

A pompous band† approaching, who desire
 By outward show to awe a yielding crowd,
 Is truly but the cunning form of SELF
 That makes another claim to sovereign power
 As foul usurper in a foolish heart!—

A claim HIMSELF declared as ever false,
 Since Pride of old usurped HIS lawful throne.

80. Then Hatred sought to use a specious Zeal
 For words divine, which daily broke the law :—
 “The deeds of yesterday that uproar caused
 Within a sacred dwelling, tell the right
 To act in such a way—by whom empowered?”
 So Cunning urged, with secret hope that He
 Would now renew a claim to place divine
 The heart confessed as true by startling deeds,
 And yet in sullen pride refused to own!—
 Or how could One they knew as ever meek

90. And unassuming, boldly claim a right
 Of acting thus within a dread abode,
 Or call His own a consecrated place,
 Whose only inmate is an unseen God?
 He knew that if He spoke a single word

* This was the last visit of Christ to the second Jewish Temple, and the date when its true Shekinah-glory departed for ever ; the event foreseen in spirit by *Ezekiel* x. 18. † The officials of the Temple (coming to question Christ about the authority on which He acted).

- Which Hate could wrest to serve a cruel end,
 At once would rise a wild, excited cry,
 "You heed the words?—What further need have we
 Of witnesses, to what our ears have heard?"
 When fate of those who mock a sacred NAME
 100. Would quickly fall on His devoted head!*
- So foolish Evil would anticipate
 A long expected triumph; yet delayed
 For two short days, until the chosen time
 To bear the worst that Malice can inflict.
 But instant check:—†"No answer do I give
 To what a deadly enemy declares,
 Unless to Me you first will make reply.
 The great Baptizer, what is he to you?—
 A noble prophet; or enthusiast,
 110. Perchance mistaken from a burning zeal?"
- In sore dilemma is a puzzled foe;
 For once at fault his cunning! Should he say
 Indeed "*A messenger of One above!*"
 Must come a speedy answer:—"If you heed
 His word, then why not Mine? Of Me he spoke!"—
 And yet should he declare *no prophet true*,
 When all the world accounted him as such;
 At once a thousand voices loudly cry,
 "Away with those who ever dare to brand
 120. As foul impostor one who came from HIM;"
- What answer must be given, when in snare
 A senseless Hatred spread itself is caught?—
 Except what came from Falsehood's lying lips
 And hypocritic mind, "*We cannot tell!*"
 "Then I refuse to tell you what the right,
 On whose authority I thus behave!"—
 Said He, who grieved to see a hardened heart:
 And then retorting, struck a telling blow
 In fable of the sons who, asked to work
 130. By loving Father—one in semblance yields
 A prompt obedience that his heart refused;
 The other, seeking but to please himself,
 At length repentant did rejected work!—
 Then (coming nearer to themselves) He spake

* As in the case of Stephen a few years later. † *Mark xi. 27.*

Of evil husbandmen* who long withheld
Through rolling seasons HIS, the owner's, due ;
Then, adding violence to deeds of fraud,
Attacked HIS messengers and slew HIS Son !

Or still more clearly of a royal feast,†

140. Where they who first were called refused to go ;

Or making poor excuses, soon advanced
To crown with foulest murder mocking scorn ;
Till righteous wrath in fitting judgment spoke,
“ Destroy the city of an impious race,
Who prove themselves unworthy of a good
Which I for them in love have long prepared ;
And summon others now to fill their place !”

Then, lest a narrow mind should fail to grasp
The deeper meaning of a solemn word,

150. And think He only meant approaching doom

Of that proud city which rejected HIM ;
He spoke of greater Judgment yet in store,
Which will at last befall a sinful age !

Yet passing strange, that they who freely owned
That loving hearts, and not a mocking lip,
Alone can give the homage HE accepts ;
And would themselves adjudge to instant death
Those evil men Himself in picture drew ;
Were yet so blind to mark the hidden SELF

160. In beauteous parable so clearly shown !—

And while they murmuring heard of that design,
Wherein a foremost place so long reserved
Now also heard, that since they scorned to fill
The place appointed, others‡ were to take
A waiting blessing from HIS bounteous hand !

Who knows if, even at a final hour,
The spirit had retraced an evil road—
As did a royal sinner§ who condemned
Himself so strongly in a fabled thief,

170. Then nobly bowed to fate himself decreed

As due to foulest crime !—a righteous Judge

* The parable of the evil husbandmen ; *Mark* xii. 1. † The parable of the royal marriage feast ; *Matt.* xii. 1. ‡ Shewn here by the “ other husbandmen ” and other guests. ‡ David, who convicted himself in answering Nathan's parable ; 2 *Samuel* xii. 1.

Had not for them reversed a threatened doom ;
 A loving Sire restored them to HIS heart,
 Like that repentant son of whom He spoke ?—

Alas, a stubborn Pride possessed the throne,
 A patient Love had sought as only right,
 And that last day*, so pregnant of results
 For future ages, rebel spirits made
 The battle-field of yet a sterner strife !

180. Still thicker grew the plots, and e'en as once
 For better spirit laid a three-fold snare ;†
 When Evil's utmost artifice had failed ;
 So now again the cunning toils escaped
 Shall closely hedge His path, ere might so strong
 May overcome a now relentless foe.

For, see ! Hypocrisy with honied words
 But deadly rage concealed within the heart,
 Approaches Him whom every tongue confessed
 A true, impartial Judge, to satisfy

190. A mimic search of Innocence for TRUTH !—

“What sayest Thou ; is right or wrong the act,
 If tribute given to another lord ?”‡

His deeper wisdom knew a secret thought,
 And turned a cunning stroke upon themselves :—

“You hypocrites, who ask Me to ensnare !
 Whose form and superscription has a coin,
 Which he as legal tribute will accept ?—
 You answer, *Cæsar's* !—then the tongue declares,
 That he beneath whose sheltering laws you live

200. Has ever right to have his own restored !

Or God or Man, let each receive his due !”

All saw with wonder how He shunned offence
 To those whose zeal upheld a stringent law
 From earliest ages counted as divine,
 Yet gave no cause of wrath to those who spurned
 A sacred word, but loved the dazzling form
 Of conquering Power enshrined in mighty Rome !

* This was the last time Christ visited the Temple before His Crucifixion, and probably the last time He ever appeared there ! † In the three strong temptations just after His baptism by John. ‡ The “catch-question” about “tribute” to any conquering foreign power ; *Luke* xx. 20.

- Repulsed again, with ardour yet unchecked,
 A deadly foe renewed a strong attack ;*
210. And he who knew that Spirit as himself
 Apart from mortal body can exist,
 Would now propose a more insidious snare,
 A case fictitious that appeared to prove
 A glaring falsehood in an honoured law ;
 Or e'en deny a Spirit ever lives
 As Being in a mortal frame or not ;
 Or, even granting it perhaps may be,
 Yet when it once has left a frail abode
 At Death's command, can never there return !
220. But quickly He a fallacy disclosed,
 And drew the veil that hid a dim Unseen
 From finite intellect and mortal eyes :—
 " You, ignorant and foolish, cannot know
 The sacred writings or a power divine.
 For Spirit-life is not as that of Earth,
 Where Death and frail Mortality will rule.
 The unseen forms that hover all around
 Are not embraced by Passion's mortal bonds,
 But live obedient to a sovereign Will.
230. And yet more wrong the thought, if you deny
 A Spirit can re-animate the form
 In which it once abode ; for written words
 (If you but look) the error will refute.
 For HE who ever deigns to call HIMSELF
 The God of those ancestral sires you boast,
 Would surely never idly claim to be
 The God of those who live not in a realm
 Where HE, the Self-Existent is its life ! "
- Still undismayed, with unabated zeal
240. And chafing rage, a bitter foe attempts†
 To be victorious e'er a setting sun ;
 And sow in open hearts a foul distrust
 Of Nature's laws, or pander to a love
 Of partial SELF which tempts men to adopt

* In the catch-question tried by the Sadducees (the second in the same day) ; *Matt.* xxii. 23. † The third catch-question put (by Pharisees) to Christ on Nisan twelfth ; it implied distinctions in God's laws ; *Matt.* xxii. 34.

- A shifting standard of morality,
 And SELF acquit of faults in others blamed !
 But quickly met a cunning Self-conceit ;
 For (asking with distinctions born of Earth)
 Which He Himself would call a FIRST COMMAND,
 250. It gained as answer, "*LOVE to Man and God !*"
 So HE whose coming but fulfilled a Law
 In every detail ; who from earliest day
 Had taught mankind to sum the due demands
 Of God and Man in noble words of love,
 Would close the circle of a brief career
 Of teaching where it truly had begun !
 But while He taught that every part of Man,
 The Spirit leading Intellect and Strength,
 Should bow before HIMSELF as sovereign Lord ;
 260. And ever, with a purpose strongly marked,
 Omitted that one instrument *the tongue*
 Which men so oft as only tribute give !
 Yet He who said, "*I give no new command*
But newer spirit to an honoured law !"
 Would formulate no new epitome
 Of older code, but use the very words
 A Spirit once declared to ancient seer.*
 And that implanted Spirit showed itself
 In quick disclosure of a wondrous power
 270. Which lay beneath the words !—for he who came
 For captious argument, at once confessed
 The deeper meaning of a hidden word ;
 And gladly owned† the truth He ever taught,
 That prompt obedience to a loving Sire
 From willing spirits pleases HIM far more
 Than specious word or ceremonial form.
 And his a meed of praise that rarely fell
 From lips of One who knew a fickle heart,
 "Thou art not far from perfect self-control ;
 280. But one important thing alone remains—
OBEY the law the tongue has rightly told !"‡
 He passes from the sight who gained such praise
 From His impartial lips a name unknown

* *Deut.* vi. 5 ; *Lev.* xix. 18 ; *Matt.* xx. 37. † *Mark* xii. 32.
 ‡ *Mark* xii. 34.

- To human record or to hallowed page ;
 Yet who can doubt HE sent a needed help,
 Ere doubting Hesitation passed the bound?—
 Nor yet for him alone a saving Hand
 Would be out-stretched ; for lo ! a countless host,
 That wait for Breath divine to summon life,*
 290. Will soon with boldness own a treasured NAME !
 And then to show how men should ever serve
 A God from whom they get such ample gifts,
 He told how humble Poverty† bestowed
 (With modest shame at smallness of return)
 Her best, her *all*, as but the due of Love ;
 While pompous Ostentation in its pride
 Bestowed a part of what it well could spare,
 That so by open show of generous deeds
 It might (but cheaply) gain a loud applause
 300. From those who ever judge by outward show ;
 And then He further warned a timid Faith,
 Which fain would own that He was One to come ;‡
 Yet shrinking back in fear of mocking Scorn,
 Still closed the heart to all convincing proofs !
 Then He whose noble patience long had borne
 What men of evil cunning sought to do,
 And proved that self-restraint is ever strength,
 Will put a question§ to a humbled foe,
 Admitting but one answer ;—how HIMSELF,
 310. Messiah, was at once a Son and Lord
 Of that ancestral king whose name He bore.
 They knew the only answer they should make :—
 “*By human ancestry his very son,*
But as immortal Spirit ever LORD !”§
 Yet Pride in gloomy silence sealed the lips.
 A stubborn, evil spirit, which of old
 Declared, “*My pleasure done !*”—still kept unmoved
 To former resolution, or denied
 A claim the truth of which it scorned to own ;
 320. And still refused to use a passing chance
 Of conquering a proud and haughty SELF

* Of which the firstfruits were seen on the Day of Pentecost ; *Acts* ii. 37. † The incident of the widow's mites ; *Luke* xxi. 1. ‡ “ Art Thou He who will come ? ” —. § *Matt.* xxii. 41.

And bowing to a Power whose homage due!

Then broke a rising flood of Wrath divine
On proud Hypocrisy, which so opposed ;*
Whose hostile arts Forbearance long had borne,
And oft HIMSELF in cutting words denounced,
But now as righteous Judge for ever doomed.

A Seven-fold In words that tell the dreadful fate in store
"Woe!" For those whose stubborn pride can still

330. He who alone has yet obeyed a Law [refuse ;
Proclaimed a threatened curse on proud SELF-WILL:—

"O you who love a cold, deceptive show,
And only seek to gain the world's applause!—
Whose mad, self-righteous spirit both refrains
Itself from passing through the mystic veil
Of things unseen, and jealously attempts
To hinder others as they enter in!—

Whose cruel hearts are pitiless indeed,
Demanding tithes to add to stolen wealth!—

340. Who mourn in semblance for a wasted life ;
And yet in word and manner proudly boast,
'We know that we are perfect—pure at heart,
Not full of hidden wrong as other men!—

Whose guile a stranger to the simple trust
A loving Father ever looks to find!—

Who rob the world of that enduring bliss,
Which ever springs from an unselfish love ;
And add to heavy burdens others bear!—

Whose lives are but a hypocritic show ;

350. As whited tombs whose beauty takes the eye—
Of clean outside, but ever foul within!

Whose selfish, cunning policy disowns
Participation in the evil deeds

Of those who slew the messengers HE sent ;

And yet surpassing all their foulest acts,
With bolder daring and intenser hate,
Will hurry on to slay HIS only Son!—

You hypocrites! On you a tenfold woe!—

Fill up!"—said He, with keen and cutting scorn ;

360. "The cup of evil to the very brim,

* *Matt.* xxiii. 1.

That so on you may fall a gathered storm
Of retribution for the righteous blood
From earliest ages to the present day !”

— —

BOOK 14.

(*Embracing from Zion's Doom, A.D. 29, to The Sacrifice
of the True Passover, A.D. 29.*)

Yet while an angry Justice is constrained
To pass severest doom on stubborn Pride ;
A loving heart no longer could refrain
From one more call* to inattentive ears :—

Zion's Doom. “O Zion !—Zion !—Who hast madly
spurned

The warning voices pitying Mercy sent !
How oft would I have kept thee safe from harm,
As mother bird a brood beneath her wings ;
But you refuse !—And now a bitter fate

10. Is surely sealed, as Mercy's day is past !
Henceforth a Presence cannot bless the walls,
Until repentant hearts (not mocking lips)
Acknowledge Me as Judah's lawful KING !”

In sullen silence full of deadly hate
A foe must see HIM quit a chosen home ;
Yet never dare to stay a parting step,
Or give a sign to ready hands to strike !
And yet (disguised as patriotic pride†
In that grand monument of ancient days)

20. Demands a plainer speech about the doom
Declared as final on a stubborn race,
Which none believe would ever be reversed !

“The noble stones of which you proudly boast
Will be a witness to the words I speak,
And in a life-long ruin loudly cry
Against the mad self-will that never turned

* *Matt.* xxiii. 36. N.B.—This final lament was uttered in the Temple or just after leaving it. † *Matt.* xxiv. 1, *Mark* xiii. 1.

From evil path to way of better deeds ;”

Then while a noble Temple still in view,*

They who so closely follow sought to know

30. When that stern sentence righteous lips pronounced
Would surely fall on foul rebellious head,
And what the signs when HE would re-appear,
Or how the world may know a final day
That Faith with purer eyes beheld afar !

In words that give the sum of fearful ills
Which soon would overtake the lofty walls
Where foolish Pride reposed an empty boast ;
With solemn warning that themselves should feel
The load which bore so heavily on Him ;

40. While every time HIMSELF may re-appear,
HIS sudden coming to the world would be
As unexpected as an awful flood
Which came to cleanse a foul, polluted world,
And startle all as lightning’s vivid flash !—
With parting order that the lip should speak
To all mankind the truth a Spirit taught,
And promise that HIMSELF is ever near,
In form invisible, in Spirit felt,
To help them as they do a destined work ;

50. While HE HIMSELF would give in time of need
Such mighty words as Evil could not stand,
He gave to all a watch-word, “ *Watch, and pray*
That you be counted fit to be preserved
From all temptation, lest you quickly fall !”
Himself renewed on an eventful night
(Now close at hand !)[†] when they so careless proved
And failed indeed to keep an ordered guard !

And then to make more clear a solemn thought,
He closed His earthly teaching for a while

60. By three-fold warning of a coming doom :
And showed how one who watches[‡] for a Lord

* *Matt.* xxiv. 3. This question was put to Christ where the road crosses over the ridge of Olivet ; at, or near, the very spot where He had expressed a similar lament on the day of His triumphal entry about a week before. † Two nights later (in Gethsemane), on the night of Nisan 14-15. ‡ Parable of the slaves ; of whom some watched, and some did not ; *Matt.* xxiv. 46.

Will, when he comes, receive a meed of praise
 For faithfulness to duty when unseen;—
 And bade the world expect a sudden call,
 The day and hour of which is yet unknown;
 When they who are prepared will enter in*
 And share a happiness HIMSELF bestows;
 While tardy Slothfulness, as ever late,
 Will only meet rejection it deserves!—

70. And told how every one receives in trust

A precious talent† to employ for HIM,
 That HE may get the honour ever due;
 And while for Diligence a sure reward,
 Apart from opportunities it have
 Or power HIMSELF entrusted to its care,
 On Selfishness, which (clad in Falsehood's cloak)
 Would cowering shun a merited rebuke,
 A certain condemnation quickly falls!

80. And then, as More-than-Prophet, drew aside

A Future's misty veil, when once again
 Eternity and circling Time will blend,
 To show that, when HIMSELF may re-appear‡
 As JUDGE of all the trembling universe,
 Will be the final harvest of a world;
 When Breath divine will sweep away the chaff
 Which still is mingled with a precious grain,
 And give HIS waiting servants§ stern command
 Already uttered with impartial lips,

90 “For these a waiting happiness in store;
 For those the vengeance of a gnawing will!”

And then to call the fleeting thoughts to Earth
 And present duties still to be fulfilled,
 HIMSELF declared how truly short the time
 Remaining ere would come the ordered feast,
 When once for all to cleanse from deepest guilt
 The blood of perfect Innocence would flow!

“In two short days the chosen hour has come,||

When I, the Son of Man, will be betrayed

100. By one of you to will of deadly foes,

* Parable of the ten virgins; *Matt.* xxv. 1. † Parable of the talents; *Matt.* xxv. 14. ‡ *Matt.* xxv. 31. § The angel-“reapers”; *Matt.* xiv. 30. || *Matt.* xxvi. 2.

And hung by Roman hands on servile cross !”

How spent a time on which such issues hung,
The end of which Eternity will tell !—

We know how he, a spirit’s deadly foe
Who hates a perfect Purity, would work ;—
In dark deliberation for a crime
A stubborn foe had purposed in his heart.
And how to gain his end by quickest means,
He summoned Hatred, Craft, and Worldly-Greed
110. With all the evil host at his command,
To join their strength against a common Foe !—

A Great Conspiracy. Then Hatred dogged His footsteps where
He went,
And would have murdered Him whenever seen ;
But deeper Cunning, which preferred to reap
The fruit of others’ toil without a risk,
Would take Him quietly by cunning trick
Or sudden act when none to help was near ;
While foolish Greed, that once had trusted Him
Through whom it hoped to make a quicker gain,
120. Would now on One it vainly followed long
Revenge itself for disappointed hope
By base desertion to a plotting foe ! —
And seeking paltry bribe (a servile price
So long predicted by a prescient seer)*
With dastard treachery would sell HIMSELF
To those he knew to be relentless foes !—
He† worse than others who, with mocking Hope
So falsely buoyed, the earlier turned away,
As he so long had held a trusty place
130. And gained a fuller knowledge of his Lord !
How occupied by Him the passing hours‡
Against whose life a bitter foe conspired ?—
A time of which the world has no record,

* Zech. xi. 12, Matt. xxvi. 15. † Judas, who was the
“treasurer” of the Twelve (and suspected of dishonesty).
‡ From Nisan 12-14. (The time was spent in house of Lazarus
at Bethany ; and occupied by Christ in prayer and study of the
Scriptures, especially the parts which told what He, as Messiah,
had yet to do or suffer !

Nor holds a clue to single word or deed !

How *would* He spend it, but as He had lived,
In close communion with a Spirit-Sire
So deeply loved ?—When Treason's form had gone
To do an evil work, and all oppressed
By greater gloom than falling shades of night ;
140. When words were truly few and far between,
Since all were troubled at the coming death
Of One they ever love, but cannot save ;
When trembling Grief would miss a wonted stay,
Whose loss their orphaned spirits would deplore,
And timid minds shrank back from threatening ills
A quaking heart could dimly see afar :—
He —He alone !—was firmer than a rock,
On whom there bore with such a crushing weight
An awful load of universal wrong !

150. He—victor hitherto o'er every foe,
A more-than-servant, Well-beloved SON !—
In close communion with a loving Sire ;
The world shut out, yet pressing down a soul
With load of misery Himself alone
Was fit to bear or willing to remove !—
Will fortify Himself against a blow
From hostile arm remaining to be borne !
The solemn thoughts that crowd a Sinless Mind,
Not one of mortal birth has ever known ;

160. But humbly Reverence may judge of Him,
The Perfect Man, by what it knows of all.

With frail Mortality aghast at Death,
As that relentless foe who never spares ;
A Spirit, testing every word and deed
By great Divinity's impartial rule,
Can truly say that now the work is done
For which a mighty Father sent it here ;
And e'en declare that it, from first to last,
Had sought to glorify none else than HIM,*
170. And nobly strove to keep a fickle Will
In place subordinate, till Evil's self
Could see no reflex image in a soul
So pure and spotless†—hence a deadly hate !

* *John* xvii. 4. † *John* xiv. 30.

- Retraced the way by which a Father led
 A Son from childhood to mature estate,
 Through such a noble (if a brief) career,
 Beset by foes, yet saved from every fall!—
 Then giving thanks for guidance in the past,
 Drew newer strength to face approaching ills!
180. Since now had come the time for closing work,*
 To show the uselessness of every type,
 As He to whom they pointed had appeared
 To offer up a nobler Paschal Lamb,
 When asked, "Where wilt Thou, that we now prepare
 A place to celebrate a coming feast?"†
 Returned the startling answer, "Even *there*,
 In very stronghold of a deadly foe!—
 But now as sign to cheer a drooping heart;
 Ere you have even entered, you will meet
190. (And follow) one who has already spread
 The room wherein to hold approaching feast."
 They quickly went, for well indeed they knew
 His word would come to pass, it never failed;
 Then back again to wait till coming eve
 Should join Himself and them, a favoured few,
 In that expressive rite,‡ whose deeper sense
 Would now be learned as never known before!

BOOK 15.

(*Embracing from The Sacrifice of the True Passover, A.D.*
29, to The Gift of Peace, A.D. 29.)

And when the chosen hour had fully come,§
 So long predicted at divine command;
 Himself, as Head, would first fulfil a Law

* Nisan 14 (which ended at sunset, from which moment began Nisan 15); during which the lamb had to be killed and prepared.
 † *Luke* xxii. 7. ‡ The Passover. § The "ninth hour" (or 3.0 to 3.30 p.m.) of Nisan 14—or about twenty-four hours before Christ himself died!!! In that short time He joined in the usual Passover rites; then instituted His "supper," was tracked to Gethsemane, seized, tried, condemned, and crucified.

To utmost spirit, ere He will replace
 An ancient rite by new and finished work !
 And longed as Man to join with other men
 In keeping sacrificial forms ordained
 To teach divine forbearance with the sins
 Of those for whom He bore a crushing load ;

10. Then, ended this, would as a More-than-Man
 Bestow on all a new and glorious sign*
 Of boundless Love, which satisfied the claims
 Of angry Justice in the gift of SELF ;
 Ere taking but a brief and passing rest,
 HIMSELF should re-appear a wondrous GOD,
 To give to men the new and holier joy
 Which springs from Self-denial's noble deeds,
 With deeper peace HIMSELF alone bestowed !

But e'en when He, who felt a strong desire†

20. To share *that* feast with these His chosen friends,
 Was teaching all a needed self-control,
 A bitter foe must seek to rouse a strife
 And active jealousy that never slept !

Though an impulsive spirit‡ may at first
 Refuse to let HIM take a menial place ;
 Then hearing fit rebuke as quickly fly
 To far extreme of over-ardent zeal ;
 And poor Impatience chafe at outward forms,
 Or blindly overlooks a hidden sense :—

30. The foul companion spirits Evil called,
Ambition, Jealousy—so oft opposed,
 As each demands for SELF a foremost place !—
 Shall wrangle to disturb the growing calm
 Of One whose noble work is now complete !

But He by actions,§ more than look or word,
 Now interposed to quell a rising storm ;
 Though when Himself again had ceased to speak
 To foolish Pride, which needs a stern rebuke,
 And that last opportunity to turn

* In the knowledge of the truths which underlie the institution of the Lord's Supper. † *Luke* xxii. 15. ‡ Peter's refusal to be "washed" by Christ. § Christ took the place of the "servant," or slave, who performed the ceremonial washing for those present.

40. A pleading Voice had offered is refused
 By foulest treachery,* which sought His life!—
 There fell on that pure, blameless human soul
 The shadow of a dark and cruel deed
 By one HIMSELF had treated as a friend
 Which long before unconscious David sang
 (Though he but of a passing trouble spoke):—†
 “I bore reproach, but not of open foe:
 From *thee*—an equal and familiar friend
 In whom a trust reposed; who shared my lot;
50. Whose words were ever pleasant—but whose heart
 Of treason hid a dark and deadly plot!”
 And both an only source of comfort knew,‡
 And cast a load of Sorrow on a God,
 Whose power and loving Spirit can sustain!
 All saw the look of anguish—only one§
 (Whose lips are sealed) can tell the secret cause!—
 Whose dying conscience now is ill at ease
 At thoughts of deed a Better-nature shunned,
 And scarce can calm the voice enough to speak
60. With outward quietness as undisturbed,
 For fear consenting silence told a tale!
 Then fell on all a deep and solemn hush;
 Whose growing calm Himself the first to break,
 With fewest words, but ominous of ill!—
 “This very night|| will one of you betray
 Myself to lurking foe as long fore-told!—
 But woe to him who does an evil deed!—
 Yet not of all I speak; but only one,
 Whose hand with Mine is dipping in the dish!”
70. The hands outstretched to take a bitter herb,
 And dip it in a dish that called to mind
 A sorer bondage than was ever known,
 Fell paralysed as each in dread amaze

* Judas was present up to the eating of the Passover dish of bitter herbs; and then, his treason being known to all, he left. † *Psalm* xli. 7, and lv. 12. David refers to the treachery of his councillor Ahithophel; who joined Absalom's revolt in revenge for the seduction of his granddaughter Bathsheba by David; 2 *Sam.* lv. 32. ‡ *Psalm* lv. 22. § Judas Iscariot. || *Mark* xiv. 18.

- Looks round at other, or with mute appeal
 As criminal attempts to meet the eye
 Of HIM to whom alone a traitor known !
 Each loving heart, oppressed with awful thought
 That he (perchance in ways as yet unknown)
 May prove unfaithful to a treasured Friend,
 80. Scarce dared to utter question, "*Is it I?*"*
 And while a quick, impulsive, eager SELF,†
 Which proved itself untrue in many a way,
 Attempts a secret sign for one more near
 To get a dreaded answer from His lips ;
 One listening ear detects a low reply,
 "*Thyself the man !*"‡ his heart confessed as true !—
 While eager Greed that ever tried to hide
 In garb of Innocence, was self-betrayed
 By that one hand unconsciously outstretched
 90. To take a bitter cup of wretchedness !
 But He for whom a waiting snare was set,
 To save from further doubt Himself bestowed
 With hidden irony a crowning proof,§
 That that unconscious act has told the truth.
 And then lest human Resolution fail
 In self-devotion, or a cunning foe
 In garb of Friendship tempt Him to desist,
 A stern and irresistible command,
 "*What thou hast long intended, quickly do !*"||
 100. At once he turned to go, with bitter thoughts
 And mingled passions raging in the breast.
 Despair that One above had torn the mask
 From foul Hypocrisy, disclosed a greed
 And forced it so reluctantly to own
 How true the charge by an unconscious deed !—
 And secret dread, for fear a cunning plot
 Should be frustrated by a higher Power,
 When Greed would lose a coveted reward !
 As thus was challenged a relentless foe
 110. To satisfy his malice to the full ;

* *Luke* xxii. 23 ; *Mark* xiv. 19. † In Peter (*John* xiii. 22).
 ‡ *Matt.* xxvi. 25. § Besides saying "Yes !" to Judas, Christ
 gave him the "morsel" He was going to taste Himself (a
 second yes !) : *John* xiii. 26. || *John* xiii. 27.

Himself to those who still so faithful prove
 Would now a needed consolation give,
 With newer strength against a Tempter's power.

"Now I have glorified a loving Sire*

By fullest self-devotion to HIS will;
 And soon HIS pleasure with My every act
 Will be declared before a listening world.
 I go—where you at present cannot come,
 As unprepared; and yet before I leave

120. I bid you all to give your hearts to love
 For others; as from first Myself for you!—
 By this one deed alone the world will know,
 That you are ever followers of me!"

And when (by Evil stirred, in Friendship's guise)
 Impatient Zeal† demanded, "Where the road
 Thou takest, that my presence cannot go?—
 When I would gladly give a life for Thee?"—
 HE warned a hasty spirit where its zeal
 And Self-born confidence must surely lead:

130. "Hereafter thou wilt truly follow Me,
 Though not before an earthly work is done!—
 But wilt thou freely sacrifice a life?—
 This very night, before a crowing cock
 Has twice declared, wilt thou in trembling fear
 Have thrice denied thou knowest Me at all!

You who have known Me through a bitter strife
 With foul Temptation from the very first;
 For whom I oft have supplication made
 To Spirit-Sire, to aid a drooping faith

140. In every trial which it may sustain!
 This very night have I renewed request,
 And well I know the prayer will be fulfilled!—

A Tempter soon will come to sift you all!
 And thou‡ who still dost trust a foolish SELF!
 When self-reliance gone, and pure belief
 In Me alone remains, then aid the rest
 Of these thy kindred spirits in distrust,
 Lest they should also yield to hostile power!
 For ere a morning dawns will all have fled,

* *John* xiii. 31. † Peter's question (speaking for all); *John* xiii. 36. ‡ Peter; *Luke* xxii. 32.

150. And I alone remain to face a foe!

And though I now must leave you for a while,
Still never fear, for I will soon return,
And you will find Me where I used of old
To teach you on a Galilean shore!"*

So love a needed warning gave to all,
Whom that deceptive confidence in SELF
May tempt to see another's fault with scorn,
Ere they themselves have felt a Tempter's power!

As soon would close a memorable eve

160. When He partook of final earthly meal,

In which a deep significance is hid,
He took† the bread that bore no taint of Earth,‡
With upward look to where He clearly saw
Attentive Sire in thanks for every gift,
Then breaking gave a part to each of those
Who watch His every act with silent awe.

Then came the solemn words:—"Receive the bread,
As sign that I devote myself for you!—

And drink the cup of blessing, as a proof

170. That I My very blood have freely poured,

To seal the new and better covenant
A mighty Father made with favoured Son,
That HE complete forgiveness of their sins
Should give to all who put their trust in Me!—

The Great Remember And every time you meeting
of the Bible:— share the rite,

"Remember Me!" Remember Me and all that I have

No more am I to drink a cup of joy, [done!—

Till I receive it in another world

From hands of HIM whom I have ever served!"

180. So spoke the only one of human race,

Who ever kept a covenant of old,

Which but renewed the words a Voice divine

Had uttered once at fair Creation's dawn;

That Man should be obedient to the will

* *Mark* xvi. 7. † "The Lord's Supper," the Passover of the New Covenant, was instituted about 8 to 9 p.m. or about three hours after Nisan 15th had begun—"the third hour!" ‡ Unleavened bread.

Of HIM who gave a subject Honour's place ;—
 And who, as guerdon of obedience, gained
 The power to give mankind a nobler law
 And better covenant Himself had won ;
 Whose mighty sacrifice of stubborn SELF
 190. To that one Will which ever is supreme,
 Had proved a spirit's self-controlling power
 Which nobly strove—but not in human strength !

The "Silver Lining!" Then thoughtful Love would chase away
 the gloom

With cheering words, which they will treasure up
 As final utterance of One whose voice
 Is soon to cease for ever in the ear.

"Let not your hearts be troubled or afraid ;*
 You trust in God—then also trust in Me !
 I now depart to meet a waiting Sire,
 200. But only go to make a way for you !—
 And grieve not deeply, if I say "*I go* ; " ;
 For when a place for you is quite prepared,
 I will return to be a willing guide,
 That where I am My friends† may also be.
 For such I call you now—no more to serve,
 If you will but attempt to do My will !
 And such indeed a self-renouncing love,
 That life itself is freely now bestowed ;
 And more than that is out of human power !‡

210. You chose Me not ; but I have chosen you
 Apart from all the rest, that each should prove
 A fruitful branch of Me a Living Vine,
 And not require the painful knife of wrath
 To cut a withered limb for waiting fire !

And strong as is a Father's love for Me,
 Because I ever seek to do HIS will,
 Such love as HIS to Me and Mine to you§
 Be yours indeed to all of human race.||

And if an evil age should persecute,
 220. Since you of nobler spirit than itself,
 Fear not, if waves of trouble o'er you roll !—¶

* *John* xiv. 1. † *John* xv. 13. ‡ *John* xv. 14. § *John* xv. 9.
 ¶ *John* xv. 18.

Nor do I leave you robbed of every hope ;
For I will ask the Father now to send
His holy Spirit down, to dwell below
As ever-present advocate and friend,
To gain HIS pardon for repeated sins,
And by a sheltering presence give you rest !
And speak with boldness ; though if men hate Me,
Whose life so marked a contrast to their own,
230. Far more will they be pitiless to you !

Again,* another chance of self-control
Is granted to a Pride that seized HIS throne
So long ago, and lawful homage spurned ;—
Again (alas !) a stubborn Will refused
To humbly bow before a greater Lord !—
No more is ignorance a poor excuse :
But closely wrapt in cloak of foul Revolt,
It hates a spotless life without a cause,
That so (as prophet voices long fore-told)
240. Rebellion's very self shall do HIS will !

I tell you now, before it come to pass,†
That when misfortune comes you may not fear,
Or Faith begin to waver and distrust!
And yet more plainly speaking,† do declare
That as I once was sent from heavenly Sire,
So now return to say the work is done;
And your true good demands that I should go,
Ere HE, the waiting Comforter, can come!"

The Wolf in the Fold! And yet e'en there, within a lonely
 room,

250. Again apparent as unbidden guest,§
An evil spirit made his presence known !—
In anxious looks at an approaching storm :—
Dark ignorance of way Himself would tread :—
And that deep longing for a clearer view
Of Spirit-Father every human soul

* *John* xiii. 31 ; Judas and the Jews refused. † *John* xiv. 29.
‡ *John* xvi. 7 and 28. § As in Eden ;—the “ Satan ” in the
human heart was seen in (1) the fears and quarrelling of all ; (2)
the treason of Judas Iscariot ; (3) the doubts expressed by
Thomas and Philip.

* *John* xvii. (the whole).

For sake of these whom now I send to face
 An evil world, so also do I pray
 That these as pure in spirit Thou wilt make
 Through better knowledge of a word of truth!—
 Nor yet for these alone do I entreat;*
 I ask for those who through their uttered word
 Hereafter also may believe in Me,
 That they, and these, and We may all be one,
 As Thou and I, O Father! ever are!—
 300. A final wish, that all whom Thou shalt give
 Be with Me where I am, that so they see
 The glory which Thy favour has bestowed,
 The love which Thou to Me hast ever borne!"

BOOK 16.

*(Embracing from the Gift of Peace, to The Passing Veil;
 both events on Nisan 15th, A.D. 29.)*

The Gift of Peace:— How deep the peace that fell on
 "My Peace!"—the every soul
 Peaceful Conscience As came those words of quiet,
 of a Life-work Done! earnest prayer,
 The intercession of Self-sacrifice,
 When Spirit to a great and loving Sire
 As equal to an equal calmly spoke!
 Not all the scenes of an eventful night,
 Or wild Temptation's storms have blotted out
 The words of God-below to God-above
 From Memory till closed the book of life!
 10. But ere He went to meet a waiting foe,
 They closed their worship by a noble hymn,†
 Of which His prayer the essence; one that marked
 The entrance as of yore to human life,
 And praised a Power that kept them safe from harm,
 And drew from such repeated proofs of love
 The needed strength to take a final cup!
 That hymn of which He knew the deeper truth,

* *John* xvii. 20. † *Mark* xiv. 26. This "hymn" was "the Hallel" (Psalms 113-118).

- Whose heart could speak the SELF-devoting words
 "Bind now the Victim for a sacrifice*"
20. With cords to altar—for, behold I come,
 O heavenly Father! to fulfil Thy will!"
- As struck the hour to bear the final stroke
 Of that relentless foe, did He accept
 A haughty challenge, meet him on the ground
 Of old selected for a deadly fight;
 As field whereon Himself, the Sinless One,
 Or cunning Tempter should for ever fall!
- Perchance when yet a solemn converse held,
 Ere they descended from an upper room
30. Or e'en before, Himself to favoured few
 (Though well He knew a traitor present there)
 Declared intent to go as oft before†
 To that lone plot of ground, where shadows dark
 Of ancient olives harmonise so well
 With sorrow's awful gloom, whose weight oppressed
 (But undeservedly) a sinless soul!—
 Or was the very moment long fore-told?—
 Or did the foe, who watched His every step,
 By dark espial track Him to a place,
40. That he so well could time his every move
 With His who did so much, though sorely pressed?—
 We cannot tell, for Death has closely sealed
 The lips of all who could have told the truth!
- Yet while a foe, to concentrate his strength,
 Again assists a band that Hatred led
 By arms of worldly Power,‡ and Cunning stole
 On that one lonely Man as on a host;
 He calmly waited for a swift attack,
 And set a watch on Evil for an hour,§
50. (Though sleepy Friendship proved a traitor too,
 By foul unfaithfulness to precious trust!)
 Then onward went to bow the head in prayer,||
 And close in conflict with a dreaded foe!
 As oft before a triple suasion tried

* *Psalm* cxviii. 27. † *Luke* xxii. 39; *John* xviii. 1. ‡ The men who took Christ in Gethsemane were part of the armed guard belonging to the Temple; *John* xviii. 3 § *Matt.* xxvi. 40. || *Matt.* xxvi. 39; *Mark* xiv. 35.

To conquer foolish Man, so now again
 In self-same way a Tempter made attack,
 But Human-Nature—which in early days,*
 When Man was innocent of sinful thoughts,
 So quickly fell without another blow!—

60. In Him, a Man long tempted (but in vain)
 Arose a conqueror, but sorely pressed
 By burden of a victory hardly won!

One Spirit only when the conflict o'er
 Could ever tell† how sore the strife had been;—
 For mortal eyes may never look beneath
 The surface ripples of a troubled sea,
 Which so amazed‡ His spirit as it stood,
 In sheer astonishment and shrinking dread,
 Before a crushing load of awful guilt

70. HIMSELF for all humanity would bear!

“O Father!—is there not another way
 Almighty Wisdom fertile in resource
 Can find, in true and fitting harmony
 With Thy design to save a sinful race?—
 If so (and Thou consenting) let a cup
 Of sorrow pass untouched!—Thy will be done!”

How sore the struggle none will ever know,
 Till in another world a spirit stands
 In presence of the One who bore the load;

80. But truly sharp the conflict to constrain
 A loving Sire to send a quick relief,
 While yet a deadly battle fiercely raged!§

Still Evil did not own a losing day
 Beyond the power of hope, though sorely checked;
 For yet again (disguised as proud Self-will)
 Will he attack with all-persuasive *if*,
 And speak of what he knew can never be!

At each attempt a failing strength declares
 How faint are now the chances of success,

* In Eden. † This was one of the things which Christ told His disciples in the time between His resurrection and His ascension. ‡ *Mark* xiv. 33. § *Luke* xxii. 43. The appearance of this divine “messenger” of comfort (whose physical form we are not told) occurred while Christ was praying for the second, or, more probably, the third time.

90. Against a Spirit which so* nobly kept
 A stubborn, haughty SELF in second place,
 As humble servant of a higher Power,
 And steadily refused† to take a throne
 Not His by right until acquired as gift!

The "Cloud of And while with anxious eyes a spirit-
 Witnesses." world‡

- Beheld a dreadful battle, or would aid,
 If so permitted by a mighty Lord;
 Was Earth regardless of a bitter strife,
 Which soon will gain for her a glorious crown,
 100. Or throbs her heart with wild and anxious fear?—
 She, heedless, *slept*!§—And Man, that very eve
 So boldly boasting of a power to love,
 And readiness to venture all for Him,
 Now failed to keep a sympathetic watch
 Against approaching evil for an hour!—
 Till torches gleaming through the dusky trees,
 The proof a dastard Treason is at work,
 And every avenue and outlet closed,
 Now call a lonely watcher to arouse
 110. The sleeping forms that failed in ordered guard
 Against a foe whose mighty power He knew,
 Since He alone had tried it to the full!
 "Sleep on indeed and take a needed rest!||
 But, see!—the hour has come!—the traitor here!
 And I, the Son of Man, have been betrayed
 To that relentless foe who seeks My life!
 Arise, and let us go!" And while He spoke
 The gleam of torches and the glancing beams
 Of that full moon which flashed on armour bright
 120. As human forms emerge from ambushed shade,

* *Luke* xxii. 44 tells of the intense mental anxiety of Christ and its immediate physical results. † "Not my will, but Thine, be done!" ‡ *Luke* xxii. 43. § Jerusalem was wrapped in sleep; so also were the disciples—the latter from physical causes (as weariness, want of sleep after an exciting day, &c.). || *Matt.* xxvi. 45.

Show how surrounded by a cunning foe,*
Is that small band – and flight is hopeless now,
If such indeed had ever been the thought!

- Though well He knew for whom a warlike host
Had truly come, without a trace of fear
Himself confronted† a determined foe,
And issued from the gloom to fuller light,
And asked for whom they sought—though well He
The quick reply, “ *Himself, the Nazarene!*” [knew,
130. Yet when declared His answer, “ I am He,
The very Man that you appear to seek!”—
What sudden panic takes an armoured host,
That many thus retreat in fear from one?—‡
Who stands erect, a rock amid the waves
Which lash its base in powerless impotence;
Whose quiet word, so calm and self-possessed,
Declare a conquest over Passion’s rage;
Whose face still bore the marks of bitter strife,§
Scarce ended, glowing with a wondrous light,
140. Which e’en a foe confessed as not of Earth!—
Those hostile forces dread no mortal foe;
But formless Spirit, who can ever fight?—
Again He spoke; again the same reply
From lips that pallid Fear has quickly blanched;
While trembling knees and quaking voice confess
To evil spirits anxious to escape
From that superior Power they knew as Lord!
But Flesh refused to yield to eager Will;
And not till He had thrice|| declared Himself
150. To be the man they sought, with stern command
(They did not dare ignore) to free at once
A trembling flock, had offered up Himself;
And though a traitor’s kiss had plainly showed
He told the truth:—were daring hands outstretched
To seize on One restraining boundless might
To do the will of HIM who dwelt above.

* The “enclosed piece of ground called Gethsemane,” being easily surrounded, was a regular trap! † *John* xviii. 4. ‡ *John* xviii. 6. § The “agony” of self-devotion. || This fear was increased by the idea of Christ using supernatural aid (*Matt.* xxvi. 53); and not till He refused to be rescued, was He seized.

- And though a patient Love did not resist
 What proud, rebellious men may choose to do ;
 An evil spirit in the subtle form
160. Of noble Friendship,* quickly summoned Force
 To rescue One so dear, and sought e'en now
 To tempt a gentle Sufferer to withhold
 The treasured gift of SELF—but all in vain !
 “ Put up the sword ; for who a weapon use,
 Will by the very instrument be slain !
 O foolish men, to have but little trust
 In that great Father, whom I ever serve,
 As all my life, by self-denial now !—
 A word from Me, and they would quickly see
170. The mighty power that waits for My command !—
 But no ; for so alone can be fulfilled
 An ancient prophecy, which spoke of Me
 As one who innocent, yet suffered much !”
 The boldest warrior heard in sudden fear
 That He, whom scornful Ignominy bound,
 Could quickly call upon a hidden force,
 Which Earth with all its boasting could not face ;
 And Doubt delayed a hesitating hand,
 At once to free a Form wherein it felt
180. The veil of weakness hid a conscious Power,
 Or carry out the will of earthly lords,
 Whom dastard Cunning made a pliant tool.
 While some indeed may well re-call to mind,
 How once before† a countless host had kept
 A watchful guard around the lonely hill,
 Where dwelt a man of God, to seize on whom
 A circling band of eager foes had come !
 While they who ever boasted of their zeal,
 Whose puny arms attempted to resist
190. Superior force, in dire confusion fled
 And left Him all alone to meet a foe !
 Then Earth beheld a scene so long fore-told ; ‡
 When He who drank the cup a Father gave

* Peter's attempt to oppose the capture of Christ by force rebuked ; *Matt.* xxvi. 51. † When Elisha was surrounded by a Syrian force at Dothan ; 2 *Kings* vi. 11. ‡ First by Moses in the Passover ; later by *Isaiah* (liii.).

Was like a helpless lamb to slaughter led,
 Yet opened not His mouth for murmuring word!
 And they whose evil spirit drew the sword,
 Themselves are slain by very power invoked.

Though timid Trust has vanished, still afar
 Behind a hostile band will follow Pride*

200. Which sought to prove a noisy boasting true,
 And Love† which spurned a recent cowardice
 With self-reproach for proving so untrue
 To One so dear in time of deepest need.

Yet Pride* shall hesitate to pass the door
 Of an abode, where (put to sterner test)
 It found how false is confidence in SELF;
 Though kindly words‡ get Man an entrance there,
 Where he was left to closer draw to One
 Whose gracious presence only source of strength

210. Against Temptation's overwhelming power.

But see how doubtful Evil when opposed
 To One whose plans to him are all unknown;§
 That now by captious questions Hate would learn
 How far His word may have an ill effect,
 Opposed to that of SELF, upon the men||
 Who soon shall judge HIM by the partial laws
 Of fickle Earth; and who by twisted words,
 Which Hate can wrest to suit an evil end,
 But show of eager zeal for injured Right

220. Will only bear Him to a waiting doom!

But He whose wisdom could an answer give
 As none betrayed, yet openly appealed
 To what Himself repeatedly declared,
 That honour should be paid wherever due;
 Now quietly refutes a lying charge
 Of planned sedition, which alone can force
 A jealous Rome to give a single thought
 To Him and His as foes to public peace;
 But when a mimic Justice sat as judge,

230. Knew scornful silence was a fit reply!

* Peter. † John. ‡ The cross-questioning of Christ by the High-Priests. § The Sanhedrim, or supreme Jewish ecclesiastical (and formerly also political) court. || *Luke* xxiii. 2; *John* xviii. 33.

And so indeed fulfilled opposing words ;*
 That One should bear oppression, yet be dumb
 As sheep before a shearer, while a foe
 With mockery of justice took a life !

- And though a lying spirit sought to find
 Two witnesses† whose story would agree
 In foul perversion of an uttered word,
 A wide discrepancy alone appeared,
 Till he who most unconscious prophet spoke
 240. Of sacrificing One in place of all,
 And was himself a leader in the act !—
 Reproaching silence so significant
 By solemn adjuration, “ In the name
 Of HIM who ever lives !— in plainer speech,
 Art Thou a chosen Son of One above ? ”—
 Demanded answer none could truly give
 Save one, “ *I AM !* ”—And then in startling words,
 Which summon all to mark the present scene
 Of earthly judgment by a venial judge,
 250. In startling contrast with an awful day,
 When HE the sole impartial Judge of all
 Will sit as equal with a Power above ;—
 He gave a final warning to a foe,
 Which stubborn Pride would still reject with scorn.
 The one small word “ *I AM !* ”§ is all a foe
 Demands to carry out a deadly plot !—
 At once the man‡ who falsely took the place
 Of purer Justice ever throned above,
 With outward signs of horror and distress||
 260. (But secret exultation in his heart),
 Appealed to those who long decreed the fate
 Of One whose goodness they intensely hate !
 “ What think you, since you all have heard the words
 Of evil uttered of an honoured Name ? ”—
 “ *To instant death !* ” the angry voices cry,
 Whose eager clamour showed remonstrance vain

* *Isaiah* liii. 7. (He was silent to Pilate's contemptuous question, “ What is Truth ? ” † *Matt.* xxvi. 59. ‡ Caiaphas ; *Matt.* xxvi. 63 ; *Mark* xiv. 61. § The very title for using which Christ had, more than once before, been nearly killed ! || *Mark* xiv. 63.

Should any dare to make a faint appeal
To lingering Conscience, as a Roman judge*
That very day with greater daring would !

The Sifting of 270. But, see in yonder court,† amid a
the Wheat. group

That closely presses to a welcome fire
What cause of sudden quarrel can arise
That one, a seeming stranger by his garb
And rugged speech, should utter angry words,
And even imprecate a bitter curse
A warning Voice declared would be invoked ?—

The Contagion A foolish Pride impelled by eager Zeal
of Evil. Has sought a place among His deadly
In outward seeming, and with terror finds [foes,
280. That *he who chooses Evil as a friend*
(*Though but in semblance*), *evil will become !*
As fell the angry word from timid lips,
There loudly crowed the messenger of dawn.‡
And who can tell or startled by the sound,
As trumpet voice that echoed in the ear.
Of doom deserved by all who join a foe,
Or passing echoes of an angry strife,
Whose tumult rose as Fear more timid grew,
Had reached a ready ear before His eyes
290. A blinding bandage sealed, that now He turned
A warning look and woke a Better-self?
Or one or both recalled an erring heart
To path of duty whence a spirit strayed ;
And he who came so full of self-conceit,
Temptation's easy conquest, now departs
In deep humiliation, to remain
Until HIMSELF§ that Treason's sign betrayed
Should re-appear to give a needed peace
And pardon for a deed of guilty Fear,

* Pilate, when he said, "Why (put him to death)?—what evil has he done?" † The three-fold temptation of Peter.
‡ "And immediately the cock crew"; *Matt.* xxvi. 74.
§ Peter's three-fold pardon after Christ's resurrection (which took place in Galilee); *John* xxi. 15.

300. And clearly point him to a better Rock,
 As only ground where confidence can rest.
 But see how stubborn confidence in SELF
 To surest error led!—for they who judged
 Incarnate Purity as fit for death,
 Were long restrained to act as now they did,
 Since mighty Rome had torn* from Judah's hand
 The shade of regal power it once possessed!—
 And earlier still a prophet voice† declared,
 As will of One above, that not a bone
310. Of that true Paschal Lamb should e'er be crushed;
 And as again Himself had often said,
 That He from off the Earth would be upraised,
 And yet in death be more attractive still!‡
 Though warring hosts§ against Himself may join
 With an ungrateful race He came to save,
 In vain their work; since not for *Him* the stones
 Which wait to print a martyr's crown of blood
 On brow of one|| who soon will also fall!

The Prophecy of Demas:— "Amor mundi!"— He "loved the World!"	And he¶ who ever seeking paltry gain 320. Betrayed a Friend—the blinded slave of Greed!
--	--

- Would fain escape the flames of dread Remorse,
 Which drive him on to an untimely end;
 Whose Greed had hoped to keep the gain it got
 By foulest deed, while He whom it betrayed
 Were soon released or by a pliant judge
 To please a fickle mob, or by Himself
 Through might supernal He had often shown—
 Must now, alas! confess a bitter truth,
 That stubborn Pride with such reluctance owns,
330. *The crooked ways of Evil ever hard,
 And Falsehood's self a foul deceiver proves*

* The power of legally enforcing a sentence of death had been taken from the High-Priests by Pompey about 90 years before (B.C. 63). † Moses; *Exodus* xii. 46; *John* xix. 36. ‡ *John* xii. 32. § *Psalm* ii. 3; this was fulfilled (as regards Christ) by the league of Pilate, Herod, and the heads of the Jewish nation. || Stephen. ¶ Judas Iscariot.

To every foolish spirit that he dupes !

His sole remaining hope* (but ever faint !)
To haste to those who hold a captive Friend,
And trying to undo an evil deed,
Declare Him innocent of every charge,†
Which Hate or deadly Malice ever brought ;
While humbled Greed, that tried a harder task,
Restored in penitence a hoarded gold !

340. But got as only answer mocking words :—†

“Not we indeed to care, as we have gained
A purposed end, and Him we want secured !”

With heart o'erwhelmed with clouds of dark Despair,‡
He hurried to anticipate on SELF

A doom that SELF on Innocence invoked ;

Yet far more dreadful is his end to be !—

For that lone tree projecting o'er the brink

Of steepest precipice will not delay,

Ere dashed to pieces on a waiting rock

350. He falls a lifeless corpse !—While cunning Hate,

Which outwardly obeyed a law divine

Its evil spirit ever boldly spurned ;

And vile Hypocrisy, whose mimic zeal

Would shrink from mingling with HIS holy gifts

A price of blood§—themselves will carry out

An ancient word,|| which marked as thus obtained

The place where Greed had met a fearful end !

Yet once again a foe is force to yield

To One more stronger ; for when, with open scorn

360. Yet eager wish to please a fickle mob,

He¶ whom they seek to turn as pliant judge

To give a sentence they had long desired,

Would fain connive at what himself and they

Alike knew well opposed** a righteous law

His arm administered ; the voice of Pride,

Whose scorn declared that SELF should bear the load

Of evil that resulted from its act,

Rejecting Him preferred an earthly lord,

And so again unconsciously fulfilled

* *Matt.* xxvii. 3. † *Matt.* xxvii. 4. ‡ *Matt.* xxvii. 5. § *Matt.* xxvii. 6. || *Matt.* xxvii. 7 ; *Zech.* xi. 12. ¶ *Pilate.* ** *John* xviii. 31 ; and xix. 10.

370. The very will it zealously opposed !
 While He whom Zion lately hailed as King
 In wild, excited tumult, heard unmoved
 A fickle people now as loudly cry,
*"Release a man of evil—slaughter Him!"**
 A timid Justice heard Sedition's cry,
 And bent as feeble reed before a storm !
 But ere it signifies a weak assent,
 Itself and they who force it so to act
 Alike shall join in a prophetic deed†
380. Which showed that Conscience would not hold its
 Howe'er repressed :—"You witness, I am free [tongue
 From blood of Innocence ; the guilt is yours !" —
*"And we accept the burden of the deed ;
 Of us and ours His blood will be required !"*
 The curse a maddened Passion had invoked,
 A guilty conscience ever would disclaim,
 That groaning owned the weight of iron yoke ;
 But ere its efforts cease Himself will shed
 His precious blood, to break a barrier wall,
390. Which SELF had raised against the course of Love !
 The brutal soldiers who beheld in Him
 A new pretender to an unknown realm,
 And mock His royalty with thorny crown
 Or bended knees that feign to do His will,
 But hid the evil form of one who knew
 How brief the time for working his designs,
 And who, still heeding, only Passion's call,
 And deeming that he only pleased himself,
 Was truly working out a higher Will !—
400. Or by the cross which He for others bore,
 As fellow-sufferer of guilty crime ;—
 Or death without a city which refused
 In life due honour and in death a tomb ;—
 Or body pierced to give a two-fold stream,
 Yet not an injured bone !—or breaking heart,
 Which, e'en in yielding to an awful load,
 Had still a place for lingering thoughts of love ;—
 Or silent anguish long ago foretold,
 Till bitter rage had done its very worst ;—

* *John* xviii. 40. † *Matt.* xxvii. 34.

410. Or fevered thirst, which, tasting, yet refused
 The drink a needed Intellect would cloud ; —
 Or garments parted, though as yet untorn ; —
 Or many an ancient prophecy fulfilled ; —
 Or bitter taunts, that mock the dying pains
 Of Him whose purity and self-control
 Foul Evil could not fail to understand,
 And yet reproaching SELF to ever hate ! —
 In all of these he only carried out
 The very will he bitterly opposed !

The forlorn hope of Evil. 420. But while his foolish dupes in-
 sulting scorn

A Man whom lately they, with other eyes,
 Had called a source of speedy earthly gain ;
 A foe who oft had seen his self-control
 Again attempts (although so near success
 A noble sacrifice) a taking snare,
 Which more than once attempted ever failed.

“ O thou who sayest thou canst do a deed
 We know impossible to human power ;
 Couldst (if thou wilt) destroy a noble shrine
 430. Which took such time and labour to complete,
 And raise the same again in shorter time —
 Three flying days ! — We once for all desire
 To see fulfilled a boast so often made !
 Do this, and then we readily believe
 Another claim which thou has also made,
 That thou art One divine in human form ! ”

They little thought the prayer would be fulfilled ;
 And truly quick reply, but in a way
 Far other and more wonderful than thought,
 440. And such as mortal knowledge failed to grasp !
 Yet what a present answer, while a chance
 Remained for foolish Pride to humble SELF ? —

Indignant silence met a cruel taunt ;
 But Love divine, which spoke with dying lips
 Of frail Humanity, a pardon breathed
 For deeds of violence and life-long fraud,
 Though Death alone a late repentance brought !

BOOK 17.

(*Embracing from The Veil Drawn, to In Memoriam!—Date
Nisan 15th to 16th, A.D. 29.*)

The veil 'Tis noon,* but wherefore darkness at this
drawn. hour?—

And yet according well with evil deeds!
The shroud which veiled in swiftly-deepening gloom
The face of Nature, was the passing shade
Of darkness more intense and more profound,
That hid a human heart from One divine!

The veil a quaking world desired to dim
Supernal glory when its brightness shone
As faint reflection from a human face,†

10. When threatening clouds and darkness girt a Voice,
Which, cursing Selfishness, Obedience blessed:—

The veil that hid a pure and holy shrine
From every mortal eye, except of him,
Who bearing Intercession's cleansing blood
To plead for Sinful Man could enter there:—
The blinding veil which they who tortured Him
That very day omitted‡ of design,
That bitter spirits with revengeful eyes
May gaze on Him their cruelty has pierced,

20. As Malice looks upon a dying form:—

A gloomy veil now hid for three long hours
What pitying Nature could not bear to see,
Though evil spirits may desire to look!

Nor Earth alone an awful gloom oppressed!—
Far deeper night bore down a groaning soul;
For now was felt, as never known before,
The awful weight of an oppressive load
HIMSELF for all humanity would bear!

Intenser this than that appalling cloud

30. Which veiled a quaking Earth, as purer gift
Of Spirit's noble conquest o'er itself

* From noon till 3 p.m. lasted this unusual gloom, "the sun failing (to give light as usual)"; *Luke* xxvi. 45. † The face of Moses; *Exodus* xxxiv. 30. ‡ The blindfolding of a person to be scourged (sometimes done) was omitted in Christ's case.

Was His last triumph won at cost of blood !

What passed in those long hours of veiling gloom,
No other heart can know or eye behold ;
Yet Reverence humbly may approach the veil,
A mighty Love divine did not allow
To be unbroken by a single ray.

- The human tools of mad rebellious Pride,
That waited long to make a master-stroke,
40. When once it found how hopeless is the task
For SELF to try to bend a stubborn Will ;
These, cowering conscious of an awful crime
Detected, yet unpunished, stand amazed
In groups or whisper of a potent dread,
Uncertain of the danger or to stay
Or steal away in silence to their homes !—
But some more daring spirits full of hate
Will vent their malice whatsoe'er the risk ;
While gentle Love's attraction caused a few*
50. To linger near the spot if yet remained
A chance to serve HIM whom it owned as source !
And he† who chose the poor deluded tools,
Rebellion's daring head, who crowned himself
As sovereign ruler of a universe ;
He joyous at the grandest triumph gained
And close of strife so bitter and prolonged,
Will surely find ere thrice a shrouded sun
Enlightens Earth, that this—discomfiture
Of mighty foe accomplished !—is of SELF
60. And SELF alone, the once-for-all defeat
A higher Will had ordered from the first !
And purer spirits who have not rebelled
Against a loving Father's gentle rule,
Beheld with awe the noble sacrifice
Of that one Spirit on whose daily strife
In human form to conquer proud Self-will,
They long with ceaseless interest had looked !—
Though not for them to know the grateful hearts
A wondrous gift for others will awake ;
70. Yet theirs intensest sorrow, that a love,

* As John and the woman ; *John* xix. 25. † The " Satan " in the human heart.

- So great and so unselfish in its aim,
 Could aught but corresponding echo find!—
 Amazement that a darkness so profound
 Could ever blind the foolish eyes of Pride
 To the surpassing gift of One divine
 Who gave the priceless treasure of *HIMSELF*!—
 Did spirit-intellect, so finite, pierce
 The dark mysterious veil that hid HIS form,
 And trace the beauteous course of that design
70. A mighty universal Father planned ;
 And bear in mind that long as life remains,
 In mortal form or spirit, is the time
 For SELF to humbly own a ruling Power?—
 And grew their sorrow deeper at the sight
 Of that companion-spirit, who the more
 Determined in rebellion seemed to be?—
 Not now to know what Mystery's veil enwraps ;
 Until HIMSELF, the Universal Light,
 Reveal a knowledge Intellect can grasp.
80. As Man with conscious guilt and terror quakes
 Amid the gloom, or still in madness raved ;—
 And spirits gaze with sad and wondering eyes
 On deed of love surpassing e'en their ken :—
 How sped the time to Him who suffered most,
 Ere He could truly say the work was done?
 How *would* it pass to an unclouded mind?—
 Which still in fullest vigour closed its course ;
 So soon to say that He for Man had gained—
 And *kept*!—control o'er Passion's raging storm!—
90. For Intellect sought knowledge, for the good
 Of others—not as treasured hoard of SELF!—
 As Spirit ever full obedience gave
 To that superior Will He came to do!
 In mental vision swift before Him passed
 The retrospect of all that ever was,
 The prospect coming ages hold in store!
 Far down the vista of a dim Unknown,
 Ere countless ages rolled and long before
 The birth of what poor mortals know as Time,
100. An eagle eye with undimmed vigour saw
 The council of a great mysterious WE,
 When Sire and Son in Spirit's one accord

Planned every detail of a grand design,
 Which future ages and a coming day
 Have yet to see declared as all complete!—
 Its motive, workers, object, purest LOVE!—
 A noble scheme which gave a stubborn will
 A longer time to prove an innate power,
 And gladly give due homage to HIMSELF
 110. From whom it traced descent, a mighty Sire ;

The revolt of Again He heard the wild, discordant note
 Pride. Rebellious Pride had dared to raise in
 To mar the hymn of gratitude and praise [scorn,
 But poured by all to Nature's mighty Lord !
 He marked the sword of angry Justice fall
 In lightning-stroke upon a rebel host ;
 Though pitying Mercy tried to cheer the gloom
 With Hope's bright lamp, that unextinguished burned!—
 He marked another chance for foolish Pride
 120. To grow more humble, and to abdicate
 A throne it long usurped, again despised!—
 He saw a Tempter creep within the home
 Of infant Innocence,* beheld it fall
 Through paying heed to words of foolish Doubt ;
 And heard the promise of His own career
 On Earth (so nearly run) Himself, as then,
 So now with hand and heart again endorsed!—
 Could trace a golden cord, whose fitful gleam
 From time to time in universal night
 130. Had aided noble souls to tread a path
 Himself as good example clearly marked ;
 And saw renewed attacks of bitter foe
 Whom Pride had stirred to match a puny strength
 Against the Boundless and the Infinite,
 Whose final blow Himself was owning then!—
 He saw the threads of promise all converge
 With beauteous harmony through many a type,
 Until in Him the consummation found!—
 He saw a Pilgrim-Father† leave his home,
 140. To go where promised good awaited him ;
 And who in spirit longed to see the day

* Eden. † Abram (afterwards called Abraham).

- When Sorrow's threatening surge would make extinct!
 HIMSELF pronounced the burning fiery words,
 180. Which prophet voices echoed in the gloom!—
 HIMSELF in spirit moved a noble three*
 To brave the flames that veiled a guardian FORM;
 Inspired an aged man† who boldly trod
 The path of Duty, though a lion's roar
 Resounding in his ears as warning came
 From one who hated Purity divine;
 Till closing prophet voices for a while,
 HIMSELF in mortal form with human voice‡
 Fore-told a re-appearance Earth had seen,
 190. Whose full significance we wait to see!—
 Saw many a mighty kingdom rise and fall,
 Luxurious Orient and armoured Greece
 In shattered fragments crushed with iron hand;
 But ere they vanished, each a tribute paid
 To that design wherein it filled a part—
 This§ ever looking for a wondrous Star||
 (HIMSELF in words prophetic) which would rise—
 In distant ages o'er another land,
 And seek to keep alive with failing sight
 200. A flame which ever rose towards its source!—
 And that¶ to teach a panting soul to live
 For nobler things than those which only fill
 The sordid thoughts of Pleasure, while the wings
 Of god-like Intellect should soar beyond
 The lowly level of a bestial form,
 And strive to gain the far sublimer heights
 A Spirit only has the power to reach!—
 And that again** to show the good of law
 And self-control, e'en through the very arms
 210. And rigid discipline, whose only aim
 To force obedience to the conquering will
 Of one who claims an empire never his;††
 And who, while using force for selfish aim,

* Daniel's three companions in office under Nebuchadnezzar;
Daniel iii. 6. † Daniel himself; *Daniel* vi. 1. ‡ As "Malachi"
 (or whoever wrote that book of prophecy); *Malachi* iii. 1.
 § The Medo-Persian. || *Numbers* xxiv. 17. ¶ The Greek.
 ** The Roman. †† The "Satan" in the human heart.

Brought common words of language, nobler laws,
 The bond of union and protective shield,
 To weld discordant elements in one,
 And so unconsciously prepared for HIM
 The very realm a haughty foe usurped !

HE saw an empire spreading through the Earth,
 220. HIMSELF obeyed as universal King ;

Though long the strife and obstinate the foe,
 And human hearts—Alas ! a ready tool !

HIS eye beheld, from Sorrow's lonely height
 Whereon HE stood, in Europe's distant isles,
 In patience looking for approaching call,
 A leaven* which would permeate the mass
 Of all mankind obedient to HIS word ;

HIS hand preserved a long rebellious race†
 From sheer extermination threatened oft,
 230. And made them through an over-ruling power
 In sore dispersion do the very work,
 That Pride in full prosperity disowned !

Then turn the thoughts towards a nobler race,*
 Another nation chosen in their place
 To do the work that these so long refused.

HE marked the ceaseless efforts of a foe
 To check HIM also there ; attempts to rouse
 The very pride which caused the fall of these !†
 He saw that race, though faulty, still obey

240. A call to make HIM known to all mankind,
 And be the means of raising all the mass,
 Yet never lose a strange and wondrous life
 Which made it, while commingling, yet distinct
 And separate as good from evil seed.

HE saw a mighty universe as one
 In prostrate adoration to HIMSELF,‡
 A part in fear, and more from grateful love,
 While in the sight of all a mighty Sire

With out-stretched hand gave HIM a bright reward,
 250. And crowned unselfish Love as LORD OF ALL !§

But soon to Earth returned a dying gaze.
 The dreadful Present faced Him as the veil

* The English, or Anglo-Saxon, race. † The Jews. ‡ 1 Cor. xv. 23 ; Rev. xix. 5. § 1 Cor. xv. 28.

Of that eternal glory!—Still remain
The few last drops of Sorrow's bitter cup
HIMSELF had promised for mankind to drain!

In words that long fore-told this very day,*
A helpless Helper vainly cried for aid;
From men the answer scorn—all stood aloof!
And Spirit-world no helping hand could stretch,
260. For this the last attack of dreaded foe,
O'er whom He still must prove superior power!

Yet e'en in hour of greatest loneliness,
When all had fled and e'en a loving Sire
Appeared to show a half-averted face;
A true child-spirit to a FATHER cried,†
As though with HIM at hand it still was safe!

While Fear with utmost power a Man assailed,
And foul Temptation sought to shake His trust,
By vile suggestion Love could never be,
270. When *He* was left to bear a bitter pang;
In vain will Evil use his utmost arts,
For He who conquered oft is victor still!

But mortal pangs can check the boldest flight
Of an undaunted spirit, wring the cry
“*I thirst!*”‡ from tongue a parching Fever burned;
And Spirit still must yield to mortal wants,
That dying lips may touch a bitter cup,
As once of old a prophet-voice declared!§

But Spirit's hour of triumph is at hand!
280. A clear unclouded mind can quickly read
The stainless record of a human life;
And truly say that *all* has now been done,
In strict accordance with the glorious plan
A mighty THREE had ordered long before;
Then close the final page in Book of Life
With that loud cry of triumph|| o'er a foe,
Which told, as broke an over-burdened heart
With Sorrow's awful load, *His work was done!*

* *Matt.* xxviii. 46; *Psalms* xxii. 1. † In the prayer underlying the cry, “Eli!—Eli!—lama sabachthani?”—and in the final commission of His spirit to the “Father;” *Luke* xxiii. 46. ‡ *John* xix. 28. § *Matt.* xxvii. 34; *Psalms* lxix. 21, || “Finished!”—*John* xix. 30.

Yet e'en in death a Spirit SELF resigned
 290. To guardian hand of Sire from whom it came,*
 Since there it knew a treasure would be safe;
 And dying lips a final witness bore
 To that great truth a life had ever taught,
 " *Or God or Man, let each receive his due !* "

So died THAT JESUS, in whose brief career
 No mortal man can find a single flaw!--
 Who, by a mighty sacrifice of SELF,
 Made perfect satisfaction for mankind
 To angry Justice for a broken law,
 300. When SELF an earlier lesson failed to learn !†

The rending of As poured the life-blood from a broken
 the Veil. heart,

He‡ who with blood of spotless victim slain
 Had gone alone to meet the presence dread
 Of ONE who dwelt in Zion's secret shrine,
 Heard all aghast a strange and awful sound
 No other human ear has ever known,
 When once for ever poured a flood of light
 Where till that moment darkness only reigned !

Unseen the HAND which thus removed a veil
 310. Between the human heart and One Divine ;
 But trembling Nature knew HIS presence there!—
 Earth shook beneath HIS footsteps!—Heaven above
 Would veil averted eyes in deepest gloom,
 Ere rose again upon a sinful world
 The Sun of Righteousness, its truer Light!—
 While he§ whose craft a seeming triumph gained
 (But true defeat!) was terrified at this
 The end of every scheme!—for after all
 He had but carried out the very Will,

320. That he had tried to frustrate by his plot!
 And that rebellious race who cast HIM out
 As too unclean for e'en a sinful Earth,
 By speaking Conscience told of awful doom

* *Luke* xxiii. 46. † In Eden. ‡ The High-Priest (Caiaphas, *John* xviii. 13), then going "within the veil" with the blood of the Passover-lamb, "about the ninth hour," or 3.30 p.m. § The "Satan" in the human heart.

HIMSELF had often threatened them as near,
 Dispersed in gloomy silence dare not raise
 The angry voice that cried, "*Away with HIM!*"

"*HIS blood of us!*"—Alas! a bitter curse
 Invoked in foolish pride and unbelief,
 That very hour began a deadly work;
 330. And soon the waiting vulture will descend
 On Judah's dying form as easy prey,
 Since offered help so scornfully refused!

BOOK 18.

(*"In Memoriam!"*)

The Character of Like some tall mount that towers
 That Jesus. amid the clouds
 In lonely grandeur far above a world;
 Its head upreared in that ethereal blue
 Which finds a faint reflection here below;
 Its warmth derived from one celestial source;
 Its spirit but the unseen heavenly breeze—
 No other atmosphere it ever knew!
 Its sculptor hoary Time, whose moulding hand
 With gentle touch will change the rugged form
 10. To one that ever grows more pleasing still!—
 Its spotless garb of pure unsullied snow,
 Each night renewed, but ever freely poured
 On all below in fertilizing stream!—
 So towers on high *THAT JESUS*—HE in Whom
 Will centre an undying interest
 For Man and God for every coming age!
 By heights of nobleness that none surpass;—
 By spirit pure, God-born, not Man-innate,
 But spotless kept by frail Humanity;
 20. Which never failed to keep itself in touch
 With that great Spirit-Father whence it came,
 Yet never swayed by Passion's fickle breeze;—
 By life-long strife to keep a rebel will,
 That ever sought to take the throne of Love,
 In place subordinate as ever due;

- By spotless garb of purest innocence,
 Which, or as child or man, would but obey
 The gentle Parent whom a spirit loved,
 And never questioned what HE chose to do ;—
30. By eyes that ever turned to yonder sky,
 Where Faith could clearly see attendant Sire ;—
 By glowing heart impressed with heavenly love,
 Which beat not for itself, but would unite
 The human race with loving Heart Divine,
 And would, to wipe away a bitter past
 Which SELF had made, spare not a precious Blood !—
 By firm resolve, that, e'en from early days
 (Though Violence, alas ! cut short a life !),
 He would unswerving test each thought and deed
40. Of SELF or others only by the rule
 A wise, impartial Justice made for law,
 And humbly stooped to learn from human lips
 What Earth could teach, ere He with new-born power
 Of an immortal Father rose to speak ;—
 By deep, consummate wisdom none can match
 As none surpass ; and which, beset by foes
 So full of cunning and of bitter hate,
 Yet passed unhurt by every waiting snare,
 Whose every act confused a cunning foe ;—
50. By life unstained by single thought impure
 Or deed with selfish aim—as ours, alas !
 Is daily marred by foul Temptation's art !—
 Behold the signs which prove a PERFECT MAN !—
 But what the PERFECT GOD the Man enshrined ?
 By power supreme repeatedly declared
 In Nature's laws suspended or reversed—
 When food enough to satisfy a few
 Increasing more than filled expectant crowds ;—*
60. Turned purest water into needed wine ;—†
 When human feet so lightly trod the waves,
 Where bold Presumption's imitation failed ;‡
 Or bade the stormy elements be still,§
 And cease to trouble foolish doubting hearts :—
 By equal power o'er that mysterious realm,

* *John vi. 1.* † *John vi. 1.* ‡ *John vi. 19.* § *Matt. viii. 26*

- Where dwell the spirits that no mortal eye
 Has ever seen, whose mighty power is felt
 Arousing stormy passions in the breast ;
 And who at HIS dread presence terror-struck
70. So often fled before HE spoke rebuke,
 In eager haste to quit a tortured frame ;
 And yet, while owning HIM as rightful Lord,
 In mad defiance dared to wake HIS wrath :—
 By power to give to others* that command
 O'er Nature, Spirit-realm, Life, Death, and Disease
 Which only One supreme could ever give,
 So making Man a trusty delegate !—
 By power that needed but to say a word,
 Or will a simple "*Fiat !*"—whether near
80. Or far removed the object of HIS care,†
 And, lo ! at once Disease a victim quits,
 E'en though to finite intellect it seem
 Incurable as leprosy itself !—
 By super-human power o'er Life and Death,
 Which could at pleasure pass the shady line
 That severs those twin kingdoms (truly one !),
 And could to mortal form when long corrupt
 Restore as proof of life a formless breath !
 Such sovereign power as could not simply oft
90. Save other mortal forms from that dread king
 Of terrors, whom a quaking spirit fears,
 But e'en reverse Corruption's stringent law,
 When that same form HIS self immortal held !—
 By God-like self-restraint, which so intense
 And long-continued provocation bore
 And yet retorted not by word or deed
 Of righteous anger, save a vivid flash,
 Which showed when Patience' limits were o'er-stepped
 By daring Pride that madly challenged doom,‡
100. Or when Hypocrisy so ill-disguised
 Would dare to touch the honour of a GOD !—§
 But ever strove in mercy to recall

* *Luke* xii. 9, and x. 1-16. † *Matt.* viii. 5. ‡ As on the two occasions when Christ drove the traders from the courts of the Temple. § As when He was accused of working in collusion with Evil.

- A wayward race to Duty's narrow way,
 Or gentle warning spoke to erring Sin
 Of doom deserved, though HE the stroke delayed,
*"I too do not condemn thee ; sin no more,**
Lest evil worse than this should quickly fall !"—
 By constant claim to be a MORE-than-Man—
 A bold assumption mortal never made,
 110. Except proud Falsehood's self a lie inspired,
 Or making ever proved by wondrous signs
 And power supernal as HIMSELF has done ! —
 What being who as He was Truth itself,
 Humility incarnate, Evil's foe,
 Whose very life a bitter Hatred sought,
 Would dare to make such claim unless the *truth* ?—
 Or e'en if SELF did not the claim assert,
 When others' words implied it as HIS due,
 Would not that honour quickly deprecate ?—
 120. *For proof*—the startling signs that marked HIS birth
 In mortal form ; the ceaseless deeds of good,
 Which only Power supernal could effect ;
 The mighty Voice, which more than once declared
 Full satisfaction with the work of one
 In outward seeming as of human race,
 But whom the Voice invoked as "*This MY SON!*"—
 The portents dread around a lifted FORM,
 When quaking Earth and Skies in deepest gloom,
 And that low smothered sound,† a spirit voice,
 130. The moans of Air, declared that Nature groaned
 In sympathy with Nature's mighty God !—
 And when a mortal body as refreshed
 By needed rest a true Immortal rose
 From Slumber's couch, again did Nature show
 A joyous sympathy with risen God !
 While Heaven's expectant legions gladly bring
 A spirit-car borne on ethereal waves,
 That waits to take an upward-rising form !—
 Behold the signs that He, the Perfect Man,
 140. A Perfect GOD ! But what indeed the proof
 That He the God-Anointed, first bestowed

* *John* viii. 11. † The rumbling of the earthquake, which accompanied His death.

By Voice One divine in promise oft renewed,
 As once to come in more than human power
 As Man's Avenger* for a dastard deed,
 When Cunning tried a new-born Innocence
 And sought to make it evil as itself?—

- By that long record of an earthly line,
 HIS human ancestry, that Faith had kept
 From earliest age without a single break,
 150. And Earth, though often hostile, could not end,
 Till HE appeared to close it—when it *ceased*!
 No sign the voice of Prophecy fore-told
 As marking HIM, whenever HE appeared,
 Has failed to take its place as needed link
 In an unbroken chain of evidence!—
 Or swarthy Egypt should a Son† produce,
 Or David's home HIS native place should be,‡
 Or yet a nameless town of Galilee,
 By Judah spurned as source of every ill,
 160. And whence it seemed that good would never come,
 Should give to HIM in undeserved contempt
 A too proverbial name of *Nazarene*!—§
 Or while HE came as Prophet,|| Priest,¶ and King**
 Of Earth-embracing kingdom, yet would be
 Through life but poor, despised,†† rejected, shunned
 As one unfit to live with human race,
 Whose features bore the mark of wrath divine,
 To end HIS life with Crime‡‡ in cruel death,
 And yet with Wealth possess a waiting tomb!—‡‡
 170. By long-enduring restlessness of all,§§
 And expectation as of One to come
 With super-human power, who in HIMSELF
 Would re-unite as never joined before
 The beauty, power, and goodness which a world
 From earliest ages ever mourned as lost,
 And longed so eagerly again to know!—

* Job's goël, or avenger of blood (mis-translated "redeemer," in *Job* xix. 25). † *Hosea* xi. 1. ‡ *Micah* v. 2. § *Amos* ii. 10. || *Deut.* xviii. 15. ¶ *Hebrews* iv. 14. ** *John* xviii. 36. †† *Isaiah* liii. 3. ‡‡ *Isaiah* liii. 9. §§ Probably due to the dispersed Jews making known to the rest of the world their expectation of a Messiah's coming.

- The dim remembrance of a purer age,
 When spirits had not learned the thought of *SIN*,
 Which hoar Antiquity in beauteous myth
 180. As deep, pathetic longing oft expressed !
 That eagerness whose tension grew so strong,
 As neared the time when HE HIMSELF would come
 To give to that poor restless craving peace !—
 The word renewed HIMSELF indeed was sent
 By One above, more great in power and will,
 To do the glorious works HE ever wrought !
 And proving such assertion, HE would call
 Spontaneous witness—he* whose hand so long
 Baptized the crowds in Jordan, who declared
 190. That *he* was *not* a Man for whom they looked,
 Who even then stood there in human form,
 His greater Lord, for whom himself alone
 A menial way-preparer by command !—
 The Voice divine, that strict attention called
 To every word HE uttered, “*Hear MY SON !*”—
 Another voice by terror often wrung
 With such unwillingness from hostile foe,
 A deadly enemy who shrinking owned
 The heavy blows a dread Avenger dealt—
 200. “THOU here !—And come before the fated time,
 When we are doomed to feel a dreaded power !—
 Now leave us for a while to work our will !—
 I know Thee who thou art, a Power divine
 In human form, the Man of Nazareth !”
 O Thou in whom alone will thus combine
 The countless voices of a universe !—
 To whom alone Earth, Heaven, and Spirit-world
 All point with one accord “*Behold the MAN !*”—
 Thou only one in whom a centre find
 210. The various prophecies of every age,
 In word so oft opposed—in spirit *one* !
 Thou Prophet,† telling e’en of things to be
 Long after Time his little book has closed !—
 Thou Priest,‡ of neither origin or end ;
 Yet Victim,§ slain to save an erring race !—

* John “the Baptiser.” † *Deut.* xviii. 15 ; *Acts* iii. 22
 ‡ *Gen.* xiv. 18 ; *Heb.* vii. 1. § *Cor.* v. 7.

- Thou King,* with boundless wealth at Thy command ;
 Yet poorest of the poor,† without a place
 Wherein to rest a weary, aching head‡
 Dependent on a loving Gratitude§
220. For every morsel of a scanty food!—
 Thou good, devoted Shepherd,|| giving life
 To guard a flock entrusted to Thy care ;
 Yet spotless Lamb¶ by many a sign fore-told
 As marked for slaughter ere Creation dawned!—
 Thou Judge supreme** to doom rebellious wills,
 Before whose dread tribunal all shall stand ;
 Yet humble, lowly, patient, gentle man,
 So pure a life that none can find a flaw,
 Yet falsely charged at Evil's eager bar [tomb!—††
230. To die with Crime††—though Wealth bestows a
 O Thou with shortened days to end a line ;§§
 Yet long a life, and countless too the seed!—|||
 Thou FORM so unattractive and despised;¶¶
 Yet cynosure of all in every age ;—***
 Thou Man of sorrows,††† in whose anguished looks
 All marked the signs of agony intense
 From tortured mind or spirit ; read the love,
 Which clearly spoke in an expressive face ;
 And gazing with surprise (and oft with hate!),
240. Confessed the power of that great SPIRIT there!—

Ecce Homo!— Ecce Deus!— O Jesus!— *Thou* the perfect
 Ecce Agnus Dei!— THREE-IN-ONE!—

Thou Man, ††† — yet Man's Avenger, §§§ — and his
 Thou who hast borne for us ¶¶¶ the heavy load [GOD!|||
 Of Punishment a stubborn will deserved!—
 Thou who hast *done* the work wherein we fail ;
 Hast *kept* a human will subordinate

* Gen. xiv. 18 ; Heb. vii. 1 ; Isaiah vi. 5. † Psalm lxix. 8 ; Isaiah xlix. 7. ‡ Luke ix. 58. § Luke viii. 3. || Zech. xiii. 7 ; Ezek. xxxiv. 23 ; John x. 11. ¶ John i. 20 ; 1 Peter i. 19. ** Acts xvii. 31. †† Matt. xxvii. 38. ††† Matt. xxvii. 57. §§ Isaiah liii. 8. ||| Isaiah liii. 10. ¶¶ Isaiah liii. 3. *** John xii. 32 ; Isaiah xvii. 7. †††† Isaiah liii. 2. ††††† John xix. 5. §§§ Job xix. 25. |||| John xx. 28. ¶¶¶ Isaiah liii. 4.

To Will divine throughout a whole career!—
 Thou sovereign Ruler of a boundless realm!
 Protect Thy servants in a bitter strife!
 250. And train our willing spirits, that they be
 In life, in death, in after-death— but *thine*!

BOOK 19.

(*Embracing from In Memoriam! — to Light at Evening-time; or the interval between Christ's Death, evening of Nisan 15th, and the evening of the day of His resurrection, Nisan 17th, A.D. 29.*)

But ere a darkened sun has fully set,
 The very foe who slew HIM shall record
 A proof of death which none can e'er deny,
 To show how nobly true a gift of SELF!
 With that same show of hypocritic zeal,
 Which feigned to keep a law Rebellion broke,
 And ever scorned to stain a holy day
 With e'en the semblance of polluting deed,
 And cleansed a fair outside that only hid
 10. From human eyes a foul corrupting sore;
 They who had crowned the deeds their fathers did
 By more than murder, haste to him* whose word
 Can make more quick the lingering feet of Death
 For One whom, even dying, Evil feared.
 But not at HIM shall fall a hostile blow!
 No mortal wound a foe can ever give;
 For HE who said when living none could take
 What once was put beneath a watchful care,
 Had as a true Good Shepherd life itself
 20. Already spent to guard a precious trust!
 In wondering rage a disappointed foe
 May violate the tenement of flesh
 And seek a spirit now no longer;
 To find, not IT, but that mysterious proof†

* Pilate; *John* xx. 31. † The death of Christ was unusually quick for crucifixion; its real cause, rupture of the heart, was shown by separation of the escaped blood into clot and serum ("water and blood," *John* xix. 34).

How true in very substance was His word,*
 And still obey a mighty Will supreme,
 Whose fiat bade him not† to break a bone
 Of One on whom he piercing yet should look !‡

- But HE, who could restore HIMSELF to life,
 30. Would first descend within the gloomy shades§
 That hide a world unknown to mortal sight,
 And pour a flood of light where Darkness reigned.
 The glorious temple of a living God,
 Till late the tenement of Self-control,
 And still a shrine of Power that knew its time
 To fill a careless world with startled awe,
 Foul Dissolution's hand may never touch,
 Though such the heart-desire of eager foe ;
 For, see ! appearing from the hostile ranks,
 40. To shield a Form from all degrading touch,
 The weak disciples|| of a Nazarene,
 Whose brave endurance gave the needed strength
 For Faith to act in way she knew was right !

No mourning populace HIS worth records
 In storied urn or monumental bust,
 Nor e'en shall nobler Spirit's fragile house
 Remain to meet the eyes of coming age !
 Too little time¶ a watching foe will give
 For royal obsequies befitting One

50. In whom had closed a long and noble line,
 Whose virtues shed a lustre on the race !
 Then haste, Ye friendly hands ! to safely place
 A FORM revered where mortal never lay ! —
 Though doubting Sorrow scented tribute brings,
 In vain the loving fore-thought ! — vain the care ! —
 Wealth never dreamed, in making SELF a grave,
 It but prepared for HIM a chosen place ;
 Far less did Hate intend to seal secure
 The weighty stone that barred a narrow door

60. Whence HE (it deemed) would issue, where a way

* "Gave life." † *Exod.* xii. 46. ‡ *Zech.* xii. 10. N.B.—
 The Passover-lamb was literally crucified by the spit on
 which it was roasted being crossed by a skewer ! § 1 *Peter*
 iii. 19. || Nicodemus and Joseph of Arimathæa. ¶ Only an
 hour or two before sunset, when the "Sabbath" began.

Then rested all from conflict—they, as HE,
And that foul spirit calling SELF a Lord,
Who yet unconsciously obeyed the will
Of One whose grand design his pride opposed.

When eager Expectation's anxious eyes
So keenly watched to see *that FORM* appear ;
That shrine re-built in super-human time,

By HIM in that dread world (to Man unseen)†,
Where SPIRIT first to spirits told the news,
In eager sympathy awaiting it ;
The glorious tidings which HIMSELF had brought
Of battle nobly won on earthly plains,
When SELF a victor proved o'er SELF a foe,
So re-uniting Spirit to its Sire !

80. And self-congratulation that at last
His evil pleasure need not fear a check ;
Yet lurking dread, lest after all perchance
His cunning only find itself at fault,
And that strong Foe another weapon hold
Which e'en his deeper knowledge would not meet !

90. The wondrous Power, but hid in self-control
As thin, transparent veil!—the startling Voice,
Which bade a universe its witness bear
To Might that power resigned in perfect trust!—
Those answering voices, Nature, and her God!
Which bore a ready witness to a call!—
The mighty shudder rending solid rock,
With Nature's pall of origin unknown!—

* Nisan 15-17, A.D. 29. † 1 *Peter* iii, 19. ‡ The "Satan" in the human heart.

And that mysterious HAND which rent a veil
 That long had barred the way to entering Light!—
 100. All one conclusion force on conscious Guilt,
 Which sought to hide itself beneath the rocks,
 Yet fears their crashing thunder, and declared
 “In *HIM* a More-than-Man!—a mighty GOD!”

The eclipse of Faith. By secret friends yet mingled in
 the ranks
 Of deadly foe, with minds that tremble still
 From indecision like a quaking reed,
 Yet truly long to know a waiting Truth;—
 In anxious search through page of Holy Writ
 To know the meaning of a wondrous sign;
 110. While all unconsciously prepare themselves
 For that event yet fifty days will see,
 The advent of a promised Comforter,
 When quickened hearts will spring to new-born life
 And restless orphaned spirits cease to mourn!
 By those few weeping watchers at a cross,
 With some who, failing once, are true at heart,
 Who thought of all their hopes of coming bliss
 And earthly grandeur scattered as the dust,
 And shrunk from keenness of the two-edged sword
 120. A heavy tribulation made them feel:—
 In anxious waiting for a coming dawn,
 Where Faith through veiling tears could dimly see
 The first faint beams of Resurrection's morn!

The night of Weeping, Bright rose *that* morn on an
 and the morn of Joy! expectant world
 As fled the night before a rising sun;
 Yet far more bright than all his glorious rays
 The flood of light which streams from yonder grave!
 Sleep fled dismayed at that loud victor-cry*
 Whose rock-borne echo startled every ear;
 130. And ready Earth threw wide a waiting door
 For her resurgent LORD, that HE may go
 To take the crown a noble patience won!

* “Finished!”—the sudden cry uttered by Christ, as His heart broke.

- O gentle Love anticipating dawn
 (Yet thinnest veil of cunning Unbelief) !—
 Why haste to check foul Dissolution's hand
 With fragrant gifts if fleeting Time permit ?
 No need to haste or harbour whispering Doubt !—
 The barriers Faith has dreaded now are gone !—
 The weighty door, so strong and well secured !—
 140. The watchful guards, that fear no mortal foe !
 Have quickly fled before a single form
 HIMSELF, the Father sent to clear the way !—
 The road HE took is surely free for you !
 Then boldly enter !—See where once HE lay !
 A spotless form, which comes to take the place
 Of mortal limbs that sinful hands entombed,
 Can see HIM still and recognize a Lord ;
 But you !—How long will misty Unbelief
 Obscure a wondrous sight before your eyes ?—
 150. There—close beside you !— is a vanished FORM,
 Still bearing marks of long and deadly strife,
 Yet more ethereal through a subtle change,
 As e'en your doubting eyes this day declare !
 Yet Evil still can turn the deadly edge
 Of sharp Conviction's sword, and strike again
 In fleeing from a field of sore defeat ;
 And knowing well the trick himself would play,
 Insinuate that such indeed was done !
 The men* an iron Duty never knew
 160. To fail in guard shall feign that they had slept ;
 And yet asleep had seen a wondrous sight—
 No passing vision, but a startling truth ;
 A spirit bright descending from above
 As flash of light, a form that mortal eyes
 Had never seen, in raiment dazzling white !—
 A sign from him, and lo ! the guardian stone
 Se huge and massive, quickly rolled aside
 And left the entrance clear for him to fall
 At feet of One who seemed a mighty Lord !
 170. With frozen awe they watched a startling foe,
 Whose lightning glance they dreaded, disappear,

* The Roman guard (for their testimony see *Matt.* xxviii. 4 and 11).

Then turned in haste to flee on wings of Fear,
 And tell defeat to an expectant foe,
 Who leagued in secret council will decide,
 How Falsehood's proclamation can conceal
 From every eye how deeply felt a blow!

Yet Evil still would strike at HIM and HIS,
 But aim if possible a better stroke;
 Again arouse a lurking unbelief,
 180. And boldly say that they had only used
 The very stratagem himself suggests—
 Had come with favouring night and stole a form
 Unhindered by a careless, sleeping guard,
 Then sought to hide the deed with Falsehood's cloak,
 And said that HE was living, they entombed!

Nor yet enough to scatter vile distrust
 In minds of others, but HIS chosen friends
 Themselves shall doubt an oft-repeated word,
 And find where HE had taken briefest rest
 190. As meed of toil the grave of buried Hope!

They know not haste, the careful hands unseen
 That put aside a gloomy garb of Death,
 Which once had wrapped HIS form, but now no more
 Allowed to fetter Death's almighty LORD!
 A spirit bidding Reason, Doubt, and Love
 To enter boldly where HIMSELF has been,
 Can calmly seated still his work pursue;
 A hasty, partial glance does not befit
 The place HIS favouring presence deigned to bless!
 200 Yet Love's clear mind alone can quickly grasp*
 A startling truth, that still appeared afar!—
 HIMSELF has risen as HE often said,
 And still is near!—and soon the eye will see
 The mighty Hand that rent a mystic veil,
 That hid a world unknown to mortal sight!

The touch of Faith (not permitted till after Christ's Ascension).	That very hour a guardian pre- sence felt! While Love† whose eyes are full of rising tears
---	---

* John was the first to accept Christ's resurrection as a fact! *John* xx. 8. † Mary (or Miriam) of Magdala; *John* xx. 11.

May think HIM but a servant, not a lord,
 The larger heart of Reason can detect
 210 The faintest whisper of a treasured Voice :
 A word from HIM, and gone is Unbelief,
 And Doubt with out-stretched hand will stand rebuked,
 Lest to Profanity its touch may turn !

Nor once, but oft, within a passing day
 Did HIS resurgent form to Man appear,
 But still a shade of Nature's gloomy pall
 Was present to the drooping eyes of Faith.
 HE whose shekinah glory once abode
 As self-enkindled fire of heavenly source,
 220 In earthly bush or more ethereal cloud,
 Whose glory now more clearly stood revealed
 In one on whom are fixed the eyes of all,
 Could find but feeble image of a love
 Which ever flowed so freely from HIMSELF,
 Until HE gave the sign* a doubting heart
 Knew well HIMSELF alone could ever give !

The Prayer for Peace :— " Give, Oh ! give Thy servants peace !"	The broken bread ;† the lifted eyes in prayer ; The treasured Voice, whose peaceful accents fell
---	---

As gentle music on a restless soul ;
 230. The calm of eve at close of toilsome day :—
 All, all recall to Sorrow's troubled mind
 A sweet remembrance of a treasured Face,
 For whom she mourned as now no longer there !
 " *Not There* "‡ Conviction answers ; " Only ONE
 Can ever wake this craving in the breast !
 No spirit form immortal dare usurp
 The place of HIM whose every word is true !
 'Twas truly HE who joined you in the way,
 When ardent Love with subtle instinct knew
 240. That HE its source was near, if yet unseen !

Conviction's lightning flash.	One searching glance, and then THE LIGHT was gone !—
----------------------------------	---

* *Mark* xvi. 14 ; *John* xx. 19. † *Luke* xxiv. 35. ‡ " He up-
 braided them for their unbelief " ; *Mark* xvi. 14.

But not till answering looks have met the gaze,
Which told them that they recognize THE TRUTH !

How vanished !—not departed, only gone
Where soon the feet will haste ; though thickest walls
And doors that Fear has barred,* no hindrance prove
To mortal shrine of Spirit now returned.

The touch of Doubt And yet still there a foe, like HIM
(invited). unseen !—

For dark Impurity its form will hide ;

250. And lurking Doubt demands assuring proofs
Or Earth the source, or Spirit, of a Form,
As over-reaching Cunning ever asked

But, lo ! repeated proofs† dispel the gloom
A wondering eye can see, a doubting hand
May touch the traces of the deadly wounds
HIMSELF so unresistingly had borne !

And e'en their very food‡ HE deigns to share,
To satisfy a lingering Unbelief !

How clear the light§ HIMSELF on Scripture shed,
260. Till now obscurest mystery to all !

The words of prophecy from earliest age,
Which seemed opposed in spirit as in form,
Now shone as links unbroken in the chain
Of that design a Power supreme ordained,
In which HIS earthly life a needed part ;
And Faith rejoiced at harmony restored

In that one grand and universal hymn
Of praise to great ALL-FATHER once begun,
But where till now appeared a jarring note !

270. But ere HE went HE breathed a soothing peace,

As earnest of a greater gift in store,
That would not leave them hopelessly to mourn ;
Again renewed command that they should work
With greater diligence ; and named a place
Where they should go to find HIM§—then was gone !

* "Doors . . . shut for fear of the Jews," *John* xx
19. † *Luke* xxiv. 36. ‡ *Luke* xxiv. 44. § It was not till the
doubts of Thomas had been set at rest by seeing Christ per-
sonally, that they all went to the appointed rendezvous, "the
mountain in Galilee" ; where the incidents related in *John* xxi,
occurred,

BOOK 20.

(*Embracing from The Gift of Peace, to the King's Departure ; an interval of 10 days, Nisan 16th to 26th, or 17th to 27th,, A. D. 29.*)

So gently closed in peace a threatening day,
And calm the sleep of those whose anxious hearts
At morn a prey to dark fore-boding care,
And all the thousand elements of storm,
A foul Temptation rouses in the breast ;
For HE whose voice could quell a howling storm
Had poured on restless hearts a deeper calm,
Than conquered Nature in its angry moods !

Yet far from one* a prey to torturing Doubt
10. HE did not go till shown a needed proof ;
For an all-piercing Eye could clearly see
An anxious spirit looking through the gloom,
To recognize Divinity enshrined.

“ O foolish Doubt to want another proof !—
The wish is granted, and in way desired ;
But better far the simple child-like trust,
Which takes a loving Father at HIS word ! ”

Too quickly passed the few, but peaceful, days,†
So marked in contrast with eventful years
20. When Faith as now a needed patience learned ;
Recalling too the time HIMSELF had spent
In lonely wilds to know a Tempter's power
Before a mighty struggle reached its height.

And oftener now HIS presence will appear,
To guard a tender flock from prowling foe ;
Who ever watchful soon will vent his rage
On them, since HE a final victor proved,
And sheathing open Persecution's sword
Will yet assail with many a poisoned barb.

30. HE who above Earth's level took a stand
To teach a truth HIMSELF alone declared,
“ *In purest love to HIM and all mankind*
(Not SELF) *shall human work begin and end !* ”
Would stamp a truth more deeply on the heart :

* Thomas ; *John* xx. 26. † Ten days from Christ's Crucifixion to His Ascension ; forty more to the Day of Pentecost.

And HE whose tongue had ever clearly said,
A Spirit Father wants a perfect heart
In every one who seeks to be a child ;
With SELF-control amid a thousand snares,
An unreserving sacrifice of SELF

40. *To bless the world around !*"—and who HIMSELF

To all mankind a noble pattern gave ;
 Could now to that same life so stainless point,
 As proof that Man accepting aid divine
 Can foil a Tempter's power, if present Will !

But ere HE quitted those familiar shores,*

Which oft had witnessed deeds of wondrous power
 O'er Spirit as o'er Nature, yet once more

HE sought the men† who still with lukewarm hearts
 Have need of more encouragement to work,

50. Though long and careful had the training been.

What FORM is there beside the water's edge,
 So dimly visible in morning gloom ;
 And whose the voice that calls to yonder boat,
 To know success a toilsome night has gained ?—

Though far from HIM the careless feet have strayed,
 A watchful Love,‡ with ready eye and ear,
 Has strong suspicion that it must be HE
 Of whom has ever been a secret thought,
 E'en ere—in answer to a hopeless, " No ! "

60. From Man, who ever fails to gain success

When simply leaning on a human arm—
 A Power unrecognized its fiat spoke :—

The net that which " You wrongly work,§ and fruitless
 never broke. is the toil.

Look where I bid you, do as I command ;
 And lo ! a net so empty in the hand
 At once is weighty with a full success !

O foolish Doubt ! already once before,||
 When weary toil had failed to bring reward,
 I gave in fullest measure what you sought !—

70. And yet your blinded eyes have not discerned

* Of the Lake of Galilee. † *John* xxi. 1. ‡ *John* xxi. 7.
 § *John* xxi. 6. || About three years before Christ's resurrection,
 when " the net began to break " ; *Luke* v. 6.

The meaning of a treasure then bestowed,
 Or read the secret of a granted sign,
 That human toil alone will ever fail
 To give the world a blessing HE bestows !”

One loving heart had read a wondrous sign,
 Though eye and ear had failed to recognize
 A Form and Voice so constantly in mind ;
 And while impulsive Eagerness* would haste
 To pay due homage to a greater Power,
 80. True Gratitude would bring the very gift
 HIMSELF bestowed to lay it at HIS feet
 As fittest offering and rightful due.

And they whose toil had failed in gaining food,
 Ere touched the shore, saw wondrously supplied
 In grateful measure every human need !—†
 The welcome fire—a type of brighter glow
 Shekinahed in the Heart that kindled it !—
 And waiting food—the faintest earthly shade
 Of better Bread to fill a spirit’s need,

90. The signs HIS watchful love is ever near,
 When Earth would deem a Presence far away !

With hearts too full to utter rising words ;‡
 They bidden come to share a wondrous food
 HIMSELF distributed as oft before,
 And most of all on an eventful night
 This very act so vividly recalled
 To every mind, and specially to him
 For whom a thrice-repeated pardon waits.

HE saw a lurking doubt and knew that one§
 100. On whom the world would cast a sidelong eye
 In deepest scorn as threefold traitor known,
 Repentant longed to hear HIM say a word
 Of pardon for a deed he now deplored.

Then, pitying Love forgiving errant Zeal,
 A More-than-Jonah spoke to Jonah’s son||

* In his eagerness to greet Christ, Peter jumped into the water and swam to shore, the boat being about 300 feet away when the net was cast ; *John* xxi. 7. † Food for Hunger, fire to counteract the cold of the early morning (about the end of April or beginning of May, in A.D. 29). ‡ *John* xxi. 12. § Simon Peter. || In Revised Version of Bible, Peter is called by John

In words appealing to a fervid heart :—

“O thou so certain of the gift of love

In thee as far surpassing all the rest !—

Have Time and Trouble cooled an ardent zeal,

110. Or is it still as true to ME the source ?”

No harsh upbraiding for a hasty word

Once wrung by Fear from lips of proud Conceit ;

Which thought a foolish SELF can stand alone

Against a Tempter's power, though often warned

Of end to which its foolish pride would lead !

Yet spirit spoke to spirit in the look

(Recalling glance of sorrow which HE gave

As crowed the cock on an eventful morn)

Which told him he had rightly carried back

120. The thoughts to what Repentance now deplored* !

No special word will now forgiveness tell,

But designated work, a better sign !†

While Zeal that longed to follow in HIS steps,

Is told to count the cost of such success

In that dark prophecy of coming ills,

The shadow of a cross that rose before !‡

And yet a cunning foe is ever near !—

There—at HIS table !—is an evil form,

As HE perceived, though other eyes are blind !

130. For proud Presumption§ spoke, that deemed itself

Before the rest in goodness as in gifts,

And dared with impious hand to draw the veil

A wise Omniscience o'er the Future drew,

That eager Curiosity may look.

But quickly came a merited rebuke :—||

“The Future none may tell ; enough for thee,

To do the work and leave the rest to God !”

Again repulsed, a cunning Tempter marked

How e'en the very words HIMSELF had said

140. Could be of use to gain an evil end !—

Though he¶ on whom the words of blessing fell

(i. 42, and xxi. 15) “Simon the son of John” ; in the other three Gospels he is still called “Son of Jonah.”

* His denial of Christ ; *John* xxi. 17. † “Feed My lambs” and “sheep !” ‡ *John* xxi. 18. § *John* xxi. 20. || *John* xxi. 22. ¶ Peter.

Would truly suffer death as long fore-told ;
 A newer presence* from his very tomb
 In evil resurrection soon can rise,
 That will for SELF as universal lord
 Of Earth and Spirit make a stronger claim !

So sped the passing days, when yet HE stayed
 To nurture growing Faith with loving care :
 The little while† HIMSELF so fitly closed,
 150. In showing how will ever be fulfilled
 The countless prophesies which point to HIM,‡
 As in the past so through a coming age ;
 And gave command,§ now final and more brief,
 That they should freely tell to all mankind,
 The words HIMSELF from greater Sire had brought,
 But hitherto bestowed on them alone ;—
 Yet stay in Zion for the passing days,||
 Till power supernal for a destined work,
 The mighty harvest HE had oft described,

160. Should be out-poured on them at HIS request
 As aiding substitute at Father's hand.

Then bold Presumption¶ raised a daring head,
 At thought of gaining now a wanted throne
 And earthly realm it ever kept in view ;
 But quickly to a Tempter came reply,**
 " Not thine to know the future of the plan
 A wise Omniscience still is working out ;
 But thou in these shalt feel a sovereign power,
 For none can fail the will of One supreme !"

* On the apparent gift of "the first place" by Christ to Peter, the Popes of Rome have founded their claim to the Headship of the Church of Christ—truly a shadowy title ! † *John* vii. 33. ‡ *Luke* xxiv. 44. § *Luke* xxiv. 47. || *Luke* xxiv. 49. ¶ *John* xxi. 20. ** *John* xxi. 22 ; *Acts* i. 6.

PART IV.

THE KING'S ORDER.

*(Embracing from The King's Departure, or The Ascension of Christ
A.D. 29, to the Visions in Patmos, A.D. 64.)*

BOOK 1.

*(Embracing from the King's Departure, A.D. 29, to the Martyrdom of
Stephen in 1st. general persecution of true Christian Church, A.D. 37.)*

The King's But who would think that now must truly
"Departure." close

The bright career of One whose triumph won?—

Yet well HE knew, who led a little flock

Along the very road* descending once

To trials, now ascent to victor's crown!

No longer tied to fleeting things of earth,

HE led their spirits upward to a Sire

To whom HIMSELF that very hour would go.

The parting words,† how full of pregnant thought!—

10. When warning all of troubles yet to come

On those who nobly seek to follow HIM,

HE gave a full assurance as in God

The Spirit-Sire was placed implicit trust,

So in HIMSELF their confidence should be;

Again declared HIMSELF the living way

Whereby a spirit to its Father comes;

HIMSELF incarnate Truth, the Source of life,

And truly one with greater Sire HIMSELF!—

And though their good demanded HE should go

* Over the Mount of Olives. † Luke xxiv. 50.

20. In outward presence, nor again appear
 In human form to sinful human eyes,
 HE left them not as orphans, but would send
 HIS own pure Spirit down to comfort them
 As ever present guardian, guide, and friend!—
 And then, in act of blessing, HE was *gone*!

Not now as suddenly as oft before
 HIS presence left astounded human eyes,
 But clouds HIS word had summoned as a car
 Appear to hide the upward-rising form

30. A power invisible withdrew from Earth;*
 As long before those noble types of HIM—
 The man who got a Law from One divine,†
 And he who kindled Reformation's fire—‡
 A mighty Power had called within the veil,
 While Spirit yet abode in mortal frame.

But Faith which only marked a closing scene,
 As end of Earthly-Empire's gorgeous dream,§
 A spirit-messenger must yet rebuke;||
 That men return to bear as willing load,

40. Whate'er the hand of Duty may impose:—

“You men of Galilee in stupor wrapt!
 Why doubt the word of One who ever said,
 That you would see HIM re-ascend on high,
 As truly you have seen this very day?—
 Remember too a word HIMSELF declared,
 That HE whom many a gazing eye should see
 Depart from Earth in such a wondrous way,
 Will surely come again in cloudy ear
 As mighty Judge of all the universe!

50. No longer dreaming, go! retrace the steps!
 Begin at once a work HIMSELF has set;
 For soon an aiding Presence is revealed!”

And quickly came a long-appointed hour
 To keep the promise from a mighty Sire
 HIMSELF the Son as parting gift bestowed.

When filled the place of one¶ whose Spirit scorned
 To bear a faithful witness to a life
 Whose beauty he from earliest days had known,

* Acts i. 6. † Moses. ‡ Elijah. § Acts i. 6. || Acts i. 10.
 ¶ Judas Iscariot, whose successor had to be chosen; Acts i. 15.

- To whom foul SELF could such a traitor prove!—
60. And when HIS Spirit led a little flock
 With new accord to meet HIM at a place
 HIMSELF appointed in HIS parting words!
 When fully come the day* which many an age,
 Since Earth first offered up its harvest-fruits,
 Desired at heart—though men so soon forgot
 The deeper meaning of a symbol rite;—
 HE came, the long-decreed baptizing Fire!
 The living Breath of an eternal Three,
 Whose work is visible, HIS way unknown!
70. As oft before no earthly hindrance proved
 The slightest barrier to HIS human form
 When He, the Great Invisible appeared—
 To show a guardian presence to His flock;
 So now the world beheld with startled awe
 HIMSELF in Spirit still will hover near,
 And dimly read a meaning in the sign—
 The house HIMSELF has founded on a Rock†
 Can well survive a mighty blast divine!
 The trees HIMSELF has planted‡ gladly feel
80. The gracious warmth that wakes a hidden fire!
 But what the signs HIMSELF again is there,
 Whose parting form so recently beheld?—
 The mighty blast,§ as wind from moving wings
 Of spirit host that guarded Zion's towers,
 As once a solemn Voice in mourning told—
 But now exultant in a guardian power!—
 The wondrous fire|| in lambent tongues of flame—
 A dread Shekinah, self-divided now,
 To show that (e'en as purposed from of old)
90. Henceforth more widely flows a living stream!
 No more confined to Judah's favoured race,
 But free to Earth with all her countless tongues!—

* Of Pentecost, or "Feast of Weeks" (*Exodus* xxxiv. 22); kept 7 weeks, or 7×7 days, after Nisan 16. This period occupied by in-gathering of harvest, "Pentecost" being the Jewish "Harvest-home." † *Matthew* vii. 27. ‡ "The trees of the Lord; *Psalms* civ. 16, *Rev.* xxii. 2. § The sound of the earthquake. || Electricity playing over the heads of the disciples at the moment of the shock or just after it was felt.

Herein the proofs HIMSELF has now vouchsafed,
To show how well is kept a promised word!

And further proofs a gracious Love bestowed,
That knew a crafty foe is ever near;
Who boldly will deny the truth at once,
Or with an artful cunning of shown,
Will sow insinuations false and vile

100. In hearts so prone to heed a tempting voice.

The fiery tongues, that shining never burn
The heads of men that Earth, with all her stores
Of boasted knowledge, ever failed to match
In wondrous eloquence, were outward sign
Of new-born power to use her varied tongues
In speaking to her sons of One above.

From whom as gift a wondrous omen came!

Would Evil try in paltry mimicry
Of that dispersion righteous Anger caused,*

110. When daring Pride assumed to be a GOD!—

To scatter everywhere a race HE chose
To lead the willing spirits of a world;
That Man a tool shall plant them far and wide
Throughout a mighty realm HE ever claims;
That foulest tares may choke a rising grain?—
Then quickly shown a still superior power!—†

“Let Parthian deserts mark the beams of Light,
Whose speed more great than all her boasted steeds,
And pierces deeper than a flying dart!—

120. Let Media, Elam, and a two-fold stream

Of proud Assyria, now at last restore
The captive host of Babel’s haughty lord;
And let the mourning harp of Judah yield
Sublimier strains than yet it ever poured!

Let Asia, joining Ocean’s distant isles,
Restore to ME the men that Guile allured
To leave a native land for other shores,
Forswearing homage to a lawful King!—

Let Nile a grander exodus behold

130. Than that which once destroyed a Pharaoh’s pride!—

And Afric’s swarthy children come from far,

* At Babel. † Acts ii. 6.

To bow before MY feet—as one* who sought
 For clearer light on word proclaimed of old,
 Of ONE who nobly died at Evil's hand,
 Though innocent, without a murmuring word;
 Or he† who helped a patient Lamb to bear
 A burden far beyond a failing strength!—
 While stony Arab deserts yield the bones
 To outward seeming ever dead and dry,
 140. Which long have waited for a living Breath!—
 And Crete will learn true wisdom from HIMSELF,
 Of whom a Minos got his boasted laws!—
 And Tiber's muddy waves to Zion flow,
 Ere they return to wash a Roman hill!”

So spoke a mighty Voice‡ that long fore-told§
 A day of such importance to the world,
 And bade the weary fishers cast the net
 Where HE had ready called a waiting crowd!||

And while a mortal priest¶ (though so unfit
 150. To take the place of Purity divine)
 Within the precincts of a holy shrine
 Would raise for Man an incense-cloud of Prayer,
 To HIM whose chariot is a risen sun;
 HE came—HIMSELF, the Spirit ever pure!
 To stay in hearts which HE had long prepared
 To be a chosen dwelling-place on Earth!

And when (as oft in warning) Hatred's voice
 In tones of unbelief appeared to find
 A baser meaning for a strange event,**

160. Whose startling presence none would dare deny;
 HE rose at once to speak a fit rebuke:—

“You foolish men, who still refuse belief
 In spite of all that warning voices spoke,
 In tones which grew more clear with every age!
 Not such is vile Intoxication's form,
 Or foolish babbling of her stammering lips!—
 For now you see the grand baptismal day

* The Ethiopian Eunuch; *Acts* viii. 26. † Simeon of Cyrene; *Matt.* xxvii. 32. ‡ Through Peter. § *Joel* ii. 28. || *John* xxi. 6. ¶ This event took place about the close of (or during) the morning service on this festival day (“the third hour,” or between 9 and 10 a.m.). ** *Acts* ii. 13.

- HIMSELF fore-told in ages long ago,
 When freely on mankind would be out-poured
 170. The pure and loving Spirit of HIMSELF !
 The very man that you in hatred slew,
 And Power divine so soon restored to life,
 Since Death with all its fetters could not hold
 Corruption's prey dread Hades' mighty LORD :—
 And who, fore-seeing Evil's ardent wish
 To make him* live the grave has long acquired,
 And whose memorial is before us now ;—
 HIM whom of old a favoured seer beheld
 As sitting at the side of One Supreme,
 Who bade HIM rest till conquered every foe :—†
 180. Know all, that HE alone is ever LORD ;
 The great Fulfiller of a cherished hope,
 Condemned in ignorance to servile cross !"
 Not now in vain appeal does Mercy cry
 To hearts a quiet Power had long prepared
 In silent anguish, since the fatal day
 When Heaven and Earth beheld a mighty Lord
 (Oh, foulest crime !) a willing victim slain !
 Did stubborn rocks stand quaking at the sight ;
 190. And groaning spirit-voices make reply ?—
 As strong a power that burst the iron bonds
 Of Prejudice in conscience-stricken hearts ;
 And HIS the loving ear that heard the groans
 Of hearts which now abhorred an evil deed !
 And HE whose path is through the stubborn rock
 With equal ease as o'er a liquid wave,
 Now gave to quaking hearts a needed peace,
 And rolled away a cloud of dark despair ;
 Then showed to all a grand and glorious truth,
 200. That underlay the old familiar words,
 Now clearly seen in Revelation's light,‡
 Ere homeward they returned to every realm
 HIS emissaries to a waiting world !
 As gazing Earth beheld with startled awe,
 How that one mighty Spirit can infuse
 A wondrous harmony on all IT touched ;
 And new-born Faith disclosed its ripening fruits—

* *Acts* ii. 41. † David ; *Acts* ii. 29. ‡ *Acts* ii. 34.

- Restraint of greedy SELF that wanted all,
 And Poverty from foul Oppression freed ;
 210. One earthly family in very deed,
 Of purer life than Sparta's ancient boast !—
 Where lingered Evil, while HIS triumph-car
 Rolled on in swift career towards a goal
 His wrathful eye could see, but never check ?
 Where Beauty's gate is standing open wide,*
 Since hither come the joyous feet of Prayer,
 Before a setting sun has gone to rest ;
 There lurks a cunning fiend in ready guise ;†
 To meet HIMSELF within a chosen shrine !
220. When HE,† whose kindly glance on sickness cast
 As giving promise of a healing power,
 Looked down and summoned back a vanished strength,
 But named a NAME that Evil ever hates,
 Because it truly is a NAME supreme :
 At once arose the specious form of Zeal,
 To close the lips that told obnoxious truth !
 A foe HIMSELF encountered oft before,
 And by superior wisdom overcome,
 In seizing those who boldly wrought for HIM
230. Again at HIM attempts a surer blow,
 And challenged§ as of old a mighty Lord,
 To whom proud SELF refused to bend the knee :—
 “ From whom the right to act as lately done,
 Within a sacred place designed for prayer ?
 And whose the name wherein the power obtained ? ”
 “ Do you indeed demand to know the truth ?—||
 Then through the mighty name of One you slew
 (Whose vanished form in spirit still remains)
 Was he who stands before you so restored !
240. The Stone which you as foolish builders scorned,
 To choose in preference a shifting sand,
 That very Stone, itself a living Rock,
 Did Wisdom's hand in distant ages take
 To build thereon a structure passing thought ! ”
 With eager, clenching hands and gnashing teeth,
 And eyes where shone a Murder's lurid gleam,

* *Acts* iii. 1. † *Acts* iv. 1. ‡ In Peter and John. § *Acts* iv. 7. || *Acts* iv. 8.

They look on HIM their hands had lately pierced,
 And mark the boldness* of an awful Judge, [shunned;
 Whose threatening glance they more than once had
 250. And yet before a thing remarked of all,
 A life so changed, denial truly vain!

Yet Evil cannot let a startling deed
 So pass unchallenged,† lest his dupes detect
 How surely his dominion is impaired;
 But chafing that his anger is restrained
 From fear of swiftest vengeance on revolt,
 Is forced to be content with empty threats!‡

And when from grateful hearts arose a song
 Of thankfulness§ for mercy thus vouchsafed
 260. By HIM whose will a universe obeys;
 HE answered quickly in a sudden blast,||
 Which once before declared a wondrous gift!

But he who ever marked with sore dismay
 How, e'en in face of all his art could do,
 Now sent insidious spirits in disguise—
 A new-born harmony was still untouched,
 The love of money and the love of praise,
 With Falsehood's cunning self to prompt a lie—
 To cause discordant notes in song of praise,
 270 And break a peaceful union he abhorred.

But quickly fell Detection's wrathful stroke:—
 "Is what you give ME truly now your all,
 As you desire that all the world shall think?—"¶

The lie spoken! "Yes, all!"—'Tis false, O spirit truly
 (A "white lie!") foul,

But vainly hiding in a human form!
 How couldst thou think to shun a searching Eye?—
 Not Man alone has heard an uttered lie,
 But HE to whom the secret heart is known!

No more!—but lo! as quickly as of old
 280. On Falsehood surest degradation fell

* *Acts* iv. 13. † *Acts* iv. 14. ‡ *Acts* iv. 21. § *Acts* iv. 23.
 || *Acts* iv. 31. Another shock of earthquake at Jerusalem (Date
 about A.D. 33); not so severe as on Day of Pentecost, nor attended
 with electrical phenomena as then. ¶ The sudden deaths of
 Ananias and Sapphira; *Acts* v. 1.

As punishment for still rebellious pride,
So now appeared a righteous doom decreed !

And yet before three passing hours have gone,*
Will Evil dare repeat the very deed,
Whose quick detection threw a palling gloom
On all who saw an instantaneous bolt !
And she† who, feigning innocence, appeared
Before an EYE that marked a rising thought
Long ere her feet have come within the door
290. From which so lately passed a lifeless form,
That she perchance had met upon the way,
With dread foreboding of approaching ill,

The lie thought ! Found HE was ready to condemn a lie,
In whose stern look she saw a certain doom :—

“What evil spirit seized you, thus to think
That you can ever rob HIM of a due?—
Behold, the men who lately bore away
A guilty partner in a vile deceit,
Are close at hand to bear another form !”
300. Again is marked the instantaneous flash
Of righteous anger daring Pride provoked ;
And sorely baffled, he would fain desist
From strife that nothing gained but sore defeat,
And wait until, with shattered strength renewed,
He may attempt a more successful stroke.

But when a foe beheld a work progress,
Whose onward course he vainly tried to check,‡
And saw how Worldly-Mindedness restrained
By awe from entrance to a guarded fold,
310. Had failed to cause the ruin he designed ;
While startling deeds in number daily grew,
And sickness at HIS very presence fled :—
Then lost a self-restraint but ill concealed,
And once again a daring hand is laid§
On those who still refuse to own his will.

But he whose madness over-reached itself||—
Who dared to say of SPIRIT, “*It is nought*”

* Acts v. 7. † Sapphira. ‡ Acts v. 12. § Acts v. 17. || It was “the sect of the Sadducees (to which the High-Priest belonged) that now seized the Apostles and threatened persecution.

- But formless child of Thought's disordered brain !"*
 And e'en of HIS late victory over Death,
 320. "*A lying tale concocted to deceive !*"—
 Will find, before a fleeting night* has passed,
 That bolts and bars can not a Spirit chain
 Whose chosen home is in a favoured band !—
 And when at morn† Hate summons them to hear
 A sentence bitter Prejudice ordained,
 The guarded gates may still be found secure,
 But free a noble spirit they contained !—
 Whose warning voice in bold defiance heard
 Amid the echoes of a sacred place,
 330. Where those who truly seek HIM ever find !
 Again will Fear in trembling hold its hand,
 And humbly ask obedience,‡ not command !
 And crave their presence at a judgment-bar,
 Whom Hatred long desired to send to death :—
 "Why thus persist§ in what you surely know
 Will bring on all an ever-ready sword ?—
 Again we sternly bid you to desist ;
 Lest jealous Rome, in HIM you thus proclaim,
 Should find a new opposer of her power !"
 340. But Evil heard again, with sore dismay,
 The voice of One|| whose knowledge disarranged
 So oft the ripened plans of cunning Hate :—
 "O lying spirit, feigning to command !
 Not thine to get a homage never due !—
 HIM whom the hands of deadly Hatred slew
 (As known to all), and Power supernal raised
 To life again so soon in very form
 A foul Corruption did not dare to hold—
 That very Man did ONE above design
 350. As Kingly Intercessor for a race,
 Whose hands in hatred razed a sacred shrine !—
 And more as two-fold witness Law requires

* The Apostles were released by supernatural means in the night [earthquake ; hence the sudden change in the conduct of their persecutors]. † *Acts* v. 21. ‡ *Acts* v. 26. § Trial of the Apostles before the Sanhedrim ; *Acts* v. 27. || The defence of Peter (as spokesman for himself and fellow-"defendants") *Acts* v. 29.

(The law you feign to keep, but ever break !),
 The eye has seen the things we now declare,
 And HE assents, a SPIRIT lately sent
 To grant the needed aid to those who work !”

Then, struggling Hatred conquered Self-restraint ;
 An evil host* arose to sweep away
 In one disordered rush, the daring men
 360. Who thus opposed a strong and surging wave ;—
 But HE arose to speak a warning word,†
 And check the foaming torrent ere it broke :—

The Prophecy of “Beware, You men so mad with
 Gamaliel. foolish rage,

What now you choose to do regarding these
 Whom hasty Impulse sends to instant death !
 For oft as Evil sought (as known to all)
 To crush us through the dreaded power of Rome.
 When rose the vile pretenders‡ to a crown
 Her greater might alone can rightly claim ;
 370. The ready sword of Vengeance quickly fell,
 And speedy Death destroyed the proudest hopes
 Of those who ever false impostors proved !

And as for these (whose leaders§ also slain),
 Now hear a word of warning :—*Let them go !*
 For Time alone will show if also these
 Have come of foul Imposture's evil tree ;
 Perchance they too will fall on Roman sword,
 Then you are free from every anxious thought !—
BUT if indeed there be no cunning lie,

380. But sober truth in words that they declare !—
 And if behind a thin transparent veil
 Of Outward-Semblance is a HAND divine ;
 Will you *that HAND* in wilful daring hold ?—
 Then direst vengeance of an All-Supreme,
 And mad Rebellion courts a speedy fall !”

So spoke a greater Spirit by the lips

* “The sect of the Sadducees,” who wanted to kill the Apostles, but were restrained by the warning of Gamaliel, the spokesman of the other party in the Sanhedrim, the Pharisees.

† *Acts* v. 34. ‡ Theudas and Judas of Galilee ; *Acts* v. 36.

§ Christ

- Of blind Religious-Zeal,* whose heart was tossed
 Upon a stormy sea of darkest Doubt :—
 Or he should listen to a gentle Voice
390. Which ever whispered in Conviction's ear,
 Of ONE whom he himself had lately claim ;
 Or, still refusing homage to HIS will,
 And full of meaner jealousies of Earth,
 Should yield a feigned obedience for a while !—
 He at whose feet perchance already sat
 A youth† whose eager zeal will soon outstrip
 The howling wolves‡ that thirsted now for blood ;
 And yet who quickly turned from foe to friend
 Of HIM whom once in enmity pursued !
400. Though raging Evil dare not disregard
 As yet the warning voice of One who spoke ;
 Yet Malice still will leave a deadly mark,
 The serpent's fang a sting, the cruel scourge§
 A taste of what foul Hatred's power will do,
 To all whom he in future ages seize !
 And they who thus a noble witness bore,
 Whose ranks as yet are not to be decreased,
 Departed full of joy as called to share
 The weighty load HIMSELF had earlier borne ;
410. And found in work for HIM each day renewed
 A guardian Presence giving new success !||
 But ere a worse attack can well begin :—
 " Let dark-eyed Jealousy, a cunning fiend,
 In sure disguise now creep within the fold,
 And sow the seeds of Discord's choking tares,
 To prove a prowling foe is ever near !
 Let Jew and Gentile now again renew
 A strife that bore of old a bitter fruit,
 And which will yet a fouler harvest yield !
420. Let vile Insinuation whisper words,

* When Gamaliel said these words, he (like his pupil Saul) was halting "between two opinions." † Saul of Tarsus, a "promising pupil of Gamaliel"; *Acts* xxii. 3. ‡ "The sect of the Sadducees." § Though the majority were for acquittal of the Apostles, there was so strong a party against them that as a compromise the Apostles were scourged before their release; *Acts* v. 40. || *Acts* v. 41, vi. 1.

That HE is *not* a strict, impartial Judge
 And All-Provider as HE claims to be!—
 That while in semblance Justice asks a right,
 A cunning will may have a freer sway!"

But scarce began a poison's deadly work,
 Than HE a needed antidote* applied,
 And on the wound a fatal stroke had made
 (That soon would cause an ever-widening breach)
 A loving HAND instilled a healing balm!
 430. Not yet indeed shall evil plot succeed!—
 For they who oft had known a taking snare,
 And whom each time a watchful care had freed;
 To whom the stern rebuke, "*Who first would be*
And head of all, should take a lowest place
As humble slave, not domineering lord!"
 Whose hearts had now become the sure abode
 Of that pure SPIRIT, which in HIM had proved
 Through life what good Example ever taught

"Peter" refusing Now rose superior to a tempting
 "the Pontificate." bait, [of power†

440. And gladly gave an equal share
 To those whom with themselves HIS Spirit chose!

And when the work advanced with greater speed,‡
 A hostile spirit ever failed to check,
 And that same dart an angry hand had hurled
 Recoiled at once on SELF'S devoted head;
 He sought to turn the keenness of a blade
 With weapons forged against a time of need,
 And bade Hypocrisy and erring Zeal
 Maintain a throne that looked so trembling now,

"YOU make him seven 450. And use of all the world
 times as bad!" || the very man§
 HIMSELF intended for a special work!

* Incipient schism among the general body of the disciples, removed by appointment of seven "deacons" (all chosen from the party of Hellenizing Jews who had threatened to secede); *Acts* vi. 1. † *Acts* vi. 1; choice of the seven "deacons" to assist the twelve Apostles. ‡ *Acts* vi. 7. § Saul of Tarsus, || i.e., far worse than he would be of his own accord.

But HE who bade HIS people take no thought
 What they should say at Judgment's threatening bar,
 As HE would speak a word which would o'ercome
 The cunning sophistry of every foe,
 Now showed HIMSELF was present with them still !
 And when (as once before) they dared to call
 A lying spirit Hatred had suborned
 (As though a host of falsehoods make a TRUTH !),
 460. And challenged HIM again in self-defence,

Stephen's Defence, HE rose to speak observed of every
Acts vii. 2. eye :—

“ O you who call on me for my defence,
 Now hear with patience what I have to say !

You know that HE who ever rules supreme
 Did summon one,* from whom we trace descent,
 To leave the shelter of his native home,
 And travel far where'er HIMSELF should lead,
 To settle in a country yet unknown !

You know that *this* the land to which he came
 470. Through countless dangers, by an unknown road ;
 And where he ever wandered till he died
 Upheld by promise of a heritage
 Himself would never hold, his children fill,
 When eye as yet beheld no coming seed !

And more, how that same seed as yet unborn,
 When closed the eyes of him the childless sire†
 (So ran the fiat of an All-supreme),
 Should groan in bondage in a distant land,
 For many an age till dawn of Freedom's day,
 480. And how a realm whose heavy yoke they felt
 Would let them go, though not till sorely vexed !

You know how truly was a promise kept !—
 How jealous Hatred only sent before
 To that same land a saviour‡ they would need,
 To feed HIS flock in Famine's trying hour !
 Yet Evil eyed askance a rising power,
 And sought to slay a child§ that HE designed
 As future law-giver and crownless king !—

* Abraham. † Abraham. ‡ Joseph. § Moses.

And how a plotter met a sure defeat,
 490. A deadly snare recoiling on himself ;
 And how himself unwittingly disclosed
 The knowledge boasting ages treasured up !—
 And how a child, when come to Manhood's years,
 So nobly chose to share a heavy load
 Of galling servitude his kindred bore,
 And turned a scornful ear to tempting bribes,
 Because a prescient eye beheld afar
 The glorious prize a Promise held in view !

But when before the time, in foul distrust,
 500. He* tried to snatch at freedom for his race ;
 And only failed in premature attempt ;
 He fled from fear of Pharaoh's angry glance,
 To hide afar in Sinai's lonely wilds !

You know that there he heard a startling Voice ;
 Beheld a PRESENCE in a burning bush ;
 And then at HIS command, enforced by signs
 Supernal, went to do an ordered work !

The very man yourselves have long revered
 With prophet eyes beheld, as yet afar,
 510. The coming of a GREATER than himself,
 Whom One divine would call in future age,
 As once it raised himself for noblest work !

The LONG-FORETOLD e'en then was present there,
 As Guardian-Spirit of a fickle race,
 Through all their weary journeys, from a day
 When raging waves destroyed Egyptian pride
 Till Sinai's rugged ranges knew their feet ;
 And loudly thundered from its cloudy heights,
 Of wrath to come on all who will rebel

520. And break the laws a loving Hand bestowed !

And well you know how scornfully refused
 The blessing gracious Love would ever give
 By men who soon forgot a galling yoke,
 And longed again for Egypt's servile food !—
 How quickly broken were the new-made laws
 By those who ever loved a foolish SELF,

* Moses, whose first (and unsuccessful) attempt to free his fellow-countrymen was made 40 years before the one which succeeded.

Whose form was present in a golden calf
And viler forms of Babel's hated gods!

You also know how close beside a shrine,
530. Where HE in gentle condescension dwelt,
Was ever carried to a promised land
The tabernacle of a deadly foe!

And when HIS chosen ones,* as favour sought,
By years of toil had raised a noble shrine
To HIM who never had a resting-place;
What mild rebuke HIMSELF so gentle spoke!—
“*Think not that I—a Spirit, filling all;
Enthroned above, with lowly footstool Earth,
Whose fit abode a mighty universe*

540. *My own creative hand alone sustains!
Can ever be confined to earthly walls!
And what can you as tribute offer Me,
But only that which is already Mine?*”†

You men‡ whose fathers by their unbelief
And oft apostasy HIS arm restrained,
Whene'er HE tried to save them from themselves!
Whose vile hypocrisy so quickly rose
As lying zeal for law they daily broke;
And blindly clung to hollow form of words,
550. When they a loving Spirit ever spurned!—
As did the fathers, you the children do!
They slew HIS envoys, you erect the tombs!
Of all the warning voices which HE sent
You cannot tell me one they never spurned!—
And you have far surpassed their foulest deeds,
Who slew *HIMSELF* the very Lord of life!—
You who accept as HIS a sacred Law,
And yet refuse to give obedience due!”

Then quickly broke§ a foul and loathsome flood!
560. As when a mountain-torrent high with rain
Has found a rock, which, fallen from above,
Will check its onward course; and only stays
Until a rising wave surmounts the bar,

* David and Solomon. † *Acts* vii. 48. ‡ *Acts* vii. 51. § *Acts* vii. 54. Stephen's defence stopped by his opponents, the Sadducees (chiefly); himself hurried away and stoned to death as a blasphemer “outside the city.”

And sweeps away a temporary check :
 So madly broke the wild, unreasoning rage
 A chafing Malice hardly had restrained !

With gnashing teeth and loud, discordant cries,
 They sprang on HIM who spoke a daring truth ;
 When, lo ! with lifted hand and raptured face
 570 He pointing to the glorious sky above
 Declared,* in tones that rose above the din,
 A word which quelled the tumult for a while :—

“ I see celestial portals opening wide :—†
 And, lo ! HIMSELF, a Man so lately slain,
 Arisen from a kingly seat on high,
 Advances as in eagerness to see
 One whom HE long expected now appear ! ”

The swollen stream had burst the checking dam !—
 The savage beast that thirsted so for blood
 580. (Which only added to a growing rage)
 With one loud roar had made the fatal spring !

With tumult‡ worse than when they captured HIM
 (Since Law connived or calmly stood aloof,
 While Rage assumed a zeal for One above)
 They bore HIS humble follower to death !
 But ere the eyes for ever close on Earth,
 Whose glance of pity saw surrounding foes,
 Or that calm voice remonstrant cease to speak,

The changing look :— They yet delay to do a final
 “ HE turned and looked work !
 on ” SAUL !

590. The dying glance§—it was
 as truly HIS,
 As when it pierced the base and timid heart
 Of one whose loud denial called it forth !—
 And those few words|| (for Time allowed no more),
 Which yet suffice to reach Conviction's ear,
 Were HIS last order ere HE quitted Earth
 To one whose hand in ignorance is raised
 To strike the very JESUS that he loved,¶
 Yet only saw as through distorting glass !**

* *Acts* vii. 55. † *Acts* i. 55. ‡ *Acts* i. 57. § On Saul ; *Acts* i. 58. || Stephen's prayer of forgiveness for his murderers ; *Acts* i. 60. ¶ *Acts* ix. 4. ** 1 *Cor.* xiii. 12.

With inward calm that Earth could never give
 600. Or take away, he called on HIM he loved
 In words that still more quickly sealed his fate,*
 "Lord!—JESUS!—Thou to whom I now return!
 Forgive them, for they know not what they do:
 And take a parting spirit to THYSELF!"—
 Then closed his eyes and calmly fell asleep!

BOOK 2.

(Embracing from The Conversion of Stephen, to the Conversion of Saul the persecutor, with doubts of Christians about receiving him into their midst, A.D. 37-38).

The seeker sought. Meanwhile† where Gaza's hoary ruin
 (Mute witness to the fleeting power of Earth) [rose
 HIMSELF advanced in quick pursuit to speak
 To one a Spirit had called to satisfy
 The secret craving of a longing heart
 Who travelled far to quench a burning thirst
 Where haughty Prejudice assumed to see
 The only fount of earthly wisdom spring,
 But only found the water he would drink
 10. Alas! a foul, polluted, muddy stream!—
 Returning homeward still with thirst unquenched
 By barren deserts where (unknown to him)
 In silence flowed his quest, a LIVING STREAM!
 Was met by One who knew an eager heart
 That sought for Wisdom only wanted HIM!
 Was he, Candace's eunuch, of the crowd
 On whom was poured a Spirit's wondrous gift
 That Thought was occupied with ONE unknown,
 Who bore oppression with a silent tongue,
 20. And whom a foul injustice put to death?—
 "Who thus was injured for another's good;
 Or dying childless, left a countless seed?"‡

* *Acts* i. 59. [Lord was not only a title, but a NAME of God!—"Jesus" added to it "sealed his fate!"] † The meeting of Philip and the Ethiopian Eunuch; *Acts* viii. 26 (about A.D. 38). ‡ Reasonable questions, because *Isaiah* (liii.) spoke (1) of himself, and (2) of Christ.

HIS spirit truly prompts a silent prayer;
 And question, "Dost thou understand the words
 Of which the heart appears to be so full?"—
 And answer, "No; I long for clearer light
 On things obscure. Did he who wrote the words
 Depict himself, or of another speak?"

That other Man, *HIMSELF*!—was present there;

30. In kindly form of Messenger who spoke
 With one whose longing heart received with joy
 A flood of knowledge HE alone can give;
 And then with sign of purer heart bestowed*
 HE vanished from the eyes of True-Belief,
 Which, sorely grieved to lose a friendly guide,
 Bore on a light to Afric's distant shore.

Though foiled again a foe disdained defeat,
 And thus the gage in proud defiance hurled:—†

"Let Pride and Prejudice combine to bar

40. A door HE means to open very soon,
 For Europe's eager sons to enter in!"—
 For well he knew that Cæsarea held
 An ardent soul that longed to know THE TRUTH—
 A want HIMSELF is ever quick to fill!

The Gentiles' Prayer:— But HE whose work no hostile
 "Where is HE; and is arts can check,
 HE a partial God?" In two-fold vision‡ taught ex-
 pectant Earth;

HIMSELF a message bore to Japhet's son,
 As came again the peaceful hour of prayer,
 "The wish is known to One enthroned above;

50. And clearer knowledge wanted soon is thine!—
 Now send to summon one that Joppa holds
 In readiness to give a precious boon!"

Peter's Dream. So spoke a Voice, which on the morrow§
 To one a stubborn Prejudice restrained, [showed
 That none should scorn whatever HE has made,
 Or Pride regard it as a common thing;

* Baptism; *Acts* viii. 36. † *Acts* x. and xi. 1. ‡ To Cornelius
 and Peter (To "the Gentile" first, and then to "the Jew!")
Acts x. 1. § *Acts* x. 9.

And taught how truly boundless is the realm
Of HIM whose name THE UNIVERSAL KING!

While dreamy Doubt, as yet but half-awake,
60. Is slow to comprehend a startling truth,
Beheld in vision at a noon-day hour;*
A warning knock has reached Conviction's ear
And Man, before reluctant, gladly trod
An unknown road where HE will be a guide!

<p>"Peter" refuses adoration! "Man or God, Pride?" "MAN!"</p>	<p>Then Jew and Gentile found a com- mon ground!† [a sway; And stubborn Pride, that long usurped Revealed a self-restraint,‡ and gladly That HE who once in foolish self-conceit [owned Was deemed exclusive truly favoured all</p>
---	---

70. Of every race and age who seek THE TRUTH,
And though in ignorance obey HIS will!
As all with one pure, loving Spirit filled,
HE spoke whose fiat none can ever spurn:—
"Since these as well, though come of alien race,
Have now received from HIM a precious gift;
Shall Man a hand of brotherhood withhold?"§

<p>The PAPACY in utero:— commencement of "quickenings"!</p>	<p>But scarce began to swell in steady life [appeared A seed HIMSELF had scattered, than In opposition Evil's quiet power; </p>
---	--

80. As though a soil HE made to favour growth,
Would rather yield a noxious crop of tares!
"You men who try to break a barrier down,
That guards us favoured from a common herd
And alien races!—why with daring filled
Against an institution Time reveres?"
So spoke a foe, whose cunning tried to cause
Dissension in a band that Union seemed
To hold with such intensity of grasp;
As earnest of a yet more deadly war

* "The sixth hour" from sunrise, *i.e.*, noon. † *Acts* x. 34.
‡ Cornelius fell at Peter's feet in the attitude of worship, but
Peter stopped him from actually offering divine worship to him,
a man! *Acts* x. 25. § *Acts* x. 44. || *Acts* xi. 1.

90. He meant to wage, when Judah's lingering death
 Appeared to give his arms a fatal blow.*
 The first unconscious movement of a child†
 As yet unborn, whose sure and silent growth
 Advanced till gazing Patmos saw the birth!‡
 But when HIMSELF rehearsed a wondrous tale—§
 Of visions granted to a Gentile's eye,
 On full equality with favoured SELF;
 And most of all a precious gift bestowed
 To show a new creation had begun,
100. The spirit-renovation long required!—
 Then ceased—a pregnant silence|| fell on all;
 For sullen Hate restrained an angry tongue,
 Or inly harboured thoughts of baser plots
 Against a Power whose work beyond dispute,
 While awe-struck Joy beheld the gloomy veil
 Of ages now for ever torn away!
 So every cunning plot that Evil framed
 To check HIS work, but helped it on the more!—¶
 And now HIMSELF will trace a backward road,
110. To where HE once had uttered words of power
 To one** who longed to leave a sinful life;
 And further sway by wondrous signs and deeds,
 By pardoning word or health-restoring touch,
 The men a fickle Rumour had disturbed.
 But when Hypocrisy,†† as if convinced
 And seeking light, approached to touch HIS feet,
 Or daring Greed more boldly offered gold
 For what from HIM is but a gracious gift;
 HIS eye detected in the specious garb
120. Of mock Philanthropy a love of *SELF*!—
 The subtle spirit of a golden calf,
 To which mankind is ever prone to bow!

* The wounded "head" quickly healed (*Rev.* xiii. 3) was Judaism resurrecting as Papal-Romanism. † This, the false Christian Church, arose from inside the true, as a child is formed inside its mother!—hence John's similes in *Rev.* xii., especially verse 5. ‡ *Rev.* xii. 5. § *Acts* xi. 4. || *Acts* xi. 18. ¶ Philip (one of the seven "deacons" with Stephen) was successfully working Samaria during this persecution (date between A.D. 38 and 41). ** The women of Sychar. †† The incident of Simon Magus and Philip; *Acts* viii. 9.

And quickly came a merited rebuke :—*
 “Thou evil spirit, trying now to buy
 The gift of Purity for sordid gold !
 Thyself and paltry treasure soon are gone !
 Thou art not one of us, but secret foe !
 And foul the heart to harbour such a thought !
 And yet, though truly evil is the sin,
 130. If thou wilt ask of HIM who is supreme
 To cleanse the heart, will HE accept the prayer ;
 But truly do I doubt if such request

The Prophecy A selfish Greed will ever deign to make!—
 of Peter. Alas, I see the sin in future years†
 A source of deadly mischief to the flock !”
 Did honest Truthfulness dictate the prayer,
 Or dark Deceit deny a conscious guilt ;
 When HE—HIMSELF!—was asked to intercede,
 As though in true repentance for a thought ?
 140. Let History’s page (impartial witness) tell
 How oft, in every land and every age,
 A cunning snare has helped the deadly plot
 A foe attempts against the human race !
 When youthful Ardour‡ sought to quickly prove
 A burning zeal in True-Religion’s cause,
 And begged that Evil’s hand would authorize
 What raving Madness to destroy a NAME
 May do in every quarter where it went ;
 HE rode beside a fiery Pharisee,
 150. To watch a heart distraught with anxious doubt. §
 As neared a place where latest triumph§ won,
 Then, lo ! before the eyes a dreadful scene,
 Where he so lately led a noisy band,
 In clearest mental vision will appear.
 “There lie the very stones, whose dread array
 Around a fatal spot, to Conscience’ ear,

* Rebuked by Peter (also a Simeon!) *Acts* viii. 20.
 † *Acts* viii. 23. Simony (so called after this man, Simeon the Magician) is one of the notorious sins of the Roman (Papal) Church—and not of that Church only ! ‡ A.D. 37. Saul the persecutor on his way to Damascus (*Acts* ix. 1) ;—his thoughts.
 § He incited the murderers of Stephen, *Acts* viii. 1.

- Repeats the dying prayer of one he slew!—
 The blood whose ghastly stains bedew the ground
 Cries out aloud—for “*Vengeance?*”—no, “*Forgive!*”
160. The dying glance at him, a foremost foe,
 So full of pitying love and (strange to say!)
 Of wondrous fascination passing thought!—
 Oh! when will Time blot out a painful scene?
 And why will Memory linger o’er the past?
 Let Zeal arise to plead a righteous cause;
 And instant action conquer restless Thought!”
 So foolish Pride would steel a softening heart,
 And close the door upon a waiting Guest!
 Anon in gloomy silence onward rode,
170. Or spurred a weary steed in eager haste,
 And vainly tried to flee from sharp Remorse;
 Or feigning mirth a spirit did not feel,
 Appear the life and soul of all the band,
 When inly scorning hypocritic SELF!

- But all in vain!—a voice persistent
 pleads—
- The quiet goad:—
 “Useless to kick,
 Saul!”
- A quiet Voice from which is no escape!
 His way will lie where One has gone
 Each passing scene reminding of a NAME [before!
 Mistaken Zeal would fain remove from Earth!
180. “There lies a lake* HIS feet have often trod;
 Where Rumour says HE calmed a raging storm,
 And whence HIS word could summon wondrous wealth,
 When human hands had toiled in vain so long!—
 And there the rising hills,† whereon HE fed
 The hungry thousands with a needed bread!—
 And there the town HE chose as favoured home!”—‡
 Each hamlet, town, and rock instinct with HIM,
 As present still and living in the midst!
 So Nature’s gentle voices ever spoke
190. Of HIM, her Lord; and uttered mild rebuke,
 In wonder that, with countless proofs vouchsafed,
 A heart could still refuse to be convinced!

* Of Tiberias. † On the East side of the lake. ‡ Capernaum.

- Conviction's Then spoke HIMSELF,* and opening
 startling wide the door [beheld,
 flash. Of that bright home, a martyr's eye
 Revealed to Persecution's bitter heart,
 A startling glimpse of that celestial LIGHT,
 Whose full intensity no spirit bears !
 The bright Shekinah which appeared of old
 On Sinai's bush and Carmel's rocky height,
 200. Then stayed in love on Zion's favoured hill !
 One glorious ray !—but what a flood of light
 It poured on every corner of a heart !—
 At once was melted by its burning heat
 The icy barrier of a proud reserve ;
 And dumb Conviction bowed before the feet
 Of HIM whom Pride so long and madly spurned !
 No alien tongue† a gentle Voice employs !
 In words familiar from a natal day,†
 As friend to friend once separated far,
 210. HE spoke, whom eager Zeal would fain obey : —
 “ O Saul !—'tis *ME* whom thou dost so oppose
 With bitter hate in Persecution's cause !—
 Now quit this course, and chafe not at a goad
 Which urges thee to tread a narrow way ! ”
 Then Revelation's unexpected gleam‡
 Destroyed the barrier Prejudice and Pride,
 With ignorance of HIM the living TRUTH,
 Had raised before an eager seeker's eyes !
 “ *Who seek will surely find !* ”—and so HE came,
 220. Before whose feet Pride felt itself abased—
 To think that it should dare to hurt a *Friend* !
 And blind Obedience, groping for a guide,
 Now mutely took a loving Hand outstretched
 And only asked what HE would have it do.
 Did they§ on whom a sudden light had shone,
 Who heard a Voice, but saw not HIM who spoke,||
 Return with hearts unmelted as they came ?—
 Or did they listen to the pleading tones
 Which gently spoke to them by one till then

* Acts ix. 3. † Acts ix. 4, and xxvi. 14 (“in the Hebrew tongue”). ‡ Acts ix. 5 ; xxvi. 15. § Saul's escort on the way.
 || Acts ix. 7.

230. Acknowledged leader, now possessed of power
 To speak for One who yet a little known?
 More madly raged a foe because disarmed ;*
 A chosen weapon turned against himself ;—
 And ever hostile to a checking Power,
 He planned a cunning snare, a deadly plot†
 Which could not fail to take a destined prey !
 But useless are the closely guarded gates ;
 The foul assassin band, and waiting spies,
 Who watch a door whence he may re-appear,
 240. Yet comes not !—*Why* ?—“ O foolish Evil, look !
 Retrace the way by which he lately came,
 Who, once a slave, has broken every chain !
 No longer here, but gone when Hatred slept
 Or kept a useless watch !—Wilt thou pursue ?—
 Then ask a silent desert where he is ! ”
 So quickly failed a new, insidious snare ;
 And HE who reigns supreme in every realm
 Restored‡ a lawful rule that Tumult broke,
 And took away again a hurtful power
 250. Assumed in bitter hatred, but abused ;
 While that same Voice which quelled a howling storm
 Restored to troubled hearts a needed peace ! §

Book 3.

(*Embracing from the Conversion of Saul, A. D. 37 or 38, to the Call of Saul and Barnabas to Missionary Work, A. D. 46.*)

Can Evil now recover what is lost, ||
 A weapon of whose worth he is assured,

* *Acts* ix. 22. † Plot of Jews in Damascus to kill Saul ; his escape. *Acts* ix. 22. ‡ This persecution occurred probably during the war between Aretas and the Roman governors of Syria, while the former was holding Damascus. Besides, the murder of Stephen (like that of James the Just) was possible only when the High-Priest forcibly resumed a power of which he had long been deprived by the Romans. § “ The Churches had rest.” *Acts* ix. 31. || The counter-plot of “ Satan ” against Saul was three-fold :—(1) Plots outside the Church. (2) Distrust in it. (3) Impatience in Saul himself.

And used by him had done a deadly work?—
 Or failing this, could he destroy its edge,
 And dim the brightness of a light that shone
 No more to suit his purpose ; check a zeal,
 Which now was an opponent of himself ?

“ What !—he, a persecutor to receive
 From us, the persecuted, friendly hand ?—
 10. A foolish sheep admit a cunning wolf
 Within the sacred shelter of a fold ? ”*

So spoke a Tempter in the form of Doubt ;†
 And cold Distrust would keep itself aloof,
 Till all-embracing Love‡ with larger heart
 Broke down the barrier haughty Pride had raised ;
 But evil sway within a zealous heart,§
 Whose eagerness is burning to repair
 If possible an injury to HIM,
 Is clearly seen, when (as remonstrant Love)||

20. He tried to put a poor short-sighted will,
 In place of that for which he truly worked !
 “ Not now indeed, or here a destined field !

Far off is noble work, in every land
 Where I may show to thee an open door !
 I know that here, in Judah’s favoured race,
 Thou didst deny that those wert ever Mine ;
 ‘Twas done in deepest ignorance of ME !
 And now would Zeal undo a grievous wrong,
 Since clearly seen a way before obscure ?—

30. Not Mine indeed the will that then were done !—
Will I permit it ?—Yes ; as chosen tool
 Go far away among another race,
 For there indeed a fitted work awaits !”

So spoke a mighty Father to a child,
 As oft HIMSELF replied to greater Son,¶
 Whose Spirit now will so assistant prove ;
 And he without dissentient murmur went.

Then dark Orontes** saw a living stream

* Acts ix. 26. † Acts ix. 26. ‡ In Barnabas. § That of Saul himself. || Acts xxii. 17 (especially 19 and 20). ¶ Christ.
 ** A.D. 42. (Acts xi. 26, “The disciples were called CHRISTIANS first in Antioch”) This Antioch on the River Orontes ; Daphne a suburb of it, notorious for open immorality !

- Of purer water rise in Daphne's grove ;
 40. And scornful Antioch first bestowed a name
 By which HIS humble followers are known.
 But when a prescient Voice,* in warning raised,
 Declared that soon would touch Judæa's soil
 The pressing hand of Famine known to Rome ;
 And friendly spirits sent a quick relief
 To those who soon would be in sore distress ;
 Again a gathered tempest surely broke,†
 And falling sword fulfilled the earnest prayer
 Of one who earlier sought to taste HIS cup,
 50. And Zeal that once desired an earthly throne
 Received instead a martyr's nobler crown !
"When one is taken, one is ever left !"
 Said HE in telling of approaching doom ;
 And, lo ! the word was true, though Evil thought
 To rob HIM of a bolt‡ himself had forged !
*"If one§ is gone Diana's temple marks
 The presence of another|| I reserve
 For deeper truths, ere long to be revealed
 To eyes that look beyond Ægea's waves !"*
 60. Then daring Evil tried to substitute
 The very man¶ of whom HIMSELF had said
"For him a lingering death, not speedy sword !"
 But HE who ever watched expected stroke,
 Now sent a willing messenger** to touch
 The mighty chains that seemed so well secured ;
 And, lo ! at once they broke before HIS power,
 As melts the dew before the rising sun !
 No vivid dream such quick relief could give,
 But mighty agencies at HIS command !

* *Acts* xi. 27. The 1st prophecy of Agabus (about sure extension of the famine to Judæa), A.D. 43. † A.D. 44 (March) persecution of Christians in Judæa by Herod Agrippa ; murder of James the son of Zebedee. ‡ The two sons of Zebedee, called by Christ "sons of thunder" (*Mark* iii. 17). John's work was in Asia Minor, for some years before he was sent to Patmos ; probably absent from Judæa, when his brother was killed and Peter seized. § James. || John. ¶ Simon Peter. ** Seizure and miraculous deliverance of Peter. (April 1, A.D. 44). *Acts* xii. 3.

70. HE sent the sleep that conquered every guard,
 And HIS the presence barrier-gates will own,
 As opening wide they let the mighty King
 Of glory so supernal freely pass,
 Then closed again upon a startled foe ;
 Though not till Man in safety stood at last,
 Did HE a wondrous messenger recall !
 Then doubting Faith,* that thought it all a dream,
 Awoke to recognize a saving Hand ;
 And startled Man, now left to make his way,
80. Escaped in haste to shun a quick pursuit !
 Still worked a subtle foe who thus was checked ;
 For Doubt, in poor disguise of loving Trust,
 Is darkly brooding o'er the quaking hearts,
 That feel so anxiously a threatened blow ;
 Whose prayer yet rising, dubious of reply,
 As echoed through the house an answering knock !†
 Yet brief delay,‡ Astonishment could give,
 To hear the story of a startling deed,
 Whose wondrous truth was now beyond dispute ;
90. For early dawn,§ before the triple gates
 Are opened, will reveal to gaping guards
 Nought but an empty cell, a broken chain !
 When mad with rage at meeting such a check,
 Pride wreaks an angry vengeance on the men,
 Whom it (disdaining HIM !) so faithless called ;
 Then turned away to favoured Tyrian shore,
 Where Vengeance|| lurked at Flattery's servile side.
 Where Straton's tower has grown to Cæsar's town,
 Arose an amphitheatre where Pride,
100. Ambitious to be reckoned as a GOD,
 Is doomed to meet a fate it long provoked.¶
 A kingly form arrayed in splendid robe
 Of silver sheen which dazzles every eye
 As gilded by the beams of early sun,
 Whose bright reflection struck a vulgar gaze
 As far superior to a lower Earth ;

* *Acts* xii. 11. † *Acts* xii. 16. ‡ *Acts* xii. 18. § *Acts* xii. 18.
 || *Acts* xii. 20. ¶ (May, A.D. 44) death and confession of
 Herod Agrippa at Cæsarea on sea-coast, formerly called Straton's
 Tower.

- Where meanest cunning feigned to see a GOD
 (As though the form of Baal had appeared
 From Carmel's ancient heights to grace the scene),
 110. And craved his pardon for a grievous fault :—
 HE knew was nothing but deceptive veil,
 Which hid a deadly foe, a selfish Pride !
 And, lo ! before the haughty lips had drained
 The pleasing cup a subtle Tempter held,
 The lifted eyes beheld an omen* sent,
 And Pride by instinct recognized its doom !
 As once HIS finger wrote on Babel's wall
 The fatal sign that told of Persian sword,
 As chosen instrument to strike a blow
 120. HIS righteous wrath for many a year restrained :
 So HE, the Arbiter of life and death,
 Bade instant Pain declare its presence dread
 Within the very heart of Pride enthroned,
 And made the haughty lips that curled in scorn—
 As flashed across his mind the sudden thought,
 How lately† One superior snatched from him
 A man he doomed to feed a waiting sword—
 Amid the lingering agonies of death
 To speak a fit rebuke it long delayed :—

Ecce Deus!— 130. “You see your god is mortal after all;
 A dying God! And Fate inevitably proves the lie
 That servile lips so often have expressed !
 In death I own myself no deathless GOD,
 But only being of a lower race !
 A higher will is done !—I had no cause
 In life to envy any man his lot,
 Yet foul Ambition ever was a curse !”

But while again HIS solemn word is true,
 That Judah's liberty‡ should not depart,
 140. Or SELF a royal sceptre cease to hold

* An owl, perched on one of the ropes holding the awning overhead (*Acts* xii. 23 ; *Josephus Antiq.* book 19, chapter 8.) † This Herod's death was only five or six weeks' after Peter's escape from him. ‡ After this Herod's death, Judæa had no more kings ; but Roman governors—hence their frequent rebellions.

Till HE, the long-expected SHILOH, came ;—
 While Rhodian freedom* felt a deadly blow,
 Though slowly from the tomb again it rose :—
 And Judah saw his power divided now,
 And followed vain Imposture† where it led,
 Or strove in childishness for gorgeous robes :—‡
 And Rome beheld a heavenly light eclipsed§
 Or signed a dreaded edict|| which expelled
 From Roman soil Judæa's factious sons :—
 150. Fair Harmony still reigned among HIS own,
 As slowly grew a seed HIMSELF had cast,
 And brother gave to brother what was brought
 To satisfy a sorely pressing need !¶

BOOK 4.

(*Embracing from The Call of Saul and Barnabas to Missionary Work, A.D. 46, to the Invasion of Europe by first Christian Missionaries, Paul and Silas, A.D. 51.*)

Then came the call** for which an eager Zeal
 Was told to wait HIMSELF declared that now
 Should be commenced a work so long desired !—
 And though foul Greed may dare to take HIS name,
 To check HIS further progress by its plot ;††
 An instant darkness from HIMSELF will fall,
 To blind the eyes whose foul malignant glance

* Rhodes finally lost freedom under emperor Claudius ; revived some centuries later under Knights of Rhodes. † A.D. 45. Another impostor put to death by Fadus in Judæa. ‡ Quarrel of Jewish priests with Roman governor about keeping priestly robes ; case referred to "Cæsar" (Claudius). § Solar eclipse visible at Rome (A.D. 45), on the birthday of Claudius the emperor. || A.D. 45. Edict of Claudius expelling all Jews from Rome (Aquila and Priscilla were among those expelled, *Acts* xviii. 2). ¶ The famine predicted by Agabus had now reached Judæa (one of several local famines in Roman empire about this time). ** A.D. 46. Call of Saul to missionary work, 10 years after murder of Stephen (10 years' training !—*Acts* xiii. 1). †† Incident of Paul and Elymas, *Acts* xiii. 6-12.

- HIMSELF alone rebuking dared to face,
 While he who made himself of no esteem
 10. Received a name a victor's heart had craved !
 And when HIMSELF again a message told*
 To men whose hearts at first so open seemed,
 Yet quickly turning saw with jealous eyes
 HIS great attractive power to all mankind ;
 Then boldly railed against the very word
 They lately heard with such attentive ears :—
 " The gift you deem a subject fit for scorn
 Is offered now to men of other race ;
 Who, born of nobler spirit, gladly hear ! "
20. So spoke HIS messengers, constrained to own
 The presence of a Power that swept away
 All further doubt and showed an open road,
 Which Man with sore reluctance turned to tread.†
 But did a stubborn foe so quickly fall ?—
 Or only recommenced, on newer ground,
 The deadly conflict waged against HIMSELF ?
 " Iconium ! ‡—Lystra !—Derbe ! rise and tell ;
 And Lycaonia with a fickle race,
 That now would honour as a very GOD
30. A form they quickly turning think to slay ! "

The Papacy in utero :— Though useless opposition to
 the quickening of the His will, [form can rise :—
 foetus completed? Since from the grave a smitten
 " Where Force has failed, let patient Cunning try ; §
 And let a wolf appear within the fold ;
 A thief attack the treasure which HE guards ! " —
 So Evil's order. Lo ! from Judah rose
 The emissaries || of a hateful power, ¶
 Beneath whose yoke herself for ages groaned ;

* A.D. 46. Paul's sermon to Jews at Antioch in Pisidia (*Acts* xiii. 14. † This final rejection of their message by the Asiatic Jews compelled Paul and Barnabas either to cease preaching, or to work among the Gentiles—they took the latter course. ‡ A.D. 47 (*Acts* xiv.). § A.D. 48. The question of Ritualism settled once for ever in the Christian Church, the Apostles' decision against it. ¶ Priestly despotism, of which " Ritual " is only a tool. || The Judaizers, or Ritualists ; who opposed the Apostles.

Who caring more for empty sounding words,
 40. Than pure and loving spirit they contain,
 Impose a burden they can hardly bear
 On shoulders HE intended to be free !

But what the quick result of deadly stroke ?—
 The deed from which Disunion is to spring,
 Will only draw more close the bond of Love ;
 And bear, as ripened fruit, a clearer view
 Of HIS design to make of all but one ;*
 And cause no greater load to be imposed,
 Than careful abstinence from every form
 50. Of foul idolatry and hated lust !†

Yet Antioch saw renewed among HIS own‡
 The bitter strife of Jealousy and Pride ;
 And marked a threatening fissure now appear,
 When they who oft in growing work for HIM
 Had shared in countless dangers stand apart !

But like a stream amid obstructive rocks ;
 Unchecked if sore divided,§ onward flowed
 The noble tide of work in every place
 Where lately Opposition sought to check !
 60. HIS spirit rested on a youth|| prepared
 From early childhood for a careful place ;
 And closed each tempting door that stood ajar,
 Until HIS chariot halted at the straits¶
 Which bounded Asia from a land unknown ;
 Then bade HIS messengers in patience wait,
 Till HE the order FORWARD !—chose to give !

The Prophecy
 of CARAD.**

Who fearless treads the streets of hostile
 Rome,

Taough galling fetters chafe his manly limbs,
 And who, in captive train, appears a king ?—
 70. And dares to meet a lion in his den ;
 Confront the mighty Cæsar on his throne

* *John* xvii. 21. † *Acts* xv. 1. ‡ *Acts* xv. 31. Quarrel between Paul and Barnabas ; agree to work separately (A.D. 49). § *Acts* xv. 41. || *Timothy*. *Acts* xvi. 1. 2 *Tim.* iii. 15. ¶ The Hellespont. ** Carad, or Caradoc (better known by his Latinized name Caractacus) and his father-in-law Brân were "prisoners of the Lord" in Rome for several years ; during

With haughty looks, where speaks a noble soul,
Which quails not for a moment, though it knows
A tyrant's word can give to instant doom?—

Let Britain say how Woman's arts* ensnared
Siluria's hope, in Glory's brief eclipse;
While Treason's word betrayed him to a foe,
Whose iron yoke a free-born Briton spurned!

“So thou art he who, in a distant isle,
80. Such trouble gave; who ever scorned to bow
In homage unto me, the lord of all!—
Whose favour life; whose frown is instant death!—”

What answer now? Shall timid Freedom own
Herself at fault; and humbly prostrate fall,
To lick the dust beneath a tyrant's feet?—
Is *ROME* to see a spirit Dura† owned
As far surpassing tyrant's iron will

part of which time Paul the Apostle was also a prisoner there. Tradition says, that when the two Britons were set free and allowed to return home, Brân introduced Christianity into their native Wales. Three facts support this tradition:—(1) Christianity preceded Paul to Rome. (2) His personal teaching there, during the two years of his first imprisonment, resulted in many new converts, some from Nero's court, where the two Britons were, who were free to hear him if they chose. (3) When Augustine and his “Italian cohort” of monks landed in Kent (A.D. 596), to introduce there the Romanized form of Christianity and the Papal power, they found both Wales and the North of England already occupied by a purer form of Christianity, which these Papal emissaries deliberately destroyed (hence the massacre of older Welsh monks at Bangor and other measures). N.B.—About the same time that Christianity was introduced into Wales, it was also introduced into Kent and South England, probably by some of Paul's converts, but here the heathen Anglo-Saxons had quite destroyed it long before Augustine's arrival to re-introduce it in a modified form. In this “Prophecy” Carad—although a prisoner standing before Claudius, and quite at his mercy—is (in thought) again free and standing on one of his native mountains, Snowdon or Penmaenmawr.

* After a nine years' war with Roman invaders (A.D. 42-51), Carad—after a crushing defeat, and after his relatives had surrendered—was betrayed by the queen of another tribe, with whom he had taken refuge. † When the three Jews refused to worship Nebuchadnezzar's golden image (*Daniel* iii. 18).

- To bend or conquer, now a captive led ?
 In words that scorn to join the flattering lies
 90. A servile Meanness poured in fulsome tide,
 To please the ears of him on whom it fed,
 Britannia's noble leader thus replied :—
 " Let all the world before thee prostrate fall ;
 I would not rob thee of a wide domain,
 Proud Roman ! though thou urge it as a gift !—
THOU Envy's object ?—*Thou*, the lord of slaves,
 Whose limbs a fickle whim can tear apart ;
 To whom thy word is truly life or death,
 And yet whose hearts can offer only scorn !—
 100. *Thou*, king of panders, loving only Vice ;
 Whose marbled halls are Prostitution's home,
 Where Purity and Goodness cannot come !—
Thou lord of all ?—*No* !—Thou canst take the limbs
 Which *HE*, the mighty God, for freedom made ;
 And mutilate or slay, as thou shalt choose !—
 No chains can keep a spirit they contain
 From roaming at its will on Britain's hills,
 As oft it did when fettered hands were free !—
I envy *Thee* ?—when mine the boundless sea ;
 110. The trackless forest, where the wild boar roams ;
 The cloud-capt peaks that pierce the lofty skies ;
 The noble home of Freedom's dauntless form !
 When Pride has tamed the wild Atlantic waves,
 That guard as living wall my native shores ;
 Or swept away the fierce and greedy wolf,
 Whose nightly howl strikes terror to the ear :
 Then—*not till then* !—will Freedom's knell have rung,
 Or Mona's light be quenched in Mona's blood !—*
 Then what the gain ?—Nought but the silent walls,
 120. Where friendly Death has closed Britannia's eyes !
 The smoking ashes of a thousand homes,
 Where *HE*, the great Hearth-God, is yet adored
 With purer rites than Vesta ever knew !
 But, lo ! before my eyes the misty veil,

* Mona, the Island of Anglesea, where the legions of Imperial Rome massacred the British Druids, and near to which (Bangor), Augustine the emissary of Papal Rome instigated a similar murder of British Christian monks.

- That hides a coming Future still afar,
 A mighty Power dispels. As rolls away
 Before a rising sun the fleecy cloud,
 Which nightly wraps tall Snowdon's lofty head,
 So melts a hindering veil! And, lo! I shrink
 130. Before a northern blast,* whose icy touch
 Destroys the promised harvest of a land!—
 The beauteous landscape spreads on every side;
 But checkered shadows quickly o'er it glide!—
 In strange confusion are the stirring sounds
 Of battle and afar of gentler song!—†
 And oft the reddened waves of conquest roll,
 Now here, now there, o'er Britain's trampled fields;
 Her children fall in suicidal strife;
 And War's loud, startling clarion-call resound;
 140. Till Freedom's glorious banner proudly waves
 O'er one united realm, that knows no foe,
 But treason!—whose the hand a sceptre wields,
 Which thou, Proud tyrant! thinkest is thy own!
 I see a land with undreamt powers at work;
 Its fertile soil the parent of a race,
 Before whose spirit willing Nature bows,
 And gladly yields a store of hidden wealth!—
 I see the very Elements as slaves!
 The wingèd lightnings flash with instant speed
 150. The words a busy Knowledge cannot stay
 To write by slower mode of iron pen!
 As flocking birds, I see the snow-white sails
 Disperse to north and south and east and west;
 And far away a trailing cloud of smoke
 Bespeaks a newborn power unknown to thee,
 Though Pride may call itself the lord of all!
 I challenge thee as equal, man to man;
 No cringing slave to fear the chain or cross!
 If thou wilt take what Freedom lets me give;
 160. I serve a friend!—Refuse; I thee defy!

* Invasions of Britain by Anglo-Saxons ("English"), Danes, and Normans, between A.D. 449 and 1066. † A.D. 596. Invasion of "England" by first Romish monks (Augustine and his "Italian cohort"); murder of earlier British "Christian" monks at Bangor.

A king can die, but stoops not to disgrace
 The noble name of Freedom which he loves !—
 Thy word can rob me of a wretched clay,
 Wherein the spirit for a while abides ;
 It only sends me quicker to a Sire,
 To whom I ever look ! Then welcome death !”

So boldly spoke Britannia's captive chief ;
 And HE, from whom a dauntless spirit came,
 Had touched in heart of one* who rarely heard
 170. Such words of nobleness an answering chord.

The Prophecy of Freedom. “ Remove the chains of him, who
 crownless king,
 Has shown a power to rule the realm of SELF,
 That you, Foul Sycophants ! but so degrade !
 A Cæsar takes the gift a Carad gives ;
 And calls him *friend* who to himself is true !
 Abide with me, and thine will ever be
 The choicest treasure mighty Rome can bring,
 To grace a willing servitude of love !”

Rome's noblest gifts !—Ah ! little did they reckon,
 180. A bestial despot and a servile crew,
 That HE who made those evil lips to speak
 The words of truth, HIMSELF was present there !
 Yet ere a noble captive can retrace
 The way to distant home, his ear shall hear
 Amid the clamour of a Roman camp,
 In Cæsar's very halls !†—a gentle Voice,
 Whose echoes sounding first on Zion's hills,
 Awoke the slumbers of a dreamy world ;

Whose loving plan from ancient days decreed,
 190. That Ocean's wave shall take to every shore
 The truth which makes a groaning captive free !
 Yet foolish Britain sought in new revolt‡
 To break the tightening fetters Rome imposed ;
 And Woman's hand now vainly tried to hold
 A sceptre she had prematurely seized,
 Against the will of One who yet would give

* Claudius the Emperor. † Philippians iv. 22. ‡ A.D. 61.
 Useless rebellion of Boadicea in Britain.

(When riper eyes should pronounce her fit)*
A kingdom far beyond her wildest dream !

But whence the unseen barriers,* that arise
To block the way HIS messenger would take ?

The open door. 200. "*Not so the way!*"† a mighty Voice
replied ;

"Where Trojan plains Homeric genius marked
As scene of deadly contest‡ wrongly timed,
When first barbaric Europe tried to put
A servile yoke on Asia's prostrate neck ;
Where Hellespont rolls on in joyous wave
And dreams no more of despot's curbing chains :§
There rise the mountains whence appeared of old
A Man of Macedon,|| whose swift career
Of conquest hurled him a resistless bolt

210. To shatter Persia's huge unwieldy bulk !
What Pride the lord of millions¶ failed to do,
A silent Power so often scorned as weak
Will soon begin to show is truly done !

The World looks only on a gleaming spear,
The polished arms and hoplites, armoured tread ;
Its eyes are dazzled by the specious show,
To which its spirit bowed on Dura's plain !
For thee a better dream the Future holds ;

The dream of Paul. But look beyond the scene—and hear a call !**
220. Those eager hands ; the loud impas-

'*Come now to help us !*'—clearly point a way [sioned cry,
To satisfy the craving of a world !

The winds whose anger checked a Persian pride,

* In the period which includes the reigns of Elizabeth and Victoria. † "I came to Troas, to preach the gospel of Christ" there ; but being "forbidden by the Holy Spirit to preach the word in Asia. . . . a door was opened to me by the Lord," and "I had no rest in my spirit till I went from thence into Macedonia," being "not disobedient to the heavenly vision ;" *Acts* xvi.6 ; *2 Cor.* ii. 12. ‡ The Trojan War (about B.C. 1194). § Xerxes tried to do this. || Alexander the Great ; whose father was called by his great political opponent Demosthenes "that Macedonian fellow" (or "that man of Macedon"). ¶ Xerxes. ** *Acts* xvi. 9.

Will gladly do My bidding—waft the word
 From Judah's land to Earth's remotest bound;
 And since a Presence with thee, onward go!"

Book 5.

(*Embracing from the Invasion of Europe by the first Christian Missionaries, A.D. 51, to The Entry of Paul into Rome A.D. 61.*)

THE passage of So spoke a Voice divine; and they
 the Hellespont. obey.

Philippi's plain beheld a nobler strife,*
 A grander victory o'er a stronger foe,
 Than once was fought in Freedom's injured name!
 And Woman first,† disdaining sordid gain,
 Now humbly pressed HIMSELF to be a guest,
 Whose words revealed to her a world unknown.

A cunning foe assumed her very form‡
 As fit disguise to Woman's mind ensnare;
 10. And, urged by deadly malice, spoke in scorn
 Of HIM whose pure unselfish life he hates.

Then seen in sudden flash a waiting Wrath,
 As Patience sorely goaded ceased to bear
 With darkest Hatred leagued with cunning Greed:—
 "Thou Python-spirit, who on Eden's soil
 Didst dare to cast a doubt upon My word!
 Now cease to trouble; quit the tortured form
 Of one who long has been a willing slave!"

HE ceased: at once a mighty fiat done!—
 20. With tongue a strange, mysterious silence held,
 And heart divided by distracting doubts,
 She followed HIM whose word had made her free!
 Then Greed and Hate conspire§ against a Power,
 Whose mighty word a spirit-realm obeyed;
 And thought with lying lips to bring a charge
 Of foul sedition Rome would surely note.

* *Acts* xvi. 10. † Lydia of Thyatira (*Acts* xvi. 14). ‡ The fortune-telling slave was also a woman; *Acts* xvi. 16. § *Acts* xvi. 20.

- HIMSELF forbade,* whose word can quickly call
 A quaking Earth to burst the guarded doors,
 That bar the way to freedom for the bound,
 30. In answer to the fearless prayer of Faith;
 Yet bid a mystic hand of self-restraint†
 Detain the men HE freed in lawful ways;‡
 Then spoke forbidding murder, e'en of SELF,
 To him whose heart demanded nobler things,
 Than all rewards that Duty's hand can give,
 Then spoke a human heart its secret need,
 In an unconscious cry to HIM for help§
 And safety in hour of coming doom,
 Which trembling Earth revealed as direst threat :
 40. When Man, whose anxious thought was first of life,
 In words appropriate for every age,
 Appealed to Him whose ear is all attent :—

The cry of Man: “ *What deeds of mine will gain the soothing*
 “ *What shall I do* *ing peace,* [*secure ?*”
 (to be safe)?’ *Which fills a heart that knows itself*
 HIMSELF, who heard the truly earnest prayer,
 That lay beneath the superficial words

- Answer: Which trembled on the tongue of mortal
 “ Nothing; but Fear,
 COME!” Gave instant answer|| by a deeper peace
 50. A troubled Earth could neither give nor take;
 Yet spoke a fit rebuke† to eager Zeal,
 Whose hastiness had passed a righteous bound.

The germ of A watching foe beheld the cunning
 Penance. snare¶
 That SELF from words so innocent could
 And marked it useful for a coming age :— [make,
 “ When Man, whose stubborn pride disdains to bow
 In true humility at feet of HIM

* A.D. 51. Severe earthquake at Philippi in Macedonia, during night of Apostles' detention in prison (month?—connected with Thera!) *Acts* xvi. 26. † “We are all here!” (*Acts* xvi. 28. ‡ *Acts* xvi. 37. § *Acts* xvi. 30. || *Acts* xvi. 31. ¶ See Counter-plot, “Satan on Penance.”

- Whose anger for a broken law is feared
 As righteous Judge—shall ask what he can *do*
60. To be accredited with innocence,
 When trembling at HIS awful judgment bar;
 Let SELF still clinging to a fondled sin
 Assume the outward, penitential garb
 Of Mock-Humility (acquired of me),
 And feign to mortify a haughty form
 By deeds that find in SELF a fitting source:
 And so will Cunning tell deluded Man,
By deeds of goodness or repeated prayers
Is bought from HIM what HE declares a gift!
70. And so will grow more strong a stolen power,
 That rules a foolish world with iron rod.”
 But they whom yet a jealous hatred stirred,
 Can only force HIS messengers to go,
 Where nobler spirits* long to know the TRUTH
 Their tongues in fullest measure are to tell;
 Ere still pursued by that relentless foe,
 Who drove HIMSELF to strike a fatal blow
 At foul Idolatry’s unholy form,
 HE went to where beneath Athene’s shrine
80. There stood the altar of AN UNKNOWN GOD!†
 HIS lonely witness long had tarried there,
 Amid the cold neglect and silent scorn
 Of proud, conceited Wisdom (which forgot
 How once it clearly traced its source to HIM!);—
 Could boast no passing beauty to attract
 A careless eye, like all the gorgeous shrines
 Which crowded round, where Beauty’s form (Alas!)
 Appealed to vilest hearts by eye and ear;
 While HE by many a sounding name adored,
90. Was yet declared to be a stranger Lord!
 Then righteous Indignation knew no bounds,
 And Self-restraint refused to hold its tongue,
 When HE whose spirit-voices often heard
 Ere Athen’s glory proved a passing cloud,
 Whose very self in human form‡ had drunk
 A poisoned cup that Hatred’s measure filled,

* The Jews of Berœa; *Acts* xvii. 11. † *Acts* xvii. 16 and 23.

‡ Of Socrates (condemned to die by poison B.C. 399).

- Now spoke and called HIMSELF the unknown GOD
 A blinded Ignorance had long adored !
 Amid a crowded mart and busy throng,
 100. Where Life's sole object was a restless search
 For unknown Good (though sordid earthly dreams,
 Alas! too often occupy the mind!);
 Where puzzled Intellect in sheer despair
 Had long before abandoned fruitless search,
 Or taught that Man should live but to pursue
 A phantom form of Pleasure while he can ;*
 Or proud Philosophy of sterner mould
 Assumed a look of carelessness unfelt :—†
HE came‡ to tell of One who truly proved,
 110. That death of SELF enshrines the noblest good,
 And proud, self-righteous men with wonder heard
 Of One who showed a perfect self-control,
 And bowed submissive to a greater Will,
 That selfish Pride so madly tried to spurn ;
 While troubled Awe now heard about a Man,
 Whose startling life surpassed a beauteous myth !
 But while a watchful enemy will add
 His tares of evil where a Sower wrought,
 Or say *HE* introduced a foreign god§
 120. Who taught of One that Death refused to hold ;
 HIS spirit summoned all with one accord
 To meet HIMSELF again in chosen place,
 Where once before|| *HE* pleaded—but in vain !
 Where circling hills a grand cathedral made,
 With Heaven's own canopy for lofty roof ;—
 Where Mars a rocky fortress reared on high,
 And Athen's virgin-goddess stood to guard ;
 While mighty Jove looked on with favouring eye,
 And gentler Muses sat beneath HIS feet ;—
 130. Where many a noisy clamour often raised,
HIMSELF,‡ the grandest orator of all,

* The teaching of the Epicureans and Stoics. † *Acts* xvii. 18. ‡ In Paul. § "A setter forth of strange demons" (Socrates also was accused of this!), because he preached Jesus and Anastasis" (*i.e.*, the Resurrection); *Acts* xvii. 18. || The trial and condemnation of Socrates took place where Paul was now asked to speak (some 450 years before).

Declared to Man how far the feet had strayed
From that pure life—which yet can be renewed !

- The King's Proclamation
(in Europe).*
- “You rightly act in seeing one supreme
Almighty Power as ruling over all,
From whom the laws that Man and Nature
And yet you truly know not whom you serve! [own;
HE whom you thus in ignorance adore,
The great Creator of the universe,
140. The Lord of heaven and earth, the source of life,
From whom indeed the human race has sprung
As oft your bards in fitting lays have sung,
Who filleth all—*HE* surely cannot be
Confined to shrines a human hand has made? —
Far less in form resemble senseless blocks
Of wood and stone that human art has caused
To yield the forms of beauty that we see?
Or need the services of hand and lip,
Since HE alone supplies a daily want?—
150. Shall Man degrade a spirit HE bestowed,
Whose noble aspirations ever soar,
By thought that he the creature is above
The grand creative Mind from which he came?—
Far hence the thought that Ignorance has framed !
But now the time of ignorance is past ;
For HE, who kindly overlooked a fault,
Has sent a light to gladden all the world ;
And more, HE bids you turn from evil ways,
Since truly fixed a day when HE as Judge
160. Will summon all before a dreaded bar ;
And has already given power to one,
A Man whom Death once held within its grasp,
Yet HE in shortest time to life restored,
As fit to sit on Judgment's awful throne !”
So far impatient Athens waiting heard ;†
Then mocking lips disdained a poor Restraint,
And scornful Pride refused to own a Man—
And one who *died* !—as Deity itself :
While easy Carelessness would fain defer

* Paul's speech to the Athenians in public assembly ; *Acts* xvii. 22-32. † *Acts* xvii. 32.

170. To other days a tale it never heard !*

Yet hostile arts secure not full success !†
 For still some echoes of a mighty word
 Will linger in the minds of those who heard ;
 And she who boasted wisdom as her own‡
 Must yield her place to Knowledge more divine.

While thus HIMSELF at Athens vainly pleads,
 And Rome beheld a proud and stubborn race
 Appeal to Cæsar§ for reluctant aid,
 And gain success in semblance (for a voice
 180. That favoured, also spoke in haughty scorn

To cause expulsion of a hated race !);
 A nobler Corinth gave the needed rest
 To those whom jealous Hatred ever tracked.

But while success rewards untiring work,
 Though often morbid weakness may depress
 A man superior to the selfish greed,||
 That prompts a baser mind to tell the truths
 Himself is pleased to give without reward ;
 HIS eye can see how quickly will arise

140. A foul pretence whose only object gain,
 The spirit of a foe who, prowling near
 With wolfish eyes, desires to rob the fold !

Then Opposition woke with twofold force :—¶

“ Let Judah’s children hesitate to take
 A burden true Humility must bear ;
 And scorn to bow in homage to a man
 Who died with Crime as sharer of its guilt !—
 And Græcia’s haughty intellect refuse
 To bend the knee to One who humbled SELF,

200. In ways a proud Self-righteousness abhors ! ”

Again a plot on plotter’s head recoiled,

* *Acts* xvii. 32. † *Acts* xvii. 34. Paul gained a few converts at Athens. ‡ Minerva, or Athene, the tutelary goddess of Athens ; who represented the divine power and wisdom. § A.D. 53. Jews’ appeal to “ Cæsar ” for power to keep priestly robes (seized by Roman governor) granted at the intercession of Herod Agrippa ; but High-Priest detained at Rome as a hostage, and edict expelling all Jews from Rome (not enforced so strictly as later edict by Claudius). || 2 *Cor.* xii. 14. ¶ 1 *Cor.* i 18 ; ii. 5.

- For answering rose a sad, remonstrant Voice,*
 A parting echo of the words of doom
 A stubborn Pride provoked HIMSELF to speak :—
 “ Who thus disdain a message we have brought
 From One whose love delays a threatened stroke,
 Will surely cause of Pride a speedy fall !—
 Henceforth we turn to men of alien race,
 Who hear what you reject with haughty scorn ! ”
210. But soon appeared a persecuting sword,†
 To silence now an over-daring tongue ;
 But HE who once in startling vision spoke
 To one who seemed as Persecution's self ;
 And stayed his progress at Damascus' gate,
 Now shed a light on clouds of dark Despair,‡
 Bestowing aid to speak more boldly still,
 Since many a waiting hearer yet remained.
 But still a foolish Hatred sought again
 To pass a limit by HIS fiat set,
220. And close for ever those rebuking lips
 Which scorn obeying silence at its word.
 But wiser Tolerance, in cool disdain,§
 Refused as yet to be the willing tool
 Of those a burning Jealousy impelled ;
 And saw with mocking smile that Pride received
 The very punishment it meant to give.
 And while an eager messenger must press
 To close a course whose goal appeared so near ;
 And all around a vile, accursed Lust
230. And many-headed Evil wildly raged ;
 Again a purer Spirit freely poured||
 On those who sought HIM though with little light,
 And cunning foes with strongest arts o'ercome
 By one in whom a greater SPIRIT dwelt,¶
 While ready flames destroy the mystic books**
 Whose evil spirit, left behind on Earth,

* *Acts* xiii. 46, xviii. 6. † 1 *Thess.* ii. 15. ‡ A.D. 57. Paul's vision at Corinth ; *Acts* xviii. 9. § Gallio's refusal to aid the Jews against Paul ; *Acts* xviii. 15. || *Acts* xix. 1. ¶ Defeat of the Jewish exorcists ; *Acts* xix. 13. ** Burning of the books of “ magic ” at Ephesus ; *Acts* xix, 19.

Would soon restore them in a two-fold form.*

But selfish Greed—which feared to quickly lose
The wealth it long from Ignorance had gained,
240. And saw its craft in danger, set at nought
Along with idol shrine for which it wrought,
Now summoned angry Tumult† to destroy
A work that threatened soon to sweep away
With purer knowledge every evil gain.
But HE arose and bade Sedition cease,
Ere watchful Vengeance called it to account.

Then Murder's hand‡ in secret tried the deed,
Since noisy Tumult thus had only failed ;
But vain a cunning snare, and deadly plot !
250. For though so close pursued, he cannot flee,
Whose spirit felt attracted to a place
Where waited bonds, imprisonment, and death !—
Yet, pressing onward, scorned to move in haste ;
While Troas saw a grave bereft of prey,§
And parting Love a final warning spoke,||
Declaring how would rob a guarded fold
(When HE a guardian presence had withdrawn)
The prowling foes a prescient eye could see.

Did HE, or Evil, send a warning voice ;¶
260. That all remonstrance failed to stay the feet,
Of one whose way from Zion led to ROME ?—
Or was it but a part of Cunning's plot,
Which knew that Zeal was longing for HIS blood,
And so awaited HIM in chosen place ?

Then truly seemed an evil age begun ;
When Zion saw a hand in hatred raised
To seize HIM** whom a spying care had tracked,
As Rome beheld a poisoned dish succeed

* As Romish Missal and Babylonian Talmud (A.D. 500).

† A.D. 57 (May). Riot at Ephesus at festival of Artemisia ; Paul's life threatened by Demetrius and his fellow-craftsmen ; *Acts* xix. 21. ‡ Plot against Paul, after leaving Ephesus on account of the riot ; *Acts* xx. 3. § The incident of Eutychus ; *Acts* xx. 7. || *Acts* xx. 17. Paul's farewell to elders of the Ephesian Church at Miletus :—his warning. ¶ *Acts* xxi. 10. Second prophecy of Agabus (Paul to be imprisoned at Jerusalem). ** A.D. 58. Seizure of Paul in Temple at Feast of Pentecost (May 9th) ; *Acts* xxi. 27.

- And give the world a Nero's hated reign !*
270. Alas, thou true DECEIVER,† Human-Heart !
 For who can ever know thy guileful depths ?—
 The very lips that owned with deep regret
 Their sorrow that a hand could sign the deed,
 Which bade the sword of waiting Justice strike ;—‡
 Then falsely hoped for blessings on the head
 Of one whose erring love was sent to doom
 A foul Hypocrisy in secret planned !—§
 Then bolder grown at each unpunished act,
 Could sing a joyous lay to sounding harp
280. As Rome with awe beheld a thousand homes
 Become a prey to all-devouring Fire ;||
 Or with an evil glee by none surpassed
 Mock tortured Innocence in dying pangs !—¶
 And yet when gloomy Vengeance crossed its path,
 Invoked a ready Sword, to shun a fate
 So long deserved but ever ill-foreseen !**
 Then Evil seemed as truly now to do
 A deed that long had merited success ;
 And seize a prize so often nearly grasped,
290. And close his†† course and in the self-same way,
 Who once in earlier days a Stephen slew !
 But Judah's sons—whose madness ever grew ;
 Who gladly followed an impostor's voice,‡‡
 Or joined themselves to those rebellious hordes§§
 A watchful Vengeance was aroused to crush
 Ere lawless Riot gained a stolen throne—

* (Also A.D. 58) at Rome the Emperor Claudius poisoned by his wife Agrippina, in order to make her son Nero Emperor.
 † *Jer.* xvii. 9 ; *Rev.* xii. 9. Incidents in the life of Nero were these :—‡ A.D. 54. His regret at signing a death warrant for the first time. § A.D. (58 or 59). His farewell to his mother when going to sail in a ship purposely built to fall to pieces ; this plot failing, she was soon openly murdered. || A.D. 64. His playing on a harp, while looking on (from a safe distance) at burning Rome. ¶ A.D. 65-67. His cruelties inflicted on the Christians. ** A.D. 68. His suicide, to escape swords of coming conspirators. †† Paul's. ‡‡ A.D. 58. In Judæa, insurrection of an Egyptian impostor (probably about the Passover, March 27) ; *Acts* xxi. 38. §§ Bands of Sicarii ("Assassins") again put down by Felix.

- May not themselves destroy a life HE kept,
 Or still a voice rebuking long decreed
 To tell a startling truth in Roman walls ;
 300. Though maddened Rage may now compel that power,
 To grant the willing ægis of its shield !
 As when a hungry hawk on pinions light
 With eager talons grasps a foolish chick,
 Whose self-conceit refused the sheltering wing
 Of one who saw dread Evil's coming shade,
 Then upward soars with prey securely clutched,
 Intent alone on pleasurable feast ;—
 But, lo ! a stronger power with kindling eye,
 Yon watchful eagle on a lonely crag,
 310. Has marked the robber as a weaker foe,
 And quickly takes away a captured prey,
 Disdainful of his loud remonstrant cries :—
 So swooped a Roman eagle from the heights
 Of near Antonia, where it watching sat,
 On one that foolish Judah sought to slay.*
 But ere he took an offered arm of power,
 A loving Voice would make a last appeal†
 To those that Passion's blinding tempest stirred ;
 And briefly tell again a wondrous tale,
 320. How Persecution felt a checking hand,
 That stopped it at the height of mad career.
 A sullen Silence listened for a while ;
 But when HE spoke of barriers swept away,‡
 To which a haughty SELF had ever clung,
 Then spoke a jealous Rage in bitter curse,
 As once before it tried to slay HIMSELF ;
 While one who dreaded to arouse revolt,
 Would use illegal means§ to get from HIM
 What HE forbidding yet so freely told.

The Prophecy 340. When deadly Hatred struck a
 of Paul. dastard blow
 At lips HIMSELF had opened in defence,||

* A.D. 58. Seizure of Paul in Temple ; his rescue from the mob by Claudius Lysias (*Acts* xxi. 32). † *Acts* xxii. 1. Paul's speech (in Hebrew) to the mob from the Antonia stairs. ‡ *Acts* xxii. 21. § *Acts* xxii. 25. || *Acts* xxiii. 2. Paul's defence

HE uttered on a hypocrite a curse
 Which Murder's sword would quickly see fulfilled
 And summoned jealous Pride* to break a seal
 That closed their ears to HIS rebuking voice,
 And sent a cheering vision† to assist
 A messenger whose word, if long delayed,
 Should still bear witness to a distant Rome ;
 Then saving sent him far by favouring night
 350. From mad Conspiracy,‡ that idly raved.
 HIMSELF decreed that two more years§ should roll,
 Ere Rome was fit to hear a fearless Voice,
 While timid Justice|| tried to sell its aid
 For paltry bribes, or trembling heard of doom
 Awaiting foul Injustice at the bar
 Of ONE who judges all—where no appeal !
 And stately Cæsarea often marked
 How Jew and Gentile met in deadly strife,¶
 Whose startling echoes sounded where HIMSELF
 360. That some declared a prisoner dwelt secure :—
 And Zion saw an angry eagle make
 A ruthless slaughter, that would oft be known
 Before a mad rebellious spirit ceased
 To chafe against a barrier interposed ;—
 And Rome beheld a new and startling sight,
 A matricidal tyrant institute
 The games** that mocked at Misery's anguished cry ;—
 While Heaven's own light in warning is eclipsed,††
 And Phrygia's rising luxury and pride

stopped by order of the High-Priest Ananias ; Paul's rebuke to him (applicable to any of his judges), fulfilled by his murder a few years later (in A.D. 68).

* *Acts* xxiii. 9. † *Acts* xxiii. 11. ‡ Paul sent by night to Felix at Cæsarea on the coast ; *Acts* xxiii. 18. § A.D. 58-60. Paul's imprisonment at Cæsarea (*Acts* xxiv. 27), lasted two years ; so did his first one at Rome ! || Felix (*Acts* xxiv. 25). ¶ Frequent riots (with massacres of Jews) at Cæsarea while Paul imprisoned there ; also at Jerusalem (narrow escape of Queen Berenice in trying to stop one). ** A.D. 59. Nero orders murder of his mother Agrippina (successful) ; and institutes the first of his Games. †† A.D. 59 (April 30th) eclipse of sun visible in Italy.

370. Again receive from Earth a threatening shock*
In clearest prophecy of coming doom!

The Cry Then came a day when Cæsar's mighty name
of Haro. Invoked would prove itself a mighty spell,†
And still a cunning stratagem was foiled;
Though Vengeance struck another blow for HIM,
And slew a false Messiah‡ who arose
To seize by violence an earthly crown.

HIMSELF was present in a storm-tossed bark,§
Which failed to heed a Voice in warning raised;
380. And bade a dreaded tempest do its work

Of driving onward to a distant goal
The bark wherein a fearless form was borne;
Bestowed the food|| that gave a needed strength;
And bade a rocky island¶ safely guard
A message which the sea had vainly claimed;
Then sent it on as by HIS purpose planned
When waiting Rome was ready to receive
The word a foolish Judah still refused.

While Britain's mad revolt** was soon suppressed,
390. And Judah's foolish quarrel for a wall††
May gain a mocking favour by appeal
To that same tyrant who protected HIM,
Whom Judah still with deadly hate pursued!

Book 6.

(Embracing from *The Entry of Paul into Rome*, A.D. 61; to *The Visions in Patmos*, October 30 A.D. 65.)

The true triumph No eager thousands line HIS
of the true PAULUS onward way,
(A.D. 61, not B.C. 167) Or ringing plaudits shake the listen-
To greet HIM whom a longing Rome awaits— [ing air,

* A.D. 59 (in summer?) a severe earthquake at Laodicea in Asia Minor (reference to it by John in *Rev.* iii. 14, his letter to church there). † *Acts* xxv. ii. ‡ A.D. 59. In Judæa, Festus again put down Sicarii, and also another false Messiah. § *Acts* xxvii. 10. || *Acts* xxvii. 33. ¶ Melita, now Malta. ** A.D. 61, rebellion of Boadicea in Britain (soon suppressed). †† Also Paul's arrival at Rome; under protection of Burrhus, com-

Unknown, yet famous!—poor, yet making rich!—
 Whose humble form enshrines such wondrous power
 That Roman pride will quickly bend the knee
 To HIM whose triumph-car with noiseless wheel
 Rolls onward to her lordly capitol,*

Where Heaven's own altar smoking soon will own
 10. That ONE above a Jove is present there!

So HE whose bloodless triumph Earth records
 Acceded to the ever-pressing wish
 Of one† which reckoned life as spent for HIM;
 And that same chain an evil hand imposed
 To stay HIS progress, proved to be no bar,
 Since HE had willed a Cæsar's gilded home—
 Where lustful Crime and Murder now abode!—
 Should hear a Voice that spoke of self-control;
 And e'en decreed that Cæsar's tongue declare

20. The innocence‡ of one that Hate pursued,
 And yet on whom it wreaked an evil will!

But ere those vaults§ receive the headless form
 Of him who cried, "*Behold a victor, Death!*"—
 Or prophet's mantle fall on alien race,||
 Whose ashes too shall slumber near his own;
 A dauntless voice must yet once more be raised
 Against an error daring Falsehood taught;¶
 A hand released awhile from checking chain
 Shall write, as fit memorial of a life

mander of the Prætorian Guards, he preached freely to all for two years in his own hired house (*Acts* xxviii. 30). Worked among Jews till opposed, then among Gentiles.

* On the higher summit of the Capitoline hill, Rome's citadel, stands the Church of the Altar of Heaven (*Ara cœli*). † Paul's desire to preach the gospel in Rome (*Romans* i. 15) was granted, but in a way he never expected! ‡ Nero released Paul from his first imprisonment, as innocent of any breach of Roman law; but condemned him to death, two or three years later, when re-imprisoned as a Christian. § The Catacombs, or underground stone-quarries of Rome, in which so many martyrs lie buried. || Tradition says Paul was killed "outside the city" of Rome, near the Gate; not far from which now lies the English Cemetery. ¶ Paul both spoke and wrote against the false teachers, whose doctrines were growing into the Roman Papacy.

30. Of self-devotion nobly spent for HIM,
 The words which every age will treasure up:—*
 “A life so freely for HIMSELF outpoured
 As pure libation at HIS holy shrine,
 Each fleeting moment sees the final drops!—
 A course was kept; a race with honour run!—
 A life-long fight for self-control is *won*!
 And now alone remains a victor's crown!”
- Then eager Zeal,† whose prescient eye could see
 How soon a tyrant Earth would touch a flock,
40. As daily grew a raging thirst for blood;
 And marked Pompeii's warning tremor‡ shake
 The rocks a power resistless soon would burst—
 Now onward pressed in work so long desired,
 But granted in an unexpected way,
 And built on that foundation HE had laid
 The noble edifice HIMSELF designed;
 Or uttered words for all who came to hear,
 Or distance call for Writing's careful art,§
 Though sorely hampered by a weighty chain.
50. And form more bent with every passing year
 HIMSELF who bade a willing servant wait,
 For work until a fitting time had come,
 And who as aiding SPIRIT ever near,
 Now gave the glorious crowns so long withheld:—
 To *this*|| a glad success amid his bonds;
 A noble boast “*The WORD is never bound*;
 For, see! it echoes in a Cæsar's halls!—”
 Then gave a brief release for parting words
 To those whose load oppressed a friendly heart,¶
60. Ere Treason's deadly cunning tracked his steps

* 2 *Tim.* iv. 6. † Paul. ‡ Connected with renewal of the eruptions of Thera (see “Visions in Patmos”) were these events:—(a) Before it were three severe earthquakes at Philippi (A.D. 53), Laodicea (A.D. 59), and Pompeii (A.D. 63). (b) After it the cessation of eruptions in Thera for six or seven years, and recommencement of action in Vesuvius (A.D. 79). § During his first imprisonment (of two years), Paul, besides teaching all he could, wrote several letters. || Paul. ¶ The Churches in Greece and Asia Minor (Paul was captured somewhere in Asia, probably at Ephesus).

- And sent him back to feed a waiting Sword!—
 To *that*—* by Judah's children doomed to death,
 When slightly slackened a restraining hand;
 Whose solemn voice in deathless protest rose
 Against oppressive Power allied with Zeal
 In garb of that Hypocrisy HE scorned,
 When dark Uncertainty in ashy cloak
 Had thrown a pall o'er Judah's favoured land—
 A martyr's crown of everlasting life!†
70. As when a land deprived of needed rain
 For many a month, beholds as yet afar
 A brooding storm; while ever nearer roll
 The noisy thunder and the flashing light,
 Till closing round a high and lonely peak,
 Whose stubborn head a proud defiance hurls,
 There break the torrents of a gathered wrath:—
 So‡ Earth beheld with wonder and with awe
 (But failed to guess at Anger's secret cause),
 How year by year her fields refused to yield
80. A wonted harvest as in former years;
 And Spring in vain received a scattered seed
 In hope of some return for groaning Toil,
 When Summer only brought deceptive clouds,
 Whose passing shadows granted no relief
 To Earth beneath a hard and brazen sky,
 And Autumn's fruitless trees twice dead were torn
 From out of dusty soil by raging storms;
 While wintry waves declared a foaming shame
 Along Ægea's shore, or breaking showed
90. To quaking mariners a hidden rock;
 And midnight skies, by fiery meteors lit,

* James "the Just" or "righteous" (*i.e.* Innocent; he refers to himself in verse 6). † James, verse 6. ‡ The Epistle of Judah (Jude, verse 12-13) describes the physical conditions and state of atmosphere which both preceded and accompanied the volcanic eruptions of Thera and Vesuvius in the 1st century A.D. and which began before the fire at Rome, July A.D. 64. The Epistles of James and 2nd Peter also refer to the same unusual state of atmosphere as then existing; and Peter also (chapter 3) to the sudden outbreak of Thera! N.B.—Twice our Lord's life when crucified (33 to 35 years) brings us to period A.D. 66-70, or the Jewish Rebellion!

Alike with Earth bore witness to a storm
Whose sullen forces gathered all around !

Yet heedless men could see the omens dread,
And not repent of all their evil deeds !—
And though impatient at a galling yoke,
The servile thousands crowded to applaud
A foolish Vanity,* whose gilded car
Ran round an amphitheatre to gain

100. An empty name from Flattery's lying tongue,
Yet could not guide a State amid the tide
Of sullen discontent that surged around ;
Or hung, as if entranced, on every sound
Of that harsh voice† which deemed itself divine,
And vainly tried to drown a nation's groans ;
Who grew rebellious at a weighty yoke,
Or marked the wood-work of a thousand homes
Each day grow fitter for a coming fire !‡

Through all the East a sullen murmur ran !—

110. Egyptia slew rebellious Judah's sons,§
As mocking Rome refused requested aid ;
And Babel|| poured again a hateful tide
A stronger Arm for centuries restrained ;
And Rome in newer exile¶ drove afar
A race o'er whom it held a threatening scourge ;—
And Judah's soil** beheld, as falling leaves
Of tree whose fate a righteous Voice pronounced,
A rising tide of discontent and hate,
Foul Murder boldly stalking through the land,
120. With Robbery and Greed on every side,
As Law combined with Lawlessness in crime,

* Nero performing in public at Naples and elsewhere.

† Nero's. ‡ Which came in July, A.D. 64. § Massacres of Jews in Alexandria. Philo and others sent to Rome to appeal to Caligula ; he dying, appeal rejected by his successor Claudius (A.D. 40). || Massacres of Jews in province of Babylon (revolted against Parthian kings ; put down). ¶ A.D. 40, rejection of Alexandrian Jews' appeal to "Cæsar," Claudius, first edict of expulsion from Rome. ** In Judæa discontent from before Christ's Crucifixion till rebellion of A.D. 66-70. Roman governors oppressive and of bad character, sometimes put down Sicarii (banditti), at other times connived at them and shared their plunder.

- And royal Pride and self-conceited Zeal
 That feign an anxious care to shield a Name
 Antagonistic quarrel o'er a wall,*
 Which Pride had made to domineer the courts
 Of HIM whose gorgeous temple Cunning built
 To gain the passing favour of a mob ;
 While Earth (that ever marks a fair outside)
 Declared a costly shrine to be complete,†
 130. HIS wrathful word consigned to early doom,
 As foulest Robbery's polluted den !
 And Priestly-Hatred with a mimic zeal
 Would show, e'en here on Judah's holy soil,
 How soon it would usurp the place of Rome ;
 Or slew, beneath the form of injured Law,
 A man whose better life a mute rebuke !‡
 Then lifeless Nature sympathizing marked
 A trembling Earth destroy Pompeii's walls,§
 As moved beneath Vesuvius' lofty form
 140. The sleeping giant who would quickly wake,
 When Thera (dreaded omen !) ceased to speak !
 Then burst to view a wild, destructive|| flame,
 Which long unseen had slumbered, though the heat
 Each day was more perceptible to all.
 In "*Foul Conspiracy !*"¶ the needed plea
 A ready tyrant found ; or Wealth should give

* A.D. 61. Quarrel of Jewish priests with their ecclesiastical head, King Agrippa (who built a palace to overlook Temple) ; appeal to "Cæsar." † A.D. 65. Completion of Herod's Temple ; thousands of workmen discharged add to the general discontent. ‡ A.D. 62. (April 19, Passover) murder of James the Just ("righteous," or innocent, verse 6) by the High-Priest Ananias usurping power during a change of governors. This James wrote his Epistle in prison between his illegal condemnation and his execution, as he tells us in verse 6. N.B.—This conduct of Jewish High-Priest fore-shadowed that of the rising Papal Rome. § A.D. 63. Earthquakes around Vesuvius ; Pompeii partly destroyed. Followed 16 years later by eruption, when several towns buried. Q. Why Vesuvius quiet so long ?—Thera in eruption acted as safety-valve for subterranean steam. || Persecution of Christians began soon after fire (two fires) of Rome in July, A.D. 64. ¶ Piso's conspiracy (A.D. 66) made Nero more blood-thirsty and his persecution worse.

Its treasured hordes to build a gorgeous home,*
 Where Dura's golden image rose again,
 Or Goodness bow to too-triumphant Vice,
 150. And that pure NAME, whose secret power was felt
 Amid a Cæsar's halls, should be destroyed !
 Then he† whom once a Nero's order freed
 From fetters undeserved, when Cæsar's law
 To Cæsar's self indignantly appealed,
 Vindictive Hatred tracking charged with crimes
 That only Nero's lions could atone !—
 While he‡ whom once a warning Voice declared
 Should stay on Earth until HIMSELF appeared
 From lonely Patmos scanned a distant wave
 160. Or passing cloud with slowly dying hope,
 To see again a treasured FORM appear,
 Whose welcome presence gave a spirit rest !

* Nero utilized the Fire at Rome to amass wealth for building his Golden House (or palace), where he set up a huge golden statue of himself, as Nebuchadnezzar did exactly 666 lunar years before. † Paul. ‡ John the Apostle (one of the sons of Zebedee), imprisoned in Patmos during Nero's persecution.

Note on connection of Apostles Paul and John with Nero's persecution :—

Paul before persecution (after two years' detention at Rome) set free by Nero as innocent of any breach of Roman law ; after persecution began, was hunted out by old Ephesian enemies (Demetrius, Alexander "the brass-founder," and others interested in the same trade), taken back to Rome, tried on the new and fatal charge of being "a ring-leader of the sect of Christians," unexpectedly remanded at his first examination (when his Ephesian Christian friends "forsook him," their "first love" both Paul and John refer to this!) ; at last "beheaded," as John tells us in *Rev.* xx. 4. John was simply banished to Patmos ("penal servitude with hard labour?") soon after persecution began, while Nero still feared public opinion to some extent (*i.e.* before Piso's conspiracy) ; seems to have had no bitter personal enemies as Paul had, so once banished he was comparatively safe. N.B.—Remarkable connection between Nebuchadnezzar, Nero, Pope worship, and Wyclif the English reformer—the intervals I., II., III. are exactly 666 lunar years ! I.—(1) Golden image of Nebuchadnezzar, B.C. 580 ; in 26th year of his reign and 7th after Temple burned ; three Jews persecuted ; II.—(2) Golden image of Nero, A.D. 64 ; persecution of Christians (and Apostles) lasted three to three and a half years.—(3) Human

image of Roman Pope Constantine [only one of name]; custom of kissing the Pope's toe introduced A.D. 708-9=Man-Worship! III.—(4) Protest against idolatry, A.D. 1354-1375 [former lunar, latter 666 calendar years], period when Wyclif journeyed to Rome, and on return to England began to write against the Papacy—his “Last Age of the Church” 1356, “the Pope is Anti-Christ” 1374.

THE COUNTERPLOT OF "SATAN."

Introduction. So grew a precious Word with silent
In spite of all a restless foe could do [power,
To check, if not destroy its upward growth ;
Till seeing that the best and wisest plots
But carried out a purpose he would fail,
He turned to woo Success in newer ways.

10. But plenteous weeds would soon obstruct its growth !—
Then be the tactics changed against a Foe,
Whose greater power can still oppose my will !
Let Cunning try where open Force has failed !”

(“Satan” attacks God in His personal character and works.)

God attacked as *Is HE, a mighty Deity alone*
 Creator-Deity. *The rightful Lord of all created things ?†*
 Shall SELF in homage to a greater Sire
 Fall prostrate now and cease aspiring hopes !—
 No ; Pride disdains to harbour such a thought !
 Far better claim a portion‡ and depart

* *Matt.* xiii. 25. † *Exodus* xx. 1. ‡ *Luke* xv. 12.

Elsewhere for self-enjoyment unrestrained!—

Yet what indeed my right, unless to take

A place I reckon SELF alone should fill?

10. Then SELF shall be of Earth the only lord,

With Man for vice-roy as opposed to HIM!

The power from HIM to SELF shall be transferred,

And SELF (in many a specious form disguised)

Alone receive the homage of a world!

And foolish Man at thought of evil scoff,

Or turn it into sport—so great his fall!

As Father *Has HE a fatherhood,* embracing all*
of all. *The universe HIS mighty word evoked,*

When uncreate from Chaos' gloomy womb?

20. Then I will find a father (but of Earth)

To be HIS match in every attribute;

Whose word indeed shall take the place of HIS!

An Earthly Holy Father† to usurp

The rightful throne of One who is supreme!—

And more than one, if such the purpose suit!

Attack on God's *Does HE attempt to turn a fickle heart*
Plan of *To path of Duty, when it erring strays?‡*
Redemption. Then I must still employ a cunning

And go yet deeper in deluding more, [plot,

30. But change my tactics as from time to time

May look more fit to gain a chosen end!—

Now Glory's ruthless sword will drown in blood

A world HE promised not to overwhelm,

As once before, in threatening ocean grave!—

Or Greed shall sweep the sea with countless fleets,

Or wander far in search of fancied Good!—

Or Pleasure's cup Circean spell shall cast

O'er all whom she can get but once to taste!—

Or Science, diving far beyond the ken

40. Of vulgar eyes, will seek the germs of Life,

Or e'en of great Existence' very self;

Or soaring far away to orbs unknown,

To find if possible a Motive-Power,

Will cast a glamour o'er deluded minds!—

* *Ephesians* iii. 15. † *John* xvii. 11. ‡ *Isaiah* xxxi. 6.

While over all will ever towering rise,
 As once before on Dura's burning plan,
 The form of SELF that Man in secret tries
 To make his only Lord, though HE forbids!

Attack on *Had HE, as boast of Earth, a noble shrine*
 God's 50. *A zealous Judah ever sought to guard,*
 "Temple." *With eyes that marked a Temple—not the*
 Whose greater presence consecrated it? [God,

For SELF a single shrine would not suffice!—
 And yet at order foolish Pride will rear,
 On Utah's barren plain* with mountains girt,
 A noble temple fair to outward eye
 As once was HIS; a beauteous marbled pile,
 In specious semblance pure as winter snows
 That crown the heights around—to spirit-ken
 60. (Which looks not on the surface, but beneath)
 As whited sepulchre, as dark a den
 Of foul Impiety as once of old
 A former Sodom made a shameful boast!
 There*—where no waiting fire in torrents poured
 Will drive me from a stronghold; by a lake,
 Whose bitter waters and suggestive name
 Recall the doom of old!—unknown to fear,
 Will I for ruin work and forge a book†
 Whose words declare HIS own as null and void!
 70. And there (expelling all who may oppose)
 Will long be held a court of sinful Lust;
 While Prostitution in Religion's garb,
 With all the evil forces Cunning sways,

* A.D. 1846, removal of Mormons to Utah, U.S.A., chosen as the new "Canaan" for building their "New Jerusalem" (Salt Lake City), because it resembled true Canaan in two points: (1) In both occur two lakes at different levels (upper fresh water, lower salt), with a river between. (2) In both "the chosen people" were free from attacks of persecuting enemies. In one thing the Mormons retrograded; their "Jerusalem" is on the east of "the Dead Sea" (the position of Sodom?), while the true Jerusalem is west of "River Jordan" and north-west of "the Dead Sea!" "Marbled," because built of a white granite (or rather Quartzite). † The Book of Mormon, or Bible of the Mormons.

Will mock HIS efforts to restore the world
To former purity still unattained !*

Attack on God's character: — as the ALMIGHTY. *Is HE a Lord Almighty, God of Hosts ?—* [claim ;
Then SELF HIS very empire dares to
And turning for a while from open force
To Cunning's poisoned chalice, feigns to be
80. The bosom-friend of One it deeply hates—
The cringing slave of Love, whose lawful throne†
A secret aim is ever to usurp !
Nor once, but oft in every rolling age,
Will men behold my efforts grow more strong,
Ere coming Night can quench a rising hope !

As a Spirit. *Is He a spirit‡ present everywhere ;
A Deity in action ; so in Man,
Restoring him by force of nobler will ?*
Then I as well a spirit,§ ruling all
90. Who think their way of freedom is the best,
And scorn obedience to another lord !
And these will haste to do an evil will ;
And lying voices which appear to be
The messengers of One that I oppose,
As meteor-lights|| above a fatal snare,
Will ever mock until the end attained !

As THE SPIRIT. *Is HE immortal SPIRIT, never seen
By sinful eye ; the strange and wondrous Breath
Of that Creative WE, whose mighty word*
100. *Throughout a forming universe HE bore ;¶
When Chaos shunned approaching Order's feet,
And growing Light revealed the beauteous forms
Which please a grateful heart and turn the thoughts
To that great MASTER-MIND, which could contrive
And execute an all-harmonious Whole ?—
And are HIS ways a mystery to Man ;
Where speak a myriad voices to the ear,*

* Gen. xvii. 1 ; Rev. iv. 8. † Amos v. 27. ‡ John iv. 24.
§ "The spirit of this world." || The Will-of-the-Wisp.
¶ Gen. i. 2.

*That heeds HIS slightest whisper, keeps intact
A spirit-touch with HIM so oft required,
110. Yet foolish Man regards as ever nought?*

Then mine to play upon the subtle string
Of Spirit-needs—a craving for the good
Which ever seems to shun an eager grasp,
Since men have fallen from a pure estate ;
And o'er the dark, uncertain gloom that hides
The few short years of passing human life,
My mocking flames will cast an evil gleam,
As though in kindly warning—to entrap!

"Satan" on I—speaking of the dim, mysterious world
DEATH. 120. Wherein a spirit lives—can ever
A hearing when, at Man's own mute appeal, [claim
I draw the veil which hides a dread Unseen,
To give him knowledge of a wondrous life,
That Earth can see beginning—elsewhere ends!

Q. "What "When Spirit quits a tenement of clay,
Then?" Where goes it? where and what the final
Will swift Annihilation launch a bolt?— [goal?—
Or Spirit to its elements return,
Or change its shape as Matter alters form ;
130. Drawn onward by a strange unbroken chain
Of circumstances passing its control?—
A helpless victim in a mighty grasp ;
Which neither can, nor will, release its prey!
The toy of Chance, that laughs at every law
Of an eternal Order that exists?
Or is it, for the good it did on Earth,
As due reward of merit re-absorbed
Within the form of Deity itself,
And so returns to HIM from whom it came?"

A. "After Death 140. "Not so, indeed!" a cunning
the foe replies ; [face
JUDGMENT?" "For said HE not, 'I send before My
A messenger ;*—hear HIM!—obey HIS word!
Provoke HIM not ;† for HE will ne'er forgive,

* *Malachi* iii. 1. † *Exodus* xxiii. 20.

If stubborn Pride should dare to break a law,
Which HE, O Man! so strictly bade thee keep'!—
' *Who fails in one respect, has broken all!* '*
Said HE, and never from HIS word departs:
And thou (alas!) hast often scorned HIS laws,
In putting haughty SELF in place of HIM!—
150. No longer ignorance a poor excuse
To shield thee from a righteous doom incurred!

"Satan" on Eternal HIS honour deeply injured, now
Torture and on thee [pours!
Predestination. A jealous Wrath its waiting vials
And none can save thee from a searching EYE,
Which reads the inmost spirit through and through,
As quickly as it scans the open book
Wherein appears a record of thy crimes,
As also deeds of good (alas, so few!),
Ere struck the balance with a partial hand,
160. To find (as well HE knew) a mighty debt!
Rely not on HIS mercy!—Justice calls
For compensation for a broken law!
Canst *thou* repay the debt of pride incurred
In wilful chase of Pleasure's airy form?
Thou canst not clear it off,† except a part;
And eager Zeal must do its very best!

"Satan" on For mark the words‡ (which should encour-
Penance. age thee),
(A.) That HE rejoices more to look on one,
Repentant prodigal whose hand inflicts
170. On SELF a punishment it well deserves,§
Than o'er uncounted righteous who require
No deeds of good to calm a rising wrath!—
The little time remaining do not waste;
Lest from a dread predestination-book
Wherein are kept the names of chosen few

* *Matt.* v. 19. † *Matt.* xxviii. 25. ‡ *Luke* xv. 7. § The R.C.
"Missal for the use of the laity" (Gospel for third Sunday
after Pentecost), translating from Latin of Vulgate, gives
penance for "repentance," and doing penance for "repents"
—which is a purposed mistranslation!

Decreed for pardon, HE should cancel thine !

- (B.) And ever bear in mind a final word,
 Ere HE from Earth in mortal form had gone,
 To those HE left behind to close a work,
 180. *'Go, penance preach to all of human race !'**
 And so propitiate an angry Judge
 With utmost zeal, if yet a chance remains
 Lest when the spirit from the body parts,
 It go consigned to that insatiate
 Abyss where flames devour and serpents hiss,†
 Where vain Regret will raise an anguished cry
 For cooling drop to quench a burning thirst
 And soothe a tongue eternal pain will rack !
 Such awful tortures as are shadowed forth‡
 190. By earthly flames, to which incarnate fiends
 Have often doomed the men who nobly scorned
 To serve a god that all the world adored ;
 When taking part enforced in foulest act
 Of murder,§ they have trod a painful road
 Of Martyrdom which quicker led to God !

- "Satan" on *Did HE from whom a spirit traces source,*
 Prayer. *With whom it ever holds an unseen talk,*
Decree that nought should ever break a link,
Which binds it to HIMSELF as child to sire ?—
 200. *HIMSELF implanting in the human breast*
A passionate desire to know the Good,
Which ever seems to mock an eager grasp !—
A secret longing nothing can disturb
To see a Being greater than itself,
Which oft has led the world to show a race
Without a Temple — none without a God !

- Then mine to say that prayer of no avail ;
 For who would beg for what his hand can take ?—
 If Law immutable bestows a gift,
 210. Why ask for that which Time will surely grant ?—

* R.C. mistranslation of *Matt. xxviii. 19.* † Quoted from
 "Missal for the use of the laity," hymn *Dies Iræ* in the
 "Masses for the Dead," verse 16 (in English). ‡ The *auto-da-fé*.
 § *Gen. i. 2 ; Heb. xi. 13.*

For e'en if given not in chosen way,
A disappointed frown obscures the brow,
And uttered words are but a wasted breath !

Attack on God *Is HE whose wisdom planned created things,*
as *Whose mighty fiat called them to exist,**
Omnipresent. *And makes the mall to work with ceaseless toil ;*
A tireless Spirit, present everywhere
As guardian power for good ?—Then also I
Will have abode in every human heart,
220. Or openly or in a subtle guise ;
And lead men onward into worse revolt
From HIM whose will to SELF is so opposed !

As Ever- *Is HE the Everlasting,† Changeless One ;‡*
lasting. *For whom Past, Present, Future, ever form*
An endless, unbeginning glorious NOW ;
And who is what HE was or yet will be ?
Then mine to teach the contrary to all,
That Deity has gone through many a change,
Since first HE chose to take a human form ;
230. And every change for Man's sole benefit
Is undergone—and yet are incomplete
The many changes Deity will know !

As Omni- *Is HE omniscient,§ knowing every thought*
scient. *That ever passed through any fertile brain,*
Or yet will be conceived ?—Then mine the power,
By system Argus-eyed of countless spies ;
And let my dupes confess in written form
(As though of choice) each hidden thought and deed
Of SELF or others foolish Envy hates,
240. But dare not openly declare a grudge !
And I the knowledge gained with subtle art,
Whenever opportunity occurs,
Adduce as proof that I have equal power
To read the dark recesses of a heart !

* *Genesis* i. 2 ; *Hebrews* xi. 13. † *Lament.* iii. 13 ; *Heb.* xiii. 8.
‡ *Malachi* iii. 6. § *Acts* xv. 8.

- As Pure *Is HE a pure, sin-hating, holy God?—**
 and Holy. Then mine to speak of HIM as just reversed!—
 HE winks at sin, connives at human faults;
 For well HE knows, O Man! that thou art weak,
 And does not wish to seem to be severe
 250. On thy back-slidings, when from eager zeal
 The foot may slip in climbing Duty's heights!
 And so do I delude a foolish world,
 That men will judge a Power supreme to have
 Not one sole form, but countless -- each a foul
 Distorted image of a cunning SELF!—
 Shall credit HIM with passions ever spurned,
 And call HIMSELF (whose purity is known)
 So vile a Being, that the innate good
 Still lingering in the heart with horror shrinks
 260. From imitating one so truly foul;
 And so, from seeing but the form of SELF,
 Deluded Man shall cease to worship HIM!

- As Merciful. *Has HE indeed a gentle, loving heart;†*
So slow to anger,‡ though so long provoked;
And ever watching for repentant sons,
Whom HE will haste to meet as yet afar! --
A God of loving mercy‡—not of hate?—
 Then mine to lay for Innocence a trap;
 Renew a first success; HIM jealous call!—§
 270. Afraid that men may grow to be as wise
 And good as SELF, and causing ignorance
 Of what were better known; inclined to wrath
 (And truly well deserved an angry flash,
 For men have sorely trespassed on HIS love!);
 Whose wrath must be appeased to every means,
 E'en though the gift demanded chance to be
 As very life-blood ever counted dear!—
 For once a bitter jealousy aroused,§
 HIS anger overleaps a fitting bound;
 280. And HE for sinners has prepared a place,
 Where, with a callous heart and secret sense
 Of satisfaction, that an injured law

* Job iv. 7. † Luke xv. 20. ‡ Nehemiah ix. 17. § Deut. xxxii. 21.

Will gain some compensation, HE may see
 A writhing form in endless torture burn,
 Yet scorn to offer it a cooling drop
 For which a tongue of anguish loudly calls !

- "Satan" attacks God's works
 (theories of Life). *Did HE whose word creative
 said of old, [law,
 When first it uttered Reproduction's*
- "Let each produce its kind, and that alone,
 290. Or plant or animal!"—* *in later years,*
 "Can thorns produce a sweet and luscious grape ;
 Or thistles ever yield a juicy fig?"—†
*Whose grand and beauteous law so wisely rules
 A boundless universe, that bud and flower ;
 Seed, blade, and ear ; Youth, Age in sequence run !
 Who PROGRESS wrote on Nature's open page ;
 A law immutable which clearly shows
 That Man himself awaits a nobler sphere
 For full development of hidden power !*
300. *Did HE declare HIMSELF the First and Last, ‡
 Life's only Source and Nature's only Goal ;
 Amid the countless orbs that wheel around
 HIMSELF the central point of every turn,
 And Wisdom's hands its all-sustaining force ?—§
 A Being far beyond the reach of Thought !—
 A Presence sensible ; a Form unseen.
 Yet ever known in throbbing heart of Love !*
- Then mine to recognize the noble laws,
 Whose clear existence none can e'er disprove !
310. But still deny the presence of a Mind
 To form them or a Power that could enforce !—
 Attribute all to qualities innate
 In very laws (as though indeed a law
 Implied no fount of wisdom whence it came !) ;
 And so lead men in blinded self-conceit,
 Too proud to bow to gods of wood and stone,
 To give that homage to a formless Thought
 They know is ever due to One supreme !

* Gen. i. 24. † Matt. vii. 16. ‡ Rev. i. 8 ; iii. 14. § Heb. i. 3 ;
 Prov. iii. 19.

BOOK 2.

(Special attack of "Satan" on Christ, as "the Spirit of Antichrist:")

"Satan" attacks Christ as Man *Said HE whose fiat made a mortal race,
And trusted it with tributary sway
O'er all creation; — 'Woman! be the thoughts
Toward the Man; for hence a coming Seed,
To bruise the head of him who tempted thee
To disobedient deed provoking doom' ?**

Then mine to lift her to a higher place;
But not as HE intended shall the power
Be used to urge a world to nobler aims! —
10. Astarte, Kali, Venus (*Murder, Lust*),
And one who bore HIMSELF in human form,
Alike as Woman† join to wrest from HIM
A royal sceptre which I mean to keep!

As the Perfect Man. *Was HE a sinless one—a perfect Man
Whose flawless character a foe confessed?—‡*

'Tis hard to touch HIM!—for the world must own
The beauteous picture of a noble life,
Whose perfect goodness passes human thought,
Though only known in fragmentary form;
20. Yet be this very perfectness a tool! —
Let foulest Cunning in the longing heart,
Which aims at that perfection HE decreed,
Instil the cooling thought, *None else as good,
For HE in grand perfection is alone! —
So please thyself, as every effort vain
To imitate a good example set!*

As Man's Avenger and the Punisher of "Satan." *Is HE the fore-appointed coming Seed, §
Whose arm should strike a foe that injured
Man?*

* Gen. iii. 16. † Any form of Woman-worship (even the love of husband for wife, when excessive) is idolatry! ‡ Even the political charge against Christ (intended to secure His condemnation) was not proved, as Pilate acknowledged! (Matt. xxvii. 23; "What crime has He committed?") § Gen. iii. 15; Job. xix. 25; Psalm viii. 6.

- I never know defeat ; would sooner die
 30. Than own myself as wounded by the blows
 HIS skilful handling turned to counter-thrust !—
 And though HIS arms a present victory gain,
 Yet lingers still a conflict with HIS own,
 And there a cunning SELF is far more strong !

*As Mediator. Is HE by many an ancient type foretold
 The noble re-uniter of the two—
 Offended Deity ; offender Man ;*
 And who, though one of an Eternal WE,
 Gave up Himself to save a sinful race ?*

40. Not mine to be so simple as to take
 A mediator's office on myself ;
 For that were bowing to a Will supreme,
 To whom my pride has sworn to be opposed !
 But let me teach that HE indeed is not
 The only intercessor to be found ;
 Declare that I can find a thousand more !
 And Man himself, or living still or dead,
 And Woman too, in sacrifice of Self
 Shall ever be a rival ; let me say
 50. No efficacy in the noble act
 Which crowned a life-long martyrdom of HIS,
 As all-sufficient or as once-complete !—
 Let me declare HIS work to be an act,
 Which Man throughout his daily life must do,†
 For SELF should do its own redemptive work !
 HIS finished labour, call it incomplete ;
 To hide from all the world a real truth,
 And check a growing influence with Man !

As the coming Messiah. Is HE the one Anointed from of old ?‡
 60. Then I a daring counter-claim assert,
 To favour SELF, but not in native form ;
 For Man himself shall be an Anti-Christ !
 And Rome's proud head—or he§ who long usurped
 A mighty empire truly known as HIS,

* 1 Timothy ii. 5. † "Satan" speaks the truth as regards daily self-denial (Matt. xvi. 24) ; but not as regards self-redemption, which to men is impossible (Psalm xlix. 7) ! ‡ Ephes. i. 22 ; Matt. xxi. 42. § The "head" of Imperial Rome.

Or he* who aiming at a spirit power
 A grander sceptre wields—shall ever be
 A great high-priest of earth opposing HIM,
 Adorned with scarlet robe whose borrowed hue
 Declares how Rome has poured, and yet will shed,
 70. The blood of all who dare to scorn her sway!

As God. *Is HE a More-than-Man—a very God ;*
A mighty Power enshrined in human form ?†
 I care not to deny, that once there lived
 A Man so perfect ; History's pages tell
 How those who bore a name that all despised
 Were often slain for their belief in One,
 Whom they persist in reckoning divine !
 But title *More-than-Man* do I refuse ;
 For every land and age shall see me find
 80. As noble men, or better, if I choose !

As having power over Spirits. *Did HE bid evil spirits to depart*
From tortured human forms, and ne'er
return ?‡

[“Satan” on Exorcism.] Then mine to freely use a wondrous power
 Which once was called to aid a Pharaoh's
 And give to men who in collusion work [pride ;
 With me the power to exorcise Disease
 And feign to cure with force of stronger will ;—
 Declare himself exerts an innate power§
 Expelling evil passions, which will go
 90. Lest erring minds should be aroused to see,
 That blind Credulity is quite distinct
 From that pure, child-like spirit HE requires,
 And ever aids in time of pressing need !
 Or e'en insinuate with deeper craft,
 That HE and Evil in collusion work,||
 HIMSELF a willing servant—so success !

As Lawgiver and Reformer. Did HE, reforming laws bestowed of old,
 Give other standard¶ as more fit to lead

* The “head” of Papal Rome. † *Matt.* viii. 27. ‡ *Mark* i.
 25. § As the seven sons of Sceva (*Acts* xix. 14). || *Mark* iii. 22.
 ¶ *Matt.* v. 43.

An erring spirit to HIMSELF the Source ;
 100. *And picking up a half-forgotten truth,*
With patient gentleness reveal to Man
How far from Duty's path the feet have gone ?
 Then mine to answer with a code of laws,
 That Man shall deem more suited to his needs,
 And even based upon HIS very word ;
 But so perverted and destroyed in sense,
 That none shall recognize a nobler source !—
 And blinded eyes will fail to see the form
 Of Wrong appearing in the garb of Right !

As Prophet, *Did He unite as Prophet,* Priest,† and King,‡*
 Priest, *The varied offices so seldom filled*
 and King. *By one—by none more ably than HIMSELF?*
 Then on this very ground do I oppose ;
 And call not one, but many a prophet, priest,
 Or even king, to tell deluded men
 The things which I intend to come to pass !—
 And speaking with a cunning voice disguised,
 Will ever try to draw a foolish race
 From an allegiance due alone to HIM,
 120. Until in hot pursuit of fleeting Power
 They share with me a burden of revolt !

As the *Is HE of spirit-world a mystic HEAD ;§*
 Head. *A complement which makes the universe*
A well-united whole, whose countless parts
Combine in harmony for common good,
And glorify HIMSELF the Lord of all ?
 Then also I must have societies,
 As manifold in working as HIS own ;
 For each a fitting head, while over all
 130. My earthly representative will be ;
 And though at times from human errors come
 A seeming want of union, all shall work
 To aggrandize a ruling spirit SELF !

"Satan" *Did HE whose laws are broken come to take*
 on cleansing *A mortal form, and then devote a life*
 Blood. *To purify a dark polluted heart ?*

© Deut. xviii. 15. † Heb. iii. 1. ‡ John i. 49. § Ephes. i. 22.

Then I must try to check a growing sway,
 And give mankind the sacred mystic rites,
 Where few shall ever look behind the veil
 140. To learn the real secret of my power;
 And Man shall ask of Deity that these
 May cleanse his heart from every past offence,
 As all that he in future ages do!

Attacks Christ *Was HE a living Bread,* that once*
 as the Bread *appeared*
 of Life. *To satisfy a deep and urgent need:—*
 Who long sustained a proud and stubborn race;
 For whom an earthly food† so oft renewed
 Was but a poor and evanescent type?

Then I will also find a fitting bread,
 150. A spotless victim; one that Man himself
 Can daily sacrifice for daily sins;
 And offer HIM a pure and spotless host—‡
 My holy bread of everlasting life!
 And more, let men (so foolish!) to a thing
 Their hands have made give honour rightly due
 To ONE above, and madly bend the knee
 In adoration to a mouldering god!

As the *Said HE, "Behold a Rock,§ whereon appears*
 ROCK. *The noble edifice a Spirit built?*

160. Then, Worldly-wisdom! come to aid myself!—
 For mine a claim a Priestly-Rome upholds
 To be the very Rock of which HE spoke;
 When pointing to the cliff where Pan abode,||
 HE uttered words a cunning SELF can wrest,
 As newer snare to catch a fickle mind!—
 The words whose hidden finger pointed back

* *John* vi. 31-35. † The "shew-bread." ‡ In R.C. "Missal for the use of the Laity," the prayer at the oblation of the Host is:—"Accept, O Holy Father! this unspotted Host which I, thy unworthy servant, offer. . . . that it may avail both me and they" (for whom the prayer is made) "to life everlasting." § *Matt.* xv. 18, *Isaiah* li. 1. || These words of Christ were spoken near Cæsarea Philippi (formerly Paneas, or "Pan's-town") at the source of the River Jordan (*Matt.* xvi. 13).

To earlier ages and a fickle race,
 And crag from which HIMSELF had hewn a Church,*
 When Horeb's CLIFF poured forth a chasing flood†
 170. That Life's dry, thirsty desert cannot drain!

BOOK 3.

(“Satan’s” various ways of deluding Man, by distortion of God’s character, word, and works.)

“Satan” on Fault-finding and Forgiveness. (A.)	<i>Did HE, who knows how frail a mortal race, And prone to error from a self-conceit— HIMSELF so patient and to anger slow, Though sore provoked!—in answer to a word, ‘How oft shall I forgive, if one offends?‡ Declare the noble rule on which HE acts?— ‘Rebuke the fallen, but with gentle words; Not harshly, for thyself art ever weak! Let each another’s burden try to bear, 10. And so fulfil the law of Self-control! And be not boastful, but regard the way; Lest, careless grown, Temptation overcome, And thou be guilty of a censured fault!’— Then mine to fill the world with countless spies, And give to none its prizes, but to those In nature most akin to evil SELF; Or they be mingled in the worldly maze, Or full of erring penitence withdrawn From all for whom their presence may be good! 20. And let my cunning forces ever work, Unchecked by fear of hindrance—deadly Hate, Lust, Anger, Malice, Pride that seeks its own And spares no thought for others, soon provoked Impatient, miserly and grasping all Its hand can seize (if not of earthly goods, At least of every pleasure that it knows), And quick to credit faults a Love conceals,</i>
--	---

* *Isaiah* li. 1; *Deut.* xxxii. 4 and 15. † *1 Cor.* x. 4. ‡ *Matt.* xviii. 21.

With ear attent to Slander's lying tongue !

B. *Has HE alone the right to pardon sin,**

30. *Since HE alone bestowed a broken law ?*

Then I will teach in many a cunning way,
That men should not accept if SELF can seize ;
And scorn to pay a homage that is due,
Or with a bolder daring take the place
Of HIM who truly is a mighty LORD :—
Confess a fault, but not alone to HIM
Whose law is broken, but to partial SELF,
Or Woman, or an erring fellow-man !—†
Should turn away to them to intercede,

40. And yet with real penitence in show,
Request HIS pardon for acknowledged wrong ;—
As though such intercession could avail
With One whose free forgiveness is of love !

On Regene- *Said HE to one who came with timid steps,‡*
ration. *Impelled by sense of deep and urgent need,*

Yet fearful of Derision's cutting tongue,
'Hast felt another birth ?—An inward change,§
A SPIRIT'S cleansing, which removes from him
Who feels it all the foul and selfish pride,

50. Which ever scorns to own a Will supreme
Or give another Honour's cherished place !'

Then Men shall deem the instrument|| HE chose
(An outward symbol of an inward change)
Possessed of magic power to cleanse the heart,
Or use it as a charm for selfish ends ;¶
And think that they by incantating word
Can do what only One above effects,
And SELF be flattered at the pleasing thought
That one so born again can never err,

60. Whatever evil deeds he chose to do !

On Marriage. *And did a great creative FLAT say,*
In making Man, that all HE did was good ;

* Mark ii. 7. † James v. 16, and "Tell it to the congregation" or "church" (Matt. xviii. 17). ‡ Nicodemus; John iii. 1. § John iii. 7. || The ceremony of cleansing with water. ¶ As Simon "the Magian" wished to do (Acts viii. 18).

- And yet, 'Tis evil Man should live alone
 So I am fain to give a helper meet,*
 That each may learn to lead a purer life?—
 And was HIMSELF, when still in human form,
 Once kindly present at a marriage-feast;†
 When mighty acts declared that ONE was there,
 Whose presence Nature readily confessed?—*
70. *And did HE also say when Error raised
 Its cunning head, 'Let all in honour hold
 True Marriage when with purest love incurred?'‡
 Then thus do I pervert a simpler word:—
 'Abstain from marriage; it is better far
 To conquer SELF,§ than yield to evil thoughts!
 Let Life have better aims than lowly Earth!—
 And on HIS very Rock will I construct
 Seduction's gorgeous temple when I please,
 Or be it placed in Utah's distant wilds,*
80. *Or nearer still in busy haunts of men!
 And cunning SELF, disguised in form of those||
 Who fain to hate the evils they adore,
 Will spider-like await a coming prey;
 Who seeking freedom from oppressive sins,
 In blind pursuit of Pleasure's airy form,
 Are surely taken in a waiting net!*

*On Monasteries. Did HE, in that self-sacrificing prayer¶
 As great High-Priest for universal Man,
 Request a loving Father NOT to take¶*

90. *From out the world the spirits that HIMSELF
 Had put therein to do a needed work,
 But only keep them from a deadly foe?*

*Then be HIS very words a venomous snare
 To catch deluded men; and SELF will teach,
 'So truly evil is a sinful world,
 That vain is every hope to save thyself
 Or keep a spirit pure as rightly wished,
 Unless thou leave it!—Seek a calm retreat,
 As HE so often did when here below!****

* *Gen. ii. 18.* † *At Cana in Galilee (John ii. 1).* ‡ *Heb. xiii. 4.*
 § *Prov. xvi. 32.* || *2 Tim. iii. 6.* ¶ *John xvii. 15.* ** Christ
 often spent part of the night in prayer, or retired with His
 disciples to a less populous part of the country.

100. Go, turn from human kind, and find a place
 Of quiet solitude in lonely wilds ;
 There torture SELF to cleanse a sinful heart,
 As men of old* who in Judæa's wilds
 Took needed shelter from opposing sects,
 That followed either proud Hypocrisy
 Or Disbelief in everything unseen !
 To outward semblance scorn the things of Earth,
 In spirit secretly the closer cling !—
 And so by feigning to appear for HIM,
110. Will SELF delude a restless, eager world,
 And then for life incarcerate the prey
 In dens of vilest infamy and shame,
 Where for one wise abide a thousand fools !†

On Nunneries. *Did HE, as if to show no earthly ties*
Restrained HIM, say at Cana's marriage-feast,‡
 ' O Woman ! what have I to do with thee ?'

- Then Woman as in older Rome will be
 Enslaved in chains of Custom or of Lust,
 Or pander to a spurious piety,
120. That honours but itself—and never HIM !—
 As every race and age will quickly prove—
 Serapis, Isis, Ind, and most of all
 Those evil troops attached to idol-shrines
 From earliest ages to the present day !—§
 And thou, O Rome ! wilt carry off the palm !
 For though the virgin-priestesses|| are gone,
 Who kept alive a never-dying flame,
 The living symbol of a purer fire,
 Which ought to dwell in every human heart ;
130. Thy cunning mind disclosed a surer snare,
 That foolish Woman most in love would be
 With title of *HIS* bride—when ever *mine* !

"Satan" on the Ten Com-
 mandments. *Did HE, O Man ! to whom thou owest*
all
Declare, ' Except to ME the only Lord,

* The Jewish monastic sect of the Essenes (Puritans). † "Lead captive silly women laden with sins." 2 Tim. iii. 6. ‡ John ii. 4.
 § As "priestesses," "dancing-girls," "nuns," &c. || The Vestal Virgins, the last priestesses of the Eastern Fire-Worship in Italy.

1. } Whose hand each day bestows a needed
 2. } idolatry. food,
 To none shalt thou in homage ever
And, 'Think not that it ever is for thee [bow!—*
 To know My form,† as foulest Tempter says!
 Beware lest in My place the hand attempt
 140. A graven shape of what the eye can see
 Or mind conceive, and thou shouldst bow to it
 Bestowing homage rightly due to ME!
 For broken be this law, a jealous Wrath
 Will quickly pour an overwhelming flood!—
 'Why *not* let mind and eye in thankful joy
 Regard the forms of beauty HE has made?—
 Why *not*, when from the things themselves remote,
 Have beauteous picture or a graven form;
 That so, O Man! the thoughts may upward rise [good?]
 150. To HIM who made them and pronounced them
 So men with cunning caught in many a way.
 And hid in Man himself or Nature's works—
 Or even dwelling in the very cross‡
 Whereon HIMSELF in mortal body hung
 (A sign of that‡ which banished empty forms
 And hollow ceremonial)—do I lurk,
 That SELF may be adored instead of HIM!
 And if a Voice, in stern remonstrance raised,
 Declare, "Remove *thy* image§ from *MY* house?"
 160. Then SELF will answer in the oily tones
 Of bland Hypocrisy, 'But wherefore, Lord!
 Wilt Thou remove what beautifies Thy house?—
 For who of all the thousands that behold,

* *Exodus* xx. 2-5. † "The unknown God"; *John* i. 18.
 ‡ The constant daily self-denial of Christ was His real "cross."
 § 2 *Kings* xviii. 4; and *Jer.* vii. 38 "idol-mad!" The "graven
 images" of the reredos in St. Paul's, London, set up A.D. 1887-88
 (lawsuit about legality of "idols" in Christian Churches lasted
 about 4 years). "The zeal of Thy house has eaten me up!"
 "This he said, not because he cared for" the house, "but
 because . . . !". Note that A.D. 1887 is 666 lunar (645
 calendar) years from time between 6th and 7th Crusade, when
 Inquisition in full work, the worship of Virgin Mary quickly
 progressing, and superstition at its height; 100 years before
 the birth of Wyclif!

By Folly blinded, *yet* has bent a knee
 In real homage to a senseless form?—*
 And so will I conceal the cunning snare
 A specious Good-Intent attempts to hide
 That men shall turn by slow, but sure, degrees
 From Duty's narrow way to give HIS place
 170. To Nature, Pleasure, Beauty, —ever SELF!

3. Swearing. *Said HE*, 'Take not a sacred NAME in
 Swear *not at all*!†—for men shall give account [vain!—
 Of every idle thought, and word, and deed!‡
 Then mine to teach mankind to emphasize
 The foulest acts of treachery and wrong,
 By words that seem to strengthen evil cause;
 E'en though it be to use a holy name,
 As empty form to hide a daring lie!

4. Sabbath. *Said HE*, 'Six days are given thee for work,
 180. But one indeed shall ever be reserved
 As day of rest from every needless toil,
 But needed deeds of good?§—*HIMSELF* ordained
The fitted times of rest, or day or night,
That men may easily perform their work?
 Then mine to rouse a growing thirst of Greed,
 And love of money in its motley guise,
 That e'en the very night shall turn to day,
 And Greed will rob its servants and itself
 Of what HIS law declared an urgent need!

5. Honour to Parents. 190. *Said HE*, 'To earthly parents honour
 give;||
 For through the lower love that clings to Earth
 Will Man be drawn to feel a nobler power,
 Which finds its source in ME the greater Sire,
 That so on all a life-long blessing rest?
 Then youthful Vanity in self-conceit
 Of ignorance will sneer at wiser Age;

* The "Christ" on the cross. (This was one of the excuses actually advanced by the idolatrous party!) † *Exodus* xx. 7, *Matt.* v. 34. ‡ *Matt.* xii. 36. § *Exodus* xx. 8, *Luke* v. 9. || *Exodus* xx. 12.

Or full of mocking selfishness refuse
The rightful due of sustenance to those,
From whom indeed has come its very all!

6. Murder. 200. *Said HE*, 'Thou shalt not rob another
Of precious life which thou canst ne'er recall' !* [man
Then I, relying on another word,
' *Who takes the sword, by very sword will fall !* . . . †
' *Yourselves receive the measure you bestow !* ' ‡
Will say that men should do whate'er they please,
And draw an ill-defined and flexible
Frontier between the things themselves will do,
And what they know to be the only rule
Of conduct (oble law HIMSELF decreed,
210. And where HIMSELF a grand example sets),
' *Whatever thou wilt have, to others do !* '

7. Adultery (and *Said HE*, 'Thou shalt not turn a lustful
all forms of On Woman, § or to her be ever false; [eye
Immorality). For HE who formed her for the help of
Bestowed a bond of Love to make them one' ? [man
Then mine to urge proud Man in selfish scorn
To break this law; and one bestowed as help,
Another self and equal, first to make
By foulest arts a too-obedient slave,
220. Then coolly cast aside as broken toy
To let her go through life a shattered wreck,
Or sink dishonoured to a nameless grave,
Or e'en (despairing of a cruel world)
To rush unbidden and in frantic haste,
With Murder's brand imprinted on a brow
That once was pure as newly-fallen snow,
Before the dread tribunal of a bar—
Where Mercy still reflects a dying gleam !

8. Theft. *Said HE*, 'Take not a thing which is not thine, ||
230. Or goods or due reward of honest toil;
Or rob another of a lawful right,
That accident has put within the grasp' ?

* *Exodus* xx. 13. † *Matt.* xxvi. 52. ‡ *Luke* vi. 38. § *Exodus*
xx. 14. || *Exodus* xx. 15.

Then mine yet more to foster cunning Greed,
 And grasping SELF will urge a taking plea,
 'Shall I disdain what others reckon right?—
 For surely I must act as others do;
 Or suffer disadvantage, left behind
 In race for golden prizes men adore!—
 The means are good, whatever I adopt,
 240. Provided SELF to benefit the aim!
 And so I blind a poor deluded heart
 To other words of HIS, '*Nor food alone**
Supports a life, or is its only aim;
And as for Honour, each should freely give
To others what himself would most desire!'—
 A maxim which the world but half adopts,
 As measure to receive—but never give!

9. Slander *Said HE*, 'Thou shalt not eager witness bear†
 and To others faults, or false the charge or true!—
 False 250. Thyself art ever weak; so pardon wrong,
 witness. That others pity thee in coming need!—
He fell?—then gently lift him to a place
 From which he slipped; and thou shalt pardon give,
 As thou wilt have Me grant forgiveness too
 For greater debt than mortal ever paid!
 Then mine to call for Slander's lying tongue;
 To rake up every fault that I can find,
 Exaggerate their vileness, till it seem
 That Earth has never known a man so base,
 260. As he of whom I speak with secret glee,
 And shrug significant that gives the lie
 To words which feign to come from friendly lips!

10. Covetousness. *Said HE*, 'Thou shalt not cast a
 On what another owns excelling thine; [longing eye‡
 For he alone is rich whose little all
 Suffices for his needs, he ever poor
 Who owns a universe and longs for more?'
 Then mine to foster all the countless wants
 Which men, or civilized or roaming wild,
 270. Think necessary for a brief career;

* *Matt.* iv. 4. † *Exodus* xx. 16. ‡ *Exodus* xx. 17.

And nurture carefully the deadly plant
Of restless Craving, that it growing droop
With ripening fruit, till Death appears to pluck
A falling berry from an aged stem!

But *never* do I tell an anxious Man
The only Way* that leads him to the rest,
For which an eager spirit ever craves,
Out-stretching tendrils to an unknown Sire!

"Satan" on the Whole
Duty of Man (his
summary of the Law):
—On these two Com-
mandments hang:—
"What?"

*And though HIS law appear so
hard to learn, [word,
280 Has HE reduced it to a single
'LOVE GOD, and LOVE a
neighbour as thyself' ?†*

Then thus do I proclaim a counter-law
The world will find more easy to obey:—
*Why heed another's good, unless indeed
Such care conduce to further selfish ends?—
Be SELF alone supreme and only God!*

And so in many a dark and subtle way
Do I delude a foolish human race,
And mar the glorious impress left of old
290. On newborn Innocence when fresh from mould,
And foil the will of One I ever hate;
Till men surpassing e'en an evil lead,
And meriting a punishment with me
Will share a coming doom so oft foretold!"

[But though a bitter foe with patience works,
His cunning scheme will fail; and not for long
Can he the Sun of righteousness occult
With puny orb, which scarce has cast a shade
In momentary transit, ere 'tis lost
In dark Oblivion's gloom, from which it came!]

* "I am the Way, the Truth, and the Life!" † *Ler.* xix. 18;
Matt. xxvii. 37.

PART VI.

THE VISIONS IN PATMOS (*Rev.* i. 9).

OUTLINE.—John in Patmos in reign of Nero (persecution lately begun)—sudden commencement of a new series of eruptions of volcano Thera, lasting several years (A.D. 66-73; seven years!); during which John wrote “the Book of Revelation,” as a record of phenomena which he noticed (chiefly in connection with these eruptions), but interspersed with frequent references to passing historical events, and also to Jewish Temple and its ritual. First half of this period comparatively uneventful; second half full of events, the literal story of the phenomena forming an outline of the spiritual history of God’s Church and Imperio-Papal Rome for more than 1,260 years forward from A.D. 73, when “the Book of Revelation” closed, a record remarkably true when compared with subsequent history!

While in Patmos John also wrote his Gospel (during the 1,000 days of darkness, in the second half of this seven-year period), and all of his 10 letters (seven series of letters, given in summary in *Rev.* ii-iii.; and three “Epistles”).—References to writings and martyrdoms of James “the Just,” Paul, and Peter.

NOTE.—That just as the Book of Daniel by its prophecies links the Old Testament with the New, so the Book of John (Revelation) by its prophecies not only links the New Testament with subsequent History, but also supplies keys to all History past, present, and future!!!

PART VI.

THE VISIONS IN PATMOS.

BOOK 1.

(Embracing from Commencement of Revelation to John, October 30, A.D. 65, to Commencement of Jewish Rebellion A.D. 66.)

Where deep Ægea rolled a troubled wave
To guard the isle that held a waiting seer,
HIMSELF again a gracious presence showed
In startling ways unknown to human ear !

An ardent soul* that needed patience learned,
When fire supernal ready for the call
A mighty Voice refused to summon down,
When proud Impatience chafed at angry taunt,
Now saw a flame appear to do HIS will
10. As once its presence lit a burning bush !
The bright SHEKINAH Judah long had mourned,
As sign of guardian Presence never seen,
Now hovered over Thera's silent couch ;
A Form that Olivet had seen ascend
To place above from which it deigned to come,
Now re-appeared to an expectant eye,
As though the clouds that came to hide HIM then
Had opened now a door for HIS return !

The Hand that wrote on Horeb's rocky book,
20. With equal ease on Babel's marbled hall,
In thickest darkness touched a slumbering mount,†
And lo ! at once in answer to a call

* John, who once wished Christ to call down "fire from the sky" on the Samaritans who refused to hear Him. † This sudden outbreak, or "resurrection," of Thera, took place soon after sunset, on October 30, A.D. 65.

From severed rocks appeared a waiting fire ;
 And that dread Voice a quaking Sinai heard,
 In ringing trumpet accents now proclaimed
 A doom triumphant Evil long had braved,
 And gently eased a burden which oppressed
 The heart of one a JESUS truly loved !

Expected, yet unsought, the vision came,*
 30. When Faith with troubled eyes beheld a fold,
 Its hireling shepherds gone, attacked by wolves,
 Whose cruel howling could be heard afar,
 And spirit sought a Sire in eager quest :—
 “O Lord !—how long before Thou wilt appear,
 To check an evil which a mighty arm
 Alone can stay ere Daring seize Thy throne ?—
 And wilt Thou dawning Chaos calmly see ?”—
 HE answered not alone in quiet† voice
 But showed amid Ægea’s stormy waves

40. The dark recesses of a holy shrine,†
 Where one pure form alone could ever go,
 One pleading voice the lonely echo woke !
 Lo ! yonder, mirrored on a darkening sky,
 HIS sacred lamp a light supernal cast
 On ONE that Babel’s heated furnace knew ;
 HIMSELF, the only Universal Priest,
 Appeared within the precincts where HE bore
 The blood of slaughtered Innocence as gift

50. To cleanse the heart an evil presence fouled !
 HE whom alone the mighty powers obey†
 That slumber in a dew-drop, talk in fire
 And sway the gentle breezes or the storm
 With equal ease, obeying HIS command ;
 Whose awful glory Zion’s Temple hid,
 Whose SPIRIT long ago from Judah gone !
 Whose unseen form the formless air enshrined ;
 Whose guardian presence ever hovered near ;
 Whose quiet voice had reached a waiting seer,

* *Rev. i.* —, the first vision of the whole series began on the night when Thera exploded (John gives no record of warning shocks of earthquake). † In this volcano John fancied he saw a picture of “the Holy of holies” at Jerusalem ; a part of the Temple which he, not being the High-Priest, had never seen !
 ‡ Heat, Electricity, Expansion, &c.

60. As once it fell on Childhood's listening ear!—*
 HE touched the chain that held expectant powers,
 HIS ready messengers, and lo! at once
 A glowing lamp from Thera's crater rose!†
 HIMSELF appeared within the dim recess
 Where none of human kind have ever been;
 The great High-Priest, who knew the awful load
 Of human sins HIMSELF alone could bear;
 Whose risen form, since first it broke a grave,
 Had often passed through all opposing bars!
70. HIMSELF in very deed—but, Oh! how changed!
 The head with sorrow prematurely grey
 E'en hoary Time with envy may regard,
 In spotless purity of fallen snow!—
 The eyes where Love to men so often spoke,
 But flashed indignant glances at a foe
 Who dared to curb a spirit ever free,
 Now gleaming shone with an unearthly fire!—
 The feet that many a dusty road had known,
 Or mountain path had marked in weary tread,
80. Now spurn the roaring flames which cannot hurt,
 As once before a Dura's furnace trod!—
 The voice that broke in sobs when Death approached
 A treasured friend,‡ and often had rebuked
 With mild reproof the faithless sons of men,
 Now trumpet-like declared approaching doom!—
 The face where blinded eyes no beauty saw,
 To cause a fleeting glance to stay for rest,
 And sorrow passing cognizance had marred,
 Now shone in glorious beauty as a sun!
90. So changed!—And yet the same!—for once again
 In spirit (as it did in other days)
 A gentle hand was laid in soothing touch
 On him whom Terror's quaking palsy seized,
 And prostrate threw at Mercy's loving feet!—
 “*Fear not!*”—again the well-known accents cried:
 “Behold in ME the life, the light, and love,§

* Samuel's, 1 *Sam.* iii. 4. † Thera fissured by first explosion, seven craters formed on fissure. ‡ Lazarus. § These three L's are the keys to John's Gospel, which was written during the last half of his stay in Patmos.

- For which the world in every age has sought !
 MYSELF the Ever-living, who became
 The prey of Death that he may be disarmed ;
 100. Whose presence e'en the formless Shades adore !—
 Thou didst not mark the way in which I led
 Reluctant footsteps to a lonely isle,
 Where Sorrow's waves surround thee as a grave !
 The spirit chafes, since eager wolves have torn
 The flock an unseen Shepherd ever guards ?—
 O ! Thou who didst of Me a kingdom ask,*
 And knew not that I meant to rule thyself !
 Behold the work for which thou art mature !—
 Here† safe from Persecution's murdering hand,
 110. As out of reach of yonder threatening fire,
 Shalt thou record the knowledge I reveal ;
 The fleeting Present link to vanished Past,
 The dark unwritten Future's page unroll
 As flow the words beneath a running pen !”

- HE ceased. And weary limbs retire to seek
 Perchance in needed slumber broken rest,
 But surging thoughts disturb a startled brain ;
 And morning rays beheld an eager form,
 Which heard HIS clarion voices ever call,
 120. Approach in spirit to the fiery shrine
 A rising sun revealed in changeful lights.
 Where Heaven a blue ethereal dome had spread,‡
 The massing vapours form a fitting throne
 For HIM who once from Olivet had sped !

Conviction's	HIMSELF is present, and in cloudy car !
growth as	But now a truer light begins to dawn
dawns the	On eyes that only saw a setting SUN ;§
coming day.	And Heaven's own tints a beauteous
picture drew,	
While Hope's bright bow again surrounds HIS throne,	

* When John and his brother James wanted to be next to Christ in authority ; *Mark* x. 35. † In Patmos, where John was practically safe from further molestation by Nero, and not likely to receive harm from the erupting volcano 80 miles distant. ‡ The second vision of the series (*Rev.* iv.), God seated on a throne of clouds, and being adored, date October 31, A.D. 65. § *Luke* xxiv. 21.

130. As when it sealed a promise Mercy made
 To spare a world a cleansing wave had purged !*
 No more, as formerly, is HE alone !—
 The faithful few to whom HE often spoke
 Of thrones and kingdoms they were yet to rule,
 Whose eyes were fixed on Earth, but HIS above !—
 Are also there, in number two-fold grown ;
 And clad in spotless robes as pure as HIS,
 Each brow with victor coronet entwined
 Of purer gold than miner ever knew ;
140. The glowing lamp of fire, and mighty Voice ;
 The vivid arrows flashing from HIS throne ;
 The crystal torrent as of molten glass ;
 The wondrous spirit-beings Earth compared
 In faintest image to familiar forms —
 A roaring lion or a gentler calf,
 A human face or flying bird of prey ;
 The types a nearer Future soon would know,
 But miss a hidden meaning they enshrined !—
 Behold the courtiers of a hoary King
150. Of ages, whom their willing spirits serve
 In ceaseless adoration day and night !
 And sinful Man may also take a part
 In that “ *Thrice holy !* ” to a great Adored !
 In whom alone Past, Present, Future join !
 And mark how willing Nature ever bows
 To that Unselfish One she owns as Lord ;
 And see a stubborn Will fall self-abased
 (In beauteous panorama) at HIS feet,
 Whose light reflected gilds a coronet !
160. And HE whose word† a boundless realm obeys,
 Revealed approaching storms in Earth and Sky ;
 Again declared a form amid the clouds
 As ONE enthroned to that recording seer,
 But now HIS hand contains a mystic roll
 That once a Daniel traced with careful hand !

* *Gen.* viii. 21. † *Rev.* v. Storms coming physical, political, and religious. This vision seen about time of March Equinox (March 21), A.D. 66 ; Jewish rebellion broke out soon after it, on April 13th—the Passover and two severe earthquakes at Jerusalem occurring in the interval !

The book of which HIMSELF had then proclaimed,
*"Put ending seal; for many an age must pass,
 Ere that recorded Future is to be!"*

But hark!—a universe is challenged* now,
 170. To show One truly fit (if such there be)
 To take the book and break a hiding seal.

Through Heaven and Earth a startling summons rang;
 And Echo answered from a dim unseen!—

"Who comes?—Who comes?"—with eager eyes enquired
 A waiting universe—but none reply!
 And sinful Man, who knew that he himself
 Was far from pure and holy, turned to shed
 The bitter tears of one bereft of hope.

But HE whose countless messengers that wait
 180. Are more in number than the sandy grains
 By Ocean tossed in sportive play with Air,
 Again in word consoling made reply:—

*"Weep not!†—for see! Judæa's Lion-Son,
 The living Root from which a David sprang,
 Has nobly triumphed o'er a mighty SELF,
 And gained the power to break a waiting seal!"*

The scene celestial shifting,‡ lo! a Lamb
 Once slain, whose form still clearly bore the marks
 Of deadly wounds that cruel hands had dealt,
 190. Approaching took the roll from HIM enthroned.

But ere HE hesitating broke a seal,
 Which wondering ages mark as still untouched!—§
 The universe in adoration fell,
 To own that perfect Purity alone
 Is fit to touch a long-obstructing seal,
 Since life itself Redemption's balance held
 As less than nought, that Man the good may gain,
 And, by the way HIMSELF a course had run,
 Declared how all can gain a glorious prize!
 200. But while a dread Shekinah may remain
 To guard a waiting seer, the mighty Hand

* *Rev. v. 2.* † *Rev. v. 5.* ‡ *Rev. v. 6.* § Daniel (xii. 4) sealed up a copy of the scroll of his prophecies; and now John some 500 years later, understanding their spiritual meaning better by the light of intervening History, sees them being explained!

Which wrote a word of doom on Babel's wall,
 Would now inscribe o'er Zion's loved abode
 In characters that none can e'er mistake,
"Rejected and despised, a LIGHT is gone!"
 And show by foul Extortion's grinding heel,*
 With Murder's sword that mocked at Mercy's prayer,
 How truly bitter would be every drop
 Of that full cup in direst wrath expressed,
 210. A maddened Pride was speedily to drain!
 And Heaven itself in warning omen spoke!—

The Sword The fiery sword,(a)† that threatened Zion's
 of Doom. towers

For many a month observed of every eye;
 As once before a threatening blade unsheathed
 Declared HIS wrath upon a rising Pride!—

The burning The midnight gleam(b) surpassing brightest
 Bush. sun,

Which round a desecrated altar played,
 Ere Judah's final Passover began—
 A poor reflection of Eternal Light,
 220. Whose bright Shekinah now in wrath appeared!—

"The Lord of Hosts The cloud-like hosts(d), whose dread
 is HIS name!" manœuvres showed
 (Luke xxi. 20). What forces HE, the Lord, would
 soon command

To punish all who still disdain HIS sway!

"Lift up your heads, The gate(e) that yielded to an un-
 O gates! ...that the seen HAND
 KING of GLORY So readily, in spite of every bar
 may come in!"— That Earth had put to check HIS
 and immediately onward course,
 the gate "opened And yet to willing arms would
 of its own accord!" hardly move!—
 (Acts xxii. 10.)

* After the Crucifixion of Christ (and for some years before) Judæa was under a series of Roman governors, whose injustice and extortion goaded the Jews into rebellion. † For notes on Portents see pp. 402 and 403.

“How often would I have gathered...but you would not—”
 “Ephraim is joined to idols; let him alone!”
 The murmuring voices(*e*) from an inner shrine, [Divine;
 Remonstrant Love and rising Wrath
 230. Which waited for the fiat, “*Let US go!*”

Ere that mysterious Three again depart
 From favoured home where long HE deigned to dwell—
 But where a foolish race would dare to say
 Of e’en a strangers’ rest, “*No room for HIM!*”(f)

The Prophecy of Jesus.
 (Luke xxi. 20-22, 25-26.)
 And that wild form in prophet’s mantle clad
 Appearing none knew whence, or WHOSE the voice [streets
 Whose startling echo haunted Zion’s

Among other warning “signs” were these:—(*a*) A “sword-like” comet seen for a whole year; part of the time apparently over Jerusalem in the zenith. (*b*) A remarkable light played about the altar (of brass?) in the Temple for about half-an-hour, with a brightness equal to that of the sun at noon; but this was seen at the ninth hour of the night before the Passover of A.D. 66. [Passover-week of that year April 1-8, first act of Rebellion April 13; explanation of this phenomenon in a local escape of electricity from Temple-mount, seen between three and four a.m., April 1st, A.D. 66, during shocks of earthquake, as in that of Lisbon on November 1st, A.D. 1755; occurrence of earthquake and panic after it accounting for interval before the Rebellion and perhaps also for its outbreak!] (*c*) During that Passover the eastern gate of the Inner Temple—composed of solid brass, secured with iron bolts and bars, and so heavy as to require the united strength of twenty men to move it!—opened of its own accord about the fifth hour of the night, and was shut again with unusual difficulty! [Explanation, a second earthquake, severe, a little before midnight]. (*d*) Soon after that Passover a little before sunset one day chariots and horsemen in the air, apparently circling round Jerusalem, were seen from several places in Judæa. [Explanation, a mirage, real troops exercising on the maritime plain to the West; the same phenomenon was recorded in Hungary in A.D. 1888?] (*e*) On the Feast of Pentecost (May 20), while the priests were going to perform their duties in the Inner Temple, they heard the sound of voices—at first as an indistinct murmuring, followed by one voice, which repeated in the plainest tones and most earnest manner, *Let us go! Let us go!* [Explanation, a third shock of

- By night and day ; whose presence ever found,
 Whose humble resting-place remained unknown
 240. (HIMSELF a hostile Earth in vain repressed !),
 Whose solemn voice declared a burden, "*WOE!*"
 That e'en a weeping JESUS could not stay !—
 And who, like HIM, ne'er quailed beneath the rod ;
 And ceased not till a destined hour had come,
 Then told the doom of SELF in, "*Woe to me !*"
 As quickly came the messenger of Death !
 Earth marked them all with wonder and with awe,
 Which lingered for a moment ere they fled,
 But paid no heed when TRUTH Eternal spoke ;
 250. Yet heard, with open ear and greedy heart,
 The syren voices coming to allure
 To fate a cunning foe had ever planned !
 But still in vain the warning voices cry !—
 For stubborn Pride preferred a wilful way,

earthquake between nine and ten a.m. ; but less severe than its two predecessors, and not accompanied by electrical phenomena like the first set of shocks !] (f) In A.D. 63, four years before the rebellion began, in the midst of peace and plenty, a man named Jeshua (in Greek Jesus), the son of Ananus, suddenly appeared in Jerusalem, and without warning began to denounce woe on all in the old prophetic style. Night and day he wandered about the city with that one message, which no amount of scourging could make him change ; and when asked about his character and conduct would give no answer, and so was set down as a maniac. His mission of warning lasted seven years and five months, and ended when (after part of Jerusalem had been taken by the Romans) he mounted the walls for the last time, suddenly changing his message to "*Woe to myself !*" as a stone from a military engine came straight towards him, which struck him dead ! N.B.—Both the Crucifixion of Christ and the Jewish Rebellion were connected with local earthquakes (severe at Jerusalem), and in both cases there were three sets of shocks ! (Also) A.D. 63 was year before the great Fire of Rome, and year of (1) great earthquake at Pompeii (town partly destroyed) ; (2) martyrdom of "*James the Just*" in Judæa ; (3) Paul's release from first imprisonment ; (4) Nero divorcing and murdering one wife, and taking another. (Also) Compare with these two sets of earthquakes in Judæa Jude's account [verses 12-13] of the unusually disturbed seasons which preceded the outbreak of Thera, and which can be traced back to A.D. 63 !

And hurled defiant threats at One whose dues
 Were still with-held* in guise of Roman lord,
 Or madly plucked HIS banner from the heights
 On which a Hand divine had planted it!

Then† struck the hour to touch the pregnant seals?—

260. As broke the first, again a startling VOICE
 Rang loud and clear through Hades' wide domains,
 As though to some expectant spirit, "*Come!*"

And, lo! the mighty Artist of a world
 On Heaven's celestial canvas drew a horse
 And rider‡ Earth as yet had never seen;
 When Pride imperial drove a gilded car
 Amid the plaudits of a fickle mob,
 And servile Flattery waited long to give
 As treasured prize Olympia's olive crown!

270. But while an empty Vanity received,
 As mocking gift of prize it cannot earn,
 A paltry wreath of quickly-faded leaves!—
 Ambition truly noble§ soared to wear
 The deathless crown of martyrdom it earned
 By many a year of eager self-control;
 When cruel Tyranny athirst for blood
 Would wreak its vengeance for the twofold crime
 Of bearing Judah's now rebellious name,
 As that of One a daring Judah slew!—

280. Then like a tiger one of Edom's race,||
 Out-stretched a deadly hand to slaughter him;¶
 Who hid in darkness, trembling for a life
 Which any moment now may surely go,
 Yet shrouds a lamp from every passer's eye,

* The refusal of the Zealots (war-party) to pay arrears of tribute to Rome and to bear with Florus till his successor came was the true outbreak of rebellion; though first collision of Jews with Roman troops occurred later, on April 13. † April 13, A.D. 66. City disturbed by Passover and two earthquakes. ‡ *Rev.* vi. 2. Vision of the first white horse and triumphing rider; Nero now being crowned at the Olympic Games (Paul's martyrdom, about the same time?). § Paul's martyrdom took place soon after outbreak of Jewish rebellion A.D. 66. || Herod the Great, who tried to kill the infant Christ. ¶ Peter, hard pressed by Nero's spies, wrote his second epistle in momentary expectation of being seized in his hiding-place. 2 *Peter* ii. 19.

(For each soft-falling footstep is a foe!),
 As swiftly grow beneath an eager pen
 The words of Comfort pointing all to HIM,
 Whose awful prophecy would be fulfilled
 Before a dying generation pass—*
 290. Or Judah's children feel a ready sword
 Themselves in daring madness had provoked,
 Or Lust and Pride conspiring will rebel
 Against a mighty LORD and rightful KING!—
 Then pointing briefly to a fiery burst,†
 As proof that HE HIMSELF had truly come
 In wrathful judgment as HE once foretold,
 He urged "*Repentance!*" on the heedless ears
 Of men whose gaze was turned to sordid Earth;
 And gave, as parting words of one himself
 300 To quickly follow one already slain,‡
 A final caution to a trembling flock
 The greedy wolves would speedily devour!

BOOK 2.

(*Embracing the whole period of the Jewish Rebellion; from its commencement in A.D. 66, to the Fall of the Temple and its Ritual, A.D. 70.*)

The Broken Then woe on woe in quick succession burst,
 Seal. As broke beneath HIS hand a tightening
 seal!—§
 Then rang again the startling summons, "*COME!*"
 And lo! responsive to a mighty call,
 O'er Thera's fiery mouth appear the forms
 Of more celestial horsemen, sent by HIM
 Whose airy hosts encircled Judah's towers

* Christ's words have a twofold reference (1) to Jewish rebellion; (2) to spiritual rebellion of "spirit of Anti-Christ" or Papal Rome. Both occurred about the same time; the former lasted three-and-a-half years, the latter 1,260—and in one sense is not yet over! † The first explosion of Thera. ‡ "Our beloved brother Paul" (2 Peter iii. 15). § *Rev.* vi. 3. Outbreak of Jewish rebellion April 13, A.D. 66

- In that mysterious conflict in the sky,*
Which truly told of HIS approaching host!
10. Red WAR with gory steed (a fearful sight!),
Whose gleaming sword was seen in midnight skies,
Now sent by HIM to take the peace of Earth,
A precious boon that men so madly spurned!—
Gaunt FAMINE with a wild and hungry look,
And sunken eyes, and trembling hands that held
The balance which would weigh a costly food—
An earthly sustenance that cannot save
The life of one whose true SUPPORT was gone!
Those pallid riders who can never spare,
20. The twin-invisibles DEATH, UNSEEN SHADES;
Their destined work to wreak on Judah's race
A vengeance Mercy's word had long delayed,
With sword and famine, pestilential death
And hungry beast more kind than cruel men!
But though the threatening call of Justice rang
With startling summons through a wide domain,
Yet Mercy's gentler voice could reach HIS ear,
As pleading she restrained an angry flood:—
"Touch not a food that barely life sustains!†
30. And leave a scanty remnant yet to learn
The lesson I will teach in others' woe!"
So spoke the Lord of all, whose mighty hand
Alone directs a countless host HE rules;
And bade proud Rome to know from Judah's woe,
That she herself would soon HIS vengeance feel,
If she alike should as rebellious prove!—
Yet heedless she of that imploring cry
Of Human-Justice chafing at a yoke,
That Persecution's iron hand imposed;
40. Whose prayer arose to HIM through Thera's seer!—‡
"How long, O Lord! Thou Holy One and True!—
Shall threatening sword of Vengeance be upheld,
Yet stayed a stroke on those who injure Thee?"
An answer swift in glorious vision§ came!—
The pitchy pall a tyrant reckoned fit

* See Note (d) on p. 402. † *Lev.* vi. 6. ‡ *Rev.* vi. 10.
§ *Rev.* vi. 9. Vision of the spirits of martyrs standing in presence of God. (Martyrdom of Peter about this time?)

- For those a blinded Prejudice abhorred,
 HIS touch has changed to robes as pure as snow
 Before polluting Earth has cast a stain !
 And HIS the voice that needed patience taught,
50. Since foolish Persecution yet must run
 A brief career ere struck a waiting sword !
 Then came a dread commotion* long foreseen
 And yet so unexpected !—Trembling Man
 Beheld a sun eclipsed in funeral pall,
 As darkest veil of ashes !—Night aghast
 Disclosed a moon that glowed with gory light !—
 And gloomy skies to Earth their twinkling lamps
 Cast down in frequent rain, as fruit unripe
 From trees HIMSELF with deadly blight had touched !—
60. Dark, rolling vapours hid a mourning sky !—
 The trembling mountains fall !—The isles no more
 Retain a place !—and quaking Man beholds
 The rich and poor alike, the bond and free,
 In panic seeking only to be safe
 From that dread rain† that now in wrath would pour,
 Or vainly trying to avoid the face
 Of that great Judge enthroned on Thera's isle !
 Then foolish Judah saw a maddened Zeal,
 That mocked a Voice in solemn warning raised,
70. Commit a deed proud Rome would never brook,
 And drive her boasted eagles off in flight !
 Then Nero trembled in a distant Greece,‡
 And cast a timid eye around to see
 A needed saviour in his dire despair ;
 For Instinct saw approaching Vengeance near !—
 And, lo ! there rose a man§ HIMSELF ordained
 As Rome's true eagle-son, to take the sword
 An angry fiat sharpened ! Stormy winds

* *Rev.* vi. 12. Opening of the sixth seal ; a new and more severe explosion of Thera, crater cleared out (date between August 15 and September 6, A.D. 66.) † Two-fold reference by John to (1) rocky débris of Thera in their fall after the explosion ; (2) to the stony missiles shot by Roman besiegers into beleaguered Salem. ‡ Josephus says Nero was seized with panic, when he heard how serious the Jewish rebellion had become. § Vespasian, who happened to be with Nero in Greece just when wanted !

- But speed HIS bark more quickly to a shore,
 80. Where waits a host prepared to do HIS will!
 And soon a torrent* poured on every side,
 To cleanse a land which guilty deeds defiled!
 Yet heedless Folly still a blind career
 Of madness ran!†—a tyrant deigned to grant
 A mimic freedom out of power to give,
 As poor return for Flattery's useless crown;
 Or still as haughty victor sought to pose
 Before a prostrate people, yet disdained
 A warning murmur and a sullen scowl!
 90. Then HE who writes the record of a world
 In distant future with an unseen pen,
 Revealed a coming storm to waiting seer,
 In beauteous vision‡ through the airy clouds.
 HIMSELF restrained the messengers of Wrath
 Till Persecution's smouldering embers died;
 HIMSELF declared the number was complete§
 Of those whom HE HIS faithful servants called,
 And who in safety led through Trouble's flood,
 Unhurt by hunger, thirst, or deadly heat,
 100. In grateful adoration|| prostrate fell
 To own the Hand that proved a worthy guard!
 Then ready Vengeance¶ marked a signal made,
 With brief delay;—and, lo! at once there ran,
 As fiery tongues attack autumnal grass,

* In spring A.D. 67, Vespasian led one army from Syria (north), and Titus another from Egypt (south); these met on the coast at Ptolemaïs (now Acre). † Though surrounded by dangers, Nero would not leave Greece till he had received another wreath, or "crown," at the Isthmian Games, when he proclaimed the liberty of Greece!—This was about June 15, A.D. 67. ‡ About the same time John saw the visions of spiritual census of martyrs and another adoration (*Rev.* vii. 1). § *Rev.* vii. 4 and 14. || *Rev.* vii. 9; Vision seen about time of September Equinox (23rd), A.D. 67. ¶ In spring of A.D. 68 began a series of revolts against Nero [imitating the Jewish rebellion, as that of France imitated the rebellion of the American Colonies in the 18th century A.D.].—The first to rebel was Vindex (significant name, "Avenger!"); but soon rebellions broke out in three or four more places, while another conspiracy in Rome cost Nero his life on April 30, A.D. 68.

From land to land Rebellion's smouldering flame,
And joyous Rome beheld the sudden fall
Of that oppressive power so long desired !

Then came a dark uncertainty* to match
The long protracted twilights Earth beheld
110. Around the dreaded place of HIS abode !—
When startled Rome saw mimic emperors rise
And fall in quick succession ; Judah marked
The threatening birds of prey that hover round ;
Before a mighty eagle† made a swoop
On weaker foe that dared to take his place !

Yet wilful Judah spent the precious time
HIMSELF for late repentance deigned to give
In nought but factious, suicidal strife !—‡
As though intent to prove the truth of words,
120. "*A SELF-divided city never stands !*"§

Or scattered seeds of fratricidal Hate,
Which soon (alas !) a bitter harvest bore !

Then fell a star,|| whose fall disclosed the key
Of that abyss so full of dreadful woes ;
And smoked a furnace of impending Wrath,
As poured a locust horde so long restrained !
Yet HE who bade a greedy eagle wait,
Would still (restricting hurtful power bestowed)

* Then followed a period of great political uncertainty, from April 30, A.D. 68, to December 22, A.D. 69 ; the date of the fall of Vitellius (the second "star" of *Rev.* ix. 1) and final success of the party of Vespasia (the "one eagle" of *Rev.* viii. 13). For part of that period (probably five months) there were long, protracted twilights around Thera as one result of the previous great explosion. [Modern instance Krakatoa and its atmospheric phenomena A.D. 1883-1886]. † Vespasian. ‡ Instead of improving these months of uncertainty (during which Vespasian withdrew his troops to Alexandria, after having re-taken all Galilee and Samaria), Jerusalem continued to be torn by factions, its people wasting their strength and provisions ! § *Matt.* xii. 25. || Vitellius, whose fall on December 22, A.D. 69, set Vespasian free to crush the lingering rebellion in Judæa ; he moved his troops towards Jerusalem in March, A.D. 70, and began its blockade as the Passover-week was closing on April 19 of that year.

- Decree that rebels only* feel a sword,
 Whose direst wrath a haughty Scorn provoked !
 130. Then came a Voice from Thera's fiery shrine,
 Which bade the waiting hosts of Vengeance pour,
 As flood of great Euphrates, o'er the land ;
 When newer Rome arose in giant strength
 To crush a mad rebellion once for all !
 And came an awful day HIMSELF foretold†
 So long before, when Olivet beheld
 The tears of One who marked opposing lines
 Encircle haughty Zion's rebel towers ;
 Who knew that Famine, Pestilence, and Death
 140. Must work among a race HE dearly loved,
 Ere (closing scene !) HIS house in fiery shroud
 Enwrapt, as foul Rebellion's hated den,
 Was levelled with the ground on which it stood !
 As when a timid fish by men pursued,
 In headlong terror seeking to escape
 A chasing foe will dart within a net,
 Whose fatal circle soon will be complete,
 When greater cunning gains a chosen end ;
 So madly hastening into threatened walls
 150. Pour Judah's foolish children, to a feast‡
 HIS fiat doomed to be the very last
 (At least for many a century to come)
 A place deserted by HIMSELF would know !—
 And Thera's seer beheld an angel come§
 To tell the awful message, "*NO DELAY!*— ||
 A doom so often threatened now must fall !"
 And Exile had to taste a bitter food, ¶
 And write a curse against a land beloved
 The pen of deep Reluctance would refuse !

* Only the Jews in rebellion were punished by the Romans, not the great bulk of the nation. † A.D. 70 (spring). The five months' appearance of these "volcanic bombs" (*Rev.* ix.), compared by John to a swarm of locusts, foretold the siege of Jerusalem by Titus then beginning, which also lasted five months ! The description of these "locusts" is that of Roman soldiers. ‡ The Passover of A.D. 70 (April 13-20). § *Rev.* x. 1. || *Rev.* x. 6 (see margin, Revised Version). ¶ *Rev.* x. 9.

160. Then Patmos saw a measure-reed return,*
 By Chebar's seer in older vision seen ;
 HIMSELF again to willing scribe revealed
 The details of a siege so far remote—
 And scarce begun!—yet History's pages tell
 How true the record of a dreadful scene!
 The two-fold witness, to declare HIS will
 Amid a factious war;—the three-fold strife
 (Her greatest foe!), that Zion's strength would sap;—
 A stronger power, that warring would destroy,
 170. Yet leave a putrid corpse for all to mark,
 How sure is Judgment when on Evil's track!—
 The joy of all at Evil's sudden fall,
 And fear when Evil resurrecting stood
 A form unhurt;—A mighty Voice supreme
 Which closed the sway a new-born foe had gained:—
 In beauteous vision pass before the eyes
 Of that recording seer, whose truthful tale
 Stern History owns as waiting for a close!
 Yet more beheld; for, lo! adoring Earth†
 180. Is prostrate, as celestial voices sound
 Declaring that HIMSELF alone is Lord
 Of Earth's united realms, whose rightful due
 A daring usurpation would supplant;
 Whose VOICE judicial spoke, whose HAND bestowed
 The crowns a patient Faithfulness had won!
 Then Earth beheld a fiery mountain rent!--‡
 An Ark appearing in the rolling flames;
 And sacred things unknown to vulgar gaze,
 The tokens of a PRESENCE never seen,
 190. Now face the light of day and hostile eyes,
 Amid a deadly hail§ that fell around!—

* *Rev.* xi. 1. John's vision of siege of Jerusalem by Titus in A.D. 70, was 657 calendar (or 676 lunar, and Jewish) years after Ezekiel's of the Babylonian siege. *Ezek.* xl. 3. Zechariah (ii. 2) had a similar vision, not connected with either of these two sieges.
 † *Rev.* xi. 1 and 15. ‡ A.D. 70 (April 13) another great explosion of Thera, island re-fissured; fore-told burning of Temple (August 2), when the Temple-mountain, as Josephus says, was like a burning mountain! § Of stones and darts at Jerusalem, and of débris of crater at Thera.

And Zion saw a foreign hand* upraised
 To spare a shrine her raging self destroyed ;
 Another voice in vain renew a cry
 For mercy Passion's angry clamour drowned !

As closed the toils† on Judah's foolish sons
 (The net HIMSELF decreed as not to break,
 Before a prey was safely gathered in !),
 HIMSELF with hand and voice declared a scroll

200. Of future ages dawning even then,
 To show the calms and storms that yet must be,
 Ere all should see a coming reign of PEACE !

The setting sun on Thera's canvas drew
 The changing forms, whose light and airy shapes
 Enact before a truth-recording seer
 The shifting scenes a wondering Earth beheld !—
 The pregnant woman, with a new-born child ;‡
 The dark and threatening folds that lurk below,
 As form of some huge serpent waiting near,

210. With eyes where shone a Cunning's lurid gleam ;—
 The child upturn, as by a HAND unseen ;—
 The vanished mother borne on eagle wings ;—
 The ceaseless war where LIGHT and DARKNESS met,
 Ere fell a foul Accuser's deadly power ;—
 The floods that Evil poured in swift pursuit,
 But HE decreed should quickly be absorbed
 Before they hurt a form HIS hand protects :—
 And disappointed Evil's growing rage,
 With plots for future mischief : —all revealed

220. In moving panorama to the mind
 And eyes of one HIMSELF had long prepared
 (In ways that were as yet not understood)

* Titus by hand and voice tried to save the earthly Temple, as Christ the spiritual one. † On the very day (April 19, A.D. 70) when Titus unexpectedly closed his lines around Jerusalem, John saw this vision of the pregnant woman, the first of those relating prophetically to Papal Rome. ‡ To John's fancy the cloud-mother represented the Christian Church, her "child" the spirit of Judaism resurrected as Romanism already at work perverting that Church, and giving much anxiety to him (by this time perhaps the last of the Apostles). N.B.—This first vision about Rome contains an outline of those which followed it.

To comprehend in part the misty scenes,
Which yet a coming Future has to know !

- Then slowly come to view the savage forms,*
To which a foolish world for ages bowed !—
The mighty hydra, offspring of the wave,
So full of evil names, in nature kin
To savage beasts of Earth that seek a prey
230. On land and sea by force or subtle fraud ;—
The delegated† power of Evil's self ;—
The smitten head, that still refused to die,
To Earth's astonishment and anxious dread !—
The foolish adoration of a might
So dreaded and destructive, yet unchecked :—
The war a daring rival made on HIM,
Whose universal empire nearly seized !—
The long captivity‡ that Good would feel,
And patient Faithfulness alone endure ;—
240. Another form§ that rose from quaking Earth
In evil resurrection, seizing all
The earthly power a predecessor owned,
As lawful heritage of Innocence,||
Whose serpent-voice was ever undisguised !—

* The two volcanoes — Thera itself (the seven-headed "mother"), and its "child" with two heads rising out "the land."
† *Rev.* xiii. 2. Circumstances over which it had little control led Imperial Rome to "give" its "power and authority" to the usurping Papacy. ‡ Of 1260 lunar or Jewish years (or 1223 of our calendar years), and 1260 calendar. Now A.D. 70 + 1223 = 1293 ; and in 1294 came the proclamation of Pope Boniface VIII., that he was Over-Lord of all !—and 70 + 1260 = 1330, or the seventh year in the life of Wyclif (or Wickliffe) the English reformer, who denied the Pope's overlordship !!! § Priestly, or Papal Rome. || Innocent (the 1st) was the Roman bishop who first (in A.D. 416) demanded conformity to the Roman Church-ritual from all Churches in the West Roman Empire ; this demand enforced by a decree of Emperor Valentinian III. in A.D. 438.—From this period till the Roman Church made the same demand and attempted the same royal enforcement in England (Valentinian III.'s "Act of Uniformity of Religion" A.D. 438 ; Charles II.'s in A.D. 1661) elapse 1260 lunar, or 1223 calendar, years ! The Lamb of *Rev.* xiii. 2, has a two-fold reference ; backwards to Christ, forwards to this and other Innocents and the hypocritical character of the Papacy.

- A vile deceiver, feigning earthly power
 He ne'er possessed; who freely used a sword,
 To make the nations bow in abject fear!—
 Behold a vision of the numbered days,*
 Which tell how long a rising hostile power
 250. Would rule the minds of men, and quickly fall!—
 The long-drawn centuries† that Earth required
 To make a sluggish intellect discern
 The real nature of a bestial power,
 Whose proud ambition tried to rival HIM
 In boundless realm HIMSELF alone can rule!—
 A famous age when all the world beheld
 A dying empire give a passing name
 To one who claimed a kingdom not of Earth,
 Ere fell the deadly strokes of foreign sword:—
 260. When dark Tradition forged a mystic book‡
 Of lying tales, to blind deluded eyes
 To purer LIGHT§ it sought to make obscure:—
 When that male child appeared before a world
 As lawful heir—when born of foulest shame!—
 When cunning idols dressed in Beauty's garb
 As serpent crept within a guarded fold:—
 When "*Peter*" took a tribute "*Cæsar*" claimed,
 And dared to pose as One of birth divine!—
 When Man assumed HIS seat and feigned to grant
 270. Forgiveness for the filthy deeds of SELF,
 And bartered all for sordid rank and gold;
 Denied to all a right to hear HIS word;
 Again unsheathed a sword upon HIMSELF
 And roused in Ignorance of darkest mind

* The 666 days:—which were real days counted by John in his record of the phenomena belonging to the second volcano (the one which appeared to rise up out of the land, in reality from behind an intervening island, as the first from the sea). † The first 13; from the time of John the Apostle (and "*Jew*") to that of John Wyclif (the "*Gentile*"). ‡ The Romish Mass and Babylonian-Jewish Talmud, both given to the world between A.D. 492 and 504, twelve years! § The Word of God pure and unadulterated, the unquenchable desire for which vanished for 1,260 years from the "death" of the Jewish ritual in A.D. 70 (*Rev.* xii. 6).

A panic fear of JUDGMENT soon to come,*
 Then libelled HIM as but a partial Judge!—
 When every country felt a double yoke
 Of crushing Tyranny and iron Power:—
 As quickly fell the strokes of foreign sword:—
 280. Goth, Vandal, Eruli—but all in vain;
 For Circe's cup still held in magic spell
 The willing serfs of Rome, now doomed to fall!—†
 Since HE, the mighty Gardener, had removed
 To better soil from Jutland's narrow bounds
 A plant o'er which HE kept a careful eye,
 And made HIS leaven work among a race
 In wisdom chosen centuries before.

God's Order to the Behold a people hiding innate
 English (ANGLO- power; [bars;
 SAXON) race. That scorn to be confined in cramping
 290. Whose restless spirit ever tries to breathe

{ Colonize! A purer air as fittest right of all!—
 { Christ-like-nize! A race that kept for *him* the name of
 Whose neck disdained to know a human lord; [MAN,
 Whose ready hand was quick to sword or spear,
 When Justice (as discerned) may summon him

* A.D. 999-1000. The Millenium Panic, by which both the Feudal and Papal systems profited to build their strongholds; the former numerous castles, the latter grand and costly churches, all founded on force, extortion, and fraud! (This panic arose from a mis-interpretation of *Rev. xix.*, about "Satan" being "bound for 1,000 years," and then let loose to do mischief before the "final judgment" of the world.) † The Papal power began to go "down-grade" from the date when the English nation was complete (through the addition to it of the Normans 1066-1073; at the end of this seven-year period a new Pope, Gregory VII., set up a new Theocracy, and Hereward and his Saxons submitted to the Norman)!—Soon after that time the spirit of love for God's word re-appeared. In other words, while Rome Papal was setting up (1) a Papal Theocracy (1073); (2) a new Kingdom of Judah with Jerusalem for its capital (1099); and (3) trying to destroy the spirit of love for God's word (Vaudois and first persecution, 1100-1129); England was uniting to lead the world against (1) Despotism in general, and (2) Religious Despotism in particular!

- To right a wrong or stand in self-defence!—
 A race that sternly set a price on blood,
 And gave a value to each precious drop;
 Or led by nobler Instinct which divined
 300. A truth, declared, "*Wrong ever touches all!*"
 Yet while it put a price on every Crime,
 And granted SELF a power to right its wrongs,
 Or true or false, would limit mad Revenge,
 "*Nor man to man, wrong-doer to a wronged,*
Alone shall needful compensation give;
For each, as brother's keeper, must restrain
From evil deeds or share a bitter fruit!"
 Such gleams of truth as HE alone can give,
 Whose boundless wisdom chose this very race
 310. To teach the world a better law of LOVE;
 And while itself fulfilling HIS design,
 To learn the deeper meaning of a tie
 Of blood so long revered, but nobler far
 When made to cover all of human race!—
 To recognize in freedom they esteemed
 An equal right of all to be as free;
 And yet repress as with an iron hand
 The burst of daring Lawlessness, that rose
 Against a common harmony and good!
 320. The mystic bond, so weak and yet so strong,
 Which both in peace and war made all to feel
 As brothers, was a type of HIS more true
 Fraternity embracing all mankind!—
 The freedom SELF demanded, yet regards
 As common right, unconsciously obeyed
 A higher law *to give to each his due,*
Or Man or God, and struck for every age
 A ringing note of *Freedom for the slave,*
 Or Greed or angry Passion be the lord!
 330. The jealous isolation, guarding SELF
 And family or clan;—the love of HOME,
 Though but the meanest cot a treasured name
 May chance to bear!—the innate love of GOOD,
 That chose the noblest spirit as a Head!—
 The spot where all in friendly council met,
 To arbitrate for injured Innocence;—
 The dim unearthly spectres so revered,

- Demanding adoration in the place
 Of that great FATHER, whose pure Spirit seen
 340. In Nature's works around—whose loving heart
 Alas! was but a dark and mystic book!
 The UNSEEN GOD who dwelt beside the heart
 Of every home, and reckoned each a priest!—
 All mark a race HE counted ever fit
 To take the place of those who scorned to work;
 A race whose noble qualities appear
 In active silence through the rolling years,
 Where stormy waves a distant island guard!
 But HE to whom a trembling spirit cried
 350. In sheer amazement at a dark outlook,*
 When all was overcast by gloomy clouds,
 A needed balm of consolation sent
 In spirit-stirring vision*; just as Rome
 Beheld a grand triumphal chariot roll
 To where a lordly Capitol enshrined,
 As fit abode, a waiting home of Peace!
 As seen on distant mount that mimics cloud,
 HIMSELF again appeared among a throng
 Of those HIS love from evil yoke redeemed;
 360. And heavenly music fell on ravished ears,
 As harps of Purity alone can yield;
 While SPIRIT, talking to a listening child,
 Declared again the ever-glorious news
 (Which though so oft repeated, never tires!),
 A final day of Evil surely comes,
 As fell of old a Babel's towering pride!
 Then came the two-fold harvest† HE had seen
 In distant vision, yet as ever near;
 When HE the mighty Reaper swept a land,
 To separate the corn to place secure,
 370. Then burn the refuse in a waiting fire!
 A dreadful day when Anger long restrained

* *Rev.* xiv. 1. John, terrified by the threatening appearance of the volcano, as well as by the spiritual outlook, is comforted by a vision of the Transfiguration of the martyrs and by the prophecy of the sure downfall of Rome. † *Rev.* xiv. 14 and 17. Retrospective of Jerusalem in its rebellion of A.D. 66-70; prospective of Rome.

At Mercy's wish, would cast within a press
 The purple clusters of an earthly vine ;
 When none should save from HIM, as none appeared
 To save HIMSELF, when HE a winepress trod !—*

Then Heaven again a warning omen sent !—
 The dreaded sign† that now would surely break
 A mighty storm HIS mercy long delayed ;
 And Patmos saw the threatening clouds of steam,
 380. The glassy sea of mingled fire and rain,
 Whence upward rose as from a fiery grave
 That yawned below, the pure and fleecy clouds
 A prophet's eyes beheld as HIS redeemed.
 And yet once more a song celestial burst,
 In thankful adoration to a POWER

Whose guardian hand had quenched a scorching flame.

Then, lo ! a shrine is opened ;‡ whence appear
 The white-robed messengers of instant wrath !—
 But darker smoke still veiled a PRESENCE dread,
 390. As Judah's sun declined in lurid light !

Again an awful glory was revealed§
 In Thera's crater and on Zion's hill ;—
 The dread Shekinah, which of old had filled
 The costly shrine a zealous hand had built
 For fear profaning feet should dare intrude !

Then spoke an awful VOICE to listening ears
 In words of doom that freed a waiting sword ;
 " Now pour on guilty men a flood of woe !"

Then fell on all a foul and grievous sore,||
 400. Whose deadly presence blushing Ocean owned ;
 While earthly fountains ran in reddened streams,
 And taught again a lesson Pharaoh learned,
In flowing blood a tiger's thirst is quenched !

* On Calvary. † John again saw the seven original craters on Thera in active eruption, all together as on the first night ; another grand explosion followed. ‡ *Rev.* xv. 5. § On the spring morning (B.C. 1004 ?) when Solomon consecrated the first Temple, a pure white "cloud filled the house of the Lord," so that "the priests could not stand to serve." [Explanation : Dense morning fog rolled up from ravines around, filled Temple courts, and hindered the open-air service for a time.] || *Rev.* xvi. the out-pouring of the contents of the "seven bowls" of God's wrath ; details again look back to siege of Jerusalem, and forward to Rome.

BOOK 3.

*Embracing from the Close of Jewish Rebellion, A.D. 70, to the
Close of Revelation to John in Patmos, A.D. 73.*

The Triumph A little while,* and joyous Rome will
 of Japhet see, [ing streets
 (A.D. 71). As sweeps in pomp through her acclaim-
A long procession in a victor's train,
Amid the spoils that plainly show to all,
How many a land has felt a Roman yoke,
The signs (alas, too clear!) that incensed Wrath
Has borne away from Zion's rebel heights

"The LIGHT of Thy A light that ought to lighten all
 Presence!" mankind ;—

"The BREAD A food that ever spoke of ONE to
 of Life!" come,
10. As more than earthly source of human life ;—

The Book A scroll that bore in gleaming words of fire
of DOOM. The awful doom which ever quickly comes,
When judgment falls on proud Rebellion's head !

And you, False deities, who stand enshrined
In proudest citadel !† You but performed
Unconsciously the will of ONE above ;
When Jove, Minerva, Juno, closed a gate
Where Judah's captive sons had entered in,
And bade a lifted sword at once destroy

* On the return of Titus to Rome, as the triumphal procession swept on towards the Capitol, conspicuous among the spoils shown were those from the Temple at Jerusalem (as shown on the Arch of Titus, raised to commemorate this triumph) ; and among the prisoners and rebels slain (for this joint-triumph of Vespasian and Titus was not a bloodless triumph like that of Pompey in B.C. 61, 132 years before !) was Simon, the son of Gorias, the only surviving leader of the three notorious factions during the late rebellion. † The triad of deities Jupiter, Juno, and Minerva, whose three shrines (or "seats") were on the top of the Capitoline Hill, where now stands "the Church of Ara Cœli" (or of "the Altar of Heaven").

20. A lingering hope to which they still may cling !
 Then rising far above the deafening shout
 Of those exultant thousands, as they join
 To praise a God and Father* there enthroned
 And whom in triune Deity they saw,
 Did weeping Zion hear a greater SIRE
 Receive the praise her echoing valleys caught ;
 When Javan owned the presence of a POWER,
 Whose mighty word a boundless realm obeys ;
 And bowed† to HIM who through the veiling mists
30. Of Ignorance appeared a GOD UNKNOWN !
 Yet e'en as Judah's mad rebellion called
 For such repeated strokes of chastening rod,
 And haughty Pharaoh had a stern rebuke,
 Ere humbled Pride would stoop to bear a yoke ;
 So Thera saw foul Disobedience grow
 With each increasing trouble, scorching fire
 And burning sun bring agonizing thirst,
 Till swollen tongues are gnawed in ceaseless pain !
 Though stayed a flood Euphrates lately poured‡
40. As Roman hordes on Judah's stubborn land,
 Since mad Rebellion's flame was now extinct ;
 A clearer eye prophetic saw afar
 A threatening cloud of evils still unknown :
 The tempting spirits which would fill the world,§
 Then joining all the nations into one
 Enormous host by daring Evil fled,
 Would meet HIS purer ranks in direst shock,
 When Earth would see again such gory fields
 As oft were known around Megiddo's heights !

* Jupiter, "father of gods and men." † If Titus at Jerusalem acknowledged the hand of God in his capture of that otherwise impregnable city, he would feel the same truth no less strongly at Rome, and through Jove saw Jehovah !
 ‡ *Rev.* xvi. 12 is retrospective of Vespasian's army, which entered Palestine from the north, where the Euphrates makes its nearest approach to the Mediterranean Sea. † John views the great spiritual conflict which had already begun, Christ v. Anti-Christ, describing it in language such as he would use if he were watching Vespasian's army over-running Galilee and fighting around that frequent battle-field of Northern Palestine, the plain of Jezreel.

50. Then spoke aloud as heard in Calvary's gloom*
 A Voice that showed HIMSELF abiding there :—
*" 'Tis done ! A bitter cup has now been drained
 To final dregs, and Babel is no more ! "*—
 And quaking Patmos marked a fearful hail
 Of accusations pour from heaven above
 On foolish men, who yet more stubborn grew ;
 While shifting clouds, as if possessed of life,
 Enact in very deed the righteous fall
 Of wilful Zion, as of favoured towns,
60. Of Galilee HIS lips in sorrow cursed !
 But e'en as shown to an astonished seer,
 The Mount of Evil slain is soon renewed ;†
 And HE whose prescient eye a Future knew,
 Now came to show to him whose pen records
 What foul usurper-spirits meant to do.‡
 HE bade a setting sun and rising mist,
 A fiery mount and dark o'erhanging clouds,
 Unite to draw the picture of a power,
 That Earth should know as doomed by HIS decree.
70. A spirit-voice the mystic meaning told,
 That foul Idolatry in taking form
 Of Beauty which would prostitute itself,
 Pursued by all should have a brief career,
 Involving in its ruin all around—
 Or be its garb the older form of Rome,
 Or cunning Priestcraft which HIMSELF could see
 From Judah's ashes as a phoenix rise !—
 HIMSELF revealed of coming Future's roll
 The dark unwritten pages which record

* And he describes real events as an eye-witness in language which, full of poetry, nevertheless both describes those events with perfect truth and will with equal truth apply to events to him future history, to us chiefly past ! † *Rev.* xiii. 3. ‡ *Rev.* xvii. and xviii. together form the Prophecy of Papal Rome ; *i.e.*, Rome as a nominally spiritual but still idolatrous power, ruled by priests instead of kings or emperors—in fact, Judaism Resurrected ! N.B.—John's Book of Revelation describes the "fall" of three distinct Babylons, viz. (1) Jerusalem in its rebellion of A.D. 66-70 ; (2) Rome imperial ; (3) Rome Papal, and a separate part of his book is devoted to each.

80. The rise and progress of an evil power !
 Then came a messenger to tell the doom*
 A daring Pride had challenged HIM to say ;
 But ere HE rose to slay a hostile power
 In full career, a saving Hand out-stretched
 Would gently separate a chosen flock†
 From all on whom a coming blow must fall.
 And then was Pride to drain a bitter cup
 Of wrath divine Rejection's measure filled ;
 And Justice took a debt in two-fold coin,
90. As meet for one declared of two-fold guilt !
 And startled nations saw the fearful end
 Of foul Iniquity—a faithless reed,
 Which ever wounds a simple, trusting hand !
 While SELF bewailed the riches it had lost
 In one short hour,‡ as fell luxurious Pride
 Like that huge rock the greedy waves engulfed !§
 But Heaven a mystic meaning rightly read,||
 And Good rejoiced at Evil's righteous fall ;
 And Retribution owned HIS sentence just,
100. Whose coming triumph opening skies disclose ;
 As Earth again beheld a universe
 Before HIS feet in beauteous vision fall !

Temptation's passing
 flash:—"I saw 'Satan'
 fall—as lightning from
 the sky!" i.e. in an
 instant;

"Is Evil dead?"¶—a mocking
 Tempter cries :
 "Lo, there beside thee is a
 deadly foe
 In cunning garb of LOVE—
 indeed HIMSELF !"⌞

And Man, a reed that quivers in the wind,
 Had soon succumbed before a new attack ;

* As the cloud-woman, which, to John's fancy, represented Papal Rome, was shattered by another explosion of Thera ; so was the Papal power in reality by the rise of Protestantism (first came the Waldenses, A.D. 1170, and their first persecution A.D. 1179). † Appearance of new clouds of steam prior to an explosion, to John's fancy represented this separation of good from bad. ‡ *Rev.* xviii. 17. § *Rev.* xviii. 21. || *Rev.* xix. 1. ¶ *Rev.* xiii. 3 and xix. 10. John's first flash of temptation to Idolatry, instantly overcome.

- But Love, THE TRUTH, as instant lightning flashed,
 To save a life a thoughtless act had wrecked !
110. Then opening skies revealed a noble sight,
 A triumph grander far than ever known ;*
 When HE whose word creative Nature owned,
 In spirit-triumph trod the silent streets
 Of spacious Ether viewed of Heaven and Earth,
 And led a white-robed host to close the war
 Proud Evil dared to make against HIS own ;
 As Thera's misty wreath declared to all,
 A dreaded reign of Terror soon would cease !
 Yet Evil scorned to die without a blow
120. In self-defence at HIM whose presence felt ;
 But would in two-fold form† renew a war
 So long and madly waged—but all in vain !
 For strong the HAND that held a sealing key,
 And captive chains a foul deceiver bind
 In durance vile till Judgment's awful day,
 While lonely Man in vision saw afar
 The friendly forms‡ a cruel hand had slain.
 And then on ending page of Thera's book
 HIMSELF inscribed the dark prophetic words,§
130. Whose full completion waiting Time will see ;—
 The words that Evil, with a cunning leer,
 Has twisted into foul destructive snares ||
 To tempt a fickle world away from HIM ;
 Who drew HIS portrait with the lying pens
 Of SELF, Injustice, Cruelty, and Hate ;
 That so the very spirit HE has made
 To have a dwelling in the human breast,
 Should by its innate nobleness recoil
 With shrinking horror from a hateful sight—
140. And Cunning's dastard plot acquire success !
 Then favoured eyes looked down the long-drawn aisles

* *Rev.* xix. 11. The vision of the final Triumph of Christianity. † In *Rev.* xx. (visions of final Judgment) John describes two minor eruptions (chiefly of steam) and the total cessation of volcanic activity in Thera. Verse 4 refers to martyrdoms of Paul and Peter, the former of whom "had been beheaded !" ‡ Of fellow-martyrs, slain by Jews and Nero. § *Rev.* xix. 19 to xx. 1. || Theories of Hell, Endless Damnation (or Torture) Purgatory, &c.

- Of dim Eternity, and saw afar
 A renovation, which for many an age
 Both Heaven and Earth demanded, as complete !*
 When Persecution's smouldering flame had died ; —
 When tyrant Vanity† a paltry crown
 Of gilded leaves from servile hands had won ; —
 When that strong eagle's wings‡ were firmly closed
 On distant Roman hills, and Judah's sons
 150. Had found a mad revolt of no avail
 Against a stronger ARM, and Zion's streets
 Were cleansed of streaming blood that War had poured,
 While many a blackened ruin stood to prove
 How fierce the burning of Jehovah's fire !—
 When erring Zeal had seen a smitten head
 Of proud Rebellion fall,§ as recompense
 That Vengeance offered at the shrine of War ;—
 When all the years of fearful storm were past,
 And PEACE on Earth again began to reign,
 160. Since He had closed a roaring lion's mouth,
 And quieted the threatening waves around ;—
 When those grand notes of LIFE, and LIGHT, and
 A Master's hand of harmony had touched, [LOVE||
 Had found an answering chord in human hearts ;—
 When Thera's angry turbulence had ceased
 For many an age to come, and Earth appeared
 To rise to newer life from cleansing fire : —
Then — not till then !—was shown to prophet's eye
 A dawning age of Purity and Peace !
 170. Lo ! seen afar amid a glowing west¶
 The outline of a city Exile knew
 The very same—but changed, as beauteous bride
 And oft at heart had longed again to see !
 Adorned and waiting till a HUSBAND come !
 And HIS the quiet voice, “The chosen home
 Of Spirit-Father is with all HE loves !”—

* *Rev.* xxi. 1. † Nero. ‡ Vespasian. § Simon, the notorious leader of the Zealots, captured among the ruins of Jerusalem after the siege, was put to death in the Capitol at Rome on the day of Vespasian's triumph. || These three L's are the keys to John's Gospel, which was written during the last half of his stay in Patmos. ¶ *Rev.* xxi. 1.

- And Exile thinking of a painful past
 Could hear HIM say, "*There* tears can never be ;
 For Sorrow, Pain, and Death are now no more !"
180. And HE, the Great Invisible, whose seat
 A cloud-borne throne, declared as now begun*
 The needed renovation of a world,
 By HIM the FIRST and LAST, the Source and Goal !
 And Mercy's summons bade the thirsty come†
 And drink with freedom of a living stream,
 That once for Man a Smitten ROCK had poured !
 And Patience gladly heard HIMSELF declare,
 That even here on Earth can be enjoyed
 A grand inheritance as fit reward ;
190. While Evil's absence marked a glorious life,
 That far surpassed the utmost bounds of Thought !
 Then came from HIM a bright and dazzling form,‡
 To bid a spirit mark the beauteous scene,
 That Heaven depicted in its glowing tints ;
 And HIS the quiet Voice which told a heart,
 That now at length a FORM would re-appear,
 That human eyes had lost so long before,
 To prove that rampant Evil had not slain
 The treasured form a guardian Arm protects !
200. "*A city on a hill is never hid !*"§

The Prophecy of So once said HE, whose SPIRIT called
 PROGRESS a man [top||
 AND PEACE. To climb with HIM a distant mountain-
 (As wont of old) and view the noble walls¶
 Of that fair city HE HIMSELF had built.
 No earthly glory** hid a beauteous form ;
 Or sinful eye could see the source of light,
 So dazzling in its pure, resplendent gleam !—
 But slowly rose to view the gorgeous walls,
 And twelve fair portals glowed with pearly light,

210. Which open stood as fearless of a foe,
 Since guardian forms of purity are near !
 The perfect city** of a perfect KING !—
 Whose length, and breadth, and height suffice to hold

* *Rev.* xxi. 5. † *Rev.* xxi. 6. ‡ *Rev.* xxi. 9. § *Matt.* v. 14.
 || *Rev.* xxi. 9. ¶ *Rev.* xxi. 11. ** *Rev.* xxi. 16.

- The countless realms of Earth as only one !
 And firm foundations glow with liquid tints,
 That vie in splendour with the richest gems
 Of earthly mine or purest molten gold !—
 While Man, whose mind intent on noble shrines,
 Discerned no Temple there as HIS abode,
 220. Yet in a PRESENCE found a needed LIGHT !—*
 And lonely Exile, treading still in thought
 The distant hills of native Galilee,
 In raptured vision saw as fleecy clouds
 A wide-spread Earth rejoicing in the light,
 Which streamed from HIM the ever-glorious KING ;
 Whose gateless portals ever open wide
 To EVIL prove insuperable bar !†
 Then HE in whom a circling Time will end,
 As truly it began, for HE the SOURCE !—
 230. In beauteous evanescent vision showed
 Impatient Man, who longed to know the Truth,
 The perfect home of Purity and Peace !‡
 Still there the throne where sits a POWER supreme,
 Amid a city which HIMSELF has built ;
 But gone the guardian walls, as Evil dead !
 And that fair street of purest molten gold
 Is now a crystal stream, whose rippling wave
 Invites a thirsty traveller to approach ;
 As dancing moonbeams tinge the fleecy clouds,
 240. And cast a changeful glance on land and sea,
 Till Man with heart HIMSELF has now enlarged
 Discerned, in that fair calm and moonlit scene,
 The vision of a perfect paradise,
 And Thought reverted to the vanished home
 A new-born Innocence had once possessed !—
 The garden planted by JEHOVAH'S hand,
 A loving Care had tended long and well,
 But bitter foe defiled with evil weeds !—
 Where rose the trees of KNOWLEDGE and of LIFE
 250. (Twin types of HIM in whom they ever join !),
 Which freely drink of that life-giving Stream,
 Whose flowing waters gladden all around !
 But marked indeed the changes now beheld

* *Rev.* xxi. 22. † *Rev.* xxi. 27. ‡ *Rev.* xxii. 1.

- In prophet-vision from a misty Past!—
 The trees that once a year in season due
 Bore scanty fruit,* now more productive grown
 In every month reveal a noble crop!—
 The falling leaves a Zion's autumn shed
 Are leaves of healing— but for every race,
 260. As conquered Pride and Prejudice must own!—
 And where pale Death long held accursed sway,
 Pure living Holiness alone remains;
 While *willing service to a loving KING!*
 Henceforth will be the only rule of life;
 And weary limbs no more for Night will sigh,
 Or Darkness look for aught but heavenly Day!
 Then HE whose gentle accents ever rang
 In ears of one who knew a perfect LOVE,
 Declared a record by HIMSELF bestowed
 270. In voice and vision was the strictest truth;†
 Again revealed a Presence ever near,
 A re-appearance at an early hour,
 And yet once more bestowed a meed of praise
 On all who nobly try to do HIS will!
 But, lo! arose resurgent EVIL'S form!
 Is *HIE* at hand?—a tempter too is near,‡
 And in a cunning guise, as when of old
 Unconscious Innocence his craft entrapped!
 “Will he whose pen records a burning word
 280. The lips are quick to utter, truly come
 Of heart that bears Idolatry such hate!—
 Will he but once in adoration fall
 Before an airy form wherein beheld
 In spirit-semblance ONE to whom he spoke?—
 Then foulest blot on Revelation's page
 Had thoughtless Folly made, its beauty marred!”—
 So flashed through cunning mind an evil thought;
 With instant action ere HE interfere
 To check a daring plot so quickly formed!
 290. A moment more, and victory fully gained!§
 But HE whose love so often interposed

* *Rev.* xxii. 2. † *Rev.* xxii. 6. ‡ *Rev.* xxii. 8. John's second momentary temptation to idolatry, which was also instantly overcome. § *Rev.* xxii. 9.

To save HIS sons misled by erring Zeal,
 Again in sharp conviction sent a flash,
 Which clearly showed in time a gaping snare ;
 But bade a pen record intended deed,
 To prove that Man in careless watching weak,
 Though HE a loving Guardian ever strong !

- But ere the echoes of HIS teaching cease,
 Or newer seal for future Time to break
 300. Shall hide the scroll a human hand has traced,
 In weighty words so full of pregnant truth ;
 A Voice that once was known to Shemer's hills
 Again approving swift obedience spoke,
 Or (fainter echo) told a bitter curse
 As mad Rejection's too-persistent fruit,
 When HE, the unseen Presence ever near,
 Declared the due reward of every deed ;—
 Renewed the message to a scattered flock*
 A waiting scribe was earlier told to write
 310. And (pointing to the bright, the morning star)
 Proclaimed HIMSELF fore-runner of a day
 More bright than all that Earth has ever known !—
 Renewed a call to thirsty spirits, “ *COME!* —
 And freely drink of that life-giving stream
 Which ever flows from ME, a Smitten Rock ! ”—
 Then bidding all to note that Evil's fall,
 Though so severe, would far from final prove ;
 As Man himself the trembling balance held !—
 HE closed in warning of commingling ill—†
 320. That e'en the words HIMSELF had just declared,
 A cunning enemy would falsify,
 To rob HIM of a due !—or lying tales
 Of Man's concoction should obscure THE TRUTH ;
 Or mimic miracles appear to veil
 The deeds of ONE that Nature's laws obeyed ;
 Or vile Tradition, with its filthy rags
 On nobler form of Purity imposed,
 Should treat HIS word as fit for cutting scorn ;
 Or one-eyed Selfishness should take away
 330. All beauty from HIMSELF the EVER-JUST ;
 Till Man, from very nobleness HE gave,

* *Rev.* xxii. 16. † *Rev.* xxii. 18.

Would scorn the foul, distorted image seen
As that of HIM—when but a viler SELF!—
So Evil's cunning ends are surely gained ;
Though Vengeance then was hastening on her way,
Whose dreaded presence quickly would be felt!

And sea-girt rocks and lingering shadows caught
Fair Love's departing words, and echoed, "*COME!*"*—
And quickly re-appear, Almighty King ;—
340. And make this sinful Earth a garden, Lord !"

* *Rev.* xxii. 20.

Wouldst thou the full extent of things wouldst see
 As that of Heli—no, but a still more
 To full extent—no, but a still more
 Though I know not how to reach the end
 Who's hand is on the wheel of fate
 And though I know not how to reach the end
 The hand is on the wheel of fate
 And though I know not how to reach the end
 The hand is on the wheel of fate
 And though I know not how to reach the end
 The hand is on the wheel of fate

And though I know not how to reach the end
 The hand is on the wheel of fate

PART VII.

THE VICTOR'S REIGN.

(Embracing from the End of the Visions in Patmos A.D. 73, to the End of The Design of Love with that of Time, A.D. ?—

I. Cor. xv. 25 ; Rev. xi. 15).

“How great is the long history of the English-speaking peoples! No Christian can consider that long history, which is yet apparently so far from ending, without a reverent apprehension that God is in it, and that great purposes of God are inwoven with it. For importance and impressiveness we cannot but compare it with the history of Israel, and ask if there be not in this also a sacred meaning. We could wish we had, what the Jews had the privilege of, a national history written by prophets of God and continually interpreted by inspired men. Yet though we have not” (?) “indeed prophets to whom comes individually such insight as came to Isaiah, Jeremiah, or Ezekiel, the Spirit of God, diffused in the Church and nation, is not less now but greater; and in the course of time the Christian judgment on great historical events becomes nearly as clear, certain, and impressive, as was that of inspired prophecy.”

[Extract from “Life and Work; a Magazine for the Scotch National Churches in England.”—August, A.D. 1888, page 115, column 2].

N.B.—Before this prayer was even formed, the answer to it, in the Design of Love, was being given!

OUTLINE OF PART VII.

Showing also how John's Book of Revelation, from ch. xiii. to the end, is a prophetic outline of the Scripture History of the world and how far it has been fulfilled.

PERIOD OF TIME A.D.	PERIOD OF REVE- LATION.	HISTORICAL FULFILMENT.
70-197	The "head" decapitated and healed; disappearance and re-appearance of Evil. <i>Rev.</i> xiii. 3 and 11.	Judaism decapitated (70); speedy resurrection in the spirit which animated the "Christian" bishops, especially those of Rome. Date of birth of R.C. Church, A.D. 157 (Edict of Religious Toleration by Antoninus Pius);—First act of work was first excommunication by a Roman bishop (Victor I., between 193 and 197), this false church "being about 40 years old," as a political power. Hence Sept. Severus' edict and persecution of Victor (200-201).

PERIOD OF TIME A.D.	PERIOD OF REVE- LATION.	HISTORICAL FULFILMENT.
197-255	The resurrected "head" steadily growing in power (<i>Rev.</i> xiii. 12-13.)	Political power of all bishops, especially of Rome, great and steadily growing. (255) Cyprian's teaching about precedence; first place due to Roman bishop as Metropolitan by cour- tesy, not in point of juris- diction. [This pre-emi- nence in jurisdiction re- fused by Cyprian was afterwards "given" by the two decrees of Justinian and Phocas, after the true Empire had died].
255-313	and able to hold its own against all others.	The Roman "Christian" Church unmistakably worldly, tolerated by rival parties in State for its political power. [Empire ceases to persecute the new church; because latter, as worldly as itself, is a use- ful ally].
313-416	Quiet transfer of power from first volcano (Thera) to second (its "child") — The latter began to rise from a fissure in flanks of great cone of Thera	Roman bishops scheming to get title of Pontifex Maximus (High Priest). (375) [Feb. 21st?] Emperor gave up both title and power of this office. (416) The dormant office assumed by Roman bishop Innocent I. [as first

PERIOD OF TIME A.D.	PERIOD OF REVE- LATION.	HISTORICAL FULFILMENT.
313-416 (<i>contd.</i>)	during earth- quake of Feb. 21, A.D. 71. The birthday of second "beast!" On year day scale, 375 = Feb. 21, A.D. 71; see <i>Scroll of Reve- lation Unrolled</i> .	specimen of Papal inno- cency!]—because the State nominally without a reli- gious "head" since 375 [= 40 years' wandering in the wilderness of Doubt!]

NOTE.—Before 375 Emperor was "head" of both "Church" and "State"; between 375 and 416 "Church" had no official "head"; in 416 Roman bishop made himself the new "head" of "Church," and then schemed to become that of "State" also!—Retro-Grade!

Daniel vii. 7, the Prophecy of the Slavery of Conscience, here enters the line of Revelation-and-History. The 1260 years of this "little horn" run from A.D. 415—416 [Conscience enslaved by Roman Pope] to A.D. 1637-1638 [John Hampden's trial for Ship-money Tax, or Conscience revolting from Slavery].

PERIOD OF TIME A.D.	PERIOD OF REVE- LATION.	HISTORICAL FULFILMENT.
416-484	Second (two-headed) volcano simply steaming; but its nature visible by this time. <i>Rev.</i> xiii. 14-15.	(425) Edict of Emperor of West Valentinian III. sanctioned this "innocent" act of usurpation, this quiet theft!—(519) Title of High-Priest exacted from Eastern emperor, as price of removing a previous Roman bishop's excommunication [imposed 484; see below]; and coveted jurisdiction given nominally by decree of Justinian (583), endorsed by that of Phocas (607) —both emperors of East!
484-607	Eruptions of second volcano growing more and more violent; pouring out more than steam, until it is acknowledged to have taken the place of the first. <i>Rev.</i> xiii. 14-15.	(484) Felix II., bishop of Rome, excommunicated Eastern emperor Zeno and the two rival Patriarchs of Alexandria and Constantinople. After 35 years (519) this curse was withdrawn, but in terms which implied the supremacy of the Roman pontiff. Of course, this implied supremacy was soon made a real one by Cunning and Force!!

PERIOD OF TIME A.D.	PERIOD OF REVE- LATION.	HISTORICAL FULFILMENT.
607-663	Second volcano making (<i>i.e.</i> becoming) the image of the first, and making that image to speak. <i>Rev.</i> xiii. 15-16.	Roman bishops adopting both the idolatry and the (now dead) language of Old Rome:—former in re-dedication of Pantheon and all its idols (608), latter in Pope Vitalian's decree Latinizing the Church Services. (663)
663-787	Second volcano's eruptions affecting the island of Thera	During this period both the Papal Roman kingdom and the Mohammedan (sent to punish the former for idolatry) became worldly powers. The latter broke up into several Caliphates (Spain, Syria, Persia); the former acquired landed possessions by two gifts from Frankish kings, viz. Pepin's gift of the Exarchate of Ravenna, <i>i.e.</i> Italy (756), and his son Charlemagne's addition to this (787).
787-952	exercising power and putting its "mark" on all. <i>Rev.</i> xiii. 16-17.	Papal Rome, now having a kingdom of its own, uses that power to enforce its spiritual usurpations. (842) End of great 100-years' quarrel about images: Council of Nicæa orders re-introduction of old idolatry of Old Rome!!!

PERIOD OF TIME A.D.	PERIOD OF REVE- LATION.	HISTORICAL FULFILMENT.
785-952 (<i>contd.</i>)		Then Papal Rome compelled the adoption of its "tonsure," or "mark" of its idolatry, as the sole permit or licence to engage in spiritual "trade." (952) In England Dunstan enforcing Monachism and celibacy of priests; subjugating Anglo-Saxon church to that of Papal Rome.
795-877	Vision of redeemed martyrs and Christ: special reference to their purity from falsehood and idolatry. <i>Rev.</i> xiv. 1-5. Also vision of first "angel," or "messenger," threatening judgment and proclaiming "good news." <i>Rev.</i> xiv. 6-7.	Papal Rome then went on to assume God's power of forgiving sin. (795) First Papal indulgences granted by Pope Leo III. (800) This Pope's renovation of W. Roman Empire; now Frankish, under Charlemagne. This king, during a reign of 45 years, gave his people the first Frankish Bible (through Alcuin); and 1,000 years later the "French" power destroyed the Papal temporal power—the hand which gave took away! (816) Pope Stephen IV. assumed office without first getting sanction of Frank emperor; soon compelled that "king" to do penance (820). (827) Anglo-Saxon England united under Egbert. (841)

PERIOD OF TIME A.D.	PERIOD OF REVE- LATION.	HISTORICAL FULFILMENT.
795-877 (<i>contd.</i>)		Northmen first land in France, soon extort treaties, and acquire land ("Normandy"), while Turks taking Asia Minor from E. Roman Empire.—First Fall of "Babylon!"
877-970	Vision of second "angel" also proclaiming judgment on "Babylon"—reason idolatry. <i>Rev.</i> xiv. 8.	After Western Rome had again "fallen," and "the city" had again been "divided into three parts" [by the final division in 840 of Charlemagne's Frankish empire into the three rival kingdoms of France, Italy and Germany] began the controversy on Transubstantiation, after the Nicæan Council (842) had ended the 100-years' quarrel about images by ordering their re-introduction. (871-901) Reign of Alfred the Great in England; during which England got her first Bible.
970-990	Vision of third "angel" with the same message of "judgment," but now on those who had the "mark" of "the beast" or his image, Refer-	Papal Rome's persecution of non-idolators stopped for a time by the E. Emperor's (Zeno's) removal of remnant of Paulicians, now nearly exterminated, to Thrace (970). (956) Popes first liable to depo-

PERIOD OF TIME A.D.	PERIOD OF REVE- LATION.	HISTORICAL FULFILMENT.
970-990 (<i>contd.</i>)	ence to patience of saints, and "Happy are the dead who die trusting in the Lord!"	sition and murder; John XII. deposed for adultery and murdered. About the same time Caliphs of Bag- dad became puppets of their Viziers, like the Frankish kings before Charlemagne and his father.
990-1000	Vision of first reaping; refer- ance to Corn har- vest, Jewish Feast of Pass- over, and first- fruits. <i>Rev.</i> XIV. 14-16.	Papal Rome, growing still more bold and blasphemous, begins to manufacture "Saints," (First Saint ca- nonized 993); orders prayer for spirits in "Purgatory" (999), encourages the Millenium Panic (1000), and gets quick increase of power and wealth by these means - Her First Fruits!
1000-1073	Vision of second and final reaping; refer- ence to Fruit har- vest, Feast of Tabernacles and vintage. <i>Rev.</i> xiv. 17-20.	Papal Rome, progressing in evil, again begins to persecute, but now in the West (as Franco-Roman Church). (1022) First burning of heretics in France, at Orleans. (1049) Persecution of Berenger and burning of John the Scot's book against Tran- substantiation; Papal Rome having now adopted the claim to divine power im- plied in this doctrine, which once she rejected!

PERIOD OF TIME A.D.	PERIOD OF REVE- LATION.	HISTORICAL FULFILMENT.
1073-1100	Details of a grand explosion of Thera. Vision of seven "angels" and glassy sea with victors over "the beast and his image" standing upon it (<i>Rev.</i> xv. 1-4) ascription of praise to God; His righteous acts manifest! (5-8) "Temple of God" opened; — seven "angels" re-appear out of it, "Temple" filled with "smoke."	Results of Papal Rome's enforcement of spiritual claims. (1076) Jerusalem taken by Seljukian Turks; "holy places" profaned. Result: (1099) First Crusade. (1100) The "Noble Lesson" of the Vaudois in France; protest against Papal Rome.
1073-1473	Results of that explosion detailed (<i>Rev.</i> xvi.) (v. 2) First bowl = "sore" on idolaters. (v. 3) Second bowl = sea "blood."	(1129) Bible-reading, except in Latin (and then only the Psalms), forbidden! Consequences: general ignorance, immorality, and infidelity [disbelief in goodness of God or Man!]. Sundry quarrels, wars, and rebellions among kings and people subject to Papal Rome.

PERIOD OF TIME A.D.	PERIOD OF REVE- LATION.	HISTORICAL FULFILMENT.
1073-1473 (<i>contd.</i>)	(<i>v.</i> 4-7) Third bowl (retribu- tive!)=drinking- waters "blood."	Similar strife among Popes themselves, especially great Papal Schism of West (1377-1441).
	(<i>v.</i> 8) Fourth bowl=scorching solar heat.	(1154-1254) Great struggle of Guelphs [Pope's party] <i>v.</i> Ghibellines [Ger- man emperor's party]; defeat of the latter raises Papal temporal power to its height.
	(<i>v.</i> 9) Blasphemy against God; no repentance!	(1138) Doctrine of "seven Sacraments" set up by Papal school-men.
	(<i>v.</i> 10) Fifth bowl=intense local darkness over "kingdom" of "beast," Thera.	Intense moral dark- ness over Papal "king- dom" during age of Cru- sades (1100-1300).
	(<i>v.</i> 11) blasphemy worse!	(1143) Pope enforces Ador- ation of the Host. And in: —(1243) Bonaventura ad- vocated similar Adoration of the Virgin Mary.

PERIOD OF TIME A.D.	PERIOD OF REVE- LATION.	HISTORICAL FULFILMENT.
1073-1473 (<i>contd.</i>)	(v. 12) 6th bowl= R. Euphrates dried up (way open for "kings" to come from E.)	—Cessation of Crusades allowed both Turkish and Saracenic powers to grow. Most of Crusading armies which reached Palestine entered it from the same quarter as did Vespasian's army in A.D. 67; while both Saracens and Turks attacked Europe, chiefly from the E.
	(v. 13-14) appear- ance of "three un- clean spirits." 1 : from first "beast" 2 : from second beast ("image" of first) 3 : from "the serpent."	—The "three evil spirits" of—1 : Wordly-Dominion. East Empire and its Church subjugated by Papal Rome, or West Roman empire re- surrected (1204-1261).—2 : Religious-Intolerance. Papal decree of Intolerance (1233); the Inquisition set up, for purpose of more systematic persecution of "heretics." —3 : Anti- Christ in general.
	(v. 15) Paren- thesis = coming of Christ—to be sudden and quiet, "like a thief in the night."	(1440 - 1450) Art of printing discovered (?) in Europe. (1471) first book printed in England.
	(v. 16) Evil col- lecting its forces	Both Papal Rome and her opponents saw advan-

PERIOD OF TIME A.D.	PERIOD OF REVE- LATION.	HISTORICAL FULFILMENT.
1073-1473 (<i>contd.</i>)	for the battle of Har-Magedon.	tages of this art in great battle of Evil <i>v.</i> Good ; and Rome soon instituted her Index Expurgatorius, or list of books forbidden to be read.
	(<i>v.</i> 17-21) seventh bowl = voice, "It is done!"—earth- quake (at Patmos)	(1456) Severe earth- quake at Naples, 60,000 killed!—Vesuvius threaten- ing to erupt!
	"city" divided into three; again "cities of nations" fell; "Babylon" remembered for punishment; plague of "hail"	(1453, May 29th) Fall of East Roman Empire;— Turks capture Constanti- nople—"hail" of "mis- siles"
	blasphemy of men going on!	(1460-1492) America re-dis- covered by Europeans:— Brazil by Martin Behmer about 1462; Central Ameri- ca by Columbus 1492: Be- tween these dates (1478) Ferdinand and Isabella became sovereigns of Arragon; and Spain saw the resurrection of the Visi-Goth kingdom (after 1000 years' eclipse!) as the Papal kingdom of West which surpassed all

PERIOD OF TIME A.D.	PERIOD OF REVE- LATION.	HISTORICAL FULFILMENT.
1073-1473 (<i>contd.</i>)		three previous Romes (Em- pire, Papal-Austrian, and East Empire) in intensity of idolatry and persecutions!
(?)	(<i>Rev.</i> xvii.) Second vision of a "woman;" but different to the first, coloured in sunset tints (red, gold, purple), ap- peared sitting on a seven-headed "beast." John's description of phenomena and partial explana- tion of them, with references to Roman power and Nero's per- secutions.	A three-fold outline of History, showing relation of "the Spirit of Anti- Christ" to (1) Old Roman empire, from Nero to its fall in 476;—(2) Newer Roman Empire of East, from A.D. 416 to its fall in 1453;—(3) Still newer W. Roman empire in Spain and France, which grew rapidly in power after the re-discovery of America and the passage round the Cape of Good Hope, and as rapidly became promi- nent in persecution!
1453-1798	(<i>Rev.</i> xviii.) Vision of another "angel," with proclamation, "Babylon is fal- len!" Reasons, three: idolatry, pride, and luxury. (<i>v.</i> 4) Another Voice, "Come out of her!"	Outline of History of Europe, from Fall of E. Roman Empire (the last relic of Old Rome) in 1453, to first fall of Pope's tem- poral power (when Buona- parte dethroned him as a "king") in 1798.

PERIOD OF TIME A.D.	PERIOD OF REVE- LATION.	HISTORICAL FULFILMENT.
1453-1798 (<i>contd.</i>)	(<i>v.</i> 21) Vision of "angel" throw- ing stone into sea as type of doom of "Babylon."	
1798-1814	(<i>Rev.</i> xix. 1-9.) Vision of univer- sal rejoicing over "fall" of "the beast."	The world freed from Papal dominion, from 1798 to 1814 (16 calendar, nearly 17 lunar, years).
	(<i>v.</i> 10) Paren- thesis = John's first temptation to idolatry [of Power].	The world's idolatry of Military Power during the career of Napoleon Buonaparte.
1814-1878	(11 - 18) The Prophecy of Vic- tory of God's Word.	(1837) Accession of Queen Victoria (name "Vic- tory"!): work of Bible Societies.
	(<i>Rev.</i> xix. 19.) Signs of another minor eruption of Thera;—it came, details. John's explanation = "Evil renews the war against the Word."	History of world from 1814 (Pope's kingdom re- stored on fall of Buona- parte) to 1848 [Pope again falls; is restored for second time by a second Napoleon, the third!]; but is finally deposed as "king" by Italians themselves (1870). Period 1848-1870 = 22 calendar years, or 23 lunar.

PERIOD OF TIME A.D.	PERIOD OF REVE- LATION.	HISTORICAL FULFILMENT.
1814-1878 (<i>contd.</i>)	<p>(<i>Rev.xix.</i> 20-21) Final explosion of steam from Thera, before it again became dormant. N.B. When Thera turned off steam, Vesuvius began to get it up, till that volcano similarly exploded in A.D. 79 (interval seven years !)</p> <p>(<i>Rev.xx.</i>) visions of two "Judgments" and "deaths" . . . followed by two "resurrections."</p>	<p>Final war of the "Beast," in Declaration of Papal Infallibility (July 18th, 1870). (1878) Death of Pius IX. the "infallible" Pope: succeeded by Leo XIII., a more liberal-minded man, who practically denied the claim of his predecessor to be infallible by his action in Laserre's case !</p> <p>Two judgments of Papal Rome and two deaths in loss of earthly power and spiritual prestige (the last in 1870). Also two resurrections of Papal Rome, in 1814 and 1848. NOTE.—The 1260 solar years of Pope's temporal kingdom run thus:—From 607=Second Pope-exalting decree of an emperor of East Rome (Phocas), which finally made Roman bishop practically a "king." To 1866-'67; overthrow of Pope's "kingdom" in Italy (First time!) Also from 610 (death of that Phocas). To 1870=Second and final deposition of Pope as "king of Italy"—again by</p>

PERIOD OF TIME A.D.	PERIOD OF REVE- LATION.	HISTORICAL FULFILMENT.
1814-1878 (<i>contd.</i>)		Italians ! Similarly the 1000-years' reign of "Satan the deceiver" run thus : From 877-878 : beginning of Controversy on Transubstantiation. To 1878 : death of the "infallible" Pope Pius IX.
1870 for- wards in- to future Time (ter- minus as yet un- known).	(<i>Rev.</i> xxi.) sight of newskies, new Earth, and a new "Jerusalem" [cloud scenes at sunset, with a spiritual mean- ing attached by John.]	=The prophecy of Progress.
	(<i>Rev.</i> xxii. 1-2). Vision of a new Garden of Eden. [A night-scene, also with spiritual meaning.]	=The Prophecy of Peace.
	(<i>v.</i> 8-9) John's second and last temptation to Idolatry (of Knowledge.)	John's second moment- ary temptation to Pride (because made the reci- pient of such totally new and unexpectedly revealed knowledge as he has re- corded) corresponds to the world's temptation to wor- shop Knowledge, whence the proverb, Knowledge is Power!

NOTE.—These last two or three chapters of John's Book of Revelation cannot yet be so fully dissected ; (1) because the world has not yet completed "the History of the Human Race," and (2) because the Mohammedan powers (and perhaps some other forms of "Evil") are yet in that part of their history which falls within the period described in *Rev.* xii-xix.

Note.—There has been no change in the title of this journal since its first issue in 1882. The title "The Journal of the American Medical Association" has not been changed since its first issue in 1882. The title "The Journal of the American Medical Association" has not been changed since its first issue in 1882. The title "The Journal of the American Medical Association" has not been changed since its first issue in 1882.

The Journal of the American Medical Association is published weekly, except on Sundays, and is the only medical journal published in the United States. It is the only medical journal published in the United States. It is the only medical journal published in the United States. It is the only medical journal published in the United States.

The Journal of the American Medical Association is published weekly, except on Sundays, and is the only medical journal published in the United States. It is the only medical journal published in the United States. It is the only medical journal published in the United States. It is the only medical journal published in the United States.

The Journal of the American Medical Association is published weekly, except on Sundays, and is the only medical journal published in the United States. It is the only medical journal published in the United States. It is the only medical journal published in the United States. It is the only medical journal published in the United States.

The Journal of the American Medical Association is published weekly, except on Sundays, and is the only medical journal published in the United States. It is the only medical journal published in the United States. It is the only medical journal published in the United States. It is the only medical journal published in the United States.

The Journal of the American Medical Association is published weekly, except on Sundays, and is the only medical journal published in the United States. It is the only medical journal published in the United States. It is the only medical journal published in the United States. It is the only medical journal published in the United States.

PART VII.

THE VICTOR'S REIGN.

BOOK 1.

(The death and resurrection of EVIL :—embracing from A.D. 70, Jewish Ritual destroyed by Titus, to A.D. 416, Assumption of the same Over-lordship in Church and State by Roman bishop.)

- PAPAL ROME. Like some malignant tumour, that
its growth and invades [Health,
character. With stealthy step the joyous form of
And slowly saps the hidden springs of Life;
Its source obscure—its certain ending death!—
Or like the clinging ivy,* that entwines
Its gentle arms with hypocritic love
Around a noble ruin it enwraps
In that green shroud, which lends a passing grace
And beauty to a form it ever slays—
10. Some lordly hold where kings have held a court,
Or consecrated walls where daily rose
From Earth to Heaven the sound of holy prayer—
Or Arms or gentler Praise alike must yield
To that slow, subtle, undermining power,
Which (with a fiendish malice born of Hell)
Would kiss the very prey that it destroys :—
So grew in evil presence PAPAL ROME!—
She who out-did a Babylon of old
In foulest arts that sinful men allure,
20. Or power or idol forms a fell disguise!

* The simile of the martyr Tyndale.

- Who put a Tyrian luxury to blush,
 Though Baal and Astarte's very home!—
 Who, evil daughter of an evil sire,
 With mock humility would still exert
 Her harlot charms to take a foolish race,
 In garments redolent of human blood
 Herself and Murder (paramour!) have shed!—
 O'er whom yet lingers an uplifted bolt;
 Till growing Wrath, in answer to the cry,
 30. “*O Lord!—how long a groaning people wait?*”—
 Shall answer “*NOW!*”—and strike a threatened blow!
 But Evil's wounded head is quickly healed!—
 For soon a sun that set on Judah's hills
 In lurid clouds, and tinged a gory stream
 (No more protective!*) from a Temple poured,
 Saw Thera's active forces rampant grown
 Produce a cleft† whence rose, as evil beast
 Of two-fold character, another SELF;
 While kindly Heaven a veil of darkness‡ threw
 40. O'er Evil's resurrection from a tomb,
 As once indeed it hid a rising FORM!

- The Prophecy of EVIL. “Would Rome in triumph raise a lordly arch?—§
 Not yet will Pride confess a stronger Power!—
 And Heaven itself is witness to the words,
 And those twin orbs a moon declared eclipsed,||
 That Earth will see this Prophecy fulfilled:—
 Though (by HIS fiat) Judah's sun has set
 In sullen gloom, another orb appears
 Amid obstructing clouds!—And Thera too
 50. Is witness to the truth of what I say;

* Although Passover. † From which rose what John calls the “second beast,” the newer two-coned volcano of (and off) Thera, since called Colombo, opposite a cape of that name:—*Rev.* xiii. 11, and date Feb. 28th, A.D. 71. ‡ While the second cone was being built up, and for months afterwards, Thera was pouring out clouds of ashes. § A.D. 71 (May?). Triumph of Vespasian and Titus, because long rebellion of Jews put down; event commemorated by the Arch of Titus. || Two eclipses in March A.D. 71 (moon at setting, March 4th, 8.32 p.m.; sun at 9 a.m., 15 days later).

For, see ! already has a rising power*
 To great extent usurped the place of first,
 And causes growing terror to the heart
 Which knows a danger lurking far beneath ! ”

So spoke exultant Evil, mocking HIM
 Whose grand career of conquest Rome records, †
 Ere she (reluctant witness to a TRUTH)
 Returned to dwell in dark Oblivion's gloom !

And Thera's watcher marked a warning sign,
 60. The two-fold reaping ‡ spirit-eyes beheld—
 The precious corn HE freed from useless tares,
 The purple clusters angry Wrath expressed
 To fill a cup that Punishment should drain !—
 And learned how Evil's rage would end like smoke, §
 Ere closed bright Revelation's shining page
 With glorious visions || of a coming PEACE
 The like of which no earthly realm has known !

Yet Mercy still repeated warnings sent,
 Ere ROME a fatal Rubicon had crossed !—
 70. Earth trembling owned in oft-repeated shocks ¶
 The presence of a power that she detests,
 Yet dreading cannot shun ! —The buried towns !—
 The fiery wave which swept a rising Rome !**

* Words true (1) of 2nd “beast” [by end of A.D. 71, Thera's new volcano had almost entirely taken the place of the first] ; and (2) of Papal Rome [Bishops' arrogance and pretensions increasing]. † On the Arch of Titus. ‡ *Rev.* xiv. 14-20. § The three things which John compared to “frogs” swimming were the great cloud of ashes [the three layers of it, arranged according to their densities, moved off in the same order, the uppermost and lightest first] in the act of being blown away to leeward, after hanging over Thera for 1,000 days—some 33 months ! || The Renovated-Jerusalem and Garden-of-Eden scenes (*Rev.* xxi. and xxii). ¶ Between the cessation of Thera's eruption in A.D. 73 (no doubt also during them) and August 24, A.D. 79 [=7 years!] when Vesuvius exploded burying Herculaneum, Pompeii, and other towns, earthquake shocks grew more and more frequent and severe around Vesuvius, especially during that August, suddenly ceasing (almost) on the night before the explosion. ** A.D. 80 (summer ?) another great fire at Rome for three days, followed by pestilence. Titus added to his popularity by helping the sufferers ; and built the Colosseum (to assist those out of work ?).

The pestilential air, of Famine born,
Which failed to check in growth colossal Pride
Or stay the cruel shows a Murder loved!—*
Were voices sent from HIM the Lord of all,
Whose watchful eye will guard a chosen flock;
While Mercy gave to Rome (unwonted sight!)

80. To see a nobler Cæsar† now arise
To lead her conquering legions ever on,
And tread the ground where once a Babel stood,
And show a dying realm a better age
Than e'en Augustus to his credit knew!—
And held a zealous hand,‡ that saw the risk
Were blind Fanaticism's§ course unchecked!

- But soon appeared another evil head!—
For though paternal Justice|| tried to weld
The varied realms in one (but vainly now!),
90. Or nobly strove to build a ruined shrine;—¶
Though Zion from its ashes seek to rise,
But only speedily to be destroyed
As once before by One whose anger braved:—
Though rulers wise and tolerant appear**
To shed a fitful gleam on History's page,
Or build again a city Wrath had spared

* Gladiatorial shows, especially those held in the new Colosseum. † Trajan, whose reign (101-117) was one unbroken series of conquests (that of Dacia celebrated by four months' triumph!), and who was the only Roman general that ever sailed down the Persian Gulf! His excellent character gave rise to the proverb, "Happier than Augustus, better than Trajan!" ‡—Trajan's correspondence with his governor Pliny; "Christians not to be hunted out!" § Fanaticism (1) of pagans v. "Christians"; and (2) of self-aggrandizing Roman and other bishops v. Empire. || Hadrian (reigned 117-138), the only Roman emperor who personally, and chiefly on foot, made a survey of every province of his empire. This survey occupied seven years (119-126)! ¶ Hadrian's attempt to re-build Jerusalem, where he built a temple to Jupiter on the site of Herod's Temple, was frustrated by another Jewish rebellion, which also lasted three or three and a half years (132-135)! ** As Trajan ("Christians" not to be hunted out!), Hadrian, Antonius Pius ("Christians" not to be persecuted as such!), Marcus Aurelius (who would not tell a lie, and was so ready to forgive!) These men, and many others, never met with True

- Or guard a chosen isle from pressing foes :—*
 And though HIMSELF a wondrous victory† gave—
 When thirsty legions faint with summer's drought
 100. Beheld a cloudless sky so soon o'ercast,
 Then breaking pour in floods of needed rain,
 While on a foe the guardian lightnings played !—
 To one‡ who ever scorned a paltry lie,
 And mourned Rebellion as its death had robbed
 A nobler Love of pardon's grand revenge—
 (A man of God in all but empty name!) !—
 And showed again to Rome's acclaiming streets
 A bloodless triumph§ which betokened HIS,
 As Patmos in its beauteous vision saw !
 110. In spite of Mercy's gently-pleading prayer,
 Each day to all the world but clearer grew
 The foul and bestial nature of a power,
 That called another Nero|| from the Earth ;
 As though the fall refreshed a failing strength,
 Like old Antæus known in mythic tale !
 While that proud spirit-foe again declared,
 That he alone possessed a magic power
 A cunning Simon¶ once desired to buy,

“Christianity” ; but they instinctively knew and loved “the Spirit of Christ,” and lived after the pattern of His noble Self-denying life !

* Walls built by Romans to prevent the Picts and Scots from entering Roman Britain. † A.D. 174. Details of the unexpected victory of Marcus Aurelius over the Quadi in Germany. ‡ Marcus Aurelius—who would not tell a lie!—mourned the death of the rebel Cassius, because death had robbed him of the sweet revenge of pardon!—and destroyed the letters of the rebel unread, lest knowledge should lead to suspicion ! § A.D. 176. The bloodless triumph of Marcus Aurelius (Pompey's in B.C. 61, was the only one before it)—*Rev.* xiv. 1-5. || A.D. 180, death of Marcus Aurelius ; accession of Commodus, a second Nero in all but the firmness of character required for persecuting. Hence no persecution during his reign (180-192) ; although the Apostolic-Succession Theory was the exciting religio-political question of the day ! (Montanus v. Roman bishop Eleutherus). ¶ Simon “the Magian,” of Samaria (*Acts* viii. 18) was the first who thought of the Apostolic-Successional trick (of pretending to confer the power of the Holy Spirit on others) for the purpose of making money !

- Or breathed a curse* on all who dare deny
 120. A right to silence Freedom's noble voice !
 Then dying Power gave vent to senile wrath
 On Pride that stole Humility's fair garb,
 As Thera's elder mount on forward child ;
 And Naples' hill in new eruption spoke†
 Another warning to rebellious Pride,
 Ere Cæsar's ashes rest in British soil.‡
 Then all beheld an empire past its prime
 To ruin madly run ; saw rulers rise
 And fall in quick succession by a sword
 130. Themselves invoked to gain a quaking throne ;
 With many a year of suicidal strife,
 And (darkest night !) the transient reign of Lust,§
 When Baal's priest a sullied purple wore !—
 Or marked her pampered legions sweep away
 With ruthless blow a youthful prince she loved ;||
 Yet searching could not find a mighty arm
 To cut the Gordian knot that held her fast.
 And still with senile childishness of Age,
 In face of every dark and threatening storm¶
 140. That clouded her horizon all around,
 A grand millennial triumph** sought to hold
 To please a fickle populace she fed !—

* A.D. 185-197 (=12 years !) Victor I. bishop of Rome. His excommunication of rival churches of Asia Minor [the "flock" of the Apostles Paul and John!]—the first open act of aggression by Papal Rome!—caused persecution by emperor Septimius Severus. † A.D. 203—second violent eruption of Vesuvius on record. ‡ This Septimius Severus marched into Britain, built a second wall to keep off Picts and Scots, and died in Britain (at York, A.D. 208). After deaths of the two emperors Severus, the decline of Imperial Rome was rapid ! § A.D. 218-222, reign of Elagabalus or Heliogabalus, a priest of the Sun-god Baal (accession at age of 17 years ; short reign, nothing but debauchery and lust !) || A.D. 222-235 reign of Alexander Severus ; accession at age of 14 ; guided in empire by a good and wise mother—both murdered by the turbulent Prætorian Guards. (After the murder of this Severus the imperial power rapidly declined !) ¶ Barbarian invasions, internal corruption in the State, rebellious provinces, power-usurping bishops. ** A.D. 248. Old Rome's Millenium (Rome founded B.C. 752, and 1000-752=248).

Though nobler spirits born to stem the tide,
 Who felt HIM ever present in the midst,
 And turned in scorn from Mockery's hollow form,
 Would, far expelling rampant Lust and Vice
 Restore a vanished Purity* – in vain!

For mark, a pregnant universe in birth!—
 The dark mysterious North† has heard a VOICE,
 150. That made its icy breezes southward pour
 To blast the fertile fields of careless Rome;
 And Gothic hordes will first a Cæsar slay,
 Ere Persia's cunning arts and fatal trap‡
 Allure a thoughtless ruler to his doom!

NO "honour Then dared a rising power§ assert its
 among claim [fall;
 thieves!" To take the place of one that soon must

Though HE again deferred a fatal day,
 When wild, distracting Chaos' reign begins,
 Or aided many a strong and able arm||
 160. To drive away the greedy birds of prey
 That waiting hover round a dying form;
 Or summoned Tadmor's desert¶ hold to check
 A power whose cunning toils a Cæsar held;

* A.D. 249-251, reign of Decius; revived the *Censores morum* (old office of Censorship) to check growing luxury and immorality—as a necessary part of their reformation-work came another persecution of the quarrelsome and immoral "Christian" bishops! † A.D. 251. Decius killed by Goths; successor Gallus made peace with them, latter to keep their conquests and Rome pay them annual tribute! About this time all Northern barbarians from Persia to Gaul pressing southwards! ‡ A.D. 258-260. Campaign of emperor Valerian v. Persians. At first successful; but pursuing too far, he was taken prisoner, ill-treated for some years, then killed. § A.D. 253-257. Stephen I., bishop of Rome; his deposition of some other bishops re-opened the question of Supremacy. Also quarrel about reception of those who had "lapsed" (recanted to paganism) during persecutions. || A.D. 260-268 period of "the Thirty Tyrants"; i.e. able generals in nearly every province, who rose up to oppose incoming barbarians. ¶ The short-lived kingdom of Palmyra; from 260 to 270 the ally of Rome, protecting it on east from Persians; in 273 destroyed by Aurelian.

While Murder, Famine, Pestilence, and Death
 In many a form should decimate HIS foes ;
 Then called a truce between the warring hosts,*
 Whose bitter strife a quaking Thera knew !

But vainly Rome against encroaching foes
 New barriers raised,† or summoned Ister's line
 170. To check a conquering Goth, or Rome herself

Would seek protection in a newer wall ;
 Ere she in foolish madness swept away
 The friendly shelter of a desert palm,‡
 Whose green oasis checked Armenian pride,
 And struck a blow§ upon a rising power,
 That soon recoiled on her dismembered realm !

Did HE, the Friend of God,|| who once declared
 Through human lips|| a word that Judah cleft,
 Now re-appearing in another form,
 180. Declare the fate of ROME ; that when the clock
 Of great Eternity had struck the hour,
 The Church which feigned to bear a sacred name—
 The bastard "child"¶ that dared to call HIM Sire!—
 Like that fair realm** which SELF-divided broke,
 Was cleft in two on Schism's fatal rock?—
 Though dazzled Earth saw only factious strife,
 A dying kingdom or a Newer Rome,††
 Which gleamed afar amid a rising sun !

* A.D. 270-275 reign of Aurelian ; character good—made peace with Goths and Vandals ; also with bishops, by recognizing civil rights of "Christians." [Temporary cessation of eruptions of two volcanoes of Thera for a few days, Nov. 6-11, A.D. 73]. † Aurelian's new wall round city of Rome, and limitation of barbarian advance by a sacrifice of frontier. ‡ Palymra ; a barrier to Persian advance which Aurelian foolishly destroyed. § A.D. 284-305 reign of Diocletian. To check barbarian pressure, he divided Empire into two, then four parts (keeping one himself) ; to check similar advance of "Papal Rome," he started the 10-years' persecution of "Christians" (303-313 ; ending with Licinius' Edict of Toleration), then retired into private life till his death. || Abijah(="the friend of God") the prophet who foretold to Jeroboam the coming split in Solomon's kingdom, and that he (Jeroboam) would be "head" of the revolt. ¶ The "child" of that "harlot" (*Rev.* xiii.). ** Solomon's. †† A.D. 324-330. Constantinople built (or rather Byzantium re-built !) as capital of new Roman empire of East.

- Yet Evil's might each day more clearly shown.
 190. Though HE may call a ruler just and wise,*
 Whose keen discernment pierced the thin disguise
 A proud Hypocrisy essayed to wear,
 And whom (as bitter foe that scorned to yield)
 A foul, apostate Church so falsely called,
 "A traitor to his God, but NOT his realm!"—
 Whose dying lips (as Death before his eyes
 Removed the veil that hid a dim Unseen)
 Bore joyful witness to a mighty POWER,
 Whose triumph he in secret heart desired ;
 200. Whose noble spirit, through the veiling mists
 Of ignorance which o'er the present hung,
 Could see arise a more than earthly SUN
 That ushered in a new and peaceful morn,

The Prophecy And letting go of every earthly tie,
 of Julian. With cry exultant sprang to meet a lord,
 June 26th, A.D. 363. "THINE be the triumph, Mighty
 Nazarene!"

- And though again an earthly Zion riset
 As renovated from a cleansing fire ;
 Yet Persia's dart will wound a hand† that checks
 210. The startling change§ a wondering Earth will see,

* A.D. 361-363 reign of emperor Julian. "An extraordinary character ; just, wise, popular, tolerant, but scorning to imitate the hypocritic bishops (who consequently called him apostate !), one of whose writers praises him in the taunt *Perfidus ille Deo, sed non et perfidus orbi* ! [A traitor to his God (as drawn by these "Christians"), but not to his realm !] Fatally wounded by a Persian arrow in his last campaign ; his last words were, "Thou hast conquered, O Nazarene !"—because he saw that when morning came Jovian (who would undo his work), would be at once proclaimed by "the Bishops' party" in the army.—"And so it was !" † Julian tried to restore all forms of purer worship ;—hence his attempt to re-build Jerusalem—work stopped by fire (fanatical "Christian" incendiaries ?) and Julian's death. ‡ Julian's death during night of June 26, A.D. 363. Jovian proclaimed next morning, began at once to play into hands of Bishops, by recalling all who had been banished and restoring "privileges" of "the Church !" § A two-fold change :—(1) Old Rome dies—speedy resurrection of it as "Eastern Empire" ; (2) "heathen" emperor abdicates title and

And Gothic arms* destroy the barrier-wall
That stays an awful scourge, the Tartar horde
Whose threatening wave will touch the feet of Rome!

Then came the time for Power to break its bonds,
And cause a fissure quaking Thera knew
So long before; whence came an evil form,†
Whose origin so innocent appeared;
But where a subtle instinct knew the truth—
Proud Rome, whose neck no victor's foot had trod,
220. *To Earth's astonishment renouncing SELF,*
To give a greedy rival all her power!

Then all beheld a sight unknown before—‡
A royal penitent,† a haughty priest
Who dared to take the place of ONE divine,§
Yet feigned to be impelled by holy Zeal!||
A dreaded resurrection long fore-told
In Thera's panorama as to be!

BOOK 2.

(*Embracing from the Resurrection of Evil, A.D. 416, to the
Millenium of Earth, A.D. 1000.*)

As gentle as a lamb;—
but as butting as a ram,
and as cunning as a
serpent in the grass!

Then Evil's cunning form in-
deed appeared!—
With lamb-like innocence and
serpent's guile¶

office of "High-Priest"—"Christian" bishop soon assumes both
(another "resurrection")!

* A.D. 376. Goths, forced westwards by advance of Huns
(Mongols) from East, are allowed by Valens to cross River
Danube and settle in Thrace. Result—Valens killed by them
in war next year. † *Rev.* xiii. 11. ‡ A.D. 391. The refusal of
Ambrose, bishop of Milan, to let the emperor Theodosius enter
his church (for having ordered a massacre in suppressing a riot
in Thessalonica) showed the spirit of Papal Rome now rising
into power! § Scenes often enacted afterwards. || "The zeal
of Thy house has eaten me up!" (*Psalms* lxi. 9; *John* ii. 17).
¶ "He had two horns like a ram. . . . spoke as the
serpent. . . . and is deceiving. . . ." (*Rev.* xiii. 11).
A.D. 416. Decree of Roman Bishop, Innocent I., requiring

He spoke forbidding* an unseemly strife
 To those who claimed to bear HIS holy name,
 And wrung from Power, in weakness now despised,
 The mad renouncement of a stolen right!

Then truly came the threatened scourge of sin;†
 Whose fiercest wrath a Roman lion‡ braved,
 To save a flock himself would soon devour!

10. While Adria saw the first foundations laid
 Of newer town,§ that soon would rival Rome
 In riches, luxury, and towering pride!

While earthly eyes are dazzled by the sight
 Of noble turrets|| rising to the skies,
 And Rome renews a gorgeous Eastern dream,¶
 Which vanished once on Dura's distant plain;
 Still onward rolled with stern, relentless wave
 A tide of conquest** which would quickly sweep
 O'er many a realm that bowed to haughty Pride,

20. Then break on western rocks in curling foam,
 Whose swift recoil is watched with anxious eyes!

But ere the mighty, threatening surges come,
 The trembling tongues of trusting Faith and Love

religious conformity (*i.e.*, to Papal Rome); endorsed and made compulsory by edict of Emperor Valentinian III., a weak and vicious man. In the interval, Boniface I. (who succeeded Innocent 418) assumed title "First Bishop of Christendom!" [N.B. 1,260 calendar years forward bring us to a renewal of the same Acts by Papal Rome in England under the two last (resurrected!) Stuarts; when "Rome fell!"]

* Attila, the leader of the Huns; whose intended attack on Rome (after conquering all North Italy) was put off in A.D. 452, because the Roman Bishop, Leo I., secured his favour by a personal interview, and finally deferred by Attila's death A.D. 453. † Leo I. (name "Lion"). ‡ Refugees from the advance of Attila's host laid the foundations of the power of Venice (A.D. 452). § Of Constantinople, the Newer Rome and capital of East Empire; reference also to religious Conformity (to Papal Rome) and spread of the New Religion. || Of world-wide empire (renewed in the Eastern Empire and Papal Rome). ¶ The Huns first entered Europe A.D. 375, some 80 years before. ** Great defeat of Huns near Chalons-sur-Marne (451) turned them back upon Italy and Rome in revenge (452)—Rome saved by Leo's interview with Attila.

- Conspire to raise a noble hymn of praise*
 To One who sits above and rules supreme :—
 “Thee, Lord! we praise and call the only God,
 O Sire of ages whom a world adores!
 To Thee the heavens and all created powers,
 With ceaseless voices joining, ever cry :—
 30. Thrice holy Thou, O Lord the God of hosts,
 Whose wondrous glory fills the heaven and earth!
 To sing Thy praise the chosen Twelve unite;
 And prophet voices echoing speak of Thee!—
 And Thee alone the white-robed martyrs praise,
 Whom through Earth’s circling realms a Church adores,
 As *SIRE* possessed of greatness passing bounds!
 As *SON*, the only one, an equal Lord!—
 As *SPIRIT*, ever near for needed help!
 Thou!—Thou alone, O Christ! a GLORIOUS
 40. For Thou, of lasting Sire a lasting Son, [KING!—
 Didst not, to free a groaning human race,
 Disdain to wear our flesh in shrinking fear!—
 But breaking mighty Death’s destructive dart,†
 Hast opened wide a door to realms unseen!—
 Thy due reward beside a glorious Sire
 To sit, as sharer of a heavenly throne!
 But now as Judge‡ we see Thee coming near!—

* The Te Deum : composed (A.D. 450) in Gaul, when Huns were advancing on that province, but before their defeat at Chalons-sur-Marne. The opening words point (1) to uniformity of worship throughout the Roman empire consequent on adoption of “Christianity” as the State religion :—(2) to the recent formation of a Creed, with distinct mention of the Doctrine of the Trinity, and whose simplicity and conciseness of expression mark it as the Nicene, or so-called Apostles’, Creed :—(3) to the cessation of the great Ario-Athanasian controversy about the relationship existing between God and Christ : and (4) to the various persecutions, local or general (chiefly local, and some of them in Gaul), suffered by the “Christians” through the zeal of Roman Emperors or local officials. † 1 Cor. xv. 55-56 (the “sting,” or “dart,” of Death.) ‡ Words written (A.D. 451) when Attila and his army of Huns were advancing on Gaul. Met by the combined forces of Romans and Goths (their predecessors in invasion), the Huns all but won the great battle [near Chalons-sur-Marne ; total killed 250,000 to 300,000 !] ; but were allowed to retreat eastwards

- And therefore pray Thee haste to save Thy own,
 Whom with a precious life-blood THOU hast bought ;
 50. And grant a like reward to us below
 With those whom Thou in glory long hast crowned ;
 Preserve Thy own inheritance, O LORD !
 And guide us safely, ever building up
 The noble shrine a Spirit's power has raised !
 From day to day we call Thee Ever-blest ;
 Thy praise alone will occupy the tongue !
 Oh ! deign to keep us pure and free from sin ;
 And let a guardian Presence o'er us rest !—
 In pitying mercy spare Thy servants, Lord !
 60. That we before a foe be not destroyed ;
 For Thou indeed the only hope and trust !”
 Then dark Revenge* would beckon Southern hordes
 To take from filthy Rome the sacred things,†
 That once had graced a purer shrine of Love ;
 And whose departure dying Judah saw,
 With heart that sank before an omen dread ;
 Which now depart to share HIS triumph-march,

again, and next year, in revenge, carried the war into Italy. The danger from these Huns caused the writer of this hymn (1) to pray for God's help as urgently needed ; and (2) to expect martyrdom at the hands of the Huns. N.B.—The imminence of the danger is seen from two expressions : (1) the desire to be kept free from sin this day ; (2) the statement that only “ from day to day ” (*per singulos dies*, through the days taken one by one as they came) could the writer be sure of living to call God “ Ever-blest ” ! [Compare these and other expressions in the *Te Deum* with the titles given to Attila at this time, and by these very Gallo-Romish churches, of “ the scourge of God ” and “ the scourge of sin ” !!!] While the fact that the invaders had not yet been routed is also shewn by two facts : — (1) the closing petition, *Non confundar* !—Do not let me be thrown into confusion, destroyed, or routed (a military term !) ;—and (2) the absence of any reference to a victory, and thanksgiving for the same !

* A.D. 455. Because Maximus, the murderer of the Emperor Valentinian III., forced Valentinian's widow to marry himself ; she, in revenge, called Genseric and his Vandals over from Africa, who murdered Maximus, and took Rome (A.D. 455).
 † The Jewish sacred things brought by Titus to Rome (A.D. 71), now taken away by Genseric to Africa (A.D. 455).

- As long before was lost to human eyes
 A brazen serpent,* since the day approached
 70. When these a new Idolatry would aid,
 As fit recipients of unhallowed rites !
 While strong barbarian arms† alone sustain
 A form from which a fleeting breath departs,
 Ere came the hour of Babel's destined fall,
 As HE, the First and Last,‡ had long decreed !
 "Time's circling wheel has gone the measured round ; —
 The clock of Doom has struck the fatal hour ! —
 And *ROME WILL BE NO MORE!* is now enforced !"
 So spoke a Power supreme.
 80. But EVIL said, in opposition to HIS greater will ; —
 "A newer Rome will rise from destined grave,§
 As *HE* arose that foulest Cunning slew !" —
 And, lo ! at once a threatening curse is heard,||
 Whose lingering echoes sound for many a year ;
 While vainly rose, as old Athene's walls,¶

* 2 *Kings* xviii. 4. † After the departure of the Vandals, the last five or six Emperors of the West half of the Roman Empire (which included Rome) were simply puppets set up by foreigners ! — This was because the "gift" of "power and authority" by "the first beast" (Imperial Rome) to "the second beast" (Papal Rome) *had been made* by Valentinian III. [as foretold in *Rev.* xiii. 2] ; there being also only seven Emperors after Rome's resurrection, or recovery of power, on the departure of the Vandals ! ‡ Both Roman empires, East and West, began and ended with men of the same name ; the "Alpha and Omega" of Old Rome being Romulus, and of the East empire Constantine. § Rome's resurrection was four-fold (2×2) : politically as Frankish empire and East Roman empire, spiritually as Romish and Greek churches. (In A.D. 481, Clovis, as "King of all Franks," began French history). || A.D. 484. Roman Pope's (first) excommunication of Eastern Emperor and two rival Patriarchs of Alexandria and Constantinople [commencement of the breach between East and West Churches] ; this was withdrawn 35 years later in terms implying the supremacy of the Roman Pontiff !!! ¶ A.D. 491-518. Reign of Eastern Emperor, Anastasius I. ; opposed a new foe (Bulgarians also coming from East) by building walls across peninsula on which Constantinople is situated ; religious blood-shed now common in that city.

The warning lines to stop a coming foe
 From adding to the gory waves that stain
 Her oft-empurpled streets in deadly strife ;

The gauntlet 90. As Gallia first a foul alliance* sought,
 of SEDAN. Whose vengeance she in coming time
 (A.D. 1870.) deplored !

Yet stronger grew a foul usurper's
 The Prophecy of power,
 the Slavery of Whose heavy yoke of servitude imposed
 Conscience. On Conscience vainly struggling to be
 (*Dan.* vii. 7.) free

Would last for many an age ; ere broke the day
 A Persian seer† beheld in fitful glimpse,
 When that sore burden men so long had borne
 In dreaded fulness would be nobly spurned
 In grand revolt HIMSELF alone inspired !‡
 100. While quaking Hellas marked a mid-day sun
 Eclipsed§ behind a dark and threatening orb,
 And Earth with many a tremor|| saw the death
 Of aged form no living breath inspired !
 Then truly Thera's prophecy fulfilled !—
 The crafty foe a startled seer beheld¶
 Usurping in so innocent a garb
 The place that SELF had ever longed to fill,

* With the Roman, or self-called "Christian," Church. Old alliance of Franks and Germans broken ; latter now first cross the Rhine to invade France. Clovis, hard pressed, adopts wife's "Christianity" because successful, as Constantine had done before ! † The 1260 (lunar) years' career of this "little horn" of *Dan.* vii. 7, run from A.D. 415-416 [Conscience enslaved by Roman Pope] to A.D. 1637-1638 [John Hampden's trial for Ship-Money Tax, or Conscience revolting from Slavery]. ‡ Daniel. § A.D. 512 (June 28, 11.8 a.m) solar eclipse visible at Constantinople. Seven years later (A.D. 519) Roman bishop's excommunication of Eastern Emperor and two Patriarchs, made 35 years before removed, but Rome's supremacy implied by very terms of removal ! || Severe earthquakes at Antioch and Berytus (525 and 528), and over nearly all of Roman empire about 541, also 551 and 557. [Thera, and Ararat threatening ; Vesuvius quiet?] ¶ *Rev.* xiii, 12.

- HAD** seized a throne it coveted so long,
 And made itself supreme in very deed !
110. Then many a tremor† shook a heedless Earth,
 And Heaven in sympathy its signs out-poured,‡
 Or wondering marked a power that Justice spared,
 With impious daring, spurning all disguise,
 Now raise on high the foul corrupted form
 Of what was known to be its evil SELF ;
 And dedicate anew with taking names§
 The graven forms Hypocrisy discards,
 Yet ever as of old at heart adored !
 And seek to force on all as now unknown||
120. The tongue of one who proved a deadly foe,
 Or cast an evil eye on Britain's shores,¶
 To check** the nobler germs that try to grow !

* A.D. 533 (March) the Roman-Pope-exalting decree of Eastern Emperor, Justinian (1st of 2) making John II. the Roman bishop "Head of all the holy churches and holy priests of God" !—From the times of the Apostles Paul and John, the Roman bishops had been trying to get this nominal authorization of their claim to "the first place" by Roman law !

† Several severe earthquakes occurred between A.D. 500 and 600. ‡ Earthquake in Syria (557) accompanied by atmospheric phenomena—thunder, lightning, and luminous meteors. § From the date of Justinian's decree exalting the Roman Popes, they steadily schemed to bring back the old Roman Pagan Idolatry ;—first by (nominally) using these images as ornaments in churches (560-574), then by their wholesale adoption in the re-christening of the Pantheon and its contents (608), then by enforcing. N.B.—"Christian" idolatry is simply heathen idolatry resurrected ; and the spirit of the "idolatrous party" which set up a reredos in St. Paul's A.D. 1887 is only scheming in the old way ! || A.D. 663. Roman Pope Vitalian's decree, ordering all services of the "Church" to be in Latin (now a "dead language" !) ; so finishing what Gregory I. began, the Latin-ization of that "Church." N.B.—A.D. 663 is the 666th calendar year from the common date of the birth of Christ ; also the name, Vitalianus, in Latin numerals = 666 ! ¶ A.D. 627. Adoption of Roman "Christianity" by Anglo-Saxon kingdom of Northumbria. (Kent had already done this, when Augustine landed in 597).

** In England, Rome's policy (ever since the landing of her emissary Augustine, who murdered the monks of Bangor) has ever been to destroy a purer form of Christianity, which came here in the days of the Apostle Paul (see "Prophecy of

So oft in foul conspiracy* arose
 The scheming priest, the cringing, servile lord ;
 As players on a stage, who but appear
 In character to make a little speech,
 Then turn away that others take their place !—
 Till cunning Pride had gained the boasted name
 Of *LORD of all* in Heaven, and Earth, and Sea !
 130. Then came again from HIM a dreaded scourge ;†
 Whose dire appearance as in darkest night
 Byzantium marked in ominous eclipse,‡
 While Græcia's realm (but now, alas ! too late !)
 Beheld a newer Heracles§ arise
 To cleanse of more than old Augean filth,
 And Zion's lamp|| and Persia's rising sun¶

Carad," page 344, Note), and which resurrected in Wickliffe's time !

* For example, note this table :—

Roman Popes.	Yr.	Mo.	Dys.	
Gregory I. ("Great")	13	6	10	Sent Augustine to England (597).
See vacant, 1st time		6	1	
Sabinian	1	5	8	Said to have introduced Church bells.
See vacant, 2nd time		11	26	
Boniface III.... ..		8	24	} From February 18 to November 10, got decree of Phocas, August 1.
See vacant, 3rd time		9	15	
Boniface IV. 608 to 615, chosen Pope August 25, 608 A.D., and re-dedicated Pantheon and its idols before the end of the same year (608)!				

N.B.—Phocas was a usurper "who murdered his master," and tried to strengthen his position by political assistance of Roman bishop in return for endorsing Justinian's decree ! † A.D. 622. Mahomed declared his divine commission against Idolatry. Persecution by idolaters at Mecca, caused his Hegira (flight) to Medina (622) ; his Arab followers (Saracens) began their swift career of conquest 632. ‡ A.D. 622 (February 1, at 11.28 p.m.) total eclipse of moon, visible at Constantinople—five months before Mahomed's Hegira ! § Heraclius, one of the most able emperors of the East (610-641) ; after his death the East Roman empire quickly declined ! || A.D. 637 (spring), Jerusalem surrendered to Saracens ; Mosque of Omar soon built on site of Temple. From this date back 1,260 lunar years = Temple burned by Nebuchadnezzar, B.C. 587 ; and forward 1,260 lunar years = A.D. 1860, Mohammedan massacre of Christians at Damascus, caused English and French intervention, while 1,260 calendar years = A.D. 1878-79, defeat of Turkish armies by Russia, 1877, British occupation of Cyprus and Protectorate in Asia, 1878, "Berlin

Are yet again in total darkness quenched !

As dreaded earthquake wave in swift career,
Or flaming line that sweeps a grassy plain,
140. So sped a scorching blast* through every land,
That Rome would deem exclusively her own ;
Yet westward drawn, as by a magnet force
That none can understand, the head that bowed
To Baal's form—the avenging arm that struck !
While farther off beyond a western foam,
Amid the din of Conquest's noisy tongues,
Are fainter echoes of a well-known VOICE†
Whose loving message all must yet obey !

When Rome in specious zeal would now enforce‡
150. A yoke of tongues unknown to living ears,
As only medium for approaching HIM ;
That none may know the meaning of a prayer
Which passed the trembling lips, but only they
Whose servile blindness did a foul behest !§
And petty Childishness would feign avoid
The very quarrels that its conduct raised,||
Disguised as zeal for HIM (but truly SELF'!) ;
Or wasted time discussing holy days
And tonsured heads : —a VOICE was loud and clear
160. Above the din from Whitby's sea-worn cliff !

Treaty" (Porte shorn of valuable possessions, and bound to make "necessary reforms") 1878. ¶ A.D. 636. Fall of Persian power (and Fire-worship) in battle of Cadésia (Kadesh), where Saracens captured the ancient standard of Persia.

* Saracens quickly conquered all the old Roman empire, except Italy and the north side of Mediterranean ; while their successors the Turks afterwards took nearly all that was left of the Eastern Empire. † Of God, speaking through Cædmon. ‡ A.D. 663-664. Enforcement of decree of Pope Vitalian, that all Church services should be in Latin (now a "dead language," as Hebrew was to Jews who returned from 70 years' captivity, *Nehemiah* viii. 8). § *Rev.* xiii. 16-17. || A.D. 664. Council of Whitby in England. Romish monks from South opposed Scotch-Irish monks in possession : nominal questions (hotly discussed) date of keeping "Church festivals" and way of shaving monks' heads ; real question, Slavery to Rome ! At the height of this monkish clamour came God's call to Cædmon, a Whitby cowherd ; which resulted in the Song of Cædmon, the first great sacred epic poem in the "English" language !

A VOICE Tekoa's ancient prophet heard,*
 Denouncing evil on a stubborn race
 (Yet ever closed in Mercy's plaintive note);
 A POWER whose dreaded presence long had caused
 A strange mysterious silence, when a heart
 Went out in worship to an unknown SIRE—
 Forbidding spoke† to check aspiring Pride,
 And prove an Arm in seeming weakness strong!
 "Sing, Cædmon!—Sing!"—"Of what?" "Of *ME* who
 170. *The King of love, whose wise and boundless might [call!*
Created all!'"‡

The Song of FAITH. Then first‡ did Britain's tongue,
 In lisping accents as of infant Faith,
 (1. Cor. xiii. 13.) Describe a deadly conflict Evil waged
 With purer Good since 'Time his course began;
 And clearly saw as fettered captive forms
 The hosts of Evil bathed in lurid light
 As though of quenchless flames, with pain uncooled

* Amos (or Amoz) the prophet-herdsman of Tekoa (*Amos* i. 1).
 † Romish aggression. ‡ The "call" of Cædmon (like that of Samuel) was through a dream; his mind in sleep naturally running upon the great topic of the day at Whitby, the partizan-quarrel of the squabbling monks. Until this "call" Cædmon, though past middle life (about 40?), was remarkable for his silent, shrinking disposition; "Wherefore being sometimes at feasts, when all agreed for glee's sake to sing in turn, he no sooner saw the harp come towards him, than he rose from the board and turned homewards." It was on one of these occasions, when he had "gone from the feast to the stable where he had that night charge of the cattle," that he had the dream of Christ which so changed his life. N.B.—Remarkable connection between Cædmon, Milton, and "The Design of Love":—[1.] (Cædmon) A.D. 664 + 1000 lunar years = A.D. 1634, and in 1633-'4 Milton's first three works published (*Allegro*, *Penseroso*, *Comus*). [2.] Again 664 + 1000 calendar years = A.D. 1664, the year of Conventicle Act and Dutch war, and three years before appearance of Milton's *Paradise Lost*. [3.] Again, 664 + 1260 lunar years = A.D. 1887, year of commencement of "The Design of Love" (occupied three years to write, one year to copy, published in seventh year). [4.] While 664 + 1260 calendar years = A.D. 1924 [what will appear then, or in the interval, 1891-1924, Time alone will show.]

- By icy blast from northern regions sent ;
 And marked in vision Evil's daring self,
 180. As lordly rebel fit for sovereign rule,
 Withholding homage to an Over-Lord !
" Let SELF be equal, if not only, King !—
Methinks it ill becomes to cringe for good ;
Still less when vilest clay usurps my right,
And glories in my torments undeserved !—*
Oh, would that I again were truly free
To prove my strength ; then I—alas, but no ;
For nought remains to me but galling bonds !
 While through a mind† whereon the Truth had burst,
 190. A Spirit sang of foes around the camp,
 As prowling wolves around a guarded fold,
 And Roman vultures eager for a prey,
 As wait the birds on many a gory field !
 Yet Mercy still preserved from angry flames ;‡
 While all the world astonished saw a power§
 In full career of conquest quickly checked
 By One whose word restrained a raging sea,
 And yet again a mid-day's vanished sun||
 Marked Earth's benighted kingdoms¶ give the sway
 200. HE truly owned to one a bitter foe !—
 As rival Carthage** fell before the storm

* The ideas of Hell and Purgatory (absent in the hymn *Dies Iræ* when first written) were cropping up about the time of Cædmon, and culminated some 400 years later in the Millenium Panic. † Of Cædmon. ‡ During the reign of Eastern Emperor Constantine IV. (668-685) occurred the first persecutions of anti-idolaters (Paulicians) ; and the seven successive years' siege of Constantinople by the Saracens, when the city was saved through terror caused by use of "Greek fire." § Power of Saracens soon checked (as regards Europe) in East by failure to take East Empire, in West by several battles in France, notably Tours (732), Narbonne (736) and Burgundy (739). || A.D. 693, solar eclipse at Constantinople (October 4, 11.54 a.m.). ¶ "Gift" of lands to Pope by two Frankish kings ; and of "Rome-scot" (or "Peter's Pence") by two "English kings"—first given 688. ** A.D. 698. Saracens in conquering North Africa, storm and destroy Carthage (now a "Christian" bishopric :—Second fulfilment of Hannibal's prophecy!).

A foul Idolatry again provoked !

And yet, in face of warnings* oft vouchsafed,
 Insensate Pride that idolized itself
 Awoke the mad and fratricidal strife,†
 A slowly-passing century might heal ;
 While many a quiver shook a trembling East,‡
 As western waves§ encroaching swept away
 Ravenna's walls, that checked a coming host ;
 210. And startled Tours|| beheld a silent field,
 When Syria's crescent moon so fitly shone
 On tented camp where fled a timid foe !

Then all beheld the hostile rival powers,¶
 The Crescent and the Cross (as jealous mounts
 A Thera knew of old)** alike subside
 To rule an earthly empire long desired ;
 While foul Nicæa's†† word will now restore
 The idol forms that ever prove a bane,
 And Rome's reflected image put a brand‡‡
 220. On all who join her in accursed trade
 Of spirit-sway o'er Ignorance and Vice !

* The rapid conquests of the Saracens, especially their destruction of Rome's two rivals, Alexandria and Carthage.
 † A.D. 726. Beginning of great 100 years' quarrel, Rome v. Constantinople, about resurrection of old idolatry of Rome ;—Rome won ! ‡ During this century earthquake shocks frequent in East, especially between 740 and 745.
 § A.D. 728, Pepin, king of encroaching Franks, took the Exarchate of Ravenna (*i.e.* Italy) from the Lombards, and gave it in 756 to the Roman Pope, so making him a "king" (*Rev.* xiii.). || A.D. 732, the seven days' battle of Tours, between Saracens and Charles Martel and his Franks ; Saracens decamped secretly during the seventh night, leaving their tents all standing ! ¶ The Papal and Mohammedan, which both became worldly powers between A.D. 700 and 800 ; the former through Pepin's "gift" (!) of the Exarchate, the latter as Caliphs of Spain, Africa, and Syria. ** The two volcanoes, or "beasts," of Thera (*Rev.* xiii. 1 and 11). †† A.D. 787, the second General Church Council held at Nicæa (and seventh altogether) ordered renewal of Old Roman idolatry ; in same year occurred second "French" gift of territory to Roman Pope (by Charlemagne, son and successor of Pepin). ‡‡ Papal Rome enforcing tonsure, monasticism, and celibacy of priests.

Then Pharos' lamp* in warning omen showed
 How Earth's true LIGHT had suffered an eclipse! -
 When Murder's hand bestowed a mimic peace,†
 Whose transient gleam was but a fit prelude
 To newer orb a magic wand would call,
 As brighter star that lit a western sky;‡
 Yet failed to see, in very child§ she bore,
 The sworn avenger of a vile career,
 230. While Zion's keys|| by friendly hands are sent
 To one who claimed a universal sway!
 Yet prophet eyes had marked the sure eclipse¶
 That hid a risen Rome; and heard a VOICE
 Proclaiming JUDGMENT on increasing Sin,**
 As once before it broke a Babel's pride;
 And marked how Man, with daring unsurpassed,
 Assumed a power†† possessed alone by HIM,
 While distant regions tremble in dismay‡‡

* A.D. 794, severe earthquake at Alexandria, threw down celebrated lighthouse on island of Pharos; in same year Council of Frankfort endorsed and enforced the Nicæan Council's order (compelling idolatry) made seven years before! † A.D. 797-802, reign of Eastern Empress Eiréne ("Peace"). Began by murder of her son Constantine VI. for opposing her immorality; tried to unite East and West empires again by proposing marriage to Charlemagne; finally deposed and banished. ‡ Papal Rome for its own selfish purposes crowned Pepin "king of France" (752) and his son Charlemagne "Emperor of the West" (774 and 800). 1,000 years later this very "French" power, through the first and third Napoleons, destroyed the Pope's temporal power! § *Rev.* xiii. || A.D. 800. Keys of Jerusalem sent (as a curiosity?) by Syrian Caliph Haroun Al-Raschid to Pope Leo III. ¶ Charlemagne's kingdom soon broke up after his death (814); his successors were men of weak character, whose non-remonstrance when Stephen IV. succeeded Pope Leo III. without first getting the Frankish king's consent, practically raised the Roman Pope above kings! ** Charlemagne encouraged learning in his kingdom, and had the Bible translated from Latin into Frankish by the Saxon monk Alcuin. †† Of making a God, implied in the doctrine of Transubstantiation and in the manufacture of "Saints" (993 first "saint" made). ‡‡ As earthquakes in Antioch (859), India (893), Circassia (894), and Rome (896).

To hear how foul Impiety would rave,*
 240. And new celestial visitants† appear
 With threatening signs to mark a coming doom,
 As Man's own hand‡ destroyed the noisome den
 Of Evil chosen as unhallowed home !

BOOK 3.

*(Embracing from Earth's Millenium A.D. 1000, to Christ's
 Millenium, the Revelation of the Art of PRINTING to
 Europe A.D. 1445, 1000 lunar years after the Fall of
 Old Rome, A.D. 476 !)*

Then direst panic§ seized a trembling Man,
 Who knew how long and sorely was provoked
 By foul rebellion HIS uplifted sword !
 Then left its work a too-regardless world,
 To crowd HIS courts with suppliant prostrate forms,
 Whose only cry was, "*Pitying Mercy, spare !*"
 And sinking hearts in trembling accents called
 In vain on those whom Hades long has held
 As needed shield against impending wrath ;
 10. Or Ignorance would raise a mournful wail

* Old Roman idolatry again made compulsory (by Nicæan Council, (842), Controversy on Transubstantiation and Real Presence (877), book of John the Scot written denying this—his book burned (1049). † There were some thirteen or fourteen comets noticed between 838 and 1000 ; viz., in France 855 and 875 ; China and England 891 ; China alone 838 and 895 ; China and Europe 905, 975, and 989 ; South Europe and Italy 912, 931, 939, and 942 ; and especially the great comet of A.D. 1000 seen all over Europe. ‡ Earthquakes at Rome [Vesuvius threatening ?] threw down the basilicas of St. Paul (800 ; St. Peter's was not begun to be built till 666 lunar years later, St. Paul's rebuilt 808, St. Peter's recommenced 1450) and of the Lateran (896). N.B.—Papal Rome was founded on Paul for some 1,260 years before it thought of being founded on Peter ; the present Petrine Rome is the old Pauline Rome resurrected !—"Infallible" !!! § A.D. 999-1000, the Millenium Panic, or Papal Rome's rumour that A.D. 1000 would see "the end of the world and the final judgment of Man."

- (Misled by blind credulity and lies)
 For souls depicted in relentless fires
 Or wrongly tried to buy the precious boon
 Of pardon One who loves would freely give!
 Then all beheld the certain fruit of Pride,
 The two-fold reaping* seen so long before
 In Thera's mirror by a watching sage;
 When risen Rome with impious daring tried
 To quench again in awful seas of fire†
 20. A VOICE whose warning protest often rose
 Against a proud SELF-WILL, that ever claimed
 A place of Deity— and now the name!

- The Throne seized!— Then truly seemed a mighty
 EVIL is GOOD and triumph won; [high
 MAN is GOD. When Man as DEITY‡ was lifted
 Above all principalities and powers!—
 His lightest whisper filling all with awe;
 His frown a certain harbinger of death!
 But Thera knew an underlying truth,
 That rising Pride provoked a speedy fall!—
 30. For, lo! a sharpened sickle§ did its work
 On purpled clusters of an earthly vine;
 And that full cup a wrath divine expressed
 And mirrored in the glowing clouds above
 (The press that HE, a Lonely One, had trod,
 Outside the city where HIMSELF had bled!),
 Again appeared to all observant eyes,
 As came from HIM a sign of threatening stroke,||
 Since *full* the bitter cup that Pride must drain!
 The glassy sea of mingled fire and rain;—¶

* First canonization of "Saints" as Mediators between God and Man 993, prayer for "souls in Purgatory" ordered 999. Papal Rome found this Panic "a good speculation," and gained enormous wealth by means of it! † A.D. 1022, first burning of "heretics" in West by Papal Rome resurrected as Franco-Roman Church. 1049: persecution of Berenger for speaking against Transubstantiation, book of John the Scot burned. ‡ A.D. 1073, Papal Theocracy set up. 1,003 calendar years after "death" of Judaism at the hands of Titus! § *Rev.* xiv. 14, vision of second and final reaping. || *Rev.* xv. 1. ¶ *Rev.* xv. 1.

40. The victor forms that passed through clouds of ill,
 Yet rose unsullied by a foul embrace ;
 Whose gentle harps and beauteous voices sang
 A noble ode to JUSTICE ever sure
 In all its ways, to HIM who never erred !
 Foretelling gift of Earth's united praise
 To HIM whose awful majesty confessed ;
 Disclosed—in Zion's courts again profaned*
 By gory sword and foul, polluting touch,
 Or Thera's fiery shrine concealed by smoke
50. That spoke by contrast of a purer cloud,†
 Whose awful presence hid an entering Form,
 And graced the house Devotion's hands had raised !—‡
 That HE no useless protest ever made,
 Who taught a bitter lesson Pride must learn !
 Then emptied HE the dreaded bowls of wrath !—§
 The noisome sore,||¶ that once on Egypt fell
 For foul idolatry and stubborn pride,
 Again appeared to mark as clear a line
 Between HIS favoured ones and all accursed !—
60. And yet once more does Retribution's cup
 O'erflow with blood-red wine, and deeper seas**
 And purest water†† change to threatening hue,
 That once before had marked a troubled Nile !—
 And scorching solar heat‡‡ again provoked,
 From tongues it parched with agonizing thirst,

* A.D. 1076, Jerusalem taken from previous captors (Saracens) by Seljukian Turks ; cruel treatment of "Christians," Temple again profaned (led to first Crusade, 1099)—This was in 1,007th calendar year after final Imperial-Roman profanation ! † *Rev.* xv. 8 ; compared with 1 *Kings* viii. 9, 2 *Chron.* v. 13, and *Isaiah* vi. 4. ‡ Solomon's Temple (1 *Kings* viii. 10). § *Rev.* xvi. all. || Bible-reading forbidden A.D. 1129 ; hence its natural consequences, detailed in Notes ¶ to || over page. ¶ General ignorance and immorality. (Leprosy introduced into Europe by returning Crusaders.) ** Sundry wars and quarrels among kings and people subject to the Papacy. †† Similar strife among Popes themselves, especially great Papal schism of West (1378-1431). ‡‡ A.D. 1154-1254, great 100 years' struggle of Guelphs (Pope's party) v. Ghibellines (party of German Emperor) ; ended in Papal victory, which raised Papal temporal power to its height.

- The loud complaints* that ever add to doom! —
 The long, dark night† of ignorance and vice,
 When doom delayed emboldened foolish Pride
 To yet more daring thoughts and fouler deeds,‡
 70. In spite of two-fold warning§ HE had sent,
 And most of all Euphrates current dried! —
 The evil spirits|| Thera's seer had seen —
Unbounded sway o'er every earthly realm,
 Which scarcely veiled a stern, despotic hand
 None dared to question, as of savage beast
 That roams unconquered through the forest wild;
A proud Intolerance, a darker shade
 Of SELFISHNESS which brooks no rival lord;
 And vilest *Cunning* with intensest hate
 80. For aught of purity and self-control,
 Whose constant plots against a MAN so pure
 Disclose how much he hates a nobler NAME! —
 The swift and silent coming,¶ as a thief
 In midnight darkness, to a sleeping world!
 The dark-robed hosts that Evil's order called
 From every land to meet** HIS hostile ranks
 In direr strife than red Megiddo's field! — ††
 The startling VOICE, "'Tis finished! — All is done!"

* Doctrine of "seven sacraments" set up by Papal schoolmen (about 1140). † Intense moral and intellectual darkness during the age of the Crusades (1100-1300). The present "head" of the Guelphs is Queen Victoria. ‡ Adoration of the Host (enforced 1143) and of Virgin Mary (1243). N.B.—This 100 years' spiritual "war" v. Christ by Papacy corresponds to the Guelpho-Ghibelline political struggle carried on during the same time, and both ended in seeming triumph of Evil! § Adoption of hymn *Dies Iræ* (on Judgment Day) as part of Papal funeral service; also cessation of check caused by Crusades, now allowing increase of New Mohammedan power (Turks). || *Rev.* xvi. 13. Worldly-Dominion, Religious-Intolerance, and Anti-Christ. ¶ (*Rev.* xvi. 15) in the gift of all that is implied in the art of Printing; known in China for more than 500 years (666?) before it was known in Europe. ** Utilization of "the Press" by both sides (Good and Evil). †† (*Rev.* xvi. 16) This "battle of Har-Magedon" ("the heights of Megiddo") is the general war between Good and Evil going on all over the world in all ages; which the art of printing has perhaps increased in severity, though not in extent (for "the field is the World!").

Which truly echoed Calvary's dying cry
 90. Of triumph for an anxious work complete ;
 But loosed a waiting earthquake from its bonds,
 And gave the reins to Faction's three-fold strife,
 As Galilean strong-holds quickly fell
 When Zion (newer Babylon!) was doomed!—
 All passed in airy vision through the mind
 Of him who watched the ever-changing forms,
 That circled over Thera's fiery gulf!

Yet Zion's Temple full of threatening smoke,*
 And Thera's wave that swept a Syrian shore,†
 100. Still failed to check a mad, aspiring Pride,
 That spurned a suppliant monarch at its feet,‡
 With looks more freezing than the wintry snow
 Or icy blast§ that swept the lands of Rome,

THE BOOK Whose certain fate was now in book of
 OF DOOM! Doom!||
 (Rev. xx. 12). Yet foolish Man still chose a wilful way,

The SALEM And deemed that he alone could truly
 RENOVATA cleanse¶ [touched
 of Earth. The hallowed courts polluting hands had
 For all those ages as a prophet told ;
 And Earth restored** a realm HIMSELF destroyed,

* A.D. 1076, capture of Jerusalem by Seljukian Turks (from prior captors the Saracens, after holding it 439 years); led to first Crusade, second Mohammedan capture! † A.D. 1069. Severe earthquake in Syria, destructive sea-wave on coast (Thera again?). ‡ A.D. 1077. Pope Gregory vii. (seventh of name!) compelled German Emperor Henry IV. to stand bare-footed in the snow at the gate of the Castle of Canossa, in order to get Papal pardon for opposing Popes in investiture of bishops. § A.D. 1084 (seven years later!) the same emperor retorted on the same Pope by besieging him in Castle of St. Angelo, until rescued by the Norman baron of Apulia. || A.D. 1080-1088, compilation of Domes-day Book in England (Norman Conquest 1066; last of Saxons submitted to William 1066 + 7 = 1073). ¶ A.D. 1096. First Crusade began to collect [1,260 solar years after first profanation of Jewish Temple by Antiochus Epiphanes B.C. 165, time foretold by *Dan.* xii. 11]. ** A.D. 1099, first Crusade reaches Palestine, takes Jerusalem from Turks, and sets up a new "kingdom" (Latin)—time three and a-half years from commencement till its object effected!

110. Whose flashing sword appeared in mid-night skies !*

But vainly strove the mail-clad ranks of Earth

To foil HIS will, at whose unspoken word

A quaking stream† upheaved its muddy bed

To make a way for HIS approaching feet !

Then Faith beheld in Judah's setting sun‡

As fell the first§ of all the dreaded strokes—

Though Earth's discordant voices|| sought to drown

A protest¶ at the madness that would close

The heart and ear to HIS remonstrant voice,

120. Enforcing adoration of a form**

Itself in vilest imitation made

Of that idolatry HIS order cursed ;

Amid an outburst of destructive heat††

Or Etna's fiery flood—Catania's death!—‡‡

How Law§§ would triumph over Chaos' frown,

Though many a country trembled||| at the shock !

* Comets seen 1097 (two tails turned opposite ways) and 1106 (tail 60° long ; seen in China—and not in Europe?). † A.D. 1158 (or '59) severe shocks of earthquake felt far and wide—Syria, Asia Minor, North Africa and other places. In England part of bed of the Thames upheaved and remained dry for several hours (as occurred to the Trent only 58 years before, A.D. 1100) ! ‡ A.D. 1113, solar eclipse visible at Jerusalem, March 18, 9 a.m. § *Rev.* xvi. 2. || The noise of Crusades (second in 1147) and great double 100 years' quarrel (Pope v. German Emperor, and v. Christ) now fairly begun (1154). ¶ A.D. 1120, protest of the Vaudois v. Papacy, and especially Transubstantiation. ** The old pagan (now "Christian") idolatry and restored manufacture of the heathen "sacred cake" (Jewish shew-bread) in the Papal "wafer" or "Host." †† The two great 100 years' struggles (Guelpho-Ghibelline and Anti-Christ v. Christ) which carried the Papal power, as a mixed temporo-spiritual power, to its height ! ‡‡ A.D. 1169 (or 1170), great eruption of Etna ; Catania and 15,000 inhabitants destroyed by earthquake. §§ A.D. 1164. In England the "Constitutions of Clarendon" made all clergy subject to jurisdiction of temporal courts—after 666 lunar years' (645 calendar) freedom, from date when Roman excommunication of Eastern Emperor and two Patriarchs was withdrawn in terms implying the supremacy of Papal Rome over all courts ! ||| A.D. 1184 and 1185, severe earthquakes ; in former year Lincoln Cathedral thrown down, in latter nearly all Europe shaken

Then all beheld—as Thera's thoughtful seer*
 In mystic vision long before had known—†
 A Zion fire-enshrined, a harlot Church
 130. Whose guilty hand the blood of Judah shed ;
 When erring Zeal that tracked the steps of Pride,
 By systematic persecution‡ sought
 To take a LIFE whose purity upbraids,
 And daring Man in boundless self-conceit

“Who can forgive sins . . . ?” Not Would utter words HIMSELF alone
 sins . . . ?” Not should speak,§ [usurped !
 SELF! And claim a power it openly
 Then Græcia learned what distant China knew,||

* *Rev.* xi. 19 ; xv. 8. † A.D. 1187. Jerusalem taken from “Latins” by Egyptian Saracens under Saladin ; fall of “Latin kingdom of Jerusalem” after lasting 88 years, caused third crusade. ‡ A.D. 1198-1216, reign of Pope Innocent the third. A wise, gentle, and firm ruler, whose “ardent but disinterested zeal for the glory of the” (Papal) “Church brought almost every state in Europe into subjection,” from Armenia to Britain and from Spain to Norway ; and also encouraged a spiritual “revival,” or self-reformation, in that “Church,” which led to (1) the systematic persecution of “heretics,” and (2) the rise of the Inquisition and of the two great orders (Dominicans and Franciscans) which worked it. N.B.—The accession-date of this “Innocent” is remarkably connected with “the number of the second beast” [of Thera], 666 (*Rev.* xiii. 18) ! That number of lunar years backwards brings us to A.D. 533, Justinian's (or the first) Roman-Pope-exalting decree ; while the same number forwards in lunar years brings us to A.D. 1844 (when Turkey was made to sign the first Mohammedan Edict of Religious Toleration), and in calendar years to A.D. 1864 (the last persecution by Papal Rome, before it fell as a temporal power) ! This period (1198-1864) is the only place in History where the words of John (*Rev.* xiii. 11-18) are perfectly applicable to both Papal and Mohammedan powers !!! § About A.D. 1200 [1220 ?—which is 1,260 lunar years from Birth of Christ] the Papal Church altered the “Formula of Absolution” from “God” (or “Christ”) “forgive your sins” to “I forgive !” || A.D. 1204, the so-called fourth Crusade ; stopped short of Palestine to protect, then seize, the weak Eastern Roman Empire. Results (1) anger of Pope, appeased by (2) subjugation to Papal Rome of Eastern Empire and rival Eastern Church. In 1209 China called Mongol Tartars in to help her against

The danger which a timid flock provokes,
 When hungry wolves are called to guard the fold
 140. Their longing eyes await a chance to rob!—
 While Europe saw, at but a mountain stream,
 That soon to gushing brook and river grows,
 The small beginning* of a torrent-flood,
 That Persecution's mouth would quickly pour
 To quench the flame a Spirit strove to feed
 Amid the gloom of Superstition's night,
 As flood that Thera's angry serpent poured†
 To drench a soil that dared to shelter HIM!

But History's page has words of One divine,
 150. That *Freedom's rights are sacred in HIS eyes*;‡
 Though Roman hate inquiring§ may condemn
 To swift extermination, torturing death,
 The men who still are proof against her charms,
 As struck the hour when by a HAND unseen
 The child of Purity would be removed,||
 To shine as newer source of purer light¶
 Beyond the reach of Evil's threatening arm.

The Prophecy Then came again from HIM a warning
 of DOOM. voice,**
 Ere foolish Pride a daring challenge sent,

European Tartars (Huns); former protected China by taking it for themselves.

* The stages of growth were these:—Bible-reading forbidden (1129); worship of Host ordered instead (1143), and enforced by Pope's law (1213-1217); third Lateran Council ordered first general and systematic persecution of French (W.) Protestants (1179), and Pope excommunicates them (1184); Inquisition started, under first new Order (Franciscans) as engine of Persecution (1207), makes first Papal Crusade v. Protestants (French of Toulouse 1209), and second Crusade against the same Protestants (1219-1229), at last was fully empowered under a second new Order (Dominicans, 1231).
 † *Rev.* xii. 13. ‡ A.D. 1215. In England signing of the Great Charter by King John. § A.D. 1207. Early commencement of Papal Inquisition. In 1214-1216 session of fourth Lateran Council; condemned all "heretics," and fully endorsed acts of third Lateran Council which sat 1179. || *Rev.* xii. 5. ¶ A.D. 1237. Exodus of persecuted Vaudois from South of France to Alpine valleys:—Coal first used as fuel 1239. ** *Rev.* i. 10.

160. Or bade a waiting Vengeance quickly strike!—

HIMSELF withdrew the Future's gloomy veil
For one* whose eyes had vainly tried to pierce
The threatening clouds that hid a distant scene;
In mental vision showed an awful day,
When Heaven and Earth as prophesied of old
Would melt away amid consuming fire!

The clarion call† a startled Patmos heard,
Which woke a careless world from troubled sleep;—
The great white throne‡ on Space's carpet spread,
170. The dread tribunal whence is no appeal!—

The seated Judge;§—the hidden life revealed;—||
The open scroll¶ a great Recorder held,
A Doom's-day Book attracting every eye!—
The universal dread;**—the piteous cry††
For “*Mercy!*” to an ear that Justice closed,
In stern accusal of a broken Law;—
The glance of hopeless Guilt,‡‡ as looking round
It seeks to find a Mediator near;—

The crime confessed,§§ but with a sinking heart;—
180. The plea for pardon,||| built upon HIS word

To foul Adultery¶¶ and dying Crime;—
The trembling word of Faith,*** that sought to touch
The offered sceptre of a mighty King,
And begged to stand (if in the lowest place)
At HIS right hand among a favoured throng,†††

* The writer of the hymn on the Judgment Day (*Dies Iræ*), the Franciscan monk (one of the two orders working the Inquisition!) Thomas of Celano, who died about A.D. 1255-56; hymn adopted by Papal Church as part of its Burial Service between 1256 and 1385. This hymn was written between 1220 and 1256; which dates are 1,260 lunar and 1,260 calendar years from Birth of Christ!—as 1385 is 1,000 lunar years from Pope Innocent I.'s demand for Religious Conformity (to Papal Rome) in 415! † *Rev.* i. 10. ‡ *Rev.* iv. 2; xx. 11. § *Rev.* xx. 12. || *Matt.* viii. 26. ¶ *Rev.* x. 2; xx. 12. ** *Rev.* xx. 11 (“from whose face . . . fled away”); *Dies Iræ* v. 4. †† *Dies Iræ* v. 12. ‡‡ *Dies Iræ* verses 7 and 12. §§ *Dies Iræ* v. 12. ||| *Dies Iræ* verses 12 and 13. ¶¶ The woman caught in act of Adultery, and the robber (one of the Sicarii, or “Assassins”) crucified with Christ. *** *Dies Iræ* v. 4; *Esther* iv. 11 and 16, also v. 2. ††† *Dies Iræ* v. 15.

- Then boldly threw itself at Mercy's feet
 In SELF-denying prayer (to none denied),
Thou who didst come to save remember me !"—*
 Then low in heart-submission† humbly knelt
 190. A haughty WILL, whose homage long withheld :—
 All these in beauteous vision quickly passed
 Before the eyes of one‡ who truly viewed,
 Though still in shadow, ROME'S approaching doom !
 Then foul Tolosa§ turned a conquering sword
 On those whom Greed had marked as easy prey ;
 Granada rose as tributary check||
 To guard a knowledge that HIMSELF would use,
 At later opportunity, to bless ;
 And Gallia viewed the slowly-coming death¶
 200. Of that proud tyrant Power a world adored,
 Whose mad attempts** yet fail to dispossess
 A Tartar host encamped on Syrian hills,††
 As where swift Tigris watered Persian plains ;—‡‡
 While foolish Britain banished Judah's sons§§
 As too impure to cumber Freedom's soil,

* *Dies Iræ*, verses 9 and 10. † *Dies Iræ* v. 17. ‡ John in Patmos ; also the writer of the *Dies Iræ*. § A.D. 1219-1229, second Papal Crusade v. Vaudois (or Albigenses)—[Papal Crusades, like the others, were never entirely religious !] At its close Council of Toulouse held A.D. 1229, about 1,260 lunar years from Birth of Christ, and 1,000 lunar years from the Roman bishop Stephen's controversy with Cyprian about Supremacy !—This was the first Papal Council to forbid reading of Bible in unmistakable terms ! || A.D. 1238. In Spain Moors, retreating before Christian advance, found new kingdom of Granada ; held it as tributaries till 1492. Moors, Greek empire, and Eastern Saracens the most enlightened people of the time. ¶ Decline of Feudal System in France (where it rose) ; king's despotic power increasing. ** Most of the Crusades were failures !—both Syrian and Papal. †† A.D. 1244. Jerusalem taken by Kharismian Tartars (driven from near Caspian Sea by advancing Mongols) ; re-taken by Egyptian Saracens, "Latins" dispossessed of nearly all Syria. ‡‡ A.D. 1258, Mongolian Tartars take Bagdad, ending Saracen kingdom of Persia. §§ A.D. 1300, banishment of all Jews from England by Edward I. (after persecution, massacres, imprisonment ; 16,000 left in one day !), 1260 calendar years after Crucifixion of Christ !—Judah's Fall !

And Hellespont again disdained the chains*
 A despot's hand so vainly would impose ;—
 For so HIS will, to save from deadly blight
 A seed HIMSELF had sown on Britain's hills,†
 210. Whose swelling life no hostile power shall check
 Till ripening harvest crown a loving care !

The Boast Let Roman pride proclaim as noblest deed,‡
 of Pride. A Power supreme had placed it over all
 To guard HIS throne as universal King ;
 And claim as tribute Cæsar's lawful due ;§
 Then with an exultation|| out of date,
 Look down on crowds that grovel at its feet !—
 For, lo ! at once¶ as came a startling shock
 That cleft the isle where Thera's craters rose,**
 220. HE emptied out the treasured bowls of wrath—
 The foaming cup a blood-stained Pride shall drain ;
 The retributive strife†† among the ranks
 Of those who sought to lead an evil host ;
 The scorching heat‡‡ as born of tropic sun,
 That blasted for a while Germania's might,

* A.D. 1261, "Latins" expelled from East Roman empire ; Greek line and Churc'h restored (lasted till final "death" through Turks in 1453). † A.D. 1265. In England first House of Commons met (called in 1258 ; Parliament finally organized 1295). ‡ A.D. 1294, proclamation by Pope Boniface VIII. [name "Good-deed"] that "God had set him over kings and kingdoms" ; and as supreme king he laid France and Denmark under interdict. § A.D. 1296, quarrel of Boniface VIII. with French king ; result Papal "Bull" *Clericis laicos*, forbidding Romish clergy to pay taxes to any State without Pope's permission ! || A.D. 1300. Jubilee of Boniface VIII. (first Papal Jubilee) ; crowds flocking into Rome filled "Peter's treasury"—a hint to later Popes ! ¶ Immediately on the death of this jubilant Pope, the Papacy went into "Captivity" to Avignon (1305). ** *Rev.* i. 12. †† The frequent quarrels between claimants for Papal throne (Murder often settling the question !) ‡‡ The great 100-years' struggle Pope v. German Emperor ; victory raised Papal power to its height. N.B.—About the same time Papacy engaged in 100-years' struggle to restore Old Roman Idolatry ; and also 100-years' war England v. France, which (both directly and indirectly) helped Wickliffe's work !

Yet only fostered Pride's luxuriant growth
 Of evil weeds, whose noxious vapours prove
 So enervating to an erring race,
 And lull the foolish Senses into sleep ;

230. While fitly tolled the knell of dying Rome,*
 Whose solemn voice declared approaching doom,†
 As Arno's bridge‡ an awful lesson taught
 To all who deem HIS threats a passing jest !

Yet Pride repeated lessons failed to learn !—
 The weary years of captive life begun§
 (The very measure Mercy once vouchsafed
 To Judah's stubborn sons—and then in vain !)
 Declare how that foul spirit known of old
 Still wrought, though in a resurrected form ;

240. Though HE whom all the unseen powers obey
 Bestowed a trusty guide|| amid the wastes,

The Quest of Love :— Where erring Man so blindly
 { God seeker— tried to find, [fires,
 { God-sought! Asthough enshrined in purgatorial
 The LOVE for which his spirit ever pined !¶
 Then foul Nicæa,** whose the foremost voice

* In 14th century Turks began conquest of East Empire, which was completed in 1453. † The *Dies Irae*, or Hymn on the Judgment-Day ; adopted as part of Papal Burial Service, about A.D. 1300. ‡ A.D. 1304 (May) at Florence "a wooden bridge over the Arno broke down while it was covered with people assembled to see a play of Hell and its torments" !!!—and in June more than 1,700 buildings destroyed by fire. § A.D. 1305. Beginning of the (nearly) "70 years' Captivity" of Papacy, by removal of seat of Papal government from Rome to Avignon in France, through power of French king. Parallel Case :—Removal of government of Old Imperial Rome from Rome to Ravenna and Constantinople before first Rome fell ! || A.D. 1302. Marinus's Compass introduced into Europe by a Venetian ; long used in China for travelling on land. ¶ Dante's "Divine Comedy" written between 1316 and 1321 (died). ** A.D. 1328, Turks take Nicæa (where Council was held in A.D. 787, which ordered restoration of old Roman idolatry)—666 calendar years after Pope Vitalian's Latinizing decree (in A.D. 663) ; 1,000 years lunar and calendar to period 328-358, when Ario-Athanasian schism occurred and "Greek Church" arose ; and 1,260 years to period

In restoration of the idol forms
 A vile Hypocrisy pretends to shun,
 Shall first a foaming cup of vengeance drain,
 And bow before Armenia's pouring hail ;*
 250. While China mourned a capital engulfed,†
 And frozen Iceland saw a vanished stream,‡

The Plague As heaving Earth from many
 of UNBELIEF! fissure§ gave
 Free exit to the pestilential gas,
 Whose rolling clouds enshrine a fatal car,

"PETER" minus While Freedom's order now re-
 "PENCE!" fused a tax||
 That Rome from every nation proudly claimed!
 And yet, alas! as Judah's sons of old

68-115, when Revelation to John given, Judaism died (70), resurrected as Romanism and caused Imperial Rome to make penal laws v. "Christians."

* The Turks, who took all Asia Minor, then entered Europe. † A.D. 1333-1343, a series of severe earthquakes, during which China had its capital Ki-ang-si swallowed up, with immense loss of life. ‡ A.D. 1338, earthquake in Norway and Iceland; in latter a river disappeared for some days, then re-appeared and caused a flood. § A.D. 1348, severe earthquakes in Central Europe; earth fissured in many places, gave exit to pestilential gases. Already pestilence arising from same cause in China coming westwards (winds easterly, weather hazy); which appeared in Europe in 1349 as first appearance of the "plague!" N.B.—A modern parallel to this "Plague" is the "Influenza epidemic" of 1887-1888; which, starting from China (also believed to have originated in the dust of the mud brought down by heavy floods), swept westward over Asia and Europe to the Atlantic, and back through Persia, taking several months in its travels. || A.D. 1366. Annual tax of "Peter's pence" abolished by English Parliament—666 years after period (700-721) when Rome set up Pope as its new idol [toe-kissing 708], Carthage "slain" by Saracens, and Spain taken; also 1,000 years after period (366-396) when Old Roman empire divided into East and West, government of latter moved from Rome to Ravenna, and emperor of latter gave up Pontificate; and 1,260 years after period (106-143) when Papal Rome caused and suffered from

HIS loving hand to freedom once restored,*
 A stubborn Will would still disdain a LORD,
 260. Whose gentle, pleading voice is clearly heard!†
 Or with a stern rebuke would bid HIM cease,
 Or quickly feel a blow of wrathful arm!‡
 But, lo! as once in Judah's better days
 A threatened messenger§ was quickly torn
 By guardian hands from Evil's whetted sword,
 When both HIMSELF and willing Earth disclosed
 A way to freedom for the vainly bound:—
 So now again,|| as Newer Zion rose
 To disbelieving Earth's astonished gaze
 270. The mighty powers HIMSELF of old convoked¶
 To set a captive free are still revealed,
 As willing subjects of a mighty King;
 And though the word of angry Hate condemn**
 To waiting flames, a greater ARM will guard
 A man who yet must work a few short years
 Before his labour and his life shall cease,

The Prophecy of Wickliffe, "THE TRUTH WILL PREVAIL!"	Or men receive in Britain's homely tongue [ing TRUTH, A word HIMSELF declared inspir- Or Retribution lift a Future's veil,
---	---

first penal laws (Trajan's), and Jerusalem was re-built and again for rebellion destroyed by Imperial Rome—its second and final "death"!!! A.D. 1368, Wickliffe's book *De Dominio Divino* published; England at war (of 100 years) v. France, objecting to "a French Pope."

* A.D. 1370, end of "Captivity"; Papal government returns from France to Rome. † In self-protective measures of English Parliament and teaching of Wickliffe; in fate of East Roman Empire (conquered by Turks); and in the two peasant revolts ("Jacquerie" in France, 1358; Wat Tyler's in England 1377-1378). ‡ A.D. 1377-1382, Wickliffe persecuted and threatened, his "Poor Preachers" silenced, but his life preserved first by intervention of John of Gaunt, afterwards (when forsaken by him) through fear caused by an earthquake. § Peter (*Acts* xii. 1.). || A.D. 1382 (day?—month?). The "Earthquake Convention" (Wickliffe's trial stopped by sharp shock of earthquake in London). ¶ Agency of an "angel" (in Wickliffe's case named John of Gaunt!) and of an earthquake. ** Wickliffe, though condemned as a

280. To show that where a Marah's fountain surged
 A purer stream of LIVING WATER flows !*
 But stubborn Evil still refused to hear
 A solemn voice in final warning raised ;
 And closed its heart against a mighty Power,
 Whose wondrous fire repeated safety† wrought
 For Byzas' town, the reeking sink of filth
 A Syrian wave‡ had vainly tried to cleanse !—
 Would dare to doom HIMSELF to ready stake,§
 And re-commence a foul accursed trade||
290. The world so long in many a form had known,
 Or chase the tempting bubble of a crown,¶
 Whose gaudy diadem it dearly loved !
 Then Earth again beheld the warning signs
 Of coming doom a foolish Pride provoked :—
 The three-fold strife** a factious Judah knew ;
 The two-fold witness†† by HIMSELF upraised,
 But Evil's daring sword was quick to slay ;

“heretic,” was not “burned” until after he was dead—with Huss and Jerome of Prague, who were burned alive.

* Where the “Earthquake Convention” condemned Wickliffe to silence [in reality gave him leisure to finish revision of his English Bible, before his death on Sunday, Dec. 31, A.D. 1384] now stands the home of the British and Foreign Bible Society !
 † A.D. 1396. Turks defeat a so-called “Crusade” against them, and threaten Constantinople (city saved for 58 years, finally taken by means of artillery) ; called away by Tamerlane's invasion of Asia Minor on East. ‡ A.D. 1402, earthquake in Syria, great sea-wave on coast (as in 1069)—Thera again ? § A.D. 1401. England persecuting Lollards passes “Statute for Burning Heretics”—Sir John Oldcastle and Lord Cobham suffer. 1415-1416, Huss and Jerome of Prague burned by order of the Council of Constance then sitting. 1422, African Slave-trade begun by Portugal. || The (African) slave-trade, begun by Portuguese A.D. 1422. ¶ A.D. 1440. Pope's coronation of Frederick IV. as Emperor of Germany (no more sovereigns crowned by a Pope till Buonaparte, some 365 years later !)
 ** The three rival Popes of 1406 to 1409, Benedict XIII., Gregory XII., Alexander V. †† The two “witnesses” allied in work and death were the two Bohemian “martyrs,” John Huss (burned July 6th, 1415) and Jerome of Prague (burned May 30, 1416).

The Martyr's And (clearer sign!) the SPIRIT of
Dream. HIMSELF,

Who now revealed in beauteous, touching dream,*
300. To one who soon would see a welcome Face,
How many a Truth-proclaimer should arise
To carry on the work he nobly closed,
While Earth would mark the glorious home appear
That Thera's seer in fainter vision caught!

But though was hid† Bohemia's rising sun,
In lurid flames that girt a vanished orb,
Ere truly dawned bright Freedom's grander day;

The Progress HIS mighty car of triumph onward rolled
of TRUTH. Through all opposing hosts, as swiftest
310. Received the ashes Hatred disinterred [brook‡
(Since on HIMSELF, when living, nought availed!),
Then bore them on to Severn's aiding stream
Till mighty Ocean guarded them at last!—
Fit emblem of a Word bestowing life
HIMSELF designed to give an eager world!

* The dream of Huss, during night of June 8-9, 1415 (three days after the solar eclipse, and one month before his martyrdom!), described in a letter to his friend Von Chlum. In it he saw "some persons" come and destroy "all the pictures of Christ" in "my chapel of Bethlehem" ("the Bethlehem where I preached," he adds); next day he saw "many painters" replacing these by more and better pictures, "at which I was very glad;"—and then these painters and "my people" dared "the bishops and priests" to come and destroy these as they had the first. His own explanation was, that the dream was a prophecy of final victory of God's Word. † Total eclipse of sun seen at Constance on day when Huss' mock trial began (June 5, A.D. 1415, soon after sun rise); caused panic, and delayed daily session of Council till after noon. Red flames round sun first noticed; Huss burned at stake a month later! ‡ The Swift, into which ashes of Wickliffe (burned after his death) were cast; thence carried into Avon, Severn, and the sea.

Book 4.

(Embracing from *The Millenium of Christ, A.D. 1000—the 3rd MILLENIUM! to The Revolt of Conscience, or John Hampden's trial for Ship-Money Tax, A.D. 1638-1639.*)

"Lo!—HE Then came the grand Millenium* HE
comes!" foretold,

Whose spirit-form returning to mankind
With keys of Knowledge† opened wide a door
To show yet other worlds and realms unknown!‡

The petrification As Evil's newer shrine began to rise,§
of Evil. Bohemia's scattered remnants formed
a band||

Which hostile arts will ever fail to check;
Peruvian Incas wield a conquering sword—¶
That soon (alas!) on SELF is surely turned!—
10. And Britain's hills are red with gory streams
For thirty years of fratricidal war; **
While threatened Naples†† shuddered at the fall

* A.D. 1445. Discovery of art of Printing in Europe (1,000 lunar years from fall of Imperial Rome in 476!!!). † *Luke* xi. 52; *Rev.* iii. 7. ‡ Printing and its consequences; a Pope giving refuge to Knowledge escaping from Eastern Empire to avoid Turks; discovery of other lands East and West and of roundness of Earth. § A.D. 1450. Building of St. Peter's recommenced on new and better plan—666 years from period (784-805) when Papal Rome got final gift of "kingdom" from France, of "tribute" (Peter's Pence) from England, idolatry ordered by Nicæan Council, received gift of Keys of Jerusalem from Haroun Al-Raschid, and began to "pardon sin"; and 1,000 years from period (450-480) when Old Roman Empire fell and French began to rise; and 1,260 years from period (190-223) when first aggressions of Papal Rome (first excommunication of Asiatic Churches), and first Imperial-Roman edict v. Papal "Christianity," 201. || A.D. 1457. Remnants of Hussites unite to form "United Church of Bohemian and Moravian Brethren" (still flourishing). ¶ A.D. 1453. In Peru accession 11th Inca, a great conqueror; Peru on his death divided by civil war, during which Spaniards came. ** A.D. 1455-1485. In England 30 years' Civil War of Roses. †† A.D. 1456. Severe earthquake at Naples; 60,000 killed (Vesuvius threatening!)

Of aged Rome, whose dying cry is heard
 As he, the last of Cæsar's noble line,
 Before a flashing scimeter is slain—*
 The first-fruits of a harvest HE foretold,
 Who drew the scene on Thera's airy cloud !

With hardened heart did Pride yet weave its plots,
 As though no threatening evil ever came ;

20. Again revived Peruvia's dying gleam†
 To brighter lustre, dazzling every eye,
 That failed to see the near approach of Death ;
 Restored Hispania's glory Time had dimmed ;‡
 Then exiled far a More-than-Judah's sons,§
 Or hid the lamp of Knowledge in the dark
 And foul recesses of a secret shrine,||
 Where Cruelty in pure Religion's garb
 With bloody rites had made a robbers' den!

- But HE whose hand a mighty sceptre wields
 30. Now gave Britannia's realm a needed peace,¶
 HIMSELF as pilot led the daring bark,**
 That turned its back on Afric's threatening Cape,
 To look for newer wealth in Eastern seas ;
 And sowed in one brief moment seeds of power,††
 Whose waving harvest future Time will see ;
 Again declared Bohemia's sure reward,‡‡
 Amid the echoes of a red crusade ;

* A.D. 1453. Fall of Eastern Roman Empire, Turks capture Constantinople—666 lunar years from 7th Nicæan Council's restoration of Idolatry ! † A.D. 1475, Peru at height of glory, accession of 12th Inca. ‡ A.D. 1478. "Resurrection" of Old Visi-Goth kingdom in Spain, Ferdinand and Isabella sovereigns of Arragon. § A.D. 1492. Expulsion of Moors and Jews from Spain and Portugal (end of Moorish kingdom in Spain) ; persecutions of "heretics" also commenced. || A.D. 1481. Inquisition began active work in Spain and Portugal. ¶ A.D. 1485. In England Battle of Bosworth, ending civil war of the Roses ; King's power absolute till fall of Charles I. ** A.D. 1498. Cape of Good Hope passed by first Portuguese vessels under Vasco da Gama. †† A.D. 1483. Two men born, viz., Luther in Germany, and Biber the founder of Mongol (or Mogul) empire, the most splendid in India. ‡‡ A.D. 1487. Another Papal Crusade v. Waldenses in Piedmont—1488, Bohemian Bible printed by persecuted Hussites.

- Then sternly thundered by Vesuvian mouth*
 The startling message Jordan's echo caught,
 40. "*REPENT, O Pride! before a doom is sealed!*"
 Alas, the warning found a heedless ear!—
 Proud Immorality† enthroned on high
 Disdained the very thought of all reforms
 A groaning world so ardently desired;
 Still meant to raise on new and grander plan‡
 The gorgeous shrine an older hand had reared,
 That all the world before its feet may fall;
 Despised the warning shocks in mercy sent§
 To bid an evil emissary|| stay,
 50. Nor falsely represent Incarnate LOVE
 To waiting millions as a God of hate!
 Or joined the nations in a solemn league¶
 Against HIMSELF—the great Megiddo-field**
 A prophet's eye in distant vision saw!—
 And formed Utopian schemes,†† as though its life
 Had been renewed at fount of joyous Youth;‡‡
 Then looking round with eyes that Age had dimmed,
 And cry exultant, "*See!—a peaceful world!*"—§§

* A.D. 1500, Vesuvius in mild eruption (dormant again till 1631).
 † A.D. 1492-1498, Papacy of Alexander VI. (Roderick Borgia, one of the worst of Popes, died by poison intended for another!—burned Savonarola for preaching Reform 1498). ‡ A.D. 1506, renewal of building of St. Peter's; another "resurrection" of Papal Rome in West of Europe, especially France and Spain.
 § Severe earthquake in Ægean Sea 1491 (island of Cos, 5,000 killed), Cabul 1505 (earth rose and fell 12 to 14 feet above former level), and Turkey 1509 (shocks for three weeks; 17,000 houses in Constantinople destroyed, and sea-wave washed over walls of city!—Cause; a submarine explosion of Thera, while Vesuvius became quiet). || A.D. 1510, Portuguese take Goa. Their conduct to people of India, China, and Japan caused hostility to all foreigners and true Christian religion. ¶ A.D. 1511, the "Holy League" of Pope v. French king; Papal Concordat 1516. ** *Rev.* xii. 15; *Zec.* xii. 11. †† A.D. 1516, More's *Utopia* published in England. ‡‡ A.D. 1513, discovery of Florida and first sight of Pacific Ocean by Spaniards under Ponce de Leon, while seeking for "the fountain of Youth." §§ A.D. 1513, great Lateran Council, when Papal Rome boasted that there was not one "heretic" or "schismatic" in all the world! (Virgil's *pacatum orbem*, Eclogue IV.)—three and half years

- Drew down at once a stern, avenging blow,
 60. Aspiring Pride in madness had provoked
 And swiftly came a retributive stroke,
 As once before on Babel's earlier self!—
 For, lo! as Knowledge poured a flooding ray,
 Deluded Man in sore amazement marked,
 That boastful Pride was but an error found,*
 As boundless circle rose for bounded plain!—
 And Man, so long to Evil cringing slave,
 Now mocking scorned a vile usurper's power,†
 Or burned a threatening letter that he wrote,
 70. And broke a cunning yoke so long imposed,
 No longer taken with a seeming gold,‡
 Whose tinsel'd surface hid a foul inside!
 Then daring Evil full of bitter hate
 Again would call on all to mark a scene,
 That once had darkened Judah's dying hour;
 Declared HIMSELF remonstrant fit for death!—§
 Recalled a foul transaction Calvary knew
 On other stage, and bade HIS children's hand
 Uplifted cast a cruel stone at HIM,
 80. The lonely Man of Sorrows|| there erect,

before Luther's "95 'Theses." This date was 666 years from period (847-868) when violent persecution of Paulicians in Eastern Empire; 1,000 years from period (513-543) when Papal Rome got Justinian's decree making it "Head," and began to introduce idols as "Church ornaments"; and 1,260 years from period (253-290) when "Christianity" became tolerated and Papal Rome assumed the "first place."

* After the discovery of America, and before Magellan's voyage round the world proved it to be an orb and not a flat plain, the Pope assigned to Spain all lands discovered by going West, and to Portugal those found by going East—to avoid quarrels! † A.D. 1517. Luther (like Wickliffe and others between) attacked Papal Indulgences by his "95 'Theses"; in 1520 [three or three and half years later!] burned Pope's Bull excommunicating him. ‡ *Rev.* xvii. 4, "gilded with gold" (Revised Version; compare also "Whited sepulchres"). § A.D. 1520. Papal Bull against Luther burned by him; his teaching declared "heresy" (1521) by the Sorbonne of Paris, leading University in Europe. || The murder of Christ repeated in the death of Montezuma (his name "Man of Sorrows"!) the 12th, and last, Inca of Peru; who was treacherously seized by Spaniards

When erring Zeal destroyed a noble life,
That only pleaded now to save HIS own !

<p>The Prophecy of Armagh (A.D. 1630-1530.)</p>	<p>Then Armagh's walls disclosed a precious gift ;* A treasure hidden many a year before</p>
---	--

By trembling Faith, that clearly saw a day
When HE, the Long-Expected, would appear,
And waiting TRUTH should stand to all revealed ;

<p>The Prophecy of Wolsey. (A.D. 1530.)</p>	<p>While Britain's princely favourite† confessed, [sealed, As coming Death a tardy witness</p>
---	--

90. What stubborn ROME must also own at last ;
That had foul Pride but served a Spirit's LORD
As long it pandered to an earthly king,
HIMSELF had aided it in time of need,
When Man must ever prove a poor support !
Then Gallia's glory set in reddened waves,‡

(1521), and accidentally killed in the attempt to rescue him and while trying to prevent further bloodshed, by a stone from the sling of one of his own people.

* The incident of the Irish (or "Erse") Bible, hidden during the age before Wickliffe [about time when Inquisition rose?] in a hole made in the wall of his cathedral by a bishop of Armagh, who wrote these words on the MS. :—"When this book is found, Truth will be revealed to the world or Christ will shortly appear!"—In 1530 the "buried seed" was found during some repairs at the very time when Tyndale's English Bible was being given to the people !

† Cardinal Wolsey (his regret at a wasted life). ‡ A.D. 1524, death of the celebrated Pierre du Terrail [Chevalier Bayard, "The Light of France"] the last noble representative of Feudal System. Five years after his death occurred another massacre of the Vaudois (1530) ; 21 years after it began the systematic persecution of Protestants by Franco-Roman Church (1545) ; 48 years after it came Massacre of St. Bartholomew (Aug. 26th, 1572) ; and 65 years after it (1589) the King's power was absolute—from which date until 1789, the beginning of the French Revolution, immorality, disregard for religion, and political oppression held sway unchecked !

As swiftly flowed a dark and loathsome tide ;
 When foolish SELF destroyed the feeble light.
 Whose friendly glimmer warned a passing bark
 To shun the presence of a fatal rock !

100. Yet raging Evil, maddened by restraint,*
 On chafing Man imposed a newer yoke,
 Disdainful of Paria's warning shock,†
 Or Lisbon's threat,‡ and Cotopaxi's flood;§
 Would startle Europe, with a far Peru,||
 By one more daring stroke against HIMSELF,
 As long from Thera's airy picture known :—¶
 The while HIMSELF will lead a chosen race
 (In blind obedience to a tyrant's will,
 And yet unconsciously obeying HIM)

110. To break with scorn a More-than-Pharaoh's yoke ;**
 And make decree that all shall have HIS word
 In homely language, not of alien race ;††
 Or move the steps of Freedom with a bound,
 And raze the dens where vilest Greed had hid ?‡‡
 And show a Spirit, when it nobly bows
 To HIM alone, has ever conquered SELF !

* Almost immediately after the great Lateran Council of 1513, Europe began to throw off the Papal yoke. England being first to reject the Pope altogether in both Church and State (1531-1534 ; again three and half years !), Luther and Continental Reformers as Spiritual Head, and Spain to treat him as a king conquered in war (Pope prisoner to Spanish troops in Rome, 1527). † A.D. 1530. Earthquake on coasts of Venezuela and Gulf of Paria (first American earthquake recorded by Europeans). ‡ A.D. 1531. Severe earthquake over a large part of Europe (countries soon full of persecution-wars !); greatest damage at Lisbon from great sea-wave. § A.D. 1533. In Mexico a violent eruption of Cotopaxi. || A.D. 1532-1533, Civil war in Peru, Cuzco the capital taken by incoming Spaniards in latter year. ¶ *Rev.* xvi. 15, xix. 20, and xxi. 9. ** Rejection of Papal supremacy by England (for political reasons), 1531-1534. †† The Bible in English (Coverdale's translation, 1536) declared free to all his subjects by Henry VIII. ‡‡ A.D. 1536-1538, suppression of monasteries and religious houses in England (Henry was excommunicated for this, although only carrying out a previous Pope's order !).

Then seemed indeed an evil
 The Sceptre passing kingdom gone; [ened grasp
 from the hand of A sceptre falling from the weak-
 Newer Judah Of one who held it firm till
 (PAPAL ROME). SHILOH comes!

120. Alas, for Hope is but a specious snare;

For Evil's energy can yet retain

The ancient sway a cunning foe had won!

Again a Future shown by One above

To Man unconscious of approaching ill;

For, lo! as Thera's hoary-headed mount

Bestowed its power on an accursed child,*

So rose again Antæan Evil's form,

When all regarded it as fully dead!

The mighty force a quaking Thera knew,

130. Had moved the soil of Rome's Phlegræan fields;†

And, lo! to Man's astonishment and awe,

Appeared a new-born mount,‡ whose puny size

And innocent appearance so belied

The concentrated fury pent within;

While Orizaba's§ copious anger poured

Awoke a thunder from the Roman hills,||

Whose rolling echoes mark an evil source!

Then Jordan's current turned for two whole days¶

† Disclosed a way through all opposing floods,

140. By which HIS conquering forces soon would come;

* The second of the two "beasts" or volcanoes of Thera (*Rev.* xiii. 12). † A.D. 1538. While England actively suppressing monasteries (as many as 645 put down in this one year!), a new volcanic cone called Monte Nuovo ("New Mountain") arose within three days from an old crater-lake near Vesuvius. ‡ Of the Popes who did most to advance the pretensions of Papal Rome, were two or three called Innocent (compare with prophecy of this fact in *Rev.* xiii. 11). § In the same year that this Council of Trent began its series of eruptions (A.D. 1545), began also those of the volcano of Orizaba (lasted five years). || A.D. 1545-1563, long sessions of Great Council of Trent; Papal thunders against all reformers. ¶ A.D. 1546, severe earthquake in Palestine, upheaval of part of bed of the Jordan "for two whole days" [a repetition of the phenomenon which favoured passages of the same river by Israelites under Joshua, by Elijah and Elisha, and Israelite passage of Red Sea]!!!

- As met in deadly conflict North and South,*
 In threatening surge that seemed to swallow all!—
 Dark India felt the pains of aching rack,†
 As fitting prelude to a fiery stake
 That wrung from nearer lands a bitter groan;‡
 While on HIS own a brief, but scorching flash§
 Of concentrated Fury shot a gleam,
 Though Freedom's sword extorted sacred rights,||
 A tyrant's hand for centuries withheld.
150. Then each for sterner conflict nearer drew—
 JEHOVAH'S MIGHT and EVIL, deadly foes!
 Hispania saw a sovereign tired of life¶
 Remove a crown that pressed an aching brow;
 But stood aghast to see it handed down
 To gloomy Bigotry—against whose plots,
 Unknown to all, appeared a silent check!***
 Though HE whose love restrained a waiting power
 Preferred the gentler sway that†† Eden knew,
 To prove how far HIS way from human thoughts,
160. And bar the road approaching Evil took,
 Whose growling thunders ever nearer drew—††

* *Daniel* xi.-xii. 1. † A.D. 1553. Portuguese get first possessions on mainland of India; persecution of Malabar Christians by Inquisition, till submission to Rome enforced 1559 (7 lunar years!) ‡ Especially the Netherlands (Alva's persecution). § A two-fold stroke; in India persecution of Malabar Christians, and in England the "Marian persecution" [she never felt the full force of Inquisition!]
 —both from 1553 to 1558. || A.D. 1552. Treaty of Passau: by it the German Protestants extort from Charles V. religious and civil equality, as enjoyed by their Catholic fellow-subjects. ¶ A.D. 1556. Abdication of Emperor Charles V.; gift of crown to his son Philip II. (far more bigoted, soon started Alva's persecution in Netherlands; caused war of revolt and their freedom). ** When Charles V. abdicated, in the procession he leaned on the arm of William "the Silent," Prince of Orange, the instigator and future "head" of revolt in his native Netherlands! †† The influence of Woman (reign of Queen Elizabeth in England). ‡‡ A.D. 1562. In France an edict of Toleration caused "Massacre of Vassy" and short civil war. A.D. 1563. First penal laws v. Roman Catholics in England (for political plots); end of long 18-years' session of Great Council of Trent, a Papal "Bull" endorsing its decisions.

- “For *open violence*, put *cunning fraud*!”
 Said Evil, darkly plotting to destroy*
 All traces of a purity he hates :
 “And friendly Night will hide the deadly plots
 Of those whose mutual jealousy must cease,
 As they uniting in a final sweep,
 Shall quench a LIGHT that daily grows more strong!”
 Then poured again in torrent-floods of wrath,†
 170. The fiery rain a quaking Thera knew,
 When bitter Persecution tried to drown
 A precious form whose safety HE secured !
 And weaker Turkey felt Sarmatia’s might,‡
 As heir of Cæsars she herself had slain,
 Or saw her vessels sink beneath the waves;§
 While Gallic treason tries a fatal deed,||
 Whose reprobation burst a Belgic soil,¶
 With mighty shock that threatened boasting Rome!
 Then waiting Vengeance struck repeated blows!—
 180. The magic tube** that showed unnumbered orbs
 Beyond a little world in which we dwell;—
 The deadly plots so often seen to fail;—††
 The sacred Word in easy language read‡‡
 By those HIMSELF designed to make it known!—

* A.D. 1564. Alliance of France and Spain plotting to destroy all heretics (nightly conferences of Alva with French Queen-Mother Catharine de Medici). † *Rev.* xii. 15. ‡ A.D. 1570. Russia at war with Turkey, now first appears in history as foe of latter (marriage of Ivan, Russian Grand Duke, with Sophia, niece of last Byzantine Emperor, enabling him to assume new title of “Cæsar,” or Czar). § A.D. 1571 (October 7) defeat of Turkish fleet off Lepanto by combined fleets of Spain and Venice. || A.D. 1572 (August 24) French “Massacre of St. Bartholomew”; reported to Pope as crushing of a rebellion, hence Papal rejoicings. ¶ In same year, 1572, outbreak of rebellion in Netherlands; proclamation of a Republic 1575—three and a-half years! ** The seven moral “strokes” were:—(1) 1549: Discovery of Telescope in Holland; also made independently in Italy by Galileo, who soon discovered the satellites of Jupiter with it. †† (2) Failure of constant plots v. Elizabeth of England; advance of Protestantism everywhere; and Edict of Romorantin in France (1660). ‡‡ (3) The Bible getting translated into all languages of Western Europe. [In England the Genevan Bible, 1560, Bishop’s Bible, 1568; in Germany, Luther’s, 1567].

A stubborn tyrant's word of no avail*
 To stay the onward course of Freedom's tide ;—
 The selfish Greed† that wanted newer realms,
 Yet could not keep the conquests it had made !—
 An angry word against HIS erring sons
 190. Revoked‡ by Rome, who thus forgave a deed
 Of proud rebellion done against HIMSELF !—

ROMA RENOVATA :— Another Rome, but zealous
 Papal Rome giving now to teach [repressed !—§
 the BIBLE ! What she so long and cruelly
 All showed her as advancing with the times,
 Whose shifting calendar she now confessed !
 But e'en as Thera saw a foolish Man
 Accept HIS chiding, but with murmuring heart ;||
 So yet again a foolish Rage retorts
 On those HE loved (since *HE* was out of reach) ;
 200. Or mix HIS word with empty, childish tales,
 That vile Tradition to an order wrote ;¶
 United realms** which seem the fittest tools,
 Or use a foul assassin's deadly blade,††
 To gain success if milder measures fail !—
 Revive a burning jealousy‡‡ of old,
 Which did such work among a chosen Twelve ;

* (4) Edicts of Toleration—France, 1562, Germany, 1568.
 † (5) While Spain was making new conquests in America (central and south) she and Portugal were losing in India. ‡ (6) Pope Sixtus V. (1585-1590) revoked all Papal Anti-Jewish decrees. § (7) French bishops oppose Protestants with their Douay Bible (adding Apocrypha to it): in Rome, from zeal for education, Pope Gregory XIII. published new and more correct calendar, adopted at once by all Roman Catholic countries, slowly by Protestants. [His successor revoked Anti-Jewish decrees]. || *Rev.* xvi. 9 and 21. ¶ A.D. 1610, publication of Douay Bible (*i.e.* Bible with Apocrypha and Explanatory (?) Notes). ** A.D. 1580. Annexation of Portugal by Spain, and in Burmah of Pegu by rival kingdom of Ava. †† A.D. 1584. William of Orange ("the Silent") murdered by order of Philip of Spain; yet rebellion succeeds! ‡‡ Jealousy between Protestants and Roman Catholics in France, England, and on Continent; between Russia and Turkey (enmity fast growing, 1570).

- To cause a fissure Shemer's hill had known
 And later Rome with trembling eyes beheld !
 Destroy HIS newer home on Western shores*
 210. Or seize it for the foul, lascivious rites
 A Baal's dark recesses ever hid ;
 And summon mighty armies† from afar,
 To crush a puny realm that sheltered HIM !
 But HE who bade Peruvia's sweeping wave‡
 In threatening surge to roll to far Japan ;
 Whose angry frown made Treason's head to fall,§
 Since Death alone could stop the ceaseless plots ;
 HIMSELF restrained the winds, whose eager force
 Had lingered for the slow, but sure, recoil
 220. Of Time's great pendulum||—the waited sign !
 Then dire indeed the fall of haughty Pride !—
 The crescent moon that lit a quaking shore,
 As savage beast that thought to close its grasp hold
 On helpless prey, was seen at once to be
 A very plaything in HIS mighty grasp ;
 A trifle lighter than the floating down
 Before a BREATH that rolls unnumbered orbs !—
 While new armadas¶ (sign of dying power !)
 Yet fail to stay the progress of a curse,
 230. That threatened, by Corruption's stringent law,
 The risen edifice** of Newer Rome !

* England, as the resurrected "head" of Protestantism (on fall of William of Orange, the slain "head"). † A.D. 1584. Spain began to collect first (or Great) Armada in River Tagus ; delayed during next two years by Drake's attacks on Spanish coasts ; finally sailed from Tagus 1588. ‡ A.D. 1586. Two severe earthquakes in Central and South America (on coast of Peru, a sea wave, 84 feet high, swept inland six miles and destroyed city of Guatemala) ; in same year a severe earthquake in Japan. § A.D. 1587. Mary Queen of Scots beheaded ; end of Catholic hopes to make her Queen of England ! || A.D. 1588. Galileo, in Italy, discovered use of pendulum as a measurer of time ; in the same year (July ?) the Great Armada came up English Channel and was destroyed by succession of gales. ¶ A.D. 1597, ruin of second and last Spanish Armada intended to invade England (nine years after first). ** A.D. 1590. At Rome completion [not yet dedication] of present St. Peter's—France getting

But far from willing yet to own defeat,
 Impatient Evil chose another time
 To give HIS hostile power a deadly blow ;
 As trodden Gallia, now at last at peace,*
 Expelled an evil spirit from her land ;
 And Britain stretching out a friendly hand
 To distant Ind,† herself is soon to show
 A clearer light than Syria's puny torch !

The WAY to the 240. Would Error still deprive HIM
 home of LIGHT of a due [orb—†
 (*Job xxxviii.* 19). Of glory? Yonder planet's brilliant
 A glowing disc with fair, attendant moons,
 In hourly phases seen to human eye
 As clearly as of her who follows Earth,
 A proof that Error's gloomy night is past!—
 Yet only prelude to a grander view,
 Embracing all the mighty universe
 That sees in HIM the one impulsive POWER ;
 And Doubt to nobler Certainty is turned
 250. When, lo ! as long declared by Wisdom's tongue,
 Though foolish men had heard with empty scorn,
 Where eyes unaided saw a gleaming light
 There now appeared to an astonished gaze
 In beauteous miniature a new-born SUN !
 For Wisdom ever justifies her ways,
 And greater light a fervent prayer will gain !

nominal "peace" by Henry IV.'s profession of Romanism, and his Edict of Nantes in favour of Protestants. A.D. 1591, earthquake in the Azores [these islands are part of the volcanic belt of the Mediterranean, in which Rome lies !]

* A.D. 1593-1598. Henry IV. giving France brief peace by (1) adoption of Romanism, (2) Edict of Nantes (toleration), (3) expulsion of Jesuits (1594). † A.D. 1599. Embassy from Queen Elizabeth to first Great Mogul Emperor (Shah Jehan) of India ; where Portuguese aggression v. Malabar Christians (persecution, and burning of their Syriac scriptures) caused forcible expulsion from India of all Romanists. ‡ A.D. 1610. Discovery of Jupiter's satellites with Galileo's new-made telescope. [He was the first man to see and show them, and to demonstrate the true nature of a planet].

Then floods of knowledge, hid for ages past,*
 Broke on the world at HIS imperious call ;
 While Treason's cunning efforts† only fail
 260. To break the chain that binds a stronger realm—‡
 E'en though it use as aid a mighty power,§
 Whose sudden blow destroyed Arica's walls !—
 While Man, as though with prophet eyes endowed,
 Now saw the spots in an all-glorious sun,||
 Whose wrathful heat was long to sorrow known.
 Then foolish Gallia mourned a freedom lost,
 Since SELF had proved incapable of rule ;¶
 And maddened Rome, yet breathing deadly hate,**
 Would quench a tiny spark that Knowledge fed ;
 270. And blood again in awful torrents flowed,
 As though from veins of Freedom's dying form,
 Whose speedy resurrection now must come,††
 As new-born isle amid the wild Azores!‡‡
 Then heedless Rome, which yet has failed to note
 The warning omen of a threatening mount,§§

* The present age of important astronomical discoveries began with the discovery of the telescope (1549) and of Jupiter's satellites (1610). † Landing of Jesuit Seminary priests in England (1577), and "Gunpowder Plot" (1605)—in latter year Arica destroyed by earthquake. ‡ A.D. 1603. Scotland and England united (by James I. succeeding Elizabeth). § The sudden expansion of gases, especially steam. || A.D. 1611. Discovery of spots in the sun by Galileo [as by the world in the priestly aristocracy called Papal Rome]. ¶ A.D. 1615. In France, despotic king Louis XIV. abolished incapable Parliament ; not called again till eve of French Rebellion, 174 years later. ** Attempts to put down Protestantism everywhere (first Edict in France, 1616 ; Bohemian war 1620) ; persecutions of men of science (Vannini martyred, 1619 ; Galileo making more astronomical discoveries under Papal threats—in England Harvey's discovery of Circulation of Blood). †† A.D. 1620, landing of Puritan "Pilgrim Fathers" in North America ; Austria begins to persecute Bohemian Protestants ; France shows first sign of coming Revocation of Edict of Nantes in suppressing Huguenots in Bearn, when that province joined to French Crown in this year. ‡‡ A.D. 1624, severe earthquake in Azores ; birth of a new island off St. Michael's. §§ A.D. 1626 (Vesuvius about to wake again), earthquake destroyed Naples with thirty towns and

That now arose to slay her evil sons ;
 Rejecting all petitions Freedom made,*
 Rejoiced to dedicate a new-made shrine,†

A moving world! And tried to stay a world that onward moved!‡

280. Then woke a giant force refreshed by sleep!—

Vesuvius spoke,§ and lo! Germanic towns
 A host of evil spirits rushed to seize ;
 And smoking ruins mark the gory track
 Of Evil where swift Tigris rolls in flood,||
 As Mongol wrath expelled¶ with bitter scorn
 A Cunning in whose thin disguise appeared
 The form of an IDOLATRY abhorred!

The Martyr's Rock:— Then Nagasaki's lonely rock of
 "That ROCK was blood** [break
 CHRIST!" Saw Evil's rage in dread eruption

290. A yoke HIMSELF so recently imposed ;
 When dark Hypocrisy and cunning Fraud

villages ; great loss of life. In previous year accession of Charles I., who tries to restore Despotism and Romanism in England ; in same year (1626) dedication of St. Peter's at Rome, begun some 200 years before.

° A.D. 1628, in England people's Petition of Rights rejected by Charles I. ; in France civil war, surrender of Rochelle, last political stronghold of Huguenots. † The new St. Peter's at Rome (see note §§ page 501). ‡ Papal persecution of Galileo for saying that the world moves ; imprisoned for rest of his life. § A.D. 1631, another "resurrection" of dormant Vesuvius (violent eruption) ; in Germany thirty years' war going on ; sack of Magdeburg ; 20,000 Protestants killed by Tilly's troops. || A.D. 1631, Bagdad taken by Turks. ¶ A.D. 1632, in India expulsion of Portuguese and their Inquisitors ["Turn out those idolators !" said Shah Jehan, the first Great Mogul, who tolerated all but these !]. ** A.D. 1634, the story of "Pappenberg," or the Martyrs' Rock ; a small conical, tree-covered, rocky island at the entrance to the land-locked harbour of Nagasaki in Japan. Here, in 1634, 30,000 Japanese Roman Catholic converts were killed (men, women, and children !) by burning, torture, or precipitation from the rock ; during the severe persecution provoked by Portuguese immorality and greed, Jesuitical priestly encroachments, and especially a Portuguese plot to overturn the native government and seize the

Conspired against a race HE meant to save,
 And foolish Error turned from dawning LIGHT,
 Whose nobler beauty reckoned as too impure!—
 Yet knew not that an image blindly shunned
 Was only foul Imposture's gloomy shade!

Then Timor's lamp* was quenched at Freedom's morn,
 As fade the stars before a rising sun;
 When Conscience burst the rusty chains imposed
 300. In by-gone ages on reluctant minds,†
 And Rome herself unconsciously confessed
 The mighty power on LOVE‡ on human minds!

BOOK 5.

*(Embracing from The Revolt of Conscience, A.D. 1618 to
 The first "Death" of Papal Rome A.D. 1793, time due by
 prophecy!)*

Then Britain§ nobly stretched to East and West

islands! Persecution began on discovery of the plot (1614), culminated in the massacre of Pappenberg (1634); but severe edicts against that "vile Jesus religion" shut the islands against all Europeans [except the Dutch; confined to Deshima, a small island 600 feet long by 250 broad, who might receive only one ship a year from Europe!], until the arrival of the American fleet (1853) led to reversal of old self-isolating policy and the beginning of Japan's present advance in civilization.

* A.D. 1634, eruption of Timor, whose constantly-erupting peak (like that of Stromboli) was long used as a light-house and weather teller; peak fell in, and a lake formed on its site. † A.D. 1637, Ship-money tax in England, trial of John Hampden. This date is 666 years from period (971-992) when persecuted Paulicians removed from reach of persecutors, Danes coming into England killed Saxon Edward II. and taxed Ethelred "the Unready," and first Papal "Saint" made;—also 1,000 years from period (637-667) when the Saracens conquered Syria (Jerusalem taken 637), Persia, and North Africa, and Pope Vitalian's decree passed (663); also 1,260 years from period (377-414) when Western Roman Emperor gave up Pontificate, Ambrose in power (and pride!) at Milan, seat of government removed from Rome to Ravenna, Gothic ravages begun (Rome sacked 410), and Pope Innocent's demand for Religious Conformity to Rome—Papal "Act of Uniformity"!!! ‡ A.D. 1634, Papal Order of "Sisters of Charity" founded. [In revised version of Bible Charity replaced by Love; 1 Cor. xiii.] § A.D. 1640, England first given

- A helping hand with richest blessings fraught ;
 Though foolish Erin* lent a willing ear
 To foul Rebellion's too seductive voice,
 And Britain's hills were red with awful War;†
 That yet will strike a proud usurper down,
 Without the savage hordes a China called—‡
 While Gallia failed to gain a treasured boon,§
 Since she neglected HIM for foolish strife.
10. Then Freedom's soil beheld a tyrant fall||
 As dreaded power that cleft a distant isle ;¶
 And Freedom's hand now took an iron rod**
 A boastful Rome for centuries had held ;
 While angry nations, checked at Britain's frown,
 Are quick to sheathe again a lifted sword,
- The RETURN And Judah's banished children†† from
 of Judah. afar,
 Returning free from more than Babel yoke,
 Approaching claim a land HIS anger cleansed,
 As long fore-told by many a prophet voice !
20. Yet Evil would retrieve a losing day,
 Ere closed a fight on Armageddon's field ;
 Restore despotic Power with ten-fold force,‡‡

possessions in India (Madras, site of fort St. George).

* A.D. 1641, Catholic rebellion in Ireland, nearly all island taken, thousands of Protestants killed. † A.D. 1642, outbreak of Civil War in England (King v. Parliament), which led to final fall of both Royal and Papal Despotisms in England. ‡ A.D. 1644, China called in Mantchu Tartars to put down a usurper ; latter seized Pekin and conquered China (still in possession). § A.D. 1648-1651 (three and a half years ?) civil wars of "Fronde" in France ; last blow for civil and religious freedom failed, followed by the long despotic reign of Louis XIV. || A.D. 1649, Charles I. beheaded by victorious opponents. ¶ A.D. 1646, eruption of Machian in Moluccas ; a cone split. ** A.D. 1655-1656, Cromwell's threats repressing Vaudois' persecution on the Continent. †† A.D. 1655, Jews' return to England allowed by Cromwell (first arrivals from Portugal ; next year build first synagogue and print first Jewish book in England). N.B.—Jews expelled 1290, returned 1655, difference 365 calendar years, "a day for a year," *Num.* xiv. 34 !!! ‡‡ A.D. 1659. "Peace of Pyrenées" ending war of France v. Spain, restored the first place in Europe (now lost to Austro

Where'er its iron grip has been relaxed ;
 And re-unite in new and stronger league*
 The western nations for a fiendish work,
 And freeze the blood that filled Europa's veins
 With threats of torturing rack and fiery stake,
 Or sudden blow as that which shook Bigorre!†

Then came the final conflict Thera knew,‡

30. As closing Evil's long millennial reign ;
 The dread escape of every form of ill,
 When Man would call a dungeon well-secured,
 As that which tried to hold a rising FORM !

Then Britain marked a Roman saint restored,§
 Amid the homage of a noisy mob ;
 A servile priesthood creeping into power
 By fawning lies that pleased a despot's pride ;
 A galling yoke of servitude imposed
 On spirits HE created to be free ;

40. Unmindful of a lesson once received,
 When Rome with sadness wore a captive chain||,
 Or later omen of a vanished mount,¶
 Whose fate a dreadful picture of her own !

But still in vain are warning omens sent,
 As once an earlier threat of Gothic arms,**
 Though Freedom nobly rose to bear a test††
 HIMSELF permitted Evil's rage to try,
 To purify the gold that once had shone

Spain) to France under Louis XIV.—next year (1660) restoration of Charles II. (Stuarts) in England.

* A.D. 1660-1674, alliance of two despotic kings (France and England) v. Freedom. † A.D. 1660, earthquake in Pyrenees ; a mountain in province of Bigorre suddenly sank (land-slip?) replaced by a lake, and a hot spring suddenly became cold. ‡ *Rev.* xix. 19 ; xx. 1 and 7. § A.D. 1660, restoration of Charles II. with two-fold despotism, 666 calendar years after first Papal Saint made! || A.D. 400-410, Roman Empire (east and west) being ravaged by Goths. ¶ A.D. 1662, earthquake in province of Oomi, Japan ; a mountain swallowed up. ** Alaric and his Goths (400-410). †† Charles II.'s persecution began with revival of an old Act of Uniformity (1661), which was enforced by expulsion of Non-conformist Clergy (1662), and culminated in Conventicle and Five-mile Acts (1664-1665) and persecution of Covenanters in Scotland.

- With greater lustre in a distant age !*
50. Then Rome a newer Stilicho† invoked
 (But not to lead her conquering armies on!) ;
 For, lo ! appeared a LORD of countless hosts,
 With fiery sword and pestilential dart,‡
 As now had truly come a day of doom,
 Whose threat a wild, unreasoning panic caused ;§
 While hostile arms|| attack a chosen hold,
 Where Lust and Tyranny have foulest den !
 Yet Evil's new barbarian hordes renew¶
 A war a trembling Rome in secret dreads,
60. Recalling earlier pages** in the book
 That History writes with such a truthful pen ;
 Decreed to tolerate an outward form††
 (Though secretly in deeper league‡‡ with Ill!) ;
 Again in spirit took to fire and sword,
 To rear the structure of a purer faith,
 As nearer Gaul and far Peruvia knew ;§§
 Then cried in bitter taunt to those who tried,
 In spite of Evil's surging waves around,

* In Job, for instance. † The greatest general of the Eastern Empire, whose murder (by stopping his victories over them) removed the barrier to the second invasion of Italy by Goths under Alaric, when Rome was sacked (410). ‡ A.D. 1665-1666, the Plague and Fire in London. § In A.D. 999-1000, so useful to Papal Rome. || A.D. 1667, England at war with Dutch ; fleet of latter in Thames and Medway, blockade London, take Sheerness, burning English war-ships. ¶ A.D. 1668, Triple Protestant Alliance (England, Holland, Sweden) v. France (a blind to cover Charles' secret league with Louis ; shown by renewal of persecution, especially against Quakers). ** Charles II.'s Act of Uniformity and Pope Vitalian's [the former being a repetition of the latter], were 1,000 calendar years apart—Vitalian's 663, Charles' 1662-1663 ! †† A.D. 1669, Charles II.'s attempt to tolerate Romanism, opposed by his minister Ashley. ‡‡ Secret alliance of Charles II. with Louis XIV. to restore a double despotism (royal and Papal) in England. § A.D. 1668, when Charles II. renewed persecutions, was 666 lunar years after A.D. 1022, when Franco-Roman Church burned its first heretic, and Incas began to set up worship of Sun (Baal!) in Peru [1022 + 666 calendar years = 1688, when persecuting power of Stuarts fell !]

- To live a nobler life, "*No cross, no crown!*"*
70. But Thera's bard had caught a note of truth,
 Amid the terrors of a burning mount!—
 For where an eye regretful tears had dimmed
 Would deem a beauteous home for ever lost;†
 A keener EYE, that passed the bounds of Time,
 Could see a banished paradise restored
 By onward struggling in the bright career,
 To which HIMSELF a grand incentive gave;
 Declared the home where gentle LOVE attends
 Returning now to new and purer state;
80. The beauteous garden circling ages saw
 So full of evil weeds — of all bereft!
 Then Thera's neighbour‡ vanished as a bark
 Whose failing strength obeys a mighty storm,
 When Evil crossed the Rubicon§ at last;
 But now a circling wheel will be reversed!—
 For just as Murder's sword in ages past
 Had sped a wavering plotter|| to an end
 As quick as that which slew Hungaria's lord;¶
 So now again is selfish Pride abased,
90. Or summons newer Vandals in revenge,**

* A.D. 1668. William Penn, the Quaker, in prison, wrote a book with this title. † A.D. 1667-1671. During this period were written three works by Milton (*Paradise Lost*, *Paradise Regained*, *Samson Agonistes*), and one by Bunyan (*Pilgrim's Progress*), and Newton's *Theory of Light* was made known. ‡ A.D. 1672. Earthquake in Greece, an island in Ægean Sea sank with all people on it! § In same year (1672) Charles II. brought out his Declaration of Indulgence, and was forced to withdraw it. Test Act passed next year (1673) to check him. || The Roman Emperor (of West) Valentinian III., a weak, licentious man, finally murdered for violating another man's wife. In 428 he passed his Act of Uniformity [*i.e.*, conformity to Papal Rome, as demanded by Roman Pope, Innocent I., in 416—but then illegal!] ¶ Attila, the leader of the Huns, who (after taking Rome 410) died in South of Italy from sudden hæmorrhage (apoplexy? or hæmatemesis?). ** A.D. 1675. Secret treaty of mutual aid between Charles II. and Louis XIV.—1,260 calendar years from Pope Innocent's demand for religious conformity (to Rome) in 416, and 1,260, less three lunar years from 455, when Vandals [called in by Valentinian III.'s widow to revenge violation of

While Freedom's charter more securely signed*
 By Hesitation's hand fore-told its fate!
 And yet does Pride, renewing† mad demand
 For servile homage made on Dura's plain,
 Repeat an eastern pilgrimage of old,‡
 Whose dire result the groaning ages knew;
 While later Rome recalled a former word,§
 Or drove her noblest children from her soil;
 And poor Vienna|| marked a crescent moon,
 100. That threatening rose on far Armenian hills,
 Or famine-stricken turned an eager eye
 Towards the hills where came approaching help!
 Then hostile forces joined in final charge,¶
 As though they knew a day was nearly gone;
 And sought to put a persecuting sword
 In hands of one,** a weak and puppet king;

herself by her husband's murderer] plundered Rome and carried off Jewish trophies brought by Titus in A.D. 71.

* A.D. 1677, Failure of King's Bill for security of English (*i.e.*, Anglo-Roman) Church; Commons urge war with France. Prince of Orange marries Mary Stuart (hence his title to throne of England as William III.). A.D. 1678. Repeal of Act for Burning Heretics (was law 277 years!), Habeas Corpus Act passed 1679. Bill for Exclusion of Catholics introduced—to prevent it passing Charles dismissed both Ministers and Parliament, imitating Louis XIV. † A.D. 1681-1685. Charles trying to force his people, rejects Bill for Limiting Royal Power, arrests Monmouth and Shaftesbury (as plotters), threatened by several conspiracies, increases the standing army, and deprives many towns of charters for opposing him. ‡ Canute's journey to Rome (about 1032), which finally caused the "Peter's-pence" tax to be imposed on England. § A.D. 1685. Revocation of Edict of Nantes; Franco-Roman Church recommences persecution of Protestants—date 1,000 calendar years from middle of persecution of Paulicians in Eastern Empire, and 1,260 calendar years from accession of Valentinian III. (the weak and vicious emperor of Old, or West, Rome, who gave Papal Rome its first Edict of Religious Uniformity!!! || A.D. 1682. Invasion of Austria by Turks; Vienna besieged (1683), but siege raised by Sobieski and his Poles, who came over the mountains to do so. ¶ Last combined attack of two Despotisms (Kingly and Papal) on England. ** James II., whose reign lasted three, or three and a half, years (1685-1688).

Restore a broken form in Dagon's shrine,
 Whose certain fall was now to quickly come ;
 Or summon Strife* to strike a deadly blow,
 110. And give a wound no earthly power could heal !

Then† Man refused to be a tyrant's slave,
 And vainly tried to give a lasting peace—
 Though utmost efforts gain a passing truce !—‡
 Amid the terrors of a deadly war,
 Wherein a foe revived a fiery stake :
 Refused to pay a tribute Cæsar owned,§
 As rightly due to his superior LORD ;
 And Vengeance struck a more decisive blow,||
 Than that which swept away a Babel's pride,

120. As Thera's burst had told a watchful seer,
 Or newer page of Earth's volcanic book.¶

Then truly fell a foul and stubborn form**
 From surer blow, no more to show a head
 Where long was poured a pestilential breath ;
 Though foolish Erin sought to stir the mud
 Of Imbaburu's stream†† a source of death ;

* Monmouth's rebellion and Revolution in England ; renewal of war, Protestant Germany v. France (latter having revoked Edict of Nantes and renewed persecution, 1685). † English Protestant Revolution, 1688—fall of James II. and Papal power in England (second and final "death," *Rev.* xx. 10). ‡ A few years after death of Louis XIV. there arose (1) in England the "resurrection," or revival of Religion (Whitfield-Wesley) ; (2) in France that of Atheism and popular reaction v. Despotism, which swept away for a time both Church and State. § A.D. 1688. Renewal of Declaration of Indulgence by James II. (second by a Stewart) ; refusal of English clergy to read it, trial of seven Bishops. || — James' power swept away suddenly as by an explosion, through this unexpected strike of a hitherto-servile clergy ; that of Imperial Rome gradually, and gradual too was the transfer of power (both spiritual and temporal) from one to the other. Valentinian III. (who gave Papal Rome the Edict it long desired) and James II. (who tried to do the same, but failed) are 1,260 calendar years apart ! ¶ As, for instance, the eruption of Etna, which destroyed Catania in 1669. ** A.D. 1688. Revolution in England, fall of Absolute Power.—Toleration Act passed next year (1689) ; crown given to new king William III. conditionally. †† A.D. 1688-1691 (about three and a half

As Britain rose to show a mighty arm,
 That swept the farthest isles* of boundless sea;
 And trembling Europe mourned Catania lost†
 130. As sank a lofty cone in fiery gulf!
 Then Thera's watcher heard the rending skies
 Give exit to a joyful shout of praise‡
 To One, whose arm a welcome safety brought;
 And thought that now had come the reign of Peace,
 Whose treasured form was lost to all before!§

The pride of But e'en as he of Patmos was abased||
 POWER. At fit rebuke, when cunning Power (dis-
 In form of ONE he ever deeply loved) [guised
 Would tempt to foul idolatry and shame;
 140. So yet again must Earth a lesson learn.
 That Power abused (HIS gift for nobler ends)
 Can never be a blessing, but a curse!
 No lasting peace, but restless truce¶ of Earth,
 Did those few passing years too surely bring:
 As trembling Yeddo** owned with bitter cry,
 And Britain too who mourned a shattered fleet,
 When Carguairazo's gloomy crater burst††

years!) James and Catholics holding out in Ireland; which submitted 1691. In same year (1691) volcano of Imbaburu in Central America poured out copious mud-streams with quantities of fishes, whose dead bodies caused a pestilence.

* A.D. 1688. Earthquake in Jamaica (already an English colony). † A.D. 1693. Eruption of Etna, earthquake shook nearly all Europe and destroyed Catania with 18,000 people. In same year eruption of Sorea in Moluccas; a cone sank, replaced by a fiery gulf (like Kilauea in Hawaii). ‡ *Rev.* xix. 1. § *Rev.* xii., the vision of first "woman" — ideas repeated in *Rev.* xxi. xxii. || *Rev.* xix. 10, John's first temptation to Idolatry (idol Power). ¶ A.D. 1697. Peace of Ryswick, end of war France v. England in Europe (the remaining seventeen or eighteen years of Louis XIV.'s reign of no importance). ** A.D. 1703. Severe earthquake at Yeddo in Japan; 200,000 people killed. In same year (November 12-26) severe gales from South for two weeks, destroyed British fleet of thirteen sail in the Downs, four lost on Goodwin Sands. †† A.D. 1698. Eruption of Carguairazo in South America; crater-wall burst with flow of mud and quantities of dead fishes (causing pestilence).

To give escape to fouler streams of War,
Whose pestilential vapour swept the land ;
150. The while HIMSELF entrusted precious keys
Of wondrous influence to Britannia's hand,
In Tarik's rock* to guard an inland sea,
Or India's stream a wider sceptre own !†

A dying King's lament.
(*Eccles.* iii. 9-11.)

Then Delhi echoed Judah's sad lament,
[spect

As royal Age†—in mournful retro-
Of Glory's dazzling reign, where Pleasure's form
From Duty's path so often had allured!—
With weak and trembling hand essayed to write
In deathless words the epitaph of SELF :—

160. "Alas!—where'er I turn a searching eye,
I see a DEITY!—but as for SELF,
My life, my destiny—a perfect blank ;—
I failed in duty to the realm I ruled!—
My precious time I wasted!—shut my eyes
To that indwelling LIGHT I knew was there,
But never wished to see!—And now I leave
The world as poor as when I entered it,
Except for burden of a mortal frame!—
For Spirit's future, Ah ! I shrink in dread

170. From unknown punishment my crimes implore
Of angered Justice, while I throw myself
On Mercy's loving arms in sheer despair!—
A back with weakness bent, and limbs benumbed,
A breath that gasping comes—they truly say,

* A.D. 1704. France renewing war v. England, with Spain as her ally; latter lost Gibraltar to English. † A.D. 1698-1705 (seven years!). In this period occurred first charter of English East India Company (1698); their fourth possession in India gained in gift of site of Fort St. William, around which grew up Calcutta (1700); landing of first Protestant missionaries (Danish) there (1705), who translated first native New Testament by 1705. ‡ A.D. 1707. Death of Aurungzebe, second and greatest of Mogul Emperors of India—by training a bigoted Mahometan; in character ambitious, cruel, unscrupulous, a thorough Pharisee and hypocrite; left confessions in death-bed letters, showing Spirit-needs (reigned 49 years, 1658-1707).

That now a parting spirit must depart
 To that dim land from which is no return !
 I feel Death creeping o'er me ; none has seen
 His soul depart, as mine is going now ! ”

So spoke a king, whom others deemed so blest
 180. With all that men call happiness and wealth ;
 As Death's relentless hand removed a veil,
 That hid the portals of a dim Unseen :—
 When quickly glancing through the Book of Life,
 In which his every act had been inscribed
 By hand of SELF, beheld in clearest light,
 Naught but the one word *FAILURE* could be read
 By eyes that Self-conceit no longer dimmed !

Then spoke a BREATH divine to answering Earth :
 “ *COME!*—Mighty Spirit,* soul of Thera's mount ;
 190. Yet all-pervading in a boundless world !

Reveal a wondrous presence unto Man,
 And bear him on (as prophesied of old)†
 With quicker progress to a destined goal ! ”

HE spoke ; and lo ! appeared a new-born car,‡
 Whose iron force no obstacle can check ;
 While Naples' hill to startled eyes disclosed§
 A treasure hidden in the barren rocks,
 That overlay the prostrate form of Rome.||

Then¶ rang a blast of Time's suspended horn,
 200. To call opposing armies to the strife,
 Which soon will end in HIS victorious shout ;
 When aged Despotism** passed away—
 But left a cursed heritage of Lust!—
 And Man was lost in speculative dreams,††
 Or chased the empty bubbles on a stream,

* Steam. † *Daniel* xii. 4. ‡ A.D. 1710. Newcomen's steam engine made (the basis of later machines of Watts, Stephenson, &c.). § A.D. 1713. Discovery of cities buried by eruption of Vesuvius in A.D. 79 (Herculaneum this year ; Pompeii 40 years later, 1753). || Controversy of Jansenists in France ; persecuted for translating Bible into good French. ¶ On the death of Louis XIV., A.D. 1715, after a long reign of 72 years. ** Louis XIV.—with whose successor's reign began the age of vengeance on Papal Rome. †† A.D. 1719-1720 ; speculations of Law and Mississippi Bubble in France, and South Sea Bubble in England.

That quickly bore him onward to his fate !

Palermo's fissure* first a signal gave,
That Andes echoed back from snow-clad heights,
As Heaven and Earth alike were swept by fire ;†
210. While Lancerote's deadly gases‡ poured
In deadly plague that touched Europa's shores,§
Are prescient of the fate of far Pekin.||

Then burst its dam a swollen stream of WAR,
As Tartar hordes swept o'er a Persian plain ;¶
Sarmatia smote a quickly-aging Turk,**
As fiery torrent a Sicilian town ;††
And India marked how Britain's girdle stretched‡‡
Around a globe her daring arm could span ;§§
And Lima's wave||| was like a prophet-voice,
220. That told how rising Ocean soon would sweep
The foolish lands where Lawlessness had sway ;¶¶
While Chili trembled*** at the coming fate,
Of those who vainly, on the eve of doom,

* A.D. 1726. Severe earthquake at Palermo [Etna waking ?] ; 1,600 houses destroyed, a fissure in one of the streets gave exit to burning sulphur and red-hot stones, which set fire to houses on which they fell. 1726, Eruption of Sangai in the Andes. † An incident during the earthquake at Palermo (see Note above). ‡ A.D. 1730-1736 (seven years !) eruptions of Lancerote in the Canary Islands ; which became uninhabitable, all cattle on it being suddenly killed by escape of deadly gases (chiefly carbonic acid ?) ! § In the Middle Ages. || A.D. 1731. Severe earthquake in China ; destruction of Pekin and 100,000 of its inhabitants in less than one minute ! ¶ A.D. 1735. Khuli Khan made " King " of Persia ; spent next four years in expelling its Mogul (or Mongol) conquerors. ** A.D. 1736. Russia at war v. Turkey, always victorious over her until Crimean War of 1854-1856. †† A.D. 1737. Eruption of Vesuvius ; Torre del Greco partly destroyed by a lava stream. ‡‡ England had now colonies in India and North America. §§ A.D. 1744. Voyage of Anson round the world completed ; England at war with France in Europe and India. ||| A.D. 1746. Great earthquake on coast of Peru ; sea-wave 80 feet high swept shore twice, Lima and four other towns destroyed, part of coast sank. ¶¶ As in Scotland (last Jacobite rebellion put down, 1774), India and Burmah—and soon in France. *** A.D. 1751. Another earthquake on Peru coast of South America (Chili) ; city of Concepcion sank, sea now rolling over its site.

Expelled an evil spirit from the door !*

When they† whose arms had lately gained release
From earthly tyranny and bitter wrongs,
Erect in pride would now defy a POWER
Whose mighty fiat rules the circling orbs,
HE showed again (as Pride so often learns !)

230. How soon HIS frown can blast a beauteous Earth—
A Word creative take from mortal frame
A living Spirit that HIMSELF bestowed !

The coming DOOM :— Fair broke the morn of that
“ So will the coming dread Judgment-Day.‡
of the Son of Man be !” The genial warmth ; the gently-
fanning breeze ;

The cloudless sky ; the peaceful earth and sea !—
Ah ! who could think, that, ere a sun had set,
The eye would see such awful sights as Earth
May contemplate aghast, and groaning cry
The dread reality may never be ?—

240. One EYE alone could tell the secret thoughts
Of eager thousands flocking now to hear
The syren strains a cunning foe would give,
Or view the gaudy pageants which enthrall
The foolish minds he sees an easy prey !
HE knew full well that all with one accord
Had turned aside to worship Baal SELF,
And him§ who (proud usurper !) dares to claim
A spirit-sway he never truly held !

Yet still divine Forbearance would restrain
250. With GOD-like patience an uplifted bolt,
While pleading Nature spoke to deafened ears
And hearts that would not see HIM standing near ;
And stayed until, with impious daring, Pride
Should urge deluded Ignorance to call

* A.D. 1755. Jesuits expelled from both Spain and Portugal
[In same year came great earthquake of Lisbon ; and a slighter
one, 1756]. † The Portuguese, who had thrown off the Spanish
yoke (as they now rejected that of the Jesuits) only a few
years before the great earthquake of Lisbon. ‡ A.D. 1755
(November 5th) the great earthquake at Lisbon. § The “ Satan ”
in the human heart.

On those whom Death for ages counted prey,*
 To intercede for men in noble work
 HIMSELF the only Mediator did ;
 Then raise on high an image of itself†
 That all should prostrate fall before its feet
 260. In silent adoration—*then HE spoke !*

Then loudly twice an awful summons rolled,
 And quickly silenced all opposing sounds !
 No pealing organ dared to sound a note
 Or human voices raise an impious chant
 To praise a foe when spoke the mighty voice
 Of Wrath divine—more awful in delay !

And when at last mad Terror found a tongue,
 And sought to flee on borrowed wings of Fear ;
 HIS Earth forbade with long and trembling heave,
 270. That made the lofty piles of human Pride
 Sway to and fro, as reeds before a wind ;
 While shrieking Horror rent a startled air,
 And Man, as Death HIS messenger was near,
 Would vainly cry to those who never heed,
 As HE who truly heard denied reply !

Baal's Doom. In final blast a calling trumpet rang;‡
 (II. Kings x. 18.) And Baal's temple bowed a reeling
 As fell the walls of Jericho before, [head,
 In mute reply to HIM ; and prostrate fell

280. On those whom Baal to their doom had trapped !

Down crash the lordly wall and massive arch,
 The lofty column and the towering spire,
 On graven image—on a worshipped bread—
 On leaders and on led (alas ! so blind !)
 One moment living, prey to every fear ;
 The next an awful monument of death !
 And shattered homes but lately full of life
 Now echo back the groans of those they hold
 Beneath their ruins in a lingering grave ;

290. While Man's dumb servants share his panic fear,

* Nov. 1, "All Saints' Day," a great festival of the Papal Church. † The "Host," which is "the image" of the sacred cake of "the first beast" [old Roman idolatry] by "the second beast" [Papal Roman idolatry]. Rev. xiii. 15. ‡ Joshua vi. 5.

As darkness hid awhile the light of day !

And when an awful threatening VOICE had ceased,
Whose silent power educes Chaos' child,
Fair Beauty, from a world HIS fiat made ;
With equal might it bade the pride of Earth
Return to waiting Chaos, "*Dust to dust !*"

And when in sudden terror Man would flee
From that dread JUDGE whose frown was so severe,
Thrice happy they who, gaining open plains,
300. Escape the thundering rocks that downward crash !—
For some whose hearts perchance a ruling Greed
Yet mastered, vainly seek on fickle wave
The safety which a heaving Earth denied.

But, lo ! appeared an unexpected foe ;*
A towering surge, whose angry billows sweep
In one brief moment to a watery grave
The quaking thousands who have vainly fled,
And dash the boasted fleets that Commerce owns
In dire confusion on a crowded shore ;
310. While Earth, whose mouth abysmal depths have hid,
Now gaping open will engulf entire
The marbled mole in hasty refuge sought.
And leave no sign to show a trembling race
How Land and Sea alike refuse to give
A needed shelter to impending wrath !

Yet Mercy's gentler blow must also fall,
And Fire and Wind shall join to cleanse a place
Foul Pestilence would make a chosen home ;
Though Famine scarcely deigned to save a few
320. In mercy spared—and Murder taught to slay !

But ere a gloomy thunder-cloud had burst,
Monongahela spared a chosen chief,
To lead Revolt in coming hour of need ;
While India's dark barbaric dungeon† brought

* A.D. 1755 (year of Lisbon earthquake, but earlier) in North America defeat and death of General Braddock ; out of 2,000 English surprised by French and Indians in a wooded ravine half were killed, rest led off by Colonel Washington (!) the only surviving English officer. † A.D. 1756, defeat of English in India, survivors confined in "Black Hole" of Calcutta after capture ; revenged by English victory of Plassey next year (1757), which made their power in India supreme.

A quick revenge in Plassey's conquering field ;—
 And trembling Lisbon* joined a new Azores,
 To mark a great Armada's† power destroyed
 And Gallic arms in every quarter crushed,
 Ere fell on all a short, deceptive peace,
 330. That ushered in a wild tornado's blast !

Then came the time when from the feeble grasp
 Of those who seized it once in Falsehood's name
 An eastern‡ sceptre passed to other hands,
 Decreed to hold it for the general good ;
 Before a race§ HE made for nobler ends
 Had vanished from a place it ought to fill.

*But whence a coming Saviour ?—*Lo, appears
 Another race a watchful care had reared,||
 Now standing close beside an open door
 340. Of India's waiting realm, as yet debarred !

While these,¶ for many an age of noisy strife
 And warfare waged in Mock-Religion's name
 (But ever holocaust to Moloch SELF !),
 Have crushed the sparks of Freedom under-foot—
 Too quick to slay, but thought not to restore,
 On SELF-made ruins that far nobler shrine
 That they with noisy boasting claimed to rear !—
 Whose sword could talk of thousands in a day
 Destroyed to please a despot's passing whim,

350. Or Passion's mad and momentary burst !—
 While WOMAN chafed as helpless slave of Lust ;
 And treasures passing all the mind conceives,
 Extorted by the sword, were quickly lost—

* Also (1756) two more sharp shocks of earthquake at Lisbon ;
 and in 1757 volcanic eruption in Azores, 18 new islands thrown up.
 † A.D. 1759, War of France v. England going on ; French
 " Armada " for invasion of England destroyed at sea (storms !) ;
 French force landed in Ireland taken prisoners : French lost
 Canada to English. ‡ The Mahometan conquerors of India,
 who had invaded and occupied it for about 600 years (666 ?) be-
 fore the arrival of the English. The period of their dominion was
 simply a cruel military occupation of a conquered country,
 little or nothing being done for the good of the people !
 § The Hindoo. || " Will be taken away from you and given
 to another nation, which will bring forth" (Words
 of Christ). ¶ The Mahometan kingdoms of India.

- Or worse!—in foul, unholy pleasure spent!
 Where outward splendour dazzling every eye,
 Could scarcely hide a foul corrupting form!—
 Whose haughty kings had ever trod as gods;
 And yet whose boasted glory now is gone,
 As empty show and unsubstantial dream?—
360. Who proved the truth of HIS prophetic word,
 “*No fruit . . . but leaves!*”—until at last a doom
 Long threatened was enforced; a kingdom weighed*
 By strictest Justice (found, alas! too light!)
 Was given by immutable decree
 To men who, learning still to conquer SELF,
 Would teach a better law of *SELF-CONTROL!*
 Those† safely passed through HIS refining fire,
 Whence came the gold a searching Eye approved
 As fit to take a nobler spirit mould,
370. Which they on all the world should now impress;—
 A living seed in distant islands hid,
 Whose upward growth was marked by watchful eye
 Of One who chose it for a glorious end;‡
 And whom, when trained with many a careful touch,
 As strikes a smith his deftly-planted blows
 On glowing metal as it quickly cools,
 That so the mass become a solid weld,
 HE summoned now to fill a wider sphere!
 Then rose from trembling Earth a fiery mount,§
380. Whose sudden birth made distant kingdoms quake;||
 And mad Repression added to the rage
 Of those a foul Misrule had long provoked,

* Reference to (1) Belshazzar's feast on night when Babylon fell; (2) custom of Mogul emperors of being weighed (with jewels in the other scale) once a year. † The English race. ‡ Of civilizing and Christianizing the world (in place of the Jewish race, which had refused to do this). § Jorullo in Mexico—earthquakes in June and July, A.D. 1759, lulled until Sept. 28, when this new mass of cones appeared from a newly-made fissure in the plantations of a Señor Jorullo. || Earthquakes in Syria (1760); in South and West of Europe, from British Isles and Holland on North to Madeira on South, and Thessalonica and Turkey on East, most severe in Portugal (1761); on Chittagong coast of India (1762); in Hungary and Moluccas (1763); in Sicily [Etna in eruption] and Caraccas (1766).

As rising Steam is born to dire revolt !*

Then burst a mighty tempest long restrained ;
As Heaven and Earth renewed a solemn charge,

*" No needed shelter from a wrath divine,
For those whose pride rejected Mercy's prayer !"*

Caraccas marked Cumana's wall destroyed ;†
And Græcia,‡ angry at a galling yoke,
390. Can scarce delay awhile a tyrant's doom ;
As Freedom's voice resounding from afar§
Warned all to meet a quickly coming storm !—
An awful deluge daring Pride provoked,||
When foolish men disdained a lawful yoke,
And spurned Religion as beyond contempt !

The stilling Then ONE above, who once to warring
VOICE. Earth

Had uttered words that quelled a rising storm,
Now bade it turn to Ocean's farthest isles,
Where men in cruel, fratricidal strife¶

400. Disdained a loving law HIMSELF proclaimed.
And, lo ! at once, as swept a mighty BREATH,
Of all that boastful Pride from Man had torn
HIS righteous wrath a paltry trophy left ;

* A.D. 1765, Watts' steam-engine made. Stamp Act passed by English Parliament ; repealed next year, but it had added to irritation in English Colonies of North America. † A.D. 1766. Earthquake in Trinidad and opposite coast of South America ; destroyed town of Cumana in Caraccas. ‡ A.D. 1770. First rebellion of Greece v. Turkey (failed ; as also the second, in 1790 ; a third successful). § A.D. 1775-1776, revolt of English Colonies in North America ; declared independence (July 4, 1776)—their success excited French and Greeks ! || A.D. 1771. While Capt. Cook on first voyage of discovery, and great journals arising in England ; in France king again abolished parliament amid public discontent, growing opposition, reckless attacks on all authority and religion. Selfish and infatuated, he shut his eyes to coming storm of revolution, with the words, " After us the Deluge !" ¶ A.D. 1772 (April 12) victory of English fleet under Rodney over French under De Grasse ; nearly all the latter taken or sunk. Same year (Sept. 8) severe hurricane in West Indies destroyed nearly all of both fleets ; only one trophy (the " Ardent ") survived to reach England.

To show to SELF how soon a grasping hand
 Must lose its prey if One superior bids!—
 While they but lately held in deadly grasp
 Now lie in peaceful slumber side by side,
 Beneath the waves an angry Vengeance raised!
 Yet foolish Man, by judgments awed awhile,
 410. Would still renew a foul, obnoxious strife,
 And boldly spurn an oft-repeated threat!—
 But Java's mount a severed realm foretold,*
 And Santiago vanished as a dream,†
 With every living creature it engulfed;
 And trembling Naples saw the copious floods
 Of fiery rain a dark Vesuvius poured;‡
 And Candia shrank in horror from a gulf
 That lay beneath the waves of wild Reform,§
 As once before a gaping Tagus showed;||
 420. And distant Iceland¶ (Thera's other self!)

* A.D. 1772, eruption of Papandayang in Java ; this mountain with land round it swallowed up (great loss of life). In same year Poland "divided into three" between Austria, Russia, and Prussia. † A.D. 1773. Earthquakes in Guatemala ; Santiago and all its inhabitants swallowed up. ‡ A.D. 1779, Vesuvius in violent eruption. § A.D. 1780. Earthquake in island of Candia (Thera belongs to same group!) ; castle of Eropiter with garrison of 300 Turks swallowed up by sea, 13 villages destroyed. In same year, Gordon riots in England, and Parliamentary reform urgently pressed. || In great earthquake of Lisbon Nov. 1, 1755. ¶ A.D. 1783. In Italy great earthquakes of Calabria ; in Japan, eruption of Asayama (still active) ; in Iceland earthquakes for one month, island born off coast, then began great two-years' eruption of Skaptar Jokul (enormous floods of lava ; ashes scattered over most of Europe, one-fifth population of Iceland killed ; a fire-ball half-a-mile in diameter shot from this volcano, passed over British Isles and France, and burst over Rome!—this meteor seen nearly all over Europe. The reality of this phenomenon has been questioned, because it is the only instance of the kind I have found recorded among thousands of facts, one book examined alone contained, as its name states, "A Million of Facts," and it yielded just one fact of use!). So I give the two authorities, viz., Phil. Trans. of Royal Society 1784, paper on "Meteors" by Dr. Blagden, Secretary of that Society, addressed as a letter to Sir Joseph Banks, its President ;—and *Parker's General Advertiser*, October 7,

- From frozen heights poured out a fiery stream
 That robbed a beauteous Earth of all its life,
 Or fell in bright cascade with noisy din
 To change a boiling sea to hues of blood,*
 Or from its fiery crater shot a bolt,
 That hurried on to mark the doom of *ROME*!—
 While near Calabria's yawning cavern showed
 To distant Java,† that the world beheld
 (But now too late) a dreadful coming end,
 430. Whose terror was appalling to the sight!
 Then Venice saw a tyrant's hold destroyed!—‡
 Caraccas startled marked how quickly Earth
 Men deem so firm can turn to liquid wave§
 (True type of human confidence misplaced!),
 As broke from barren rocks|| a scorching flood,
 Whose reign of terror¶ swept a heaving soil;
 And men in headlong panic sought to flee
 From that dread JUDGE unnumbered crimes provoked,
 Or madly cast away a poor restraint,
 440. And (spurning Law and Order) blindly bowed
 Before a harlot Reason as a GOD!—**
 Or vainly tried to stop the wheels of Time,††

1783, quoted by Blagden as his authority for its being seen over Rome. Both authorities can be consulted in the library of British Museum.

* *Rev.* xvi. 5. † A.D. 1786, earthquakes in Java for four months. ‡ A.D. 1789, French revolution begun by destruction of Bastille; in same year Venice chose its last Doge (Luigi Manini), and Galvanism was discovered. § A.D. 1790, confiscated property of all non-Catholics restored in France; in South America, earthquake in Caraccas, part of a forest sank, site occupied by a lake 800 yards wide, 80 to 100 feet deep (subsidence!) || A.D. 1792, French Republic proclaimed; 40,000 priests exiled; eruption of Barren Island, in Bay of Bengal. ¶ A.D. 1793, "Reign of Terror" in France, suppression of Religion; in Ireland (1792-1798) rebellion of "United Irishmen," cruelties perpetrated on English and Protestants. ** A.D. 1793, "Reign of Terror" in France, King beheaded (Jan. 21), and Queen (Oct. 16); worship of "the Goddess of Reason," a notorious prostitute (Nov. 10), adoption of new infidel Calendar (Nov. 24). ††—From A.D. 533 [Justinian's or first Roman-Pope-exalting decree] to A.D. 1753 [French Parliament's first Act as champion of liberty v. King and Church] is

Whose dial marked an awful hour of doom
 Recorded long ago by Thera's seer,
 And known yet earlier still to Susa's sage !

BOOK 6.

(*Embracing from The first Death of Papal Rome A.D. 1793, to
 the end of the poem A.D. 1890-1891.*)

The Worship of POWER: — Then Europe prostrate fell
 "Might is Right!" before a feet of Power,*
 That would unite a world to worship SELF!—
 As he of Patmos† (one of human race)
 Was prone before a distant airy form
 Where Fancy recognised a glorious KING,
 Whose mighty word a countless host obeyed.
 Then Earth beheld, but with abated breath
 (What she, alas ! is ever quick to see ;
 Though heedless of an underlying truth !)
 10. A long career of conquest hardly checked—‡
 From Lodi, Arcola and Mantuan walls ;
 Across the Libyan desert, Syrian plain,
 Marengo's forest, colder Alpine heights
 (A newer Hannibal to Newer Rome !);

1,260 lunar years, and to A.D. 1793 is 1,260 calendar years—the duration of the Pope's "kingdom," as foretold by Daniel (iv. 25 and 32 ; viii. 26) and John (*Rev.* xiii. 5).

* *Rev.* xix. 10. This parenthesis [John's first temptation to idolatry—of Power, as his second of Knowledge] in the story of Revelation corresponds to the world's temptation to the worship of Military Power as represented by Napoleon (A.D. 1797-1815), in later history scale for scale ! † John's first temptation to idolatry (see previous Note). ‡ Napoleon's chief victories were Lodi and Arcola (1796) ; Mantua, with Austrian army starved into surrender (1797) ; expedition to Egypt, and its conquest (1798) ; expedition thence into Syria and retreat—both across desert (1799) ; passage of Alps and Marengo (1800) ; Austerlitz (1805) ; Jena, with entry into Berlin [Revenge for this defeat led to that reconstruction of the Prussian army which resulted in the corresponding French defeat at Sedan in 1870].

Then culminates in Austerlitz' sun!—
 Though Jena's murmur spoke of proud Sedan;
 And warning Eylau* should have turned the eyes
 Of foolish Pride to where there gleamed afar,
 As lurid light that shone on Babel's wall,
 20. The threatening lines† that mark approaching doom!
 Yet Wagram's beacon glimmer‡ will ensnare,
 As meteor light above a deadly pool;
 While wing'd Vengeance (ever coming near)
 Sent great armadas to a distant wild,‡
 Where waited Famine, Pestilence, and Death,
 And Winter's numbing cold, a dire record
 Of burning towns§ and longest weary march,
 When falling corpses strewed a painful road
 In vain retreat to Leipzig's|| bloody field!—

The trust of Pride 30. *SELF-abdicating Pride*, that yet
 (in HIM; would trust
 not misplaced!) The mercy of a foe it never broke!—
 A puny kingdom,¶ for a boundless power!—
 A dark intrigue, to gain a hundred days
 Of meteor-flash!**—and then a destined end;
 Oblivion's night—a stranger's lonely grave!
 But just as Patmos had a fit rebuke,††
 And shrunk repentant from a tempting wrong,

* A.D. 1808 (Feb. 8), defeat of Napoleon; a second defeat by the Russians drove him back on the Vistula. † "The victories of the British in Spain, the fame of which was spreading all over the continent . . . proved . . . that French soldiers could be beaten, not once or twice only, but through whole campaigns." (*Chambers' Encyclopædia*). This success foretold a Waterloo!
 ‡ Wagram (1809), Napoleon's last grand victory emboldened him to invade Russia (1812) with a "great army" of half-a-million of men. § A.D. 1812, Smolensk burned (Aug. 16) and Moscow (Sept. 16) by the Russians; caused French retreat—winter unusually severe! || Leipzig—three battles here (Oct. 16th, 18th, and 19th, in 1812) broke the power of Napoleon; and led to his abdication (April 4th, 1814). ¶ Elba. ** "The hundred days" of recovered power; closed with Napoleon's second (and final) abdication and surrender to English. †† In John's first temptation to idolatry (*Rev.* xix. 10).

- Whose mighty form appeared HIS chosen home ;
 For there he saw a foe in airy guise !—
40. And Babel's lord in SELF-abasement owned
 A greater force than tyrant's iron will :—
 So spoke a mighty VOICE to maddened Pride,
 And drew a barrier on a Belgic field*
 Which marked the limit none could ever pass !
- The Adoration of As sweeps the ocean's long, unbroken
 THE HOST. swell
- In rolling surge upon a rocky wall,
 That scarce appears amid a broken foam ;
 Whose onward course with all-resistless might
 Careers to meet a foe in semblance weak ;
50. Then towers above to fall with crushing force
 And noisy thunder on a puny foe :—
 So onward came an awful human surge
 On that thin line† which dared to check its course
 Rushed on and broke in thunder—and recoiled !—
 For there, half hidden by a moving line,
 Appeared a mighty HAND whose fiat wrote
 On Ocean's sand, "*So far the waters come ;
 But here for ever stays a stubborn Pride !*"
 While far above the noisy din of Earth
60. A clarion Voice proclaimed a righteous doom
 That heedless Pride in madness had provoked :—
 "Hear now, O foul usurper of a throne
 That none can fill, but I, a mighty LORD !
 Whose restless spirit still attempts to grasp
 A phantom form of Universal-Rule !
 As once a Scourge of Macedonia‡ wept
 Regretful tears, when Ocean bathed his feet ;
 Yet knew not that the boundless plains he saw
 Protect from all a realm surpassing his :—
70. So thou from distant height§ shalt feast the eye
 With sight of yonder cliffs, that cloud-like rise
 To draw thee onward to a waiting doom !
 And Pride proudly scans the armaments below

* Waterloo. † The British, waiting to receive the charge of the French Guards. ‡ Alexander the Great. § Napoleon on the cliffs of Boulogne (A.D. 1804) meditating the invasion of England.

Which cover land and sea, and wait command
 To cross a narrow strip of quivering blue!—
 But not for these a Hellespontic chain
 By Asia's angry despot once decreed,
 To curb the forces that obey My will!—

- A nearer view desired of yonder shores
 80. Will soon be given in another way;
 As humbled captive, not as conquering lord!
 For thee, not these, will galling fetters be!
 That home of Freedom, refuge of Distress,
 No victor step shall ever dare to tread,
 Except I bid, if they obedient prove
 To noble destiny retained in store!
 And that short time* that would suffice for thee
 To plant a conquering foot on yonder shore,
 Will ne'er be given to a senseless Pride!—
 90. Thy path is closed; and yonder is an isle
 Where fettered Pride will find a fitting tomb!
 But ere a parting spirit goes from Earth,
 A dying tongue must willing witness bear,
 That Mine alone the universal realm
 Which thou for SELF so vainly wilt usurp!"
 So spoke with quiet voice the LORD of all;
 And dying Pride in homage bowed its head,
 As broke from one who oft in other days
 Had scorned to humble SELF, the startling words
 100. Which showed that he beheld *a wasted life*!

The Confession "Four men accounted *Great*† have
 of Pride. vainly tried

To build on Force a lofty throne of pride,
 As LORD OF ALL—myself the very last;
 And we have failed in such a mad attempt,
 Though ever prodigal of blood and tears!—
 We wanted utmost homage, but from fear,
 To have a world enslaved beneath our feet;
 But that unselfish JESUS asks for more!

HE wants, not worldly power, but *human hearts*

110. (A thing we dare not ask!); and lo! 't is HIS! —

* "Give me only six hours!" † "Alexander, Cæsar, Charlemagne, and myself . . . !" (Words of Napoleon).

For us the lying flattery of lips,
 That dare not speak the bitter, hearty curse,
 Which ever tracks a gory path of SELF;
 A meteor life, a name, and then *a grave*!—
 To HIM as one will earthly kingdoms bow,
 And HIS a noble gift to us refused,
 The willing homage of uncounted hearts
 That seek release from Evil's galling thrall!"

Alas, that he who thus unsummoned bore
 120. A fitting witness to the power of GOOD;—

Whose spirit ever knew the proper way,
 Yet chose in wilfulness another road!—
 Whose very failure gave a weight to words
 No earthly force could draw from stubborn lips,
 Whose proud hypocrisy called *Evil* GOOD!—
 Should so have listened to seductive Pride,
 As he of Moab's heights to calling Greed!

And yet perhaps, ere vital spark had fled
 In darkest gloom, a spirit prostrate fell
 130. In silent homage to a greater Lord;
 Whom, knowing well, it long refused to own!
 One word or hearty wish in silent prayer,
 Though Death alone a tardy message bore;
 And, lo! from HIM an instant pardon came!—

Then Patmos saw the opening clouds reveal
 HIS visionary triumph,* whom it knew
 As true and faithful WITNESS for the right;
 And marked it tread the airy streets of Space,
 As Rome once gloried over Judah's sons.—†

140. But spirit's ken a deeper meaning read,
 And saw HIMSELF triumphant now appear
 HIS eye now lit with an indignant gleam!—
 HIS head begirt with diadems of gold,

The triple crown a daring Man usurped!
 HIS robe empurpled with the blood of SELF!—
 A name unknown to nearly all the world,
 Yet recognized as HIS creative WORD!

And just as Rome's triumphal march of old†
 By earthly columns clad in purest white

* *Rev.* xix. 11. † The joint triumph of Vespasian and Titus (A.D. 71) on the suppression of the long Jewish rebellion.

150. Was followed, so HIMSELF in like array
 Will lead celestial legions conquering on ;*
 While sharp a SPIRIT'S mighty sword to slay
 Foul Evil's dusky host, with sterner rule
 Than haughty Rome with all its ancient sway !
 Then Thera saw a warning sign† appear,
 That HE, the Mighty King and LORD of lords,
 Would tread the wine-press of enduring wrath,
 And now, indeed, inflict a threatened doom
 That ages of rebellion had deserved !
160. It marked a sceptre lost, and then restored !—‡
 Germania's diadem exchanging heads§
 On which a tempting golden circlet sat !—
 Proud Honour's army raised||—with foolish threats
 Against HIS own,¶ that only quicken doom !—
 The knell of Slavery rung !—** the waning star††
 Of Pride, whose brief career is quickly run !—
 The old, familiar tale of jealous threats
 Between an Empire and a priestly Head !—‡‡
 The heaving Earth of many a land erupt
170. By fiery mount or force of wild Revolt,§§
 When Hesitation's balanced movements o'er !—

* "Conquering and to conquer" (*Rev.* vi. 2). † *Rev.* xix. 17. This "aggelos," or messenger, was a threatening cloud of steam ; such as John noticed as the usual precursor of a serious explosion in Thera. ‡ Pope dethroned by Buonaparte (1798) ; restored to power for purposes of "Concordat" (1801) ; again dethroned and "kingdom" annexed to France (1809) ; again restored on fall of Buonaparte (1815). § A.D. 1804, Buonaparte assumed title "emperor" ; forced Austria to give up title "emperor of Germany." || ¶ A.D. 1802, Buonaparte instituted "Legion of Honour" ; threatened England in 1803, and again (by Berlin decrees) in 1806. ** A.D. 1807, commencement of measures for abolition of Slavery in English dominions (completed 1834 ; interval in years 27 calendar, 28 lunar !). †† Napoleon's defeat at Eylau began his downfall (1807). ‡‡ A quarrel between Napoleon and Pope made former annex "kingdom" of latter. §§ For instance :—First Indian Sepoy Mutiny (1806, promptly put down) ; Europe's revolt v. Buonaparte ; of Chili (1808, succeeded in 1818), of Hawaii v. Idolatry. Volcanic eruptions and earthquakes in several countries during same period, and remarkable oscillations of land in Mississippi, Ohio, and Arkansas, connected with volcanic activity in the Azores.

Caraccas quaking at Sarmatia's doom!—*
 A spirit-power that walked the restless wave,†
 As once HIMSELF a stormy lake had trod!—
 Pride brought at last to bay,‡ a broken reed;
 Or swallowed up as mount in fiery gulf!—§

Salvation's army While Burmah|| gained a treasure
 onward rolls! India shunned,
 As forward moved an ever conquering host!¶
 Yet Evil's raging madness is unquenched!—
 180. Sumbawa's mount** declared a bitter truth,
 That threatening clouds would yet pollute the air
 Of many a land; as Sindree's vanished fort††
 Recall a thought of that far-distant age,
 When Ocean's sudden fury rose to cleanse‡‡
 A land an evil sway had long defiled;
 While dark Hawaii§§ showed a stubborn SELF
 Was fain to bow before a greater Lord!

The Prophecy of Lono. When, shrouded now amid the feeble
 light
 Of hoar antiquity and mythic tale,
 190. Hawaii's warrior chief departing spoke: .
*"When Lono's bark returns, it ever bears
 A lofty tree for mast, a living food;
 And is a very island as to size!"*

* A.D. 1812 (March), earthquake in Caraccas; 12,000 killed. In same year (autumn) Russia invaded by Napoleon's "great army." † A.D. 1813, first steam-vessel made in England. ‡ A.D. 1814-1815, Napoleon's fall after a hard struggle. § *Rev.* xx. 10; during an earthquake in Siberia (1806) a mountain subsided and was replaced by a sulphurous lake. || A.D. 1812, England at war v. United States; American missionaries not allowed to land in India, some go to Burmah. ¶ Missionary movement going on. ** A.D. 1815 (April to July) violent eruption of Tomboro in Sumbawa; only 26 out of 12,000 inhabitants saved! explosions heard 980 miles away, ashes darkened the air for 300 miles round! †† In same year earthquake in Cutch (India); fort of Sindree sank, "God's Mound" raised on mainland by upward flexure of strata. ‡‡ The Noachian Deluge (*Gen.* vii.-viii.) §§ A.D. 1819, rejection of idolatry by Hawaiians (no missionaries yet come!).

A heathen chief* that false Ambition led
 To newer conquests on a distant shore,
 To quench the burning flames of dread Remorse ;†
 Who never came himself to show to all,
 A boastful Pride had made a promise good !—
 He knew not, when he thus prophetic spoke
 200. A word a distant age should see fulfilled,
 How HE Himself had heard with favouring ear
 The secret wish Hawaii's dying race‡
 Had poured from Nature unto Nature's GOD
 Through HIM, the Lonely-One,§ who ever pleads !—
 That HE would show Himself not only once,
 But oft,|| ere human voices told HIS word,
 Whose living BREATH could sway expectant hearts !—
 That Lust and Greed¶ uniting were to break
 The yoke a foe for ages had imposed ;

* Lono, a celebrated chief of the island of Hawaii. He left Hawaii some 250 years before Captain Cook's first visit (*i.e.*, A.D. 1530), promising to return in a canoe which should resemble a floating island for size, with trees for masts and dogs and pigs on board for food. Lono never returned ; but Cook was mistaken for him, and as such received divine honours ! [For the native version of Cook's death, "their plain, unvarnished tale . . . told in sorrow, not in anger, and without justification of themselves"—showing how Cook was unintentionally killed during the excitement caused by the theft of a boat—see "Hawaii," by Manley Hopkins, ch. vii.] † Lono had just killed his favourite wife in a fit of passion. ‡ Since A.D. 1840 (first census) the Hawaiian race has been steadily decreasing, at an annual average rate of 1,649 or 1,650, and promises to become extinct soon. § Kamehameha I. (name "The lonely one"), the first native king who united the Hawaiian Islands under one ruler, sent a letter by Vancouver to the English king asking for missionaries [if received, it was not answered] ; while his son and successor allowed the American missionaries (1819) to land on trial, to see if their God was the one Vancouver led them to desire. || God's visits to Hawaii were many :—Three times in Vancouver's three visits (1792, '3, '4), again in His own coming (the impulse to reject idolatry), and again a few weeks later when the American missionaries came. ¶ Captain Cook's men were guilty of such conduct (January, 1779) ; their profligacy with native women helped in downfall of idolatry.

210. Yet cause a lingering cloud of dark Distrust
 To dim the eyes that saw but Nature's light,
 Ere HE would speak through one* whose presence gave
 A foretaste of a blessing in reserve,
 Disclosing needs HIMSELF alone can fill ;
 Or bid Hawaii raise a fervent cry†
 For help a warring race refused to hear,
 Then cry aloud to HIS creative WORD
 To show its mighty power and do a deed,
 Whose grand uniqueness none have ever matched !
220. The HAND that raised Hawaii from the womb
 Of deepest Ocean by an innate force ;
 And piled it high above the restless wave
 In lofty peaks ;‡ whose magic touch produced
 Dread Kilauea's ever-living fount
 Of liquid fire a trembling race adored,
 Whose burning touch can melt the stubborn rock ;—
 A saving HAND out-stretched has done a deed
 That all the world will see with silent awe !

"The SPIRIT" 230. For, lo ! a priesthood abdicating
 poured ! power !—§

A nation casting off its cherished gods,
 As senseless forms a childish Folly made ;
 And seeking knowledge of a nobler way
 Wherein to worship One it little knew,
 Whose mighty presence seen in all around !

Heard Ninus' walls amid the dim of arms
 In by-gone years a More-than-Jonah's voice ?—
 Did Sheba's travelled sovereign come to fall
 In speechless adoration at HIS feet,

240. Before whose presence earthly wisdom pales?—
 Hawaii !—thine alone to heed a VOICE,

* Vancouver. † The appeal made by Kamehameha I. for Christianity and Civilization, followed next year by cession of the Islands to England (a gift never officially accepted). ‡ Mauna Loa ("Long Mountain") and Mauna Kea ("White Mountain"), the two peaks, or "heads," of the great dome-like volcano forming the island of Hawaii. § A.D. 1819. Kamehameha II. (Liholiho), as soon as mourning for his father over, rejected idolatry and burned idols—missionaries arrived about three months later !

That spoke not now with erring human tongue!—
 To hear HIM knocking in the noisy surf,
 That ever beats upon a rocky shore!—
 To feel a mighty SPIRIT move the heart,
 Whose power beheld in Pélé's* fitful burst!—
 To own the pleading of a gentle LOVE,
 To whom (unknown!) a tower of refuge† rose,
 Where jealous Mercy sat as watchful guard
 250. To shelter whom a blind Revenge oppressed!—
 Before thy sons from Earth have passed away,
 While gentle Mercy lingers, hear IT now—
 A More-than-Lono's voice that ever calls!—
 And turn away from all alluring strains,
 Be Drink, or Lust, or Pleasure chosen lord;
 Ere lonely Molokai devour a race
 HIMSELF created for a nobler end!
 Then fell on all a soothing calm of eve,
 And Strife its noisy clamour quickly hushed,
 260. As Earth beheld a new creation rise,‡
 Its longing soul for countless ages mourned!§
 No sound was heard, or seen a HAND that wrought;
 As, like the tempting fabric of a dream,
 All marked the growth of what is felt to be
 The living TEMPLE of a purer GOD!||
 The exile's home a Patmos saw afar,
 Depict in airy clouds at setting sun!—

* The volcanic power worshipped under this name as a goddess (by Greeks and Romans as a god, Vulcan). † The "cities of refuge," called puhonuas, to which all criminals might flee and find "inviolable sanctuary," without distinction of crime or tribe. The gates were perpetually open, and in war-time a white flag set up a little way from each end of the enclosure showed how far the victor might chase the vanquished—and no further, on pain of instant death! Here remained in safety the women, children, and old men of the neighbouring districts, while the able-bodied men went to battle. The puhonua was usually a long, irregular parallelogram enclosed by stone walls (the stones being of all sizes and shapes, rough, and not cemented) 12 feet high and 15 feet wide, divided into smaller enclosures, with dwellings and temples. ‡ *Rev.* xxi. 1. § *Romans* viii. 18. || "You are the Temple . . !"

- The peaceful city on a lofty hill,*
 In sight of all approaching from above;†
 270. Bedecked with glory passing earthly boast!—
 The place where purer eyes could see complete
 A spirit-renovation long begun!—
 Where LOVE had wiped away a bitter tear—‡
 And painful Death and Sorrow are no more!—
 With guardian wall composed of living gems,
 That tier on tier in beauteous sequence rose,
 As Time's slow, measured step went marching on!—
 The pearly gates beset with watchful guards,
 Where perfect Purity could ever pass,
 280. As hostile foe no more a portal closed!—
 The nations flocking, full of eager zeal,
 To do obeisance to a mighty LORD,
 Whose glorious presence gave a needed light!—
 Abhorrent Evil's shade for ever gone
 From nightless realm, where darker deeds unknown!—
 Behold the signs of progress HE records
 To ease the burden of a weary world!
 Yet still a note of jarring Discord rang;
 For erring fingers touched a trembling string
 290. HIMSELF attuned to melody divine!—
 Then ran Rebellion's wave from shore to shore,§
 And Britain saw another Adam|| rise,
 As born to make a way HIMSELF would tread;
 And dying Pride bore witness¶ to a Power
 So long disdained, but owned in parting breath,
 As far more strong than Chili's sweeping wave,**

* Of Pre-eminence ("A city set on a hill cannot be hid!")
 † The Greek *aggelos* (in Latin *angelus*, and in English *angel*) simply means a messenger. ‡ Reference to all attempts to lessen pain and suffering in the world. § A. D. 1820, rebellions of Greece v. Turkey; of Spain, Portugal, Italy, v. restored Bourbons; of colonies in Peru, Chili, Mexico, v. Spain. || In same year M'Adam's new roads in England begun (*Mal.* iii. 1, and iv. 5). ¶ Napoleon's dying testimony to character of Christ (more fully given on p. 525). ** A. D. 1821 (November) severe earthquake on coast of Chili; Valparaiso and other towns destroyed. In same year (October) sudden explosion of Galangoon in Java; boiling acid water ejected to forty miles' distance, 4,000 people killed.

Or Java's mount with all its deadly floods.

Then foolish Burmah* tried to meet the wrath
Of ONE whose frown Aleppo† quaking knew ;
300. And Rome, so madly hostile to a LIGHT‡
Now shining full upon a waking world,
(As Judah's stubborn children did of old !)
Invoked upon herself the certain doom
A Thera's warning omen once proclaimed,§
Whose rolling thunder distant islands heard !—||
As Navarino¶ mourned a shattered fleet,
And broken might of far Algeria quaked !**

Then Britain saw how Justice, by a word,††
For ever checked a foul insidious plot,
310. As Græcia cast aside a rusty chain ;
While iron roads and quicker progress‡‡ showed
The revolution Time had brought about,
That blinded Man henceforth no more should see
In mighty SELF when seated on a throne
A being more than mortal—one divine !

Yet still did Evil try another blow,
Though weaker grew his strength with rolling years ;
And bid a distant land disclose a book§§
That SELF had forged against a coming need !—
320. Whose gloomy shadow full of deadly blight
Will only prove to be a passing cloud,

* A.D. 1822, first war of Burmah v. England ; half Burmah annexed to India. † A.D. 1822, great earthquake at Aleppo ; half city and 30,000 people destroyed in six seconds ! ‡ A.D. 1824, letter of Pope Leo X., warning Roman Catholic priesthood against work of Bible Societies. § *Rev.* xviii. 1-24. || Earthquakes in Persia, Canary Islands, Philippine Islands (1824) ; Ionian Islands, Siberia, Java (1825) ; New Grenada in America (1826). ¶ A.D. 1826, Turkish fleet destroyed at Navarino. ** A.D. 1828, French began conquest of Algeria (fourteen earthquakes in different parts of world during this year.) †† A.D. 1829, Greek revolt from Turkey ended in freedom ; England passed Act for Emancipating Roman Catholics (no longer fearing plots). ‡‡ A.D. 1829-1830, first railway opened in England [Liverpool to Manchester] and steam passenger cars used. In France revolution, Charles X. expelled, Louis Philippe (successor) repudiated idea " Divine right of Kings." Compare with *Dan.* xiii. 4. §§ A.D. 1830, " the Book of Mormon " appeared in America (U.S.).

With life as evanescent as a mount*

That ocean currents speedily devoured !

Then came HIMSELF to break the galling chains

Of all on whom for ages pressed a curse—

Or Afric's sons a fitter ransom bought !†

Or India's mourning widowhood was freed,

When flames destroyed a foul and loathsome corpse ;

Or Commerce broke the bonds of poor restraint,

330. That sought to fetter Freedom's every move !

But still (as Thera's scroll the record bore)‡

The dormant force of Evil will revive,

Ere HE the dungeon lock or fix the chain

Which will for ever hold a bitter foe !

And Britain saw a cunning hand appear,§

And vainly try to put again a yoke

Indignant Freedom long ago disdained ;||

And threaten all the world with direr fate

Than Acapulco's loss, a blacker night .

340. Than Coseguina's total darkness showed ;¶

While all round there fell a deadly hail,**

Whose noisy thunders echoed far and wide,

As quaking Earth a newer rent†† disclosed

Whence poured on all a foul and noxious gas,

* A.D. 1831 (September) appearance of new volcanic island off coast of Sicily, named Graham's Island. † A.D. 1833, in England Reform Bill passed ; next year (1834) Slavery, Indian Suttee, and East Indian Company's trade-monopoly with China were all abolished. ‡ The "resurrection" of Evil (*Rev.* xx.). § A.D. 1833-1840 (seven years !) new attempt of Papal Rome to seize England, in "Tractarian" or "Ritualistic" movement centred at Oxford. || Both spirituality and politically four times ; viz., in times of Wickliffe, Henry VIII., Charles II. (1661-1662), and in Revolution of 1688. ¶ A.D. 1835 (January) great earthquakes in Mexico (Acapulco totally destroyed) ; Chili ; and Nicaragua (at Coseguina total darkness for forty-eight hours, showers of ashes covered country for miles round, ashes fell at Kingston in Jamaica 800 miles away)—[cause : volcano of Coseguina exploded January 19]. ** The "Tracts" issuing from Romanizing press at Oxford during the seven years (spiritual) eruption of 1833-1840. †† A.D. 1836, separation of Malabar Christian Churches from alliance with Protestant Missions—cause jealousy !

And mourning Cæsarea* owned the loss
 Of Freedom's gift for Judah's eager sons ;
 As joyous Gallia marked a failing plot,†
 And Texan weapon‡ sped the lingering death
 Of Tyranny's just resurrected form.
 350. But HE whose fitting work§ the God-like deed

The LAST DAY of Of turning Evil into purer Good ;
 Evil, when did it Whose form appeared upon an airy
 begin? when will throne, [awful gulf,
 it end? That Space had spread o'er Thera's

The mighty JUDGE before whose dreaded bar
 A trembling universe shall stand arraigned,
 While spirit-records tell what Man has done
 Of good or evil in a given time!—

The ONE Supreme now re-appeared to show
 How true HIS uttered word "Behold ME here,

360. *Engaged in Renovation's needed work!*"

To tell of newer conquest to be gained||
 O'er loathsome Evil's resurrected form ;
 In human hearts released from bitter thrall,
 And consecrated to a nobler end !

The Prophecy When that girl-hand (unconscious
 of VICTORY. prophet!) wrote
 The name by which a Sovereign would be known,¶
 She knew not that a great mysterious Power

* A.D. 1835, earthquake in Asia Minor and Syria, most severe at Kaisarieh (Cæsarea). A.D. 1836, Bill for Emancipation of Jews in England lost on its second reading. † In same year (1836) conspiracy of Louis Napoleon Buonaparte at Strasburg failed. ‡ In same year also (1836) revolt of Americans in Texas from tyranny of Santa Anna dictator of Mexico (lately revolted from Spain); ten years' war begun, two captures of San Antonio, massacres of Alamo and Goliad, defeat and capture of Santa Anna. § *Rev.* xx. 11-15 ; xxi. 5—"Look!—I am making all things new!"—"My Father and I are both working . . . !" || Out of the Romanizing "Tractarian" movement, God caused a great improvement in the hymnology of the Christian Church; some of our best modern hymns being written by Roman Catholics who were better than their creed ! ¶ A.D. 1837 (June) Queen Victoria signing her name as Queen for the first time.

- That once appeared to trace a nation's doom
 On kingly walls* would now by her declare
 370. The triumph of HIS cause whose victor sway
 A brighter reign would now inaugurate!—
 Her people travelling o'er a spacious Earth
 As chosen messengers† to every race,
 To smooth HIS way and carry on a Voice
 Inspiring all with newer gift of tongues;
 While Earth's obeisance, owning them the best,
 Would crown HIMSELF as Over-lord of all!
 Then restless grew a Galilean wave;‡
 As though with eager expectation moved,
 380. To see again upon its heaving breast
 A Presence often recognized of old!—
 And Judah's banished sons are freed at last§ ||
 From heavy yoke imposed in ages past;
 While they who long on doubtful land abode
 Of light and darkness joy in newer rays,¶
 That come to aid a Knowledge in research;
 And Rome's own voice** now went to swell the song
 Of "*Hallelujah!*" by a world out-poured!
 But still a foe in sullen discontent††
 390. At newer state where SELF was not supreme,
 Attempts to re-assert an ancient sway;
 Restored the spirit of a vanished force,‡‡
 That foolish men may bow before its feet,
 Or Moslem blow may fall on Judah's sons,§§

* Belshazzar's feast on night when Persians took Babylon (June 21, B.C. 538). † In Greek *aggeloi*, in English angels! ‡ A.D. 1837 (same year!) earthquake in Syria and Palestine; water of Sea of Galilee agitated! § In same year again (1837) Dissenters' Civil Rights now recognized, Dissenters' Marriage Act, and Birth-Registration Act now came into operation). || A.D. 1838 (June 21), Civil disabilities of Jews removed. ¶ A.D. 1839, Photography discovered by Fox Talbot in England and Daguerre in France. ** In the Christian hymns which resulted from "Tractarian" movement. †† *Rev.* xx. 9. ‡‡ Of military power: (1839) England's first Afghan war, and first Opium war with China; (1840) remains of Napoleon brought from St. Helena to Paris, and fortification of Paris commenced. §§ A.D. 1840, Turkey losing half its hold on Egypt, retaliated by new persecution of Jews at Damascus (mission of Sir Moses Montefiore for their relief).

As once a bitter persecutor struck ;*
 And boasts of shameful deeds an angry Earth
 And trembling Ararat alike forbid !†

But just as Pride in Patmos found a home,‡
 So newer Zion§ owned a cunning foe,
 400. Or lost its self-control from flooding light ;
 Until HIMSELF rebuked a blood-stained Greed,||
 Whose evil deeds in threatening omen showed
 As lurid flames around a vanished sun ;¶
 And told of direr doom than wild Cabul**
 With all its hostile armies could inflict,
 As fruit of foul Rebellion's ripening plot !††

"Rome!—Rome! Then bent a mighty form so long
 thou art no more erect, [peaceful morn,‡‡
 as thou hast been!" As Earth beheld the new and
 That came to close a long and troubled night,
 410. When deadly EVIL reigned as only lord !
 And haughty ROME—§§ till now a bitter foe,
 And SELF-made leader of a servile world !—
 Convinced of wilful blindness in the past,
 In good (as once in evil) would be first,
 And uttered now with hesitating tongue
 A prayer whose echo rose from every heart :—

The prayer of ROME :— "O Thou who ever art an
 "TE DUCE!" only LORD;

* Antiochus Epiphanes, B.C. 175-165. † A.D. 1840, earthquake in Syria, Mount Ararat shaken ; European Powers remonstrated with Turkey, to stop Moslem persecution of Jews. ‡ John's two temptations to idolatry while taking down "Revelation" in Patmos (*Rev.* xix. 10., pride or worship, of Power ; *Rev.* xxii. 8, pride of knowledge.) § England ; —union of two Canadas into one "Dominion," 1841. || England's greed and pride led to the Opium wars with China. ¶ A.D. 1842 (July 8th) total eclipse of sun ; red flames first noticed scientifically. ** In winter of same year (1842) disastrous retreat of English from Cabul—only one survivor escaped ! †† A.D. 1843, the second Sepoy Mutiny (at Gwalior) ; put down after one battle ! ‡‡ In same year (1843), World's Peace Convention in England. §§ Personified by J. H. Newman, afterwards Cardinal ; whose hymn, "Lead, Kindly Light !" is the prayer of the noblest spirits of all lands in all ages.

Whose place a poor Conceit has long usurped !
Thy Spirit ever knew a secret wish,

420. To see THAT JESUS as He truly is !

No more a Pride-depicted deadly foe ;
But loving Guide amid encircling gloom,
To fuller light HIMSELF alone can give !

With Thee for guide !— I do not ask to see
A coming step, if but alone with Thee !—

Alas, not ever so a fervent prayer,
Regretful voices own with bitter tears !—
But now a SELF is prostrate at THY feet,
Henceforth to recognize no word but THINE,

430. If Mercy will forgive an erring past !

A Hand unseen has ever been a guide,
Amid the devious ways of roving SELF !—
Thy might has conquered now a stubborn Will,
That long from pride and self-conceit opposed !—
And Hope takes courage from a kindly Past,
To tread a way the Future may disclose !”

Alas, that they who thus could nobly own
The one true LEADER of an erring race,
Could still so blindly follow blinder guides ;*

440. Forgetful of a warning that HE spoke

So long ago, or falser prophet's fate ;†
And deaf to Famine's loud, reproving voice,‡
Attempt to draw from Earth a muddy stream,
A New Granada from her valley poured !§

Then Europe looked to see a dream fulfilled,
A new-born Rome replete with self-reform ;||
And prematurely marked a peaceful world !
But Thera's warning omen still as true,

* “ Tradition ” and “ the Fathers,” instead of the word of God pure and simple. † A.D. 1844 (March 1), decree of Toleration extorted by European Powers from Turkey—the first Moslem decree of Toleration !—and in 1260th Moslem (or lunar) year from Hegira ! In same year Mormon “ prophet,” Joseph Smith, shot by a mob in America. ‡ A.D. 1845, Irish famine ; repeal of Corn Laws. § In same year (1845) earthquake in New Granada ; during it a muddy flood burst from a dried-up water-course. || A.D. 1846 (June 16), accession of Pope Pius IX. ; began reforms, but never finished !—hence irritation of Italians, leading to downfall of Papacy (1848).

- As rose a mount a mighty power had slain,
 450. " 'Tis only *EVIL'S* resurrected head ! " *
 For quickly burst a flood of dire reform,
 And onward swept to Europe's furthest shore ;
 While haughty tyrants dread a people's frown,
 Stubborn Pride was swept to Naples' plain, †
 As fall of rocks at Earthquake's mighty touch !
 Then Pisa's head in solemn warning shook, ‡
 And Smyrna trembled at a coming doom ;
 As loudly struck a fore-appointed hour, §
 When Vengeance laid an iron hand on Pride,
 460. And waiting Wrath its dreaded fiat spoke :—
 " Ere that brief hour a prophet's word foretold
 Has passed, will Rome's proud, anti-christian head
 Have gone from sight as Thera's slaughtered mount ;—
 But still Caieta's threatening crest will show
 In newer resurrection Evil's self ! "
 Yet nearer came the welcome feet of Peace, ||
 As heard above the din of noisy worlds ;
 Though still a daring spirit would impose
 A broken yoke ¶ on those HIMSELF had freed,
 470. And senile Rome in childish passion thought

* *Rev.* xiii. 3. † A.D. 1848 (November 24), flight of the Pope from Rome to Gaeta. ‡ A.D. 1846, earthquake in Italy ; Pisa's leaning tower "rocked in a wonderful way, but was not injured." In same year earthquake at Smyrna in Asia Minor. § *Rev.* xviii. 17 ["Are there not twelve hours in a day?"] 1848 was the great year of Revolutions!—between outbreak in Paris (February 23) and March 5th [time less than one-twelfth of year, "one hour!"] "every country lying between the Atlantic and the Vistula had been, in a greater or less degree, revolutionized." Constitution proclaimed at Rome March 15), flight of Pope to Gaeta (November 24), and his formal deposition by Italian people as a "king" (February 8, A.D. 1849)—last event being 1,260 calendar years from Phocas' [the second] Pope-exalting decree in A.D. 607, and twice that period—75 years [in solar time] from rise of Babylonian kingdom B.C. 747!!! || Peace Congress at Brussels (1848), Temperance movement and Industrial Exhibition (1851). ¶ Restoration of Tyranny in almost every country seized with a fit of Reform in 1846-1848 ; a new Buonaparte and the same Pope.

To seize a realm* a watchful Presence guards,
 Regardless of Hawaii's warning sun ;†
 While Pride would re-assert a broken sway,‡
 In spite of every threatening omen sent !

But Self-restraint§ imposed a milder yoke
 On those a vile Indulgence counted slaves ;
 And Commerce|| sought to join the distant lands
 In better bond than warlike iron chain ;
 And Knowledge¶ opened wide a waiting door,
 480. For eager Diligence to enter in ;
 While HE HIMSELF bestowed on dark Japan**
 What she for many a century had sought !

The floating The surging wave whose triple volume
 LIGHT. rolled

In sweeping grandeur on towards a shore
 Where foul Idolatry for many an age
 Had darkest den, now bore upon its breast
 With tender gentleness a lonely ARK,
 That once before a mighty deluge knew !—
 For HE whose SPIRIT was an unseen Guide
 490. Amid the dark and threatening storms around ;
 Whe uttered once the grand, creative word,
 “*BE, coming LIGHT!*”—†† whose voice prophetic said,
 “*A stormy day will close in evening's calm!*”—††
 The HAND that bore dread Thera's airy book,§§

* A.D. 1850. Pope Pius IX., encouraged by Romanizing movement in England, restores Roman Catholic hierarchy there ; “Ecclesiastical Titles Bill” passed in a sort of panic (never enforced, repealed 1871). † A.D. 1850, total eclipse of sun, seen in Hawaii. ‡ A.D. 1849, failure of Prussia's attempt to get title “Head of Germany.” In France (1850) *coup d'état* of Louis Napoleon Buonaparte ; his assumption of title “emperor” (1851). § A.D. 1851, Temperance movement, meeting in Exeter Hall [“My yoke is easy !”] || In same year (May 1, 1851) first Industrial Exhibition (in Hyde Park). England connected with Ireland by first submarine telegraph (1852). ¶ A.D. 1853, Competitive Examinations for Indian Government Service begun. ** In same year Japan opened to Europe and America by treaties ; old policy of hostility to foreigners and Christianity ceases (hence-forth quick progress!). †† *Gen. i., 3.* ‡‡ *Zech. xiv. 7.* §§ *Rev. x. 2.*

(HIMSELF unseen!) led Britain now to cast
 In simple faith upon a restless wave
 A LIVING BREAD* for Hunger's hand to take,
 Though still as treasure hidden for a while!
 With tender care HIMSELF evoked a life
 500. Implanted in a seed HIS hand had sown,
 That soon (as promised in a sacred word)†
 A ripening harvest cover every hill,
 And every grain a hand of blessing cast
 Repay a watchful care a thousand fold!
 But Evil's spirit ever SELF-possessed,
 That oft had tried to keep HIS lawful throne,
 Would now revoke a curse HIMSELF pronounced
 On WOMAN when from purity she fell;‡
 Declare her quite incapable of wrong,§
 510. Who first became a Tempter's willing tool!—
 And draw upon a resurrected head||
 The mighty host a pure Emmanuel led;

* A.D. 1854.—Soon after the signing of the treaty between Japan and the United States, an English fleet sailed into the harbour of Nagasaki. "Acting according to traditional law and rule, the commander-in-chief of the district with some of his troops watched the new-comers carefully. The better to detect whether there were any sinister or suspicious proceedings going on on board, the great man himself often went out in a boat to watch. One evening he saw a little book floating on the water. He sent to have it brought to him; and, strange to say, it proved to be an English New Testament!—He was anxious to know its contents; but as he could not read English he sent for a Dutch interpreter, who told him it was something about Jesus Christ and the Christian and English religion. He found that a Chinese translation of this book existed, so he sent to Shanghai for a copy, and forthwith began to study it." This man's name was Wakasa, and he induced his brother and a retainer to study it with him (after a time aided secretly by a Protestant missionary); and 1866 or 1868 these three men with Wakasa's two sons were baptized—and now, twenty years later (1888), these five converts have increased to 50,000! † *Isaiah* lx. 22. ‡ In garden of Eden. § A.D. 1854. Papal proclamation of doctrine of Immaculate Conception of Virgin Mary. || Words true (1) of Papal Rome (general protest against this doctrine) and (2) Moslem Turkey (Crimean war!)

As witness every quaking realm of Earth,*
And hoar Olympus home of vanished gods!

Yet still the subtle blood of dying SELF
Would slowly course in an expiring vein,
As onward crept Hawaii's threatening flood;†
A face averted, as in vain regret
To leave behind an evanescent crown,‡

520. And eyes yet closed to every warning sign;
While e'en HIS own§ are threatened with a bolt
As sharp as that which struck an injured cone;||
Till Pride,¶ resurgent as in Sinai's wilds,
Was only spared at Mercy's urgent prayer!

The Prophecy Then clearly spoke to all the voice of
of Albain. him,

(A.D. 1857.) Who first beheld** afar a great design,

The re-at-one-ment of a universe,—

Conceived in love ere Time its course began!

But Earth, too busy with its own affairs,

530. Unheeding deemed a Voice an empty sound!

But now the day of victory truly near,
And India's sceptre stronger hand†† shall wield;
When learned a bitter lesson Pride required,
And fitly traced in characters of blood!

* Earthquakes in Persia (12,000 people killed at Schiraz, 1853); Guatemala (5,000 killed), and Japan (island of Nippon)—both in 1854; Turkey around Sea of Marmora (some minarets fell in Constantinople, and masses of rock from Mount Olympus). Vesuvius began a long and violent eruption, as also Mauna Loa in Hawaii—all in 1855. † A.D. 1854-1855. Eruption of Mauna Loa in Hawaii; a lava-stream kept advancing on town of Hilo for twelve months! ‡ In same year (1854) discovery of gold in Australia. § A.D. 1857. England threatened with third and worst Indian Sepoy Mutiny. || In same year (1857), earthquakes in Italy; cone of Vesuvius thrown down during great three or three-and-a-half years' eruption (1855-1858) on December 7th; Naples shaken (December 16th); elsewhere in Italy 30,000 killed, and 250,000 homeless. ¶ Of England. ** Hugh Miller;—whose words (spoken in 1857 or 1858) foreshadowing "The Design of Love," are quoted in the Preface. †† A.D. 1858. Quiet transfer of sovereignty of India from East India Company to English Crown; Victoria Cross instituted.

Then Heaven and Earth, combining omens dread,*
 Again attempt to rouse a dreamy world,
 As once a Thera's trumpet broke its sleep;†
 And Europe felt a quiver‡ through the sea
 By distant Quito's traitor anger caused,
 540. As quickly sped a lightning's instant flash;§
 And Pride's huge ark|| appeared to face the storm,
 In mocking taunt at newer deluge sent,
 And Commerce sought to know the daily news
 Of distant lands across a parting sea.§
 Then Quito's awful prophecy was true;
 For foul indignities and cruel wrongs
 Had filled the cup a stubborn Pride|| should drain;
 And Syria's bloody massacre¶ but cause
 Indignant Earth's remonstrance—nor in vain!
 550. While now a chain that Thera's prophet saw**
 Appearing in the hands of ONE above,
 Reluctant Evil found would be imposed;
 For, see! at last Italia's sons rejoice††
 In glorious sun of Freedom long obscured!—
 And iron crown,‡‡ the sign of crushing rule
 Despotie Pride o'er many a land had owned,

* A luminous meteor seen in atmosphere and a smell of burning sulphur were chief warning signs of earthquake at Naples, December 16th, 1857. 1858, another earthquake at Naples (milder); Donati's comet seen. † *Rev.* i. 9 ‡ A.D. 1858. Earthquakes in Mexico (June 19th, severe) and at Lisbon (November 11th, milder; repeating warning of 103 years before!) 1859, severe earthquakes at San Salvador and Quito (latter place built on flanks of volcano Pichinca, but free from shocks till now). § A.D. 1858, completion of first Atlantic cable from England to America; Great Eastern steamship built. || Papal, Moslem, and French. ¶ A.D. 1866. Moham-medan (Druzes) massacre of Syrian Christians in Damascus; stopped by intervention of England and France.—From Mahommedan capture of Jerusalem, A.D. 637, to A.D. 1866, is 1,260 lunar (or Mohammedan) years! ** *Rev.* xx. 1. †† A.D. 1860. Revolt in Papal States; led to choice of Victor Emmanuel as "King" of Italy, and his entry into Naples. ‡‡ A.D. 1866 (November 6th). Victor Emmanuel "given" the Iron Crown of Lombardy at Turin; on fall of military supremacy of Austria (before Prussia), the last support but one of Papal temporal power.

Whose standards long had kept a sacred shrine,
Where Zion's God had found a fitting home!—
While conquered Pride beheld in sullen gloom*
The triumph of a cause itself advanced!

580. Then newer lands beyond a western wave
Re-echoed to the din of horrid War;†
As servile chains‡ are broken from the limbs,
Whose willing movements they have long restrained,
And Rome now heard (but spoken of *herself*)§
A cry that once arose from Judah's hills:—

“No King but CÆSAR!” “*Let him no more be king or lord of us!—*
We hate his rule!” ten thousand voices
cry;§

And Earth bestows a boon she once denied!—||

Then Rome, as though La Plata's burning rain¶
590. Had forced an aged form to refuge take
Beneath the walls that soon are bound to fall
In direst ruin, saw a meteor light**
Of Freedom passing o'er a quaking Earth;
And yet possessed with Madness' foolish glee,
Would boast of cunning deed†† she meant to do,
And bring at last on SELF a final blow,
That Mercy's hand for ages had delayed;

* When Victor Emmanuel entered Rome, the Pope became a self-made “prisoner” in the Vatican! † A.D. 1861-1864, Civil war in United States of America (North v. South); slavery abolished in American States (1864). ‡ Slavery in Italy ended by suppression of monastic houses (1860), and in Colonies of Holland (same year); in United States (1864). § A.D. 1862. Protest of 10,000 priests against restoration of Pope's “kingdom” (*Luke* xix. 14); society to reform Roman Catholic Church founded in Holland. || Words of Christ's parable (*Luke* xix. 14) taken from Jews' appeal to Rome against making Herod king over them; appeal rejected. ¶ A.D. 1861, earthquake in western part of La Plata; preceded by remarkable storm and hot rain [volcano of Aconcagua in Andes exploded], which drove people into houses, increasing the fatality when the shock came and buildings fell. ** A.D. 1863, severe earthquake in Manilla (Philippine islands); curious luminous appearance seen from sea over the city during shocks; (1865) first united Italian Parliament met at Florence. †† The declaration of Man's infallibility!

Proclaiming "*PEACE on Earth is given men!*"—*

620. So now Lutetia's frozen fields are blest
 With echoes of a Voice unheard before,
 Amid the din of loud-resounding War!
 Lo! unexpected HE Himself appeared,†
 To save a race in time of direst need;
 And careless of opposing earthly ranks,
 From awed astonishment to silence hushed,
 HIMSELF, a noble Mediator, stood
 Rebuking angry Strife that sought to pass
 Beyond a limit Moderation drew,
 630. With hand that held a bloody sword of hate
 Upraised to strike a sure and deadly blow!
 Alas, that foolish men so fickle prove!--‡
 That they on whose behalf a saving Arm
 Was lately shown in such resistless force,
 Should stand opposed to One who was a friend;

"Beati possidentes!"— And taunting answer Mercy's
 the thieves' bliss suppliant cry

(In mimic irony of HIM who blessed!)

With words§ a stern barbarian voice had used

"*A grasping hand retains whate'er it gets!*"

640. A gospel of incarnate SELFISHNESS,
 Whose brutal spirit so opposed to HIS,
 Whose life was but an echo of HIS word,

* *Luke* ii. 13. † "The Lord will come unexpectedly!" (*Mal.* iii. 1). (A.D. 1870) On Christmas Eve, during the siege of Paris, an Englishman named Geisling left the French lines, and, advancing into the space between them and the Germans, sang Christmas carols between the two contending armies, who ceased firing (at first through astonishment at his daring, then because spell-bound by better feelings) till he had returned to the shelter from which he came. ‡ A.D. 1870-1871, the Germans; to whom God granted victories over the French as long as they kept in the right and did HIS work, but who soon put themselves in the wrong by giving way to pride and selfishness! HE rebuked them (1) by means of the hardships they suffered from the inclement weather, and (2) by this direct appeal to their better feelings; and checked them through the remonstrances of England! (*Matt.* v. 3; *Luke* vi. 27; *Rev.* xxii. 14.) § "*Vae victis!*" (Woe to the conquered!)—in "Revised Version" of Bismark "*Beati possidentes!*"

*"To give is far more noble than to get!"**

Yet still did Falsehood madly seek revenge†
 And kick yet more against an urging goad,
 As Earth in every trembling fibre owned,‡
 And Santiago's dread volcano felt;
 While Judah's son§ now led a mighty realm,
 And Britain gained a title|| often sought:—
 650. Though mild Remonstrance¶ turned a deafened ear,
 When Pity spoke to stay a mighty wave,
 Whose angry surges swept a heaving soil;
 And Hellespontic shores renewed the groans,**
 That first arose when set a Cæsar's star!
 Then Ischia†† quaked to see the feeble staff
 Of aged Rome now bend beneath her weight;
 And anxious Scio‡‡ felt a trembling hope,
 As brighter grew glad Freedom's welcome morn;
 While sleeping Krakatoa§§ woke to cry
 660. To all around, with Afric's dusky sons,|||
"Behold the doom of Evil—long delayed!"

* *Acts* xx. 38; *Luke* xiv. 12. † *Rev.* xix. 20, and xx. 10.
 ‡ A.D. 1872, violent earthquakes in Syria (especially at Antioch);
 India Scinde and Eastern Cutch; Chili; Asia Minor; and
 New Grenada (16,000 killed; and Lobotera volcano, opposite
 Santiago, suddenly began to shoot fire-balls of incandescent
 lava into that city). § A.D. 1874, first saw Prime Minister
 of England (Benjamin Disraeli). || A.D. 1876, assumption of
 title "Empress of India" by Queen Victoria. ¶ A.D. 1876-
 1877, Moslem atrocities in Bulgaria; Turkey rejecting
 remonstrances of Europe, Russia made war on her. ** The
 groans of those who suffered from Moslem intolerance and
 bigotry. †† A.D. 1881 (March 4th) earthquake at Casamic-
 ciola, in Ischia; in September of same year Count Enrico di
 Campello, a Canon of St. Peter's, left the Roman Catholic
 Church—a secession unknown before! ‡‡ A.D. 1881 (April
 10th) earthquake in Greece; 2,000 killed in island of Scio.
 §§ A.D. 1883 (July and August) great eruption of Krakatoa,
 in Straits of Sunda; large part of the island blown to
 ashes, atmosphere of Earth affected for three and a-half
 years (unusually-coloured sunsets!). ||| A.D. 1883-1886, career
 of African Mahomet El-Mahdi (invaded the Soudan, causing
 English expedition to it; and made use of atmospheric
 phenomena due to Krakatoa's explosion among his "signs").

And Britain shook* to hear an awful sound ;
 And timid Greece must count her scattered isles ;†
 And newer lands in sympathy are vexed,‡
 As Tarawera§ broke a sealing grave—
 An open door whence came the risen form
 Of HIM whose plan to bless the human race
 Dark Evil's idol forms|| are meant to check,
 As Scotia's greedy hills entomb a man,¶

670. For whom so long a fatal snow must wait !
 The Seeker Then groping Faith would seek a gra-
 sought. cious SIRE
 Through veiling gloom of Superstition's night ;
 And, lo ! HIMSELF at hand to answer call,
 Whose deep reality HE ever knew !
 HIMSELF decreed that one** whose pleasing words
 Could hold the temper of a fickle race,
 Enchanted by the picture of a life
 Of Purity incarnate unsurpassed,
 Should consecrate a pen to nobler aims,
 680. And paint a goal himself aspired to win !
 As once Siloah's kindly wave restored

* A.D. 1884 (April 22nd) earthquake in England, most severe at Colchester and Langenhoe. † A.D. 1886, earthquake in Greece (Morea and Ionian Islands), Italy, and Malta, caused by eruption of Galata, between Sardinia and Africa. ‡ In same year earthquake in United States (worst at Charleston) ; activity in volcano near Summerville, South Carolina, also in a dormant geysir in Yellowstone region—both temporary. § In same year also (1886, June 10th) explosion of Mount Tarawera in New Zealand ; native graves on its summit, and the Pink and White Terraces of geysir at its base, blown to pieces. || A.D. 1887 (February 23), earthquake in the Riviera (both sides—French and Italian). In same year the Idol-Reredos set up by the idolatrous party in St. Paul's ; led to a long litigation. ¶ In same year (December) death of A. H. Mackonochie, the " ritualist " priest of St. Albans ; lost in snow on Scotch hills. ** A.D. 1886, " The Holy Gospels, new translation (into French) by Henri Laserre," published with full approval of Roman Catholic Archbishop of Paris and of the Pope (Leo XIII.) ; ran through twenty-one editions in twelve months of publication !

A man a gentle Presence hither sent ;*
 So now did Gallic stream† and needed rest
 Restore a light of earth to fading eyes ;
 Ere glorious Knowledge poured a streaming flood,

The law of LIFE :— To call to newer life a struggling
 "UNLESS it DIE ?" Faith,

Whose living germs were hid in barren soil !

Still far from dead a cunning hostile power :—

For when before HIMSELF would bow the man‡

690. Who held a sceptre Peter never knew,

Up rose a ghostly JESUS§ in dismay !—

The bestial spirit|| which a favoured seer,

With eyes that looked beyond Ægean wave,

Saw madly raving on a Latian hill !

In towering rage a voice forbidding spoke :—

" Brutus !" " What !—Thou, Infallible ! to do the deed !—
 again. To dare to harbour e'en a secret thought

The abdication of " Satan : " Of possible resistance to
 the second (spiritual) death my will !—
 of PAPAL ROME. THOU ABDICATE the
 throne of ONE supreme,

700. And so forget thyself !—A threefold shame !

I thought to raise thee once again to power ;

JEHOVAH would forbid !—¶ So quickly choose,

Or HIM or me to be a future Lord !"

Alas, that still as once on Moab's heights,

A tempting spirit yet retained a sway !—

* *John* ix. 7. † At Lourdes in France. ‡ The Pope (Leo XIII).
 § The spirit of Jesuitism, which works in the baser members of
 what is called "The Society of Jesus." || Of worldly selfishness,
 which is the true Anti- (or very opposite to) Christ—*Rev.* xiii. 15.
 Note on "The Law of Life" :—There is no life (and therefore no
 resurrection) without a previous death !—In "scientific lan-
 guage," life comes from life (Paul states this in *1 Cor.* xv. 35-38 ;
 and human history, both of individuals and of nations, testifies
 to the same truth !). Of course, Life had a "beginning" from
 No-Life at some time ; but when ?—where ?—and how ?—God
 only knows ! ¶ *Num.* xxiv. 11.

That one who nobly dared to own the right,*
 And truly spoke but as JEHOVAH bade,
 Should now in senile folly turn aside
 From glorious prize that lay within the grasp;
 And seek, with spirit pitiful to see,
 710. To stay a word HIMSELF had onward sent!
 But not a word of HIS can ever fail;
 Whose unseen vapour rises to the skies,
 To soon return as all-refreshing rain
 For though is slain a Book—its Spirit lives;
 And that indeed will yield a precious fruit,
 Long ere a great and final Harvest day—
 Where still perchance for Balaam Mercy waits!

The Song of LOVE. Then clearly rose the gentler
 (I. Cor. xiii. 13) strains of LOVE,†
 Whose prescient eye on Time's horizon saw
 720. The consummation of a grand design
 A mighty THREE had planned as Time began!—
 The glorious triumph‡ waiting ages mourn;
 When loathsome Evil, stript of all disguise,
 Would prostrate fall before the feet of GOOD —
 And jealous Hate, its ceaseless warfare o'er,
 Obey a mighty spell of conquering LOVE!—
 And SELF, the greatest rebel ever known,
 Restore a stolen throne to rightful LORD!
 Then Patmos saw appear in fading Time§
 730. What all of shorter sight desire to see—
 A NEWER ZION decked as joyous bride;
 Whose golden street is trodden night and day

* Through fear of that "tyranny behind the Pope the Jesuit tyranny," the spirit which energizes in the united body of the Roman Cardinals, the *vox populi* which claims to be the *vox dei*!—"the same Pope both blessed and cursed the same book" (and that book "The Life of Christ") "within the short space of one year" [Dec. 1887 to Dec. 1888]—the "one day" (prophetic) foretold in *Rev.* xviii. 8!
 † A.D. 1887 (March 13th), "The Design of Love" received in original outline and begun. ‡ Same year (June 20th, 1887), celebration of Jubilee of Queen Victoria on completion of 50th year of her reign. § *Rev.* xxii. 1.

By countless eager myriads flocking there
 To hold a universal jubilee,
 And celebrate a long and glorious reign!—
 Yet merging into Earth from which it sprang;
 Though now enlarged, to an astonished gaze,
 As Judah's glorious Salem ne'er had been!—
 Its noble walls the distant bounds of Space!--
 740. Its dazzling street a pure, resplendent stream
 Of living water flowing from HIMSELF,
 As only Source of universal life!—
 While everywhere appear the human trees
 JEHOVAH planted in a fertile soil,
 Whose grand, progressive growth no foe can check!
 A beauteous paradise of ardent Love,
 Where cursed Strife and Sorrow are unknown,
 And waiting Care receives a meed of fruit
 HIMSELF for countless ages vainly sought!

— — —
 BOOK 7.

(Apostrophes to the Anglo-Saxon race.)

O thou the first-born of a noble line,*
 Than which no better race appeared on Earth;
 Whose destiny yet far before thee lies,
 As unknown seas for an exploring bark?—
 Remember, those who Freedom's prize have won;
 Who did not hesitate to use a sword†
 To cut the knot that bound a weeping slave—
 Should value freedom as the right of all!—
 Forget not how a hand is stained with blood
 10. Of all whom Force and Fraud have dispossessed,
 Or yet more subtle poison deadly Drink!
 Nor basely bow to Mammon, when are lent
 The riches thou shalt hold for better ends!—
 And kept by guardian wave from mingling strife.
 Be thou to all a messenger of Peace!

* The United States of America. † In the Civil War of A.D. 1861-1864.

And you who far and wide are scattered now,*
 From tropic isle to frozen polar snows;
 As younger children in parental care;
 Whose glorious future also is in store,
 And soon mature may try to stand alone!
 You too are conscious of a guilty stain;
 And Slavery's subtle voices loudly cry
 To that great EAR that never fails to mark
 The rising groans of Weakness if oppressed!—
 10. Oh, learn at once from History's checkered page
 To shun the faults that ruined older realms;
 With their experience flee the face of Wrong,
 Lest humbled Pride should eat a bitter fruit,
 Whose nauseous taste, alas! will linger long!—
 The good you hold, remember whence it came;
 And whose the due of service in our power!—
 For fear HIS hand recall a precious gift,
 When only used to further selfish ends!

And thou, Fair isle persistently misruled!—†
 Yet reaping bitter fruits of evil sown
 By that proud king,‡ who traitor to his word,
 Would disunite a noble realm he ruled,
 And crush all freedom—first of all in thee,
 With what success let noisy Faction prove;
 Its dark allies vile Lust, and Greed, and Hate,
 And prostitute Religion!—Whence the check
 In race the willing feet had well begun?§
 10. Didst thou on SELF implicitly rely?—
 To find that SELF is but a fickle reed,
 A poor support that trembles in the wind?—
 Did'st thou disdain HIM; but to find with tears
 The bitter fate of all that HE rejects,
 In anger for a foul ingratitude?
 Repent! Return! Abandon once for all
 The dark and evil deeds of blood and fire;

* All English Colonies. † Ireland. ‡ James II. § The "Irish" are of the same Gallo-Celtic race as the "Gauls" who settled in Asia Minor (B.C. 279), and to whose descendants Paul wrote his "Letter to the Galatians" (chap. iii). Ireland was once noted for her civilization and Christianity, supplying teachers to France and even Italy.

- And drive away all bigotry and hate !—
 You kindred are ; then live as brothers should !—
20. Nor dream a mad Injustice e'er can take
 A blessing gentle Love yet waits to give !—
 Request of HIM, and thine a craven boon ;
 But ask in fairer ways for common good !
 And let UNSELFISHNESS its homage yield ;
 From very store a greedy SELF retains !
 Each quick to satisfy another's want
 Then thine again a glory once possessed,
 When Truth's bright beam shone from a sea-girt isle ;
 And thine the hand that carried far and wide
30. A purer light than lit a Vesta's hearth !

- And thou on whom a nobler mantle fell*
 Than that of sordid Power or worldly Pride ;
 Through whom a loving SPIRIT ever works†
 To higher raise the destinies of Man !—
 O race beloved of ONE on Calvary's tree
 Who chose thee from of old for destined work !
 Scorn not to learn from History's pregnant page,
 How One who ever checks aspiring Pride—
 That only seeks the paltry things of Earth,
10. Forgetful of a true and upward growth
 HIMSELF implanted in a favoured race !—
 May see in *thee* the very seeds of ill,
 That often checked the growth of older realms !
 Oh ! do not force HIM at the last to say : —
 “ In vain did gentle Mercy ever plead,
 ‘ Yet spare it, Lord ! that I may give more care ;
 And so perchance it make a due return !—
 If fruit appear, it yet far more may yield ;
 If none, a waiting axe will do its work ! ’ ”
20. Beware, lest HE who hates a fair outside
 Should quickly come to seek according fruit
 For countless ages of a loving care ;
 And then be forced, but with reluctant groan,
 To say of *thee* what Judah's folly earned,
 “ *No fruit ! No fruit ! but only mocking leaves !* ”

* England. † “ My Father is working . . . and I work ! ” (words of Christ).

- Beware, lest e'en in this a glorious age—
 When *thy* fair tree to highest heaven aspires,
 And grateful Earth records a pleasing shade!—
 With sorrow spirit-eyes already see
30. The waiting axe that mars a goodly sight!—
 Lest HE to whom a ripening fruit is due,
 Appear not once, but oft!—then turn away
 And slowly bid a waiting Vengeance strike!
 When Pride that e'en a deluge failed to kill;*
 Had reared its haughty ladder to the skies,
 That climbing up it might assume by force
 A place it claims, but never hopes to fill:—
 At once a mad Ambition tripped and fell,
 And Pride's aspiring pinions quickly drooped!
40. When she who wore as heritage of ill
 The tattered mantle of a Babel-sin†
 Arose, and with a daring hand renewed
 A foolish war that men had vainly tried:—
 She found a boasted wall of no avail
 To keep HIM out who trod a stormy wave!—
 And brazen gates, when summoned, opened wide
 To let HIM in, the glorious Lord of hosts!—
 Protective waters dried before HIS feet,
 Whom Egypt's sea and Jordan's wave adored!
50. And she who once before commanded seas,
 Luxurious Tyre, whose feet the ocean bathed
 For many a year as if in humbled pride;
 Whose gleaming sails were known to all afar:—‡
 She too was Pride-inflated—quickly fell!
 And they who sought to bring another flame,§
 A better LIGHT and drawn from noble source;
 Whose onward rush destroyed a hollow form
 Of foul Idolatry, but left untouched
 An evil spirit it could never slay:—
60. The light that lit a world was not from HIM—
 And quickly set Cadesia's lurid sun!||

* Reference to (1) story of Babel; (2) war of Titans v. Gods in Greek and Roman mythology. † Babylon, built round the ancient "Tower of Babel." ‡ *Ezek.* xxvii. 9 and 25; xxviii. 5. § Reference to (1) Persians (originally mountaineers), (2) fable of Prometheus. || A.D. 636, battle of Cadesia; when

When Javan first a conquering army sent
 In torrent-flood from Macedonian hills,*
 To bring a fettered world before his feet :
 And though he trod where Europe's destined race,†
 The bearers of HIS word were yet to go ;
 No brazen mail restrained a subtle foe,
 Whose home was in a proud and selfish heart !—
 Far less prolonged a life, when once the word
 70. Was uttered by a mighty Power that reigns !

When Rome,‡ whose virgin purity a boast,
 Her self-control o'er every evil thought
 That rose to mar the harmony of all
Rejected, for the fair and tempting fruit
 A swift Prosperity (whose SOURCE unknown !)
 And subtle Vice in Coan garment showed ;
 She left a former love to heed the voice
 Of syren Pleasure luring on to doom,
 Till "*To the conquered, WOE!*" from mocking lips
 80. Of taunting Pride declared a cruel lord !

And when HIS own beloved and wilful race,§
 Time after time, would bend adoring knee
 To that vile demon SELF, a deadly foe ;
 When Zion's children put a foolish trust
 In those grand walls a guardian Hand had raised,||
 And ever sinned against a gracious Love,
 As though a gentle patience never ends !—
 As oft as Mercy's prayer delayed a stroke
 Of needed punishment for stubborn sins,
 90. So quickly Pride's elastic form arose
 To reassert its sway in human hearts—
 Or Judah's sons, or those a later Rome
 By pride and pleasure tempted to rebel !—
 Until at last HE came to take an axe,
 That long had waited near a useless tree,

Persian Fire-worship, which had destroyed the older idolatry of Babylon, fell before the Saracens, Mahomet's followers.

* Alexander the Great, whose conquests extended as far as India. † The Anglo-Saxon, or "English," race. ‡ While every Roman lived for the public good, Rome rose ! Afterwards (and especially after the conquest of Greece) each lived for himself ; then Rome fell, losing first liberty, then life ! § The Jews. || The mountains, which surround Jerusalem and protect it.

Whose fruitless life HIMSELF with sorrow owned !

Dost note how HIS tornado spared a bark,*
 When dark Samoa saw with quaking heart
 The jealous wolves that came to rob a fold
 100. Destroyed by mighty surge in anger sent ?—
 Dost fail to see a warning lesson taught ;
 That Pride so quickly wants another stroke ?—

A boasted might HIS will can soon disperse,
 As once it shattered Rome's invading host,†
 When Evil tried to check a growing work ;—
 Or later, when a hurricane‡ destroyed
 The fleet a daring Pride as captive led,
 But spared (as only trophy) one poor bark,
 To show to all how Evil's host will lie

110. In an Assyrian sleep§ HIMSELF decreed
 As fitting end of Passion's hateful storm !

An erring Justice shuts the lips of Crime,||
 That only wants to speak in self-defence ;
 Yet offers cunning Fraud an open door,
 To shun the due reward of evil deeds !

THOU just, Injustice ?— Ask of equal Law,
 That lays an iron grip on one who dares
 To give a poisoned cup a passing touch ;
 But legalises Crime in many a way—
 120. Dark Murder, foul Adultery, and Shame,
 Infanticide, or hypocritic Fraud !—

* A.D. 1889 (March 30-31) hurricane at Samoa. Loss of German and United States war-ships ; former bent on seizing Samoa, latter jealous and hindering with threats. The only English war ship present ("Calliope") alone escaped ! † The second, or great, Spanish Armada, A.D. 1588. ‡ A.D. 1782. Victory of English fleet under Rodney over French fleet under De Grasse. Capture or destruction of nearly all French ships ; but only one trophy ("Ardent") reached England, as both fleets were soon afterwards destroyed by a hurricane. § Destruction of Sennacherib's army (2 *Kings* xix.). || A.D. 1889 (August 7-14) trial of Florence Elizabeth Maybrick, on charge of poisoning her husband. English Law (as it now stands) will refuse to let an accused person (especially if accused of Murder) speak in self-defence, until condemnation is a foregone conclusion ; while it aids and abets Fraud, Cruelty, and even Murder, in many ways !

That builds again a drunken Baal's* shrine!—
 Restores the dark recesses Venus† loved!—
 And spurns a “sinner” as a thing accurst;
 Yet bows to proud Hypocrisy and Cant,
 That ape the garb of “saint” in eager glee!

THY scutcheon clean (though thou a chosen race) ?—

Then whence a cry from blood of thousands slain,
 Or by the sword or yet more deadly drink

130. A sordid people sell for cursed gold?—

Lo! quaking Thames has marked an awful crime,‡
 That proves a ready Murder in the midst—
 Its chosen haunt foul Prostitution's den!

O thou for whom thy sons have often bled;
 Whose vital air is Freedom's living breath!
 Seek not to clutch the thorny crown of Fame—
 A mocking form that myriads madly chase,
 And grasping find it but an empty shell!—
 But stretch a hand to take a nobler prize

140. Of self-denial HE HIMSELF has placed
 Before the eyes as goal of ended race!

REPENT—for Mercy's day may quickly pass!—
 Nor go in wilful pride from bad to worse;
 For fear, surpassing Babylon of old,
 Thou surely draw on thee a waiting doom!—
 For whose the greater height, the greater fall!

HE spoke to thee in Johnstown's broken dyke!—§
 HIMSELF bestrode a panting, foam-flecked steed,
 That heard afar a roaring tide of death,

150. Ere swiftly came its all-devouring crest!—

And HIS the voice whose startling echoes rang
 Alas! unheeded by a busy world,
 Of instant doom to all who will not flee

* Baal=Bacchus=Drink! † Venus, the goddess of Beauty—and Prostitution! ‡ The seven Whitechapel murders of A.D. 1888 (three more in the following year, and one more in 1891, February 13th), all the victims being prostitutes! § A.D. 1889 (May?), bursting of a rain-swollen reservoir above Johnstown [Pennsylvania, U.S.A.]; 10,000 people destroyed in one hour! Just before it burst a man galloped down the valley, warning all to flee to the hills—few heeded!—As both man and horse were swept away by the flood, his name may never be known!

To where alone true safety is secure !

Nor boast of boundless sway on sea and land ;

Of cunning wisdom or of coffered wealth ! —

A touch can turn the gold to autumn leaves !—

One willing gale attendant on HIS word ;*

And where the proud armadas deemed so strong ?—

160. The toilsome works of human art and skill

Are quickly crushed before a restless surge !—

And e'en the strongest bark of haughty Pride

Is gone, if sunken rocks but speak rebuke !†

Beware, lest Evil‡ in a cunning guise

Of LOVE approach an ocean-guarded shore,

To re-impose with new and tempting name

An iron yoke thy people nobly spurned ;

And hope to find in *thee* a fitting tool,

With which again to conquer all mankind !

170. *A nation lives by Justice and by Right,*

Though men may think it knit by brutal Force !—

If weak thy arm in semblance, thou art strong ;

And thou shalt never quake at threatening foes !—

For HE whose breath destroyed Assyrian pride,§

And changed the sleep of weariness to death ;

Whose silent gases, oozing from the ground,

Were far more strong than all Hawaii's host :— ||

HIS word is pledged to guard thee—but obey !

And whom a HAND supreme will thus protect,

180. No power in all the universe can harm !

Then boldly seek to remedy a wrong,

* A.D. 1889, the naval "brag" in the Solent, put off from August 4 to 6, because of a gale (a similar thing happened twenty-seven years before!). † A.D. 1888, loss H.M.S. "Sultan"; on a sunken reef off Malta, in fine weather. Also loss of H.M.S. "Howe" on a rock in Ferrol harbour, November ?, 1892. ‡ A.D. 1890 (February 1-14) Convocation of Bishops' House, authorized English "monks." § Sennacherib's army (2 *Kings* xix. 35). || Once the king of one district in Hawaii sent to invade another district on the same island. Of the three divisions of his army, only two reached the place to be attacked; the men of the third division were afterwards found apparently asleep—in reality killed during the night by a sudden gush of carbonic acid gas from the volcano, on whose slopes they were encamped !

Though truly cunning be its foul disguise!—
 And prove that HE who chose thee never erred,
 If high the estimate in wisdom formed,
 Since HIS refining fire of ages* showed
 The gold He knew was hid in roughest ore!

Whate'er the gifts a bounteous Hand bestows
 (Their very greatness tending to emprise!);†
 Be fair Humility alone the garb,

“ Lovest Thou Me? ”— 190. And this the daily prayer of
 “ Te Deum! ” every heart,

“ *THEE only, LORD! with every fault, I love!* ”
 And since HE wills that *thou for HIM* shalt lead
 Less favoured races to the chosen goal,
 To which a noble spirit will aspire;
 Let nought but good from all thy influence spring,
 As heavenly music from a distant shore!—‡

The Prophecy of *TE DUCE*,§ be the world to GOOD-
 Virgil *NESS* led!—

(Eclogue IV.) Sarmatia quit a dark Siberian mine,||

With all the foul indignities it hides!—

200. Teutonia scorn to heed a noisy Mars,

* *Mal.* iii. 2.—“Eternal fire,” or “everlasting fire” (in Bible) is more correctly translated “fire of ages” *i.e.* lasting for ages. A “fire which never dies out” is a sheer impossibility, because all fire dies when its fuel is used up!
 † Emprise, producing pride. ‡ “One still Sunday morning a ship was sailing 100 miles off the coast of Brazil, when the sound of church bells was heard at a certain spot on her deck!—Whence came the mysterious ringing? Months afterwards it was found that the bells of San Salvador had made themselves heard thus far out over the water, and the air thrilling with the melody had been focussed by the concave sail on to the vessel’s deck.” [Sunday at Home; November 1889, page 28.] § Te Duce, thee leading: double reference in Te to (1) England (2) God! || Russia [Written February 14, 1890; after reading account (about third in as many months!) of fresh Russian-Tartar atrocities on “prisoners” (some not so; also females accompanying friends into exile!)—atrocities as foul as any perpetrated by Mohammedans, North American Indians, or Chinese!]

E'en though she seem bereft of richest peace!—*
 Proud Gallia smooth a quickly-ruffled crest!—
 And Afric's sons rejoice that Freedom's wave
 From every quarter rolls a sweeping flood!—
 And China's waiting millions humbly ask
 For purer knowledge than they yet possess!—
 Lone Araucania bask beneath the beams
 Of brighter SUN than Aztec's dazzling lord!—†
 Dakotah spurn a false Messiah's claim,
 210. Who seeks for SELF a sceptre ever HIS!—
 And Utah bow before the stern decree
 Of One whose wrath licentious Pride has braved!—
 And Asian height and deep Columbian gorge
 On Friendship's common level gladly meet;
 No more apart, estranged from foolish Pride!—

* A.D. 1888 (June 15th), death of second (Prussian) "Emperor of Germany" Frederick William II. after a long illness [Frederick—"rich in peace"] † In the Temple of the Sun at Cuzco in Peru [and no doubt in all temples of the Sun in all ages and among all nations], the image of the Sun-god "consisted of a human face in gold, with innumerable golden rays emanating from it in every direction." This was "so placed" on the western wall, "that the rising sun, shining in at the open east end, fell full upon the image, and was reflected with dazzling splendour" "as from a mirror, and again reflected throughout the whole temple by the numberless plates, cornices, bands, and images of gold, till the temple seemed to glow with a sunshine more intense than that of nature." "In the place or square of the temple, a great annual festival was held at the summer solstice. The multitude, assembled from all parts of the empire, and presided over by the Inca" (their High-Priest and King), "waited in breathless solemnity for the first rays of their deity to strike the golden image in the temple, when the whole prostrated themselves in adoration." [Extracts from *Chambers' Encyclopædia*, article Sun and Fire worship]. From the quantity of gold in it this temple of the Sun at Cuzco was called Coricancha, or "The Place of Gold"; and the government of Peru under its Incas (a despotic theocracy) was the same as that of the Jews for so many centuries! N.B.—The date of this festival gives the date (June 21st, "the summer solstice," when Sun enters sign of Cancer) of (1) Elijah's battle of Carmel, (2) Jehu's slaughter of Baal-worshippers, and (3) Belshazzar's Feast on night when Babylon fell into power of Persians—three "strokes" on Baal!!!

And new-born isles appear from Ocean's womb,
 To greet the light of Unity's glad morn! —
 Till far and wide on every vale and hill,
 From highest cloud-capped heights to sea-girt shore,
 220. Where'er HIS favoured people choose to roam,
 The countless realms of Earth will all combine
 To form a noble Brotherhood of LOVE;
 As flowers spring to greet the smile of Peace;
 JEHOVAH'S trees bend low with goodly fruit
 Through one long, bright, unending, glorious day;
 And all unite in noblest hymn of praise
 And adoration to a common LORD,
 A Patmos once in beauteous vision saw;*
 When SELF will lay its crowns before the feet
 230. Of HIM whom Homage calls THE OVER-LORD!

Still onward rolls the grand, majestic car
 Of HIM whose gentle sway a world adores;
 And not for long can Evil's puny orb
 Occult the brightness of a glorious SUN,
 Whose light already gladdens all around! —
 For HE whose presence known to Thera's isle;†
 Whose speedy triumph waiting Patmos saw;‡
 Whose warning word still echoes, "*Lo! — I come!*"§
 Will yet complete a picture then begun;||
 10. HIMSELF resume a sceptre once usurped
 By haughty Evil daring to rebel;
 And show again from Chaos' parting womb,
 A beauteous universe of Perfect Good! —
 And re-appear to each expectant eye;
 HIS harbinger the morning star of Joy—¶
 HIS name, THE KING OF EVERLASTING PEACE!**

* *Rev.* xix. 1-6. † *Rev.* i. ‡ *Rev.* vi. 2; xix. 11. § *Rev.* xxii. 7 and 12. || Of a renovated universe (*Salem renovata*). ¶ *Rev.* xxii. 16. ** *Isaiah* ix. 6.

PART V.—THE COUNTERPLOT (*Luke* xxiii. 34 ;
Acts iii. 17).

OUTLINE AND INDEX.

NO. OF LINES.		PAGE.
13.—	Introduction	369
318.—	Book I.—“ <i>Satan</i> ” attacks God in His personal character and works.	
	Attacks the Creator as Deity, and as <i>the</i> Father	369
	„ God’s plan of Redemption (the “Design”)	370
	„ „ “Temple”	371
	„ „ Character as Almighty ..	372
	„ „ „ „ <i>A</i> Spirit ..	
	„ „ „ „ <i>THE</i> Spirit	
	„ „ „ „ Omnipresent	
	„ „ „ „ Everlasting	
	„ „ „ „ Omniscient	376
	„ „ „ „ Pure and Holy	
	„ „ „ „ Merciful ..	377
	„ „ Works (<i>theories of life</i>)	378
170.—	Book II.—Special attack of “ <i>Satan</i> ” on Christ, as “ <i>the Spirit of Anti-Christ.</i> ”	
	Attacks Christ as Man	379
	„ „ „ The Perfect Man ..	
	„ „ „ Man’s “Avenger” ..	380
	„ „ „ Mediator and coming Messiah	
	„ „ „ God	381
	„ „ „ Having power over Spirits	
	„ „ „ Law-giver and Reformer	382
	„ „ „ Prophet, Priest, and King	
	„ „ „ <i>THE</i> Head	383
	„ „ „ The Bread of Life ..	
	„ „ „ The Rock	

THE COUNTERPLOT (*contd.*)

NO. OF
LINES.

PAGE.

300.—	Book III.—“Satan’s” various ways of de-		
	luding Man by distortion of God’s character,		
	word, and works.		
	“Satan” on Cleansing Blood	382	
	„ „ Death and Judgment	373	
	„ „ Duty of Man	392	
	„ „ Eternal Torture and Predestina-		
	tion	374	
	„ „ Exorcism	381	
	„ „ Fault-finding		
	„ „ Forgiveness of Sins	384	
	„ „ Marriage and Celibacy	385	
	„ „ Monasteries and Nunneries	386, 387	
	„ „ Penance	374	
	„ „ Prayer	375	
	„ „ Regeneration	385	
	„ „ Ten Commandments	387	
	1-2 : Idolatry	388	
	3 : Swearing		
	4 : Sabbath		
	5 : Honour to Parents		
	6 : Murder		
	7 : Adultery and Immorality	390	
	8 : Theft		
	9 : Slander and False Witness	391	
	10 : Covetousness		
	„ „ Summary of THE LAW	392	

801 Total of lines.

