



UNIVERSITY OF
ILLINOIS LIBRARY
AT URBANA-CHAMPAIGN
STACKS





THE CROSS.

REMOTE STORAGE

A POEM.

BY

ROBERT WHARTON LANDIS,

PROFESSOR IN DANVILLE THEOLOGICAL SEMINARY.



NEW YORK AND CINCINNATI:

C. F. VENT.

CHICAGO: J. S. GOODMAN & CO.

1870.

Entered, according to Act of Congress, in the year 1870,

BY ROBERT WHARTON LANDIS,

In the Clerk's Office of the District Court of the United States for the
Southern District of Ohio.

811
L23c



AS
A TRIBUTE OF AFFECTIONATE REGARD,
This Poem
IS INSCRIBED TO THE
REV. DR. ROBERT J. BRECKINRIDGE,
PROFESSOR OF THEOLOGY
IN
DANVILLE THEOLOGICAL SEMINARY,
BY
HIS FRIEND AND COLLEAGUE,
The Author.





CRUX NOBIS TOTIUS CAUSA BEATITUDINIS EST.

HÆC nos a cæcitate liberavit erroris:
Hæc à tenebris reddidit luci:
Hæc debellatos reddidit quieti:
Hæc alienos Deo conjunxit:
Hæc peregrinantes cives ostendit.
Hæc amputatio discordiæ est,
Hæc pacis firmamentum,
Hæc donarum omnium abunda largitio.
 Hodie crux fixa est,
Et sæculum sanctificatum est.
 Hodie crux fixa est,
Et dæmones dispersi sunt.
 Hodie crux fixa est,
Et mors subversa est.
 Hodie crux vicit,
Et mors victa est.
 Hodie Diabolus victus est,
 Homo solutus est,
Et Deus glorificatus est.

AUGUSTINE.





NOTE TO THE READER.

THE Prophets of the old economy, who foretold the advent of Jesus Christ and its design, have, through the inspiration of the Holy Spirit, employed poetry in the highest and best sense of the term for the purpose of delineating his incarnation, person, suffering, death, resurrection, and formal entrance upon his Mediatorial throne, as well as his return with his saints to reign. After his incarnation the same themes enkindled the poetic rapture of Mary, Zacharias, and Simeon, as also of the angelic choirs who chanted in the hearing of the shepherds the joyful tidings of his advent: and no wonder; for the theme of salvation through the Cross awakens perpetually the rapturous halleluiahs of all the hosts of Heaven. True poetry, therefore, has, from the very first, been consecrated to the theme; and the author of the present utterance would humbly hope that the Redeemer may accept and bless the endeavor which love to his name has now prompted.

Many years have elapsed since the work was begun—more, indeed, than would perhaps seem credible in an age and country so practical as our own, and so prone to look for immediate results. The author deeply realizing the responsibility, so far as he is personally concerned, which must attach to any attempt to give in such form a clear

and full utterance respecting Christ and his Cross, and in the very face of that vaulting philosophy and reputed science which would divest the Gospel of its claim to a heavenly origin—has not attempted to hasten the execution of the design, but pursued it only in those favored moments when mind and heart were enkindled and attuned to full harmony with the theme. Such a course, rigorously pursued, has led him on through the years of earlier and later manhood, until very near the point when, in the course of nature, he must soon pass beyond the reach of any human judgment; and yet he would indulge the hope that the work may still live as a deep, heartfelt utterance on behalf of that name which is above every name.

Should the question be raised as to the propriety of introducing into such a work the formally dramatic element—as has been done in several places—the author requests permission to say that, as he views it, the question amounts simply to this: Whether the whole scene should be presented as it occurred? He has not invented the comparatively trivial and intermingled it with the stupendously tragic as here unfolded. Those scenes in reality occurred as herein presented. Nor can he doubt the propriety of presenting them in their actual relation to the grand theme of the Poem itself.

The learned scholar will perceive, also, that throughout the treatment of the theme an eye is constantly had to the existing schools of destructive criticism, and to those so-called *philosophical*, *theological*, and *exegetical* attempts which have been of late years revived here and elsewhere in order to deprive the world of its Redeemer; and that the doctrine of the Gospel is herein clearly and uncompromisingly set forth in its true antagonism to all those efforts of godless men, whose heartless endeavors

have made so free with the sacred theme, with which they confessedly have no sympathy.

Historically, the *third book* of the Poem should come in between the sixth and seventh. The reason for the transposition is, however, sufficiently obvious, and is justified by the true science of poetry.

The *General Analysis* contains a brief but sufficiently full and clear outline of the contents of the Poem, and is designed to supersede the necessity for prefacing each book with a lengthy "argument."

DANVILLE, KY., *January 8, 1869.*



CONTENTS.

Books.	PAGE.
I. THE PREPARATION. JESUS AND HIS FOES, .	17
II. JESUS AND HIS FLOCK. THE SUPPER, .	43
III. CALVARY AND THE UNIVERSE,	59
IV. THE BETRAYAL,	79
V. THE TRIAL,	95
VI. THE SENTENCE,	117
VII. THE DEATH AND TRIUMPH,	135
VIII. THE RESURRECTION,	163
IX. SATAN AND HIS WILES. THE COUNCIL, .	189
X. THE CROSS AND ITS PAST,	221
XI. THE CROSS AND ITS FUTURE,	241
XII. THE CROSS AND ITS HEALING POWER, .	265
XIII. THE CROSS AND ITS EXAMPLE,	285
XIV. THE CROSS AND ITS ETHICS,	309
XV. THE CROSS AND ITS DOCTRINE,	327
XVI. THE CROSS AND PHILOSOPHY,	351
XVII. THE CROSS AND ISRAEL,	381
XVIII. THE CROSS AND THE WORLD,	411
XIX. THE CROSS AND THE CHURCH. THE ASCEN- SION,	437





GENERAL ANALYSIS

OF THE POEM.

AFTER proposing the whole subject, the Poem opens with a view of the MESSIAH and his Disciples proceeding to Jerusalem to celebrate the LAST PASSOVER. He sends Peter and John into the city to make the required preparations, in connection with whose mission he remarks that the hour for concluding His work on earth had now arrived. Belia'í, overhearing this remark, hastes and apprises Satan, who, thereupon, summons a council of all the Stygian Peers for consultation, and after much consideration, and, as a part of his own secret plan of operation—which is to have JESUS betrayed to the Roman Power and crucified, and, in the interval, assail and recapture heaven—assigns Judas to Belial. Caiaphas is likewise assigned to Legion, under whose guidance he proceeds to consult the notorious witch Gillulah. This concludes BOOK FIRST. The SECOND BOOK opens with the celebration of the *Passover*, during which Judas proceeds to the Priesthood to betray JESUS, who, soon after his departure, institutes the *Sacramental Supper*, accompanied by his final counsels to the Eleven. And then, after offering the INTERCESSORY PRAYER, he proceeds with them to the Garden in Gethsemane. The THIRD BOOK contains a representation of the deep interest felt and

exhibited by other worlds in relation to human redemption. BOOK FOURTH opens with the bargain between Judas and the Sanhedrin for the betrayal of JESUS; and then narrates the beginning of the operations of the infernal Powers, who, under the leadership of Moloc, surround Jerusalem and the Mount of Olives, where Moloc, with deep awe, perceives the MESSIAH in Gethsemane, who had, in the mean time, passed the Kedron, and with his disciples reached the garden, leaving part of them nigh the chief entrance, and taking with him Peter, James, and John into the interior. Moloc, at first, endeavors, through Ramiel, to dissuade the SAVIOR from the effort to redeem mankind, and renews the offer made to him by Satan in the wilderness to resign the world to him if he would accept it at their hands; and, at the same time, lest he should receive aid through the prayers of his disciples, sends two bands of fiends to oppress them with stupor and lethargy. Then follow the agony and prayer of the SAVIOR, who, strengthened by an angel, drinks the cup which the Father had given Him; and soon after Judas arrives and betrays Him to the officers and band sent to apprehend Him. He is thereupon led to the palace of Annas, who sends Him to Caiaphas. The FIFTH BOOK opens with the Trial, and the efforts of the Sanhedrin to prove against Him their allegations, which, being in vain, Caiaphas, by means of adjuration, obtains from him the acknowledgment that HE IS THE MESSIAH, THE SON OF GOD; whereupon the court pronounce Him worthy of death. The remorse and self-execution of Judas are next delineated, and also the denial and subsequent repentance of Peter, together with Satan's effort before the Heavenly Throne to prevent the acceptance of his penitential prayer. In the SIXTH BOOK the Sanhedrin deliver JESUS to Pilate, who sends Him to Herod, who soon

after returns Him to Pilate ; after which are narrated the dream of Pilate's wife, and his own efforts to deliver JESUS, which failing, he resigns him to crucifixion. The SEVENTH BOOK recounts the efforts of Satan and his Powers to take advantage of this event, in order to carry out his scheme. They expel all the guardian angels from the earth and sun, pursuing them to the very precincts of heaven ; but are soon after vanquished in battle by the angelic hosts, whom JESUS—having now dismissed his spirit—rejoins ; and, on the reassembling of Satan's forces—who suppose that he is still lingering on the cross—in order to assail and capture heaven in the absence of its hosts, He vanquishes and pursues them to Hell, where, after pronouncing judgment on Satan and his host, and reminding the lost spirits of Adam's race, who are there imprisoned, that they, by rejecting his intervention, had brought their doom upon themselves, commands Satan and the fallen angels to follow as He reascends to the celestial regions ; and where he makes open show of them as utterly vanquished and despoiled, and then commands them to return to their prison, and not to venture therefrom during the forty days succeeding His resurrection. The Poet, then returning to earthly scenes, describes the events not previously narrated, respecting the crucifixion. The EIGHTH BOOK opens with the account of Joseph obtaining from Pilate the body of JESUS, and laying it in his own new sepulcher, and of the application of the Sanhedrin to Pilate for a guard to be placed over the sepulcher. And after referring to the hopeless and prostrate condition of the followers of Jesus at that time, the Poet proceeds to His RESURRECTION, with whom John the Baptist and many others of the sleeping saints arise. Soon after, and not knowing what had occurred, Salome and other women proceed

to the sepulcher in order to prepare the body of JESUS for burial; and Mary Magdalene, on perceiving that the stone which had been placed at the entrance was rolled away, returns and tells Peter and John, who thereupon hasten to the sepulcher. In the mean time the other women, on approaching, see a vision of angels, who assure them that JESUS had arisen, and direct them to go and tell His followers. Mary Magdalene, on returning to the sepulcher, sees the risen SAVIOR; while Peter, as he is returning homeward, is met by John the Baptist, who narrates to him what had passed in the unseen world during the interval between the death and the resurrection of JESUS. Then follows the interview between the Sanhedrin and the guard who had watched the sepulcher. In the NINTH BOOK, Satan and the Stygian Powers, all being confined to hell during the forty days after the REDEEMER'S resurrection, assemble in council and form plans for future operation against the kingdom of CHRIST. The TENTH BOOK narrates the interview between JESUS and the two going to Emmaus, in which He explains to them from Moses and the Prophets, that the MESSIAH, in order to enter into his glory, should suffer just what JESUS had endured. The ELEVENTH BOOK opens with the report of the two from Emmaus, on the hearing of which the Eleven all haste again to the sepulcher, and re-examine every thing; but John, still lingering after the rest had retired, the angel Raphael appears to him and narrates the result of the work of the LORD JESUS, in ultimately delivering the Earth from Satan and the curse, and restoring its pristine condition. The TWELFTH BOOK opens with the first appearance of JESUS to the Apostles collectively, Thomas being absent, who remains incredulous as to His resurrection, and also the repetition of the visit of JESUS eight days after; who, after banishing

the incredulity of Thomas, appoints to meet the Eleven and all his followers, who should assemble on a mountain in Galilee, one week from thence, at which time and place more than five hundred of them assemble, to whom he explains the Gospel as to its healing power. BOOK THIRTEEN opens with the appearance of JESUS to James at the Sea of Galilee, and then narrates the interview between this Apostle and Seneca and Cornelius, who had come to Palestine in the hope of seeing and hearing JESUS; but learning that he was crucified, had sought out the residence of James to obtain what information they could respecting HIM, and who, upon their request, now gives them a narrative of the LIFE OF JESUS, which is continued in BOOK FOURTEEN, wherein is explained to them his ethics or moral teachings; and also in BOOK FIFTEEN, in which he explains His theological teachings, and then, after a further consideration of certain points to which Seneca and Cornelius had taken exception, they depart, but on returning to the guard and servants, on the Lake shore—which is narrated in the opening of BOOK SIXTEEN—they find that Zebedee, who had sent them across the Lake to his son's residence, had followed in his barge for the purpose of reconveying them home with him for the night. As they start on their return, the Tutor of Seneca begins a philosophical discussion, attempting to show that JESUS was no philosopher, but an Enthusiast or Impostor, which gives occasion for some remarks by Seneca, and also for a full reply from Zebedee. BOOK SEVENTEEN contains an address to Israel on the subject of the Messiahship of JESUS. BOOK EIGHTEEN opens with the interview between JESUS and the Eleven at the Sea of Galilee, and contains His explanation of the relation which the Gospel sustains to the world, and of their duty in relation thereto; and in Book

NINETEEN, at his final interview, he likewise explains to them the progress of the Gospel on earth, and the vicissitudes of the Church during the present dispensation. He then leads them to Bethany, commissions them to preach the Gospel to all nations, and ascends to Heaven, taking his place at the right hand of the Father, and commences his work of Intercession and Rule.





THE CROSS.

BOOK I.

THE PREPARATION. JESUS AND HIS FOES.

EREWHILE my harp attuned I to the theme
Of Freedom's triumph thro' our Fathers' toils ;
But now would sing His love whose CROSS regained
For man lost Eden and the victor's crown.

O Love ineffable ! transcending all 5
The power of thrones angelic to unfold
Thy height or depth ! Unyielding, quenchless Love !
Inspire my soul that would, in unison
With heavenly choirs, attune the grateful lay,
And sing his triumph, who, from Death's domain, 10
Upraised a ruined world, and man restored
To life immortal, and our forfeit heaven.
And thou, blest Spirit ! who canst alone impart
The needed aid, assist me till the theme
Unfolded be ; yea, to both mind and heart 15
Unfolded so that many may awake
To sympathy therewith, and thro' thy grace
Be led to Him whose blood their ransom paid.
Thou didst thro' Amram's favored son portray
How Eden fair was lost us thro' the wiles 20

Of one in serpent form, who man beguiled
 To plunge himself and offspring in that woe
 Where still we had sunk down, but for his love—
 His matchless love who has the snare dissolved
 And set us free. And at the appointed hour 25
 Thou didst the spotless virgin overshadow,
 And thus a body didst for him prepare ;
 And with the Father didst him witness bear
 When to fulfill all righteousness he sought
 His Baptist Harbinger and Jordan's wave ; 30
 Then to the wilderness, that chosen scene
 Of conflict with the powers who us despoiled
 Of Eden, thou didst lead him, then anoint
 As Mediator ; till upon the Cross
 Redemption he achieved, and into Hell 35
 Descending, and the dark domain of Death
 Captivity led captive ; yea, the powers
 Of Hell in triumph led ; and to the Heavens
 Displayed them openly as all despoiled ;
 Then, to the Earth and from the sepulcher, 40
 Returning, to the vision reappears
 Of his desponding flock, and sends them forth
 Now joyful to announce his proffered grace.
 Yea, grant thine aid and suited utterance grant,
 Spirit Divine ! while I these themes rehearse ; 45
 And how he reascending, intercedes
 At the right hand of Power, for all who seek
 His proffered grace ; till He returns to reign.
 Now as Messiah toward Jerusalem
 Approached to celebrate the paschal feast, 50
 He says to John and Peter, Go, prepare,
 That we may keep the feast ; and ye shall see
 As ye the city enter one who bears
 A pitcher ; follow him, and wheresoe'er
 He enters, call the householder and say 55
 The Master says, My time is now at hand ;
 And I with my disciples will the feast

Keep at thy house, who will to you assign
 An upper room, and large, and furnished all ;
 Wherein you will the feast for us prepare. 60
 They went, and found as he had said ; and now
 The feast they for its Antitype prepare,
 Who had his heavenly glory laid aside
 To visit earth and hapless man redeem ;
 But at whose coming Hell amazed had stood 65
 Thro' all her regions ; and uncertain stands
 If hope may still aspire to longer hold
 The Stygian empire here ; and e'en attempts
 By Herod's hand his death ; which, failing, next
 Assays by tempting him in Jordan's wild 70
 To turn his work aside ; but vanquished still,
 Left him a season, till th' appointed hour
 When He for our deliverance must endure
 The curse denounced by Justice on the guilt
 Which stands to him imputed ; and hopes that in 75
 The hour so fearful, when his soul must drain
 The bitter cup, and Heaven itself appear
 Hostile and dark, Hell may the Stricken One
 O'erwhelming foil, and reassert her reign.
 But Belial, who Israel had induced 80
 The kingdom of Messiah to disclaim ;
 Now listening the words which Jesus spake,
 Hies forth on instant and unfaltering wing
 To the Aerial palace, where, enthroned
 In gorgeous state, Hell's lordly Sovereign sate, 85
 (Portrayed by thee, Maeonides, as throned
 With all his powers upon Olympus' height
 Mistaking him who Adam's rule usurped
 For Him who rules as Sovereign Lord o'er all,)
 Swaying o'er earth his scepter as its god, 90
 And as the prince of air, o'er which he claims
 Absolute rule ; and by his Hierarchs,
 Thrones, Powers, and Princedoms sways the nations
 all ;

Them holding in the chains of sin and death
 Their ruin to insure ; and thus debar 95
 The sons of Adam from the grace of heaven ;
 To whom advancing Belial o'ertells
 How the Messiah's time is now at hand,
 When he the work redemptive must complete ;
 For, since the hour when in the wilderness 100
 The Tempter had been foiled, Satan no more
 Had ventured to assail him ; fearing lest
 By further deeds audacious he should learn
 How dread the vengeance which his arm can wield.
 But fearing now the fatal hour had come— 105
 The hour so long foretold to crush his head—
 He hails his guards attendant, and bespeaks
 Them rapidly ; who instantly convey
 The high behest ; whereon fly swiftly forth,
 Swifter than light, the Stygian heralds all, 110
 Proclaiming through his realms to princedoms, thrones,
 And dominations, hierarchs, and powers,
 A secret conclave straightway to convene
 In Pandemonium, Hell's high capitol ;
 And their required attendance ; who, hereon, 115
 Haste from their north, south, west, and eastern
 spheres,
 More numerous than the meteors lately poured
 In showers from star-gemmed heaven. Onward they
 come.
 Moloc, Adramelec, Beelzebub,
 And Demogorgon, Rimmon, Astoreth, 120
 Mammon and Legion, Thammuz, Juggernath,
 Dagon, Osiris, Isis, Orus, all ;
 With others—long to tell—who with them once
 Held thrones and powers of sacred trust in heaven,
 By other names, now from life's book erased. 125
 From every clime of land, and sea, and air
 They pass ; and in th' appointed hall convene
 Of Hell's vast citadel, around which stand

Myriads of fiery cherubim to guard
 All access, save to the seraphic lords 130
 Convened for consultation ; lest transpire
 The secrets of the State involved therein ;
 Nor long suspense their Paramount detains
 Whose utterance thus the conference begins :
 Imperial Powers and Deities of heaven ! 135
 The summons which convened you here has told
 The nigh-approaching crisis that demands
 This consultation. In the war with Heaven
 To repossess our native seats, and wreak
 Due vengeance on the tyrant foe, success 140
 Has followed still our steady aim ; and triumph
 Waits on our banners if unfalteringly
 We still that aim pursue. Th' Emyrean Powers
 (As yesterday I learned) stand waiting till
 The first occasion for revolt is given 145
 Against the edict which of them requires
 That they acknowledge as their sovereign Lord
 The humanized Messiah, and will make
 Common our cause to repossess our thrones,
 And right our wrongs on him who reigns in heaven 150
 By sufferance only ; yet, who proudly hopes,
 Yea, e'en aspires to rule us here below,
 And dreams that by his thunder's huge uproar
 He has subdued our might ; since, while the noise
 Was echoing, we willingly resigned 155
 The Emyrean fields, and with free choice
 Fixed here our mansion, rather than upyield
 Our liberty, and cringe, with suppliant knee,
 Before his throne. For liberty is ours,
 And ours by native right. She brought us forth 160
 And gave us being first, and has conferred
 On us her lineaments ; and we as god
 Acknowledge her alone. And we full long
 Have patiently the calumny endured,
 (Hardest of all to bear,) that we were here 165

Coerced to come—a lie, which all our deeds
 Of valor so triumphant, and the extent
 And greatness of our commonweal disprove
 Alike to all. But now the hour's at hand
 Inviting to complete the high resolve 170
 Formed by us then; and which pursuing erst
 With ardor unabated, oft our deeds
 Have stopped the strains of warbling sycophants
 About his throne, as all amazed they've learned
 That through our might his sovereign will and power 175
 Have frustrate proved; tho' deemed till then upheld
 By Fate's eternal adamantine sway.
 First he assured his angels that the earth
 Should be a paradise for man to aspire
 Thencefrom, and gain our seats in vacant heaven; 180
 But through our might a paradise it proves
 Of different nature; and th' occasion yields
 For him to point them thro' a way diverse
 Into a lower sphere; and us affords
 Occasion for hospitable regard. 185
 To its upstart inhabitants; and them
 To welcome to this less congenial world
 To do for us the drudgery of hell.
 I smile to note how all his projects fail
 To free from earth our kingdom and our sway; 190
 Who next would fain by water wash us thence,
 But drowns out nearly all his progeny.
 This failing, he by fire next purifies
 A little portion as the dwelling-place
 For a predicted nation; yet, how vain 195
 His every effort! who at length upyields,
 Despairing, all the nations to our rule;
 Reserving one whencefrom a race should rise
 A favored race, and occupy our thrones.
 But a fatality the same pursues 200
 The newer scheme; for our surrounding shrines
 Seduce from them allegiance, until—

O, who could think it! he their foe becomes,
 Whose vengeance and disastrous judgments, whom
 These favored ones; and then as oft relents, 205
 And would, by favors lavishly bestowed,
 Return them 'neath his servile yoke again;
 Till now, these, too, his rage to us resigns,
 Denouncing them as wholly sons of ours;
 And every angel in the heavens derides 210
 The hope that he a promise can perform,
 As oft have thousands told me and assured.
 These failures I recall to memory,
 Princedoms and Peers, which show the ground of hope
 In our exalted aim; they have approved 215
 That our untiring energy hath stood
 Matchless against his purposes and power,
 And so must ever stand while we shall prove
 True to our instinct and undying might.

The last wise project in the saving farce 220
 Is now on earth enacting; and requires
 Our consultation. Tidings have announced
 That Christ to-day resigns himself to be
 A substitute to save from death eterne
 The sons of Adam and upraise to heaven. 225
 The scheme is well devised; and should we slip
 Th' occasion may perplex our final aim;
 Yet this there is no need of. I have learned
 That in his work as Representative
 And Mediator, he no loftier power 230
 May exercise, than that which Adam swayed;
 For, should he, in resisting us, assay
 Superior force, he ceases thence to be
 Man's substitute; and all the offices
 Assumed as second Adam frustrate prove; 235
 And ceasing thus to act as man, the law
 Which binds the race he ceases to fulfill;
 And earth and man beyond reprieve are ours.
 So stands this point. The other, too, is plain;

That should we fail herein we fail to hold 240
 Longer the world to sin and death inthralled,
 For now man knows his misery and may
 Accept the proffered grace so nigh complete,
 Since we by force can never swerve his will,
 Which free is left to act. The time when lives 245
 This hope of hopes is brief, and now requires
 Your counsel, Peers ; let him who can advise.

He ceased ; whereon the conclave silent sat
 In thought profound : for well they knew he ne'er
 Could utter truth if falsehood served his turn ; 250
 Till Thammuz now arising thus is heard :
 Princedoms and Peers, the hour it seems has come
 Which promptitude enjoins, (though to aspire
 To lead your councils is no aim of mine ;)
 The hour when the Messiah must bear the curse, 255
 The threatened curse for those he would redeem
 Is here ; the final hour, as tidings say,
 When all his efforts must surcease for man,
 Whether success or failure crown the toil.
 And should the period pass ere he his work 260
 Accomplishes, it can no more return ;
 Since men no other Advocate may have
 And he no other trial ; for Heaven has based
 On this last essay all its hopes for man.
 If, then, I may suggest it, since the hour 265
 Is come, which must resolve if he shall gain
 His purpose to dispeople us of earth
 And earthly rule, and all our works dissolve,
 We should not spurn the counsel to combine
 Caution with firmness. Better far, indeed, 270
 His slumbering might and vengeance be not roused
 In exercise by our audacious deeds,
 As he proceeds to drain the bitter cup—
 The bitter cup of wrath Divine for sin ;
 For that in our sure vanquishment must end, 275
 And in our sure expulsion from the world ;

And then this hell remains our only home,
 Since not another sphere thro' the whole range
 Of star-gemmed heaven can shelter us afford
 More than can heaven itself; for all are now 280
 (From what has passed on earth) so guarded 'gainst
 Our inroads, and th' advent of Death and Sin,
 That madness only could suggest the hope
 Of winning aught but ruin in such war.
 Yet we thro' human aid may e'en forestall 285
 What ancient prophets have of him divined;
 Which, unfulfilled, must his whole work impede
 By leaving it unsanctioned, and deprived
 Of needed evidence for human faith,
 Or we may reaffirm amidst his pains 290
 When burdened 'neath the weight of human guilt
 The overture of our great emperor
 In Jordan's wilderness t' upyield the sway
 Of all the world to him; the sway which he
 Would now by suffering gain; for he may then 295
 The overture, rejected once, receive.
 By my advice this will our end attain,
 Nor risk disastrous overthrow; since thus
 No risk incurred no forfeit can ensue.
 Thus he; but heard by Moloc to the end 300
 Impatiently, who thus thereafter spake:
 O Peers; O Potentates! the chivalry
 Of heaven, now lost forever if o'erswayed
 By timid words! Can you? Shall I endure
 To list such utterances, and at an hour 305
 When fear to act is ruin to the State?
 I would refrain from harshness; but, I ask,
 Shall we who in the universe admit
 Superiors none—shall we, who never owed
 Fealty to any, patiently give ear 310
 To these unworthy counsels? "Nothing risk!"
 Sirs, are we risking nothing when such fears—
 Such traitorous, coward fears give counsel here?

Can we be ruled by such while memory
 Retains what we from this Messiah's hand 315
 Endured, when hurled from heaven's high battlements
 To this opprobrious den of penal shame?
 These tortures—may they rage ten thousand-fold
 Against the coward recreant who would waver
 An instant in the just resolve to seek 320
 And find revenge, at hazard all of price!
 The price?—yea, should the universe entire,
 Hell, heaven, and earth commingled, sink adown
 To rise no more forever! Curse me, if
 I follow not this aim! For who can doubt 325
 The justice of our plea? The hour is here,
 The very hour, the last that hope can wake
 To recompense upon his head those wrongs
 So groundlessly inflicted; for we asked
 But to be let alone! and should we now 330
 Suffer it unimproved, then from our grasp
 Revenge beyond Hope's utmost limit flies.
 Can Patience list then to th' effeminate tones
 That we should force abjure? Our foe en clothed
 In flesh, and owned, and recognized of Heaven 335
 As second Adam, can no might command
 Against us, more than Adam could array,
 Tho' he may more possess, as all presume;
 Yet should he in resisting us employ
 Supernal force, the act excludes him as 340
 Man's substitute, and all his work for man
 Must fail of rescue, leaving them immersed
 In misery too deep to be redeemed.
 And who would not his utmost wrath endure
 To taste revenge like this? He therefore stands 345
 Now subject to our sway a season brief,
 But O how opportune! for in this hour
 He must th' o'erwhelming wrath of God endure,
 Since human guilt to him imputed stands—
 All human guilt; and Reason clearly owns 350

That God himself could never help him then
 Whate'er of dire calamity befall ;
 Since through this guilt imputed he must stand—
 Stand legally the foe of God and heaven ;
 And is to us and to our sway consigned, 355
 As all transgressors when to judgment given.
 God never aids *them*, nor can ever aid
 Those who by law accounted are his foes.
 Has favor, any favor, reached us here
 Since first our liberty and right we claimed? 360
 And wherefore? Law denounces us as foes!
 But when this hour transpires (should he on earth
 His work accomplish) he his regal throne
 Will reascend and rule as heretofore ;
 Then, ere the hour departs, arise, O Peers! 365
 In one huge phalanx and the earth surround ;
 Expel the servile guards who warble there ;
 And, seizing, drag him, now so impotent,
 Adown to Pandemonium, and plunge
 Deep in the fires his rage has kindled here! 370
 Who could reclaim him? not the potent might
 Of heaven's array, tho' with His thunders armed
 Who sways the scepter o'er our empty thrones!
 We need with our full strength but guard the way,
 Till the brief hour so nearly gone expire, 375
 And Victory shall wake its peans here ;
 Nay, we the thoughts of Heaven shall quickly turn
 From man's redemption to more nearer themes,
 To find how man's Redeemer be redeemed!
 Thus raging, he ; whose fury yet could wake 380
 No sympathy, but huge amazement seized
 The mind of each ; and loud dissents arose
 From project so accurst. For, devils damned
 Not wholly can erase that they to God
 Their being owe ; and to themselves alone 385
 The misery they endure ; and tho' aside
 They cast restraint and duty, and would faith

In him withhold, they yet his word believe,
 And tremble while believing. And when oft
 Profane and impious wretches who've become 390
 Worse ev'n than Hell desires her seed to be,
 And Atheists his grace and truth revile,
 Deny his being, or his name blaspheme,
 The devils are abashed at crimes so mean,
 And scorn th' responsibility to own 395
 Of having prompted them. But now at length
 Beelzebub arising, silence reigns,
 And all intently list his argument :

Thrones, Deities of heaven, Imperial Powers,
 If I may gain your audience—if the hope 400
 Remains that Prudence may our counsels rule,
 (At least, when in our action lies involved
 The welfare of our commonweal,) I may,
 Without offense, I trust, express the doubt
 If she can prompt or counsel us to risk 405
 The sure and certain on Presumption sheer ;
 Or, on a wild and baseless theory
 T' imperil all we hold. I am the last
 To disapprove a plan—of any plan,
 Which might secure or but subserve our cause ; 410
 But deem the hour far too important now,
 And the event too vital, to permit
 Experiment upon Presumption's dream !
 Admit we hold the power so rashly claimed ;
 Nay, that we may perforce drag earth adown 415
 Into this fiery concave ! Is it sure
 We could, if God withstand us ? And shall we
 Intrust to fallacy the every hope
 And welfare of our State ? It may be true,
 (And may not,) that Messiah his human power 420
 Transcends not in resisting us ; (who him
 Thus far as human only have assailed ;)
 Yea, we remember, he permitted ev'n
 Our emperor to take and him to place

Both on the mountain's height and pinnacle 425
 Of Herod's temple ; but if hence we hope,
 Or argue he may wield no power Divine
 To countervail the project here advised,
 We err ; and should he, who can doubt the end ?
 Whose might unaided from the field repelled 430
 Our puissant armies ; whose disastrous flight
 Brought them here gladly to escape his ire,
 And deemed yon fires a refuge from the stroke.
 Nor is that arm now weakened, tho' en clothed
 In human flesh ; and if to wrath aroused 435
 By such audacious deeds our sought revenge
 Shall on ourselves with fatal force recoil,
 Nor can his great redemptive work retard.
 Let us some happier measure then devise,
 Nor needlessly imperil what we hold 440
 Secure as vantage-ground. We can control
 The Roman power ; the Jews are wholly ours ;
 The prophecies are known to us which tell
 His Advent and its grand design for man,
 And how, and when, and where, if e'er fulfilled 445
 It must accomplished be ; here let our schemes
 Be laid, and frustrate all. Caiaphas stands
 Our friend ; and will his every energy
 Engage to aid us. These advantages
 We have secured, and let us them improve, 450
 And lay all hope aside with every thought
 Of using force supernal ; which can yield
 No prospect but disastrous overthrow
 In sure repulse. Ye have what I advise.
 Thus he ; yet deep perplexity remains ; 455
 While dark Despondency brooding appears
 O'er every countenance ; for now they feel
 How feeble is the hope that may arise
 From all their craft and wiles ; and lies to build
 Hope's basis on self-flattery against 460
 Their better judgment ; nor could they bethink

Of warfare in the field against his might
 Before whose vollied thunders their array,
 So mighty, sunk in helpless plight to hell ;
 Till Rimmon, next arising, thus began : 465
 My sentence is that we, whatever else
 May be resolved, to realize our aim
 Should force abjure. Courage is needed ! True,
 But is not prudence requisite to deal
 With such a foe, whose might omnipotent 470
 Could all our hopes annul in bleak despair ?
 And waits but the occasion we should yield
 By the vain effort to compare our strength
 With his right arm. None dare our courage doubt ;
 But who will cede us prudence, if the hope 475
 Inspire this conference that we may gain
 By violence our end ? My shrine which stands
 Hard by the region where humanity
 Assumed he, yields occasion to observe
 His movements all ; and when at Bethlehem 480
 His birth was chanted by the angelic choir,
 He, in the self-same hour, Ithuriel sends
 To every Syrian Oracle, (yea, all
 Thro' the whole world,) commanding that they hence
 Be silent, nor to any give response 485
 Except to tell who next thereat inquire—
 A Hebrew boy, Lord of the gods is born,
 Who has our oracles commanded all
 That we surcease from efforts to unveil
 To man the future ! which response we were 490
 Impelled to render ; for a mightier power
 Than that we swayed enforced the stern command.
 Such was his first assay against our might,
 When he from heaven came down to free from us
 The progeny of Adam ; and throughout 495
 His work entire, he, with a single word,
 Has dispossessed our strongest holds in man,
 As Legion knows, and many mighty here ;

Judge ye, then, Peers, can Wisdom's voice the hope
 Sanction, or e'en awake, that in this last— 500
 His last great effort, which redeems the race ;
 And in his full maturity of might
 He could not strike a stroke which shall disarm
 And crush the superhuman of our wiles ?
 Dream we that his supernal power will sleep 505
 While we our might put forth, and him assail
 As man we ne'er assaulted ? Or, do we dream
 That we his force are able to withstand
 When, with wide-wasting sweep, it on us hurls
 His utmost vengeance ? Dreams may be indulged ! 510
 But then, as dreams indulge them ; not as schemes
 To be achieved while every hope we hold
 Requires that Wisdom should our councils rule.
 I have no plan to regulate the course
 Of action in emergency so vast ; 515
 Yet scruple not and boldly to denounce
 As treason to the State the scheme that would
 By rash experiment imperil all !
 Thus he ; whereon in fury Moloc rose
 And loudly called, Come forth, you coward ! come ! 520
 And make your libel good by feat of arms !
 I scorn your puny ——but, to order called,
 He, foaming o'er with rage, his seat resumes ;
 While slowly next Adramelec arose ;
 To whom had been in heaven the pleasing charge 525
 Assigned, to train the youthful sons of God
 While passing their probation ; yet, who had
 By entering league with Satan to dethrone
 Th' appointed of the Father, so bedimmed
 His powers, and so beclouded, as to lose 530
 That knowledge high wherein he so excelled
 With Zabdiel and Semaniah, while
 With them he faithful stood ; but now he deems
 A clearer insight to discriminate
 All truth and science had resulted through 535

The hate he bears to holiness and God.
 He taught th' Assyrian Magi all their lore ;
 And founded, too, the world's philosophies,
 Thus to subvert the truth from Heaven revealed ;
 And now he thus his argument portrays : 540
 If I my mind may freely speak, O Peers,
 Allow me the suggestion that the theme
 Of these deliberations scarcely seems
 Scanned from the properest stand-point. Heaven,
 they say,
 Has now devised a scheme, which, in design, 545
 Must man release from sin ; and so release
 As to resolve the toils wherein so long
 We have detained him ; and the plot, it seems,
 Is nigh completion. Grant it all, and more !
 But hear me, when I ask, Has Heaven not failed— 550
 Failed signally, in every scheme devised
 To bend him to its rule ? But e'en allow
 The plot as now devised were all complete ;
 Are we so sure it can attain the end
 Sought by its scheming ? Man will still be free ; 555
 Nor Heaven itself that freedom dare invade,
 Or by compulsion seek to bend his will
 To own its hated sway ; (unless it should
 Unmake him wholly ; and so own defeat
 While seeking his redemption.) Then the whole
 scheme 560
 Appears so unadapted to its aim
 That I would rather aid it than retard.
 Sin can not be imputed ; and the law
 Whereon the verity of Heaven must stand
 Or with it fail, denounced the curse against 565
 Transgressors only. Should we then concede
 That Christ may stand as substitute to save
 Man from the penalty, still man alone
 Is guilty ; and must be, should fifty Christs
 Die for him ; and the law demands his death, 570

And must demand it, or at once become
 An utterance false of its original.
 What then, on either hand, have we to fear?
 The scheme accomplished, fails to reach its end ;
 Or, reaching it, proclaims its author false ; 575
 And Justice dies, with righteousness and law ;
 And holiness lives only in the past ;
 And heaven assumes a common ground with hell :
 And man thus rescued from his fiery doom
 Is rescued not alone ; for we become 580
 Thereby entitled to our heavenly thrones
 By his decision who cast us down to hell.
 Then, neither can I doubt that should the plot
 In all accomplished be, as Heaven designs,
 We, at the worst, can Adam's progeny 585
 Convince that 't is a farce ; the idle dream
 Of silly priests emolument to gain ;
 And we shall faithful servants always find
 On earth most ready to assist herein.
 Why then so ardently attempt to stay 590
 Its full completion ? and at peril, too,
 Of the whole commonweal ? What harm can rise
 From the completion ? None that need allay
 Our hopes one moment, or alarm our fears !
 Let none, then, entertain th' audacious scheme 595
 That the Messiah may be vanquished by
 The paltry force we can against him bring ;
 Or, that we may Omnipotence disarm
 Of all its thunders ; or that He will bind
 Himself by oath to let his lightnings sleep, 600
 And us the opportunity concede
 To wrest his power away ! Who ! who desires
 Another field—such field as we thro' him
 Lost on the azure plains ? the memory
 Whereof must in the hour of strife benumb 605
 Our energies, and us at once consign
 To easy conquest ! No, most noble Peers !

Wisdom demands that whatsoever brings
 The State to hazard be at once repelled,
 Whether from foe it come, or come from friend ; 610
 Such cost of peril far exceeds the gain,
 Unless when by necessity compelled.
 We by a masterly inactivity
 Can at this crisis more secure, far more—
 By my advice, than all such schemes can yield. 615
 Nor yet would I a moment pretermit
 Our proper work on earth, nor cease to tempt
 Jesus, as second Adam, to forego
 His aim as hopeless ; and would still lead on
 Judas to his betrayal. Mammon has long 620
 Held him in keeping ; but he lacks the force
 To risk, and seize the price which Treason pays.
 Place him in Belial's charge. Then Caiaphas
 Is scared by dreams and visions ; and still doubts
 If he may in his work yet venture on ; 625
 And dreads to ask the Urim, lest his aim
 Be disapproved. But there are oracles
 Whereat thro' Belial's suasion he 'll inquire,
 And if we overwatch, and so assume
 Direction of su' chores, and leave the rest, 630
 Ye have the plan, O Peers, which I advise.

Thus argue they, unable to resolve,
 Till now hell's lordly chief the conclave ends ;
 Princes and Potentates, the hour demands
 Dispatch of action ; and at the proper time 636
 My plan shall be unfolded, which will gain
 Your strong approval ; but your offices
 I now assign you. Belial, you 'll assume
 Judas in charge ; lead to the final act
 With no more tarriance till the Roman Power 640
 Has nailed Christ to the cross ; and then you 'll
 learn

Fully what is my purpose. Legion, to you
 Caiaphas is assigned ; the rest you know,

And what's expected of you. Moloc, to you
 A weightier charge I give: You will ascend 645
 With your whole force and Palestine surround;
 Expel the slaves of Heaven there found in charge,
 But follow not their flight to other spheres.
 Then, lessening your circle, you'll invest
 Closely Jerusalem and Olive's mount, 650
 And wait my further orders. Juggernath
 Will lead nine myriads of the seraphim
 Armed in full panoply, until arrived
 The bridge's farther end; and there, concealed
 Amid primeval gloom, from such as may 655
 To earth or heaven be passing, wait till I
 Lead on the way to arduous victory,
 But of surpassing grandeur. You will enforce,
 Deeply enforce on all the requisite
 Of secrecy; since to surprise the foe 660
 My purpose is; and this must frustrate prove,
 If his suspicion wake. Baal will lead
 His powers, and Dagon take the force which late
 Was mustered by Adramelec, and trained;
 And through the wall into the universe 665
 Pass on into the shadow of the moon,
 Now favorable to escape the ken
 Of Uriel; and when one hour from hence
 I feign to assail with Juggernath the sun,
 Compelling to the point right opposite 670
 Attention all, you will position take
 Upon earth's western continent, and wait
 A signal to be given, whereon ascend
 Round the whole globe, at North, South, West, and
 East,
 Until is Palestina all inhemmed; 675
 And so await what orders I shall give.
 And now, O Peers, lead on the way, nor fear
 The commonweal shall be in peril brought.
 I shall direct, and present be through all

Occasions, till we safely here return. 680
 Beelzebub and you, Adramelec,
 In the mean while will hold the State in charge.
 And now more swift than light Belial ascends
 To enter Judas ; while of Caiaphas
 Legion takes charge t' obdure his mind and heart 685
 To all reflection and remorse ; who then
 By Urim would inquire ; but no response
 Receiving, in his angry plight exclaims,
Will Gott nicht helfen ? helf der Teuffel so !
 And as the eve advances he on moves 690
 To find Gillulah, hell's chief hag, of all
 In Palestina dwelling, who in arts
 Of necromancy dealt ; yea, the whole land,
 As e'en Haemonia's self, by magic rites
 Consult familiar spirits, since the word 695
 Of Christ it had rejected ; and proclaims
 How hopeless is its heaven-abandoned plight !
 All unattended toward her dwelling foul
 He onward moves, along the rocky way
 Leading to Jordan's wilderness afar : 700
 While Night's fair orb in mists is all involved,
 And clouds on clouds roll their huge volumes o'er
 The face of heaven deep'ning Night's dreary gloom
 Save when the volley'd blaze with bursting crash
 Tears the dark veil away. And now he hears 705
 Unearthly voices echoing through the air ;
 While visions flit before him ; then resounds
 From the high cragged steeps the voice of wail ;
 And plaints, and sighs, next followed by the laugh—
 The stifled laugh of demons ; who, when souls 710
 Come thus, and willingly within their toils
 Deride the folly which could so refuse
 The proffered grace of heaven. Now phantom shapes
 Loom forth and glare upon him ; who beholds
 Five shaggy wolves dart from a rocky cave, 715
 And on with hideous howl before him move ;

And now a lion of gigantic mien
 Roams near at hand, with glaring eye, and roar
 Resounding thro' the crags and caverns all ;
 But still unterrified he moves along, 720
 And sees the phantoms high in air ascend,
 And vanish midst the gloom. And now a form,
 Huge and misshapen from the throngs which filled
 The pre-existent earth, comes bellowing on
 His trail with hideous uproar ; then dissolves 725
 Into thin air. And next, with clattering huge,
 A giant skeleton starts from a tomb
 And at his side stalks gibbering ; then afar
 Moves in advance, till in the vista lost ;
 While owls and ravens flitting wildly 'round 730
 With noise outrageous, fill the darkened air ;
 Then vanishing, Silence resumes her reign,
 Till at his side, and on a jutting rock,
 Appears in bloody shrouds a female form ;
 And in each hand a torch, which flaming, shows 735
 Her pallid features and disheveled locks,
 And breast still bleeding from a hideous wound ;
 Who now, in strains unknown, first wildly sings ;
 Then with soul-piercing cry his aid implores
 In words and tones familiar, till he paused ; 740
 Whereon with shouts of mirth she disappears.
 Still, he unfaltering his way resumes
 Until afar the beacon-light appears
 Placed by the witch his devious course to guide ;
 For, tho' unknown in person, she apprised 745
 Had been that no mean patron should this eve
 Attest her skill in summoning the dead
 To yield their counsel. But at length the end
 He finds of his way wearisome ; and nigh
 Comes to the threshold of her curst abode. 750
 Now on a rock wearied reclines he ; then
 A moment hesitates ; for now Remorse,
 Waked by his better judgment, its appeal,

Its last appeal thro' conscience makes ; yet he
 Deigns not to listen to the voice which would 755
 Recall his way perverse : E'en tho' while thus
 He conscience would disdain, the aged form
 Of Simeon, in early life his friend,
 And Heaven's devoutest worshiper appears
 Hovering in air, in azure robes, and nigh ; 760
 And beckoning earnestly his steps away
 From the accurst abode ; but vainly : he,
 Reluctantly and slowly passed from view.
 Still is his heart untouched ; and now he stands
 Within the fatal precinct, firm, to know 765
 Thro' necromantic art if he who claims
 To be Messiah is of earth or heaven ;
 For all the fruits of heavenly origin
 By him to mortals given, Caiaphas deems
 From his so humble birth and lowly walk 770
 Might be the deeds of sorcery alone ;
 And to the Devil goes to hear from heaven.

But now the witch humbly approaching nigh
 He thus bespeaks her : Woman, I am here
 To solve a query me perplexing long ; 775
 And which, if through your skill is now resolved,
 This bag of shekels is the earnest scarce
 Of what I shall in recompense assign.
 Bring me up Moses ! Silently she hears ;
 Then muttering o'er in uncouth sounds and harsh, 780
 Terms of portentous import ; strews her charms
 About the ready circle, wherein he
 Position taking, loudly she invokes
 The dwellers in the dark abodes of hell :
 List ! list, ye demons damned ! ye fiends accurst ! 785
 List ! lest the wrath. of Demogorgon rise
 Who waits my bidding ! Go, Enyo ! go !
 Erictho ! hasten swiftly to the shades
 And Moses bring before me ! Hasten ! lest
 Your dull delaying be o'ertaken by 790

The wrath of scorpion scourges! But the word
 Scarce hath she uttered, ere her features show
 A death-like pallor; and then, suddenly,
 Her giant stature rocking to and fro,
 In every joint she trembles; and each hair 795
 Of her disheveled locks stands out with fear;
 Till, sinking on the floor, aghast she stares
 Now into space; then at the cowering priest;
 Whom next denouncing fiercely, she exclaims,
 Thou perjured priest of God! and is it thou, 800
 Caiaphas, who art here? Leave! instant leave!
 I see the Furies rising from the deep
 And madly raging toward thee! phantom shapes
 Thee claiming as their own, who seekest now
 Jehovah's own anointed to destroy! 805
 Meanwhile around the circle lightnings blaze,
 And the deep thunders roll, while all aghast
 He leaps therefrom retracing swift his way.

But now, his terror ceasing, he revolves
 The scene, and thus with his own heart communes: 810
 'T is even so; the fiends of hell—Hell's fiends—
 Are leagued in common cause; and yet he claims
 To be God's Son and Savior of the world!
 Messiah! ha; when heaven conjoins with hell;
 And death with life; and righteousness with sin; 815
 When God's peculiar people are a sham,
 I may believe him; but till then—till then—
 Bear witness, Heaven! by the eternal throne
 I will denounce th' impostor who would lead
 Our nation from the faith which Moses taught! 820
 Hell stands his advocate; be Moses mine!

How the curst fiends their antics played around me
 Deriding as I went! Tho' doubtful then,
 The game is patent now. Well might they jeer
 At any fool who would like me require 825
 Assistance of them to unveil their wiles,
 Those cursed wiles! and so subvert their schemes,

To lead from God our nation and from heaven.
 Did I not say 't was by Beelzebub
 He cast out devils? who can doubt it now 830
 Seeing what I have witnessed! Nor had I
 A single scruple entertained thereon
 Had not the Magi at his birth beheld
 That star, which Hillel, too, supposed to be
 The very star that Balaam had foretold; 835
 And had not good old Simeon declared
 He was our promised Hope. But now how plain
 They were deceived; and that some hellish hag,
 Or fiend accurst had raised a phantom-star
 To intrall our nation; leading it to trust 840
 This Jesus as our Christ! Would Herod had
 Succeeded when he sought him! 'T will not do—
 He's a blasphemer; and the penalty
 Of blasphemy shall find him; and the world
 Shall know if he can save himself from death, 845
 Or from the vengeance of Imperial Rome,
 By his impostures vile and magic rites.
 Yet that prediction which I lately spoke
 So much against my will has me perplexed
 Greatly till now; but now I clearly see 850
 It could have come from Beelzebub alone,
 Who, for my fear, my folly, and delay
 To do my duty, was permitted then
 To take possession of me; and compel
 My voice to say to the whole Sanhedrin 855
 Those words which seemed remarkable to all.
 Let me recall them—but that cursed hag
 By her vile trumpery hath so upset
 My faculties—ah, yes; I have it now:
 When they were speaking forth his miracles; 860
 And that, if unopposed, the world would him
 Acknowledge as their Savior; I replied:
 Are ye such slaves of Ignorance indeed!
 And know not nor consider that it stands

Expedient for us that one man should die— 855
 Die for the people, that the nation all
 May perish not?—and if to me pertains
 Power to effect it, he shall surely die.

But it was scurvy treatment at Gillulah's
 For which I have a bag of shekels paid! 860
 Who could have told the devilish witch my name?
 Disguised as I am now, the Devil's self
 Scarce could have known me. Well, I have received
 The meed deserved, and richly, richly earned—
 Going to learn thro' hell the mind of heaven! 865
 And seek what sense and reason should have taught
 me.

And had I proved to the conviction true
 That this deceiver is in league with hell,
 Which ne'er betrays its friends, such handling rough,
 And such experience ne'er had shamed my brow. 870
 Hell and the devil own him as the Christ;
 And surely saints and angels must disown him.
 But ere the morning, if my plan succeed,
 The matter shall be settled for all time.

Communing thus, and ere the second watch 875
 He, wearied, slowly reached fair Salem's towers.

End of Book I.





. BOOK II.

JESUS AND HIS FLOCK. THE SUPPER.

MEANWHILE Messiah and the twelve arrive
The destined place, to hold the Paschal feast,
That thus the covenant-law he might fulfill ;
And passing thence to rites which must thereto
Succeed, shall next through woes untold fulfill 5
The covenant-claim. And now they celebrate
The feast, the last, ere to the antitype—
The type upyields ; which changed, no longer may
Commemorate the mighty deeds which freed
The sons of Israel from the Memphian sway ; 10
But how delivering Love has man redeemed
From Satan's yoke, and woe that knows no end.

Now, Judas planning how he might betray
Messiah in the absence of the throngs
Who flocked to hear his wondrous words, and see 15
His deeds of love, had to the twelve returned
Joining to celebrate with them the feast.
And Jesus, knowing that the hour had come
Which called him to the Father ; having loved
His own then in the world, continued still 20
To love them to the end ; and now the love
Ineffable which fills his heart, pours forth
In words of cheer to comfort and console
Whom he must leave. Thou promised Paraclete!
Who gav'st the record, aid me to retrace 25

Each sacred, loving word. No aid I ask
 Of gaudy ornament ; or trappings vain
 Of what the world names eloquence ; but crave
 The humble, childlike spirit that would learn ;
 And tell in its simplicity, his word 30
 Who to his Flock thus speaks his last farewell.

Greatly have I desired to hold with you
 This feast before I suffer ; since no more
 Will I partake hereof until it shall
 Hereafter in my kingdom be fulfilled. 35
 Then, giving thanks, he reached the cup and said,
 Take this, and it among yourselves divide ;
 For verily I say to you, I shall
 No more partake of the vine's fruit until
 The kingdom of my Father is revealed. 40

Then while at supper sat they, there arose
 A strife who of them should be greatest deemed,
 To whom he answering says : The Gentiles' kings
 Rule over them ; and they who exercise
 Authority are benefactors deemed, 45
 But ye shall not be so ; for he who would
 Be greatest, let him as the younger be ;
 And he who would be chief as he that serves.
 For who is greater ? He that sits at meat ?
 Or he who serves him ? He that sits at meat ; 50
 Yet I amongst you am as he that serves.

And now the Devil had Iscariot won
 Messiah to bewray ; who, knowing that
 The Father had intrusted to his hand
 All things, (and that from God he had come down 55
 And should to Him return ;) from supper rose,
 Laying aside his garments, and engirding
 A towel about him, and begins to wash
 The feet of his disciples ; so t' impress
 By deed the lesson which his words had taught. 60
 But Peter said, Lord, dost thou wash my feet ?
 Not so, O Lord ! who answering says, Unless

I wash thee thou no part canst have with me.
 Whereat cries Peter, Not my feet alone,
 O Lord! but wash my hands and wash my head! 65
 To whom thus Jesus, That is needed not,
 Since he whose feet are washed is truly cleansed.
 Yet say I not that ye have all been cleansed.
 For, knowing who should him bewray, he said,
 Ye have not all been cleansed. Then when he had 70
 Resumed his garments, and again sat down,
 He said, Know ye what I for you have done?
 Ye name me Lord, and Master, as I am;
 If I, your Lord and Master, then, have washed
 Your feet, ye ought each other's feet to wash, 75
 For I to you have an example given
 That ye should do as I to you have done.
 The servant is not greater than his lord;
 Nor greater is the Sent than he that sends;
 And since these things ye know happy are ye 80
 If ye perform them. I speak not of all;
 I know whom I have chosen. But the word
 Must be fulfilled;—He that with me hath eaten,
 Hath raised his heel against me. And this I say
 That when the deed is done ye may believe 85
 That I am He. And verily I say,
 He that receiveth whomso'er I send
 Receiveth me; and he who me receives
 Receives the Father, too, who sent me here.

Then, when he thus had spoken, grief oppressed 90
 His spirit; and, as they at table sate
 He testified and said, Truly I say
 One of you shall betray me—one whose hand
 With mine is on the table! and when now
 Among themselves inquire they; and each one 95
 Stricken with anguish asks, Lord, is it I?
 He adds, The Son of man betrayed shall be
 As was determined, and as prophets spake;
 But woe is to the man who him betrays!

Better if he had perished in the womb. 100
 Then, as they on each other sorrowing gaze,
 Doubting of whom he spake ; and as there leaned
 On Jesus' bosom one whom Jesus loved,
 Peter him beckons that he should inquire ;
 Who, asking, Jesus whispering, says, 'T is he 105
 To whom I shall present a morsel when
 I've dipped it in the dish ; (for by this act
 So kind, would he recall him back to life ;)

He then the morsel to Iscariot gives,
 (Who next and on his left reclining sat,) 110
 And, who, receiving it, the friendly act
 Wakes to remorse ; which, struggling to repress,
 Satan assumes in full his mind and heart
 Thus welcomed by him, and compunction dies ;
 Who then with brow unblanched, inquiring asks, 115
 Lord, is it I ? to whom he whispering says :
 It is as thou hast said ! That which thou doest
 Do quickly, Judas ! who thereon arose
 From table and retires ; for night would, too,
 His purpose aid ; whereon thus Jesus spake : 120
 The Son of man shall now be glorified,
 And in him God be glorified. Since God
 In him is glorified, God also shall
 Him in himself and straightway glorify.
 My little children, yet a little while 125
 I shall be with you here, and as I told
 The Jews, I tell you now, that you shall seek
 For me, and where I go ye can not come.
 But I a new command on you enjoin,
 That, as I've loved you ye each other love ; 130
 For thus it shall be manifest to all
 That ye are my disciples. Ye are they
 Who, in my trials have with me remained ;
 And I a kingdom for you do appoint
 As has my Father for me ; that ye may 135
 Therein, and at my table eat and drink

And sit on thrones of judgment ; and shall judge
 Israel's twelve tribes. He then to Peter says,
 Lo, Simon, Simon ! Satan hath desired
 As wheat to sift thee ; but for thee I've prayed, 140
 That, in the hour when dark temptation low'rs,
 Thy faith may stand unfailing ; and when thou
 Converted art, strengthen thy brethren's faith.
 To whom thus Peter : Lord, I ready am
 To go to prison with thee, and to death ! 145
 But Jesus said, Believe me, Peter, thou,
 This very night, yea, ere the cock shall crow,
 Wilt thrice deny me. Then, to all he says,
 When through the land I sent you without purse,
 Or scrip, or sandals, did ye lack for aught ? 150
 They answer, Lord, we nothing lacked. Then he ;
 But now let him who has a purse or scrip
 Retain it ; and let him who has no sword
 His garment sell if needed to procure one ;
 For now 's the time arrived when that foretold 155
 By Prophets must in me accomplished be,
And he among transgressors was declared !
 For all those things whereof the Prophets wrote
 Concerning me have now attained their end.
 Then they reply, Behold, we have two swords ! 160
 He answers, 'T is sufficient ; I but meant
 To apprise you that ye henceforth for yourselves
 Must act, since I must leave you and depart.
 And now the Paschal feast concluding, he
 Next institutes that ordinance which His death 165
 Shall still commemorate till his return ;
 And, taking bread, he offers thanks and breaks it,
 And while distributing to them, he says,
 Take, eat ; this is my body broke for you ;
 This do ye all in memory of me ; 170
 And taking next the cup and proffering thanks,
 He gave it, saying, Drink ye all hereof ;
 This is my blood of the new covenant

Which shall be shed for many that their sins
 May be remitted. Nor will I again 175
 Drink the vine's fruit until with you I drink it
 When in my Father's kingdom we shall meet.
 Let not your heart be troubled ; if in God
 Believe ye, ye believe likewise in me.
 Mansions there are within my Father's house, 180
 Yea, many mansions ; if it were not so
 I would have told you ; and I now depart
 That there I may a place for you prepare.
 And since I go and for you thus prepare,
 I will again return, and to myself 185
 Receive you, that where I am ye may be,
 And where I go ye know, and know the way.
 Then Thomas saith, Lord, since we know not where
 Thou goest, how may we ascertain the way ?
 To whom in answer Jesus thus returns : 190
 I am the Way, the Truth, and Life ; and none
 Can to the Father come unless by me.
 If ye had known me ye had likewise known
 My Father ; but hereafter ye shall know him,
 And shall behold him. Philip then responds : 195
 Show us the Father, Lord, and 't will suffice us ;
 To whom in answer Jesus thus returns :
 And am I, Philip, still to thee unknown ?
 He that hath seen me hath the Father seen.
 Have ye not witnessed how upon the waves 200
 I walked, commanding both the sea and winds ?
 How I have sin forgiven, and raised the dead ?
 And dost thou now of me inquire and say,
 Show us the Father ? Wilt thou not believe
 That I am in the Father, and He in me ? 205
 The words I teach you they are not my own ;
 And all my works are by the Father done ;
 For He abides in me. Believe that I
 Am in the Father, and the Father in me ;
 Or else believe me through the works I do. 210

Whoso on me believes, he shall perform
 The works which I perform ; and greater works
 Than these, because I to the Father go.
 And whatsoever ye in my name shall ask
 The Father, I will verily perform ; 215
 Yea, all ye ask through me I will perform,
 And glorify the Father through the Son.

If then ye love me, my commandments keep :
 And I will ask the Father, and he'll send
 Another Paraclete who shall abide 220
 Forever with you. But the world will not
 Receive him, for it knows him not; nor can
 Discern him; but ye know him, for he dwells
 Among you, and he shall within you dwell.
 I will not leave you orphans, but return. 225
 Ere long the world shall me behold no more ;
 But ye shall see me ; and because I live
 Ye shall live also ; and ye shall that day
 Know that I am in the Father ; ye in me,
 And I in you. He who my precepts hath, 230
 And keeps them, he it is that truly loves me ;
 And him who loves me shall my Father love ;
 And I will love him, and will manifest
 Myself to him as never to the world.

Judas (but not Iscariot) then inquires, 235
 Lord, how wilt thou to us thyself reveal
 And yet the world not see thee? Jesus saith
 Whoso will love me and my precepts keep,
 Him will my Father love ; and we will come,
 And in his dwelling shall with him abide. 240
 Who loves me not will not my sayings keep ;
 And what I teach you is my Father's word
 Who sent me to declare it ; and these things
 Declare I as if present with you still.
 But soon the Comforter, the Holy Ghost, 245
 Sent by the Father in my name, shall teach you
 All things, and shall to your remembrance bring

All things which I have taught you heretofore.
 Peace I leave with you ; unto you my peace
 I give ; nor give I to you as the world 250
 Its gifts bestows. Let not your heart be troubled,
 Nor let it be afraid. Ye heard me say
 That tho' I go away I will return ;
 And, loving me, ye should rejoice, because
 I said I to the Father should depart, 255
 Who greater is than I ; for I to him
 Sustain, as I assumed, a servant's form.
 And now I've told you ere it come to pass
 That when fulfilled ye may in me believe.
 Henceforth I shall converse but little with you ; 260
 The opportunity permits not ; since
 The Prince of this world is at hand ; and though
 He nothing hath in me, yet, 't is his hour
 To bruise my heel ; and tho' I yield to death,
 'T is not that Death o'ercomes me ; but I yield 265
 Thereto obedient to my Father's will ;
 That thus the world may understand and know
 That I my Father and his precepts love.
 Come now that we may his commands fulfill.

Then ('t was their custom) they unite in song, 270
 And onward toward the Mount of Olives move.
 And as the hour draws nearer which demands
 That he thro' death depart, he realized
 More deeply still the inwrought consciousness
 That he with all his faithful shall enjoy 275
 Communion in the coming world for aye.
 And, as they from the hall depart, they see
 In the clear radiance of the full-orbed moon
 A vineyard near at hand ; whereon, he thus :
 I am the true vine, and my Father is 280
 The husbandman ; and every branch in me,
 Not bearing fruit, he takes away ; and each
 Fruit-bearing branch he prunes that it may yield
 The more abundant fruit. And ye are now

Cleansed thro' the word which I to you have given. 285
 Remain in me as I in you remain ;
 For as the branch is fruitless which abides
 Not in the vine, so shall ye fruitless be
 Unless abiding in me. I am the vine
 And ye the branches. Whosoe'er remains 290
 In me and I in him, abundant fruit
 Shall yield ; but they who severed are from me
 Fruitless abide. If any one remain
 Not in me, he shall wither as a branch,
 A cast-off branch, when severed from the vine ; 295
 Which gathered is for fuel and consumed.
 But if in me abide ye, and my words
 Abide in you to love them and obey,
 Then, whatsoe'er ye ask shall be performed,
 And thus by your abundant fruit shall be 300
 My Father glorified ; and thus shall ye
 Evince that ye my true disciples are.
 You have I loved as me my Father loves.
 Continue in my love ; and if ye keep
 My precepts, ye shall in my love remain ; 305
 As, having kept my Father's precepts, I
 Now in his love abide. These things I speak
 That when I have departed, I in you
 Still may rejoice ; and that your joy may be
 Complete in me. I gave you the command 310
 That as I've loved you ye each other love ;
 For none can know a greater love than this,
 To yield up life to save from death his friends.
 And ye I count my friends, if ye observe
 The precepts I enjoin. I call you now 315
 Not servants, for the servant may not know
 His master's will ; but I have named you friends ;
 And have announced to you all things which I
 Have from the Father heard. Me ye chose not,
 But I have chosen you, and have ordained, 320
 To go and bring forth fruit ; and that your fruit

Should so remain, that whatsoever ye ask
 The Father in my name he may bestow.
 'T is my command that ye each other love.
 And tho' the world may hate you, well ye know 325
 That me it hated ere its hate to you.
 And were ye of the world the world would you
 Love, as it loves its own ; but since ye are not,
 But I have chos'n you thence, you bear its hate.
 Remember how I said the servant is 330
 No greater than his lord ; and since they have
 Me persecuted they will persecute
 My followers too ; or, if my sayings they
 Have kept, your sayings they will likewise keep.
 'T is for my sake that they these things will do 335
 Against you ; for they know not him that sent me.
 Had I not come and spoke to them, their sin
 They had not had ; but now without excuse
 They stand condemned ; and he that hates me, hates
 My Father also. Had I not performed 340
 Such works among them as no man can do,
 They had not had this sin ; but now have they
 Both seen and hated both my Father and me.
 But what is written in their law is thus
 Fulfilled ; they hated me without a cause. 345
 Yet when the Spirit of Truth, the Paraclete,
 Whom I will send you from the Father, comes,
 He will bear witness of me ; and ye shall
 Likewise bear witness, seeing ye have been
 From the beginning with me. I these things 350
 Have spoken that ye be not stumbled, when
 They from the Synagogues shall you expel ;
 For even the hour is coming when, who'er
 Shall kill you will persuade himself that he
 Thereby is serving God. And they these things 355
 Will do to you because they have not known
 The Father nor me ; but I have them declared
 That when the hour is come ye may to mind

Recall what I have said. I told them not
 At first, for I was with you still ; but now 360
 I go my way to him who sent me here,
 Yet none of you have asked me where I go ;
 Altho' my words with sorrow freight your hearts.
 And yet I say the truth—it is for you
 Expedient that I go ; for should I stay 365
 The Comforter will come not ; but when I
 Depart, I'll send him to you. And when he
 Is come, he will convince the world of sin,
 And righteousness, and judgment. Of their sin,
 Since they believe me not ; of righteousness, 370
 Because I to the Father go, and ye
 See me no more ; of judgment, for the prince
 Of this world now's dethroned. Much have I yet
 To say to you which now ye can not bear.
 Howbeit when he, the Paraclete, is come 375
 He'll into all truth guide you ; for he speaks
 Not of himself ; but whatsoever he hears
 That shall he speak ; and show you things to come.
 Me he shall glorify ; for, taking mine,
 He shall unfold it to you. And all things 380
 The Father hath are mine ; wherefore I said
 That he shall take of mine and teach to you.
 A little while, and ye shall not behold me ;
 And then a little while and ye again
 Shall see me, since I to the Father go. 385
 Then unto such as failed to apprehend
 His meaning, and among themselves inquired,
 He says : Do ye among yourselves inquire
 My meaning when I said, a little while
 And ye shall see me not ; and then again, 390
 That ye shall see me in a little while ?
 Yea, verily I tell you, ye shall mourn
 My absence and lament it ; while the world
 Thereat rejoices ; but ere long your grief
 Shall cease and be into rejoicing changed. 395

A woman, when her hour of travail comes
 Is sad ; but soon as she deliverance finds
 Her anguish is forgotten in the joy
 Over her offspring ; so ye sorrow now,
 But I shall see you and rejoice your heart 400
 Again, when none can take your joy away ;
 Yea, in that day ye shall of me desire
 Nothing beyond the bliss that then is yours.
 But till that hour, and while ye here remain,
 Whatever ye may in my name require 405
 The Father will bestow it. Heretofore
 Ye have asked nothing in my name, but now
 Ask and receive, and let your joy be full.
 I have in parables these things declared
 That ye may not be stumbled ; but the hour 410
 Is nigh when I in parable shall speak
 No longer, but shall plainly you instruct
 And from the Father. In that day ye shall
 Ask in my name ; nor do I say that I
 Will pray the Father for you ; for, since ye 415
 Have loved me, and believe I came from God,
 The Father loves you. I, into the world
 Came forth from him ; again, I leave the world
 And shall to him return. Then answered they :
 Lo, now thou speakest not in parable, 420
 But plainly. Now we 're sure thou knowest all
 things,
 Nor is there need that any ask of thee.
 And we believe by this thou hast to us
 Come from the Father. Jesus answering said :
 Do ye indeed believe ? behold the hour 425
 Is coming, yea, is come, when ye shall be
 Scattered abroad each to his own, and me
 Leave to myself ; for it is written, I
 Will smite the shepherd, and the sheep shall be
 Scattered abroad. Nor yet am I alone ; 430
 Because the Father still with me abides.

And when I have arisen I will precede
You into Galilee and see you there.

Hereon thus answers Peter (who would now
Confirm his heart by protestation, lest 435
It fail him in the hour so near at hand):
Lord, tho' all men forsake thee, I will not!
And when the Savior to him thus repeats,
Thou wilt this very night deny me thrice,
Yea, ere the cock shall crow! Peter exclaims 440
More vehemently, Tho' I die with thee
I will not thee in any wise deny!
And so repeat they all. And then, in few,
Jesus his words of love concluding says,
These things I have announced that ye in me 445
May peace obtain. And tho' while in the world
Ye suffer tribulation, cheerful be ;
I for your sakes have overcome the world.

While thus he speaks they a secluded spot
Arrive nigh Kedron ; and where pausing, he 450
Looking to heaven presents the prayer which must
Precede the offering of the sacrifice
Which, as High Priest of all his covenant seed,
He brings in expiation of their sin ;
An intercession which shall consecrate 455
Himself, and them with him, an offering pure
To God th' Eternal Father ; and whereon
From the beginning, now, and evermore,
Stands the foundation of the Church redeemed.
O, thou eternal Spirit ! thou, thro' whom 460
He made the spotless offering, deign thine aid!
And, as I now would tremblingly retrace
These words of love so wonderful, which wake
Conviction deep and lasting that his work
Is all Divine, and infinite his love ; 465
Let not earth's wisdom with the hallowed strain
Be mingled ! for if e'er humanity
Effulgent with the beams of Godhead spake ;

If the sublime beyond all human reach ;
 And, if delivering Love, the humblest sphere 470
 Assuming, came to bless our perished world ;
 Ever found human utterance, it speaks
 As thus he pleads before th' eternal throne :
 Father, the hour appointed now is come.
 Give glory to thy Son that he may Thee 475
 Now glorify ; as thou to him hast given
 Authority, o'er all mankind, to grant
 Eternal life to all his covenant seed.
 And this is life eternal, that they might
 Know thee, th' alone true God, and Jesus Christ 480
 Whom thou hast sent. I have thee glorified
 On earth ; and have completed now the work
 Thou hast assigned me that I might perform.
 And now, O Father, glorify thou me
 With thine own self, even with the glory which 485
 I had with thee before the world was made.
 Thy name I've manifested to the men
 Whom thou hast given me from the world ; for
 thine
 They were, and thou hast them to me assigned,
 And they have kept thy word. For I've to them 490
 Given the words thou gavest me, and they have
 Received them, and have surely known that I
 Came forth from thee, and have believed that thou
 Didst send me. I pray for them ; for the world
 I pray not, but for them whom thou hast given
 me ; 495
 For they are thine ; and all of mine are thine
 And thine are mine ; and I am glorified
 In them ; but these are in the world, and I
 Come to thee. Holy Father, thro' thy name
 Keep those that thou hast given me, that they
 may 500
 Be one, as we are. I, while in the world
 Was with them, and have kept them in thy name ;

Those whom thou gavest me I have kept, and none
 Is lost of them, ev'n tho' perdition's son
 Be lost, whereby the Scriptures are fulfilled. 505
 But now I come to thee ; and in the world
 I speak these things that they among themselves
 May have my joy fulfilled. Them have I given
 Thy word ; and by the world they hated are
 Because like me they are not of the world. 510
 I ask not that thou 'lt take them from the world,
 But that thou 'lt keep them from the evil One.
 They are not, as I am not, of the world.
 Sanctify them thro' thy truth ; thy word is truth.
 As thou hast me sent forth into the world, 515
 So have I sent them forth into the world ;
 And for their sakes I consecrate myself,
 That thro' thy truth they may be consecrate.
 Nor do I supplicate for these alone ;
 But likewise on behalf of those who shall 520
 Hereafter thro' their word believe in me ;
 That they may all be one, as thou in me,
 O Father, art ! and I in thee, that they
 May be one in us, likewise, that the world
 May see that thou hast sent me, and believe. 525
 The glory which thou gavest me I have given
 To them, that they, as we are, may be one.
 (I in them, thou in me,) that they may be
 Perfected into one ; and that the world
 May know that thou hast sent me, and hast them 530
 Loved, as thou me hast loved. Father, I will
 That they whom thou hast given me, be with me
 Where I shall be, and there my glory see
 Which thou hast given me ; for thou hast me
 loved
 Before the earth's foundations had been laid. 535
 O Righteous Father ! never has the world
 Known thee, but I have known thee ; and these
 know

That thou hast sent me ; and I have declared
To them thy name, and will declare it still ;
That the love wherewith thou hast loved me may 540
Abide in them, and I in them abide.

Thus having for the sacrifice prepared,
He leads them onward to Gethsemane.

End of Book II.





BOOK III.

CALVARY AND THE UNIVERSE.

MEANWHILE throughout creation's vast do-
main,
Th' unfallen sons of God, whose dwellings are
The glittering worlds which gem the starred serene—
Suns, with revolving planets ; spheres immense,
On with their systems moving round the orb— 5
The central orb where stands th' Eternal Throne ;
And whence th' effulgence of the Godhead pours
His living splendors on all worlds by sin
Untarnished ; and to whom had early come
(While they were thro' their own probation trained,) 10
The tidings of earth's hapless fall and plight
Thro' disobedience of their brother man
Beguiled by heaven's revolted hierarch ;
And tidings, too, that God would interpose
And man and earth restore ; now likewise learn 15
That the delivering hour is nigh, when sin
Which brought the curse should vanquished be by
death—
His death to whom creation owes its life ;
Till, as the Ark and Mercy-Seat once stood
To Israel and the world a center, whence 20
In clear effulgence shone thro' typic rites
Mercy conjoined with righteousness ; earth shall,
From every woe redeemed ! the center stand

To all the worlds of vast creation's range,
 T' evince not then as now the fruits of sin, 25
 But how Delivering Love its grace unfolds
 Reopening the way to life and bliss,
 And reinstating law where sin had reigned ;
 For of all worlds no world but man's abode
 Swerved from the path of light and life Divine. 30
 And hence when tidings told that He who gave
 To all things being, now would expiate
 Thy guilt, O man rebellious ! onward thronged
 From planets, suns, and spheres, the sons of light,
 Led on by mighty names in heaven enrolled 35
 Tho' yet to earth unknown ; Princedom, and
 Thrones,
 And Hierarchs, and Powers, who rule for God
 In every world ; and now to witness, come,
 Or learn the mystery how sinful man
 May be from sin restored and life regain. 40
 On wing unwearied, through the starry cope
 They seek the sphere wherein earth's planet rolls ;
 Which by her course erratic (since her sin
 Had brought her to the blight and curse of death)
 Had spread disorder, not her moral taint 45
 Thro' spheres wherein her sister planets roll ;
 Which as the sons of light discern, as they
 The solar system reach, they fear to pause
 On any planet to inquire or learn
 Their journey's end ; whereon Zummelli, he 50
 Who rules Arcturus ; and Gazardia,
 Who holds in Orion the sovereign sway ;
 Hail th' assemblage vast to shape their course
 To the bright central world wherefrom to scan
 The system, and perchance the fated orb ; 55
 Or if not this, perhaps their way to learn
 Thro' some abiding happy spirit there.

They hear ; and on now moves the bright array ;
 But, as they nearer draw, Uriel, who

The earth was sadly viewing, them discerns ; 60
 And raised the standard of his Princedom, known
 To all the sons of God ; and so directs
 Their flight, and hope confirms. On, then, they
 come,

In numbers numberless, and fill the plains,
 The flowery plains of vast extension, round 65
 The diamond mountain whence the standard streams ;
 And then in chorus grand pour forth their strains—
 His praise who gave their being and their bliss.

And now to Uriel and his potent thrones,
 Who greet their coming and had joined their
 song, 70

Nedabiel, chief of the Thrones and Powers
 Of Mazzaroth, their greeting thus returns :
 Hail ye who rule for God within this sphere,
 Whose gladsome greeting joyful we return,
 Nor doubt our purpose shall acceptance gain. 75

Long have we known that in the sphere assigned
 As your dominion, sin, in one fair orb,
 Once happy as our own, has wrought its fruits,
 Its bitter fruits ; and tidings lately tell
 That now has come the hour desired so long— 80 .
 The hour when God—O wondrous, matchless love!—

Shall interpose and rescue from the death
 Which man had chosen—rescue *him* from death,
 O matchless grace ! while Justice stands approved,
 In its demands exacted and appaid. 85

We would be witness ; or, if not, would learn
 More fully how his love unsearchable
 May grace conjoin with righteousness to save ;
 And, guided by his Providence benign,
 Have reached your happy mansion to acquire 90
 Full knowledge of the mystery, and learn
 The deep unfoldings of this love supreme.
 Tell us, ye blessed, may our fond desire
 Here find its aim ? Or, if not here, say where

We shall pursue it ; thus to glorify 95
 Who gave us being. Wise are all his ways.

Hereon, in love's sweet accents, Uriel thus :
 Sons of the Highest, joyfully we meet
 Your gladsome greetings here ; nor yet unlooked
 Came ye ; for I your purposed coming learned, 100
 And zeal to know the scenes enacting now
 On yonder darkened planet, where so long
 Satan, and Sin, and Death o'er all have reigned.
 Yet, from yon guilty, cursed, and darkened orb
 Light shall arise, and love divine unfold 105
 In length, and breadth, and depth, and height sublime,
 Till then unknown and unconceived by ev'n
 The Princedoms, Powers, and Hierarchs of heaven.
 Sin ye have never known ; and their deep woes
 Who are by sin intralld, have only learned 110
 Thro' tidings which have reached your happy homes ;
 But now behold the bitter fruits while I
 The dense night hovering o'er yon orb dispel.

Hereon they, turning toward the scene, discern,
 Struggling in deathful agony, or racked 115
 By fierce disease, innumerable forms
 • Of creatures, like themselves, created in
 God's image, now effaced. In palaces
 Some dying are midst pageantry and pomp ;
 Some in the humble cottage of the poor ; 120
 While some in hopeless agony sink down
 Amid the surge, by tempest driven ; and some—
 Alas, how many!—on th' extended field,
 Where lately war's fierce powers had raging rushed
 With thundering charge and sweep of wide-spread
 death, 125
 Now sinking down and mingling with the heaps
 Of lifeless carnage. Others, from help afar,
 Perish of famine ; or by murder's hand ;
 Or bigotry's accurst relentless zeal
 Envenomed for the love they bear the truth, 130

And love they bear to God and human kind.
 While here the sad procession moving toward
 The cemetery where, from mortal view
 Death veils the forms beloved ; o'er infant form,
 And youth ; and too from youth to hoary age, 135
 His tide rolls on in waves of untold woe.

Fond hopes like dreamy visions disappear ;
 Fond hearts are severed ; while deep sympathy
 Struggles in vain to hold the flickering light
 Of the fast-sinking life ; but sullen Death 140
 Moves on, the loved ones claiming as his own ;
 Till, with her swarming millions, earth appears
 But one vast prison-house of souls condemned,
 Moving in sad procession to their doom.

The scene then changes ; and they now behold 145
 The Powers, and Principalities, and Thrones
 Of the dark kingdom Satan has upreared
 (Founded upon the throne to Adam given)
 To hold the earth in bondage 'neath his rule ;
 Whose hierarchs in every clime enthroned 150
 Assay with sleepless vigilance t' obdure
 Man's moral nature in the ways perverse
 Of sin ; and to reject the grace of Heaven ;
 And see his subjects hating ev'n the light
 Which would return them to their forfeit bliss, 155
 And in their fetters glorying and their shame.
 The warrior stalking o'er the gore-stained field
 By victory crowned, but still with selfish aim
 Planning new deeds of conquest ; then the Powers
 Which hold in chains involuntary, souls 160
 Whose title fair to liberty God-given
 They had, with gripe relentless, torn away ;
 (Or would assay to justify the deed
 Hell first engendering, prompted to mankind ;)
 And the self-vaunting patriot who seeks, 165
 Thro' color of the public weal, his aim ;
 And would, to attain that aim, betray to hell

Country and every sacred right of man ;
 And the thrice-perjured priest, who feigns to toil
 For God and human welfare, but aspires 170
 T' upraise his insect self to power and rule,
 Trampling on every precept given from Heaven ;
 Are prowling o'er the earth ; while the profane—
 The atheist, scoffing at the Providence
 Which all events controls ; the infidel 175
 Who closed his mind against the light Divine
 And then complains of dreary, hopeless night ;
 The low blasphemmer who, in vulgar strains,
 Utters the fearful Name by heaven adored ;
 The fiend, who first confiding innocence 180
 Deceives, and then betrays to hopeless shame ;
 The murderer, sot, and classes all and grades
 Who tamper thus with sin and its reverseless doom:

All this and more, within the sin-cursed sphere,
 Is to their ken by Uriel unveiled ; 185
 Whereat the sons of God, tho' ne'er till then
 Had sadness dimmed their features, are o'ercome
 Of sorrow deep and sympathy ; till tears,
 Tears, such as holy beings weep, fall down
 From every eye. Then, while they gaze, he thus : 190

In yonder scenes so saddening you discern
 A portion only of the bitter fruits
 Of violated law. Turn now and view
 Yon distant sphere, unvisited by Hope,
 Or heaven's sweet light ; where ever-during clouds 195
 Abide, of deep despair ; and where the voice
 Of Mercy never comes to cheer its woe !
 There, while th' eternal ages onward roll
 Rebellious angels must, with all who have
 Rejected mercy, expiate their guilt 200
 In untold anguish and in penal fire—
 An expiation hopeless all of end.
 Such are the fruits of sin ! extending through
 Existence ; for, when creatures will and choose

The contrary to God, preferring thus 205
 Their will to his known will, and so renounce
 His rule, they place themselves beyond all power
 Of meeting what the law of them requires ;
 And thence their progress onward still must be
 From th' center of the right, the true, and good ; 210
 Unless their fearful sweep to hell be staid
 By him they have renounced. In yonder orb
 Delivering love has brought relief to man
 Thro' proffered grace ; but never more again
 Can disobedient creatures mercy find. 215

That world came into being fair and pure
 As are th' abodes of light wherein ye dwell ;
 And man was God's vicegerent to o'errule
 Its creature tribes ; and offer day by day
 As the high-priest the praise of all his works, 220
 An incense-offering to Elohim.
 To Adam and his seed God had assigned
 Earth as their dwelling, which by them should be
 Replenished and subdued, (as yours shall be,)
 Whereon a higher glory would unfold 225
 Than ev'n in Eden had its being crowned ;
 And destined still more higher to unfold
 In endless series thro' revolving years.
 Man to insure and to confirm that bliss
 Beyond all forfeit, needed but the mind 230
 Which steadily the ways of God prefers
 To ways of its own choosing ; and t' approve
 This, thro' the brief probation God assigned.
 For, ere his service could acceptance find,
 And he become in holiness confirmed, 235
 Obedience must its proper test evince,
 (As in your own probation ye have learned,)
 And hence a brief probation was assigned
 Facile as could probation such require ;
 But, ere the term transpired the foe of God, 240
 Who 'd raised rebellion 'midst the heavenly Thrones,

Here came as a fair angel, and obtained
 Direction to th' Edenic bowers ; and soon
 By glozing lies and blandishments secured
 First, entrance to his mind, and then his heart, 245
 And him at length seduced to cast aside
 Heaven's easy rule, and his own will prefer
 To God's command. And, choosing thus t' obey
 The tempter, he was doomed thenceforth to be
 His vassal ; who thereon assumed to rule 250
 In the fair world assigned for man to rule ;
 And so its prince became, and god ; as now
 By man confessed, and in past ages all,
 Who him adore as ruler of the sphere.
 Thus were disorder, sin, and death inbrought 255
 Thro' the whole realm as you have there discerned,
 That Heaven no longer might hold sway therein.
 And from that hour till now he holds mankind
 In dire captivity, leading them adown
 To nether darkness and yon world of woe, 260
 And had therein the entire race inthrall'd,
 But that thy love, O God ! thy matchless love !
 Would not resign thy creatures to his power !
 O love ineffable ! who can unfold
 Thy matchless sympathy ! thy matchless grace ! 265
 Eternal Wisdom had the fall foreseen,
 And had permitted that the bitter fruits
 Of dereliction from eternal Right
 May in one little orb developed stand ;
 (Thus to secure from sin all other worlds 270
 Of beings rational ;) and had the plan
 Likewise devised whereby the righteous claim
 Of Justice 'gainst the guilty could be solved
 And they returned thro' grace to forfeit bliss.
 A covenant 'tween the eternal Three 275
 Now was announced ; and heaven with joy beheld
 That grace could be to ruined man proclaimed ;
 And that the foe whose wiles had him induced

To sin and woe, should be to vengeance given,
 And his whole work dissolved; and from his rule 280
 Earth be redeemed forever, and her state
 Edenic be reclaimed. Ye can recall
 How, when upon your own probation placed,
 The tidings reached you of that hapless fall
 With all its bitter fruits; and thus secured 285
 Your footsteps from the path to woe eterne.
 And now began the offices assumed
 In covenant by the eternal Three.
 The names of Father, Son, and Holy Ghost
 Express those offices; tho' till that hour 290
 Their origin to none had been revealed
 Of all the Princedoms, Thrones, and Powers of
 heaven.
 The Father in this covenant obtains
 Pre-eminence official; who bestows
 The Son for man's redemption; and assigns 295
 To him, as second Adam, all the earth
 As his possession; who the promise gives
 In covenant, that at th' appointed hour
 He'll human flesh assume, and human guilt,
 And thus become man's legal substitute 300
 To die th' accursed death by law denounced;
 The guiltless for the guilty; and thus the law
 Will satisfy, appaying its demands;
 And ope the way for man's return to heaven;
 And that, until he comes and shall the work 305
 Perform of expiation, faith in him
 Should, forward looking, on the promise build,
 And thus obtain that which his death secures.
 The Spirit, too, his office-work assumed
 As author of the new creation, when 310
 The earth was thus committed to the Son;
 And he, th' redemption promised by the Son
 (And now achieving yonder!) unto all
 Applies, who in the promise should believe;

Whom he renews and sanctifies ; for these 315
 Were to the Son in covenant assigned
 As his elect ; a seed to be redeemed
 By purchase of his agonies and blood ;
 For so obdured in heart thro' cherished sin
 Man had become, that e'en Heaven's proffered
 peace 320

Had been by all rejected and disclaimed ;
 Unless the Spirit first by special grace
 Renew his nature, and incline to heed
 The message proffered in the Gospel call.

These offices evinced their power to save 325
 Soon as the race had fallen ; for then the Son
 Appeared, (tho' not as yet in human form,)
 Their sin condemning ; and announced that woes,
 Innumerable woes must thence to men redound,
 To whom their guilt 's imputed and must stand ; 330
 For they, deformed and stained by sin, could ne'er
 A race upraise unstained by guilt and sin,
 Since at the fountain-head all severed were
 From heavenly intercourse and bliss supreme,
 When fatally they chose the way to death. 335

Next, as the Messenger of the covenant,
 He said that they shall mercy find ; and prove
 Victorious o'er the foe who wrought their fall ;
 Since ONE thereafter, of the woman's seed,
 Should bruise the serpent's head, tho' in the strife 340
 The serpent bruise his heel, (for in such form
 Satan had Eve beguiled, and hence the name,)
 By which were shadowed forth and understood
 That he, the Messenger of mercy should
 Assume man's nature at the promised hour ; 345
 And, crushing Satan's kingdom, free the earth
 Forever from his power ; though in the strife
 Between the serpent and the promised Seed
 The Seed must death endure. Then he appoints
 Rites typical, and forms of sacrifice, 350

(The covenant law to be in him fulfilled,
 Until time's fullness came, when he, from heaven
 Descending, should confirm the promised word ;
 As there—O wondrous Love!—he now through
 death confirms.

But, who can tell the wayward power of sin 355
 To turn from God the mind wherein it gains
 Approval once! Man came ere long to love
 The chains which held him captive ; nor would heed
 Heaven's proffer of deliverance ; but plunged
 Deeper in wantonness by Satan led ; 360
 And tho' oft made the grievousness to feel
 Of errant ways, the entire race renounce
 God utterly ; and in his stead invent
 The worship of the creature—sun, moon, stars :
 Men like themselves ; birds, beasts, and creeping
 things! 365

Yet grace Divine a remnant in each age
 Preserved from deeds like these ; and finally
 Forth called one named the faithful friend of God,
 (Thro' whom the promised Seed should flesh assume,)
 To be the Father of a numerous race ; 370
 Which should, as a theocracy, retain
 In charge his oracles and typic rites,
 Thus to preserve the knowledge first revealed ;
 That when the Seed should come, man might discern
 And recognize him as the Lord from heaven. 375

His Dispensations toward that fallen world
 Evince his sovereign purpose to pursue
 The plan which thro' creation he designed ;
 Tho' interrupted now by Satan's wiles.
 But God will raise that orb and hapless race, 380
 And his first aim secure. And since his love—
 His matchless love, its first expression found
 There, where sin had abounded ; so shall grace
 Superabound, till glory higher still
 Shall crown it, than had sin no entrance gained. 385

The first of those dispensings was (as yours
 Is still) of RIGHTEOUSNESS ; and had remained
 Of righteousness for aye, had sin therein
 And Satan wrought no change, nor brought the fall ;
 Wherein the rule of JUSTICE was proclaimed 390
 As in all worlds it must be ; for the law
 Prescribed to every world and creatures all,
 (To love the Lord our God with all our powers,
 And as ourself our fellow-creature love,)
 Requires obedience perfect ; and, if sin 395
 Obtain, requires the penalty of death—
 A severance from God, the source of life,
 And the sole source of bliss. Then when the race
 Incurred that penalty, and found the curse,
 And Satan's iron rule, MERCY proclaimed 400
 Her dispensation ; which shall free the race
 And earth from Satan ; and to all the meek
 And pure in heart return their happy state ;
 And earth, when renovated, shall be theirs.
 Then, when this dispensation is fulfilled, 405
 And earth her primal posture shall resume,
 JUSTICE and MERCY in conjunction shall
 Unfold their dispensation to the race ;
 And every world shall view delivering love
 In its surpassing grandeur, which could save 410
 The guilty while yet Justice stands approved
 In its demands against them ; and restore
 A sin-cursed world to glory. And when thus
 The Mediator hath his work fulfilled
 And to the THRONE his kingdom has upgiven, 415
 The Law becomes then reinstated as
 When at the first proclaimed to Adam's race,
 And the redeemed and all creation shall
 Of *Mercy* sing and *Justice* evermore ;
 Mercy to man and to his hapless world, 420
 And Justice satisfied by him who bore
 For man, and in his stead, the meed of sin.

Then, too, the grades, which this result attain,
 And hold in view the knowledge that can save,
 Bespeak his love unsearchable and grace. 425
 For with the types and sacrificial rites,
 And prophets, too, appointed to instruct,
 And living oracles sent down from heaven,
 He, as each dispensation dawns, assigns
 Himself a name additional to those 430
 Already known to man ; and thus unveils
 The dispensation in its true design.
 For, as while innocence prevailed, his name
 Was ELOHIM, the Adorable ; yet soon
 As sin prevailed, and mercy interposed 435
 To stay the deathful current, and afford
 Relief to helpless creatures, He announced
 EL SHADDAI, as his name ; thus to evince
 His purpose to be recognized and known,
 As the All-bountiful, who ready stood 440
 To yield the needy all their need required ;
 Next when idolatry thro' earth prevailed,
 And he outcalled that nation to preserve
 His knowledge pure, JEHOVAH was the name
 Announced by him as his peculiar name ; 445
 By which He, as the True Existence, should
 Discriminated be from idols all ;
 Although retaining still his every name
 Which in past dispensations was revealed.
 Then, when the hour arrived, that he with man 450
 Should dwell in human form, and so inbring
 A dispensation universal, He
 Proclaims his name IMMANUEL, God with us ;
 God manifest in flesh, t' assume in law
 The place of man as substitute, and stand 455
 The guiltless for the guilty ; thus to grant
 Salvation, and the earth restore to heaven.
 This has arrived, to last unnumbered years,
 Ev'n till, as Mediator, he fulfills

His work entire ; tho' later still shall rise 460
 Another, named Millennial, (yet a part
 Of this same dispensation,) when from heaven
 He shall, with all his saints, return to reign,
 And all mankind his Gospel shall receive ;
 And then, as I have said, one still beyond 465
 When he, as Mediator, yields his throne.
 The former, when the earth from idols all
 Is freed, and Satan's presence, (who shall be
 Then bound in hell,) will to all men declare
 His name as the JEHOVAH TSIDKENU ; 470
 Since all shall then his righteousness receive.
 Then, when this ends, (with which shall end his work
 As Mediator,) and final judgment passed,
 And earth to harmony with heaven restored,
 GOD ALL IN ALL THINGS, is the name whereby 475
 All worlds shall know him thro' th' eternal years.
 Then shall yon orb, to purest bliss reclaimed,
 Move on in glory, and to glory rise ;
 As roll the æons and the cycles on
 In their successive splendors ; as tho' sin 480
 Had ne'er her beauty nor her brightness dimmed.
 Such is, in few, the destiny secured
 To yonder darkened orb—to her secured
 By his unyielding love who yonder now
 Is by hell's fiends surrounded ; and by man 485
 Rejected, as unworthy of their love !
 As he his mediatorial work assumed
 When man had fallen, he out-called a church
 Which should precede his coming, (and precede
 The kingdom he will now begin t' uprear ;) 490
 And from th' assaults of all its foes protects,
 'Midst centuries of suffering, toil, and woe,
 Which they who own his name must still endure
 At Satan's hands, whose kingdom they renounce ;
 And patient wait his coming promised long, 495
 Until the fullness of the times, when he

Flesh should assume. Then thro' a virgin pure
 A body was prepared him free of taint
 From sin original ; wherein to men
 Appeared he manifest ; and tho' he led 500
 A life of constant grief, (for he receives
 Upon his soul their sins, and carries all
 Their sorrows,) yet to them he has no form,
 Nor comeliness that him they should desire.
 He, tho' a man of sorrows, is of men 505
 Rejected and despised ; who from him turn
 Their face away ; denouncing him as one
 Judicially stricken of the Lord,
 And with affliction smitten ; ev'n tho' it was
 For their transgressions he his wounds received, 510
 And was thus bruised for their iniquities ;
 While on his soul the punishment was laid
 Which brought their peace who by his stripes were
 healed.

For on him has Jehovah made to light
 The guilt of all ; since he their guilt assumed. 515
 Exacted 't was, and he made answerable ;
 Yet from his mouth comes no complaining word.
 Nay, while he thus the sin of many bears
 He for th' transgressors intercession made.

Ye are amazed that God should thus descend, 520
 And thus the guilty creature's sin endure ;
 And hence may learn how quenchless is his love !
 For he must thus for them that guilt endure
 Or they the death beyond reprieve must die.
 Acquittance can to none extended be 525
 Whom Justice claims as debtors to the law
 Until the claim of Justice is appaid.
 God only is from law exempt, which binds
 All creatures else, and hence of creatures all
 No Throne, nor Power, nor Hierarch of heaven 530
 Could man relieve ; since every creature owes
 To God the utmost service of its powers,

Nor less, if rendered, could accepted stand
 As a fulfillment which may justify ;
 Nor more could render than the law requires. 535
 Hence God, a servant's form assuming, gave
 Himself, the sinner's substitute, to death,
 And so fulfills the law and man redeems.
 If Adam could the penalty have borne,
 And, so surmounting, as the claim to meet 540
 Of Justice for transgression, and renew
 His nature in God's image, then the race
 Had needed no Redeemer ; but for sin,
 Death is the penalty—a severance
 From the sole source of life. Nor is this death 545
 That severance of soul and body ye
 Beheld occurrent yonder ; (which, altho'
 Thro' sin resulting, was by Grace devised
 To free from an infected domicile
 Till Grace renew the building and restore ;) 550
 But sev'rance from that life which us conjoins
 To God, and holiness, and bliss eterne.
 And hence when man, by sinning, life resigned,
 Who could return its source within the soul,
 When severed thus ? when severed willingly 555
 By them who no reunion ev'n desire ;
 But death prefer to life ! and so require
 Regeneration ere can holiness
 Abide within them ! This all creature might
 Transcends, and must forevermore transcend ; 560
 Nor God himself such union could restore
 Until the sinner should before him stand
 Approved in righteousness ; and from the curse
 Exempt for having sinned. What creature, then,
 Could yield for sinners what the law demands ? 565
 Or who, the curse for them enduring, could
 Surmount it, and to life and bliss restore ?

When man transgressed, and the first tidings
 reached

Our Princedoms all and Thrones, Jehovah's voice
 Proposed that we, if any could, devise 570
 A way which might from woe deliverance bring ;
 For all the heavenly powers compassion felt,
 Compassion deep, and sympathy with him
 Who, by a mighty and malignant foe,
 Was cruelly seduced to choose the way 575
 Of death, and life renounced ; and each desired
 To consecrate his all to bring relief,
 If could relief be brought. But when we learned,
 As soon we learned, how all created power
 Transcended was, such ruin to repair, 580
 Deep silence reigned in heaven ; and we, in tears,
 Upyield our loved young brothers to their doom !
 Whereon an utterance from the Throne proclaims
 The scheme which Wisdom infinite had planned
 And love unsearchable ; whereat our harps 585
 Resume we, and all heaven re-echoes long
 Our seven-fold alleluias to His praise.

That scheme of love so inexpressible !
 So matchless ! is on earth enacting now !
 You would behold the scene. Turn now, and
 view, 590

While I once more the hovering gloom dispel.
 There hangs the crucified ! Look ye, and learn
 What sin can do ! See, too, the hill whereon
 He dies, how thronged with the fierce powers of hell !
 And how the hapless race he came to save 595
 Reject him or deride his deathful throes !

Hereon they turn, and in amazement view
 The scene so wonderful ; till, as they gaze,
 Deep love and sympathy with its full tide
 Bears down each heart, and from the multitude 600
 Such wail and weeping rise as ne'er till then
 Were known, and never shall be known no more.
 Whereafter Uriel, thus resuming, says :
 In their incipience ye these things have learned

Within your happy dwellings, while ye passed 605
 Your own probation ; and the dread effects
 Have learned, of deviation from the right,
 As were and are in yonder world discerned ;
 And thus against the wish were fortified,
 And inclination which astray would lead ; 610
 And so were saved. God, too, has brought you here
 To learn the whole extent of sin's dread power ;
 And learn his wisdom, might, and boundless love
 In rescuing the guilty. And as the fruits—
 Sin's bitter fruit, confirmed in holiness 615
 Your choice, (and every world confirmed, which he
 Created in this æon,) by the force
 Of such example ever present in
 The universe ; so shall their lasting doom
 Who in that orb redemption may refuse, 620
 Evince the glory of the Godhead, who
 Shall yet innumerable worlds in being call
 And people with like creatures, who possess
 The worlds already formed ; or dwell in heaven.
 Some, spirits pure, like angels ; some like ye ; 625
 And as the race of Adam ; who, had they
 Obedient proved, had been, as ye, upraised
 To spiritual forms, as the redeemed,
 When reunited to the body, find
 It all obedient to the spirit's will, 630
 Aerial and refined to traverse space ;
 By which creations shall his reign increase ;
 And who, while on probation, shall be led
 Frequent to view the dolorous abodes
 Of endless misery ; and, learning thence 635
 What are the fruits of dereliction all
 From law and righteousness, shall still abide
 Firm to their duty ; and thus happiness
 Secure, and endless life. And thus shall stand
 The precedent unending ; and afford 640
 Glory to God, whose justice in their doom

Appears ; and safety to all future worlds,
Through whose obedience glory shall redound
To God the Father, Son, and Holy Ghost.

Nor can these wretched e'er release obtain, 645
For Christ the mediatorial throne upyields ;
And sinful creatures ne'er in any form
Can to the Holiness of God approach
Save thro' a Mediator, hence who shall
Unreconciled be found, when he resigns 650
His throne as Mediator ; must abide
Th' results of sin unpardoned evermore.
Nor can they cease in being to abide
Unless by 'minishing th' example's force
Which asks that they the penalty endure. 655
Freely they left the center and the source
Of life and love, and of the Savior's grace ;
And hence the bitter fruits are all their own.
The law which God to creatures hath assigned
Is, both in precept and in penalty, 660
But the transcription of his character ;
Nor can of execution fail, no more
Than his true character can fail to be
Proclaimed and manifest to creatures all.

But here must end this conference so sweet, 665
For I, while thus narrating, have discerned
A strange commotion and appearance dark
In the pure ether far beyond and south
Of the earth's orbit ; appearance not unlike
As if the Stygian Powers collecting are 670
For some rude onset. What it may be, is
To me not yet unveiled. But God shall reign !
Forever reign ! Hail, brothers ; and farewell !

Thus he ; whereon with heart-felt thanks ex-
pressed,
The sons of God haste to their distant homes ; 675
And thro' all worlds the tidings glad convey
Of man redeemed, and sin and hell o'ercome.

Uriel marks their leaving ; who, with joy,
 Had them in longer conference retained ;
 For, tho' in silence list they, yet, the mind 680
 Responsive to his own, he well discerned,
 Nor needed verbal utterance to learn
 The heart-responses to him ; for the bond
 Of sympathy between the sons of God
 Is more endearing than earth's fondest ties ; 685
 Yet is impelled thus suddenly to close
 The happy interview ; lest in that hour
 So pregnant with event they be assailed
 By Hell's now furious legions. But still his eye,
 His eye and heart, them follow pensively 690
 Till they their bowers attain ; recalling oft
 The interview so pleasant tho' so brief ;
 And how immense the difference between
 Their destiny and that of Adam's sons.
 So, when the heart is touched and softened by 695
 Some tranquil happiness, the memory
 Of the departed sweetly o'er the soul
 Comes stealing all resistless ; for our thoughts,
 Our better thoughts and sympathies, are charms
 Whereby the heart 's enabled to maintain 700
 An intercourse mysterious with the souls
 Of whom we fondly loved ; but now have left
 Earth's sphere confined ; nor have forgotten whom
 They left below to mourn. Oft they await,
 And hover o'er us ; watching patiently 705
 To note the utterance of the loving spell,
 Too seldom uttered and so soon forgot.

End of Book III.





BOOK IV.

THE BETRAYAL.

MEANWHILE thro' Satan's craft Judas had
gone
To the Chief Priests and Scribes and audience
sought ;
Who lead him to the Sanhedrin, where thus
With face unblushing he his Lord betrays :
Most noble, wise, and reverend seniors : 5
I've the apostle been of Jesus, who
Lays claim to be our long-expected Christ,
The Hope of Israel, and her promised King.
Judas my name, and tho' of Judah's tribe,
My residence has long been Galilee, 10
Where it bechanced me first to hear and see
The words and works of him who lays this claim
To be Messiah ; and I fondly deemed
On witnessing his deeds, that this was he ;
And on his service entered, (a mistake 15
My coming here will rectify.) I thought
He nothing sought except the nation's weal,
And to reform conceded evils ; hence
The work, I (thro' his magic powers conferred)
Aided, and cast out devils, and the sick 20
Relieved and healed. But my whole view is changed.
And I believe his aims are selfish all ;
Ev'n tho' he still avoids their efforts, who

Desire he should the diadem assume
 Before his hour is come ; as to us oft 25
 In speaking he declared. Yea, ev'n to-night,
 When in my mind I purposed this my act,
 He my intent suspicioned and my aim,
 And whispered me, Do quickly what thou doest !
 Whereon I left the room, (the residence 30
 Of Mark, known well to many of you here,)
 Where we partook the feast ; tho' while I yet
 Stood near the door to learn what might be spoke
 Of my retiring, he distinctly said,
 I am betrayed ! Behold, the hour is come 35
 When we must fight or lose our cherished aim.
 Let him who has a purse go buy a sword ;
 And him who has a scrip exchange it—yea,
 Your garments sell, if needed, for a sword.
 Then, as they rose to leave, I watched their course, 40
 Expecting that their customary haunt
 Might vary, as it did ; but, following on,
 I learned where they lie secreted, and am
 Prepared to lead you thither ; nor should I
 Think of remuneration ; but my all 45
 Thro' strange forgetfulness and haste I left
 When I the hated conclave thus resigned
 T' approve myself both Cæsar's friend and yours.
 As thus he spake loud murmurings of applause
 Rose from the Sanhedrin ; from all, except 50
 Joseph and Nicodemus ; who, in tones
 Of sadness deep yet utterance firm, denounce
 The treason ; and entreat the court to yield
 No count'nance to the traitor ; but beholding
 Its purpose opposite, arose and left 55
 The Sanhedrin forever ; while Annas, thus
 Responding, says : Your loyalty and zeal,
 O Judas, are deserving of all praise ;
 And we a competent reward shall grant
 For service so important to the State. 60

Tell what you have with the Deceiver left.
 To whom thus he: My father lately died,
 And an inheritance to me befell
 In value half a talent, which, at once,
 To ready money turned I. You, perchance, 65
 May know I keep th' exchequer of the band;
 (If not, I state it now,) and in the bag,
 Which is my badge of office, I this eve,
 For easier carriage, placed the entire sum,
 And through my haste forgot it when I left, 70
 Thinking more of my duty than of it,
 Which now they will divide to purchase arms.
 Still, I the entire sum will not require;
 Pay me two thousand shekels, and the rest
 My patriotism to the State resigns. 75

Thus he; and now to consultation brief
 The court is called; whereafter Caiaphas
 In answer to the traitor thus returns:
 None are exempt from error, and mistake
 Is common to us all. But, sir, unless 80
 I greatly err, your statement must be based
 Upon forgetfulness. On entering here
 You had your bag; I saw it at your side,
 And asked of Annas what it meant; who said
 That you were Jesus' treasurer, and the bag 85
 Your treasury; and we beheld you then
 Inwrap it in your mantle with your staff.
 Let it forthcoming be; and this great loss,
 Perchance, will prove no loss to us or you.
 Whereon, and pausing briefly, Judas thus, 90
 With front undaunted as could Virtue show:
 Right, right, most honored Caiaphas! My haste
 Had me forgotten that I brought the bag;
 But here it is; and, since I nothing lose,
 We'll now move on—but stay! I still mistake; 95
 My sesters are not here. Let me return
 My scattering thoughts. I well recall that ere

But hope for no remuneration more,
For we have other means t' attain our end. 135

Thus he ; whereon the court all silent sat ;
While Judas, striving much t' appear enraged,
But struggling with detected shame, and fear
Lest they his proffered service should decline,
Thus in high-sounding terms his plaint prefers : 140

Most honored judges ! reverend seniors !
Perhaps 't is not in place for me to say
Before this presence what the truth demands
In view of these remarks ; which, to repel
As I am bound to do, may seem unkind. 145

Can ye suspect me of the baseness here
Insinuated ? Me, whose life entire
(I challenge Slander to disprove the word !)
Has ne'er been stained by an unworthy aim,
Or a dishonest action. Shall he, then, 150

And in your presence, doubts insinuate
Of my veracity ! Most reverend sires
Of the Sanhedrin, must I this endure ?
Ah, if my injured feeling swayed me more
Than patriotic zeal, he soon would learn 155

That words like these would meet their recompense ;
And you yourselves, in more congenial ways,
Might find your criminals. Indeed, I know
That I am but an humble man among you,
But you yourselves have taught as Wisdom's voice 160

That not the richest substance always shows
A glittering exterior ; and that worth—
A real worth and true, rests satisfied
With the bare consciousness of principle
High-wrought and noble ; and of duty done. 165

You've taught me this, and I've the lesson learned ;
And hence repeat that worth—true, honest worth—
Deigns not to deck herself in dainty airs
So oft by worthlessness assumed to feign
Possession of a value not her own. 170

Pride calls that I resent this causeless wrong,
And make my country sufferer thro' the fault
Of him whose high-blown pride has done the wrong,
(I mean no harshness,) but I can not list
A call to thus repay an injury. 175
Pride in a noble nature? No, it there
Can find no nutriment more than could lust
In heavenly purity. The earth is filled
With animals and trees; the air with fowls,
Yet God selects the lowly, creeping vine, 180
The patient lamb, the mild and gentle dove.
To Moses he appeared, not in the high
And stately fir or cedar, but the bush—
The low and abject bush!—a lesson sure
To pride and self-complacency in man. 185
Whom pride exalts but glories in his shame.
But words are needless; I will give you deeds,
And ye can judge of them. I to the winds
Fling my resentments; and will ev'n consent
For your reward, (if so it must be deemed,) 190
To lead you forth and find the Nazarene.
Had that occurred to mind suggested now,
That, when we had secured them, we should find
My treasure, I had surely not proposed
The terms I did propound. But must I stand 195
Censured, because I quickness lack of parts
Such as pertains to Caiaphas! Alas!
Who of us then should stand exempt of blame?
Or must I be misprisioned that I failed
T' intrust myself again with them whom he 200
Had just assured that I had left to find
Occasion to betray him? I my wealth
Sought when they left, but found it not. Could I?
Could you, most wise and reverend seniors,
Have ventured more? But let us make an end; 205
Pay me your price, and I will lead you on;
Find him, and designate him by a kiss.

Call your retainers, then, and let 's away ;
But please to let me have the shekels first.

O Judas ! many are thy pupils now ! 210
They would not wish to own thee as their sire,
But like thee preach, and then the Lord betray.
Like thee expound, but practice not his Word ;
And would deny thy likeness, tho' enstamped
On every lineament of mind and heart. 215
They claim a guidance by the Word Divine ;
But worldly policy pursue, to bring
Their selfish aims to pass ; and contravene
Each precept by the heavenly Master given
To live above the world, and live for heaven. 220

Yes, Judas ! thou hast many followers still ;
They hew the timber from the forest depths,
And then with ax and hammer break adown
The Temple's carved work. Mere trumpeters,
Who sound th' alarm, then from the charge recoil. 225
Posts on the highway, pointing to his path
The traveler, yet rotting where they stand.
Shipwrights of Noah, who the ark upbuild,
Yet perish when the angry surges rise.

O Judas ! thou hast thy disciples still, 230
Who scruple not their Master to betray ;
Yea, with a kiss betray him to his foes !
They claim to teach his teachings, yet convey
Their own imaginations for his Word ;
And name them principles of honor, right, 235
And conscience ; while ev'n conscience, honor, right,
All are eschewed in tampering thus with souls
Whom Jesus as THE TRUTH would lead to heaven.
Yea, while his teachings claim they to receive
Ev'n as their rule of duty and of faith, 240
Eschew his Word oft as it contravenes
Their stolid notions ; and the truth betray,
As he, their sire, its Author once betrayed.

Meanwhile had Satan and the force assigned

To Juggernath (pretending to assail 245
 Uriel and his thrones,) to Dagon given
 And Baal the opportunity to gain
 The western continent with all their powers
 As Satan had designed ; and when arrived
 Diffused themselves along its southern lines 250
 In mists and fogs enveloped, that concealed
 They may remain, until the signal sounds
 To rise for action. And with his full force
 There Juggernath, too, hies soon as has night
 Involved the hemisphere. For Satan thus 255
 Plans the next movement to complete the scheme
 Infernal ; (yet to none his plan reveals ;)
 Which aims that Christ should, thro' the Roman
 Power,
 Be given to crucifixion ; then, while he
 Hangs helpless on the cross, the powers of hell, 260
 Uniting all, assault and capture heaven.
 And now as Moloc and his fierce array
 Had Palestina compassed, they traverse
 The whole by narrowing their circle, till
 Arriving at the destined place, they stand 265
 In solid phalances of hideous depth,
 A season brief ; then, moving on, invest
 Jerusalem and Olives' sacred mount ;
 Which, as they now draw near, Moloc discerns
 In wrestling prayer the Savior of mankind ; 270
 And, with his fiery cherubim o'erawed,
 Waits to observe and wonder o'er the scene ;
 And wonder God for man could thus descend.
 For now Messiah, having Kedron passed,
 Comes to the garden of Gethsemane, 275
 And, deep opprest with sorrow's heaviest woes,
 Bespeaks his flock, opprest with anguish, too :
 Here sit ye, while I yonder go and pray !
 Yes, in thy garden, O Gethsemane !
 Begins the last great act when Love Divine 280

The door of Hope reopened, which was erst
 By Justice on us closed in Eden fair.
 How willingly, O suffering Lamb of God !
 Thou didst assume th' endurance of our woes
 To bring us life again ! How willingly 285
 Didst thou the garden seek ; thy matchless love
 Leading thee onward, tho' aware how soon
 The savage horde would, coming, find thee there !
 Then, while o'erburthened thus with heaviest
 woes,
 He Simon takes, who had professed his love 290
 Transcended that of all ; and James he takes,
 And John ; who had asserted they could drink
 The cup he drank, and be baptized as he ;
 For much had they to suffer, and should much
 Accomplish for his glory with mankind. 295
 Then, they 'd already in his presence stood
 On Tabor's mount, and saw his glory there ;
 And now must witness to his deep descent
 Into humiliation's lowest vale !
 God oft enures his servants to the cross 300
 By gradual step, and gives them to behold
 (Ere to the field of action they are brought)
 The conflict which his chosen champions wage
 When called to do or suffer for his name.
 But now the three he from the others leads, 305
 Not solely that they might him witness bear
 Of the temptations sore and agonies
 Unutterable, which now heavier pressed,
 And much amazed him ; but that while these woes
 Endured he, consolation might redound 310
 From their fond sympathy and earnest prayer.
 Learn hence, disciple, when temptations fierce
 Assail thee, and thy hope of mercy rive,
 That peace comes not, nor should by thee be sought,
 Thro' solitude ; for know the foe would thee 315
 More willingly encounter when alone ;

And can more easily thee unsustained
 Assail and overcome ; than when by love—
 Thy brethren's love, encompassed, who by prayer
 Will aid thee, and compel the foe to flee. 320

And now by these accompanied he moves
 A little distance from th' remaining eight,
 And speaks in anguish deep these words of woe,
 (As feels his spotless soul our guilt and sin,
 Which seem to clothe the heavens in hostile
 frown :) 325

My soul is sorrowful exceedingly ;
 Yea, sorrowful to death ! Tarry ye here
 And with me watch. Which having said, he now
 From them withdraws himself a distance brief ;
 And now they see him kneeling thus alone, 330
 Wrestling in prayer ; and, by the silvery light
 Of night's full orb, discern they in its woe
 His anguished countenance ; till, now o'erwhelmed,
 Prostrate he falls ! O sinner, come and see !
 Jesus, thy Lord, to expiate thy sin, 335
 And save thee from the woe that knows no end,
 Was thus o'erwhelmed ! Canst thou that wrath
 endure

Which sunk him down ? or, canst thou hope to find
 Deliverance from thy sin, and still reject
 The sole deliverance which his sufferings bring ? 340

And now with his fierce cherubim drew nigh
 Moloc to tempt him still to renounce the hope
 Of man's deliverance ; and him assails
 Thro' Ramiel, the next of his command,
 And most persuasive of the Stygian lords ; 345
 Who, him approaching, thus, in accents kind,
 Bespeaks his ear : Prince of the heavenly Thrones !
 In whom the glory of the Godhead shines
 Resplendent, deign to hear thy servant's prayer.
 O glorious King ! we willingly resign 350
 The kingdoms of this world which still are ours,

And own our sway ; and will into thy hand
 Upyield them willingly with all our thrones,
 If thou wilt deign t' receive the proffered boon.
 O glorious Prince ! why suffer thus to gain 355
 What we so freely offer ? The world we yield,
 Tho' to us given by man's progenitor ;
 And own thee second Adam ; and what more
 Could suffering yield thee ? Wouldst thou us de-
 throne
 By rousing Vengeance to repel us hence ? 360
 But ask thy Wisdom, can the crimes of men
 Be expiated ? Can transgressions such ;
 So aggravated ; yea, innumerable more
 Than stars of heaven ten thousand times o'ertold ;
 Transcending far the guilt of all our thrones ! 365
 Can they be expiated thro' thy woe ?
 O ask thee, can thy soul sustain the ire—
 Jehovah's ire against the grievous guilt ?
 And art thou not now sinking down beneath
 The fatal burden ? Can he lend thee aid ? 370
 Or favor guilt so huge ? Nay, nay, thou feelest
 He is forsaking thee, since to thee stands
 Imputed now the guilt of all mankind !
 O glorious Prince of all the heavenly Thrones !
 Receive our overture ! 't will spare these woes ; 375
 And spare th' endurance of the fearful ire
 Which has already sunk such millions down
 Of heaven's high powers and principedoms to despair !
 It must oppress thee to a weightier doom,
 Since thou as human must the stroke endure 380
 If still man's substitute thou shalt abide.
 And canst thou in this human form abide
 The stroke which struck our mighty principedoms
 down ?
 Nay ; 'rouse thee, then, and live ; and o'er us reign
 And rule the earth, and rule the sons of men ; 385
 For all shall thee acknowledge as their king.

Thus he ; whose words the suffering Savior hears
Unheeded ; and his voice thus lifts in prayer :
My Father ! if it may be possible,
Let this cup from me pass ! All things to thee 390
Are possible. Then, if thou wilt, remove
From me this cup. Yet not my will be done,
But thine ! And now, upon his anguished soul
They sorely press, who stand around the mount
So fierce and dreadful ; and, too, hovering o'er, 395
Debar his longing gaze access to heaven ;
And whispering despair, they oft repeat,
Jehovah's ire against the ingrate man
Thou never canst sustain, whose weighty load
Must sink thee, helpless, down forevermore. 400
O cease ! thy toil is vanity ! Thy woes
Untold are scarce beginning ; and if thou
Wilt as the substitute for man abide,
Hell must receive thee to its depths profound.
Cease ! cease, ere Hope can visit thee no more ! 405
Then while the Sufferer, thus o'erfraught with woe,
The wrath Divine endured, which had consigned
All worlds to death enduring, had the stroke
Upon them fallen ; Moloc two companies 410
Of fiends sends on t' oppress with lethargy
Th' eleven, who with Jesus watched and prayed ;
That thus the suffering Savior might be left
Alone to wrestle with 'em ; (nor is aught
So dreaded by the spirits reprobate
As prayer of righteous men, united prayer ;) 415
Who, coming, now diffuse throughout the mind
Deep lethargy, their powers benumbing all ;
And scarcely Jesus had his prayer preferred,
Ere they, their powers thro' stupor and thro' sleep,
(As by the sorrowing words their Master spoke,) 420
O'erwhelmed, are slumbering heavy and profound.
But now from prayer uprising he would seek,
(Tho' circled still by the malignant fiends,)

The three, his sole companions there, to hear
 The friendly voice of sympathy ; for Heaven 425
 To him first feeling guilt's oppressive power,
 Now dark and stern appears ; and he no voice
 Can hear, unless the voice of tempting fiends,
 Who him inhem more closely now ; and he
 Would hear the soothing words of whom he loved ; 430
 And feel the sympathy of kindly hearts,
 With love and friendship warm ; yet when arrived
 He finds them sleeping all ; and tenderly
 Thus speaks : Why sleep ye ? Simon, sleepest
 thou ?

Couldst thou indeed not watch with me one hour ? 435
 The tempter who is seeking thee is near ;
 Rise up and watch. Rouse ye and watch and pray.
 He then their wish beholding, kindly adds,
 The spirit is willing, but the flesh is weak.
 He then departs the second time and prays 440
 The same as erst : My Father, if this cup
 May not, unless I drink it, from me pass,
 Thy will be done ! And now upon the three
 The fiends the morbid drowsiness impress ;
 Whose influence bale infusing horror through 445
 The mind and heart, oppressing all life's powers ;
 They sink again into deep lethargy,
 And when once more he comes and finds 'em thus,
 Compassion prompts to leave them still asleep ;
 While he, 'mid scoffs now bolder, of the fiends, 450
 Returning prays again as erst his prayer.

But now from heaven a light comes streaming
 down,
 Startling their hordes, who yet unblenching stand ;
 And Gabriel armed in heaven's bright panoply
 Appears, and thro' the darkened crew accurst 455
 Forces his rapid way 'mid insults heaped
 With foul revilings, (for to them success
 Is now assured to crown their craft and wiles ;)

And comes to the Redeemer to upraise
 His prostrate energies, and thus bespeaks : 460
 Beloved of God ; Messiah ! Heaven with thee
 Still stands in all its sympathy ; and thee
 Will in thy work sustain, so soon to be
 Completed ; and the anguish of thy soul
 See its reward. Drink, then, the bitter cup 465
 Thy Father gives thee ! This will expiate
 The guilt of man, and earth restore to heaven.
 Thus to the Suffering one imparted he
 Strength, which, amidst his anguish so untold,
 Confirms his purpose. But the wrath divine 470
 Against the fearful guilt which to him stands
 Imputed, now possessed so deep his soul,
 That, being in an agony, he prays
 More earnestly, until his sweat as blood,
 Thick drops of blood runs coursing to the ground ; 475
 And then, the cup mysterious taking, he
 The bitter draught drains to its lowest dregs
 Of woe and wrath Divine ; which to our race
 Brings light and life immortal ; who had else
 Drained it without reprieve forevermore. 480
 Thus having drank the cup, while all around
 The demons stand beholding, (who thereon
 All whelmed with deep amaze retire afar,)
 He now no longer by the mighty load
 Of human guilt down borne, comes to his friends, 485
 Them thus arousing : Sleep ye now and rest ?
 It is enough ; the hour is come ; behold,
 The Son of Man to sinners is betrayed ;
 Rise, let us go ; lo ! my betrayer comes !
 And, as he spoke, came Judas with a band 490
 From the Chief Priests and Pharisees, and armed,
 And bearing torches ; whom a multitude
 Follow, more numerous still, with swords and staves,
 Sent onward by the Elders, Priests, and Scribes,
 While Judas, him approaching, loud exclaims, 495

Hail Master! and salutes him with a kiss.
 To whom thus he: Friend, why art thou with these?
 And dost thou thus the Son of Man betray?
 Then going forth he asks the multitude,
 Whom seek ye? who, him answering, say, We seek 500
 Jesus the Nazarene; Then, I am he!
 Returns he; when they, shrinking, backward move
 And sink upon the ground. He then repeats
 The question; and their answer they repeat.
 Whereon he says, I've told you I am he; 505
 And if ye seek me, these may go their way,
 (And so fulfilled his word, None have I lost
 Of all whom thou hast given me.) Then, the band
 Approach to apprehend him, and the veil
 Would o'er him cast to lead him thence away. 510
 Whereat by indignation roused, his friends
 Inquire: Lord, shall we smite them? shall we smite?
 Nor wait reply, but straightway all assail
 The officers; and Peter, with a sword,
 Lops the right ear of Malchus. Jesus then 515
 Rebukes his followers, and says to whom
 His hands were binding: Suffer me thus far;
 And, reaching, touched and healed the ear. Then
 said
 To Peter: To the scabbard give thy sword!
 Who take the sword, the sword shall them destroy. 520
 Think'st thou I can not now the Father pray,
 Who instantly would grant for my relief
 More than twelve legions of th' angelic powers?
 But, then, how should the Scriptures be fulfilled
 That thus it must be? And then the officers, 525
 Chief Priests, and Elders, and the captains, who
 Had led the multitude against him thus
 In arms, he, answering, said: Come ye thus forth
 Against me as a thief, with swords and clubs
 To make me prisoner? I daily sat 530
 Among you in the temple teaching, yet

Ye laid no hand upon me. But the WORD
 Must be fulfilled. This is the hour for you
 And for the powers of darkness! Whereupon
 All his disciples, him forsaking, flee. 535

And now the captain, officers, and band
 With frantic violence his person seize,
 (From which they had desisted when they saw
 Malchus so kindly healed,) and bind his hands
 Behind him; and a chain cast round his neck 540
 To lead him on; while some his garments seize,
 And some pluck out his hair, enraged that he
 Had, by a word, o'erawed and cast them down.
 And now they hurl him prostrate, dragging through
 The depths of Kedron, until in such plight 545
 They Annas reach, (Caiaphas' sire-in-law,)
 The High Priest then; who next him onward sends
 To Caiaphas; where Elders, Priests, and Scribes
 Are waiting to receive him at the hand
 Of the rude ruffian horde by them retained. 550

But Peter, when to mind he had recalled
 What he that eve so boastfully had spoke
 In hearing of th' eleven, from his flight
 Returns, and follows Jesus from afar,
 Until, with John uniting, they arrive 555
 The High Priest's palace with the multitude,
 And John, being known to Caiaphas, obtains
 Admission; and of her who kept the door
 Gains entrance, too, for Peter, and within
 Conducts him, where he joins the soldiery 560
 And servants in the hall, who, as the night
 Is cold, a fire enkindle; and he stands
 Warming himself and waits to see the end;
 And where neglecting watchfulness and prayer,
 Satan soon finds and winnows him as wheat. 565

End of Book IV.



BOOK V.

THE TRIAL.

THUS had the wicked in their toils inclosed
The SPOTLESS LAMB, who now into their hands,
By the foreknowledge and determined will
Of God, had been upgiven, and who resolve
His death to compass, tho' all precedent 5
And law be set at naught to gain their end.
Nor would by evidence their charge sustain ;
But Caiaphas, whose captious questions sought
T' insnare and contravene the right, demands :
Who are your followers? what! are they fled? 10
Such flight alone approves your heinous guilt
Of treason and sedition. And their names!
Who are they? and how many? I have learned
A whole Sanhedrin follows at your heels,
That you this court and council may annul, 15
Or, if not this, why must you with such throngs
Go strolling up and down throughout the land
To inculcate your doctrine new and strange ;
And, as you know, the opposite of ours?
Will you inform us whence it is obtained? 20
Devils and witches all, throughout the land,
Unless I fail, acknowledge it as theirs,
And are the real supporters of your claim
To teach a purer faith than Moses taught.
Dare you these facts deny? If so, then say 25

By whose authority you inculcate
 Such unheard notions, and attempt to place
 Your impositions in the stead of truth
 Announced thro' Moses and by us received.
 Yea, ev'n the holy Sabbath to profane 30
 And set yourself above it. We would learn
 Likewise the ground why you so bitterly
 Denounce the Scribes and Pharisees, revered
 Thro' the whole nation as expositors
 Of Moses and the Prophets? You now may speak 35
 And vindicate your conduct and your claims,
 And so unfold what all desire to know.

But to the fierce reviling he returns:
 Proceed ye as the law requires, and I
 To trial will accede. Then passing all 40
 Alleged against his followers, he adds,
 I to the world have spoken openly
 In synagogue and temple, where the Jews
 Resort, and have in secret nothing taught.
 Why, then, require that I my doctrine tell? 45
 Ask those who heard me; let them testify.

As thus he spake, the slave of Caiaphas,
 Malchus, of Idumea, (whom that eve
 Jesus had healed from Peter's stroke,) and armed
 With heavy iron gloves, fiercely him smote, 50
 Exclaiming, Wilt thou Caiaphas revile!
 To whom, when from the ground (to which the blow
 Had felled the suff'rer) he was raised, he thus
 Calmly responds: If evil I have spoken,
 Bear witness of the evil, and if not, 55
 Why dost thou smite me? Then, since he declines
 Their inquisition, the council now assay
 Thro' suborned perjury to gain their end,
 And so his death 'neath color of the law
 T' encompass. But, although they many find 60
 Whose perjury stands ready, so averse
 To truth and contradictious is their speech,

That ev'n the council silent sat and blushed
 At its deep baseness who could such suborn,
 Nor from their lies egregious could be framed 65
 The slightest accusation. Then, at length,
 Come forth Rohani and Zorobatel,
 (Bribed largely,) and to their inquiry thus
 The first responds: I have this fellow heard
 Affirm that he is able to destroy 70
 And to rebuild the temple in three days.
 Capet, a citizen then present, heard
 And will confirm the same should you require.
 Next they require Zorobatel, who thus:
 I can recall the time, and words, and place 75
 Of your inquiry. Just one year agone
 I near the Temple with Robani stood,
 (Late come from Italy to keep the feast,
 And we the fellow heard distinctly say
 I will destroy this temple made with hands, 80
 And without hands another will uprear
 Within three days. And thus they testify,
 And disagree. Whereon 'rose Caiaphas,
 (As some wild boar, roused by pursuing curs,
 Thro' forest, brake, and bush drives madly on, 85
 Churning with gnashing teeth the whitened foam,)
 And, raging that no witness can be found
 T' accuse his victim and consign to death;
 Glares round a moment, then, in accents fierce,
 Demands of him: What! will you answer naught 90
 To all this testimony? What is this
 Alleged by worthy citizens and sworn?
 But still unanswered, next the furious priest
 Thro' adjuration would conviction gain
 'Neath color of the law. And well assured 95
 That Jesus must the Heaven-appointed act
 Regard, ev'n tho' by Caiaphas performed,
 He thus resumes: Art thou indeed the Christ?
 I, by the Living God, do thee adjure

To tell us truly if thou art the Christ, 100
 Son of the Blessed! Whereon he thus: I AM!
 And ye yourselves the Son of Man shall see
 On the right hand of power, and with the clouds
 Of heaven descending! Then, the Sanhedrin,
 All overawed by the majestic words, 105
 And tone, and form who spake them, silent sat,
 And quailing, conscience-stricken; till Caiaphas,
 Rending his robes, shrieks with demoniac howl,
 Where have we need for further witnesses!
 He's spoken blasphemy! what think ye now? 110
 Speak! speak! let earth and heaven your sentence
 know!

Then, with like frenzy seized, they all respond,
 Death is his sentence! Let him die the death!
 Whereon, for now the noon of night had come,
 They yield him to the soldiery and slaves 115
 To hold till morn resummons to complete
 Their work, which him should to the cross consign.
 Hereon their slaves and soldiers lead him forth;
 Then to the dungeon 'neath the palace dome
 Of Caiaphas; and with his hands yet bound 120
 Enchain him to a stony pillar there.
 They then, his head enveiling, buffet him,
 And, smiting, thus deridingly inquire:
 Wilt thou now prophesy? Come, tell us who
 Gave thee this blow, and this. Who struck thee
 then? 125

Come, prophesy, thou Christ, and tell us now
 Who smites thee? Art thou verily the Christ?
 And thus the watches pass they till the morn
 Convenes once more the elders and the priests.
 Meanwhile where Peter in the palace stood 130
 With Jews who from defilement can not keep
 The Paschal feast; and Roman soldiers, late
 Returned from Egypt; or as guards employed;
 With numerous servants, watching all, at times

The trial ; till the soldiers thus begin : 135
 1 *Sol.* This is the man, then, is it, of whose fame
 We've heard so often ? 1 *Few.* Yes, the very man,
 The greatest traitor on the lengthened earth.
 But he's no son of Abraham ; he was
 Begot by Beelzebub, who to him gave 140
 His power and kingdom. Hence he can perform
 Just what he pleases, as you've often heard.
 2 *Sol.* To-morrow, if I err not, will return
 The day whereon the immortal Julius fell
 By the assassins' hand. O, had he lived 145
 How we the cursed Parthians had repaid
 For their vile treachery to Crassus ! No,
 They could n't cheat old Cæsar. Still, we now
 Are settling up the score. 1 *Sol.* How strange you
 talk !
 The day you speak of is already past, 150
 Yea, weeks ago ; and Brutus, when he struck
 The tyrant down, performed his simple duty.
 He aimed to overthrow the commonweal
 And freedom of his country. Any man
 Who would, in a free commonweal, assume, 155
 As Julius did, to reach at sovereign power,
 Deserved to die, and might to death be given,
 Justly, by any one who would protect
 His country's rights. 2 *Sol.* His country's rights,
 indeed !
 The vile assassin slew the only man 160
 Who to the country could have peace secured
 (And well-nigh had secured it) from the woes
 And desolation brought by civil wars.
 And having slain him, what resulted thence ?
 Freedom ? will you pretend it ? 1 *Sol.* Let it pass ; 165
 I wish no disputation. Cæsar was
 A hero ; but how pure by contrast were
 The life and aims of Pompey ! 3 *Sol.* Pompey ? Bosh !
 I really had supposed no man of wit,

At least among the Romans, could have been 170
 By Pompey's shallow pretexts so deceived.
 I doubt if Cataline possessed a scheme
 Matured for Rome's destruction half so vile
 As Pompey was prepared to carry through
 Had he victorious at Pharsalus proved. 175
 2 *Few.* Ah, had your Cæsar met our Gedeon,
 Or Jephthah, in the field, he would have learned
 A thing or two. Or had our David lived,
 Or Maccabeus, when our holy soil
 Was trod by Pompey's sacrilegious heel, 180
 The trouble Cæsar at Pharsalus found
 We should have spared him, and have found revenge;
 And long ere this Rome's hated walls had been—
 3 *Sol.* Rome's hated walls? you miscreant! mean you
 what?
 2 *Sol.* Let him proceed, I wish to hear the story. 185
 2 *Few.* I will proceed! I say her hated walls
 Had been razed to the ground; and ye'd have
 learned,
 As did Sennacherib, (curse on his soul!)
 And as Antiochus, (curse on his soul!
 And may they never from the dead arise!) 190
 That to contend with God is to provoke
 Your endless overthrow. 4 *Sol.* Indeed! Why, then,
 Did Pompey fail to learn it, when his heel
 Your holy soil polluted? Surely your kings,
 Jephthah and Abraham were scarcely needed 195
 To make apparent what your gods can do.
Peter. God had departed from us for our sin
 When Pompey—1 *Few.* Will you, traitor! thus pre-
 sume
 Your country to blaspheme? 'T is false; you lie!
 God never has, God never can forsake 200
 The sons of Abraham. *Pet.* Wretch! if I could
 Find in my heart to heed your filthy tongue,
 (For you need washing ere you can be touched,)

'T would be the last reviling—3 *Sol.* Silence! listen,
 Caiaphas speaks. *Ca.* Jesus, I thee adjure 205
 To tell us who thou art! Art thou the Christ?
 1 *Sol.* Who is that person? Can ye not, ye Jews,
 Inform us? 3 *Sol.* He's a being wonderful.
 Were he in Rome the entire city would
 Own him as Æsculapius and revere; 210
 For he all sickness heals and all disease.
 Nor this alone; for he, like Jupiter,
 Can raise the dead. (*Fews.* Be idols all accurst!)
 And, hearing, months ago, my officer,
 Who has become a convert to the gods 215
 Here worshiped, say, that his young daughter was
 From death restored by Jesus, greatly I
 Desired to witness some such exercise
 Of his stupendous powers; when, all unlooked,
 Th' occasion offered as I now will tell you. 220
 One Lazarus living in Bethany,
 A mile or two away, sickened and died.
 I learned that Jesus was his friend; and how
 The family to Galilee had sent
 Requesting his attendance; and thereon 225
 To Bethany I proceed in company
 With numerous Jews. Yet did he not arrive
 Till Lazarus had been four days dead; and they,
 Till putrefaction fairly had set in,
 Unburied kept him; hoping all the time 230
 Jesus might him restore. But when, at last,
 He was to burial given and every hope
 Had been with him interred, lo, Jesus came
 All unexpected; and to them declared
 That he would Lazarus to life restore. 235
 All stood amazed at words like these, and none
 Believed them. But he calmly now enjoins
 To roll away the heavy rock which closed
 The sepulcher; which done, he, drawing nigh
 The entrance, stood, and, looking upward, breathed 240

In utterance soft a word or two ; and then
 In loudest tone cried, *Lazarus, come forth!*
 And forth he came, feeling his way along,
 And in his grave-clothes clad ; but, soon of them
 Released, and folded in a cloak, he stood 245
 Before us, and was recognized by all.

I started with amaze, and many swooned.

Now, this is strictly so. I saw it all.

1 *Few.* Yes, and I, too, was there, and if you 'll hear
 me

I will explain it all. That traitor stole 250
 From our high-priest the tetragrammaton—

Sol. The what? 1 *Few.* A name we dare not ev'n
 pronounce ;

And that soft whispering you heard, was when
 He uttered it. And 't is by this he does
 And can do any thing. 3 *Sol.* 'T is pity, then, 255

You all do n't steal it. 1 *Few.* And it is for this
 He 'll now be put to death as he deserves.

1 *Sol.* I take it, then, 't is criminal amongst you
 To heal diseases, and to raise the dead ?

1 *Few.* Yes, when it is by such a traitor done. 260

But I have seen a greater work than this
 Done by the witch Gillulah. She was standing
 Upon a hill, and called the moon so near
 That some of us got on it. 1 *Sol.* Do you say
 You witnessed what you 're telling? Where were
 you 265

When you beheld it? 1 *Few.* Yes, indeed, 't is true ;

So true, that he who told it to me said
 That I might say I had myself beheld it.

It was Zorobatel that saw it, when
 He and Rohani went to see the witch. 270

4 *Sol.* You silly fool! and can ye not, ye Jews,
 Tell who this Jesus is? where was he born?

And how has he this great commotion raised,
 Which now bids fair to bring the sword upon you,

Unless you quell it? *Pet.* Blame me, if I know; 275
 I never saw him till I saw him yonder,
 And can not tell you what—I *Few.* I just have told
 you

That he is a deceiver and disgrace
 To the whole seed of Abraham. I hope
 That now he's taken, he'll the forfeit pay 280
 For evil works like his. Why, he proclaimed
 Himself a king. 1 *Sol.* Hallo! Nehamana!

Wood, if you please; the fire is sinking low.
Pet. 'T is very cold, indeed! I nearly froze
 While sleeping in the gard—*Maid.* Nehamana 285
 Is busy, and has sent me with the wood.

4 *Sol.* Who did you say this traitor is, ye Jew?
 1 *Few.* I said—*Maid.* Do n't ask him, sir, he nothing
 knows

At all about the matter. He's a knave,
 The meanest in the city; and no mule 290
 Can step as fast as he can utter lies.

You thought, old Achor, that I had forgot you!
 'T was only yesterday he's out of jail
 For stealing from his mother all her clothes
 And pawning to the broker; and his back 295
 Can scarce be healed, as you yourselves may see.

Sol. Turn round, old fellow; let us view your hide.

Ha, ha, ha, ha! *Maid.* I knew he'd slink away.

Pet. How I detest such meanness! He assumed
 To be a man who knew it was a crime 300
 To tell, as truth, a falsehood. It is hard
 To know now whom to trust. *Maid.* But if you'll
 ask

This gentleman, he the particulars
 Can give you; but they're calling me; I'll bring
 The other wood directly. 1 *Sol.* Will you, sir, 305
 Oblige us with the story? I've desired
 Often to learn who is this being strange;
 But ne'er succeeded. I remember when,

Once with the governor as guard we passed
 The ville they name Siloa, and beheld 310
 A concourse vast of people, in whose midst
 This man was standing, to whose every word
 All listened, in attention deep absorbed ;
 And to the governor's inquiry, we
 Learned but his name. The governor, who wished 315
 To ascertain his aims and history,
 Left Manlius (his secretary then)
 To learn what might be ascertained ; but I
 Heard not what Manlius learned. So, if you will
 Disclose to us the story of his life 320
 We'll give you more observance than the queen
 Of Carthage gave to Æneas, our sire.
Pet. She is mistaken, sir ; I know him not.
I Sol. Ah, here she comes again ! You chattering
 jade,
 Who said this gentleman could us inform 325
 About the matter ! He has never seen
 This Jesus till he saw him there arraigned.
Maid. Sure I mistake not ; for this very eve
 My sister (she who keeps the door) informed me
 That she had him admitted as the friend 330
 Of Jesus at request of John, who there
 Stands weeping at the side of Jesus now.
Pet. And *this* is evidence ! Your courts, I trow,
 Have better proofs their censure to sustain.
 Has John no friends but Jesus' followers ? 335
 Caiaphas is his friend ; and of him bought
 His farm in Galilee ; and does this make him
 A follower of Jesus ? I am the friend
 Of Jesus, as I am the friend of all ;
 For he who hates his species is a fool. 340
 Shame ! woman, that on such pretense you should
 Dispute th' asseveration of my word
 That I know not the man. But women's tongues
 It is as requisite should seasoned be

With scandal, as the sacrifice with salt. 345

Maid. I'll ask my sister if she did n't say so.

3 *Few.* I saw thee with him in the Temple, sure!

Sure as I saw thee coming from the fire

Upon this porch just now! *Pet.* Man, you did not!

Repeat that lie, and 't is the last you'll speak, 350

Should you ev'n lie as fast as heretofore.

Maid. Here is my sister. Sister, is it not so,

That this is one of Jesus' followers?

2 *Maid.* Sure he will not deny that I, as such,

This eve, on John's persuasion, let him in. 355

Thou surely wast with Christ of Galilee!

Pet. Two women are too much for any man!

Farewell, I'll to the fire. Such grating sound

As falls from angry women's tongues would chill

The heart's blood on a warmer night than this. 360

3 *Few.* A going to the fire! I think he is—

The lying knave!—and to a bigger fire

Than yonder in the hall; and if Gehenna

Do n't roast him well, then 't is no sin to lie.

Maids. You see we've followed you. Now, gentle-

men, 365

This is a Nazarene, and he is one

Of that man's followers. 2 *Maid.* Come, be honest,

now;

How can I lose my character for truth,

As you may make me should you still deny

That you, as his disciple, entered here? 370

Pet. I know not what you say. I know him not!

Nor know why you would still enforce the question

Upon me thus. *All.* Are you not jesting? *Pet.* No!

Assuredly I am not! 2 *Maid.* Yes, you are;

I know I'm not mistaken, for your speech 375

Tells that you are his countryman. *Pet.* My speech

Declares my country; but can it announce

My teachers or my friendships? Know I all

Who speak the dialect of Galilee?

And on such grounds—grounds such as these will
you 380

Denounce what I, once and again, affirm?

You've donned a giglot's decking, and, perchance,

May be a female; were you but a man,

This sword should give the deed its recompense.

5 *Sol.* You cowardly ronyon! dare you here assail 385

A woman in such terms? Put up the sword!

We, too, have learned its use, as you shall find,

And speedily, unless you quit the place,

Or cease this hideous uproar! *Pet.* Do you dare,

And in such terms, address a gentleman? 390

Come from this hall and show your boasted skill;

You lune, you coystril! bring your sword and come;

You worshiper of wood and stone; you sot;

You crocodile adorer! come you forth!

Sol. Seize the assassin; seize him! *Jews.* If you
dare! 395

Touch but a hair of him within these walls;—

'T will be a day for your vile government,

And for yourselves, worse than Barabbas made!

Officers. Why this huge uproar? and upon what cause?

5 *Sol.* This Jewish furcifer insulted here 400

And threatened openly a woman, whom

I to protect endeavored; and he drew

His sword to murder me! *Jews.* He lies! he lies!

Off. Silence! 5 *Sol.* His sword is bloody now; and I

Doubt not he is a murderer escaped 405

From justice. *Off.* Speak your plaint, sir; when we
wish

Your misreports we'll ask them. 5 *Sol.* I have said.

Off. Come here, thou Jew; what's this that thou hast
done?

Pet. Sirs, I'm, in face of oft denial, accused

Of being his disciple whom your law 410

Has there arraigned. Shall I be called a liar?

And then the threatening brook and not resent

Of this vile Pagan that I durst express
 In terms my indignation? *Off.* Is this all!
 'T were better if you now the peace observe, 415
 Nor venture to disturb the court again.
 We certainly shan't bear it; and if again
 From duty called to quell your senseless noise,
 We shall commit you every one to jail.

So now take heed. *Maid.* O, yonder Marcus
 comes; 420

He's kinsman of our Malchus who to-night
 Was nearly slaughtered in the garden, when
 They went to apprehend the Nazarene.

3 *Sol.* Come, come! no more! we've had enough of
 this.

Marcus. Sir, I believe I've seen you once before. 425

Pet. Only before? and never from behind?

I think it likely; yet I can't respond
 That your importance has my notice claimed.

Mar. Perhaps I've not your reason for denial.

Pet. You speak in riddles; tell us what you mean. 430

Mar. Did I not see thee in the garden with him?

Pet. No! damned conspirator and miscreant vile!

You paramour of her that dared at first
 Prefer the charge; you know 't is basely false!
 You never saw me in Gethsemane. 435

You never saw me near to him whom there
 I first behold; tho' frequently I've heard
 The far-spread rumor of his deeds renowned.

You know your doom were not the officery
 So near at hand. Curse on your impudence! 440

Are you so given to lying here that ye
 Suppose that all men lie? and hate the truth?

4 *Few.* No, Marcus; it was not this man you saw;
 And could n't be. Why, do n't you hear his oaths?
 Now, that Deceiver never will allow 445

His followers to swear and curse; and hence
 No gentleman can his disciple be.

Jews. Yes, Mark, you are mistaken in the man ;
 As we can testify. *Pet.* Yes, devilishly
 Are you mistaken, sir ! *Mar.* I own it now, 450
 And crave your pardon for the words I used.
 I never would a gentleman offend.

Thus by the adversary sifted, thou
 Wast winnowed, Simon, of thy boasted strength,
 And left in thine own helplessness to learn 455
 His weakness who seeks not thro' Christ to stand !
 And now as he blasphemously denies
 His blessed Lord, conscience from slumbering wakes ;
 And scarce had he his utterance last denounced
 Ere suddenly the cock's shrill clamor tells 460
 The midnight hour ; whereon he casts a glance
 Troubled, toward the FORSAKEN ONE, as He
 Turns and on Peter looks ; who now discerns
 Full in that countenance Divine expressed
 Love, pity, and compassion all combined 465
 With free forgiveness of the faithless deed.
 That look ! it pierced his inmost heart, and crushed
 His spirit in the dust ; and from the hall
 Retiring to the portals, there, once more,
 The cock's shrill voice brings all his guilt to mind ; 470
 (For by that token, too, must Satan cease
 His tempting, and the stricken heart resign ;
 Nor seek his hope the conscience to obdure.)
 Then, weeping bitterly, he thro' the streets
 Wanders, unknowing where, as tho' to find 475
 A refuge from himself ; and ere the morn
 He leaves the city ; till, so deeply whelmed
 By horror and remorse, his energies
 And vital functions fail him in a swoon.
 Nor till this earthly life gave place to heaven 480
 Could he, the crowing of the bird of morn
 (Which so to mind this night of sin recalls)
 E'er list, unless with deepest woe and tears.

And now, as closes the last watch, and morn
 With gleams of coming day the east had lined, 485
 The elders, priests, and scribes, and council all
 Unite to hold a conclave, to devise
 The death of Jesus by the Roman power.
 Then leading him before them, (thro' device
 Of whom desire he may his words recall 490
 Spoke on the previous eve, and so destroy
 The faith his followers held,) they ask, Art thou
 Indeed the Christ? say plainly if thou be.
 He answers, Should I tell you, ye will me
 Believe not; and should I of you inquire, 495
 And questions ask which would the truth disclose,
 Ye will not answer me, nor me release.
 Hereafter ye shall see the Son of Man
 Sit on the right hand of the throne of God.
 Hereon they ask, Art thou the Son of God? 500
 And he repeats, I AM! whereon they all,
 In uproar and confusion huge, exclaim:
 What need have we to prove by witnesses,
 Who from his mouth the blasphemy have heard?
 Then Judas, who had in concealment watched 505
 The trial, when he saw his Lord condemned,
 (For he had hoped that while he should obtain
 Treason's reward, Christ would their power elude
 As erst he did their custody elude
 In Nazareth and the Temple,) is o'erwhelmed 510
 Of horror and remorse, which woke and seized
 Deeply his mind, wherewith he thus communes:
 And have I done this deed! this fiendish deed!
 Returning thus for all his kindnesses
 To me and mine? O cursed thirst for gold! 515
 Where hast thou led my soul! Curse me, ye furies,
 curse!
 To see his form dragged o'er that flinty road—
 Its rocks are softer than the miscreants' hearts
 Whose tiger-howlings rolled along the air

As thus they haled him! and to think 't was I, 520
 Who did it all! I, that so oft have ate
 And drank from his own hand! and heard so oft
 His parables and sermons which aspired
 To win all hearts to God! I, whom he ev'n
 Delivered from the very fangs of death 525
 When hope had left me. Yea, my parents healed
 Of those dire maladies which had so long
 Vanquished all human skill and all our love,
 Till hope had given them over to the tomb;
 And such return I yield him, who, so late, 530
 In token of his kindness, washed my feet;
 And me distinguished by the morsel given
 From his own hand; and, knowing my design
 And demon treachery, would kindly thus
 Advise me, and my feet avert to paths 535
 Of righteousness and truth, and endless peace.
 Furies and fiends! this perjured soul is yours!
 Hell is my dwelling! Yes, thou world of woe,
 Where clouds discharge perpetual hail of fire
 Upon the guilty there assigned to dwell! 540
 Mine is th' undying worm and quenchless flame.
 I can not pray! I need not; will not! No!
 Justice awaits to strike; and let the stroke
 Descend—'t will bring me this relief at least,
 That I have found the recompense I've earned. 545
 And if I should the stroke, so justly earned,
 Evade by asking mercy, what comes next
 If mercy's granted? Heaven! Hell help me! O
 The thought would suffocate my very soul
 To give it entertainment! No, no, no! 550
 What! go to heaven and see my Master there!
 And raise this cursed head and gaze upon
 The features I've so marred and murdered here?
 And see that eye, radiant with love benign,
 Beaming upon me still!—Me, ask of God 555
 To grant this refuge from a crime so curst!

Is there in all the heavens one ransomed soul—
 Is there an angel there of all its hosts—
 That would not shudder at the thought that I
 Had intermingled with 'em? And could I— 560
 Could I receive it? Horrors! no, no, no!
 Give me hell's deepest agony; yea, plunge
 My soul amid its fiercest rage of fire;
 Let all its racking engines me assail,
 With all the torments men and devils can 565
 Endure amidst its depths of fiery rage;
 It will be happiness compared with e'er
 Again beholding that kind, sacred brow,
 Now by my crimes atrocious so deformed!
 Those damned priests! to think that they should
 me 570

Encourage to commit th' infernal crime!
 And bring to me this state! They men of God?
 Curse them; I'll take their hateful shekels back;
 And if I fail to find due utterance now,
 I'll find it when they follow me to hell. 575

Thus he; and to the Temple then repairs,
 And finds the elders and chief priests, to whom,
 With haggard countenance and glaring eye,
 And utterance scarce coherent, he exclaims:
 I have the blood of innocence betrayed! 580
 But coolly they and placidly reply,
 What's that to us? It is thy own concern.
 Whereat, his fiery energies aroused,
 He thus returns: Here, take your cursed bribe;
 Devils and damned spirits that ye are! 585
 Ye've tempted me, till in a moment I
 Have clothed my future being all in woe
 And hues of blackest night; and in my soul
 Kindled th' undying flame. Take your curst bribe,
 Ye sons of hell! ye viperous brood! as He 590
 The Innocent and Just, tho' now betrayed,
 Has truly named you! Take it! there it is!

And may each shekel burn into your souls
 Till hell's grim fires inclose you evermore!
 And as he spoke he cast the money down 595
 Before them in the Temple, and departs,
 Seeking a precipice, soon found, (which stands
 Nigh to the city,) at whose towering front
 Its mighty arms a giant cedar stretched,
 Which had a thousand wint'ry seasons braved; 600
 And from a branch which reached the precipice
 Himself suspends; but soon the cord disparts;
 And from the dizzy height he, on the rocks
 Down drops and bursts asunder; and his soul,
 Shudd'ring, reluctant breaks from earth away. 605

O yield thee not to sin, to any sin!
 Nor list thee to th' enticements of thy heart
 When whispering thee from duty, truth, and God!
 'T will whet a sword to pierce thine inmost soul
 Too deep for healing save by God alone. 610
 O, yield thee not to sin, to any sin!
 How slight soe'er th' inciting issue seem;
 For Perpetration will unveiling show
 And blazon forth thro' conscience now aroused,
 How deep the guilt which has defiled thy soul. 615
 For first comes Satan in the tempter's form,
 And then, imperious, in th' accuser's might;
 And sin will bring thy soul within his power.

But Judas now, awakening to scenes
 Where life no longer is a transient dream, 620
 Beholds himself by fiercest fiends beset
 By Moloc sent to hale his soul adown
 To the drear prison-house. Swift he descends
 Dragg'd by th' infernal Furies—till beyond
 Earth's life and light—*Ha; sunk to hell!* he
 cries; 625
 And am I now thro' Death's dark portal pass'd?
 Ha; down this steep descent! How sink I down—
 O, must I ever sink thus down, and down

To this profound! Is this my dwelling now?
 This labyrinth of woe! O life! life's dream! 630
 Gone from me; gone; forever gone! and hell—
 Hell's stern reality hath seized my soul!

Now Peter, who, in agony untold,
 Had likewise wandered forth, had Judas seen
 As from the rock he plunged, and in mid air 635
 Suspended hangs; and thinks to imitate,
 At first, the fell example. But his mind
 Comes to remembrance how the SUFFERING ONE
 Had for him prayed, and had th' assurance given
 That from his grievous crime he should return 640
 And mercy find. And now in penitence—
 Deep penitence dissolves he, and faint hope
 That God may hear and him forgiveness grant.
 But soon Despair, o'erbrooding, comes again
 Sinking to stupefaction; till the day 645
 Departs, and night's full silvery orb forth beams
 From the horizon; when his consciousness
 Slowly returning, he, (by John aroused,
 Who thrice assays to speak, but utterance
 Yielded to tears; and, sobbing loud, passed on, 650
 Leaving him all unaided in his woe,)
 Would now attempt, but still in vain, to rise,
 Till Cynthia stands in her meridian dome;
 When forth, enlightened by the Comforter
 And soothed, his trembling utterances of prayer, 655
 He, sobbing, humbly breathes to injured heaven.

Many, in stumbling, fall, how fearfully!
 But O, how few return to God again!
 Yet come, come freely, poor backslidden heart!
 Jesus awaits thy coming, to receive 660
 Thee gladly, and will strength and hope revive.
 Yield thee to his blest guidance, nor despair
 To death, like Judas; but, like Peter, live
 Thro' Him thine Intercessor, who will take

The heavy burden from thy stricken heart ; 665
 And arm thee that thou mayest obtain the crown !

Now, as the penitent to heaven had turned
 With eyes of grief and burthened heart, behold !
 Satan, the foe of God and man, discerns,
 And, being unable more to tempt his soul, 670
 He hies at once before the heavenly throne,
 Accusing, as his wont is, whensoever
 The prodigal would to his Father turn ;
 And thus his argument assays to urge :

I and my hierarch entire by Thee 675
 Are doomed to undergo eternal fire,
 On charge of guilt by this blasphemer's crime
 Transcended more than utterance can portray !
 Did Justice ask thee then that ev'n Thy throne
 Must be upyielded, or his penalty 680

Hurl us from heaven's fair battlements adown,
 Midst thunders and thy lightning's rage, to hell ?
 And now shall Justice stern his claims resign ?
 Witness, ye Sanctities ! ye angels bright !
 Cherub and Seraph ! Witness, O Hierarchs ! 685

For ye our doom beheld, and ye allowed
 The pleaded sanction of the law's demands !
 Witness, that if this bold blasphemer's prayer
 Be heard for mercy—if to him be given
 Grace and salvation, Heaven its law has broke, 690
 And truth and righteousness no more require
 That we be deemed the outcasts of the skies.

Witness, ye Sanctities ! if God regards
 This prayer, he is immutable no more ;
 Nor longer hates, but now connives at sin. 695

Witness, that he can claim no more that we,
 Who stand amerced of heaven, receive our due ;
 For sin is sin no more, if he, whose guilt
 Transcends our guilt so far, should favor find.
 Ruler of heaven ! ere thou his prayer receive 700
 Remember but his life ! From youth to age

How boldly has he sinned! how oft with me
 Joined to denounce and disregard thy rule.
 Why, then, O why, should he not now partake
 With me the doom to which I am consigned? 705
 Justice and truth demand it! How profane!
 How puffed with pride! how insolent to all
 He is, thou knowest! and knowest that now he
 stands

The greatest of all liars; yea, till he has
 Distanced me wholly, and I to him have gone 710
 T' improve my leasing. Has he not denied
 His suffering Master thrice? yea, three times thrice!
 Denied him, too, with blasphemy and curse!
 Denied him in that hour when pity woke
 In Judas ev'n to see his sorrowing plight, 715
 Who in despair his mortal life resigns,
 This wretch is worse than Judas, worse than Cain;
 Yea, worse than all the devils consigned to hell,
 Not one of whom would his companion be.
 Yet see; he dares to raise his treacherous head, 720
 And as a suppliant hither turns his eyes—
 He even begins to pray! What words could give
 Expression to such impudence! Avaunt!
 Thou ignominious scall! Would I possessed
 The right to answer thee! Beshrew me, but 725
 Your prayer would get its answer! Hear me, O
 heavens!

Witness, angelic choirs! that should this prayer
 Be heard, your God's immutable no more.
 Has he not changed? There is no law, no sin;
 And ev'n to punish sin, or so pretend, 730
 Will argue hence a tyrant, not a king.

But, while the fierce accuser thus assails
 The penitent, behold, before the Throne,
 A VISION OF THE CRUCIFIED appears
 Sudden in view of all; whose pleading voice 735
 Entreating for the trembling sinner says,

Spare him, O Lord; I have a ransom found!
 Whereat the foul accuser back recoils,
 And flies in consternation from the heavens.

Then, having prayed, the penitent arose, 740
 And toward Jerusalem walks slowly on;
 And meets with Andrew, whose fraternal love
 Long had been seeking him; who leads him on,
 Still silent, to the place where Joseph had
 With Nicodemus their dear Lord entombed; 745
 Where coming, Peter now learns for the first
 His Lord has been to crucifixion given,
 And to the sepulcher! Whereon, once more
 His energies all fail him in a swoon,
 So deep and lasting that his consciousness 750
 Could him recall not till the Orient heavens
 Beam forth their brightness, as the king of day
 Peers from the Mountains on Solyma's towers.

End of Book V.





BOOK VI.

THE SENTENCE.

MEANWHILE the multitude who sought the
death
Of Jesus, led thereto by envious priests,
And Pharisees, and rulers, him conduct
From Caiaphas into the judgment hall,
Where they upyield him to the governor ; 5
Yet venture not therein, lest they receive
Defilement, which must from their paschal feast
Debar them ; though they heeded not the deep
Defilement which debarred their hapless souls 10
From its great antitype. And now to them
Pilate proceeds, and asking in their tongue,
What charge can ye against your victim bring?
(For well he knew their envy prompts the deed,
They answer, We had not arraigned him here,
Had he been innocent ! Whereto he thus : 15
Then take him if he has your law transgressed,
And judgment give him as your law requires !
But they responding answer : 'T is not now
Our legal right to give a soul to death ;
(And thus the saying of Jesus was fulfilled 20
When he the manner of his death foretold ;)
They then begin accusing him, and say :
We found this fellow toiling to pervert
The nation, and forbidding that we give

Hereon accuse him greatly ; who returns
No answer. Then to him the governor says :
Hear'st thou the charges they 're alleging now?
And wilt thou not respond to them? Behold, 65
How many things they testify! But he
Not answering to a word of all alleged,
The governor marvels greatly ; while the Jews,
Emboldened by his silence, fiercely cry,
He stirreth up the people, teaching through 70
All Jewry ev'n to Galilee, (wherefrom
He came to blight our nation!) what we charge.
Pilate then asks : Is he of Galilee?
And when their answer shows that he belongs
To Herod's jurisdiction, he thereon 75
Sends him to Herod, (in the city then,)
Who long had wished to see him ; and rejoiced
Greatly on him beholding ; since he much
Had heard of him, and now would see performed
Some miracle ; and hence, when he before 80
The judgment-seat of Herod stands arraigned,
Herod propounds to him a multitude
Of questions, but no answer is returned ;
(For he in Galilee his life had lived
Where Jesus taught and labored, and full oft 85
Might hear his words, and witness might his deeds,
Had willingness but prompted ; yet refused
The opportunity which now returns
To him no more.) Whereon th' envenomed priests
And scribes with vehemence accuse him ; till 90
Herod, impatient that he silently
Abides their accusations, and his quests,
Now with his men of war defies his power ;
And then endecking in a gorgeous robe,
Returns him to the governor ; whereon 95
Herod and Pilate are thereafter friends
Who theretofore at enmity had stood ;
Since Pilate, heedless of the Jewish faith,

Had, in the palace built by Herod's sire,
 (And thence Herodium named,) set up in form, 100
 And consecrated to the emperor,
 Some golden shields, and when the nation sought
 (Herod consenting) their removal, he
 Heeds not ; who then a deputation forth
 Send to Tiberius to ask relief ; 105
 While the four sons of Herod join therein
 And head the deputation ; whence arose
 The enmity unreconciled, until
 Pilate the sway of Herod thus concedes
 By sending Jesus to his judgment-seat. 110

Now, when to Pilate Jesus had returned,
 He the chief-priests and rulers all convenes,
 And thus bespeaks them : Ye 've this man arraigned
 As one who from their loyalty would turn
 The people ; and behold, before you all 115
 I have examined him, nor in him find
 A single fault. I likewise sent him on
 With you to Herod, with the like result.
 No reason, then, exists or for his death
 Or his detention. Yet I will chastise 120
 And then release him. But their boundless rage
 Refuses all assent ; and 'roused his fears
 To stay his purpose till some happier hour.

Now at the feast, the governor was used
 T' release a pris'ner, one for whose release 125
 The people ask ; and as they held in ward
 A noted prisoner, (Barabbas named,)
 Who in their midst had insurrection raised
 And slaughtered numerous of them, Pilate hopes,
 When by the multitude desired to act 130
 By them as was his wont, he may secure,
 Through their deep horror of Barabbas' guilt,
 Th' release of Jesus ; and them answering, says :
 And whom shall I release you ? Shall I yield
 Barabbas ? or the one surnamed the Christ ? 135

Tho' by his foes named King of Israel.
Yet, ere the multitude their choice prefer,
They th' envenomed priests and angry scribes
Consult ; but Pilate, when he had resumed
His judgment-seat to hear and grant their choice, 140
Is by his wife's entreaty thus besought :
Have naught to do against that righteous man !
For I have greatly suffered in a dream
To-day because of him. And now the crowd
(So counseled by the elders, priests, and scribes) 145
Begin to hail the governor, and exclaim :
Away with Jesus ! set Barabbas free !
Which cry, she hearing, now once more entreats
His presence ere their wish should granted be ;
And, as he enters, fervently exclaims : 150
O Pilate ! be not angry that thy wife
Entreats an audience which may seem to wish
To influence what to government pertains ;
But from the promptings of a bursting heart
I must solicit thee to hear my plea, 155
That thou wilt not the multitude allow
What they are so demanding ! If their will
You grant against that Just One, I foresee
That we, by Heaven displeasing, shall incur
Judgments divine. Judas, who him betrayed, 160
Has given himself to death by guilt down borne,
And so intense remorse as none but gods
Could have inflicted. O, let not my words
Be disregarded as Calpurnia's were ;
Whose heaven-directed counsel would have saved 165
Great Julius, had he deigned to give it ear.
You know my deep-felt interest which perused
What Plato tells of the good Socrates ;
And only on last evening I reread
The portion saying there shall come from heaven 170
A teacher to instruct our darkened way,
And show us how we may God's favor find,

That man may linger here in doubt no more ;
 And my whole heart was so absorbed therein
 That night had nearly passed ere I retired. 175
 But sinking soon to sleep, I at my side
 Beheld a vision bright, in human form,
 Whose presence so o'erwhelmed me that I sunk
 Into unconsciousness ; yet soon restored
 By him and strengthened, I his words could list 180
 Calmly as thus in soothing tone he spoke :
 Yield not to terror, Procla ! I am here
 A messenger of mercy, and would save
 Yours and yourself from ruin. While I speak,
 Men, envious and malignant, have arraigned, 185
 And soon before the governor's bar will bring
 The very teacher Socrates portrays
 Thro' light of truth traditional to him
 And to the Greeks, (for, at the first, it was
 Revealed from heaven to man,) but to the Jews, 190
 Ere Socrates existed, oft announced ;
 Altho' th' assurance given them, too, announced
 Their own rejection of him. And they now
 Have him rejected ; and tho' innocent
 Of any crime or sin, will soon convey 195
 To Pilate's judgment-seat, to ask that he
 Be given to crucifixion. Should this be
 Refused, they, in their fury, will assume
 T' assign him to the cross, and so fulfill
 The measure of their guilt. He is the God 200
 Whom we in heaven adore, and who became
 Clothed in humanity, that thus, by means
 Which could alone secure it, he may now
 Upraise the fallen race from sin and woe
 To share the bliss which we enjoy in heaven. 205
 If Pilate should the rash demand refuse,
 He will displease and anger much who seek
 Thro' him their 'venomed malice to encrown ;
 Yet will the end be his immortal gain ;

But yielding, he copartner of their crime 210
Becomes, and deep partaker of their guilt ;
And vengeance will his path and theirs attend
And bring him to his downfall. Scarce three years
Elapsed shall see him here retain his power ;
But summoned by the emperor to meet 215
At Rome an accusation, he, thro' fear,
The office of Procurator will yield,
And hopeless linger here for years, until
By Cæsar's stern command compelled to Rome,
(Tho' not before thou 'st found thy way to heaven 220
Thro' the Just One who dies to bring thee life !)
He shall to Gaul be banished, where at last
He will, like Judas, die by his own hand.
Judas, you know him not ; but I his death
Announce, that you on waking may believe 225
That this is no mere dream ; for he, although
A follower of this Just man, him betrayed
To his embittered foes, and was consigned
Immediate to the furies, who his soul
Tore with remorse and horror infinite ; 230
Until he to the Sanhedrin returns,
And at their feet casts down the bloody price
They paid his treason ; and from thence away
Hastes to self-execution. Yea, as now
I speak, a cord he fastens to a branch 235
Of cedar, which o'ertops a precipice ;
And, leaping from the rock, suspended hangs
High in mid air. I see him, but thou canst not ;
And now, the line dividing, down he drops
Upon the rocks below, and the great height 240
Hath burst him all asunder. This I name
For confirmation ; since, when you ere long
Awake, the first on whom your eye shall rest
Will tell to you this tragedy. He said.
And now, as he ascended toward the skies, 245
I sunk in slumber deep, until aroused

By Junia, who told me that the Jews
 Were bringing Jesus to the judgment-seat,
 And that I might behold him. I the dream
 All had forgotten ; but she now narrates 250
 The tragic end of Judas, who (said she)
 Last night betrayed this Jesus to the Jews.
 O husband loved ! think not these anguished tears
 From fancy flow ! but hear my bursting heart,
 And do n't consent to yield him to his foes. 255
 To whom thus Pilate : What ? my sweet-cheek,
 thou ?—

Hast thou become a dreamer ; and a seer
 Of ghosts and visions ? and dost prophesy ?
 I would laugh at thee, love, but thou art sad.
 This idle vision saddens thy sweet soul 260
 As the return of Autumn's fading hour,
 When flowers have lost their hue, and birds are
 fled,

Which cheered the spirit in sweet Summer's Spring.
 I do not deem thee meddling, my love,
 And know what pure affection prompts thy mind ; 265
 And for thy sake would save the Nazarene,
 Yet doubt if I be able ; since the troops
 Required by me from Japho still delay,
 Tho' they must soon be here. My garrison
 Is all too feeble to o'erawe the Jews 270
 At this great festival, should they attempt
 A new sedition. But the dream !—I ne'er
 Had thought my Procla could the follower be
 Of good old Homer, and with him believe
 That dreams descend from Jove. You must once
 more 275

Peruse Lucretius ; this will end your fears.
 The soul is not immortal, and at death
 We cease to be ; and specters, visions, ghosts,
 And all such trumpery only arise
 From fancy when disturbed. Do not assay 280

To urge coincidences into proof
 Of theories so wild. Yet I repeat,
 That if I can relieve or set him free,
 I'll for your sake effect it. I'm assured
 Of his full innocence; and if the troops 285
 Arrive in season he shall not be harmed.

Thus spake he boastfully, not unperplexed
 By the strange vision; and desired no less
 For his own sake to overrule their aim
 Who sought the death of Jesus. And in hope 290
 The promised force would reach Jerusalem,
 (Vain hope! they came not till the evening
 hour,)

He lengthens out the trial by delays;
 Demanding of the multitude again:
 Which of the twain say ye I shall release? 295
 Who cry, Barabbas! Then, when he demands:
 What shall I do with Jesus, named the Christ?
 Th' retainers all and servants of the priests
 And elders, (who had stationed them around
 Near as they may without defilement stand,) 300
 Loud answer: Crucify him! and thereon
 The multitude in chorus, too, exclaim:
 Let him be crucified! And when again
 The governor demands: Why should I this?
 What hath he done amiss? I in him find 305
 No cause of death! I, therefore, will chastise
 And then release him. If you more require
 Bring forth your charges in their legal form.
 Suppose he has affirmed he could destroy
 The Temple and rebuild it in three days? 310
 Or had performed the feat? Pray, what offense
 Had been committed? Would you such exercise
 Of power construe as criminal? Whereon,
 They now the more exceedingly exclaim:
 Let him be crucified! The charges are 315
 Ready and here in form! which they repeat

Till the chief priests and multitude prevail ;
 Who then this libel to the governor give :

The man called Jesus often hath assayed
 To lead the nation by seductive arts 320
 From loyalty to Caesar, and of law
 He is the foe : and falsely claims to be
 The Son of God and King of Israel ;
 And, followed by a concourse huge who bore
 Palm branches, and saluted him as King, 325
 He has the Temple entered, and therein
 Assumed the exercise of regal power.
 These charges are by citizens sustained,
 Whose witness in due form has been received.

Then Pilate, seeing naught could be availed 330
 To stay the angry tumult rising now,
 Took water, and, before the multitude
 Washing his hands, exclaimed : Bear witness ye !
 I here acquit myself as innocent
 Of this Just Person's blood ; see ye to it. 335
 Whereon with frenzy loudly they respond :
 His blood on us and on our children be !
 Whereon the sentence gave he as they asked,
 Releasing them Barabbas ; and commands
 That Jesus, being delivered to their will, 340
 Be scourged, (as was the custom,) then conducted
 By Quirilus Cornelius thro' the gate
 Strutenus unto Calvary, and there
 Upgiven to crucifixion ; and assigns
 With him two malefactors to the cross. 345
 O Pilate ! Vainly, vainly, wouldst thou wash
 Thy guilty hands with water ! since that blood,
 Which thou hast shed, alone can cleanse the stain !
 And now the soldiers led the Sufferer forth
 To the Pretorium, and their band convene, 350
 Who, stripping him, in purple then enclothe,
 And place upon his head a crown of thorns ;
 And in his hand a reed : then bow the knee

In mockery, and exclaim, Hail, Israel's King!
 Then smite him with the fist; and on his face— 355
 That sacred face! cast forth their slaver foul;
 And with their rods strike on the thorny crown,
 Driving deep in his head the piercing thorns,
 Till by his wife's entreaty urged, again
 Pilate comes forth, him leading, and in tones 360
 Of anguish deep, bespeaks the ravening horde,
 Behold, I bring him forth that ye may know
 I have in him discerned no fault at all.
 Why must he suffer, then, these cruel wrongs?
 Then forth he stood clad in the purple robe, 365
 Wearing the crown of thorns: while Pilate thus
 In sorrowing tones their pity would inspire;
 Behold the man! But the Chief Priests and Scribes,
 Who ne'er the crowd a moment would forsake,
 Lest sympathy might 'wake, fiercely exclaim, 370
 Let him be crucified! Repeating still,
 Let him be crucified! Till Pilate now
 Responding says, Since ye your purpose vile
 Will execute, take him and crucify:
 But mind what I have said and now repeat, 375
 That I have found in him no fault at all.
 Then they: We have a law which asks his death;
 For he proclaims himself the Son of God!
 Then Pilate, learning Jesus had himself
 Acknowledged as the Son of God, was roused 380
 To fear and apprehension lest the doom
 Of Pentheus might be his; and to the hall
 Hasting, inquires, Who art thou? Tell me who!
 Who art thou—Jesus? Who responding naught,
 He asks once more, Wilt thou no answer yield? 385
 And knowest thou not that I can thee release,
 Or give thee to the cross? Who then replies,
 There is no power at all that thou canst use
 Against me, save what's given thee from above.
 Hence he who to thy hand hath me consigned 390

Is guiltier far than thee! Which calm response
 Only the more alarms his wakened fears ;
 Who now resolves his utmost to achieve
 To free him from their toils : and to his guards,
 Standing within the hall, he loud commands, 395
 Guards! free the prisoner of those cursed gyves,
 And give him to his freedom ; save some charge
 Of capital offense be here affirmed!
 But the Chief Priests, whose early foresight saw
 What might accrue from his excited fears, 400
 And pity, and deep knowledge of their wiles,
 Had stood for such contingency resolved ;
 And now to arouse his fears to acquiesce
 Present their last appeal, and loudly call,
 If thou release him thou art not the friend 405
 Of Cæsar! He who makes himself a King
 In Palestine to Cæsar is a foe!
 Which, having heard, he brings him forth again,
 And in the judgment-seat his place resumes,
 ('T was the third hour ;) and to the multitude 410
 Hoping thro' them to gain the aim he sought,
 He says, Behold your king of righteousness—
 The long-expected, whom your records own!
 He seeks no kingdom here, as well ye know!
 He claims no earthly rule! But they respond, 415
 Away! away! consign him to the cross!
 He asks, Shall I then crucify your king?
 They answer, Cæsar is our only king!
 Then yielding every hope, he now resigns
 The Sufferer to their will ; who him away 420
 Directly lead ; and mocking him, replace
 The purple robe with raiment of his own ;
 Then lead him forth to death : who by the cross
 Burdened, moves towards Golgotha ; till the weight
 Sinks him exhausted down : whereon they seize 425
 A Cyrenian, (Simon,) and compel
 Him to convey it to the place designed.

O Simon! never mortal had like thee
 Occasion such to ascend beyond all hope,
 That creature hearts could fire!—TO BEAR HIS CROSS!
 O hadst thou freely for the Suffering One
 The kindly office proffered, nor withheld
 Until by ruffian violence impelled,
 How blest thy deed to thee! To bear his cross
 Who came to bear it for a perished world— 435
 Our perished world! What joy had been thy joy
 While roll the ages and the cycles on!
 And then, when he who came a sufferer, comes
 To reign, how hadst thou with thy Lord been hailed
 And welcomed, who could'st share his shame and woe;
 When ev'n Apostles fleeing him denied!

Next in the train and following him move on
 The malefactors late to death consigned,
 Their crosses carrying, and attended each
 By his four executioners: with whom 445
 The Roman guard with sword and spear advance,
 All rescue to forestall; and by the Priests
 And Scribes, and Elders followed, of the Jews,
 Who, mocking, and the Sufferer deride.
 Then, as they nigh approach Golgotha's hill, 450
 A multitude fall in the mournful train:
 And women, who lament him and bewail,
 Who had to health their sick restored; their dead
 To life; and blessings numberless bestowed.
 Nor could their hearts forget, ev'n tho' the world 455
 All stand against him now! But reaching now
 Golgotha's base, he turning toward 'em says,
 Ye daughters of Jerusalem! Mourn not
 For me, but for yourselves and children mourn!
 Behold the days are near when ye shall say, 460
 Blest are the barren, and the breasts who ne'er
 Have nursled infants! Then, for shelter, they
 Shall to the clefts and caverns fly, and say,
 Fall on us, O ye mountains! O ye hills;

Cover and hide us from the wrathful storm! 465
 For if such things as these are done to me,
 Whom God approves as a fruit-bearing tree,
 What shall be done when wrath o'ertakes the dry!

Now when upon Golgotha's height they come,
 They proffer drink to stupefy, and give 470
 Insensibility to pain; which he
 Tasting, refuses; nor would thus evade
 What pain and suffering stood along his path
 In bringing life and bliss. And when, arrived
 At Calvary, they there him crucify; 475
 And crucify both on his left and right
 The criminals; and thus the word fulfill—
 They count him with transgressors! Yet, ev'n while
 The rugged spike-nails thro' his hands and feet
 Are by the soldiers driven; and from his wounds 480
 The frequent streams o'erstain the rocky soil,
 He, for the callous throng which him surround
 Reviling, thus his Heavenly Father prays:
 Forgive them! for they know not what they do!
 Then of his accusation Pilate writes 485
 The superscription, and upon the cross,
 In Hebrew, Greek, and Latin, thus affixed:
Jesus of Nazareth, King of the Jews!
 Which title on perusing, numerous Jews,
 (For nigh the city he was crucified,) 490
 With the chief priests, to Pilate say: Write not
 King of the Jews, but that he claims to be.
 To whom the governor sternly thus responds:
 What I have written I've written! Get you gone!
 And thus was given to death the spotless Lamb! 495
 Thus hangs the sacred Victim trembling 'neath
 The weight of human guilt, and the demands
 Of Justice now exacted and appaid.
 O quenchless love! Lend your immortal harps,
 Ye saints, who throng his heavenly courts! O lend! 500
 That we in unison may join your song,

And raise on earth undying melody
 To his unyielding love who meekly bore
 The burden of our guilt and set us free!
 Ah, see him yonder! rent with wounds, and racked 505
 With agony! his visage marred with stripes,
 And pale in death, and crowned with cruel scorn!
 Thus offering the willing sacrifice,
 Tho' they reject him whom his love would save.
 • He came from heaven the manifested God; 510
 The Being who Jehovah's equal is,
 And dwelt between the cherubim; the Form
 Who tabernacled in the cloud and fire
 To guide his ancient flock: and who shall come
 The future Judge of angels and mankind; 515
 Yea, came to meet the stroke our guilt had earned,
 And finds this answer to his quenchless love!
 The sun, indignant, flies the horrid sight
 Of nature's God in agony; while hell,
 In unison with envious priests and scribes, 520
 Exults with shouts and yells of hideous joy
 In all her darkened labyrinths, assured
 Her wiles have triumphed now o'er heavenly grace,
 And gained the earth and Adam's race for aye.
 And now the soldiery his garments take, 525
 Parting among themselves; but for his coat—
 His seamless coat, cast lots, and so fulfill
 The prophet's word: My garments they divide
 Among themselves, but by the lot resolve
 Who shall retain my vesture. Thus did they. 530
 'T was the sixth hour when him they crucified,
 And sitting down they watched him, while the crowd
 Around beholding stand; and with 'em stand
 The envious priests, and rulers, and the scribes;
 Who, him deriding, say: He others saved, 535
 Let him now save himself, if he be Christ,
 The Elect of God! yea, even the soldiers join.
 They who were passing likewise on him rail,

Wagging their heads, and tauntingly exclaim :
 Thou canst destroy the Temple, and rebuild 540
 All in three days ! then why not save thyself,
 And from the cross come down ? While the chief
 priests,

And scribes and elders mockingly repeat :
 Others he saved, himself he can not save !
 But if, indeed, he should be Israel's King, 545
 Let him descend and from the cross come down,
 And we'll receive him as our King. He said,
 I am the Son of God, and has on God
 Relied ; let God, then, show he is his Son
 By him relieving. Yea, and even the two, 550
 Who to the cross had been with him consigned,
 Join with the taunting priests, and him revile ;
 Till one, relenting, as the Sufferer
 He now contemplates, with th' amazing scenes
 In heaven and earth enacting ; and as he 555
 Beholds the other, hardened still, unite
 With scribes and priests reviling, and exclaim
 If thou be Christ, relieve thyself and us !
 Him answers thus rebukingly, and says :
 Hast thou no fear of God ? thou who art now 560
 Suff'ring the same as he ? and we, indeed,
 Are justly suffering what our sins have earned ;
 But he has done no wrong. Then, turning toward
 The suffering Savior, says : Remember me,
 O Lord, when thou shalt with thy kingdom come ! 565
 Who hears the supplication, and replies :
 Thou shalt to-day meet me in Paradise.

Now by the cross of Jesus steeped in woe,
 (As had the ancient Simeon foretold,)
 His mother stands. Silent her grief and deep— 570
 Too deep for anguish'd utterance even to speak !
 Yet patiently recalling what so oft
 He had to her in loving tones disclosed
 To fortify her heart against this hour ;

And forward looking till he should arise 575
And see with joy the travail of his soul.
And with her stood, partakers of her woe,
Mary, her sister, (wife of Cleopas),
And Mary Magdalene ; and with them, too,
The loved disciple. Whom when Jesus sees, 580
He to his mother says : Behold thy son !
And unto John : Behold thy mother ! who
The charge of love accepts, and from that hour
With filial love receives her to his home.

End of Book VI.





BOOK VII.

THE DEATH AND TRIUMPH.

NOW Satan, who the tragic scene had scanned
With apprehension vast, since Christ had been
By treason's hand upgiven, (for much he feared
Lest his dread foe should 'wake his slumbering power
And blast the whole device,) and, as he might, 5
Had aided in their work the priests and scribes ;
When now he saw him nailed upon the tree,
Reviled by sinners, and enduring all
In agony forlorn ; distends with pride,
And deems the hope maturing, that now soon 10
Victory, with triumph following, shall upon
The Stygian banner perch ; for he presumed
Messiah still must linger till the hours—
The wearying, wasting hours of agony—
Should paralyze life's forces, and conclude 15
In death long, long delayed ; and him afford
Th' occasion, unresisted, to complete
His wiles, and to hell's lawless powers to sweep
The works of God with desolation o'er,
(As once they swept the pre-existent world,) 20
And heaven assail and capture ; since, with Christ
Upon the tree so helpless and forlorn,
Enduring woes which Justice had assigned
For human guilt, and now must be appaid ;

He, in his unmatched arrogance resolved, 25
That heaven could bring no throne that might with-
stand

The furious charge of his invading powers.
Such was the dire infatuation sin
Had wrought in this rebellious hierarch,
Once so exalted 'midst th' empyreal thrones ; 30
But who, the truth rejecting, was upgiven,
(As still his children oft are here upgiven !)
To entertain a lie ; and so insure
The deep damnation he had earned so well.
Whereon, believing now the hour had come, 35
He gives to Dagon, Juggernath, and Baal
The late concerted signal ; who, thereon,
Sudden and swifter ev'n than light, ascend
At north, south, west, and east, and instantly
Jerusalem and Calvary surround ; 40
For thence had Moloc and his powers withdrawn
(A terror from the heavens had them o'erawed !)
Soon as the Savior in Gethsemane
Had drained the cup mysterious, and our guilt
Upon his pure, unspotted soul received. 45
For not the suffering which that cup could bring
By expiation : ev'n tho' wrath Divine
Him should o'erwhelm a season ! could the prayer
Prompt, that the cup might be from him withdrawn,
But that his filial soul, so spotless, pure, 50
And so obedient to his Father's will,
Should stand with disobedience, in the sight
Of Heaven's just law imputed :—this would he
Be spared, if, by his Heavenly Father's will,
Redemption through his woes might else redound : 55
Hence, when he drained the cup, so deep, so large,
Our guilt assuming in our legal stead,
Ev'n Hell's fierce legions struck with awe retired
In vast amazement, to return no more
To be spectators : tho' the race for whom 60

He all endured to bring them life and joy
Remain unmoved to gratitude and love!

But now, as Dagon, Juggernath, and Baal,
Rise with their squadrons, and Jerusalem
And Calvary surround ; with furious yells, 65
Re-echoing thro' the planetary spheres ;
The guardian angels standing round their Lord,
And those abiding o'er the temple still,
Startle with apprehension and amaze :
Who, seeing the Stygian powers ascending thus, 70
And hearing HIM disconsolate exclaim,
ELI, ELI, LAMA SABACTHANI !
In 'whelming anguish fear he may have failed
As Second Adam to redeem mankind ;
And backward start for Heaven in wild dismay : 75
Which Satan now discerning, doubts no more
His triumph is achieved ; and straight enjoins
That Baal now assault, and from the world
Expel th' angelic powers who man attend ;
While Moloc with his fiery Cherubim 80
Assail the thrones and pryncedoms of the Sun,
(For Uriel late was summoned thence to Heaven ;)
Who, when they see Hell rising, yield to fear
That man's rejection of the Savior hath
Foreclosed redemption ; and that now the race 85
And universe are to the fiends of hell
And ruin all consigned. Such views are theirs
Of holiness and God's tremendous ire,
And hate irreconcilable to sin !
And hence with faint resistance, slowly and sad, 90
They unto heaven's high battlements retire ;
And from those radiant heights look sadly down
All the celestial armies on their King,
Enduring such indignities and woes ;
And, weeping, supplicate the Throne to yield 95
Their deep and earnest longing to descend
And bring him rescue from such state forlorn ;

But now the orb of day untended left
 By Uriel and his Princedoms, (who thro' art
 Divine supply the phosphorescent flame 100
 Sustaining it to rule the day of Earth
 And planetary spheres,) fails suddenly
 Its light to render, and to earthly sense
 Is blotted from the heavens! and instantly
 Night's blackest noon enshrouds the world entire! 105
 For soon thereafter Cynthia's silvery orb
 Appears as blood a moment; then, from sight
 In utter darkness fails: and following next
 The planets, one by one, evanish all;
 And twinkling stars alone pervade the gloom! 110
 Whereat the furious powers of hell upsend
 Nine thundering shouts of joy in wild acclaim.

Yet still the Stygian hosts by Dagon led,
 And Juggernath, invest Jerusalem
 And Calvary; nor from their vigils cease 115
 An instant, lest those precincts by th' array
 Of Heaven be captured, him to rescue, who
 Upon the tree still lingers so forlorn.
 Hence by the powers of Moloc now the war
 Is led, who, having Uriel's thrones back driven, 120
 Assail the thrones which guard the planets all:
 That fiercely to the battlements of heaven
 He them may too compel: whereon is given
 To Demogorgon orders to o'erpass
 The bridge; and, at the wall, (where entrance
 yields 125
 To heaven, or thence to all the worlds below,)
 Assume position with his powers; and stay
 Who might from heaven descending, Moloc's force
 Assail and stay his triumph: yet arrives
 He scarcely ere had Moloc into heaven 130
 Compelled, on speediest wing, those wardens all;
 And now, by Demogorgon joined, regains
 His first position; where proudly they await

To intercept all heavenly succor (sent
 To Him still hanging on the tree accurst, 135
 Helpless, beneath our guilt) till Satan should
 Sweep with wild ruin and destructive waste
 The whole creation ; and reducing all
 As erst he did to chaos, hurl the race
 Of Adam down beyond reprieve foraye. 140
 But Michael now and Gabriel on move
 With heaven's array full panoplied to assail
 Moloc and Demogorgon and their powers ;
 And from their proud position, too, dislodge ;
 Yet not unseen of Satan ; who, his post 145
 Had on the darkened orb of day assumed
 For observation ; and now instant hies
 To guide the coming fray ; for, vanquished here,
 Their boasted victory is lost, and hope,
 All hope of triumph fails. Yet time to plan 150
 His action there remains not ; since the war
 Already in procinct impending comes,
 And near and nearer Heaven's determined powers,
 Whose archangelic trumpet sounds to charge,
 Pealing thro' heaven's high vaults, and hell be-
 neath, 155
 And the far rolling orbs ; whereon awakes
 Hosannas loud along their lengthened lines,
 And joyful shouts (presaging victory !)
 Now to approve their might against the foe.
 Yet unappalled and calm, tho' quickly, moves 160
 Th' arch-apostate in his throne-like car
 Upborne by mighty cherubim, afar
 Fronting his squadrons ; and arrays, as best
 He could, th' advancing war ; assigning now
 The right to Demogorgon, and the left 165
 To Moloc ; while himself assumes to lead
 The center ; then the signal gives to charge.
 Whereon aloud and dreadfully resound,
 From all his darkened legions, hideous yells

Defiant and provoking of the fray ; 170
While Moloch thus aroused to feat of arms :
 The day desired so long, so ardently,
O brave compeers ! is here at last, to give
Our arms their triumph o'er yon canting slaves.
To-day already, victory renowned 175
And of enduring splendor has our toil
Crowned thro' the earth and solar system all,
Mauger his might who o'er our empty thrones,
And cringing slaves, his scepter sways in heaven ;
And man's Redeemer needs redemption now, 180
Beyond the might of Heaven to bring relief.
Now let a second triumph crown the day,
As can your prowess crown with victory
That shall secure our empire 'gainst th' assaults,
Or single or combined forevermore, 185
Of all yon coward sycophants who 're now
Trembling, as on they 're driven to meet our war.
Nor meet we now, as erst, on partial terms ;
For no Messiah now can lead their war,
Who once so gallantly our ranks assailed 190
With thunderbolt's loud crash and lightning's rage ;
Since, having human flesh assumed, he now
Is subject to its laws ; and having guilt
Assumed, he dies for it—dies on the cross—
And guilty now, and hopeless, and condemned ; 195
Forsook of earth and Heaven must still endure
For hours unnumbered griefs, while those he came
To rescue have already, thro' our wiles,
Disclaimed his intervention, and have thus
To death consigned him. Yea, in agony 260
He hangs, and unreprieved is now consigned
To us, and left all helpless in his woe.
This glory has redounded to our arms !
And now, while Heaven in consternation stands
At so unlooked result of all its hopes 205
Man to redeem, we shall, on trampling 'neath

Our chariot wheels yon hypocrites, assail
 Its towers, and, entrance gaining, seize the throne,
 And hurl th' aspiring Tyrant down, to learn
 In hell's profoundest depths that we can rule. 210

Thus he blasphemously ; and on they sweep
 Against the might celestial, whose array
 Gabriel leads, on the left, to meet the powers
 Of Demogorgon fierce ; while Michael
 The center leads t' assail the phalances, 215
 The mighty phalances whom Satan brings ;
 While Moloc and his fiery cherubim
 Are by the radiant ranks of Oraphim
 Assailed, by Zurishaddai led ; who stands
 Amidst the splendors of the heavenly throne 220
 Nearer than powers, and prinedoms, all and
 thrones ;

But now entreating that they may approve
 Their loyalty to the Anointed Son
 Against th' rebellious hierarchs and powers,
 They sufferance gain, and move to join the charge. 225

Dread hour of combat ! when th' innumerable hosts
 Of light and darkness, mingling in the fray
 By fierce resentments fired ! what language may
 Attempt in human utterance to portray
 The fearful tumult ! when the universe 230
 Rocked to and fro, as if by tempest ire
 Tossed on the ocean of eternity.

While orbs on orbs by myriads thrice told o'er,
 All fraught with living fire ; and rolling on
 Thro' thy vast realm, Immensity ! to speak 235
 Their Maker's glory and proclaim his power ;
 Are whirled in wild confusion from their spheres,
 Streaming like comets thro' the vault of heaven !
 The deeds renowned of valor here achieved,
 And the vast prowess of conflicting thrones, 240
 And mighty squadrons in th' embattled throng,
 All, all resolved their utmost to perform,

Could be alone by powers angelic sung.
 Yet may the poet sing, in few, the fray
 When Zurishaddai suddenly bears down 245
 Against the might of Moloc, venting still
 His blasphemies with rage infuriate,
 And thus him hailed as sevenfold thunder's roar :
 Fools and insensate ! cease ye, then, to mind
 The recompense assured for deeds like these ? 250
 So mad and hopeless ! and your hapless plight
 As vengeance overwhelmed your earlier war
 Against His high supremacy who rules ?
 Take this, ye reprobates ! and know that 't is
 The earnest only of th' reserve which now 255
 With ruin wild shall desolate your power !
 He said ; and quicker than the word, huge bolts
 Of living fire, flashing afar, are hurled
 With wide-spread desolation on their files ;
 Scattering in wild confusion rank on rank ; 260
 While still new vengeance whelms them ; who back
 fall
 Transpierced with hideous pangs ; while the swift
 flames
 Devour their energies, and down they sink,
 Down on all sides appalled. Nor not till then
 Th' infernal furies recognized or thought 265
 Who is the mighty Leader thus arrayed
 Against their proudest champion and his powers ;
 But paralyzing fear the boasting pride
 Of Moloc soon dissolves, as now he learns
 Who are his ranks assailing ; for, when erst 270
 Had he among celestial splendors stood,
 He had afar beheld those radiant thrones
 Nearer THE THRONE than all the heavenly thrones ;
 Nor e'er presumed on venturing then so near
 Their radiance clear and glory unsurpassed 275
 As now in hostile attitude they charge,
 Arrayed in arms against his bannered ranks ;

Whereat, in dread amaze, back he recoils,
 While Malakpenael, in the swift pursuit,
 Scatters afar and wide their legions all. 280
 Whereat now Zurishaddai fiercely turns
 Upon the flank of Satan, who in vain
 The ruin would withstand ; for, as he wheels
 Th' reserve in line to fortify the flank,
 And onward leads the war in far advance, 285
 He meets with Pyrophloga's onset dread,
 Nor can withstand ; but all unnerved retires.
 Whereon his ranks yield to the fearful charge
 By Zurishaddai led and Michael ;
 (While Zuriel and Zabdiel assail 290
 The potent thrones of Legion and of Dis ;)
 Whelming with foul disaster ; till in front
 And flank assaulted thus, he rapid flies,
 Nor can assay his shattered force again
 To rally to the charge, so fierce pursued 295
 By Selemia from the field afar.

And now th' united force of heaven's array
 Bears down on Demogorgon and his powers ;
 Who still unblenching and determined brave
 The might of Gabriel and his fiery charge. 300
 But now in front and flank and rear assailed,
 Naught can remain to him ; who raging turns
 Blaspheming ; and swift followed by his train,
 Would find a refuge from the armory,
 Whose blast unintermitted hurls its rage, 305
 Sweeping wild desolation on their flight.
 Whereon the Powers of Victory assume
 Position where the Stygian Powers had stood.

Yet while the war was raging 'midst the skies,
 The hosts by Dagon led and Juggernath, 310
 Arrayed about Golgotha and the cross ;
 Or, hovering o'er to bar the Suffering One
 Access to heaven, or aid ; maintain their stand
 With songs of triumph ; and the victory praise

Of Moloc late achieved ; and now assail 315
 The Suffering One amid his woes untold,
 With blasphemy derisive ; and repeat,
 O thou anointed King of earth and heaven !
 Thy work is now undone ; for thou hast failed
 To do for man what ne'er attained can be 320
 He unconsenting, who has nailed thee here,
 To show his wish pertaining to the grace
 Thou would'st him proffer. Sin thou hast assumed ;
 And now the wrath thou would'st from man avert
 Must sink thee down with us beyond reprieve : 325
 Nor can thy griefs regain their blessings lost.
 If this be wisdom give us folly first,
 Since folly never could so foolish prove !
 His favor now is forfeit whom thou 'st named
 Thy Father : yea, is forfeit, since he must 330
 Regard thee as with us and sinners all
 Conjoined against his throne, in that thou hast
 Assumed their sin ; and so assign with us
 Thy doom ; for now thou 'rt to eternal death
 Devoted, while thy law stands unrepealed ; 335
 Or shall against transgression hurl its curse.
 On thee the guilt entire of man abides,
 And on thee must abide ; since thou the cup
 Hast drained which brought defilement to thy soul !
 Then while they thus his anguished soul assail, 340
 He feels the Father's presence all withdrawn,
 (For thus the curse imbittered must he taste,
 Against the sins he bore, ere life to us
 Could thro' his woes redound,) and cries, O WHY ?
 MY GOD ! MY GOD ! HAST THOU FORSAKEN ME ! 345
 Whereon the priests deridingly exclaim,
 Behold, he calls Elias ! Then, when he
 Discerns that all things by the Prophets spoke
 Of him are now fulfilled, he said, I THIRST !
 Whereon a soldier coming, takes a sponge, 350
 And it indipping in their drink presents

To him upon a reed, ev'n while the Jews
 Forbad the kindness, tauntingly, and say,
 No ; let Elias come and take him down !
 Then, when he had the drink received, he cries 355
 TETELESTAI ! but seeing around the hill
 Near and afar dense clouds of hovering fiends ;
 And convoy none of heavenly spirits nigh,
 Nor ev'n one angel brightening 'midst the gloom :
 Forsook of man ; forsook of heaven ; beset 360
 On every side by Hell's fierce wrath ; (for thus
 He must the piercing stroke of Justice feel !
 Yea, till Death's work is done :) aloud he cries,
 FATHER ! INTO THY HANDS MY SPIRIT I
 COMMEND ! And, having said, his spirit he 365
 Dismissed ; and on his loving breast sinks down
 His sacred head. But now the scene, how
 changed !—

How sudden changed ! for he resigning thus
 Earth's scenes, beholds the hellish powers around
 In consternation huge : while from them 'rose 370
 A universal shriek, as they discern
 The Arch-Apostate and his vaunting powers
 Far scattered by the bright array of heaven ;
 Whom instantly He joins to lead them on
 To higher triumph still and end the fray, 375
 To be resumed no more, until the hour
 When Gog and Magog shall, thro' Satan's wiles,
 Convene, (at close of the Millennial day,)
 Against the saints as Judgment is proclaimed.
 But now as Heaven's bright armies see him come 380
 To lead, as erst, their war, the shouts resound
 Of joy and triumph ; and so loud acclaim
 From the sonorous metal by the power
 Of mighty Cherubim, that, suddenly,
 (As tho' the Arch-Angelic trump had pealed !) 385
 Graves on the earth burst open, and expose
 The bodies of the slumbering saints ; who, when

He rose, came forth ; and in the city oft
 Appearing, till his resurrection-work
 Concluded was : then with him all ascend, 390
 The trophies of his triumph o'er the tomb.
 And as Messiah joins the powers of light,
 The might of Gabriel instantly moves on,
 Pursuing from the earth the fiends by Baal
 And Dagon led, and Juggernath ; and straight 395
 The Temple's veil down cleaves he, severing
 The Gentile from the Jewish worshiper—
 Down cleaves from top to bottom ! (For, thereon
 The blood of each atoning sacrifice
 Had sprinkled been since Moses so ordained 400
 By God's behest ; foreshadowing thus in type
 The great atoning sacrifice : which now
 Accomplished thro' His death, that veil could stand
 No instant longer !) Then beams forth again
 Day's brightening orb, and Nature all revives. 405
 Yet, as the Stygian powers, so sore dismayed,
 Are by the might of Gabriel now compelled
 From earth, they with united force assay
 One mighty stroke to hurl it from its sphere,
 Which to the center as an earthquake jars. 410

But now the Arch-Apostate, shamed to find
 How soon his boastful might and scheming wiles
 Are circumvented by the heavenly powers
 And crushed, unaided by Messiah's hand ;
 Recovering from his sore amaze and hopes 415
 So shattered, seeks once more t' arouse his Powers
 So prostrate, to indulge th' expectancy
 That Victory is sure within their grasp,
 If yet they would arise and claim it theirs :
 And deeming that Messiah must still remain 420
 Upon the tree all hopeless and forlorn ;
 And, unaware that Juggernath's, and Baal's,
 And Dagon's force were driven from earth to hell,
 He hails his scattered squadrons and convenes

Afar, where Utter Night his scepter sways ; 425
 And thus their fainting courage would restore :

O Princedoms ! Potentates of Earth and Heaven !
 The way, how arduous ! to attain the end
 We long, not vain nor hopelessly, have sought !
 For, while our arms retain we, Freedom lives. 430
 True courage hath reverses ; and Defeat
 Seemed well-nigh us encountering ; but the brave
 Are never vanquished ! What to them may seem
 Adverse is but advantage in disguise.

Who could presume the Oraphim could fight ? 435
 All unaccustomed as they are to arms :
 Or should their posts, unleft before, resign
 To meet our thundering charge ? Who could suppose
 That we should unprovided or surprised
 Be found by such assault ? The fault was mine ; 440
 I take it wholly on me ! It was mine !

Amid the ceaseless cares devolving late,
 My mind reflected not that our grand Foe,
 Compelled to last extremity, would leave
 No effort spared which might sustain his throne, 445
 Now tottering to its base, and scarce upheld :
 And yet that error yields us to the source
 Of confidence and victory assured :

For, 'midst his consternation, and his wish
 T' relieve his Son beloved, who still for hours 450
 Must hang upon the tree, he has ordained
 Against our might his every puissance,
 And in its unprotection left his throne ;

For they now stand to guard the post we held.
 Nor do we now discern their squadrons bright 455
 Armed, in their fiery chariots, moving forth
 The broad expanse exploring, as their wont
 Is, when secure of hope within their bowers.
 Heaven, therefore, now is empty, and our luck
 Loud th' advantage hails to rise and sweep 460
 O'er th' unguarded battlements, and try

What he who rules by our delay can do
 In absence of his forces ; and returning
 On his own head the woes he made us feel,
 Hurl down the tyrant from his throne, and turn 465
 His thunderbolts upon himself and slaves.
 I will ascend to heaven, and will exalt
 My throne above the stars of God ; and sit
 Upon the mount, yea, on its northern side,
 Around whose base the congregation meets ; 470
 I will ascend above the heights where soar
 Their loftiest seraphs and myself be God !
 Then, from those battlements we shall disdain
 Their power forever who have sought t' exile
 Us from our native seats. Shall we advance, 475
 And seize what fate and fortune have assigned ?
 The hour, too, how propitious ! since the might
 Of Dagon, Baal, and Juggernath employ
 The fear and caution of the entire host
 That late assailed us. Say, shall we resume 480
 Our native fields and long-lost empty thrones ?

Thus he ; whose words, ere to conclusion brought,
 They interrupt with frenzied shouts and cheers,
 Demanding to be onward led ; and all
 Unmindful of their late dismay move on 485
 With spreading ensigns huge—move swiftly on
 The battlements of heaven, and o'er them charge
 More rapidly than light, assailing fierce
 And scattering in dismay the wardens all
 That guard the frequent towers. Then far and wide
 They spread their grim array ; with martial songs
 And instrumental harmony ; and plant
 O'er the cerulean plains their ensigns far ;
 And, as they move now onward toward the Throne,
 With song and dance, assured of victory 495
 Beyond all fear of failure or mishap,
 Or doubting of th' result ; lo ! they afar
 Discern Messiah leading on as erst

His powers, whose chorus grand of victory
 Proclaims his work redemptive now complete, 500
 And heaven's high arches echo with the strains.
 Right on, against the Stygian war he comes,
 Whose consternation sees the grand array
 Impending; and already in his hand
 Ten thousand thunders grasped, whose mutterings now
 Begin to roll, while bickering flames flash forth
 Their terrors as his chariot onward moves.
 Yet still by pride and sullen hate obdured,
 And shame to shrink in presence of his peers,
 The Arch-Apostate rallies to the charge; 510
 Yet scarce His dreadful coming they abide,
 Whose arm had wrought their rout so grievously
 In that remembered field where first they learned
 And felt his power; but backward swift recoil
 As th' unintermitted blast of ire 515
 Avenging 'wakes, and seek in Stygian depths
 A refuge from the storm of sulphurous hail
 And thunderbolts fierce sweeping on their flight;
 But vain! for now the Victor and his hosts
 Enter the Stygian realm; and, summ'ning straight 520
 The Arch-Apostate and his dark array,
 (Who in dismay had from his swift descent
 Fled to th' remotest dens and caverns all
 Of their opprobrious dwelling; yea, ev'n amidst
 Its surging fires concealment vainly sought,) 525
 They by th' angelic powers are dragged before
 His presence; who their dreaded doom declares
 For having man seduced; whose sin and death
 (He said) shall be forevermore required
 By Justice at your hand, whose penalty 530
 Inflicted fully shall to you make known
 Your grievous damning guilt; altho', as I
 Thro' prophets have announced, the sentence waits
 Its final execution till the hour
 When ye and sinners all before my throne 535

Of judgment shall appear. Then, to the lost
 Of Adam's race who had his word despised,
 (Ev'n as when once his sufferance waited long
 In Noah's days,) he, turning, thus declares :
 My love and pity for the race of man 540
 So fatally by Satan's wiles deceived,
 Was from the very first to you announced—
 Clearly announced by promise, type, and rites
 Of sacrifice ; and through my servants, who
 In every age preached righteousness thro' faith 545
 In me as your Redeemer ; and the truth
 Thus proffered stood in sight of God approved
 By conscience, his vicegerent in your breast.
 To you, on the acceptance of my grace
 Thus proffered, I forgiveness free announced 550
 For all your sins, and refuge from the curse,
 And life unending with my saints in heaven.
 'T was for this cause the Gospel thus to you
 Was preached ere ye were numbered with the dead,
 That ye, while yet abiding in the flesh 555
 Should in the spirit live as God requires,
 And such was unto you and all adjudged.
 And righteous men and prophets in my name
 Called you to listen to my voice and live ;
 And warned you not to slight the boon which then 560
 Was promised, and which now my death secures.
 But ye did slight my message, and preferred
 To listen to the great deceiver's voice ;
 And were his willing captives whom ye here
 See vanquished utterly and doomed to woe ; 565
 Whose guilt in your deception can not yours
 Extenuate, for you sinned willingly
 Against the grace which free deliverance brought.
 With him, not me, ye have your portion chose,
 And freely chose to set at naught my love ; 570
 And hence with him your portion must abide.
 Thus he ; who then commands the Stygian powers

That, as he reascends th' empyreal plains,
They follow at his chariot wheels. Whereon
The mighty Oraphim draw forth and form 575
The darkened train, led on by Satan first ;
Then Moloc, Demogorgon, Beelzebub,
Adramelec, and every power and throne,
Followed by all the millions of their sway.
Then, as the trumpets peal with vast acclaim, 580
His chariot moves on ; and on they come
In one vast column lengthening afar ;
Crest-fallen and sad ; their glory, how obscured !
Yet struggling with confusion and dismay ;
While on each wing and bringing up the rear, 585
The fiery Oraphim and cherubim
Advance, with all th' empyreal thrones and powers ;
And to their matchless King triumphant song
Resounds from each angelic choir, whose praise
All voices join ; while dulcimer and harp, 590
And blare of trumpet swell the loud acclaim.
Thus pass they on thro' intervening spheres
Of mighty suns and planets undefiled
By sin ; whose holy habitants survey
With joy untold the grand array, which tells 595
Hell's subjugation and the earth redeemed.
Then, as the heavenly ramparts they attain,
The portals opening wide, He onward moves,
And entering therein to all displays
Captivity led captive, bruised for aye, 600
And in time's fullness destined to be driven
From earth forever to the depths profound
Of Tartarus, thence to emerge no more
Thro' all the cycles of th' eternal years.
Next he commands that th' apostate crew 605
Depart to their appointed den of shame ;
And, till his flesh resumes he and ascends
To the right hand of power, no fiend from hell
Shall venture near the earth, or walk therein ;

Who, whelmed with consternation huge and wild 610
 Dismay, shrink from his presence at the word,
 And, plunging headlong, seek within the fires
 Of hell a shelter from his kindling ire.
 While to the matchless conqueror, whose might
 Had hell discomfited, and all its train 615
 Crushed and despoiled forever ; and the race
 Of Adam rescued from their toils accurst ;
 Resound, in sweetest melodies of heaven,
 Anthems from the victorious choirs, with whom
 In anthems which the heavenly echoes wake 620
 Join the redeemed, the purchase of his blood.

But from such scenes, transpiring thus beyond
 The visible and earthly, must the Muse
 Return to visible and earthly scenes ;
 For when Quirilus, he whom office called 625
 T' o'ersee the envious will and hate malign
 Of priests and scribes performed, beheld the graves
 Yawning about Golgotha ; and day's orb,
 With all the wandering planets, disappear
 As stricken from the heavens ; and likewise felt 630
 Th' upheavings of the earth, which, at his side,
 Wide opening, yawned, disclosing thro' its chasms
 Hideous, the fiery horrors of the abyss ;
 And heard the Sufferer on the cross exclaim,
It is consummated! and then beheld, 635
 As he upyields his spirit with a word,
 Commanding death ; he greatly feared, and said :
 Truly this is the Son of God ! His claim
 Attested stands by all the heavenly powers !
 Thus glorified he God. And to the throngs 640
 Who came to view the clefted rocks and tombs,
 Repeats : This truly was a righteous man !
 He was, as he declared himself to be,
 Truly the Son of God ! and no seducer,
 As have his foes revilingly affirmed. 645
 Thus he ; and ever after faithfully

He stood to his conviction ; and when called
 To witness it thereafter, freely sealed
 With his own blood the love he bore his name.

Yet nigh the cross were those who stand as types
 Of thoughtless men, still found in every land ;
 Nor would the Muse, descending from her height,
 Stoop to disclose to ages now the scene
 By soldiers and by Jews presented then,
 Whose hearts obdured scarce heed the prodigies 655
 Enacted there ; yea, 'neath his cross, whose love
 Endured these untold agonies to bring
 Deliverance from th' undying worm ; but they
 In thoughtless levity may still evince
 How disbelief will harden and obdure. 660

Now while the soldiers would by lot decide
 Whose shall the mantle of the Savior be,
 Caiaphas drawing near them thus is heard :
Ca. I see you 've nailed him fast, my boys ; I told you
 To do it well. I think he 'll not get down. 665
 Come take a cup with me when you are through.
 I like such honest fellows. Phineas, come,
 We must move onward. 1 *Sol.* Curse the caitiff priest !
 He looks more like a fury than a man.
 I 'd sooner drink with Pluto. What do you want ? 670
 1 *Few.* Sell me those clothes of the Deceiver, won't you ?
 2 *Sol.* We are Samaritans. 1 *Few.* You only say so
 To bluff me off. Come, let me have that tunic.
 1 *Sol.* Well, there is *one* ; so now you have a *onenic*.
 2 *Sol.* And there is *two* ; so now you have the *twonic*.
 1 *Few.* O stop ! hold off ! you 've broke my head be-
 tween you.

You are too rough. Come, sell 'em to me, won't you ?
 3 *Sol.* We do not deal in clothes ; so now avaunt !
 4 *Sol.* I do not need this coat, and shall not wear it.
 Yet note again how neatly from the top 680
 'T is woven seamless. 3 *Sol.* Keep it till our troop
 Returns to Rome, and give it to your daughter

As a fine specimen of handiwork
 And skill of Jewish ladies. 'T is, indeed,
 Most beautifully wrought! but if I sold it, 685
 I would n't sell it to a mangy Jew.

1 *Few.* A mangy Jew! you're mangier than I am,
 And look as if you had the scurvy, too.

2 *Sol.* See here, old Abraham; if you do n't walk,
 There is a way to expedite your movements. 690

1 *Few.* My name ain't Abraham; you cursed Pagans!
 You do n't know nothing what good manners is.

I would n't stay among you. 2 *Sol.* Hallo! come back.
 Would n't you like to buy another tunic?

1 *Few.* Beelzebub be with you! you're his children, 695
 And you're so mean he is ashamed of you,

And would n't own you. 3 *Sol.* Let the fellow go;
 He's like the rest of 'em. See yonder priests,
 Deriding Jesus in his pain; the cowards!

I'd like to have a chance at Caiaphas 700
 With his own scourge! Those eld—whence this
 great darkness?

4 *Sol.* I saw the sun just fall and disappear.
 Look, look! there goes a star; and there's another;
 And there's another on your left; they're gone
 Entirely out. 2 *Sol.* I saw it as it fell. 705

How curious that the stars should shine in day-time!

4 *Sol.* 'T is curiouser the day should have no sun.

1 *Sol.* Tremendous! what a shake was that! Hold on!
 Do n't pull me so! 3 *Sol.* Lend me your hand.

4 *Sol.* Just see

How this great rock is split. 2 *Sol.* I never felt 710
 Any thing like such rocking since I left

The cradle, or before. 3 *Sol.* Do n't joke, you fool!
 The thing is getting serious. I'm afear'd

Some god is angry; and unless we watch

He'll play the mischief with us. 2 *Sol.* Nonsense, Pub.;
 The gods have less to do with us than we

To do with 'em; and that's but little, truly.

I have n't offered them a sacrifice
 For twenty years, nor shall for twenty more.
 I hold 'em all as humbugs. 4 *Sol.* Jupiter! 720
 Hark how those Jews skedaddle from the hill ;
 And those old priests do n't wag their heads no more,
 But try to keep them upright on their shoulders.
 3 *Sol.* Hand me the pitcher, Rufe ; I'm very thirsty ;
 I've bruised my leg and nearly broke it on 725
 That rock when I so suddenly pitched over.
 I wish the Sun or Moon would shine again.
 4 *Sol.* I think 't is getting lighter ; or my eyes
 Are getting more accustomed to the darkness.
 I see as clearly as an owl could see 730
 The objects all around us, far or near.
Jews. The cocks are crowing ; hear them ; and the bats
 And owls believe that night has come already ;
 See how they 're whirling all around the hill !
 2 *Sol.* Is n't this darkness something like they say 735
 Occurred about the time when Julius fell ?
 3 *Sol.* I never saw the like. What could produce
 That earthquake and such darkness ? 2 *Sol.* You
 : : could tell
 Quite easily, if you had only heard
 Seneca lecture as I did in Rome. 740
 4 *Sol.* And Pliny, I have heard him on the same ;
 A smarter man by far than Seneca,
 Who always tries to show how much he knows.
 1 *Sol.* What Pliny ? Ply-knee, supple-knee ; is that it ?
 4 *Sol.* He's not of age ; but Manlius says there's no one
 In Rome who's more superior in learning.
 I've heard him thrice and am informed that he
 Intends to write a history and explain
 All things in Nature. 3 *Sol.* Well, what do they say ?
 4 *Sol.* He says that in the heavens exist great chasms,
 Wherein the stars and planets sometimes sink
 When running round the world ; and into them
 Perhaps the sun and stars that just went out

Are fallen ; and, if so, we may night expect
Until Apollo brings him up again. 755

He said he once went on Mount Casius' top,
And saw the sun three hours before it rose.

2 *Sol.* 'T is lucky that the stars and sun in falling
Struck not the earth, or else we might have seen
A second edition of Phæton's works, 760

When he jumped in his father's coach and played
The mischief with creation. 1 *Sol.* Do you believe
That story, Caius? 2 *Sol.* Yes, I do believe

'T is such a story as no man believes,
Or ever could, who has two grains of sense. 765

3 *Sol.* I'd like to know what kind of sense you mean :
They show along the Po the very spot

Where he fell from the chariot and was buried,
And o'er the grave the willows standing yet
That were his sisters. There are four, and old, 770

And all the village say, that once a year
You may perceive the bark of each one open,
And hear their voices calling, Phæton!

My father told me this, and said he learned it
From those residing there, when he was left 775

By Quintilius Varus, (under whom
He served,) upon the Po to die ; for all
Believed him dying. Yet he was restored,

And was th' alone survivor of the legions
Which Varus had to fight in Germany. 780

1 *Sol.* What else does Pliny say? 4 *Sol.* He likewise
told us

That for whole days there are sometimes discerned
Stars near the sun ; as tho' they formed its crown,
Or were joined to it ; which, as it moves on,
Draws them along. 3 *Sol.* That may be so indeed, 785

• For I once saw a star quite near the sun.

4 *Sol.* And he believes they're in a circle joined,
Such as we sometimes see about the moon ;
Which yet the brightness of the sun conceals

When he's above th' horizon ; and are joined 790
 Thereto, as stars upon a diadem
 To the king's head. 2 *Sol.* Why, yes ; that may be so ;
 For when the sun fell down just now he dragged
 Some stars along ; which therefore must have been
 Joined to his circle. 1 *Sol.* Listen ! hear Quirilus. 795
Centurion. Surely he was ALL he professed to be !—
 He was the Son of God ! a righteous man—
 And they've unjustly charged him. Well they may
 Now scatter ! for the murderous work is done.
 'T is done ! nor can the dying be recalled ! 800
 2 *Sol.* He thinks that all these things are happening
 Because this man is crucified. The Governor
 Seemed likewise chicken-hearted, and afeared
 To have him executed. 3 *Sol.* But then he said,
 The man is innocent. 2 *Sol.* I know he did ; 805
 But what has that to do with it ? The priests
 Said that their law condemned him ; and as Judge
 The Governor had nothing else to do
 But see it executed. Fools, it seems,
 Are found among the high as well as low. 810
 Who but a fool thinks that Apollo cares
 How many men are crucified on earth ?
 3 *Sol.* Did you not say that some such things occurred
 When Cæsar fell ? 2 *Sol.* Are you a ninny, Pub. ?
 I did ; but did I say *because* he fell ? 815
 3 *Sol.* See that poor woman standing by the cross
 Has fainted dead away ! Can't we assist her ?
 2 *Few.* It is his mother Mary ; and that man
 Is one of his disciples. 1 *Sol.* No, let 'em be ;
 Those other women there, they will assist her. 820
 But, comrade, what does Pliny say beside ?
 4 *Sol.* He says the darkness lasted near a year
 When Brutus murdered him. If this so last,
 Or half as long, what will become of us ?
 2 *Sol.* What did become of them who living were 825
 When Cæsar fell ? The same will come of us.

I guess they must have lived, since we're alive.

4 *Sol.* I did n't think of that. He said again
That numerous suns and moons are sometimes seen
At the same hour of day or night (3 *Sol.* I wish 830
That we could see another sun or moon,
Or something else to give us greater light.
My leg torments me hugely all the time.)

4 *Sol.* And not above, nor yet below each other,
But side by side, either asouth or north. 835
Once in the morning, on the Bosphorus,
Two suns appeared, and lasted all the day.
He told us likewise that the ancients say
That they had often seen three suns at once.

2 *Sol.* Well, what of that? Suppose they'd twenty
seen? 840

Does that concern this darkness? 4 *Sol.* Wait and hear
What Pliny further says, and then decide.

He told, in lecture third, that he supposed
There must be many suns below the world
Instead of only one; and that each sun 845
Is tended by its proper god. And said

The name Apollo is a common name,
Pertaining not to one alone, but all:
And this he proved by quoting all their names:
Sol, Delius, Cynthus, Delphicus, 850
Apollo, Io Pæan, Nonnius,

Phœbus, Delphinicus, Didymæus,
And Pythius, (the rest I have forgot;)
And these, said he, tho' all on one bestowed,
Are names of individual gods, on whom 855
The duty is devolved of watching o'er
The day; and steering thro' the sky that sun
Intrusted to his individual charge.

By late carousing they sometimes forget
Whose turn it is to shove a sun aloft, 860
And sometimes two or three at once perform it,
And hence we see that number in the heavens.

1 *Sol.* Ah, there he 's wrong, for did he not declare
That they when seen are always side by side?

Not one above another as this makes 'em. 865

4 *Sol.* He does say so ; but can not you perceive
That this itself confirms the point in question ?

He said, (what all could say as well as he,)

That there 's a distance long between the place

Of sunrise in the Summer and in Winter ; 870

In Winter nearly south, in Summer north.

And I oft wondered what the cause could be

Till Pliny showed it clear as nine is nine.

2 *Sol.* Well, numskull ! am I dull, or are you stupid ?

I 've long been listening to this flatulence. 875

Pray, tell us now how can these windy words

Afford a confirmation 'of his notion ?

4 *Sol.* Indeed ! Sir Codling Turmoil ! can 't you see

That all the suns reaching from south to east

Must horizontal lie in line direct ? 880

So that when two or more are upward pushed

At the same time they in a row appear ?

1 *Sol.* Ah, yes, I see ; but how will this afford us

Comfort amid this long-continued darkness ?

4 *Sol.* Why, thus ; we can afford to lose a sun ; 885

Since, if the one be lost that shone to-day,

Another will to-morrow rise as well.

2 *Sol.* True, true ; I see it now, as clear as mud.

But how did, then, the darkness last a year

When the assassin Brutus murdered Cæsar ? 890

1 *Sol.* Truly I know not. 4 *Sol.* Pliny did n't say,

If I remember rightly ; tho' I think

He said the moon continued still to shine,

And that the suns arose, but did not shine.

3 *Sol.* There ! Jesus says he 's thirsty. Give him

drink. 895

2 *Sol.* What words were those he spoke ? 1 *Sol.* I do

not know.

3 *Few.* He calleth for Elias ; let him be ;

And let Elias come and give him drink.

3 *Sol.* No; let him have it. Take it to him, Rufus.
But what does Pliny say about the earthquakes? 900
I feel a painful interest in that subject.

4 *Sol.* Really, I do n't remember what he said;
That crash has knocked all my ideas loose.

3 *Few.* How could he tell you when he nothing knows
At all about the matter? If you 'd listen 905

To what our Rabbis say—2 *Sol.* Vanish at once,
You base Judean! or I 'll make you think
'T is darker than it is. I 'll give you what

You 'll relish less than pork. 3 *Few.* Yes, Raca, fool!

2 *Sol.* What 's that he muttered as he scampered off?

1 *Sol.* He called you Raca; what it means I know not.

3 *Sol.* But see! is Jesus' dead? when did he die?

4 *Sol.* Soon after I had given the drink.—Hurra!

The sun is up again. How quick he rose!

3 *Sol.* Huge! what another shake was that! Tre-
mendous! 915

2 *Sol.* Whew! how it rocks, and rocks, and fairly
dances!

3 *Sol.* Look at those other Jews how they skeddaddle!
I wish I were away. 1 *Sol.* Look; see Quirilus!

Look how he strikes his breast, and says again

This was the Son of God! 3 *Sol.* He seems to be 920

Deeply affected; and would never do so

Without good reason; for a braver man

And better officer is nowhere found.

I wish we had those priests to crucify.

2 *Sol.* Come, let us move; yonder 's the *coup de grace*.

Thus they; and others thus neglect the cross,

Or ev'n renounce it; tho' therein is found

The only hope for man—the only way

From earth to heaven. Yea; folly's stupid tongue

Would jest thereon! and sciolists impregn'd 930

With not a single germ of science true,

Would join therein; and seek the heights of fame

Thro' that which brings enduring infamy.
They boldly speak what Ignorance inspires,
And claim that Wisdom hath from Truth's own well 935
Updrawn it ; and with vulturous taste assay
To supersede what God has taught to men,
And supersede it by their sottish dreams.
They come not with the gleaming falchion brave
To show th' envenomed hate which fires the soul ; 940
But with the treacherous, noiseless step of pard,
Or stealthy tiger darkling, to assail
The trust reposed in him who died for man,
And spake his words of love to cheer the lot—
Man's suffering lot—the friendless and forlorn ; 945
The penitent returning from his way ;
The feverished head ; the lily'd cheek of death
When anguished friends around the couch behold
The eye roll heavily in darkness now,
And would illumine with light which beams from heaven !
The madman, glaring at his victim's life,
Is filled with kindness, mercy, charity,
Compared with him who thus would tear away
Hope from the sorrow-stricken ; and bedim
The light which cheers in death's approaching hour !

End of Book VII.





BOOK VIII.

THE RESURRECTION.

MEANWHILE the priests and elders, as the hour
Drew nigh for the conclusion of the feast,
And lest the crucified remain upon
The cross o'er Sabbath, and defile the land,
Come and request the Governor to allow 5
The stroke of death ; which granting, they forth send
The executioners, who break the legs
Of those who were with Jesus crucified ;
But when they him behold inanimate
They leave untouched his body ; save that one, 10
A soldier, with a spear, to' assure his death,
Pierced his side deeply ; and forth from the wound
Flowed blood and water : and thus the Prophet's words
Fulfilled—No bone of him shall broken be !
And, They on him shall look—him whom they've
pierced ! 15
And, as the evening now was drawing near,
Joseph, a counselor of honor high,
Esteemed of all, a good and righteous man,
And a disciple, yet not openly,
(As were th' Apostles,) lest his fellows should 20
Of the Sanhedrin countervail his hope
To have them listen to Messiah's words,
And heed his mighty works, as Heaven's own seal

Upon his mission as the promised Christ,
 And had their counsel and the deed withstood, 25
 When Judas and his treason they suborned,
 Went boldly to the Governor to obtain
 The body of the Lord ; who asks, surprised,
 Is he already dead ? And sending, learns
 Of Quirilus the hour when he expired : 30
 Whereon he freely grants what Joseph craves ;
 Who thereon, to enwrap the corpse, prepares
 Fine linen ; while the myrrh and aloes are
 By Nicodemus brought, a hundred weight :
 Then, wrapping him in linen clean, they add 35
 The spices ; as the mode, the most approved
 Is, of the Jews to bury. Now, near the place
 Where he was crucified, a garden spreads
 Her beauteous verdure of all plants and flowers :
 Wherein had been a sepulcher (till now 40
 Unused) by Joseph hewn within the rock ;
 Where placing him, they to the entrance roll
 A mighty stone ; and then departing, wait
 Until the Sabbath pass. While Mary, she
 Of Magdala ; and she, the mother both 45
 Of James and Joses ; and they from Galilee
 Who journeyed with him to Jerusalem,
 Beheld where he was laid ; and spice prepare
 And ointment : then return until hath passed
 The Sabbath : all, save Mary Magdalene, 50
 And Mary Cleopas ; who, all forlorn,
 Stand weeping opposite the sepulcher.

And now the Chief Priests and the Pharisees
 Approach to Pilate thus with glozing lies :

Most worthy Governor, whose favoring sway 55
 So much hath blessed our Nation ! May we crave
 Thy clemency an audience to allow ?
 We plead the welfare of the State, and thine ;
 For we remember that Deceiver said,
 I will within three days to life return. 60

Wilt thou not therefore issue thy command
 To hold the sepulcher securely, till
 The third day pass? The reasons which require
 Such act, most worthy Governor, of thee,
 Are infinite. Should his disciples come 65
 And steal him thence, and thereupon declare
 Before the people that this promise has
 Been verified by him, this sure would be
 Worse still than the first error; for each one,
 (And they're innumerable throughout the land,) 70
 Whom he hath promised in his kingdom here
 Preferments and emoluments, would rise
 To carry out his measures; which designed
 In all the province wholly to o'erturn
 The empire and authority of Rome; 75
 And then to' upbuild upon its ruins here
 The treasonous government he hath so long
 Projected o'er us. May we then presume
 To ask that your high clemency assist
 That we the loyalty of all preserve? 80

To whom the Governor, frowning, thus returns:
 Such were your proofless charges! For what ground,
 What real ground have you as yet produced
 For such allegings? Not one particle
 Of proof, as well ye know, have you adduced 85
 Against the man you meanly have belied,
 And still belie! Nor dare you question e'en
 That your whole accusation hath arisen
 From envy and malignity alone!
 Would I had perished by your cursed hands 90
 Ere I admitted it! And had I done
 My duty, and had you your meed received,
 You would have hung upon the cross, not he.
 But having to your clamorous demand
 Yielded his death, a truer, better man 95
 Immeasurably than all of you, I yield
 This favor too; but learn that from this hour,

For your late infamous attempt by threats
 Me to intimidate, and to induce
 To act against the law and my own sense 100
 Of equity, and innocence condemn :
 Your sordid fancies and your bigotry
 May well believe that my compliances
 Will be but few—(yes, few, and far between!)—
 With their besotted promptings. You can depart :
 Take ye the watch you have, and so secure
 The sepulcher in any way you please,
 Since he, tho' dead, still keeps alive your fears.
 So they, departing, seal the sepulcher,
 And bind with iron bands the rocky door ; 110
 Then place quaternions four of guards around.

And thus in Death's embrace, and sealed within
 The silent tomb, he lies, beyond the reach
 Of further scorn ; who had from heaven come down
 As man's Redeemer. Sealed! as tho' to mock 115
 The hopes which fondly clustered round his life ;
 His words, his mighty works, and deeds of love—
 The hopes that he, fulfilling now the Word,
 Should crush the Serpent's head and life restore.
 And now in armor bright appear the guard— 120
 Rome's stern, determined guard, and 'round the tomb
 Take their allotted vigils ; for his car
 Had dusky night twice rolled adown the sky
 Since to the sepulcher the crucified
 Was borne by weeping Love ; whose every joy, 125
 Whose every hope, lie with him there entombed !
 Deep silence reigns, disturbless save as sounds
 The heavy foot-falls of the wakeful guard
 Pacing the whole area to and fro,
 Debarring all approach ; while oft appears 130
 Hovering around, Caiaphas in disguise ;
 With Priests and Scribes ; by lingering doubt assailed
 If he the crucified may not arise
 And prove himself Messiah and their King.

Slowly thus pass the watches on ; and Death 135
 Still sways his scepter triumphing o'er man ;
 And o'er man's Mediator, who would bring
 To light the immortality and life
 Once from us torn by Hell in Eden fair ;
 But in the mighty conflict he had fallen 140
 Beneath thy stroke, O Death ! And here he lies,
 And Death is proudly gloating o'er his prey !
 O Hope ! art thou from earth forever ceased ;
 And shall thy ray no longer man inspire ?
 Whom shall we seek, and whither ? since by Death 145
 He lies transpierced who came to bring us life !
 Eternal God ! direct us and sustain ;
 Yield not that we be given to dark despair !

Still does Night's orb, now at her noon arrived,
 Gleam on the helmed heads and spears, which round
 The sepulcher are moving to and fro ;
 And all the foes of him the crucified
 Exulting are ; and all his loving Flock,
 Their faith upgiven, are sunk in deep dismay,
 While angels view the scene ; and ponder o'er 155
 The depths immeasurable of his ways,
 Whose judgments are unsearchable, alike
 To earth, and them who throng the courts of heaven.

But now Aurora, brightening in the East,
 Foretells the day, the third, since he to Death 160
 Had yielded, and the sepulcher, when lo !
 Strains of unearthly music, rapturous strains,
 Startle the watch ; who, pausing now to list,
 Sudden upon their vision splendors bright
 (Surpassing e'en the sun's meridian beam) 165
 Bursting, irradiate afar and wide
 The dimness of the slow returning morn.
 Earth to her center shakes ! and as they stand
 In huge amazement to behold, appears
 A mighty angel ; at whose presence they 170
 In wild dismay recoil ; and, shrieking, cry,

Supernal Powers! accept a sacrifice,
 And give us not to death! and down they sink,
 Sink shivering down like men in deathful throes;
 Then lie unconscious all. His countenance 175
 Shone like the sun's unclouded majesty;
 His raiment white like snow; and as he moves
 On toward the sepulcher, the seal dissolves
 Instant in smoke; and hurling back the stone
 From the dark prison-door, awaits thereon. 180
 Then from his bloody bed the crucified
 Arose; and tearing from Death's iron grasp
 The scepter of his boast, came from the tomb;
 Now walking in the greatness of his strength
 Who trod the wine-press of the wrath of God, 185
 And stained with blood his raiment. He arose!
 Joy to the world! joy evermore! He rose!
 The conqueror of death and Hell arose,
 To bring the blessings which his blood had bought.
 But O, what numbers can thy praise unfold 190
 On earth, whom endless ages shall adore,
 And praise in highest strains that Heaven can raise!
 Harps of Eternity! lend, lend your strains!
 Your strains O lend! ere we shall join your throng!
 That we with Heaven may sing th' enduring love 195
 That freed from death and brought immortal joy!

Now as the Prince of life with garments dyed
 Comes from the sepulcher, all nature owns
 His presence and his power. The mountains heave;
 The earth rocks to and fro; and from the graves, 200
 The yawning graves and sepulchers, the dead
 Rising anticipate the day of Doom,
 And crowned with resurrection-life appear
 The Baptist Harbinger, and Simeon,
 Anna the prophetess, Elizabeth, 205
 The Maccabean mother and her sons;
 With Moses, Samuel, Daniel, Jeremy,
 Isaiah, Ezekiel, Joseph, Abraham,

And numerous more, who, now convening 'round
The sepulcher, hail him with shouts of joy 210
And songs of praise to heavenly harps attuned ;
Who then, appearing in Jerusalem
By day and night, gleam suddenly along
Its paths and thoroughfares, or stand within
The temple courts ; then, disappearing, wake 215
Fear and amazement vast. For they on earth
Tarry till his ascension ; when they all
Him follow in his radiant train to heaven ;
Both as th' assurance of his work complete,
And earnest to the spirits of th' redeemed 220
That they shall resurrection life obtain
When he with all his saints returns to reign.

Now Sabbath being ended Salomé,
With Mary Cleopas and Magdalene,
Their spirits sunk in hopeless sadness down, 225
Bring their sweet spice and ointment, to prepare
His sacred body for Earth's last repose ;
And very early, ev'n while darkness reigns,
Go forth to see the sepulcher ; and reach
The garden as the morn's resplendent beams 230
Glance from th' horizon. And now they asking, say,
Who shall remove the stone ? Yet when arrived
Still nearer, they behold it rolled away :
Whereon with grief and anguish quick returns
Mary of Magdala, and, sobbing, tells 235
Peter and John, They 've taken away my Lord,
Nor know I where they 've laid him ! But as she
Departs to tell them, Mary Cleopas
And Salomé arrive the sepulcher,
And entering, they behold upon their right 240
A youthful form in long white garments clad :
Whereat affrighted sore and much amazed
They stand ; but unto whom the angel says,
Be not affrighted ! Ye are come to seek
Jesus the crucified : He is not here, 245

He's risen, as he oft to you hath said ;
 Come, see the place, now empty, where he lay :
 'T was here they laid him. And now go ye hence
 And his disciples tell, (yea, Peter tell,)
 That he has from the dead arisen, and will 250
 Precede them in their way to Galilee,
 Where ye shall yet behold him, as he said.
 Lo, I have told you. Quickly then they haste
 And, winged with fear, flee from the sepulcher.
 For much amazed are they and tremble much 255
 At what they saw ; yet fraught with joy and bliss
 At what they heard : they pause to speak with none,
 But to his followers hasten with the word.

Meanwhile, so soon as John and Peter learn
 The tidings Mary brings them, quickly they 260
 Run for the sepulcher ; which reaching first,
 John stoops and looks within, and there beholds
 Lie in a heap the linen which so late
 Enwrapped the form ; while Peter following on
 Rushed in the sepulcher, and likewise saw 265
 The linen clothes, and napkin which had bound
 The head which thorns had crowned, not with the
 clothes,
 But lying from them folded by itself :
 Nor longer doubted that he had arisen.
 Then entered John and saw, and too believed ; 270
 (For yet the word they had not understood
 Which taught that he must rise :) whereon they haste
 Joyful to bring the tidings to his flock.

Meanwhile the sobbing Mary, who had them
 Followed as they departéd for the tomb, 275
 Arrives when they had left ; and at the door
 Stood weeping bitterly ; and as she wept
 She, stooping, looks within, and there beholds
 Two angels clothed in white, and at the head
 Seated and at the foot, where he had lain ; 280
 Who ask her, Wherefore weapest thou ? She says

They've taken away my Lord, nor do I know
 Where they have laid him! Then, as thus she speaks,
 She, turning, sees the Savior standing nigh;
 Who, asking, says, Woman, why weepest thou? 285
 Whom dost thou seek? She knowing not 't was he,
 But thinking he might be the gardener, says,
 Sir, if thou hence hast borne him, tell me where,
 And I will come and take him! He replies,
 MARY! nor more; for at the well-known voice 290
 She cries RABBONI! and, in deep amaze,
 She at his feet sinks down: to whom he says,
 Wait not, my daughter, to salute me now,
 For I ascend not yet to heaven; but go
 And tell my brethren that I shall ascend 295
 Unto my Heavenly Father and to yours;
 And to my God and your God! Whereon she
 Arising hastes to tell them; but is met
 By Mary Cleopas and Salomé
 Who sought her; and narrating what the Lord 300
 Had said, they hasten onward to convey
 The joyful word. Yet as along they pass,
 Lo! Jesus meets them, and, saluting, says,
 All hail! whose feet they clasp and him adore;
 Who says: Fear not ye, but go on and tell 305
 My brethren to proceed to Galilee,
 Where I shall go, and they shall see me there.

Now Peter, as he from the sepulcher
 Returns, beholds the Baptist harbinger
 Departing slowly from those sacred courts 310
 Whose dome exalts its towering height sublime,
 'Neath which the Mercy-Seat and Ark once dwelt;
 And where that morning early he'd appeared
 Before the thronging multitudes who came
 Off'ring their vain oblations to the Lord. 315
 The crowd agape beheld with ears erect
 As him they recognize, so lately slain
 By Herod; but whose voice so oft they'd heard

When in the wilderness nigh Jordan's banks
 He taught the nation all, and sin rebuked ; 320
 For, as within the Temple, he, that morn,
 Had stood invisible to mortal ken,
 And heard the Pharisees, and priests, and scribes
 Exulting boast how they had sepulchered
 Him whom they named Seducer ; forth he stands 325
 Before them visible, and thus responds :
 Ye broods of vipers ! demons ! sons of hell !
 Delude ye still as erst the multitude
 With these malignant, these Satanic lies ?
 The deep damnation of hell's fiercest fires 330
 Long merited awaits you ; but which now
 Your murder of the Prince of life hath sealed
 As yours immutably beyond reprieve.
 Why, then, assured as are ye of your doom,
 Do ye attempt to drag with you these throngs 335
 To the infernal pit, whom yet the Lord
 May grant repentance ? Since their day of grace
 Is not, like yours, beyond recall. Behold
 Yon shadowy forms which, since the early dawn,
 So oft have startled and amazed your path ! 340
 They pass you, priests and scribes, as all upgiven
 To vengeance and the fiery doom of hell ;
 Yet would within these multitudes awake
 Compunction for the deeds which crucified
 By your advisement Him who came from heaven 345
 To save the guilty. Me ye recognize !
 But yonder forms are they who preannounced
 To ages past his advent whom ye slew ;
 But who to death no longer is upgiven.
 In faith of him, th' atoning sacrifice, 350
 Whom ye Deceiver brand, they lived and died ;
 Of him they preached, of him they prophesied ;
 And he (whom they acknowledge Israel's King)
 Has from the grave recalled them, as ye see.
 You boast your triumph, Caiaphas ! and ye 355

Who have with him conspired—whose triumph is
 The triumph of the fiend—a signal sure
 Of swift and endless overthrow. And ye
 Who by their blandishing hypocrisies
 Have been seduced from truth and duty, till 360
 Ye have rejected Israel's promised Hope—
 The seed of Abraham—awake! ere shall
 The doom of these o'erwhelm you. Their abuse
 Is virtue's recompense; for in such times
 The good are slower to approve the right 365
 Than are the base to censure. They have long
 By their pretended sanctity and grace,
 As by the serpent's fascinating eye,
 Held you in bondage helpless; while aloud
 Thundered the warning voice of ruin nigh; 370
 And by their calumnies against the Just,
 As by their hellish orgies o'er his death,
 Would hold you still from Him who came to save.
 But hear me, and return while yet to you
 Forgiveness may be granted. But for these— 375
 For you, Caiaphas, and your viperous brood,
 No hope of mercy lives. Your every deed
 Proclaims you are to vengeance now upgiven.
 I did baptize with water; but for you
 Awaits a baptism with eternal fire! 380

Thus he: and as they list their veins grow chill;
 Then swiftly, as the winged deer, depart,
 And empty leave the Temple's ample halls.
 While he, the heights descending, goes to meet
 Simon, returning from the sepulcher 385
 Nigh which he had been lingering, weeping o'er
 The guilt which could his blessed Lord deny;
 To whom the Baptist Harbinger's assigned
 T' recount what Jesus had, between his death
 And his return from heaven to earth, achieved 390
 In that unseen, in that mysterious world,
 Which must remain to mortals all upsealed

Till pass they death's dark bourne to scenes beyond.
 And having to a grove adjoining led
 The penitent disciple, thus he speaks : 395

Simon, in aidance of thy faith in Christ
 And of thy brethren's faith, I am assigned
 T' unfold to thee what to the work pertains
 Of Jesus since his death, until this morn,
 When, rising from the sepulcher, he brought 400

With me a multitude of whom approved
 Themselves in ancient and in modern days
 The true and faithful witnesses for God.
 Such knowledge you hereafter will require
 In the fulfillment of what is assigned 405

To you as duty here. He brought us from
 The realms of light among the ransomed dead,
 And clothed us with immortal flesh that we
 May with him reascend on his return.

For, at his death, (unknown to you, sunk down 410
 In woe and grief,) our tombs were open burst,

Our forms exposing ; and to death and hell
 Announcing that their conqueror should now
 Begin his reign, till all his ransomed seed
 Be from their power reclaimed. And such an awe—

An awe from heaven ! restrained the gathering crowds
 That none assayed our bodies to remove
 Or re-entomb, until this morn, when He
 To earth descending, we with him returned

To repossess them ; ev'n as He returned, 420
 And repossessing his, forsook the tomb.

We with th' angelic bands beholders were
 Of all which Jesus on the cross endured,
 And saw about him hell's innumerable fiends
 Insulting and deriding ; but the words, 425

When he in anguish cried, My God ! my God !
 Why hast thou me forsaken ! so o'erwhelmed
 All the redeemed, that we fled tremblingly,
 And left the scene ; and left th' angelic bands

Weeping ; and feared that he had sunk beneath 430
 The load of wrath Divine for human guilt,
 And failed in us redeeming. Thus appalled
 We haste to the great altar, 'neath whose shade
 We had reposed, awaiting till our blood
 Should be avenged on those who dwell on earth, 435
 And till redemption for us was complete ;
 Which now we 'd deemed so near, and which we hoped
 Should in the beatific vision still
 Advance us ; and more higher still advance
 In endless series of revolving years. 440
 We saw the wardens of the earth and sun,
 And planets all, with those who waiting stood
 Nigh Calvary, return on speediest wing,
 Pursued by Hell's dark hordes whom Moloc led ;
 And feared that all was lost, and that the powers 445
 Of hell must drag us now adown to woe
 Thus unredeemed ! How little can ye know
 Here, in the Mediator's world, while ye
 Pass thro' probation—O, how little know !
 Of the undying hate of holiness— 450
 Of God's eternal holiness, to sin,
 As mirrored by the tempests huge of wrath
 Which ceaseless lash the ocean of despair
 And roll relentless o'er the world of woe !
 For here the Mediator's work restrains 455
 That wrath and holds in check ; and will, until
 The Judgment shall proclaim the day of grace
 Hath ceased forever to the sons of men.
 We, knowing that the Son our flesh assumed,
 And on his spotless soul our sin received, 460
 (Sin, which to ceaseless ruin must consign
 The universe of creatures, could its guilt
 Upon them light !) we, and th' angelic bands,
 Feared lest the scenes enacting witness bore
 That his humanity had sunk and failed 465
 Beneath the dread exactions Justice made.

Why else that piercing, agonizing cry!
 Brief was the doubt, and yielding e'en to hope,
 When suddenly shouts jubilant arose
 Along Heaven's battlements; whereto we haste 470
 And see Him leading onward the array—
 Heaven's grand array in triumph; and beheld
 The hordes of hell's black legions which so late
 Had triumphed, scattered thro' th' expanse afar,
 And hasting to their prison, as we deemed. 475
 The joy and gratitude which then o'erfloods
 Each heart with wild emotion none can tell
 In human utterance. We hail our King,
 Our glorious King! with rapturous acclaim,
 And hail the bright array of victory 480
 His chariot thro' the pearly gates leads on:
 Then, after tarriance before the throne,
 They onward move; right on; to some assay
 To us unknown; till at the North afar
 Appear in mighty force Hell's hosts again 485
 Surmounting Heaven's high battlements and towers;
 Whereon we to the altar all retire;
 While he moves on to terminate the fray,
 And drag them captive to his chariot bound.
 Joyful we wait the issue; yet discern 490
 Upon the countenance of some who stood
 Nigh us, deep sadness pictured: as tho' hope,
 The hope that cheered us, left them still the fear
 They might not share therein. They were the souls
 Who for a time in disobedience stood 495
 When Noah preached repentance: yet, as moved
 The day of vengeance nearer, well-nigh had
 Resolved the ark to enter; but delayed
 Till God had closed the entrance: yet who, while
 The swelling surge was rising to o'erwhelm, 500
 Fled to the mountains; and deplored their sin
 A month or more, and its remission sought;
 Nor vainly sought; for when the swelling foam

Had o'er them swept they were among the souls
Received who underneath the altar wait, 505
Tho' oft deplored they their so long delayed
Repentance; and their fear could not the hope
Indulge which now so cheered us all besides
Since judgment wrought in wrath their death had
brought;
And feared that perfect grace could not be given 510
To them, as given to those whom Death had called
At God's approving voice to enter heaven.
The doubt, tho' yet unrealized in full,
Allows anxiety still to restrain
That firm rejoicing which so lately 'woke 515
In shouts of victory, and loud acclaim
Of trumpets' peal resounding thro' the heavens,
As we beheld our matchless King ascend
With all his armies; for they knew the hour
Was nigh which terminates in weal or woe 520
The long suspense. And while with words of cheer
And hope, in long discourse, we would resolve
The doubt which they had ne'er till then expressed;
We see our King ascending heaven again,
And in his train Hell's prince with all her hosts 525
Conquered; and of their power for aye despoiled.
Crest-fallen and sore dismayed the hideous throng
Move sadly on; while he to all in heaven
Makes open show of them as captives now
In triumph led, who us had captive held. 530
And then toward Paradise and our abodes
Moves on, and there displays our foes despoiled:
Whom next enjoins he: Hence! depart ye hence!
And in your prison-house of shame abide,
Nor man assay to tempt, nor Earth molest 535
Until I, rising from the dead, return
To rule at God's right hand. Then, as adown
They to their dungeon dark, in dread dismay
Plunge instantly, lo! he, the Conqueror,

Commands the everlasting doors, (o'er them 540
 We had his triumph witnessed!) severing
 Our Paradise from heaven, (for we, until
 His work redeeming us had purchased heaven,
 Must still therein abide,) should lifted be:
 Whereat from heavenly choirs the anthem 'rose 545
 In chorus, and in semi-chorus 'rose
 Till heaven resounded: Be ye lifted up!
 Lift up your heads, ye everlasting gates;
 Yea, lift 'em up, ye everlasting doors,
 And he the King of Glory shall come in. 550
 Who is this King of Glory? Jehovah, strong
 In battle, who hath vanquished all his foes.
 Lift up your heads, O ye eternal gates!
 Yea, lift them up, ye everlasting doors,
 Then shall the King of Glory enter in. 555
 Who is this King of Glory? Jehovah is
 His name: the Lord of Hosts. He is our King,
 Who all his foes in battle overthrew.
 Then, entering with his bannered legions all
 He charges that these gates be closed no more, 560
 Since now his ransomed shall in Paradise
 Alone no more abide, but range at will
 Thro' Paradise and heaven; and come before
 The THRONE, and join th' angelic choirs in praise:
 Since the demand of Justice now has found 565
 Their ransom paid. Yet still the martyrs stay
 Beneath the altar, waiting till the day
 Of resurrection dawns; and still implore
 That their delivering hour might, hastening, bring
 Redemption, till the earth be all reclaimed 570
 From Satan to the hallowed sway of heaven;
 And vengeance on th' oppressors, who the earth
 Still water with the tears and blood of saints.
 Then turning to his ransomed, who abode
 In Paradise till then, he thus in love: 575
 The price which Justice thro' the law required

For your release is fully now appaid ;
And heaven is now without a forfeit yours ;
As hell is theirs, and theirs without reprieve
Who may refuse my proffered grace and love, 580
Or thus with Satan join. My work to such
Extends not, as to them I have announced
When they beheld the hosts of hell despoiled,
And led in triumph by the hosts of heaven.

Thus he : then as their countenance he viewed 585
Who had, tho' penitent, been by the Flood
Swept from the earth, and saw suspense and doubt
Still lingering thereon, he them assures
Their penitence, tho' late, accepted was ;
And so to them, and then to all explains 590
The efficacy of his blood to save
That the whole multitude pour forth their praise
In seven-fold alleluias ; and the song,
Worthy, thrice worthy art thou to receive
Forevermore all glory, praise, and power, 595
Whose precious blood hath brought us life again,
Redeeming from the curse and Satan's wiles !
Worthy, thrice worthy art thou, Lamb of God !
And to thy name shall every creature bow :
The glory all is thine, and thine the praise ! 600
And as he toward the throne moves onward now,
The Penitent who 'd suffered at his side,
Appears in Paradise, borne on the wings
Of angels ministrant, who bring to heaven
Its ransomed heirs ; and whom He, welcoming, says,
Receive ye now in answer to your faith
More than your prayer petitioned. Heaven is yours,
And evermore these your companions are.
Then by the saints and angels recognized
As th' one who owned their Lord when earth and hell
Stood all arrayed against him ; joy resounds
From every tongue, and they the new arrived
Thus hail : Thrice welcome thou, beloved of heaven,

Thou the first purchase of his work complete ;
 Who earth has now redeemed ! Glory to Him ! 615
 Unending glory, who the doors of bliss,
 Heaven's everlasting doors of bliss, has now
 Opened to Adam's lost and helpless race.

And now our King arriving at the throne,
 He, while the principalities, and powers, 620
 And dominations all, and virtues, thrones,
 Bow at his presence, thus the Father speaks :

The types, the rites, and prophecies, which tell
 Of my redemptive work are now fulfilled.
 Justice is satisfied and earth reclaimed, 625
 And all my covenant-seed from Death redeemed.
 That ancient covenant thro' Moses given,
 Exhibiting to man the covenant
 Of grace, whereof I am the Messenger,
 Its sanctuary had, and ordinances, 630
 And services Divine ; for there was then
 Upreared a tabernacle whose first court
 Was named the Sanctuary wherein were found
 The golden seven-branched lamp, with table, loaves—
 The exhibition loaves—and then, beyond 635
 The second veil, a second court, esteemed
 The Holiest of all ; wherein were placed
 The golden censer, and the covenant ark
 Wherein the golden cup with manna stood,
 And Aaron's rod which budded, bloomed, and bore ;
 And tables of the Law ; and cherubim
 Of glory shadowing the mercy-seat
 Stood hovering o'er. I then these things ordained
 That man might learn to look for that which now
 Has been fulfilled ; and I appointed, too, 645
 The priests their service in th' anterior court ;
 While the high priest each year should pass alone
 Into th' interior with the blood poured forth
 In typic sacrifice ; it offering
 Both for himself and people ; which evinced 650

That yet the way within the holiest
Of all could not be manifested, while
The tabernacle stood, (which only stood
For that economy,) wherein were gifts
And sacrifices offered, which could yield 655
No perfect satisfaction or relief
Pertaining to their conscience who performed
The service which was on them thus imposed ;
Which service only stood in meats and drinks
And divers baptisms, and in ord'nances 660
Pertaining to the outer man alone,
And only were imposed till I should come.
Then, as th' High Priest of future good, and through
A greater and more perfect tabernacle
(Prefigured by the first) not built with hands, 665
I came ; and not by blood of bulls and goats
Entered the holy place ; but by my blood,
Poured forth for sin, have entered and obtained
Redemption, which forever shall endure ;
For, if the blood of bulls, and blood of goats, 670
And heifer-ashes sprinkling the unclean
Could cleanse the flesh and purify, much more
My blood shall cleanse from sin ; since I have, thro'
Th' Eternal Spirit, offered up myself
Immaculate to thee ! and so shall cleanse 675
The conscience from dead works, and purify
To serve Thee truly. For this cause have I
Become the Mediator of the new
And better covenant ; that so, by means
Of death, endured that thus I might redeem 680
Those under the old covenant who sinned,
The called might now th' inheritance receive,
Promised to them, and ever to endure.
For where a testament is made it needs
The death of the testator to impart 685
To his bequeathings force, which could no strength
Have otherwise ; hence the first covenant

With blood was dedicated ; and without
 Shedding of blood sin no remission finds.
 And it was needful that the things on earth 690
 Be purified by blood of bulls and goats ;
 But that the heavenly things be purified
 By better blood and sacrifice than theirs.
 And hence the holy places made with hands
 (The figures of the true) I entered not ; 695
 But into heaven itself I now have come
 With my own blood, and offer at THY THRONE
 The offering pure which Justice has required
 For all, on whose behalf I intercede.
 These I redeemed. Their sin my sacrifice 700
 Puts from them evermore ; since thou for me
 A body didst prepare, which I assumed
 To do thy will, O God ! and thus they are
 Perfected all and sanctified ; for Thou
 Wilt put thy law within their hearts, and write 705
 Thy law upon their mind ; and shalt no more
 Their sins or their iniquities recall ;
 For so thy covenant with me abides.

So spake the Son ; to whom the Father thus,
 In accents mild and filled all heaven with praise : 710
 Son of my love, in whom I am well pleased,
 Thy work is all accepted. In thy hand
 My pleasure all hath prospered ; and the claim
 Eternal Justice held against thy seed
 Debarring all from life, debars no more ; 715
 For whosoe'er to me applies through thee
 Shall their once lost inheritance regain.

Then to the principedoms all, and thrones, and
 powers,
 And all the bright array attendant 'round,
 Messiah turning, thus his work explains : 720
 The earth is now redeemed ; tho' from the curse
 Not yet recovered fully, which thereon
 Still must abide, and sin defile it, till

The great result 's attained which has therein
 Permitted sin to enter ; and till I, 725
 The second' time returning, shall extend
 Therein my kingdom, and for aye expel
 Satan and all his seed to penal fire.
 The penalty assigned to human guilt
 I have endured ; and my obedience 730
 Has magnified and honorable made
 The law ; evincing thus to every world
 How holy, just, and good it is for all.
 By this obedience I for man obtained
 The grace he needs ; and, when I reascend, 735
 Shall give repentance and remission free
 To all who to the Father come thro' me ;
 Whose Advocate and Surety I abide.
 And I appoint you to o'erwatch my seed
 Thro' this whole dispensation till its close ; 740
 When, gathering from the earth all things which do
 Offend, and them which work iniquity,
 Ye 'll to the fire consign them ; whereupon
 I and my risen saints shall rule and reign
 Till pass a thousand of prophetic years. 745
 The work my Father gave me to perform
 Is now consummated ; and tho' my rule
 Be in the midst of enemies, it will
 Be but a season only, and until
 I shall from heaven return ; when they shall all 750
 Become my footstool ; and all might and power
 And influence adverse to me expelled.
 The covenant seed for whose redemption I
 The bitter pangs of wrath Divine endured,
 All shall be rescued from the guilt of sin, 755
 The curse, and Satan's thralldom ; till they here
 Presented are by me, whose righteousness
 Imputed, justifies them ; and shall then
 Become the heirs of God, and heirs with me,
 By renovation thro' the Spirit's power ; 760

Nor earth, nor hell, nor principalities,
 Nor powers, nor life, nor death, nor things to come,
 Nor present things, nor creatures all conjoined
 Can tear them from my arms. My Father, who
 Is one with me, and greater is than all, 765
 Has every penitent to me assigned,
 And none can pluck them from my Father's hand.
 Then, as the earnest of the pledge that all
 Shall from the grave arise, I now return
 To reassume my body ; and ye all 770
 (Us naming who this morning with him 'rose)
 Shall, too, descend and reassume your own,
 And, tarrying with me forty days below,
 Shall hither reascend ; likewise a pledge
 To all the ransomed and to every world 775
 That life thro' me redounds where death has reigned.
 My throne I then shall reascend, and rule
 Till earth be reinstated as she stood.
 In pristine glory ; purified by fire
 From sin's contamination and the curse, 780
 And made th' abode of righteousness, whereon
 The meek shall ever in my presence dwell.
 While Satan and his seed enchained shall be
 In hell's abysm, to interrupt no more
 Th' united harmony of earth and heaven. 785
 I then my mediatorial throne shall yield,
 And God be ALL IN ALL THINGS evermore.
 Thus He to all the principedoms, powers, and
 thrones ;
 Whereat all heaven with alleluias rang,
 And while they sing of mercy, they, too, sing 790
 Of justice satisfied and earth redeemed,
 Man saved, and Satan crushed forevermore.
 And while the songs of triumph still resound
 We to the earth come down ; and Gabriel
 Rolled back the stone which closed the sepulcher, 795
 Whereat came forth the Mighty Conqueror.

Thro' his great sacrifice your grievous guilt
 Is freely pardoned, and your penitence
 Accepted, tho' the foe assayed to bar
 Your prayer a hearing. But take courage now, 800
 Simon, and recommence the work of love
 Thy Master hath assigned thee. He will still
 Be with thee, ye, forever till the end.
 Much thou shalt suffer for him and perform
 Ere is that work completed ; but thy strength 805
 Shall be as is thy day. He said, and paused.
 And now as Peter raised his drooping head,
 He finds himself within the grove alone.

Meanwhile the guard into the city come
 And say what they had witnessed at the tomb ; 810
 Whereon the Elders, Priests, and Scribes convene,
 And, taking counsel, they the soldiery
 Recall before them ; and Caiaphas thus
 Assays to gain his end and them suborn.

Ca. You say you saw a mighty God appear. 815
 Did you all see it? *1 Sol.* Yes, sir, every one.

Ca. I've heard of things like this before. What
 think ye?

Was it not in a dream? *1 Sol.* We never dream
 Unless in sleep ; and we would have you know
 That Roman soldiers sleep not on their posts : 820
 If such be your suspicion we'll retire.

Annas. No, no ; you slept not, as I am assured :
 But then you know that witches here abound,
 And wizards, who are able to deceive
 Our very eyesight as I've often known. 825

Ca. 'T is true indeed ! as I can testify.

2 Sol. And think ye that a wizard or a witch
 Could scare a Roman guard of sixteen men ;
 And terrify us so? You but insult

When thus you reason. *Sol. All.* No ! it was a God—
 A mighty God, who came—and, as he came,
 Light streamed from off him ; and his presence shook

The earth, until we could no longer stand ;
 And when we 'rose we found the rock which closed
 The sepulcher removed : the body gone ; 835
 And that which had enwrapped it laid aside,
 As we aside would in the morning lay
 Our garments of the night. We nothing touched,
 But hurried quick away. Had any stolen
 The body, would they 've staid to leave the clothes ?
 And folded carefully and laid aside ?

Ca. I own it is a little curious ;
 But if you knew as much about our gods
 As we do, you 'd not think it strange at all.
 They often thus appear to show their power ; 845
 And have removed the body from the tomb.
 Still, you 're responsible, in point of law.

1 *Sol.* The Governor is the judge of that, not ye,
 When he the matter hears. *Ca.* No, hear me out ;
 You fail to get my meaning. *An.* We desire 850
 To keep the thing a secret. *Ca.* Certainly.

The Governor may not be easily
 Convinced that gods appeared ; and may suppose
 That you were bribed to let the followers
 Of Jesus take his body from the tomb. 855

3 *Sol.* There is no help for it, if so he thinks ;
 He 'll hear the truth, let him believe or no.

Ca. But see ; there 's no necessity why he
 Should know of it at all. Do us the favor
 To say, that while ye slept his followers came 860
 And stole away the body. 1 *Sol.* Truly, you 're kind !

To ask a favor that of us requires
 T' adjudge ourselves both to disgrace and death,
 As well ye know ; for should the Governor hear
 Such an acknowledgment of ours we die. 865

Ca. Still you misunderstand. Yon pile of bags,
 Sixteen in number, each with shekels filled,
 Is, one for each of you, as we designed.
 The present will enrich you. All we ask

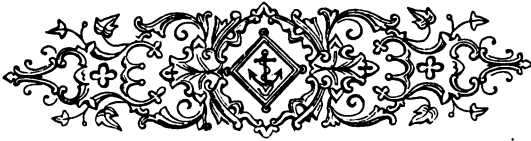
Requires not ye should give yourselves to shame, 870
 Or peril ev'n. We'll this assurance give you,
 (And you can hold it to secure yourselves,
 And bring disgrace upon us should we fail,)
 That, if the Governor hears what you allege
 In following our direction, we'll assume 875
 The whole responsibility; and say
 You acted by our counsel in this story,
 Nor were unfaithful to your post, nor slept.
 He is with us in friendship warm and true;
 And will believe or do all we require, 880
 And you can each his bag of shekels take
 At once, and go your way. *Sol. All.* What do you ask
 That we should say? for the whole city knows
 His body was not in the tomb at daybreak?
Ca. Say simply that ye had been drinking hard, 885
 Of our good wine, and slept; and that while sleeping
 His followers came and stole his corpse away.
 3 *Sol.* We'll do it; but how far such witnessing
 To what occurred while we were sleeping soundly,
 And knew not any thing, may seem conclusive 890
 As to the fact you'd like to have established
 Stands not to our account but yours alone.
An. Yes, yes, to our account, not yours at all.
 We understand the Jews; they will believe
 Whatever you may say; nor will inquire 895
 Of its consistency, if only said
 Against the Nazarene. *Ca.* Here is your money;
 Take each a bag beneath his cloak, and drink
 The Governor's health, and Cæsar's health, and ours;
 And lay the rest up for a rainy day. 900

Thus bribed they went, and as their story tell,
 That the disciples came by night and stole
 Him from the sepulcher and sleeping guard;
 A tale the Jews repeat as true till now.

And now arrive a second company 905
 Of women, with sweet spices all prepared;

And, seeing that the stone is rolled away,
They enter in the sepulcher to find
The body of their Lord ; when lo ! they see
Two men in shining garments ; and, dismayed, 910
They to the floor sink down ; whereat the men
In soothing accents say to them, Arise !
Why seek the living here among the dead ?
He is not here ; he 's risen ! Call to mind
How, while he yet in Galilee sojourned, 915
He said, (ye hearing,) that the Son of Man
Must be betrayed ; and by the hands of men
Be scourged and crucified ! but from the dead
Shall rise on the third day ! They then recall
His words, and from the sepulcher return, 920
Telling his followers what they had seen,
And what the angels said. But yet their words
As idle tales appear to all but John ;
And Peter, who in hope to see his Lord,
And hear him speak forgiveness, now again 925
Ran to the sepulcher, and saw him nigh,
And, falling at his feet, bemoans his guilt
So grievous, so injurious : who to him
Kindly returns, Thy sin is all forgiven !
Go and offend no more. I will impart 930
To thee sustaining grace, and strengthen thou
Thy brethren's faith so weak ; who scarce believe
Th' assurance that my word has been fulfilled,
And that I slumber with the dead no more.

End of Book VIII.



BOOK IX.

SATAN AND HIS WILES.—THE COUNCIL.

NOW when the Arch-Apostate and his powers
Nine days of terror and dismay had passed
Amidst hell's darkest caves and fiercest fires,
Since they, being led as captives thro' the skies
So hopeless and forlorn, remanded were 5
By Christ to their deep dungeon ; Satan assays
Thro' glozing lies their terrors to explode ;
And would convene in council to devise
Against the promised kingdom now to be
On earth erected ; purposing t' employ 10
The month or more, (enjoined them to abide
Amidst those glooms of Tartarus profound,)
Concocting thro' the vengeance they endure
What can but more increase their guilt, and bring
A heavier doom than erst ; (yet shall their rage 15
But more conspicuous make the triumph they
Would frustrate or impede!) nor ev'n bethink,
So dire infatuation them controls !
How easily could he who had assigned
This doom so brief, inclose their fiery den 20
On them forevermore ; yet left them free
To range at will the earth and starry cope ;
Yea, ev'n in heaven to come before his throne
Accusing ; and had their malignant wiles
Allowed them now to scheme, till in this sphere 25

Sin hath its utmost wrought, and every world
 Has learned what must ensue when creatures brave
 The rule of right and love assigned to all.
 Yet he, the reckless leader of their crime—
 Reckless alike of future as of past— 30
 Now in convention summoning his thrones,
 Assumes in loftiest state his royal seat
 As tho' disaster tarnished ne'er his arms ;
 But Victory crowned their recent fray with heaven ;
 And, through his guilt and doom more hardened, he
 By proud imaginations thus would drive
 The past to dark oblivion's shade, and raise
 The hopes prostrated of his peers and powers :
 Thrones, dominations, principedoms, virtues, powers !
 We should prove recreant to the potent claim 40
 Of duty to the state, should we refrain
 To ask your counsel when the hour demands,
 As now, such action at our hand as may
 Involve the interests shared alike by all ;
 And hence your wisdom we have now convened 45
 To whom pertains unforfeit still the right—
 Th' undoubted right to the celestial spheres.
 By Fate's unerring counsel is assigned
 To us the empire of the earth, as now
 Conceded freely by the race which heaven 50
 So long has vainly labored to regain
 From us their sovereigns rightful and approved.
 What though by strife of arms this right has been
 Of late disputed ? and disaster nigh
 Thro' Fortune's frown assailed us ? we have lost 5
 Advantage none, nor any ground which hope
 Allowed whereon to prosecute our aims.
 Nor can the so-named victory of the foe
 Retard us, ere success shall crown our toil.
 Man is and must remain an agent free ; 60
 Free as ourselves—free as the air he breathes.
 This knows our foe ; nor can Omnipotence

Itself divest the race thereof, so long
 As they are what they are—retaining power
 Of choice and action ; since his precepts all 65
 Demand obedience, which can rendered be
 Only by will when unconstrained to act.
 He neither asks nor can accept a choice
 Necessitated or constrained—a choice
 Extorted from unwillingness ; for thus 70
 He must unmake them, or resign his claim
 To be the object of desire and love ;
 And so concede the triumph of our sway.
 This is the point 'round which our work revolves,
 And this is all we need t' insure our aim. 75
 Nor do I deem that force is policy
 In future contestations ; since the end
 Which now we seek can better be secured
 By other means. Yet I hereon but give
 My own opinion, subject to your wish ; 80
 For, if your wearied virtue, having here
 Reposed a season, should prefer to rise
 And re-assert our claim against the slaves—
 Those canting, warbling sycophants of heaven !
 And repossess our seats ; I ready stand, 85
 And shall stand ready to resume the war,
 Whene'er your sapient counsels so resolve ;
 Until the foe shall gladly sue for peace.
 For well he knows that in the war with us
 He ventures all, and nothing can acquire. 90

When lately I compounded with their Chief
 Upon his visit to our Stygian realm,
 To take you all and with him visit heaven ;
 My aim was not alone to ascertain
 The terms of peace proffered by him who rules 95
 As Autocrat ; but that you might obtain
 Occasion to observe what are the points
 Assailable ; that so our next assault
 (Should we thereon resolve) may close the war ;

And when he wished that I would acquiesce 100
 In his request not to disturb his work,
 But here remain till he shall re-ascend
 To heaven in forty days, I, listening to
 The dictate of true policy, desired
 That he should deem us bound to acquiesce ; 105
 And hence made no objection ; for I saw
 At once how great advantage must accrue
 To us from consultations such as these,
 In reference to the war, and how to foil
 The future schemes to save the human race. 110
 And hence one thought should occupy the aim
 Which in convention calls us, and which now
 I shall in few explain. Messiah wills
 Erelong a kingdom on the earth t' upraise,
 The opposite of ours ; and will therein 115
 Assume the exercise of sovereign sway.
 His suffering for the guilt of Adam's race
 Was to procure this kingdom ; which, he weens,
 Must thro' the world extend till all mankind
 Becoming subjects of it, dispossess 120
 Us of th' inalienable right we hold
 Conceded me by Adam, when he chose
 My precept to th' obedience claimed of Heaven ;
 And he alone possessing right to rule
 The earth with all its tribes, to me concedes 125
 That right ; which I, as prince and god of earth,
 Have exercised till now. Such is the scheme ;
 Yet man is not compelled, nor can he be,
 To own Christ's rule or kingdom ; but is free
 To choose the proffer or refuse it still. 130
 Hence is unfolded what to us must bring
 Success and triumph. And I now assign,
 O Peers, to your great wisdom to mature
 What means are best adapted to secure
 Or serve this purpose—a result which brings 135
 The surest glory to each skilled device

Propounded, and must tend our State t' upraise
 To rival heaven's supremacy and power.
 Christ soon will re-ascend, and then our work
 To counsel and instruct the nations will 140
 Have no impediment, who 'll doubtless still
 Prefer our easy rule. And since a month
 We have, or more, t' impart maturity
 To these devisings, let each one contrive
 With due reflection how he may subvert 145
 The scheme of Heaven; and as we must secure
 A knowledge full and accurate of all
 Events which shall upon the earth transpire,
 That we may choose the most propitious times
 For operation, you, Astarte, will, 150
 Through Astrologic science, ascertain
 The chief events in the world's history;
 And the prime characters therein to' arise,
 Until at least a score of centuries
 Are traversed by the steady march of Time. 155
 As in such knowledges you all excel,
 We give this duty wholly to your skill,
 With leave to choose assistants all you need.
 Meanwhile, O Peers, the Divan I adjourn,
 To yield the time required; and you will here 160
 To-morrow re-assemble by this hour.

The Council thus dissolved, and each inspired
 With hope to find some wise design to aid
 Th' emprise and gain renown, the utterances
 Recall they of God's ancient Seers, who had 165
 Foretold Time's future; and they Judas seek
 'Mid deepest caves and dreariest of their den,
 (Where ceaselessly he wanders,) to rehearse
 What Christ had pre-announced; and Balaam bring
 From bonds wherein they hold him who thro' lust 170
 Their way seduced from life to ways of death;
 And who the wretch have on a rock enchained,
 O'er which, by tempest tost, the lake of fire

Relentless rolls unceasingly its waves.
 And others bring they, who had once obtained 175
 Prophetic office in the Church of God ;
 But made His will subservient to their own,
 And found in hell their recompense. And thus
 To frame their wiles by every means contrive,
 Till Astoreth presenting now the charts, 180
 Dates, characters, and needed horoscopes,
 Spelt out from stars in their conjunction met,
 The great Divan assemble at the hour.

Then, from his state imperial and sublime,
 Their Chief with awful ceremony arose ; 185
 About whose gemmed and diamond-circled brow
 Resplendent shone the many colored rays
 Of light reflected, (as the brightening beams
 Of the far-darting Phœbus peering o'er
 The mountain firs to chase away the glooms 190
 Of night and darkness,) and the heralds bids
 Proclaim the hour as come : which done, the names
 In full are named of the consulting peers.
 Then when the Rules for conference are heard,
 (Announced in Demogorgon's thundering tone,) 195
 Beelzebub who, in the House of Peers,
 The Upper House, presides, arose : who stands
 Alone throughout the Stygian realm entire,
 Second to Satan's self ; whose jealousy
 Of his vast powers, and fear lest he be called 200
 By popular voice to empire, long had ceased
 To show him favor, or to office high
 Appoint him, or in cabinet or field ;
 Tho' chosen chieftain of the House of Peers
 By all the Thrones and Princedoms ; yet would he
 Never relax his efforts or emprize
 The common weal to serve : and more regard
 Held for the true than Satan, (whose sole rule
 Of truth was what is needed ;) and now amidst
 The loudest cheers and plaudits thus begins : 210

Princedoms, Empyrean Potentates, and Thrones,
 (For vainly has our Foe in heaven assayed
 To tear these honors from us,) since to me
 The office is assigned, I shall unfold
 The theme which asks our counsel; nor will need
 Require your long attention. Tho' not assigned
 As erst by our Dictator to pursue
 The emprise when your proud array moved on
 To crush the hopes and in subjection lead
 The humanized Messiah: I discern 220
 No ground for apprehension that th' result
 Of the great action should require our aim
 To falter, or our hopes; no ground to fear
 That triumph shall not yet our toils reward.
 Oft have we witnessed when upon the Earth 225
 Some blustering storm rage thro' a wint'ry day,
 Yet ceasing as apace the eve comes on;
 While, as day's orb sinks slowly to his rest,
 He pours his beams o'er all, and promise gives
 Of better day to follow. So the storm 230
 Which stormed so ruthlessly of late is past,
 And the bright rays of hope which now inspire
 Give promise of more happier times to come.

One thing is certain—certain as the past
 Is irreversible—that Earth is ours; 235
 And most of Adam's progeny, (if we
 Except the mass dying in infancy;)

And have been ours, since e'er his Eminence
 Seduced the parents to disloyalty;
 So that we see their millions thronging here 240
 Filling vast regions in our Stygian realms;
 (Till now the entire drudgery of hell
 Is, or soon will be, of us all relieved;
 And we can give ourselves to State affairs;)

And we are well assured that they are ours 245
 Beyond all power of Heaven to bring release;
 And then they still descend and hourly crowd

Into the realm, thick as the rapid flakes
 Of falling snow ; till to us now pertains
 Already more than Heaven can call her own 250
 With all her pains, her labors, and outlay
 Of sympathy to release them from our hand.
 What then remains our triumph to insure?—
 Simply retain, calmly and quietly,
 Your influence o'er the mind. Aggressive war, 255
 Like that of late, is scarcely needed now,
 To insure our aim and heaven's discomfiture.
 What, then, has Jesus thro' his woes attained
 To rescue man? What has he done to change
 The issue 'tween this commonweal and Heaven? 260
 Or what that can impair our purpose firm
 Still to retain o'er man the sway we hold?—
 The sway he willingly accepts as ours?
 And Heaven can use no force therein ; for force
 Must end accountability, and the hope 265
 Of man recovering thro' his own consent.
 Man, then, is left in freeness to decide
 His earthly course and final destiny ;
 And if we hold our influence he's ours,
 Nor this alone ; but with him earth is ours. 270
 Wherefrom we can undying war maintain
 On sun and planets till they too are ours ;
 And so thro' all the starry scope extend
 Our aims and arms, till every star is ours.
 How then may we the aim frustrate of Heaven, 275
 And still o'er man our influence retain?
 This is the query now to be resolved :
 And here, O Peers, let him who can advise.
 I to the thought have large attention given
 Since the late enterprise began ; and searched 280
 How best thro' subtlety to foil our foe,
 Should Triumph fail that enterprise to crown.
 As known to most of you, I still retain
 The emissaries first by me employed

When Secretary of the Stygian Realm ; 285
 And whose great accuracy me apprised
 Of all Messiah did on earth or said ;
 And thus have learned that he a sacrament
 Hath instituted, which his followers all
 Must celebrate till he returns from heaven 290
 In hope to be acknowledged then as King.
 This sacrament of bread and wine consists ;
 Which, when distributing, he of the bread
 Averred, *This is my body!* Of the wine,
This is my blood which has for you been shed! 295
 Now I engage to clothe with mystery
 These words until the Church shall them receive
 In literal import—that the wine and bread
 Are truly and in fact his flesh and blood.
 This done, the Institution not alone 300
 Is rendered null ; but so perverted stands
 To sheer idolatry, that it must prove
 A lengthened stride to full apostasy.
 I see you laugh, as tho' such figment be
 Too monstrous for their credence ; but recall 305
 What ancient prophets have so oft announced,
 That the Messiah's advent to redeem
 Shall have a sequence long of ignorance
 Besotted, rendering dull the moral powers ;
 Which shall begin ere have four centuries 310
 Rolled on ; and I'll then gradually inbring
 This figment to the Church, by whom it shall
 Accepted be, and recognized as truth ;
 And prove so lucrative with its adjuncts,
 As shall awake priestly cupidity 315
 Which never will upyield it, till, in wrath
 God shall their Church reject as false and vile,
 And them to hell's eternal fires consign.
 For I, when they the theory receive
 That bread and wine both body are and blood 320
 Of Jesus, guarantee they shall adore

And worship them as God ; and thus in all
 The Church idolatry re-introduce ;
 And thro' it re-usurp th' imperial throne
 Of Cæsar, (who the Gospel will receive,) 325
 And thro' the empire re-assume her reign ;
 Till all the rites of Pagan Rome become
 Adopted by the Church, and thus subvert
 The Gospel, and its further progress stay.
 I will effect in full this work, O Peers, 330
 As my department in the war with heaven.

Thus he ; whereon the Stygian counselors
 With vast delight pour forth their thundering cheers
 And plaudits, till the Pandemonium halls
 And all the caves and dens of hell resound, 335
 As when the white-capp'd waves break on the rock-
 ribbed shore.

Till now thus Satan : Great Beelzebub !
 Thy thoughts are noble as thy powers are large ;
 And I most gratefully to thee assign
 This high department in the fray with heaven. 340
 Thus be it thine the Gospel to retard,
 And all the glory shall be thine alone ;
 And thy success will show thee if thy Prince
 Unmindful be of merit like thine own.
 Thus he ; believing Beelzebub the task 345
 Ne'er could achieve ; whose failure must assured
 His influence lessen o'er the Stygian realms ;
 Nor could conceive he from his wot of man
 That he could so besotted be in mind,
 And so in heart besotted as t' receive 350
 The figment that a priest may first create
 His God, then worship him, and then devour ;
 For ev'n the deities in Egypt grown
 And eaten were of Heaven's productive skill.
 But Satan, blind thro' jealousy, approves 355
 Himself less wiser than Beelzebub,
 Whose grand success herein had well-nigh gained

By popular voice the chief supremacy
 Of Pandemonium and the Stygian realms ;
 Where only devils vote, and men are held 360
 As veriest drudges 'neath the notice far
 Of those who them seduced, (except the imps,
 And furies, goblins, fiends, who spend their time
 In sportive torture of them ;) nor could then
 Satan his elevation more retard 365
 To the prime dignity he held of yore
 As secretary of the Stygian State.

Meanwhile the clamorous plaudits having ceased,
 All silent sat ; till Belial next arose ;
 Whose eyes soft-beaming, merrily roll 'round 370
 Upon the vast assemblage ; thro' whose voice
 He looks for fame ; and proudly views his form
 Reflected by the walls, whose burnished gold
 Glows like a mirror round the vast saloon
 Bright with the light ten thousand cressets gave ; 375
 While from his princely diadem, bedecked
 With costliest gems in glittering sheen, appear
 The rays of the cornelian's roseate hue,
 The topaz, chrysolite, and beryl's green ;
 With sapphire dazzling like the noonday heaven ; 380
 And violet amethyst, and emerald,
 Sardine, and adamant ; and all disposed
 By daintiest skill, with costume suited well
 To show his form so fair beyond them all ;
 And now with winning smiles he thus begins : 385

Vain should I prove, O Potentates and Peers !
 Could I one moment entertain the hope
 To supersede his action who has now
 A plan propounded which, as sure as fate,
 Is bound that upstart kingdom to subvert 390
 Which would debar our rule o'er Adam's sons.
 I aim not or t' improve or modify,
 But simply aid therein ; which, if achieved,
 I ask no nobler herald of renown.

'T is known to all, to all of you well known, 395
 How I the Jewish priesthood have approved
 To be but men—frail, sensual men ! till now
 Downward from Caiaphas, their rabbins, scribes,
 And elders—yea, the Sanhedrin entire,
 Save Nicodemus and Armathaim Joe, 400
 Riot in lust adulterous, and defile
 Each one the other's couch, and concubines
 Keep openly ; and if you 'll but assign
 Me, with Beelzebub to co-achieve
 That kingdom's overthrow, I soon shall prove 405
 The priesthood of this newer dynasty,
 (Soon as its heralds claim its priests to be,)
 By means suggested while I listening sate
 To his sage counsel ; for I will restrain
 The marriage of the priests ; persuading first 410
 That called of God they should not trammled be
 With family cares. Then, having this as law—
 As canon law—secured, I, easily,
 On plea that so necessity requires,
 Will lead them to licentiousness ; and give 415
 Thro' the confessional the means required
 To satiate their lust, and thus corrupt
 All they may wish who come within their power.
 With your consent, be this my task, O Peers !
 Scarce had he ended ere thus Mammon 'rose : 420
 Since in this emprise we are not, O Peers !
 To wage coercive war, nor can pretend
 In idleness t' abide ; I stand prepared
 In the more milder strife to aid ; not used
 To trumpets' clangor and the thundering charge. 425
 My brother Belial, so renowned for beauty
 And high-wrought gems, has, in his gamesome mood,
 Resolved his work congenial to perform
 Thro' lust and women. I will, too, select
 A like congenial sphere, and try what gold 430
 Can do in this encounter ; since ev'n lust

Can scarcely thrive without the aid of gold
 Within that Church, and gain what we propose.
 My self-appointed task, perhaps, may all
 Startle, when I announce that 't will of me 435
 Require creative power. I must, O Peers!
 Create a world—Nay, start not! and a world
 Of spheres and vast dimensions, which shall stand
 Between the Stygian and empyreal realms:
 'T is needed for my plans. Yet, if I be 440
 Unable to create in verity
 A world exterior, my purposed aim
 Is answered full as well, if I induce
 Man to believe that such a world exists;
 And so create it solely in his fancy. 445
 I will a Purgatory, therefore, build
 To gratify priestly cupidity;
 And it shall stand a half-way house to heaven;
 Wherein such souls as have thro' life postponed
 Repentance, may, thro' fire and toil, obtain 450
 Purgation from their sins; and priests shall teach
 That masses, if well paid, shall from its fires,
 With speed proportioned as the sum is large,
 Deliver souls. Thus man, believing he
 May, after death, be purified from sin, 455
 Will penitence postpone thro' life, and Death
 Will bring him to abide within our realm,
 Beyond the reach of heaven to interfere.
 Then, there are numerous adjuncts which my care
 Shall furnish likewise; as th' Indulgence; which 460
 Enables souls to pass direct to heaven
 Ev'n from a life of sin, and so escape
 The Purgatorial fires; then I'll invent
 The extreme unction, relics, images,
 Prayers to the angels and to saints in heaven; 465
 And turn the mind from Christ the living way.
 But these and other thoughts reflection will mature.
 Scarce had the acclamations loud and long

Which hailed ~~these~~ **att'**rances subsided, when
Demonian **nepta** rose and thus began : 470
 Bright are the hopes, O Princedom's all and Peers,
 Which dawn again upon our suffering cause
 From these unfoldings. Who can doubt that he
 The word will deeply rue which us consigned
 Here for a season to remit on earth 475
 Our proper work? for who would not aspire
 To bear in such an enterprise a part
 T' redeem our cause from heaven's grand Autocrat?
 Who would restrain us here in durance vile
 Forevermore; simply in that we sought 480
 Our liberty—our native, inborn right,
 Which he would tear away and make us slaves.
 I long to bear in this new war a part;
 Which is no war, ev'n tho' we therein war
 Defending wrong and vanquishing the right 485
 As styled in heaven's nomenclature, not yet
 Adopted in this commonweal, I trow.
 Our triumph it insures; and disappoints
 The Tyrant and his slaves who would compel
 Man's acquiescence in their ways abhorred; 490
 Yet fearful to attempt it, lest they show
 How vain their efforts and how wise are ours.
 I follow, then, my leaders, and desire
 To be their coadjutor; and my task—
 Let it be thus appointed—that in times 495
 Propitious, by Astarte shown, when they 'll
 Inaugurate their plans, so well-devised;
 I will, in every point, assistance give
 By so providing that the Rule of Faith
 And explanation of the Word shall rest 500
 With the priests wholly; who shall next require
 Unanimous consent of councils all
 And Fathers, (howso'er they disagree!)
 Ere any doctrine be approved as true;
 And burn as heretics th' unyielding all. 505

Then they 'll the truth pervert and so impede,
Teaching that justify and sanctify
 Are the same thing, **that ev'n** the faith required
 In Christ and his atoning sacrifice
 Shall be abolished: and the Church believes 510
 That works, not faith, shall justify and save.
 And then, to lead entirely from the cross,
 I 'll seven sacraments inaugurate,
 Whereat the Church shall substance leave for form.
 The one which great Beelzebub invests 515
 With such deep mystery, will serve t' enclothe
 The whole, thro' the priests' aid; whereon I then
 Will cap the climax—for the Church shall claim
 Infallibility; thus rendering all
 Our teachings permanent beyond recall; 520
 So that e'en her existence will require
 A full reception of them. Then her priests
 Shall likewise teach that Jesus built his church
 On Peter, (whom our Paramount so late
 Hath sifted,) as the rock which shall defy 525
 The gates of Hell; and truly, since it then
 Shall be defended by us as our own.
 This be my task; and thus I find revenge
 On him who me from Magdalene expelled.

And now with joy the eyes of hell's great chief 530
 Shone brighter than the gems which deck his brow;
 While exultation breaks from every tongue,
 For now are they, beyond all lingering doubt,
 Assured of triumph in their strife with heaven;
 And many rise to speak; but yield as they 535
 Behold the mighty Demogorgon rise;
 Who listen all attentive while he thus
 Pours forth the deep-thought utterance of his soul:
 Princedoms and Hierarchs! Supernal Powers!
 I can with you and easily conceive 540
 That he who has enjoined our tarriance here
 A season from the earth, will deeply rue

The word so ill-advised which has convened
 Our council thus to ponder State affairs.
 The joyful hope which every bosom thrills 545
 To hear th' announced resolves of our compeers
 Is not unfounded ; and may still be raised
 By wise contrivance. We, from Astoreth,
 May learn on solid grounds, (that which might be
 Anticipated from our wot of man,) 550
 That time's revolving years must bring around
 An hour, when he thro' knowledge, far advanced
 Beyond that period dark of ignorance
 Beelzebub refers to, shall aspire
 To dissipate our teachings, and denounce 555
 The whole as fallacy ; and a Reform
 Project, whose aim is to restore the Church
 To its simplicity of early faith.
 This (since the mind of man must then react)
 We plainly can foresee ; and prudent care 560
 Foreseeing, can forestall. Hence I've devised
 A plan already, which, with your consent,
 I will, in few, portray. Soon as begins
 This effort to dissolve our numerous wiles
 For holding man in bondage, I'll unfold 565
 To some intrepid and capacious mind
 Within the Church the scheme ; which, if pursued,
 Will bring the highest fame and gratify
 Ambition and self-love, and serve the Church ;
 (Which then will be our own!) and promises 570
 To vanquish all who may its doctrines hope
 To have expunged as errors from its creed.
 Yea, I've already ev'n the name devised
 Of the companionship he will ordain
 To execute the scheme. It shall be named 575
 The Jesuits, or Jesus' followers :
 (For names will captivate more easily
 Than argument with most!) whose members shall
 The sciences both cultivate and teach,

(Yet never reach to eminence therein, 580
 Since none but shallow souls must thus engage ;)

The better thus to lull to quietude
 All whom the truth has to inquiry woke ;
 And lead the world to think true science is
 Consistent with our dogmas as received. 585

They then a code of ethics will devise,
 Whose subtle speculation shall subvert
 Morality, till crime shall sanctioned be ;
 Yea, vice itself as virtue be esteemed ;
 And the confessional resume its power. 590

Thus he : whereon, soon as the vast applause
 And echoing cheers abated in the hall,
 Adramelec arose and thus began :

Well have ye, Peers and Potentates, devised
 Your schemes to frustrate Heaven's redeeming grace,
 If grace it can be called which has been bought
 (They tell us) by full payment of the price.
 Yet has it not occurred that all these plans
 Are partial in design, and only reach

One portion of that kingdom which, we learn 600
 From Astoreth, will thro' the world extend ?

Our Sovereign's throne will soon its post assume
 Proudly in Pergamos, where shall begin
 This newer conflict ; yet the plans proposed
 Contemplate not the Oriental mind ! 605

As tho' the only field where Christ employs
 His efforts to dissolve the sway we hold
 And plant his standard in the West were found.
 Not disapproving speak I, for it stands
 Undoubted and apparent that these wiles 610

Will more and readier access obtain
 Within the Latin than the Eastern mind ;
 But we must plan to hold our power and rule
 Within th' extended Oriental climes,
 Or thence behold our kingdom quite expelled. 615
 And while to Beelzebub I would suggest,

And to our coadjutors all, to bring
 Their wiles and operations to the East,
 I should not trust to these alone as best
 Adapted to sustain our empire there 620
 Against this upstart kingdom. I discern
 From the full charts which Astoreth has given
 That soon the Gospel will be preached and owned
 In all those regions, and o'erwhelm all might
 Which would resist it. Hence our sphere must be
 Not to withstand its doctrines, or deny,
 But mainly to corrupt them by diffusing
 Such a philosophy as shall its claims
 Subvert, and so dissolve its power for good.
 I learn thro' the statistics Astarte 630
 Has furnished, that within three centuries
 MANI shall rise in Persia. Him I shall
 Appoint my minister; whose horoscope
 Is all I could desire. Genius is his,
 And eloquence and boldness, and the tact 635
 To win upon the populace, with mind
 Exhaustless in resource, and deeply versed
 In Magian learning, and in every art
 Which Persia deems true wisdom and Divine.
 He will by me be swayed, and shall adopt 640
 First what I'll teach as true philosophy;
 Then with the whole the Gospel so combine
 As to annul its saving power; and thus
 Deprive its promulgation of the boon
 Christ promised to the preaching of his truth. 645
 He, too, shall claim to be the Paraclete
 Promised by Christ his teachings to complete;
 And, thro' my aid imparted, oft discourse
 Shall hold with angels and departed souls;
 (So deemed by him and by his followers all;) 650
 And teach that neither Son nor Holy Ghost
 Existed ere creation; and that God
 Is a huge Sun enlightening heaven, as earth

Is by the solar ray : that earth and heaven
 Have scenery alike, with houses, farms, 655
 Springs, flowing streams, orchards and nurseries
 Of plants and flowers ; and that two souls pertain
 To man : the one concupiscent and low,
 Groveling in sense ; the other rational,
 Immortal, and a particle of light 660
 Celestial ; and that Jesus came from heaven
 To crush our kingdom, and disclose to men
 How they the evil soul and body may
 So vanquish, that the good refined shall be
 From sin, and fitted for the heavenly realms : 665
 Tho' its purgation can not be complete
 Abiding in the flesh, nor till arrived
 The spirit realm, and there lustration find ;
 The resurrection of the flesh disclaim ;
 And say that Moses allegory spoke 670
 Of Eden and the Fall—to be explained
 By correspondence—and will inculcate
 The doctrine of two principles, which I
 Have thro' the Orient for ages taught.
 Thus he'll with error philosophical 675
 Engraft the word, until the Eastern Church
 Is all imbued therewith, and led from Christ.
 Nor here my effort ceases. I have sought
 Of my compatriots here to bring to th' East
 Their wiles and practice them ; and thro' the West 680
 I'll inculcate these views ; and there at length
 Obtain possession of a Swedish Seer,
 Of mind capacious, and in science skilled ;
 Who shall, reviving, own and inculcate
 These as the very teachings his own soul 685
 Received in revelation from the Lord ;
 And inculcate them with such marked success
 As shall bring many to our Stygian realm.
 This be my self-appointed work, O Peers !
 And now the Senate musing sat, and deemed 690

The theme exhausted quite, till Satan thus
Arising ends the conclave and the day :

Magnific Dominations, Thrones and Powers :
Not since we first our arms assumed in heaven,
In just defense of liberty till now 695

Have I attained full knowledge of the vast
Resources and exhaustless of our State
As here to-day developed. All your plans
Approved are and adopted as our own.
Then, while to all your utterance gave I heed— 700
Delightful heed—suggestions have arisen
For the perfection of your every scheme ;
And these in part I now to you announce :

Moloc, to you, who, tho' unskilled to plan,
Excel in execution, I assign 705

A sphere congenial ; for such aid as yours
Success delights to wait on. I assign you
That which, while it assists the wiles of all,
Will bring in prominence your martial tact
And virtue so renowned. Hence, when the time 710

Described so well by Astoreth shall dawn,
And Beelzebub and his compeers their wiles
Shall bring to operation in the Church,
You will synchronously and in some sphere
Contiguous, (Arabia's happy plains 715

Perhaps may serve,) as a fierce prophet rise,
Sent on direct by Heaven ; and to yourself
Attract th' attention which, within the Church,
Might else stand hostile and resistance make,
And so divert its potence or divide. 720

Elect some man your instrument to be,
(As I the serpent chose in winning Eve ;)
Possession take at once—possession full
And guidance of his powers ; who, to the words
Of Jesus opposite, a later faith 725
Shall greatly propagate by sword and fire,
And this shall be your motto : *God is One !*

And I alone his prophet! This will call
 Attention from our wiles, until the Church,
 Losing its opportunity for life, 730
 Sinks down—yea, irretrievably sinks down,
 Deep in apostate, idol-forms, nor ev'n
 Retain vitality to know the truth,
 Or it divide from error. This perform,
 Great Moloc, and thou shalt thro' centuries 735
 A harvest reap, and rule the populous East.
 Your charge, O Juggernath, you will retain
 In India, where you have so well maintained
 Your post, and where, despite th' opposing powers,
 You shall continue still. Thomas will take 740
 The Gospel to your realm; but swing him up!
 Fear nothing; for we oft thro' Cæsar's arm
 Must do our proper work. Then, when are past
 Some eighteen centuries, the Western Church
 Will missionaries send within your bounds, 745
 To bring our subjects to the school of Christ;
 But as the times will then have greatly changed,
 Trust not to war offensive, but maintain
 A masterly inactivity, for then
 You can maintain it; since the Albion power 750
 Will find her trade with you so lucrative
 That she will guard your rights; and thus you will
 Impart to Siam, China, and Japan,
 And lands contiguous, the aid required
 By your compeers, who may assaulted be 755
 By like encroachments. Then, the compliment
 Return ye, and send on your subtlest fiends
 To gain the numerous fools in Christian lands
 Who willingly their mediums shall become,
 And will your system introduce of spheres, 760
 And spirits, and of intercourse therewith;
 Until innumerable of the fold of Christ
 Forsake his doctrine to receive your own.

Astarte! I a work to you assign

Of vast importance to us ; give thereto 765
 Your energies entire ! 'T is to you known
 That Christ assumed his human nature through
 Immaculate conception, being born
 Of a pure virgin ; and by his followers true
 Will be, as now, adored. Now, soon as have 770
 Mammon, Beelzebub, and Belial wrought
 Their wiles within the Church, you will devise
 A scheme which shall this virgin mother raise
 Most high within that Church. For, as the Son
 Was born immaculate, so must *her* birth 775
 Regarded be that he might thus be born.
 She then will be adored, and soon become
 To all her worshipers the Queen of Heaven,
 And equal or superior to the Son,
 Commanding him what blessings to bestow, 780
 Who will thereon the Church to us resign
 Forever after. You hereto have reigned
 As Queen of Heaven, and are as such adored
 'Neath your own proper names ; and need but change
 Your names for hers to still retain your throne, 785
 And o'er the Church rule with despotic sway ;
 And thus their grand idolatry complete
 Who claim to be alone the Church of Christ.

Azazel ! you will raise in every land,
 Wherein the new-wrought kingdom entrance gains,
 Convents and nunneries ; and, if you can,
 The Inquisition, too ; (and pattern take
 From those I've here invented ;) Peor will
 And Bèlial rule therein. Titan, to you
 And Baal I assign in special charge 795
 The office to pervert the truth from heaven,
 When the Reform restoring it explodes
 What glosses we around the text have weaved.
 Teach that to justify by faith alone
 Is license to commit iniquity ; 800
 (Fools will believe you, and esteem it sense ;

And fools are far more numerous than the wise ;
 That Imputation is but a transfer
 Of sin or holiness, and false, because
 All character pertains to him alone 805
 Whose deeds have wrought and stamped it as his own.
 Teach that to say the Godhead is Triune
 Is false, and must all reason contravene.
 That Christ is but a man ; or, at the best,
 A pre-angelic creature ; (would he were ! 810
 We 'd not then fared so badly ;) and his death
 A martyr's only ; and then deny the power
 And efficacy of his blood to save.
 You 'll find Socinus and his school of great
 Assistance to you, and will thus awake 815
 Contention in the Churches of th' reformed,
 And soon dissolve their power to do us harm.
 Dagon ! you will man's pre-existence teach,
 And so subvert the faith which trusts the Word.
 Show that the Fall an allegory is, 820
 And that all men are not of Adam born.
 Orus, Osiris, Isis ! you 'll, conjoined,
 Hold o'er the continent of Europe sway ;
 Since there the Reformation will begin
 Some fifteen centuries hence ; and I require 825
 That in the course of time you will induce
 The German nations, where its power begins,
 To transcendentalism. Get them first
 T' employ Accommodation as the Rule
 Of hermeneutics ; which will soon divest 830
 The Gospel of its power, and so annul
 All its distinctive doctrines. Thus you may
 By easy grade to Naturalism descend ;
 And Rationalism next ; then Pantheism ;
 And this will make those nations once more ours. 835
 You, Thammuz and Mylitta, will within
 The Churches operate, till they approve
 Promiscuous dancing of the sexes ; then

Card-playing, and then attendance on the stage
 Or theater, as a great moral school, 840
 (Which silly Greeks and Romans have contemned
 As fraught with immorality and vice ;)
 And, on the plea that health must so require,
 To desecrate the Sabbath, and neglect
 The house of God and worship he requires. 845
 First get some shallow-pated clergyman
 (Whom I myself will well inflate with wind)
 To take th' advance, and plead for this ; the rest
 Will follow soon, led on by gradual step,
 Till piety exist but in the name. 850

To-morrow let the minor devils come
 Arranged in classes ; there is work for all ;
 Imps, Goblins, Fiends, and Furies—work for all,
 And I 'll assign their office ; since we have,
 Thro' the Messiah, leisure so t' employ. 855
 And then, O Peers, my proper work shall be
 To oversee and aid your movements all
 As need may ask. I 'll, too, a charge assume—
 Charge separate, and your compeer become
 In labors ; and a leader will upraise 860
 Within the Church itself, the Anti-Christ,
 And yet Christ's vicar ; who shall sit within
 God's temple, and as God be ev'n adored.
 He shall Infallibility assume,
 And claim superiority to all 865
 Who preach the Word ; and with him I 'll upraise
 A line of Cardinals, and inaugurate ;
 With Prelates, Deans, Arch-Prelates ; and inspire
 Th' ambition that by office they become
 Superior to all heralds of the cross 870
 Whom Christ appointed equals ; till they shall
 Lord it o'er all the heritage of God.
 The care of all the nations which may still
 Abide without the Gospel, I commit
 To you as heretofore ; and 'neath the sway

General of Demogorgon and his staff.
 Be not o'erhasty in your work, O Peers,
 But patiently accomplish each his aim.
 We shall perplex the Autocrat, and sing
 Thro' all eternity, *The earth is ours!* 880

Hereon, amid rejoicings high and grand
 Festivities, the session and the day
 Concluded are. Then, on the following morn
 Early, they, re-assembling, all resume
 Position, while from regions most remote 885
 Convenes well-nigh all hell, (except the slaves—
 Their wretched slaves of Adam's progeny!)
 To hear confirmed the tidings that now Heaven
 Should vanquished be by Stygian skill profound;
 And nigh the throne of the grand Paramount, 890
 In classes ranged, (two thousand each,) and led
 By Legion, come the demons to receive
 The charge which thus by Satan is conveyed:

It is but little we from you may hope,
 Ye lesser Imps, (not yet *Imperial!*) 895
 And so of ye, ye Goblins, Furies, Fiends.
 The dubious sense remaining to you since
 The volleyed lightnings of Messiah scorched,
 In our first field, the little brains you owned,
 Permits you scarce to comprehend or know 900
 The truer interests of our commonweal
 More than if ye of Adam's race were sprung;
 So that if to your sense and judgment left
 To do your proper work, ye would o'erdo;
 Else leave it for your sportives on the earth; 905
 Or for th' amusement here ye love so well
 Of torturing and tormenting human fools,
 Whom we've deluded hither. For ye seem
 To think your duty all combines in this,
 To pitch them in yon lake and hear them howl. 910
 Ye long have sported and yourselves amused
 As Dryads, Naiads, Fairies, and the like,

With man on earth ; and then as goblins, ghosts,
 And all their trumpery ; and last, not least,
 Thro' wizards and thro' witches : unto whom 915
 I've made you long subservient. But the hour
 For most of this is passing ; and I now
 Assign specific duties to you all.

Then ye must cease the fashion ye are in
 Of calling me *Old Snaky*. 'T was to serve 930
 The state that I the serpent-form assumed ;
 Which should command your gratitude instead
 Of senseless merriment. And as I shall
 Suggest to commentators in the Church,
 And critics, that what once occurred between 925
 Eve and myself unreal is—a myth,
 Or allegory ; and that I was not there ;
 Or, if the narrative requires me there,
 'T was in th' angelic, or a monkey's form,
 You must this folly cease, which makes you all 930
 Concur and say 't was in the slimy snake.

The offices I now to you assign
 You must perform, and rigidly, or find
 There is within my realm what 's dreaded worse
 Than the Almighty's thunder. Leisure now 935
 Permits me to assign your duty thus,
 Tho' not to be for ages long performed.
 But I assign it too that ye may give
 Reflection, and become with its details
 Familiar, and prepared therein to act 940
 Wisely and cautiously. And here I may
 To you, O Potentates and Peers, announce
 That for like purposes to-morrow, we
 (And after, thro' th' remaining days assigned
 For our abiding here,) shall re-enact 945
 Among ourselves the schemes we late devised,
 Till sham-enactment train our several parts,
 And we familiar grow, and ready stand,
 Till execution gives them in detail.

And now arise and learn your several charge ; 950
 Let the first class come forth. To you 't is given,
 That when the Reformation shall attempt
 To dissipate our doctrines, you 'll assume
 Possession of the learned fools then found
 Existing with th' Reformed of every school, 955
 (For folly practiced well is wisdom true,
 The wisdom which sustains our Stygian throne,)
 And have them teach that Christ did not become
 In truth a legal substitute for man,
 But that his sufferings substituted were 960
 For the full penalty by law required :
 So that the proper penalty for sin
 Endured he not, but that which God might hold
 Equivalent thereto, in lieu of what
 Justice and law demanded: teaching, too, 965
 That Innocence, though it may subject stand
 To suffering, yet not to penalty,
 Since punishment supposes personal sin.
 This folly you will teach and they believe ;
 Which gained, their pupils will ere long affirm 970
 That only in his human nature Christ
 Could an atonement make ; and the next step
 In sequence logical, his Deity
 Deny, as needed not ; and so induce
 Innumerable myriads to renounce the ground 975
 Of mercy thro' the cross, and find in hell
 The recompense of tampering with the truth.
 This is your charge. Let the next class arise.

Your class, unless I fail, the credit holds
 Of being the most consummate idiots 980
 In all our Stygian realm. But mark me now!
 If you but dare to trifle with the charge
 I here assign you, hell's most fiercest pains
 Await your disobedience. You will find
 On earth what scarcely can imagined be, 985
 Fools greater than yourselves. Teach them to say

There is no Devil, nor Hell ; nor punishment
 For sin when life's probation is o'erpassed.
 (Hereon the devils thro' the entire hall
 Burst forth in peals of laughter loud and long, 990
 Joined by the Imps and Fiends of every tribe,
 And then you will elect the greatest fools
 Of all your number, and in every land
 Place them, where'er the truth of God's received ;
 Who shall, whene'er is written aught or said 995
 Against the Gospel, full possession take
 Of sycophantish men claiming to be
 Of liberal sentiment, (yet fawning to
 What they pronounce the spirit of the age ;)
 Affecting in their vast stupidity 1000
 (As oft ye here affect) to have advanced
 Beyond the ideas of the past ; beyond
 The Gospel as the Rule of life and faith ;
 And them inspire with wind and froth ; and thus
 Raise them, at least to Asshood ; and they'll
 give 1005
 Translations into their vernacular
 Of all this stuff assailing truth Divine.
 This be your charge. Let the next class arise.
 You, for like wisdom, hold a like renown,
 And will on earth congenial spirits find. 1010
 Lead them to say the Bible is untrue ;
 That Nature and the Universe are God ;
 That human souls are mortal and expire
 Soon as the body fails. And you will make
 Mediums of others ; and then personate 1015
 The spirits of the dead ; and so direct
 The living till they reach this nether sphere.
 Seek no consistency : fools heed it not,
 And fools are ever in majority.
 Make others play the hypocrite and stay 1020
 Within the Church sectarianism to raise.
 This will frustrate the Gospel, and expel

Love from the heart, and greatly yield us aid.
Go, get you gone. Let the next class arise.

You, too, for wit stand equally renowned, 1025
And hence must have a charge which fools alone
Could execute. When, therefore, you discern
Those whom your wit can reach, make them affirm
The falseness of all sin original,
Or natural corruption; since it makes 1030
A sin before the first sin: then to teach
That man regenerates himself, and can
By his unaided works the law fulfill,
E'en when he has its every precept broke.
This be your charge. Let the next class arise. 1035

To you, of like resources, I assign
A similar charge. You will sometimes discern
Conceited souls among Christ's ministers,
Whom you may easily induce to teach
That man's ability commensurate 1040
Must be with obligation to obey.
True, we acknowledge justly that if one
Deprives himself of the ability
To meet th' requirements of the law Divine,
The obligation rests upon him still, 1045
Else we should not be sweltering here to-day:
But then the truth is no concern of yours,
And 't will perplex your argument; and you
Will find on earth innumerable simpletons,
Whom you can easily persuade to teach 1050
That truth and wisdom stand to this reversed.
Take, too, in charge those who for lucre's sake
Stay in a Church whose doctrines they disclaim;
Pleading that liberality sustains
Such course as upright. Give encouragement 1055
To such; they greatly aid us in our wiles;
Convincing men religion is a sham.
Now get you gone. Let the next class arise.

You, truly, are a beauteous-looking tribe

Of Demons! ragged, dirty—a disgrace 1060
 To Pandemonium! I feel inclined
 To send and wash you in the lake of fire.
 You've learned those loafish habits from mankind,
 And drink, and smoke, and lie around like swine.
 You look, in fact, as tho' you ne'er had bathed 1065
 Since Legion gained you entrance in the swine,
 Whose plunge into the sea awoke your fears
 Of washing and of water till this hour.
 But listen now to duty. You will teach,
 Thro' priests and others, that when Christ enjoins 1070
 Regeneration, he but simply means
 A water baptism. Make men so believe,
 And you shall have the sport to wash them oft
 And plunge them yonder in the lake of fire.
 Then take with you the second class for aid. 1075
 And teach that slaves are chattels personal;
 And may be held in bondage, such as man
 Is by us held within the Stygian realm.
 Get them to practice slavery such as this.
 You will succeed on the new continent; 1080
 And there in its defense will raise a war
 To have it rule, which fools alone like ye
 Could stimulate; or find the fools who would
 Attempt it there. 'T will be a reckless feat,
 And decent devils shall not compromise 1085
 Themselves by aiding it. Still ye shall prove—
 Ye, and the second class with you conjoined,
 (To whom ye may the son of Nebat add,)
 Amply sufficient to inspire and give
 Direction to the leading minds therein, 1090
 Until they find their dues from Lincoln's arm.
 Lead them to talk of liberty and right;
 To say they wish but to be let alone,
 (As Legion taught you once on earth to say,)
 And t' use the terms and language which are used 1095
 By patriots true; which will indeed deceive

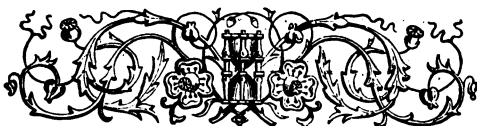
A few, and them mislead ; and England give
 And France, (names then familiar to you all,)

Apparent pretext to afford their aid
 To the enormous treason ; tho' their aim 1100
 Will be to aid the traitors to destroy
 Freedom upon that continent, and raise
 Thereon a slave oligarchy, and one
 Which, could success but crown the grand design,
 Would rival hell in magnitude and power 1105
 To hold the sons of Adam's race as slaves ;
 Tho' England's Queen and Albert, (Consort Prince,
 In whom their ancient Alfred seemed restored,)
 Sought to dissuade their nobles from the crime.
 I likewise to your charge the Mormons give ; 1110
 They 're intimates of mine, and must be led
 Kindly, and be sustained. And in New York
 You 'll start and keep for me a daily press,
 To which I 'll oft communications send.
 Go ; get you gone ; let the next class arise. 1115
 A little more respectable, indeed ;
 With ears, however, rather long for devils.
 Some I perceive of you, (and of the tribes
 Not yet encharged,) are learning dandyish airs
 From human dandies. Well ; I will assign 1120
 To you a proper charge ; for you will meet
 Congenial souls on earth, whom you 'll induce
 To ridicule all sacred things, whate'er
 Their shallow pates may fail to comprehend
 Within the Word of God. Make them denounce 1125
 The doctrines which therein his mercy show—
 Predestination, Perseverance, Grace,
 Especial Grace, Election, the Spirit's power
 Converting and renewing ruined souls ;
 And make them say, that if Election 's true, 1130
 Nine-tenths have been created to be damned.
 Assail awakened souls with doubts and fears,
 And lead them to despair of pardoning grace,

Till they—*cheraw ; tississe, tiss ; hiss ! hiss !*
 Ev'n as he speaks his utterance thus is staid 1135
 By that recurring doom earned long before—
Upon thy belly as a reptile thou
Shalt henceforth go, and dust shall be thy food ;
 A doom which he biennially endures
 With the copartners of his cruel fraud 1140
 For weeks thrice four continuous ; nor can
 Anticipate the hour. And now plumb down
 At once he drops from his exalted throne—
 Drops on the floor, a serpent huge ; with all
 Who of his crime partook in enmity 1145
 To God and human kind ; and roll along
 Their volumes huge ; and the whole hall and plains
 Surrounding, fill ; and with confusion vast,
 The Dragon, Boa, Anaconda, Asp,
 Sweep o'er each other ; and, loud hissing, haste 1150
 On to the grove, which, by a power Divine,
 Springs up as they the hated form assume ;
 Who still retaining consciousness, are oft
 Impelled by thirst and hunger to devour
 The nauseous bane whose outside is so fair. 1155
 Yet, reader, turn to what the Muse inspired
 The grand old Bard of Eden here to tell,
 And learn in full the doom to them assigned.

End of Book IX.





BOOK X.

THE CROSS AND ITS PAST.

DESCEND Urania, and my song inspire,
That by thy heavenly influence sustained
I may the promise still unfold how He,
The Woman's Seed, should bruise the Serpent's head,
Tho' in the strife His heel should suffer bruise ; 5
For yet thine aid is needed to rehearse
How He, Immanuel, God with us, his work
Completes, and re-ascends in heaven his throne.
Themes, so in infancy and childhood's hour
Endeared, from lips that have already joined 10
Heaven's rapturous alleluias to his praise.

O sacred memories of the heart ! how dear
And how enduring are ye ! priceless gems
That still retain their radiance, tho' the world
Would by its selfishness defile, or them 15
Pluck from their settings. Home, sweet home, beloved !
Of infancy and childhood ! never can
The magic of thy name and of thy scenes
Fail to abide in memory and in heart,
While heart and memory shall in being live, 20
Or the charmed words FATHER and MOTHER 'wake
My pride, my deepest gratitude, my love.
There live the cluster-bearing vines and trees,
'Neath which so oft I've sported, and the halls
Where I with loving sisters romped and played 25

Wildly in childish glee: the school-house too,
 And church—the church-yard also, bringing near
 Th' invisible, and linking with Time's scenes,
 Time's fleeting scenes, the scenes that never fail.
 Yes, to my lonely heart thou art endeared, 30
 Fondly endeared, sweet home! for life had then
 Its own sweet May and Summer; and the world
 Was sunshine all to me, and life and joy:
 And the Fair Mount, and Schuylkill's flowery banks,
 And Philadelphia, city of my heart! 35
 All knew my childhood and my childhood's joys.
 But many changes have since childhood passed!
 Death's hand relentless hath his harvest reaped;
 And now, as pass away my Autumn hours,
 My footsteps are among the rustling leaves 40
 Which have around me fallen. All faded; all!
 As sunset hues upon a Summer eve;
 Or morn's sweet blooms, when Day's bright King
 ascends
 Aloft, and sits in his Meridian Dome.
 Yet grieve I not for your return, sweet days! 45
 Sweet scenes! to heart and memory so endeared:
 No; pass ye on! He who has Death despoiled,
 And triumphed o'er the grave, unveils a world,
 A lovelier world, where life is not a dream—
 A world whereto, beyond thy flight, O Time! 50
 A world beyond thy 'venomed' shaft, O Death!
 I look: wherein the lovely and the good
 From every clime are gathering 'round the Throne
 Whereon He reigns who doeth all things well.
 Why weep we then our lovely and beloved, 55
 When summoned hence by death? since Death but
 proves
 Their harbinger to life and joy and heaven:
 Who now are safe beyond all fear of fall
 Or forfeit of the boon which calls us still
 To struggle onward thro' the vale of tears;

And we for them are anxious now no more.
 God takes his own, when from our little flock
 He leads our loved and loving to his fold ;
 And would our steps allure to join the throng.
 I deemed the lesson learned. But O my God ! 65
 How keen, how piercing this returning stroke,
 When all on earth again are from me torn,
 In whom my soul delighted ! All thou gavest
 To be my solace in this earthly sphere
 At thy command have left me ! and once more 70
 I wander thro' the dreary night forlorn !
 O Thou, once tempted in the wilderness,
 And triumphedst o'er the Deceiver's wiles,
 Afford thine aid ! lest fear and doubt possess
 My spirit 'midst these dark and lonely hours ! 75
 O lend thine aid ! for Hell's fierce darts assail—
 Sorely assail me now ; and the sweet hope
 Based on thy blood and righteousness alone,
 Would tear away when all things else are gone !
 And aid the grief-fraught heart that would thy work
 Unfolding still, portray how from the shade,
 Death's awful shade ! thou didst to earth return,
 To cheer thy sorrowing flock ; and teach them yet
 What hardness of the heart had failed to learn
 Or understand, ere Thou, their Advocate 85
 And Intercessor, should'st to death upyield.
 And now, when from the sepulcher had risen
 Death's mighty Conqueror, who captive led
 Captivity, and freed his chosen seed ;
 He, in a form by them unrecognized, 90
 Appears to two, who toward Emmaus walked,
 (The day he rose,) and sorrowing converse hold ;
 Which thus Cleopas, one of them, begins :
 How deep the mystery of human life !
 How soon, in numbers numberless, the aim 95
 Seems frustrate of bestowal, ere arrives
 The opportunity which might secure !

O why is life imparted, then recalled
 With object still unfinished, and with plans
 All in derangement left? Where shall we go? 100
 What shall we do—the Master is no more!
 I would I'd been partaker of his cross.
 Whereto, in sadness, Luke responding adds:
 Ah yes! why is it that our keenest griefs—
 Those pungencies which pierce most deeply, spring
 From sources whence our truest joys have risen?
 Yea, whence our happiest hopes have plumed their
 wing?

He's gone! he's gone! and what to us remains?—
 What can we do to aid the work of love
 Which he performing, brought him to the cross? 110
 Our best, our noblest deeds; our purest aims;
 Affections holiest; yea, the best of all,
 And valued most of all our blessings; form
 The dark foundation whence upspring and rise
 Our keenest sorrows; forming threads which weave
 Into the very woof and warp of life
 Shadow and gloom; and whence into our cup,
 Life's sweetest cup, are poisonous drops distilled
 By slander's scorpion tongue; yea, whence her work
 Malice achieves to persecute and slay. 120

Thus, while they sadly move along the way,
 Jesus, clad in a Teacher's garb, draws nigh,
 And with 'em walks; whom they (for Heaven restrained
 The recognition) as a stranger deem:
 Who kindly asks, Why this sad interchange 125
 Of thought, as thus ye slowly wend your way?
 To whom, thus answering, Cleopas returns:

Art thou sojourning in Jerusalem,
 And hast not known the things enacted there?
 What things? the stranger asks. To whom they thus:
 Things which pertain to Christ the Nazarene;
 A mighty prophet both in word and deed
 Before the Lord and people all; and how

The Chief Priests and our rulers him upgave,
 To be consigned to death upon the cross. 135
 But we had hoped that he it was who should
 Deliver Israel and restore her crown.
 Three days ago he perished ; but to-day
 Some women of our company who went
 Early to see the sepulcher, returned, 140
 And to our great surprise recounted, that
 His body was removed ; and that they'd seen
 A vision there of angels, who affirmed
 That he was now alive. Some thither then
 Proceeding, find their statement verified. 145
 Yet him they saw not, for he was not there.

But wherefore trusted ye that this was he
 Who Israel should redeem ? the stranger said.
 To whom Luke thus : His life the hope inspired,
 And all the ancient oracles fulfilled. 150
 He was in Bethlehem born of David's line ;
 And Gabriel had announced to her, who, (though
 A virgin pure,) conceived him by the power
 Of the Eternal Spirit, that of her
 Messiah should be born. Then, at his birth 155
 Angelic choirs came down from heaven t' announce
 And celebrate the tidings, as had been
 Foretold by David ; and on Bethlehem's plains
 Their joyful anthems sang, by shepherds heard ;
 Whom, hailing, they address and say : Behold, 160
 We bring to you good tidings of great joy—
 Tidings for you and for the nations all—
 For unto you is born in Behtlehem
 This day a Prince and Savior, Christ the Lord ;
 There ye shall find him wrapped in swaddling clothes,
 And in a manger laid ! Whereon they haste
 To Bethlehem and find the child ; and tell
 How angels had to them his birth proclaimed.
 Meanwhile the star which Balaam had foretold
 Should harbinger the Sun of Righteousness, 170

Arising, brought from Oriental climes
 Three princely Sages, who him recognize
 As Israel's promised King, and him adore ;
 Presenting gifts, gold, frankincense, and myrrh ;
 For they recall to memory what was told 175
 By Balaam in his prophecy ; the last
 Of Patriarchal prophets, and the last
 Of prophecy known to the Gentile world ;
 Since, as our nation into being 'rose
 Under the guide of Moses, to preserve 180
 God's holy truth for thrice five hundred years,
 He thus the lamp of prophecy upheld
 Which should the intervening centuries
 Illume of Pagan darkness, till this star
 Arising, should proclaim the night as past ; 185
 And should the shadowy dispensation, (which
 Thro' Moses was to Israel proclaimed,)
 Dissolve ; for this, soon as the substance came,
 Must be dispelled. And as upon the babe
 The Magi, Heaven-instructed, gazed, they told 190
 Their joyful hope ; then homeward with the news
 Gladsome return. And Gabriel likewise named
 Him Jesus ere he was conceived. And when
 His parents brought him to the Temple, there
 Th' appointed sacrifice to render, He 195
 Was then by those who waited for our Hope
 And Consolation, known ; who recognized
 In Him our promised Savior and our King.
 Anna the prophetess, and Simeon,
 Inspired of Heaven, rejoiced ; and him proclaimed 200
 As Israel's glory, and the light whose beams
 Should give the Gentiles light, as prophets told.
 While yet a child wisdom Divine appeared
 In every word and act ; and in the Temple
 His conversation with the Sanhedrin, 205
 And questions and replies, Hillel convinced,
 Yea, the whole court convinced, (as all avowed,)

That God was with him in a sense unknown
 Of mortal ere that hour. Yet subject he
 Remained to Joseph and his mother, till 210
 His thirtieth year; whereon he straightway came,
 Preceded by his Baptist harbinger,
 To introduce the dispensation new,
 As hoped we; for, when from the profluent stream
 Where John baptized him, he ascending was, 215
 The heavens were opened, whence a voice pro-
 claimed,
 Thou art my Son beloved, and in thy hand
 My pleasure prospers! And the multitude
 All heard the heavenly utterance, and thereon
 Beheld the Holy Spirit as a dove 220
 Descend and settle on him. Next he was led,
 As second Adam, to the wilderness,
 By the same Spirit; where, thro' forty days,
 And fasting, he was tempted and assailed
 By him who once in Eden had prevailed; 225
 Yet thro' all efforts to mislead his course
 He passed, and vanquished Satan; then forth came
 Triumphant to pursue his heavenly work,
 Calling to penitence; for he had given
 Full earnest of redemption from the curse 230
 When as our second Adam he had thus
 Vanquished the power of hell. He, too, proclaims
 Heaven's kingdom as at hand; whose mission is
 By deeds confirmed; where'er he comes is joy
 Diffused; and pain and sickness at his touch 235
 Vanish; and Death its boasted prey resigns—
 Upyielding from the shroud and sepulcher;
 While at his word demons ejected flee
 From whom they had possessed, and him confess
 The Son of God and final Judge of all. 240
 Then, on the mount of Tabor, and in view
 Of Peter, James, and John, he was attired
 In heavenly glory; whereupon appear,

Descending, Moses and Elias, who
 Discourse upon his death, then soon to be 245
 Accomplished at Jerusalem ; whereof
 Peter and John, assured that he hath risen,
 Apprised us all this morning ; for he them
 Forbad to tell it till he should arise.
 Then, from the mount descending, he the Word 250
 Announced, till Caiaphas, with priests, and scribes,
 And elders all, upon his death resolve,
 Thro' envy ; and next Judas they suborn
 (Who was his follower) him to betray.
 The plot succeeds ; he is at length betrayed, 255
 Condemned and crucified ; nor from their rage
 Himself would rescue as he erst had done,
 And as his followers waiting hoped to see.
 But God was angered at such perfidy !
 The darkened orb of day, the yawning graves, 260
 The Temple veil down clove, the rending rocks,
 And earthquakes speak his anger. Yet our hope
 Yields to despair. For sure, if he were 'risen
 As those kind women fondly have assumed,
 He would not leave us lonely and forlorn, 265
 But come to cheer his sad afflicted band ;
 For never teacher loved his pupils so,
 As he our worthless selves has always loved.
 He died ; and Israel still is unredeemed.
 And now his followers, sad, irresolute, 270
 And undetermined, soon must all disband,
 And yield their every hope to bleak despair !
 Thus they ; whereon the stranger, answering, says :
 O fools, and tardy to believe a truth
 So fully now attested ! tho' the same, 275
 The very same these women have announced,
 Is plainly told you by the prophets all !
 Ought not Messiah to have suffered thus
 In order to attain his heavenly throne ?
 But, as we pass familiarly along, 280

Let me from Moses and the prophets name,
 In few, the things therein which him concern ;
 And, too, remind you what he oft explained.
 Altho' to learn the work Messiah should,
 As Mediator and Redeemer, do, 285
 We must o'erscan man's primal state, before
 Sin, thro' the wiles of Satan, brought the curse,
 And wrought the hapless change from life to woe ;
 For, to its pristine state Messiah will
 Restore the earth so that his work may be 290
 Complete ; and Satan's kingdom overthrow
 And dispossess him of his rule usurped.

Man, as you know, when into being called,
 Possessed God's image, (and in him the race,)
 And intellect, will, moral attributes 295
 And natural attributes, all shadowing forth
 The great Work-Master in his likeness true.
 True bliss possessed him. Science with her stores
 His mind enriched ; for all her mysteries
 Nature to him unveiled, who understood 300
 All plants ; all animals which range the earth,
 The atmosphere, or seas ; and knew by name
 Planets and suns, and constellations all—
 A glance familiarized him with the whole.
 Nor here his musing staid, but ranged beyond 305
 Material forms ; and in th' ascending saw
 Where'er he gazed a wisdom infinite,
 Goodness and love ineffable, and power,
 Instinct with life and bliss ; nor e'er had been
 To human ken bedimmed, but clearer shone 310
 Thro' all the years revolving, had not sin
 Thro' Satan entrance gained ; and death by sin.
 Then, when his thoughts exploring, inward turned,
 He there, in lines as clearly drawn, discerns
 Wisdom, and love, and goodness all displayed 315
 By the great Architect ; nor only seen
 Thro' means and adaptation to acquire

A happiness exhaustless and retain ;
 But sees within his mind a moral world—
 Conscience, the seat of knowledge practical, 320
 And treasury of moral principle ;
 With judgment to discern both false and true ;
 And heart and will by perfect reason led
 And pure affection ; following in the ways
 Divinely taught, and in all duty love— 325
 Love heavenly, had assigned ; and in his powers
 Of mind and body realized in full
 The influence of all the works of God,
 Yielding delight supreme. The world was then
 Beauty and harmony ; and of its wealth 330
 In all things lib'ral to him ; while the heavens
 Shed down their happiest influence ; wherefrom
 Th' angelic bands descending oft conjoined
 Their praise with his in choral symphony.
 His happy seat was Eden ; and o'er all 335
 Earth's tribes dominion was to him assigned,
 Which recognized him duly as their Lord.
 Feuds which embroil to slaughter were to them
 Unknown, nor known till sin had ruin wrought
 And death amidst their inoffensive tribes ; 340
 For till that hour earth stood in peace and bliss
 And harmony the semblance of the skies.
 Frequent the bands celestial came to view
 The scene of happy harmony ; nor death
 Ere sin the sacrifice had first prepared 345
 Could touch an insect ev'n ; since all were formed
 For perpetuity. And then, when earth,
 (For so the heavenly Architect designed,)
 Should all by occupancy be subdued,
 Increase therein should cease ; and all ascend 350
 The scale of bliss and being, to advance
 As God thro' endless ages shall unfold
 His dispensations higher evermore.
 No wint'ry winds nor pestilent yet dimmed

Earth's lovely verdure ; and coevally 355
Reigned one perpetual Summer, Autumn, Spring.

Earth thus received her being. But the Foe
Who had rebellion raised and war in heaven,
And was from thence cast down to hell profound ;
In vengeance of his loss, and to involve 360
Mankind with him in guilt, now entrance gained
Into the serpent ; which thereon became
The subtlest beast of all that range the field,
And instrument whereby he Eve beguiled,
And she her husband ; plunging them with all 365
Their offspring down from bliss thro' sin to woe—
To depths of woe beyond all creature aid ;
And severing, too, from God, the source of life,
The whole creation at whose head they stood ;
And death and desolation reigned supreme ; 370
For Satan then his kingdom here upreared.

Such was the fruit of sin. But to reclaim
Creation from this woe, and so restore,
Its pristine form, Messiah, as designed
By covenant, assumed on man's behalf 375
To be the second Adam, to dissolve
The works of Satan, and reclaim the race
From its so swift, so dark, so dread descent
To bottomless perdition ; and the earth
Recover from the curse. He first appears 380
To our first parents, and their sin reposes ;
Inaugurates a new probation through
His intervention, and assigns that man
Must find in a return to dust the end
Of such probation. Denouncing then the curse 385
On Satan thro' the form he had assumed,
He drives from Paradise the hapless pair ;
But promise leaves that yet the woman's seed
Shall bruise the Serpent's head, and earth restore
To her lost happiness ; which promise he 390
Repeats thro' prophets, patriarchs, and kings,

Until the vision and the prophecy
 All is upsealed to be unsealed no more
 Till in the flesh he comes ; all which ye knew
 And long have entertained. Yet now ye doubt 395
 If this, indeed, were he of whom ye speak,
 Born of a virgin pure, of David's line,
 And lately thro' betrayal given to death.
 And have ye failed then to discern the truth
 By Moses plainly taught, that he who bruised 400
 The Serpent's head, must be the woman's seed
 Whose heel must suffer bruise ? which speaks that he
 Would flesh assume and be to Death upgiven ;
 And likewise speaks his triumph o'er the Foe ?
 It seems ye doubt his triumph, while ye own 405
 He was to Death upgiven. Can ye then deem
 His heel may from the serpent suffer bruise,
 And yet the serpent's head no bruise receive ?
 And then as Adam fell thro' Satan's wiles,
 Who from such fall so proper to retrieve 410
 As he who vanquished Satan in the wild,
 When tempting him as he had Adam tried ?
 Such test the Second Adam must endure ;
 And did he not endure it whom ye mourn ?
 He stood the test and vanquished Satan's wiles, 415
 And then thro' death he, by his blood, expunged
 The written dogmas which against his seed
 Had in the law of ordinances stood,
 Nailing it to his cross. And having spoiled
 The adverse Principalities and Powers, 420
 He therein triumphed o'er them ; and in sight
 Of heaven made show of them as captives now
 Who had the race of man as captives held ;
 And thus as Second Adam triumphed he
 Where the first Adam failed. Then, as thro' One's 425
 Offense had judgment come and all condemned,
 So thro' the righteousness of One has come
 The free gift which now justifies and saves.

But ye had hoped that if he were the Seed,
 The promised Seed, he would to Israel 430
 Restore her crown, and kingdom too extend.
 But Israel is no more the Israel
 Of promise, since she stands in unbelief,
 And will for ages stand, ere she receives
 Her long-expected Hope, whom with disdain 435
 She hath so late refused; who will assume
 O'er the true Israel at once his throne.
 Then ye must call to mind that ere his throne
 Ascends he, o'er his kingdom here to rule,
 His heel must suffer bruise; and he by man 440
 Rejected be, and by our nation scorned.
 The promise of a Seed to Abraham,
 Which Seed should blessings bring to nations all,
 Was, by your Master, to himself applied;
 As when he taught that he'd uplifted be 445
 From th' earth, and to himself all nations draw;
 And so the Heathen justify thro' faith,
 Who thus should be children of Abraham.
 For God said not to Abraham, (when he
 Announced the promised Seed,) "Unto thy Seed" 450
 As many, but as One; and thus referred
 To the late crucified, who sleeps no more;
 For truth they spake who said He hath arisen.
 Then all our polity to him pertains
 Directly, and in him fulfillment finds. 455
 The covenant of Grace its law announced
 (The Ceremonial Law) to be fulfilled
 By man's Redeemer, and required his death—
 His bloody death, ere sin could pardon find:
 As, too, the law of the first covenant 460
 (The Moral Law) denounced the curse he bore
 When human guilt imputed to him stood
 For expiation. And thus the Moral Law
 And Ritual Law their full accomplishment
 And end have found in him; and thro' him yield 465

Alone their teaching : while sacrifices, rites
 And ceremonies were but shadowy forms
 Of good to come ; as by the covenant
 All pre-arranged : taking their form from him
 The substance ; and could but endure till he, 470
 Assuming flesh, had died upon the cross.
 The type of circumcision likewise found
 In him fulfillment ; for, to Abraham
 It was the seal of righteousness by faith—
 His faith while yet uncircumcised ; who thus 475
 Became the father of th' uncircumcised
 Who should in Christ believe, to whom shall be
 His righteousness imputed ; as to those
 Who being circumcised shall own his name.

Then of the Paschal lamb he likewise stands 480
 The antitype, whose blood alone redeems
 From th' Avenger and th' avenging sword
 The soul by guilt opprest and stained by sin.
 He is the pure unblemished Lamb of God,
 Who should, as John hath testified, convey 485
 Sin from the world. For, as the goat which they
 Lead to Azazel, so upon his soul
 He hath their guilt received who in him trust,
 And to the realms of darkness hath conveyed
 And brought it home to Satan and his crew. 490
 Then, too, the Manna in the wilderness
 Was typical of him, the Living Bread,
 Whereof partaking none shall ever die ;
 And of the Rock which in the wilderness
 Was smote, and whence flowed forth th' refreshing
 stream, 495
 He was the antitype ; and from his wounds
 Forth flows the stream of life, whereof who drinks
 Shall thirst no more ; but find within his soul
 A well-spring welling up forevermore.
 The brazen serpent, too, which Moses reared 500
 Within the suffering camp, prefigured he

Should be thus lifted up, to heal whoe'er
 Would thro' him gain deliverance from the fangs
 Of the Old Serpent, and salvation find.
 While Tabernacle, Priesthood, sacrifice 505
 Are but his types and shadows ; for the blood
 Of bulls and blood of goats can never save
 Transgressors, nor transgression expiate ;
 And hence they to his expiation stand
 Related, and his sacrifice for sin, 510
 Who by the nation was betrayed and slain.

The prophets tell you he must be recalled
 From Egypt ; and ye know his infancy,
 There driven thro' Herod's rage, was thence recalled.
 A harbinger must likewise him precede 515
 Ere he his work commence, (the Prophet says,)
 His way preparing : and ye know that John—
 The mighty Prophet John—declared that he
 Bore the commission of that harbinger ;
 Himself announcing as the voice of One 520
 Loud crying in the wilderness ; who came
 To straighten and prepare the way for Him
 Who is Jehovah, Israel's Hope and King !
 Was it not, too, predicted He should be
 A prophet like to Moses ; and like him 525
 Raised from amongst his brethren ; and would speak
 The words Jehovah should on him enjoin ;
 And would not break the bruised reed, nor quench
 The smoking flax ; nor in the streets lift up
 His voice ; nor in his work discouraged be, 530
 Till he had judgment settled in the earth,
 And all the Islands had received his law ?
 But ye have failed, supposing his whole work
 Must be fulfilled while he on earth abode ;
 And hence his death involves the mystery 535
 Which hath perplexed you so ; and led to doubt
 If this were really he ; and led to doubt
 If he be from the sepulcher arisen.

But he came down from heaven to' establish here
 His Church and kingdom ; then to re-ascend ; 540
 And, ruling in the midst of foes, complete
 The Gentile times, and judgment give the Jews ;
 And then return here with his saints to reign.

His doctrine, as the Prophets tell, shall be
 Healthful and saving, and afford to all 545
 Th' afflicted consolation strong, and bring
 Good tidings to the contrite and the meek ;
 Bind up the broken heart, and open throw
 The prison doors, and to the captives all
 Proclaiming liberty ; proclaiming, too, 550
 The year acceptable, wherein the Lord
 Shall lovingly the Penitent receive.

Then, while the day of vengeance he proclaims,
 He shall for Zion's mourners all appoint,
 And on the truly contrite will bestow 555
 Beauty for ashes, and the oil of joy
 For mourning, and the happy robes of praise
 For heaviness of spirit. Tell me, then,

Did not the life entire of Jesus show
 His entrance on this work ? Did ye not hear 560
 When he announced the kingdom as at hand ?
 And, Not the righteous, but the sinner I
 Would bring to penitence ? And how he said
 To wearied and to heavy ladened, Come,
 Take ye my yoke upon you : Come ye, take 565
 My burden, and your wearied souls shall rest !
 My yoke is easy, and my burden light.

Then think ye, (for of this ye scarce have failed,)
 How, when he with the Spirit's power returned
 To Galilee, and in their synagogues 570
 Had taught, and was by all who heard extolled,
 He came to Nazareth, where he was reared,
 And, as his custom was on Sabbath, went
 Into the Synagogue ; and when he rose
 To read he found the passage I have now 575

Cited to ye ; and reading it he said,
 This prophecy is now in me fulfilled,
 Ye witnessing ! And all did witness bear
 What words of grace found utterance from his tongue.
 Nor this alone ; but when by miracle 580
 He in the wilderness the thousands fed,
 All owned him Israel's long-expected King,
 And saw the promises in him fulfilled.

The prophet, too, foretells that when he comes
 To earth the fearful heart shall be confirmed ; 585
 Strength to the weak imparted, and the blind
 To sight restored, and opened the deaf ears ;
 The lame, his strength restored, leap as a hart,
 And the mute tongue sing joyfully his praise.
 Ye know the tidings sent by him to John, 590
 And how these things were all therein confirmed.

The nation knows how God, anointing, sent
 Him forth with power throughout the land, and how
 He of their maladies the people healed,
 And dispossessed whom demons had o'ercome. 595

Then by the prophets all it was announced
 That he, the promised Christ, shall lowly be,
 And poor, and on a colt, an ass's foal,
 Enter Jerusalem. All which ye saw
 Lately fulfilled, when the whole city came 600
 To meet from Olivet your Master, whom
 They hailed with loud hosannas as their King ;
 As David's son, and Israel's promised Hope.

But still ye are perplexed because the Priests
 And Rulers him rejected ; and to death— 605
 A death of shame consigned him—finding thus
 Ground for despair where hope and joy should reign.
 The Royal Prophet tells you that the Stone—
 Israel's chief corner-stone—should by the priests
 And rulers be refused. And what said he 610
 (Your Master) lately to them ? Said he not
 In parable, which made the truth apply,

That they are by the prophet here portrayed
 As him rejecting, the chief corner-stone?
 And witnessed not ye all their rage hereon? 615
 The prophets likewise say that he shall be
 Betrayed by a companion who had ate
 His bread; and who in company with him
 Went to the house of God. Forget ye, then,
 How at the paschal feast this prophecy 620
 Applied he, soon as Judas thence departs
 To the chief priests and elders, to betray
 Your Lord for thirty shekels? While Zachary
 Announces that the traitor shall return
 The price of treason to them; who, therewith 625
 The Potter's-field shall purchase, as a place
 Wherein to bury strangers; which the priests
 And council have this very day performed.
 The prophets likewise tell you he shall be
 Forsaken of his followers, and left 630
 Amongst his enemies who sought his death;
 For, when Jehovah shall the Shepherd smite,
 The flock shall scattered be. And ye can say
 If this occurred the night he was betrayed.
 They likewise say that in this hour so dark 635
 He to the hands of strangers should be given
 To suffer all indignity; and should
 His back bare to the smiters, and upyield
 His cheeks to them who thence should pluck the hair;
 His face to shame and spitting; yet should set 640
 His face firm as a flint, nor yield to shame.
 Ye know if these were in your Lord fulfilled!
 And, then, how plainly have the prophets told
 That in the view of whom he came to save,
 He as a tender sucker should grow up; 645
 And as a root drawn from a thirsty soil
 Possess nor form nor comeliness that they
 Should him desire, but be by them despised;
 A man of griefs and sorrows; while David tells

That by his brethren he should be ev'n deemed 650
 A stranger ; and that they shall him deride
 And scorn who see his sufferings ; and the lip
 Shoot out, and to him mockingly exclaim,
 In God he trusted ! God may save him now,
 If he in him delights ! That savage curs 655
 Surrounding him should pierce his hands and feet !
 This ye have read, and know if it received
 Fulfillment in the Master ye deplore.
 Ye saw him by th' assembly of the vile
 Encompassed, smitten, buffeted, befouled ; 660
 Then to the Pagan governor upgiven
 To be to shame exposed and crucified ;
 Whose soldiery to the Pretorium
 Lead him, and treat with ignominy foul ;
 Clothe him in purple and a crown of thorns, 665
 Then lead him forth to death upon the tree.

That the Messiah crucified should be
 And reckoned with transgressors, oft is told
 By ancient prophets ; and that while he hangs
 Upon the cross he should derided be ; 670
 Whose executioners his garments should
 Amongst themselves divide, lots casting for
 His vesture ; (all whereof ye saw fulfilled ;)

Then, while this scorn enduring on the cross,
 Without a comforter or sympathy 675
 From any, that his fainting soul should thirst,
 And vinegar be given him. And ye know
 If this occurred when he was crucified
 Who died a sacrifice for sin ; and know
 How Daniel and Isaiah pre-announce 680
 That he for sin should thus be sacrificed ;
 While Zechariah tells, as tells the type
 Of the Passover also, that, although
 They pierce him, yet no bone shall broken be.
 And in your Master was not this fulfilled ? 685
 They likewise tell that tho' his grave shall be

Appointed with the vile, his sepulcher
 Shall with the wealthy be ; wherein his flesh
 Should rest in hope, and whence he should arise ;
 For every ancient prophet has announced 690
 His resurrection ; (as his death for sin ;)

They all announcing he shall live and reign
 Thro' endless ages as his people's king.
 Could he, then, live and reign, and yet abide
 With death, and know no resurrection here ? 695
 Ye know how variously and oft this truth
 Affirmed he, and the type of Jonas named ;
 That as he was three days and nights detained
 Within the mighty fish, the Son of Man
 Should in the sepulcher abide as long, 700
 And then arise. For not to Sheol should
 His soul be left, nor body to the grave
 To see corruption. Why, then, doubt ye now
 His resurrection as affirmed by those
 Who have beheld him ? For he must arise 705
 And re-ascend at God's right hand to rule,
 Till every foe is vanquished and subdued ;
 And Earth, her primal state once more restored,
 Becomes th' abode of righteousness and peace.

But while the stranger thus to them unfolds 710
 The Living Oracles, they have arrived
 Their destined resting-place, and staid their course
 At Emmaus. And, as he still moves on,
 They say to him, Abide with us till morn !
 Who entering all, as they at meat recline, 715
 The two, with grateful joy once more inquire,
 Is, then, our Master from the tomb arisen ?
 Whereto no word returns he ; but the bread
 Taking, he renders thanks ; and, as he breaks it,
 Their ravished sight beholds in him their Lord— 720
 Their risen Lord and Savior—who, as they
 With joy ecstatic hail him, disappears.

End of Book X.



BOOK XI.

THE CROSS AND ITS FUTURE.

AS when with radiance clothed the king of day
Peers from the Orient mountains, and dispels
Night's hovering shades, and Nature wakes to life,
And wakes the tuneful carols of the grove ;
So from their hearts to whom the Lord appeared 5
Sorrow evanishes, and fear and doubt ;
Who now recovering from the vast amaze
And rapture which had whelmed 'em, straight resolve
To bear the gladsome tidings to th' Eleven ;
And tho' thro' heaven's vast concave day had nigh 10
His journey finished and sunk down to rest
Behind the distant cedars, they their way
Rapid resume, discoursing thus along ;
How strange we should not know him when our hearts
So burned within us hearing him explain 15
The Word, and while to mem'ry he recalled
His very teachings ! Now how clear, how plain,
That he should death endure, then rise again,
And re-ascend to intercede in heaven !
What joy that Eden shall to earth return, 20
And every tongue be vocal with his praise !
But reaching now the city, they th' Eleven
Tell of their high rejoicing ; yet, who, ere
The tidings all are told them, rise and haste
Swift to the sepulcher, as tho' t' resolve 25

The doubt still ling'ring with the most ; who, though
 They had that day oft scanned it, now once more
 By torch-light re-examine all until
 The second watch approached ; and then return,
 All, save the loving John ; who, tarrying still, 30
 A heavenly vision nigh him sudden stands ;
 Who, at the brightness failing, sinks to earth
 As tho' of life bereaved. But lovingly
 The angel him upraising, says : Fear not !—
 Fear not, beloved of thy Lord and mine ! 35
 No messenger of fear, but joy, I come,
 To hold with thee sweet converse here awhile,
 And aid thee for that station to prepare
 For which thy Lord designs thee ; who 'll remain
 Thro' forty days ere he to heaven returns 40
 To send the Comforter ; and till they end,
 The visitants from heaven may converse hold
 With man, the just and good ; and may disclose
 Themselves to whom and whensoever we would.
 For Satan and the powers of hell, who oft 45
 Transform themselves to work deception here,
 Are now in their dark prison-house immured ;
 And shall remain until these days are past ;
 For so the Lord ordains ; nor thro' the world
 Stalks one malignant spirit now abroad. 50
 Hence we from guardianship and care released,
 Th' occasion seize to traverse earth in peace,
 To note therein the blighting fruits of sin ;
 And what the curse effected, as discerned
 In man, in animals, plants, land, and seas. 55
 For we remember well the purity
 Of all when Elohim their being gave,
 In forms of heavenly excellence arrayed ;
 Perfect in all perfection ; till thro' sin
 The change is wrought which all perfection marred.
 Led on by him, your Lord and ours, we now
 The whole traverse, and shall, until the hour

We re-ascend with him our native heaven.
 For oft as we communicate with worlds
 Decking yon starry spheres, (which oft occurs, 65
 Full oft as each its habitants receives
 To pass probation as all worlds must pass,)
 We tell the tidings of the dread results
 Of violated law as witnessed here—
 Here in a world once lovely as their own ; 70
 That thus admonished they the test may stand,
 And so their faithfulness to God approve.

To thee I am assigned as ministrant
 Thro' thy long journey here to realms of bliss ;
 And tho' invisible am with thee still 75
 In every care and trial ; and shall meet,
 At death, thy spirit and convey to heaven.
 Ere his so hapless fall I was assigned
 With Adam to converse, and him t' apprise
 How fell the angels ; that, admonished thus, 80
 Till thro' probation, he might life secure.
 And he had persevered, admonished thus,
 But with the woman Satan's wiles prevailed
 At first, and then, thro' her, he Adam swayed ;
 Who now resolves with her to perish ere 85
 Forego her sweet society ; and fell,
 Completing thus the ruin of mankind.
 And I, since then, with men have oft communed—
 With Enoch, Lamech, Noah, Abraham,
 And others of God's faithful sons ; although 90
 Beyond these forty days we shall no more
 Hold open intercourse as now, (unless
 On brief occasions by the Throne assigned,)
 Till he returns whose right is here to rule,
 And harmony 'tween heaven and earth restores. 95

Hereon, his fears dissolved, th' Apostle thus :
 O day desired ! O day of bliss supreme !
 When from our world forevermore shall pass
 All that to evil tempts or leads to woe !

Thrice glorious day, when, earth conjoined with
heaven 100

In harmony sincere, man may once more
Hold intercourse with all God's family.
Speak, blest Interpreter, and let me spend
What time thou art permitted to remain,
In listening thy voice, so sweet beyond 105
Earth's music all. Tell me, (if thou mayest tell,)
Th' appearance of earth's forms, ere sin had all
Tarnished, and ruin wrought and death therein ;
That I the work may better understand
Which thro' his death our blessed Lord begun, 110
And thro' his resurrection shall attain.

Thus he ; to whom the angel answering, says :
Not by command of Heaven do I appear,
Or tell what you desire ; but we possess
During these days a privilege not oft 115
Accorded us while Satan, Prince of Air,
His scepter sways and o'er the nations rules.
But I herein my pleasure seek and thine,
And profit (as I've said) communing thus
With whom our Lord delights in. Nor come I, 120
As once I went to Adam, to forewarn ;
But from the love I bear thee as the ward
To me intrusted. Nor need I narrate
All thou hast asked for, since thou soon shalt learn
That which in thy request I leave untold, 125
From those with whom to-day to Emmaus
The Master walked, and on the way portrayed
The moral world as it existed first.
But I'll in few creation's birth disclose,
Familiar all to me, who witnessed all, 130
(All, save the sixth day's work,) and show what sin
Throughout the whole hath wrought ; and, too, unfold
How the achieved redemption by our Lord
Shall issue in restoring from the curse.
Such themes we love to dwell upon in heaven ; 135

Nor repetition wearies nor exhausts ;
But, oft as we revolve them, newer views,
Broader and deeper views themselves unfold
From stand-points new and higher, which the mind
Attains, as grows our knowledge and our love, 140
Enlarging our conception of the whole.

Yea, ev'n on earth hereafter shall arise
A poet, far surpassing poets all ;
Who, kindled by the flame inbreathed of Heaven,
Shall the great theme rehearse how heaven and earth
Were made, and Adam fell, with all his seed,
(Thro' sin and death inherited,) and all
Will so unfold, as oft will be rehearsed
By us in heaven ; yet he my converse held
With Adam will mistake ; for he will sing 150
That I, your parent taught that chaos was
The primal state of all things, (when, not God
But sin all chaos wrought,) and makes me teach
That which I taught not, nor could angel say.

You read in Moses how the heavens and earth, 155
And all th' innumerable hosts of glittering stars,
And planets, wheeling thro' the broad expanse,
In the beginning were by Elohim
Called into being. These were all assigned
As the abodes of life and bliss supreme 160
For myriads numberless ; who yet had found
Existence none, but whom Creation's Lord
Shall form of moral beings. Planets, Suns,
And all their mighty systems, with the train
Of fiery comets sweeping thro' th' immense, 165
Were with this world created and adorned,
That the whole scale of creature-life, from forms
Of insect-life to Arch-angelic Thrones,
Therein, in all their fullness, might evolve ;
Maturing and ascending higher still, 170
And nearer to the fount and source of all.
But ere the work completes he in this world,

(The first abode of life in planet spheres,)
 Or ev'n the rational creature therein formed,
 Satan, who with his hierarchs remained 175
 In Heaven when forth th' Eternal Son proceeds,
 Attended by innumerable Thrones, to give
 Creation being, sought to raise therein,
 Against the Throne and sovereign sway of God,
 Foul insurrection, from his envious hate 180
 And jealousy of the Vicegerent Son ;
 Who thereupon returning, hurled from heaven
 Adown, and doomed to Tartarus profound
 The entire rout rebellious : then once more
 (Attended by his bright array) moves on 185
 To re-commence his work ; and add to all
 Th' existing forms of life a higher form,
 Who should be Ruler of this lower sphere,
 And, as its Priest, render Creation's Lord
 The incense offering of all its tribes 190
 In daily orisons of praise and prayer.
 But earth became a chaos, dark and drear ;
 Formless, and void of life, and uproar wild
 And vast confusion ruled. For Satan here
 Had drawn his powers, (one third the Sons of God!)
 And sought, presumptuous ! to hold against
 The rapid thunderbolts and volleyed fires
 Which followed his descent ; and Ruin spread
 And Devastation wild ; until, compelled,
 He seeks in hell a refuge from the storm : 200
 Yet in his fell revenge hurled the earth's tribes
 In one huge ruin ; and the elements
 (With Sun and Moon and Planets) all confounds
 In undistinguished chaos : till the Son,
 Returning now, Confusion hushed her voice, 205
 And wild Uproar was stilled ; for, hovering o'er,
 The Holy Spirit soon with vital force
 Imbues the dark and formless mass again,
 And God commanding says, Let there be light !

And it became light instantly, and gloom 210
 And darkness fled. Then, on the following morn,
 Severs the waters of the vast Expanse
 From those beneath: commanding those beneath
 To be in seas collected, and the dry land
 (Which he named earth) to' appear; and it was so. 215
 Next he enjoins, and Earth brings forth her grass,
 And the herb yielding seed; the fruit trees fruit;
 And on the following day reclothes the Sun
 With its bright atmosphere; and thus imparts
 Reflection's light to moon and planets all: 220
 For sun and planets all had each partook
 Of the confusion vast when Earth became
 Chaotic with her elements and tribes;
 And light had ceased therefrom as first to beam;
 Till Harmony returned by him enjoined 225
 The world's Restorer, and Creator first.

Then, on the day succeeding, he imparts
 To sea the finny tribes, to air the fowls;
 Which, blessing, he commands them to increase
 And multiply; and when th' sixth morn began 230
 He said, Let Earth produce the Living Souls—
 Beasts of the field, cattle, and creeping things—
 And then creating man, completes the whole.

Thus in six days creation perfect stood,
 And beautiful as heaven. Then thro' the gates, 235
 The pearly gates celestial, thronging came
 Cherub and Seraph, Princedoms, Virtues, Powers
 And Dominations, to behold; and all
 The Morning Stars together sang, and all
 The Sons of God shouted in rapturous joy. 240
 And thro' the day succeeding, Earth and Heaven
 Resounded with our ceaseless notes of praise.

All animals for perpetuity
 Were formed; and all had heired it, had their head
 Sustained probation's test; nor could have lost 245
 Perennial life more than could we of heaven,

Had not sin brought the curse and the curse Death.
 The poles of Earth to th' Ecliptic stood
 Then perpendicular ; and to the year
 Gave equal days and nights, with seasons mild ; 250
 No storms with fierce destructive sweep arose ;
 Nor pestilence, nor wint'ry winds were known,
 Until thy sin, O Adam ! God induced
 To bid his angels turn askance the poles
 Of Earth from the Sun's axle ; lest thy race 255
 Severed from holiness and God should seek
 Their bliss below its Fount ! and so must stand
 Until thro' him who has the curse resolved,
 The variation lessens, and once more
 Ecliptic and Equator coincide : 260
 As shall they (when he comes to earth to reign)
 Here, and in every planet ; for th' effect
 Malign the Solar System felt throughout,
 When Earth had thus been from th' Ecliptic turned ;
 And so shall stand till Earth be renovate, 265
 And holiness abide in every sphere.

Nor were her lower tribes carnivorous formed ;
 Whose change of nature since proclaims how deep
 The Fall ; how dread the curse still resting on
 The whole creation here ! God gave as food 270
 To man and beast alike the fruits of earth ;
 Nor changed the grant ere had the Deluge swept
 Its ruin vast o'er all. Nor in the ark
 Was food of flesh provided ; nor could they
 On flesh subsist when from the ark returned, 275
 Till numerous years had all their tribes increased.
 And men of curious search in Nature's depths
 Have shown thro' oft observances the change
 Which habit may induce : that while the dove,
 The goat, sheep, ox, and horse their aliment 280
 May find in flesh alone, till they refuse,
 Yea, loathe, their native diet, lions may
 (As shown in Egypt and the Orient now)

Derive their nourishment from fruits of earth,
 In absence all of flesh : and how much more 285
 Could all have nurtured been by Nature's fruits,
 Ere thro' the curse the soil its fruitfulness
 Had lost, and had by wint'ry frosts been chilled ;
 And thus carnivorous tribes shall all be changed,
 When upon earth dawns the Millennial reign. 290
 What men have *Nature's adaptations* named
 In insect, bird, and beast t' obtain their prey
 And nutriment therefrom is but the change
 Wrought by the curse and sin in every part
 Of Nature's fair original. The ground 295
 Yields not, as at the first, spontaneously
 Due nutriment to man, but culture needs ;
 For else her strength goes forth in weeds and thorns,
 Noxious annoyances thro' sin induced.
 The sun, whose ray mildly resplendent then, 300
 Now on its blighting beam bears death ; while winds,
 Genial and healthful once, now on their wings
 Waft pestilence ; and thus, afflicted sore,
 Thro' human guilt, the whole creation groans,
 Yet waits in hope that when the sons of God 305
 Are from the grave redeemed, it shall return
 To the primeval forms ; in which new world
 Shall righteousness abide, and every tear
 Be dried ; for there the curse shall be no more ;
 Nor more the equilibrium of the winds 310
 Disturbed by earth's obliquity, shall 'rouse
 Tempest and storm, destructive in their rage ;
 But, mild as Zephyr plays on Summer eve,
 The fanning breeze shall breathe its odors sweet
 From flowers ambrosial, decking all her plains ; 315
 An incense-offering to God ; and earth
 Possess the sweet sereneness of the heavens.

Thus may you learn how sin's effect has reached
 The whole creation here. And, as the Lord
 Was manifest that so he might dissolve 320

The work of Satan and his kingdom here ;
 His office-work in th' result relieves
 Not Adam's race alone, but all things else
 Afflicted thro' the curse. Thistles and thorns,
 The fruit of sin, his work shall all remove 325
 Sure as his sacred head was crowned with thorns ;
 Yea, as the prophets tell, the enmity
 Shall of the serpent cease ; and the weaned child
 Safe, at the asp's den, disport and play.

You with the Baptist stood on Jordan's bank 330
 When Jesus there arrived ; and heard the words,
 Behold the Lamb of God, who takes away
 Sin from the world ! John by the Spirit spake,
 Nor meant by world the world of man alone,
 But the creation here ; nor meant by sin 335
 Transgression only, but the fruit entire
 Of moral evil. Some will thence presume
 That they who may his grace reject and scorn,
 Shall yet partake the saving power which heals
 Nature herself ; but fatally they fail ! 340
 The creature rationally shall, by his word
 Omnific, be reclaimed, and to its state
 Primeval be restored ; since, as no choice
 Intelligent pertains thereto, its Lord
 Reclaims it, and from woe or blight restores ; 345
 But not to creatures rational applies
 This rule of favor. They are given the choice
 To be restored thro' proffered grace Divine.
 They who accept the proffer mercy find,
 And are renewed in heart ; and when the Lord 350
 Restores creation to its pristine form
 They shall the bliss inherit and partake.
 But a rejection of his proffered grace
 Dooms them with Satan evermore to dwell.

Hereon the loved Disciple thus returns : 355
 O native of the skies ! how may I speak
 The gratitude thy condescension 'wakes !

I hear thy words so affable and kind,
 With joy surpassed by joy alone which fills
 The heart, when listening to his voice, of whom 360
 Thou speakest so sweetly. Yet may I inquire
 As I would fain inquire unless it prove
 Presumptuous thus to ask thee to inform
 My ign'rance unenlightened, if these truths
 May be to all disclosed? or how they 'll find 365
 In such a world continuance? Since the truth
 As first revealed had well-nigh perished all ;
 And since our favored nation are no more
 God's own peculiar people, who were raised
 To receive his knowledge and preserve it pure. 370
 And will not all this knowledge now be dimmed?
 Or mixed with false, as erst, till error reign?

To whom thus Raphael answering, kindly says :
 Doubt not his truth shall live till truth prevail ;
 And vanquish error and idolatry. 375
 His Church shall from the Spirit soon receive
 Increasing of the Living Oracles
 For man and coming ages ; and which, while
 Containing much now to the race unknown,
 More fully shall the Sacred Word illumine 380
 Revealed by prophets to the ages past.

Tho' all things were at his creation made
 Subject to Adam, and should subject be
 Until the earth replenished and subdued
 Should higher in the scale of being rise ; 385
 Yet they are not to man subjected now,
 But Jesus, that, as Second Adam, he
 Might over all regain this forfeit sway,
 Was, for a while, lower than angels made
 (Tho' now with glory and with honor crowned !) 390
 To suffer death ; that by the grace of God
 He, on behalf of every thing, might taste
 The cup of death, and thus that sway retrieve.
 For who can doubt that his redeeming love

Shall, widely as the curse, its power unfold ? 395
 Or that recovery as far extends
 As reached the ruin sin and Satan wrought ?
 Or doubt that grace more shall abound than sin
 To earth and all who would deliverance find ?

Thus God hath purposed that thro' Jesus shall 400
 All things in heaven and earth be reconciled ;
 That at the name of Jesus every knee
 Shall bow of things in heaven, and earth, and hell ;
 And all acknowledge him as Sovereign Lord.
 And thou, ere ends thy work terrene, shalt ken 405
 In happier vision than of ancient seer,
 Earth thro' his grace reclaimed ; and see and hear
 All creatures of the heavens, of earth, and sea
 Ascribing blessing, honor, glory, power
 To him upon the throne and to the Lamb ; 410
 For angels are included. Not that we
 Have been, like you, redeemed ; but thro' His death
 Acquire increasing bliss ; since thus is joined
 To heaven's society the ransomed all
 Now to us reconciled ; tho' once thro' sin 415
 So far from God, from heaven, and us estranged.
 Hence in the choir of universal praise
 Our voices, too, unite to him whose cross
 Has all things reconciled in earth and heaven.

The whole creation which, as I have said, 420
 Was not subjected willingly to woe,
 Awaits this consummation to obtain
 Deliverance from corruption, and receive
 The glorious freedom of the sons of God.
 And with one voice the prophets tell that he, 425
 The Root of Jesse, shall become the Judge
 Of the whole earth and crush the Wicked One,
 Avenge the poor, and beautify the meek
 With righteousness, and peace and holiness
 Establish thro' the world ; until the wolf 430
 And leopard with the lamb and kid shall dwell ;

And calf, young lion, and the fatling dwell
 Together ; and a little child shall lead them ;
 The heifer and she-bear together feed ;
 And ox and lion graze ; whose young in peace 435
 And unison lie down ; while at the den
 Of the now fiery aspic, shall the child,
 The sucking-child disport and safely play ;
 And on the dwelling of the basilisk
 The new-weaned child shall place his hand unharmed.
 Such had been your terrestrial happy state
 Had sin not brought the curse, nor entrance gained ;
 And such shall be when Christ the curse dissolves.

Then shall the Lord, as Prophets likewise tell,
 In the high places open living streams ; 445
 In valleys, fountains ; in the desert, lakes ;
 And turn the broad, enriching, profluent streams
 Thro' its parched soil : while in the wilderness
 Shall grow the myrtle and acacia,
 Cedar and olive ; and in the desert he 450
 Shall plant the box, the fir-tree, and the pine ;
 And all acknowledge that therein they see
 The hand of Israel's God, and join his praise.
 And when he in the wilderness a way
 Shall make, and in the desert living streams 455
 To give his people drink, the wild beast there
 And ostrich shall, and dragon, quench their thirst,
 And glorify his name. And in the place
 Of thorn shall grow the fir-tree ; and in place
 Of bramble shall the myrtle grow ; and all 460
 As the memorial of his hand abide,
 Who to its pristine state earth thus reclaims.

The plowman then the reaper shall o'ertake ;
 And he who treads the grapes shall overtake
 The sower of the seed ; and all the hills 465
 And mountains shall distill and drop new wine ;
 And every hillock flow with milk ; for God
 Will make on earth a covenant of peace,

And evil beasts shall cease therein ; since then
 Their pristine nature is to all restored. 470
 And in the wilderness shall safely dwell
 His people ; and in forests, void of fear,
 Shall sleep unharmed. The trees their fruitage yield ;
 The Earth her increase ; nor shall Famine's hand
 Ever again oppress. For every land 475
 Now desolate shall then as Eden be.
 The desert shall, and solitary place,
 With joy be filled ; the wilderness be glad
 And blossom as the rose ; yea, it shall bloom
 Abundantly ; and Jordan's plain possess 480
 (Well watered then) the glory of Lebanon,
 Of Carmel's beauty, and of Sharon's flowers ;
 And all shall own the glory of the Lord,
 And see the excellency of our God.

SUCH IS THE TRIUMPH WHICH HIS CROSS SECURES !
 Then strengthen ye the feeble ; yea, confirm
 The tottering knees ; to the faint-hearted say,
 Be strong and fear not : lo ! your God shall come
 And heal the mute, the deaf, the lame, the blind,
 (As here so lately He the earnest gave !) 490
 While in the wilderness streams shall burst forth,
 And torrents in the desert ; and the sand,
 Heated and glowing, into pools be turned :
 While in the haunts of dragons spring and grow
 The herbage green, the bulrush and the reed. 495
 And then shall be a highway there, a way
 Of holiness, untraveled by th' unclean ;
 But he who is our King shall therein walk,
 With all his chosen ; and they who love his name,
 Though simple and unlearned, shall never stray. 500
 No ravening lion shall be there, nor beast
 Destructive found therein ; but there his flock
 Shall safely walk : yea, and his ransomed shall
 Return with songs of joy to Zion's gates ;
 And joy and gladness find forevermore. 505

Then in the mountains shall the Lord our God
 Make for the peoples of the nations all
 A feast of richest dainties, and of wines—
 Old wines refined; and shall thereon destroy
 The cover covering the nations now, 510
 And darkening veil enveiling peoples all;
 And utterly the reign of Death annul;
 And wipe from every face the tears away;
 And from his people thro' the world remove
 Shame and reproach, and give them double joy. 515
 Thine eyes shall in his beauty see the King,
 And the extended land; thine eyes shall see
 Zion, your city of solemnities;
 And see Jerusalem, in quietude;
 Her tabernacles firm, whose stakes no more 520
 Shall be plucked up; nor cords be broken more.
 For unto her Jehovah's name shall be
 As rivers broad, and mighty confluent streams,
 Thro' which no vessel shall, or galley pass
 Forevermore. Jehovah shall be Judge; 525
 Jehovah her Lawgiver be and King:
 Jehovah hath redeemed and he shall save!

The Prophets thus portray Messiah's rule,
 To whom Earth's utmost limits are assigned,
 As Second Adam; for thro' suffering, he 530
 Regains what Adam lost; and having thus
 Despoiled the Arch-apostate, shall expel
 Him from the earth; his throne and power dissolve;
 And seal him in the fiery depths of hell.
 And having thus thro' his own bloody cross 535
 Creation all redeemed; so he, when ends
 The Gentile's times, shall come to earth and reign
 (With all his martyred seed in covenant given)
 O'er every nation, people, kindred, tribe;
 And all shall own him as their Lord and King. 540

Yet, as the Gentile nations for their sin
 Were from the Jewish Dispensation cast,

So, for her sin, Israel precluded is
 From this (pertaining to the Gentiles) till
 The next ensues, when he to Earth returns: 545
 For, since they have rejected him, they stand
 Rejected till the Dispensation close
 Which his own life and sufferings here began :
 Nor this alone ; for (as the Lord forewarned)
 Soon shall the nation, temple, cities, all, 550
 In utter ruin sink ; and trodden down
 Until the Gentile period be fulfilled ;
 And they shall be as captives sold, till none
 Be found to purchase them. Yet, when arrives
 The Gospel dispensation near its close, 555
 They shall, from nations far and near, return
 To Palestine ; restore Jerusalem ;
 Rebuild the Temple, and re-institute
 The rites Mosaic. But their disbelief
 Prevailing still, they'll fail to recognize 560
 In Jesus Christ their promised Hope and King ;
 For since, when He to suffer came, they him
 Disclaimed ; and so were in their unbelief
 Rejected, and dispersed thro' every land ;
 (For thus the Prophets and our Lord declare ;) 565
 So, in their unbelief they shall return,
 From their captivity to Palestine ;
 Nor recognize him as their promised King
 Till he the second time to Earth returns.
 But when he sets his hand the second time 570
 The remnant of his people to restore,
 From Shinar, Hamoth, Egypt, Pathros, Cush,
 Elam, Assyria, and the Ocean Isles,
 He shall uphold an ensign to convene
 The outcasts all of Israel thro' the world, 575
 And the dispersed of Judah gather home.
 Judah and Israel then shall, from the North
 And countries all of their dispersion come,
 Walking together to their father-land ;

And where shall be reunion of their tribes. 589
 The envy then of Ephraim shall cease,
 And all the foes of Israel shall be slain :
 Nor Ephraim then shall envy Judah more ;
 Nor Judah Ephraim vex : for thus the Lord
 Hath to your Prophet spoken : Son of man, 585
 Take thee one stick and write thereon : *For Judah*
And for the Jews who his companions are !
 Then, on another write the words : *For Joseph,*
The stick of Ephraim, and for the Jews
Who his companions are ! Then join in one 590
 The two within thy hand ; and in thy hand
 They shall as one be joined, and one become.
 Then hold them in thy hand and thus proclaim
 Before my people : Hear, O Israel ;
 Thus saith the Lord thy God ! I shall recall 595
 Thee from all nations where thy tribes are gone,
 And them regathering shall re-introduce
 Into thy land and constitute as one ;
 One king shall be the king of all ; nor thence
 Forevermore shall they divided stand. 600
 Yet, when they have returned and have rebuilt
 Jerusalem, and raised their hallowed dome ;
 Magog and Gog, (nations upon the north
 And west,) uprising, will invade the land,
 And slaughtering many, shall a part convey 605
 Into captivity ; beleaguering even
 Jerusalem itself. Then, as all hope
 Of human aid is yielded, they discern
 Messiah in the clouds of heaven descend
 (The brightness of whose coming shall destroy 610
 The Antichrist and prophet false for aye)
 With sure relief ; who with destruction huge
 Shall whelm the hosts whose proud array assails
 Jerusalem ; and swift deliverance bring.
 Israel beholding, hails him as he comes 615
 Resplendent with the bright array of heaven ;

And hails him as her long-expected Hope
 And Consolation ; yet discerning on
 His hands and feet the scar of wounds which mark
 The prophets false when punished for their lies, 620
 Shall in amaze inquire : What wounds are these ?
 And he shall answer : These are wounds which I
 From my own friends received, who me disclaimed
 As a false prophet when I came to save.
 The sword awoke, and smote the Shepherd thus ! 625
 Then, as the gracious Spirit on their hearts
 Descending, they, as sadly they behold
 Him whom they pierced, shall mourn, as one would
 mourn

Bereaved of his first-born or only son ;
 But He shall open in Jerusalem 630
 A fountain, which shall sin's defilement cleanse,
 Subdue the hearts of stone to hearts of flesh,
 And bind with love forevermore to Him
 So lately here disclaimed and crucified.

Meanwhile the saints resume their earthly forms
 Thenceforth obedient to the spirit's will ;
 And shall with him o'er all the nations rule,
 Till pass a thousand of prophetic years.
 For not to angels then, as now, the work
 Of Providence shall be assigned, which we 640
 Perform to guide his flock and it protect,
 While Satan holds his kingdom here ; (nor then
 Shall need require, since he is hence expelled ;)
 Our ministrations cease when from the dead
 The sons of the first resurrection rise 645
 In bodies spiritual ; for they shall be
 His ministers, and rule his kingdom here ;
 Tho' from the kingdom we shall first expel
 All that offend, and do iniquity,
 And to their fiery doom in hell consign. 650
 For when the prophet false, and Antichrist,
 And Gog and Magog are to hell consigned,

The nations yet remaining shall receive
Gladly the everlasting Gospel brought
To them on angel wings ; and the whole world 655
Acknowledge Jesus as its sovereign King,
And own him as *the Lord our Righteousness* ;
For Satan and his seed, enchained in hell
Those years, the nations shall learn war no more.
Then as the thousand years all are fulfilled, 660
(Which, as they pass, shall every island see,
And every land, by multitudes possessed ;
And see the ransomed flock of Christ transcend
By countless myriads those whom sin destroyed,)
And Satan and his train released from hell 665
For judgment, nigh at hand ; he shall deceive
The nations ; and against Jerusalem
Bring Gog and Magog, and the camp assail
Of the redeemed ; whereat the fire from heaven,
Descending on their rage, shall ruin sweep— 670
Swift and o'erwhelming ruin thro' their hordes ;
And judgment then proceed. The trump of God,
And archangelic voice re-echoing through
Heaven's lofty vaults, and earth and hell profound
Shall from earth's catacombs, and sepulchers, 675
And caverns of the sea, bring the whole race
Of Adam, that arose not with the sons
Of the first resurrection ; while from the depths—
Hell's dunnest depths, whereto they 'd swiftly fled
When judgment was proclaimed, comes Satan's train,
Trembling, yet scowling on the righteous flock
By Christ redeemed ; and wait with evil men
To hear the sentence of the Judge resolve
Their destiny, reverseless now and sure.
For, of that crowd rejected, not a name 685
Is found in life's fair book, even tho' they stand
Unnumbered as the sands of ocean's shore,
Or yonder stars besprinkling heaven serene.
Then ; as the earth, whose conflagration vast

In towering wreaths curls upward to the heavens, 690
 Is with its works dissolved ; the Judge convenes
 The just on his right hand with words of love,
 And to the heavenly kingdom them assigns ;
 And then th' rebellious to their fiery doom ;
 Who to the utterance list in wild dismay ; 695
 Then, shrieking, (O such shriek, until that hour
 Creation heard not ! nor again shall hear
 Forever !) plunge into the yawning gulf,
 No more to grieve with influence unbenign
 The sons of God, or be of earth the bane. 700
 For the example of reverseless doom
 Continues, (God intends it !) to explain
 To future worlds of being when required
 To pass probation's test by rendering proof
 Of true obedience, (ere they are approved 705
 And so confirmed in holiness,) what must
 Result from disobedience. Hence endures
 For aye the fruit of violated law.
 For should his favor reaching them evince
 That they who may presumptuous set aside, 710
 And his commands reject, may yet obtain
 The grace which on obedience is conferred ;
 Transgression thus encouraged might involve
 All worlds thereafter into being called.

Now judgment ended, soon the earth renewed. 715
 (Whereon the New Jerusalem descends)
 Shall put her glory on ; and so arise
 To a still happier destiny than when
 At first the voice of God her being gave ;
 While her inhabitants, their bodies changed 720
 To spiritual, shall freely range at will
 From earth to heaven, and range from world to world ;
 Tho' earth their dwelling be as heaven is ours.
 And, as the New Jerusalem, (arrayed
 As is a bride adorned,) comes down from heaven, 725
 A mighty voice shall speak from heaven and say :

Behold God's tabernacle is with men ;
 And he shall with them dwell ; and they shall be
 His people, He their God ; and he shall wipe
 All tears away ; for death shall be no more, 730
 Nor sorrow, nor complaint ; for former things
 Are passed away forever. And He who sits
 Upon the throne shall say, Behold, I have
 All things renewed ! write thou, (for thou shalt see
 The vision, and to thee thy Lord will say,) 735
 These words are true and faithful. *IT IS DONE !*
 The work completed, and the earth redeemed,
 And Satan's kingdom crushed to rise no more ;
 And I the travail of my soul behold.
 I Alpha and Omega am ; the End 740
 And the Beginning. Say ye, then, to man
 (For ye 'll survive the last of all the band !)
 That to the thirsty I will give to drink
 Of Life's full fountain freely. Whos' o'ercomes
 Shall be the heir of all my purchased bliss, 745
 And I will be his God, and he my son ;
 But to the fearful, infidel, unclean,
 Idolater, whoremonger, sorcerer,
 And liars all, say that their portion is
 The second death within the lake of fire— 750
 A death from whence no resurrection comes ;
 For the unjust shall still unjust remain ;
 The filthy shall be filthy still, the just
 And holy shall be just and holy still.

Thus ere to heaven remove thou, Jesus shall 755
 Oft with thee here commune ; and thou shalt see
 A river pure of living water, clear
 As crystal, flowing from the throne of God
 And of the Lamb. And in the middle street
 Of New Jerusalem, and on each side 760
 The river, thou shalt see the tree of life
 With twelve-fold fruits, yielding its fruit each month ;
 And to the nations shall its leaves become

The pledge of health unending ; and the curse
 Shall be no more. For now the throne of God 765
 And of the Lamb shall evermore abide
 Therein ; whose servants shall his face behold,
 And on their forehead wear his name adored.
 Night then shall be no more, nor need require
 Candle or sun ; for God shall give them light, 770
 And they with him shall reign ; while earth be-
 comes

To the whole universe the central point
 Whence every world shall witness evermore
 Unfoldings of his glory as shall roll
 Splendors on splendors from the Radiant Throne ; 775
 And higher still exalting every joy ;
 And in the beatific vision still
 Advancing on and on ; and deeper views
 Imparting of LOVE'S MYSTERY AND THE CROSS.

Such is, in few, what we have learned of grace—
 Recovering grace to earth—the wondrous work
 Of him your Lord and ours, which his late death
 Brings on to its completion ; and which shall
 Eternally call forth our notes of praise
 Re-echoed by all worlds. But now the hour 785
 That ends our interview and calls me hence
 Will separate us briefly. I the voice
 Hear of Ithuriel hailing to the band ;
 And risen saints, who from the sepulcher
 Rose with our Lord when he this morning rose 790
 Triumphant over death ; and too the names
 Of Enoch and Elias. We, ere dawn,
 Northward shall all remove ; and eastward then,
 Leaving this land the last to be o'er scanned,
 As 't was the first to reap the fruits of sin. 795
 Now, then, adieu ! But tho' I from thy side
 Depart a season, I amidst thy toils
 In sorrow and in joy shall e'er abide
 Still near thee till thine earthly journey close.

Thus he ; and passed from view, as John o'erjoyed
Would speak his grateful thanks ; who thereon turns
Toward Jerusalem, his way illumed
By the now waning planet of the night.

End of Book XI.





BOOK XII.

THE CROSS AND ITS HEALING POWER.

NOW while Ithuriel and Raphael
Convene the risen saints and angel bands,
John had the city reached and Upper Room,
And finds th' eleven there (save Didymus)
Assembled; but with bolted doors and barred, 5
Fearing the Jews. And, having entrance gained,
The door refasten they; yet scarce begins
His narrative, ere Jesus in their midst
Appearing, says to them, Peace be to you!
But their awakened Terrors him regard 10
A spirit; who in soothing accent says,
Why are ye troubled thus? and why permit
Such thoughts within your hearts? Behold my hands,
Behold my feet, and see that it is I!
Yea, handle me and see, and solve your fears. 15
A spirit hath not flesh and bones, as ye
Behold me having! Then to them he showed
His hands, and feet, and side: whereon how glad
Were the disciples to behold their Lord!
And while some wondered still, and scarce thro' joy,
Th' excess of joy, believed, He, asking, says,
Have ye here any food? Who thereon give
A portion, which he eats before them all:
Then says to them again, Peace be to you!
Ev'n as my Father sent me send I you. 25

Which, having said, he breathes on them (as God
 On Adam breathed and life inspired) to give
 The newer actuating life ; and says,
 Receive the Holy Ghost : whose sins soe'er
 Remit ye, shall to them remitted stand ; 30
 And whose soe'er retain ye, are retained.

Then from their midst departs he, ere the beams
 Of Day's bright orb the temple spire illumine.

Soon, then, thereafter, Didymus returns,
 To whom they joyful say, We've seen the Lord ! 35
 But whom he answers, Sure ye are 't was He?
 And they reply, He came amidst us here ;
 And as the doors were barred and bolted, we
 Believed it was a spirit. But his hands
 He showed us, and his feet and side ; and said, 40
 Why are ye doubtful ? Handle me and see !
 And then, lest doubt should linger in us still,
 He asked for food and ate before us all.

Hereon thus Thomas : Did ye, as he said,
 Go handle him and see ? Who answer, Yea ! 45
 And form, and voice, and scars, th' assurance gave.
 Then he, responding, answers, Yet it may
 Have been a phantom or a witch, who has
 Assumed his sacred form, and only seeks
 To lead us hell-ward ! or to ruin here. 50

Nor can I doubt it—yea, I do insist
 That ye have been deceived ! Surely it stands
 To all apparent, that no flesh or bones
 Could enter through these walls or bolted doors !
 How could they ? I must likewise see and feel : 55
 And till I see upon his hands th' imprints
 Made by the nails, and place my finger in them,
 And thrust my hand into his wounded side,
 I must believe he slumbers still in death !

Then, when again a week had passed, and they 60
 Convene for prayer ; and with 'em Didymus,
 (The doors all barred and bolted as before,)

Jesus again appearing in their midst,
 Says, Peace be to you! And to Thomas says,
 Reach here thy finger and behold my hands, 65
 And reach thy hand and thrust it in my side ;
 And be no longer faithless, but believe.
 Who, answering, cries, Jesus, my Lord! my God!
 To whom thus he: Thomas, thou hast believed
 Because thou hast beheld me. Blest are they 70
 Who have not seen me, and who yet believe!
 Yet think not, children, that I may approve
 The hardness of your heart, and want of faith
 In what I've taught you; or your unbelief
 In what the Prophets all have testified. 75
 How oft before my death have I assured you
 That I should rise again! Yet not a hope
 Dwelt in a single heart that what I said,
 And what the Prophets spake should be fulfilled!
 Then, when the women who beheld me first, 80
 And they with whom I walked to Emmaus,
 And Peter, all declared I had arisen,
 Ye heeded not; but all to you appeared
 As idle tales. O, ye of little faith!
 Why should ye thus in unbelief abide? 85
 But ye have much to learn ere the days pass
 Of my sojourning here. Cease, then, to' indulge
 That hardness of the heart and unbelief,
 Which thro' my ministry so oft compelled
 Postponement of the truths I came to teach; 90
 And which I then deferred till ye, assured,
 As now, my mission is from God, receive
 In faith and love what ye must in my name
 Inculcate to mankind them to relieve
 From Satan's wiles, and raise to life and heaven. 95
 Ye can recall to mind the mount whereon,
 Soon after your election, I discoursed
 With multitudes who thronged to hear the Word
 With their diseased and suffering ones; and came

From Galilee, and from Decapolis, 100
 Jerusalem, Judea, yea, beyond
 The Jordan ; for I shall one week from now
 There meet you and my followers all and friends
 Who may convene. I at my rising first
 Announced this meeting, that the word might reach
 To Galilee, and be diffused to all
 Who would (their harvest gathering by the time)
 Desire to meet me there. Which having said
 He from their midst departs. Whereon they all
 Prepare ; and passing soon to Galilee, 110
 Await until the Sabbath sun sinks down,
 Then to the mount proceed ; and, ere the dawn,
 Five hundred of his followers ascend
 Its height with 'em ; who, as the morn beams forth,
 Discern him moving toward them from afar : 115
 Tho' some still doubt ; till, as he nearer comes,
 They all him recognize with joy untold.
 And now, as they about him seated are
 Upon the sloping sward, He to th' Eleven
 Thus speaks in hearing of the multitude : 120
 Before my suffering I had often said
 That there were many things ye need to learn,
 Which then ye could not understand nor hear.
 These I shall teach you plainly ; nor shall speak
 In parables ; since now ye all believe 125
 My mission and my character Divine.
 All truth revealed from Heaven has the intent
 Man to reclaim to holiness and life,
 From ways of sin and death ; and hence pertains
 To practice—to the heart—and not alone 130
 To intellect, as teach the Pharisees.
 Such is the aim of all that Moses taught ;
 And all that Prophets taught ; and all I teach.
 Men in my church hereafter will attempt,
 As now the Pharisees and Scribes attempt, 135
 To sever what the Word unites herein :

Teaching that *this* to theory pertains,
 And *that* to practice. Satafi first devised
 The scheme, and such assist him in his wiles.
 Truth is experimental. It regards 140
 The moral nature—conscience—not alone
 The intellectual; and would secure
 Man's renovation, as its grand design.
 Doctrines there are pertaining unto God;
 His purposes, and Providential ways, 145
 Which, in this stage of being, man will seek
 Vainly to comprehend. They have their use,
 And are but letters of the alphabet
 Learned in this earthly life, which, in the stage
 Of being that awaits you, will be used 150
 T' acquire the lessons not here understood.
 And still another use; they furnish, too,
 Th' occasion for humility and faith;
 And patience, and long-suffering, and trust.
 He then, who saving knowledge would acquire, 155
 Must, as a little child, and, willingly,
 Receive what God has taught; nor that alone
 Which Reason apprehends; but that which soars
 Beyond the utmost stretch of Reason's realm.
 For none the heavenly kingdom can secure 160
 Save he who enters as a little child,
 Believing God's announcements as announced
 In the revealings of his Word and will.
 Since sin began on earth, and grace proclaimed
 A new occasion to regain what sin 165
 Had forfeited; it constitutes a part
 Of man's probation here, to search for truth—
 For saving truth, as in the Word announced.
 But in its nature saving truth is such
 That who with humble heart and rev'rence true 170
 Would seek it, shall from error be restrained—
 From fatal error; and salvation find;
 While they whom pride and prejudice inspire

Must fatally mistake the false for true.
 God may, as manifested in his works 175
 Creative, or, thro' Providence, be known ;
 Or known as manifested in the flesh ;
 Or thro' the new creation by the Spirit ;
 Or in his Word ; or, human consciousness
 Where grace renews the heart ; but vain are all 180
 Earth's aspirations to attain the end
 By means diverse. Nor ev'n by these can man
 Attain to saving science save thro' me
 His Intercessor, Advocate, and Guide.
 If 'mid his darkness here man would obtain 185
 My guidance to the realms of light Divine,
 He must pursue the path where duty calls,
 And, unconcerned, leave all results with me.
 His sphere is present duty, not its ends.
 Nor deem ye progress in the life Divine 190
 Leads thro' uninterrupted joy ; or ev'n
 Thro' peace and consolation as assail
 Those trials which my Providence assigns ;
 For consolation, peace, and joy on earth
 Are theirs who with a will resigned endure, 195
 And patiently, their absence ; while in prayer
 They still continue. Thus, their every grace
 Will rooted be and strengthened ; and they thus,
 And, standing on th' alert, will ready be
 To meet with Diligence what Duty calls ; 200
 Thus adding to their faith its gracious fruits,
 They'll virtue, knowledge, temperance, patience add ;
 Yea, godliness and brotherly kindness add ;
 And love, which gives perfection to the whole ;
 And makes their calling and election sure. 205
 Israel has long expected that her King
 And promised Consolation would appear ;
 But his humiliation pre-ordained
 And by the prophets taught, ere he upon
 His kingly state could enter, she o'erlooked ; 210

Tho' told that ere the woman's seed should bruise
 The Serpent's head, and so subvert his throne
 And kingdom; and to Israel empire give;
 He must be bruised for the iniquities
 Of whom he would redeem; and then uprear 215
 His kingdom, which shall finally extend
 Thro' the whole world. This kingdom is begun;
 And John my harbinger, and I, and you,
 And ye the Seventy all announced it near
 When we began to teach; basing thereon 220
 The call that Israel should repent and turn
 From sin to righteousness, and so obtain
 Entrance therein. For, as to Pilate I
 Lately announced, when to his sway consigned,
 My kingdom is no 'kingdom of this world; 225
 So now as here existing till I come
 T' reclaim earth's many crowns, it must remain
 A kingdom of the Spirit, which shall bring
 Both thro' the Word and Spirit's saving power
 The sinner to repentance; and to own 230
 Me as his Lord and Savior. Hence foretold
 The prophets that Messiah must endure
 (So as to enter on his heavenly throne)
 Deep anguish which should save his covenant seed
 From the impending wrath and curse of sin; 235
 For none can be my subjects till redeemed.
 And hence my members all till my return
 Must suffer tribulation from the world;
 Since in the midst of enemies must I
 Rule thro' this dispensation; who will bring 240
 Sore and untold affliction to my flock,
 Yea, till the Dispensation is fulfilled;
 And thus must they fill up my sufferings
 Which are behind—th' afflictions which began
 In me the Head; but which as members they 245
 Must share until complete. Th' afflictive lot
 Thus to them is assigned till my return,

Till which, they must thro' tribulation much
 Enter the heavenly kingdom ; but when I
 Return, shall joy and triumph be their lot 250
 Till the millennial ages cease to roll ;
 Whereof hereafter I shall more unfold.

Then, in my kingdom seek no earthly name ;
 For 't is not for my subjects to aspire
 To worldly greatness while within this sphere 255
 Satan holds rule ; yet will they seek it oft.
 How vain the monument or cenotaph
 Which would the ravages of time withstand,
 Yet takes no hold upon the sphere beyond !
 The crumbling fabric falls, and with it, soon 260
 Or late, must all to nature's first repose
 Descend, that would the sweep of Time retard.
 Nor less the vanity which would uprear
 A monument of fame not built for God
 To raise a name beyond oblivion's shade ! 265
 Earth's coming conflagration shall consume
 All aims, all efforts unapproved of heaven,
 To be unnamed thereafter and unknown.
 Then, seek not greatness but humility,
 And ye shall follow in the path I tread. 270

Man severed, therefore, from the Source of life,
 And gone from heaven and holiness astray,
 Can never be my subject, nor discern
 My kingdom, or salvation find, till he
 Be by the Spirit renewed or born again. 275
 His guilt and misery, or fall'n estate
 Is consequent upon the evil choice
 Which severed him from holiness and God.
 The choice was free. He, his own will preferred
 Beyond the rule assigned ; nor would believe 280
 The creature's highest happiness is found
 In willing what God wills. The creature, though
 Upright when given existence, yet remains
 Imperfect, till probation's test hath proved

Obedience, and may choose the right or wrong, 285
 (Else there could be no test to such assigned ;
 Nor could they as obedient be approved,)
 And may expect enjoyment in pursuit
 Of what must lead from duty's path aside ;
 And, if such hope pursue they willingly, 290
 And God forsake, they fail to meet the test,
 And so become transgressors of the law.
 While if the choice determines to perform
 What God assigns as duty, trial brings
 Them to approval and enduring bliss, 295
 For their probation ceasing, and their choice
 Approved as righteous, they, beyond all change
 Or fall or forfeit, are therein confirmed.
 While choice which sin approves, leads them astray
 Farther from God, and farther evermore ; 300
 And deeper in descent to darkening gloom ;
 As with the sinning angels cast from heaven.

Sin, therefore, is, what choice the creature makes
 Of his own path to God's appointed way.
 And, as mankind have thus his law transgressed, 305
 You will enjoin repentance and return
 From sin, upon them all. For penitence
 Will bring to me the souls who would return,
 And they thro' me remission shall obtain ;
 Renewal of their nature ; and a heart 310
 In love with holiness, and hating sin ;
 And acquiescing in our Father's will.

The prophets tell you that to me were given,
 In covenant, a seed, whom I from death
 Should ransom. Now, this covenant between 315
 The Father, Son, and Holy Spirit (who
 Foresaw the race would sin and fall) was made
 In th' eternal council, when those names
 Th' ETERNAL THREE assumed ; and which announce
 The covenant offices they then assumed 320
 To ransom and regenerate my seed.

The Father gave the Son, him promising
 A seed which, thro' the travail of his soul,
 He should behold as ransomed and rejoice ;
 For he agrees in covenant by his death 325
 This seed to ransom and to heaven restore ;
 And earth to free from Satan and the curse.
 The Holy Spirit, too, in covenant
 Agrees to seal redemption to the seed,
 And sanctify by his renewing grace. 330
 Whom thereupon the Father will adopt
 As his own sons and heirs forevermore ;
 And thus to them secure the purchased bliss.
 I of this covenant became to man
 The Messenger, as by the prophets named. 335
 It pleased the Father that all things on earth
 Should unto him be reconciled thro' me.
 And hence, when Adam sinned, the Father sealed
 My mediatorial office ; and I said,
 Behold, I come to do thy will, O God ! 340
 Yea, I delight to do thy holy will.
 And when time's fullness came, I flesh assumed,
 To work his work ; and was to foes upgiven
 By his fixed counsel and foreknowledge ; so
 That when the Jews and Gentiles were convened 345
 Against me, they could execute alone
 That which his counsel willed they should perform.
 And thus my ransomed, thro' the covenant,
 Obtain the promised heritage ; thereto
 Predestinated by his purposes 350
 Who the whole counsel of his will performs.
 For since I stood in law their substitute
 The penalty incurring, it abides
 The same to man as if that penalty
 Rescinded were ; and stands to God the same 355
 As if the guilty had the curse incurred.
 Thus justice meets in harmony with grace,
 And peace and truth in reconciliation join.

The ritual law of this new covenant
 My blood demanded ; and is now repealed. 360
 The moral law of the first covenant
 Denouncing death, (the wrath of God,) for sin ;
 Which wrath I suffered when my blood was shed
 To satisfy the law of sacrifice,
 Fulfilling both together ; must abide 365
 The same to every world of rational life
 As when in Eden first announced to man—
 Requiring of the creature love to God—
 Supreme and perfect love ; and that he love
 His fellow as himself. Nor less than this 370
 Can God require, and o'er his empire rule ;
 And more than this Justice of none demands.
 Announce it, therefore ; and, announcing, say,
 That none who disobey (which all have done)
 Can e'er by law be justified ; but need 375
 A Savior from the penalty incurred.
 For had your Father in his sovereign will
 Remission proffered to the sinner, who
 With penitence might his forgiveness seek ;
 (As one forgives a brother who offends ;) 380
 While Justice in its claim stood unappaid ;
 Still, pardon such could never granted be
 If they refuse to seek it or desire ;
 As reason shows to all. Hence let them learn
 Who say that God atonement none requires, 385
 Since he without it may remission grant ;
 Yea, let them learn and on their mind inscribe
 That neither man nor angel ever sought
 Forgiveness thus ; but have impenitent
 Persisted all, until the threatened curse 390
 Had reached them which demanded death for sin.
 So that the sinner's helpless state requires
 Atonement for release ; nor can there be
 Remission granted, save thro' blood alone.
 Nor this alone is needed. They require 395

A true and deep-wrought penitence for sin,
 Which by the Holy Spirit can alone
 Effected be: who thus renews the heart
 Estranged by sin and brings it back to God.

Thus thro' my name announce salvation free 400
 To every penitent who seeks my grace.
 And when their insufficiency to heal
 The wounds of sin they learn, and willing are
 That I should heal them, tell them then to come
 And plead my promise at the mercy-seat, 405
 Where I abide to give remission free
 To all who seek me there. I am the door,
 Thro' whom the Father freely such receives,
 Adopting in his family as sons.
 Some, when awakened, who desire my grace, 410
 Will feel perplexity lest their desire
 Proceed from motives selfish and impure.
 But say to such that if by guilt oppressed,
 They seek release from sin's polluting power,
 And holiness desire that they may me 415
 Love truly, and obey my precepts all—
 More truly than while sin retains its rule—
 Their motives to obtain my grace are pure,
 And all that I require. It was for such
 I bore the curse; and the clear evidence 420
 To any soul that he aright has come,
 And mercy found, is a true willingness
 By deeds evinced to do what I require,
 Making his will subservient to my own.

In future ages oft disputes will 'rise, 425
 If man possess ability to come?
 Since I have taught you that no one can come
 Unless the Father draw him. But herein
 Not man's misfortune speak I, but his crime.
 Some will perplex th' inquiry, and confound 430
 Th' ability which sinless creatures have
 To keep the law, with their ability

Who have transgressed, and on them brought the curse.
 And some will still perplex ability
 (Ability no creature can possess!) 435
 To meet and to perform what law requires
 By strict obedience, when its penalty
 Has been incurred, with the ability
 To come and seek thro' me eternal life ;
 And judge that since the first transcends the power
 Of sinners all, the last must too transcend.
 And others still, that if he may repent
 And seek my grace, he likewise may fulfill
 The law, whose every precept he has broke.
 Heed no such speculations, but announce 445
 The truth as I have taught it. If no one
 Can come to me save whom the Father draws
 To see and feel his lost estate by sin,
 It is because he will not come. And hence
 The Father sends his Spirit thro' the Word 450
 When truly preached ; who so the Word applies
 As to convince of sin, and 'wake desire
 To come to me. And whoso comes shall find
 My grace anticipate his wish to come.
 Tell such to come and seek me *as they are*, 455
 Nor let the sense of their unworthiness,
 However deep, prevent : for merit none
 They need more than a famished man would need
 To take what food you offer him in love.
 Say to the hungry, Here's the bread of life! 460
 The thirsty, Here the living streams are found !
 And charge the sinner never to delay
 To come because unworthy. Such a sense
 Of this unworthiness as shall detain
 From me will but enhance his guilt the more. 465
 Faith in me as Messiah come to save
 Is more than mere assenting to the fact
 That I the curse have borne, and shed my blood
 To save mankind. True faith confides upon

The promise, and unites the soul to me, 470
 And must unite the soul that thus relies.
 Faith in the schools is known as mere assent
 To evidence ; nor reaches nor controls
 The moral nature ; but such mere assent
 Is not the faith which justifies and saves. 475
 The faith which justifies will so regard
 As true what God hath spoken, that the things
 Invisible (as in his Word announced)
 Become as visible ; and hoped for things
 Substantially enjoyed. 'T is not th' assent 480
 That things unseen exist, as all may hold ;
 But such reliance on the things unseen ;
 Such yielding to their influence and power,
 As would be yielded were they visible.
 Hence to believe in me is to confide 485
 In me as man's Redeemer, and to rest
 Upon my righteousness and finished work
 As the foundation of your every hope
 Of life eternal. Thus are sinners saved
 From the Law's lasting sentence : for, in lieu 490
 Of that which law requires of such, my work,
 My finished work and righteousness will be
 Imputed to them, and in law become
 As fully theirs as tho' by them performed.
 Thus are th' ungodly justified by faith ; 495
 And thus believers are to me conjoined
 As members, by like union as subsists
 Between the head and body, or between
 The vine and branches ; and has precedence
 Of all relationships on earth, and shows 500
 The higher meaning of all earthly ties.
 Nor is it the relationship which made
 The Seed my own to purchase and redeem ;
 But that which is consummated between
 Me and the penitent, believing soul, 505
 Whose closure with my proffer makes us one

In deed and law thro' endless ages all ;
 For I fulfill the promise which he trusts.
 Yet you will teach that faith, tho' it unites,
 Unites not as the meritorious ground 510
 Of union such ; (for here will many err ;)
 Nor that it stands more excellent than hope,
 Or charity, or other grace, as ground
 Of merit in my sight ; but that no grace
 But faith alone can with my proffer close, 515
 And with the Mediator thus unite.
 It closes with my proffer and accepts,
 And thus the penitent and I become
 In law so one, that the Eternal Judge
 Accepts my work as tho' by him performed ; 520
 And thus thro' law bestows a right to all
 The gifts my suffering has for man obtained.
 Then, as thro' unbelief alone hath man
 Wandered from God, and sought the ways of death,
 So now by faith alone can he return. 525
 When, therefore, in my name ye faith enjoin
 On all, ye say all are in unbelief ;
 As when ye call on all to yield to God,
 Ye teach that all are now from God estranged.
 Enjoined repentance proves impenitence ; 530
 Conversion and renewal, as enjoined,
 Prove all are unconverted, unrenewed,
 And must be born again, or die in sin.
 The need existing why all sinners must
 Regenerated be you will enforce ; 535
 For here will many fail ; and many who
 Assume to be my heralds will assay
 To enervate what I have taught hereon.
 Then, while ye say man must be born again,
 Show that the unchanged heart could ne'er enjoy 540
 The hallowed bliss of heaven ; nor ev'n partake,
 Altho' to heaven received. It ne'er aspires
 To find in holy services delight,

But as distasteful spurns them ; and until
 Regenerate must so regard them still, 545
 Not in this world alone, but every world.
 Nor can it ev'n a happiness conceive,
 Which yields indulgence none to sense and sin ;
 And hence from me and thro' the Spirit's power
 Must come the mind that can discern and know, 550
 And so enjoy the spiritual ; which none
 E'er can possess until by grace renewed.

Then, that ye may with saving power announce
 These truths, direct the sinner to the cross,
 As the sure way to find my healing grace. 555
 This will bring home his helplessness to mind,
 And need of pardon, which can proffered be
 No otherwise so as to reach the heart,
 And waken conscience. For my death for sin
 Upon th' accursed tree will lead the soul 560
 That views me thus to realize its need
 Of me to save from sin. For as the mind
 Contemplates what for human guilt I bore
 'T is wakened and subdued ; and this will break
 The heart of stone, to see how great my love, 565
 And see how deep his guilt ; and so induce
 To ponder his ingratitude and sin,
 And his imperiled soul : since 't was my death
 That brought the rescue from unending woe.

Some will assay by other means this end, 570
 And seek thro' what to virtue promised is,
 And what to vice is threatened ; to induce
 Th' abandonment of sin for endless life.
 Such motives all are well when well applied,
 Nor more expected of them than they yield ; 575
 But other way is none than that I've shown
 To make the sinner know his helplessness,
 And true relation to the Law Divine,
 And future bliss and woe. For, if, instead
 Of thus appealing thro' my sacrifice 580

To God's requirements of him, ye appeal
 To his imperiled state thro' sin, you reach
 His selfishness alone. Or, should ye call,
 With reference none to my atoning death,
 His mind to Justice and its unpaid claims, 585
 Or 'rouse attention to th' rewards of heaven ;
 This can no otherwise affect the soul
 Than selfishly ; and to regard the whole
 As personal alone ; and that whereto
 Attention may be at convenience given. 590
 'T is true, your Heavenly Father oft has made
 Appeals to man's self-love, (not selfishness,)
 For all his promises and threatenings all
 Appeal thereto direct : yet, when they stand
 (As in his word they never stand) alone 595
 In their relation to a sinful race,
 They may alarm the fears, or raise the hope ;
 But never can subdue to God the heart.
 Nay, should ye, to reclaim the soul from sin,
 Unfold his heinous guilt ; and thus compel 600
 To tremble, as he sadly calls to mind
 His destitution all of righteousness
 In view of coming judgment ; yet th' appeal
 Makes him to think of self alone ; and thus
 By limiting conviction to regard 605
 That which is personal to him alone,
 It may arouse his soul a season brief,
 To deep anxiety ; but the whole theme
 Is from the mind displaced so soon as themes
 More cheerful and congenial entrance seek. 610
 Then aim not thus to gain the sinner's heart
 To holiness and God ; but strive to raise
 His mind to me, once crucified for sin.
 Thus shall he see, and seeing, shall regard
 His guilt in its true nature ; and shall learn 615
 How the best friend of ruined, helpless men,
 Was brought thereby, through his unyielding love,

To suffer what I bore : a holy friend,
 Who, harmless, undefiled, and separate
 From sinners, yet for them the curse endured. 620
 Then, while beholding whom his sins have pierced,
 He mourns, not for himself alone, but mourns
 For me, his stricken friend : as one would mourn
 The death of his first-born or only son.
 For this appeal when to the conscience brought, 625
 Will, thro' the Holy Spirit's power, awake
 The heart to deep-wrought penitence and prayer,
 And all its powers absorb in thought on me,
 And what my love endured ; and deeply stir
 Its tenderest sympathies and gratitude, 630
 (With hatred to the sins which wrought my woe,)
 And waken love to me who freely stood
 Between the guilty and the dreadful chasm
 Where hopeless and unending Ruin yawned,
 And bore the stroke which else had plunged him
 down. 635

Thus when I send you forth you will unfold
 My teachings, which shall, thro' the Spirit's aid,
 Restore the ruin sin and Satan wrought.
 Nor heed the hatred of the world and hell
 Against my kingdom. I will strength impart ; 640
 Nor Earth nor Hell shall baffle you therein.

Thus he, and disappeared : as they, intent
 Still listening sate : whereon they thus unite :
 O Christ ! our only Savior, and our King,
 We would forever praise thee and adore ; 645
 Thou who hast vanquished Sin, and Death, and Hell,
 And as their Conqueror shalt ever reign.
 We'll speak thy glory, and thy name extend
 Till nations all have learned thy matchless love,
 And all receive thee as their Lord and King. 650
 Yes, we will praise thee ! Come, behold our God
 Is our salvation. We will in him trust,
 And never be afraid. Jehovah ! Lord !

He is our Strength and Song ; and is become
Salvation to us ; who now joyful draw 655
The living water from salvation's fount,
And quench our thirst forever. Praise our God!
Call ye upon his name ; his deeds declare
Among the people. Say to them his name
Is now exalted. Sing ye to the Lord, 660
Who hath performed things excellent : yea, things
Hath he performed which shall to all be known
Of dwellers on the earth. O sing and shout,
Inhabitant of Zion ! Mighty is
The holy One ; the Friend of Israel ; 665
Who, tho' rejected by the builders, is
Israel's chief Corner-Stone, whereon we build.

End of Book XII.





BOOK XIII.

THE CROSS AND ITS EXAMPLE.

AND now with untold joy that they their Lord,
Their risen Lord, had seen, the multitude
Retire to their surrounding homes, some near,
Some distant far ; all save the Seventy
(Once heralds of his truth to Israel) 5
And the Eleven ; who all thereon convene,
And spend th' remaining hours of day in prayer
And converse on the interview so sweet.
Yet, on the Lord's day following, when they hope
That he again may meet the multitude, 10
Who had once more upon the mount convened,
He comes not ; nor is by th' assembly large
Ever beheld again. But, on the morn
Succeeding next, as James, in musing deep,
Is walking on the shore so oft the scene, 15
In times agone, of blessed intercourse
Of Jesus with his favored flock, and those
Who came to hear, or to implore his power
To heal their sickness and relieve their woe ;
Sudden the Master standing at his side 20
Appears, and him saluting ; James replies,
My blessed Lord and Master ! and o'erfraught
With joy sinks down ; but whom his Lord thus speaks :
Arise, and hear my word. No more shall I,
As lately, to the multitude appear. 25

They have beheld me and are witnesses
 That I have risen. Yet whatever I
 May, ere my re-ascension, yet impart
 To th' Eleven, (for I ere then shall meet you
 Both here and in the upper room again,) 30
 Ye may to them unfold. And ye will still
 Convene, as heretofore since I arose,
 On the first day, which shall assume the place
 Of Sabbath, and as such will be observed
 Until the Gentile dispensation close, 35
 And the great Sabbath of the earth shall dawn.
 I have apprised you all that suffering is
 Th' allotment of my flock, until hath closed
 The Gentiles' times, and I to earth return ;
 For till that hour ye are companions all 40
 Of tribulation, and must so abide.
 But of th' Eleven you shall first impart
 Your seal, through bloody martyrdom, upon
 The faith ye hold and teach ; nor shall obtain
 Th' occasion, as your brethren shall obtain, 45
 To tell the distant nations of my grace.
 Your zeal, as in the city ye abide,
 Will bring you speedier death ; for Herod thus
 Will seek to stay the progress of my Word.
 And hence it is that I've to you assigned 50
 The privilege, which I shall now explain,
 To teach my doctrine till thro' you ev'n Rome
 Shall hear it, and your words be ev'n confirmed
 To Cæsar's household. Some who have beheld,
 Or felt my healing power as exercised 55
 Amongst you here, and heard the Word I taught,
 Have, when returned to Italy and Rome,
 By their narration, (for they were sustained
 By letters from the governor here,) aroused
 In others the desire to see and hear ; 60
 Of whom have two to Cæsarea late
 Arrived ; Cornelius, an officer

Of the Italian band, and Seneca,
 Who, with his tutor, hence to Athens goes.
 They with the Italian band left Italy, 65
 And came to Japho, where they learned my death ;
 Yet onward came to Cæsarea still,
 To find my followers and hear of me.
 I oft have taught you that the wise and learned,
 And mighty of the earth are seldom chose 70
 To aid my kingdom ; yet, when such would learn,
 Give them instruction. They on yesterday
 Capernaum from Tiberius reached, and learned
 Your residence, and hence have sought you here,
 And thro' your father's aid will cross the lake. 75
 Cornelius, thro' your word, ere long will be
 My true disciple ; but the younger will
 Not formally receive it ; yet will find
 His mind and heart deeply impressed thereby
 To follow other aims than those whereby 80
 He fondly now to happiness aspires ;
 Until th' assigned instructor he becomes
 Of one who 'll rule upon th' imperial throne.
 Thus he ; and James recrossing to his home,
 Beheld, as eve approaches, Seneca, 85
 With his companion, come ; who on the beach
 Had left with Gallio, (who nothing cared
 For things like these ; but came t' accompany
 His brother, and the country to behold,)
 The soldier-guard and servants, who, amazed, 90
 Oft ask, What can induce them thus to roam
 Amongst the fishermen of Galilee ?
 Now by th' Apostle welcomed, when the rites
 Were done of hospitality, they thus
 Thro' Seneca the conference begin : 95
 Were we, kind friend, to say how far we 've come,
 And thro' what toil, what disappointment oft,
 To learn what we 've so long desired to know,
 And which your kindness can impart, we scarce

Could hope for credence ; tho' we urge not this 100
 As reason why you should to us disclose
 A single word, which you from any cause
 Unwillingly might render. We have heard
 That recently, in Northern Palestine,
 One lived and taught whose words and deeds tran-
 scend 105
 All human power ; since he by word alone
 Diseases healed, restored to life the dead,
 And other wonders wrought, which God alone
 Could have effected, if report say true.
 We, too, have learned that you his pupil were, 110
 And hence have sought your hospitable door
 To learn how far what rumor hath dispersed
 In Rome, and other places, may accord
 With truth, or be the product of her tongue.
 Our journey in commencement was sustained 115
 By the fond hope that we should here arrive
 To see and hear him ; but with grief too deep
 To utter, we, on reaching Japho, found
 The express sent on by Pilate to announce
 His death by crucifixion ! Quirilus, 120
 Who bore it, told us all ; but intermixed
 The narrative with many manly tears.
 You will not deem that this has changed our mind
 To learn his life and teachings. Socrates,
 The truest, best, and wisest of mankind, 125
 Was, by his countrymen, to death consigned
 Simply because his virtue lessened theirs.
 Nor are we of the number who suppose
 Truth dwells with wealth, and virtue with the great ;
 But hold the contrary as nearer right. 130
 Are they the happy whom the world regards
 As truly such ? What is their happiness
 But a false splendor, which the vulgar mind
 Dazzles, but yields no true felicity ?
 But I digress. We 've come with interest deep 135

To learn what you may teach. And if you'll yield
 A reciprocity of kindly act,
 And us permit to make some small return
 For this annoyance, 't will a special boon
 On us confer. Wealth have we, and how glad 140
 Would we for truth exchange it! not that thus
 We would reward your kindness; but bestow
 Thro' you some means for succoring the poor.

Thus he; to whom th' Apostle, answering, says:
 Your offer meets my thanks; but I desire 145
 That you the doubt no longer entertain
 That 't will afford me pleasure to resolve
 All your inquiries on the theme you name;
 A pleasure which a recompense affords
 Greater than gold or silver, which by me 150
 Is not desired nor needed. Shall I narrate
 His life and deeds? or would your preference
 choose

His teachings? Either can, or both, be given,
 If time and your own patience may allow.

Thus he; to whom Cornelius thus returns: 155
 Our gratitude would seek in vain for terms
 To speak our thanks for such a proffer kind
 To tell us what we came so far to learn.
 My wish has prompted me to ascertain
 What were his life and actions in detail; 160
 For surely they were strange and wonderful,
 Surpassing hist'ries all of gods and men;
 Yet to my friend defer I to return
 The answer to your query; let him say.

Hereon thus Seneca, in brief, returns: 165
 I with my friend desire to hear portrayed
 His life and acts; yet more desire to learn
 The principles of ethics which he taught.
 But we our choice yield cheerfully to yours.

To whom th' Apostle thus in few responds: 170
 Should leisure yield you time, no task to me

Could give more pleasure till in full performed,
Than to portray the whole of what you name.

Hereon with lively joy Cornelius thus :

Our leisure gladly waits till you unfold 175

In full all that your kindness may regard

Important for our hearing. Yet may I

Propound a query here? and if it prove

Irrelevant excuse it. All desire

To know th' appearance personal of those 180

Whose greatness or whose goodness has awoke

Our interest in them ; and I have desired

To learn if that accord with truth which we

Have heard of his appearance. We had hoped

To see and hear him ; which for us had made 185

Th' inquiry needless. But two years or more

Have passed since Lentulus, Proconsul here,

Wrote to our senate, and therein described

The person and the deeds miraculous

Of one named Jesus Christ ; and whom, he says, 190

Was living in the province ; and declares

His followers esteemed him as Divine ;

Since with a word he all diseases healed,

Restored the maimed, and brought to life the dead.

He then in brief his personnel portrays— 195

With stature tall, and countenance severe

In aspect, yet so mingled with benign

That all beholders loved him while they feared.

To whom th' Apostle, answering, thus returns :

Questions which curiosity may prompt 200

Not only are innumerable ; but the pleasure

To be derived from thence—the lowest of

The mind's emotions—scarcely here can claim

Our aspirations. Lentulus, although

His entire portraiture may not be deemed 205

Wholly unapt, spoke but with rumor's tongue,

And plainly had my Master ne'er beheld.

But when ye learn what were his life and words,

And deeds of love and mercy to mankind,
Such promptings will to holier feelings yield. 210

He was in Bethlehem born three times ten years
And three ago, when Herod was our king ;
Tho' Nazareth was the family abode.

Yet, when the emperor required that all
The empire be assessed and taxed, (although 215
The act was not fulfilled for fifteen years
When Syria was by Cyrenius ruled,)

His parents, who were of our regal line,
To Bethlehem for assessment went, and there,
While waiting, he was born. But Herod, when 220

He thro' three sages from Arabia (who
Beholding in the east an unknown star,
Had followed it to Bethlehem) had learned
That a new ruler of the Jews was born,
Was troubled ; for he wholly had mistook 225

The nature of his kingdom ; (which of earth
Is not, but holds o'er man a heavenly sway ;)
And, sending, slew all the male children born
In Bethlehem since the star first appeared.

Which when Augustus learned, it well-nigh wrought
The king's deposal. Whereupon amazed
Cornelius to th' Apostle thus returns :

Indeed ! why, yes ; I recollect full well
The outcry raised against the deed in Rome.
'T was likewise told that Herod slew his son 235
Because he, too, in Bethlehem was born.

Whereon, as I remember, Cæsar said,
With indignation fierce, I'd rather be
The swine than son of Herod ! Yes, I can
Recall the whole, tho' but a chubby boy. 240

And was it, then, your Master that he sought
To massacre ? Could any thing increase
My interest in your theme, this surely must.

Whereto James thus continues and replies :
It was my blessed Lord, and he had then 245

Been slaughtered by the king with all the rest,
 Had not his parents, by an angel warned,
 Gone to the land of Egypt, and remained
 Till Herod's death ; when they to Nazareth
 Return, (and whence his name *The Nazarene*,) 250
 Where he remained at home for years thrice ten
 Ere he began his ministry, and taught
 Thro' the whole land. And then in three brief years
 Was crucified and slain. Such his sojourn—
 His brief sojourn with man ; yet his whole life 255
 Exemplified the precepts which he taught.
 On that I first will dwell, and then on these.

Thro' his whole life he constantly ascribed
 His every deed and all he taught us to
 His Heavenly Father ; and his sufferings, 260
 And death, and resurrection—(for he 's risen !
 Altho' no longer now as erst to be,
 Except to chosen witnesses, revealed.)
 Then his whole aim, his labor, and delight,
 And meat, and drink were to perform his will. 265
 And when he taught us to regard his Word
 As in our sacred books to man made known ;
 And by our life its doctrine to evince ;
 He adds, Your Father is thus glorified.
 Those sacred books he revered as the mind 270
 Of God revealed ; and them received and read ;
 Argued therefrom as from th' unquestioned truth ;
 And when, in synagogue and Temple, them
 Explaining, said, that not one particle
 Should fail till heaven and earth should pass away.
 He urged the Jews, who, while they claimed to hold
 them

As Oracles Divine, would still refuse
 To recognize him as their promised Hope,
 To search them diligently ; since therein
 He and his mission are by prophets oft 280
 Portrayed ; who have thro' many ages past

Foretold his coming. For he thus would 'wake
 Inquiry thro' the nation, that they might
 His entire claim to be our heavenly King
 Test ; and if to these prophecies Divine 285
 His person, words, and works responsive speak.
 Those prophets plainly preannounce his death,
 Its time, and mode ; as often he explained ;
 For willingly and unconstrained he bore
 The sufferings he endured, and could from death 290
 Himself have rescued. But his mission then
 Had failed to yield our race the boon he sought.
 And he th' events arranged so that he died
 On the same day our paschal feast was held,
 And at the hour of evening sacrifice. 295
 Then, resting on the Sabbath in the tomb,
 He rose therefrom upon the day the sheaf
 Of the first-fruits was waved ; and thus became
 The first-fruits of the slumberers who wait
 In hope their resurrection from the grave. 300
 This death annulled the death we should have died—
 The curse denounced for sin—for thus would he
 Prepare for man the way to life and heaven.
 I said his death the prophecies fulfilled ;
 (The which I here present you in the Greek ;) 305
 And while the pains enduring of the cross
 He was intent on the accomplishment
 Of all referring to him. But, in a word
 There is no evidence, which piety
 Could utter, that his life did not portray. 310
 He taught us as our daily duty, too,
 To pray our Heavenly Father's name might be
 Hallowed ; his kingdom come ; his will be done
 On earth as now in heaven. When he partook
 Of food, or food distributed, he gave 315
 Thanks to our Heavenly Father ; teaching thus
 Where is the source whence all our blessings flow,
 And constantly an awful sense and deep

Expressed of his perfections ; and performed
 His pleasure in all things ; till on the cross 320
 He, in obedience, yielded up his life.
 Yea, while he bore the woes our guilt procured,
 He prayed, O Father, if thy will permits,
 Remove this cup ; yet, if it may not pass
 Unless I drink it, let thy will be done. 325
 Then, while amidst derision, scorn, and pain ;
 Yea, while the nails were piercing him, he asks
 Compassion for his murderers ; and prays,
 Father, forgive ! they know not what they do.
 Frequent he spent the entire night in prayer, 330
 And thus communed with heaven when he no more
 With earth could converse hold ; ev'n tho' he had
 No sin to pardon ; no infirmity
 To heal, nor vice nor error to remove.
 And thus to God and man his being gave 335
 By an untiring course of piety.
 Then, as his piety, benevolence
 Was prominent in every word and deed,
 And by its proper fruit, beneficence
 Unwearied, and as large as human woe. 340
 His life the pattern yielded, and conjoined
 The active and contemplative alike,
 And shows how by commingling they attain
 Life's true and only end. And, by his own
 Example he evinced that service none 345
 More pleasing can to God presented be
 Than doing good, and striving to promote
 Man's truest welfare. For, on earth alone
 Man is (and by his fellow-man !) esteemed
 Mean, in the scale of being. We, indeed, 350
 But little lower than the angels stood,
 (Who are themselves but incorporeal men,)
 And hence his pity for us. Hence, tho' rich
 In all the glories of his native heavens,
 He laid them all aside ; and poor became 355

That thro' his poverty we might be rich .
 In peace and joy, and in enduring bliss.
 It was for this he came and took our flesh
 With all its weaknesses save sin alone,
 Proving himself the Sun of Righteousness 360
 With healing in his wings. Pain, and disease,
 And ignorance, and guilt before him fled,
 As darkness flies before th' advance of morn.
 The special objects of his healing power
 Were the diseases which our nation hold 365
 The most afflictive. Then when he restored
 To life the dead, his heart-felt sympathy
 With the distressed appears. A widow's son—
 Her only son!—Jaire's only daughter,
 An only brother of two orphan sisters— 370
 These as examples serve. And with the poor
 In all their woes, his sympathy was full ;
 As at Bethesda, when a poor blind man
 Was brought to be restored, he deeded not
 To one of us the office so humane, 375
 But by the hand forth leads him from the town,
 And gives him back to sight. And when he had
 In answer to a weeping father's prayer
 Restored his son from a foul demon's power ;
 And who, exhausted, had as dead sunk down ; 380
 He, from the ground uplifting him, replaced
 In the fond parent's bosom. Then, while at Nain,
 He staid the funeral cortege toward the grave
 Bearing the widow's only son ; and him
 Restored to life and to his mother's arms. 385
 Let these from multitudes suffice to show
 His sympathy with all the heirs of woe.
 And then his pity toward the destitute,
 Th' unlettered, vicious, profligate, and vile,
 Was so decided that his enemies 390
 Named him invidiously the *Sinner's Friend!*
 But he remembered how our race had stood

High in the scale of being rational,
 And how a mighty and malignant foe
 Had us beguiled to misery and death ; 395
 And deeply the compassions of his heart
 Were stirred on our behalf, and pitying most
 Those who no pity for themselves evinced,
 And no desire t' regain their forfeit bliss,
 He came to bring relief, and win them back 400
 To happiness and heaven ; nor scorned the most
 Unworthy of them all. Often he sat
 At meat with Pharisees, his bitterest foes ;
 Who scrutinized with jealous enmity,
 As well he knew, his every word and deed ; 405
 For thus he sought to soften and subdue
 Their prejudice, and win them o'er to life.
 Yet, when a woman, once, (a sinner vile,)
 Came in their midst, as he at supper sat
 Surrounded by the haughty sect, and washed 410
 His feet with tears, and wiped 'em with her hair,
 To speak her penitence ; he spurned her not,
 As those proud sectaries desired ; but praised
 Her faith, and fully pardoned all her sins.
 And the Samaritans and Gentiles, whom 415
 Our nation deems accurst, nor with 'em ev'n
 Hold fellowship, he as his brethren treats,
 And, in both parable and terms direct,
 Announces that they shall admitted be
 Into his kingdom. But, in few, no toil, 420
 Nor fear of toil, contempt, ingratitude,
 Or peril could deter him in his course
 From urging onward his designs of love
 And mercy toward our nation ; ev'n although
 They at each step reject him and with scorn. 425
 To every kind affection was his heart
 Open, and to emotions most humane.
 When some fond parents had their infants brought
 That he might place his hands on them and pray ;

We, his disciples, deeming objects such 430
 Beneath his notice, gave the parents charge
 To take away their children ; which, when he
 Observed, he us rebuked, and them recalled ;
 And in his arms the little ones received,
 Affectionately blessing them ; and said 435
 To us and to the multitude around,
 God's kingdom is of such as these ; and ye
 Must therein enter as a little child.
 His precepts show the same humanity ;
 Love thou thy neighbor as thyself, says he ; 440
 Yea, love your enemies, and for them pray ;
 Blest are the merciful, for they shall find
 The mercy they exhibit. And then, by means
 Of parabolic illustration, he
 The virtue inculcates ; as when he tells 445
 Of a Samaritan, who tho' estranged
 From us by every thing that could arouse
 Intensity of hatred, yet extends
 Relief and pity to a wounded Jew,
 Plundered by highwaymen, who, on the road 450
 For dead had left him ; tho' his countrymen—
 A priest and Levite, who amongst the Jews
 Are in our holiest offices employed—
 Saw his distress unmoved, nor would relieve.
 Then, to indulge an unforgiving mind, 455
 Or unrelenting, was by him denounced
 A forfeiture of God's forgiving grace.
 Which, illustrating by a parable,
 He told us of a servant who incurred
 A debt (ten thousand talents) to his lord, 460
 Nor had the means of payment ; whereupon
 His lord requires that all he had be sold—
 Goods, wife, and children all—be sold ; and he
 Cast into durance vile, until the debt
 Should fully be discharged ; and yet, upon 465
 His earnest supplication, set him free,

Remitting all his dues. Whereon the slave,
 Soon as th' acquittance gains he, seeks and finds
 A fellow-servant standing in his debt
 A hundred pence ; and, seizing him, exclaims : 470
 Pay me my dues ! and who beseeching asks
 A little longer time ; but he refused,
 And into prison cast him. Which when now
 His master learns, the acquittance he recalls,
 And him consigns to the tormentors till 475
 The whole ten thousand talents are returned.
 He then the truth applying to us says :
 So shall my Heavenly Father do to all
 Who from the heart forgive not every wrong.

He then explains God's tender mercy toward 480
 The Gentiles and toward all who should return
 To him thro' penitence ; and in parable
 The tender pity of a father shows,
 Whose son (a disobedient prodigal)
 Was now returning from his evil course 485
 With deep relentings that he had forsook
 The path of virtue ; whom the father sees,
 As in the distance he returns ; and hastes,
 And him embracing, kissed him, all o'erjoyed
 That from the dead he had his son received. 490

He felt with deep compassion all the woes
 And sufferings of mankind. And, as he viewed
 The multitudes that thronged to hear his words
 And have their sick relieved, sore wearied all,
 And as a flock unshepherded, dispersed, 495
 He said : The harvest, O how plenteous !
 How few the laborers are ! Pray ye that God
 May send his laborers forth to toil therein.
 He then convened them, and instruction gave,
 Supplied their wants, restored their sick and blind ;
 Their lepers cleansed, and raised to life their dead.

Nor less apparent was his justice, than
 Benevolence ; since he in every thing

Was good and upright. Understand me here.
 I mean not that he merely gave to all 505
 Their rightful due. The virtue thus defined
 He far excelled ; and, with a boundless love,
 Bestowed beyond what merit could require.
 As to his temperance you may conclude
 What his example both and precepts taught, 510
 Since amongst all th' innumerable falsehoods forged
 Against him by the malice of his foes,
 None lay a self-indulgence to his charge.
 And yet by no austerity did he
 In habit, conduct, or appearance aim 515
 T' impress the populace ; but was with foes
 And friends conversable ; and ate and drank
 Alike with both. He came to save the lost ;
 And thus the offices performed he which
 His mission had assigned him. And tho' rich 520
 In heavenly glories, as I said, he here
 Appeared in poverty and freely bore
 The inconvenience incident thereto.
 His wants were by his followers supplied ;
 And he possessed no place to rest his head. 525
 But all his intercourse with Greek and Jew
 Evinces the religion which he taught
 Should not be allied to austerity,
 Moroseness, want of sociality,
 Or any disposition opposite 530
 To cheerfulness in all its happiest forms ;
 And his whole life bore witness to the same.
 In Cana he and his disciples were
 Invited guests when John, my brother, gave
 A wedding feast. But ere the feast had closed, 535
 The wine thro' casualty diminished, till
 The remnant left failed wholly to supply
 What the occasion needs ; yet a supply
 Produced he far beyond what needed was
 Or could be, (water changing into wine,) 540

And as a nuptial present it bestows.
 He told us that hereafter in his Church
 Corrupted sects arising would condemn
 Marriage, and interdict the right to all,
 (Or simply to the preachers of his Word,) 545
 As if ordained by Satan and his seed ;
 While others would the use of wine condemn
 Ev'n in his instituted sacrament.
 Hence he attends the marriage, and a gift
 So opportune bestows ; thus to forbid 550
 Moroseness by his own example's force.
 Then, when a Publican, whom he had called
 To serve as an Apostle, made thereon
 A feast for him, he and we all partook,
 By numerous Publicans and sinners joined. 555
 When he became the guest of Zaccheus,
 Chief of the Publicans, (a calling most
 Distasteful to our nation!) he disregards
 Wholly the act's invidiousness, upon
 The basis of the virtues personal 560
 Of Zaccheus, and thus the teacher true
 Evinced, and showed how high he soared be-
 yond
 The character of the mere popular.
 His meekness, too, was prominent on all
 Occasions in his life, no less than through 565
 The precepts he inculcates. Blessed are
 The meek, said he ; but he who will indulge
 Anger against his brother, shall be brought
 To judgment and condemned. And tho' we all
 Were filled with unbelief and dullness, he 570
 Evinced impatience none ; but mildly sought,
 And kindly, and in gentlest ways, to lead
 To knowledge true, and righteousness, and faith ;
 Nor even when we disputed who should be
 Esteemed as chief amongst his followers ; 575
 But, placing in our midst a little child,

Mildly admonished that who would be great
 Within his kingdom must be teachable.

Once, as we journeyed thro' Samaria,
 And they the rites of hospitality 580
 Refused him, I and John, my brother, 'roused
 Thereby to indignation, wished we could
 Blast them with lightning; whereat he evinced
 A quickness in reproving which expressed 585
 How great his grief that we should entertain
 Resentment so unholy; and he said,
 Ye know not what a spirit ye possess!
 I came not to destroy, but save mankind.
 And when upon the night which he foretold
 Would be his last, we for pre-eminence 590
 Basely disputed in his presence ev'n,
 He chided not our heartlessness at all,
 But reasoned kindly with us, and commends
 Meekness; repeating to us once again
 That greatness in his kingdom is attained 595
 Only by true humility; and then
 Proposed his own example, as evinced
 In intercourse with us and with mankind.
 Then to enforce by deed the lesson, he
 Descends to wash our feet; and us enjoins 600
 To imitate such offices, instead
 Of seeking thro' ambition to be great.
 Then, when we all had to the garden gone,
 Where, as he told us, he betrayed should be—
 To wait his hour of apprehension—he 605
 Desired that we should watch with him and pray.
 But we, instead of this, gave way to sleep!
 (I can not mention it without these tears!)
 Yet he evinced impatience none, but us
 In kindest tones aroused. Albeit he, then, 610
 Borne down with guilt's dread burden, which for man
 He had assumed, was sweating drops of blood!
 And tho' we thus neglected and contemned

His wish, (and sure he felt it!) and had been
 Secure, and seemed to slight his anguish deep; 615
 He, softening his expostulation, says,
 The spirit is willing, but the flesh is weak.

More than a year ago he us assured
 That he should by a follower be betrayed
 To those who sought his life; yet he remained 620
 In all his intercourse patient and kind
 Toward him, and still assayed to lead his mind
 From the foul purpose, which to him must bring
 Ruin without reprieve. Yea, on the night
 Of his betrayal, and when sorrowing deep, 625
 He sat with us at supper, and repeats,
 One of you will betray me ere the morn!
 My brother secretly asks him to show
 Who is the traitor; and he, by kindest act
 Of lenity, (presenting from his plate 630
 A morsel,) designates him, and would thus
 Arouse compunction by a deed which proved
 Affection toward him. Then, as I have said,
 When he would wash our feet, and knowing well
 The traitor was devising his betrayal 635
 At that same moment, he repelled him not,
 But washed his feet; tho' in ambiguous terms
 To us, yet by the traitor understood,
 Apprised him that he knew his perfidy,
 And kindly thus sought to retrieve his soul. 640
 Then, when that very eve the traitor brought
 The armed bands and multitude, and him
 Betrayed to apprehension by a kiss,
 He him upbraided not; but mildly said:
 Judas, dost thou betray me with a kiss? 645
 And when before the Sanhedrin arraigned
 The high priest him illegally assailed,
 Demanding that he should himself accuse,
 Or state to them his teachings; and he the court
 Referred to what he publicly had taught; 650

Stating that he the contrary thereto
 Had never taught in private ; and asked the court
 For proof of its accusings ; one who stood
 Near by, and armed with iron gloves, replied,
 Wilt thou thus answer him ! and with the word 655
 Felled him to th' earth ; he, when upraised, replied :
 If evil I have spoken, show wherein ;
 If not, why smite me thus ? Nor then expressed,
 Nor when they him were nailing to the cross,
 Amidst revilings foul, a sense of wrong ; 660
 But prayed his Father they might be forgiven.

Still, there occasions were, when he evinced
 A sense of wrong ; as when the parents brought
 Their children to be blessed, whom we repelled ;
 And when the Jews in sin persisting till 665
 Incurrible, and to ruin were
 Consigned ; and when his works miraculous
 Were by the Pharisees to Satan's power
 Attributed ; yet even then he spake
 From no resentment personal ; but adds, 670
 What you allege against me, I forgive.
 Nor did he spare the wealthiest of our sects,
 Tho' triply armed with influence and power ;
 But them denounced as whited sepulchers,
 Children of Satan, and the sons of hell ; 675
 Since they from truth and God the nation led.
 Another virtue which he inculcates
 And practiced, is humility—but, friend,
 What now ? why this surprise ? I will explain,
 And cheerfully. To whom Cornelius thus : 680
 Your kindness will forgive me—but, perhaps,
 I have not listened rightly. Did you say
 Humility ? and have you not ere now
 Employed the term approvingly ? But I—
 Perhaps your meaning fails me to perceive. 685
 We Romans deem humility a vice.
 To whom th' Apostle, answering, thus returns :

A maxim which my Master oft enforced
 Perhaps may clear my meaning to your view—
 He who would be exalted must descend, 690
 And he who in my kingdom would ascend
 Must first be humble as a little child.

Whereon Cornelius thus: I now discern
 Your meaning. Tully, in his Orator,
 And oft in his Orations, has the same 695
 Approved, I now remember; yet the word
 A twofold usage has; and oftener far
 To designate the vicious than the good.

Then Seneca responds: I fear we are
 Too hasty thus t' arrest our friend's discourse. 700
 Horace the word in the same sense employs,
 And ev'n admired Plato has affirmed
 That he who would true happiness secure
 Adheres to Justice strictly, and her train
 Will follow humbly; but whom Pride elates, 705
 Or wealth, or beauty, or the world's applause,
 Shall seek the favor of the gods in vain.
 But let us hear your narrative, my friend;
 It interests me more than all I've read,
 Or ever heard by human lips pronounced. 710

Hereon th' Apostle thus resumes: His life
 Unfolds its meaning, and his precepts give
 Pride and vain-glory as its correlates.
 It asks that we esteem ourselves no higher
 Than we should do; while we should others to 715
 Ourselves prefer; and hold invincibly,
 In our self-love, such candor toward mankind,
 And such sobriety, as will induce
 Us readily t' acknowledge and esteem
 The wise and good as better than ourselves. 720

Then think how thro' his words and actions all
 True condescension shone. He, in the path
 Of consecration to his deathless aim
 Of love and mercy to our suffering world,

Moved on, evincing he had power to save ; 725
 Not from the maladies alone which flesh
 Assail, but from the devil's wiles accurst,
 To give the sin-chained captive liberty.
 Yet there was back of all, what touched the heart,
 Subduing it to gratitude and love. 730
 Jehovah, by a prophet, had foretold
 That when to death he yielded, and was pierced
 For sin, to save the guilty, this should 'wake
 Repentance in the sinner who the scene
 Should ponder, and behold what sin has done ; 735
 And love enkindle for his matchless love ;
 And thus designed that thro' this sacrifice
 The penitent should gain our forfeit heaven.
 And in our gracious Master, as in blood
 And agony, he hung upon the tree, 740
 We saw this prophecy fulfilling through
 His willing sacrifice. He had the form
 Of God ; nor claimed unduly when he claimed
 Equality with God ; and yet he laid
 Aside his glory and supremacy ; 745
 Took human nature and a servant's form ;
 Becoming thus obedient to death—
 The death, yea of the cross ! thus to subserve
 This purposed grace of heaven, and save mankind.
 O can ye doubt that he deserves our love ! 750
 Then from the lowest class and least desired
 In all Judea, he disciples chose,
 And preached his blessed Gospel to the poor ;
 Yea, thanks and warmest gratitude expressed
 To God his Heavenly Father, that the truth 755
 Had been to such revealed, and from the wise
 And prudent kept concealed. Nor was he e'er
 Delighted more, or more at home appeared,
 Than when commingling with the suffering poor
 And destitute ; relieving all their woes, 760
 And teaching them our Heavenly Father's will.

He all his powers miraculous, and all
 The glory of his deeds to God ascribed,
 Nor could you in his miracles discern
 Display of power superfluous ; and oft 765
 He us enjoined to keep them from the world.
 Th' attendance personal of whom he 'd raised
 From death or healed, rejected he ; nor such
 Proud attestation to his mighty power
 Permitted ; tho' they sought it earnestly. 770
 So, when he changed the water into wine
 He left it to proclaim itself ; and when
 He at Bethesda's fountain had restored
 One, who thro' eight and thirty years had been
 A helpless cripple, he, at once, withdrew ; 775
 Because a multitude were standing round.
 Then, when again he sees a multitude
 Assembling rapidly to see him heal
 A poor demoniac, which had been brought
 To him for healing, he performed the cure 780
 Promptly at once ; lest he should be constrained
 To hear the plaudits of the gathering throng.
 Still, as these miracles were Heaven's own seal
 Upon his mission, so he oft performed
 Them openly, conviction to impress. 785
 And tho' he to his Heavenly Father all
 His miracles ascribed, (as when he said,
 It is my Father who these works performs ;
 For he had here assumed a servant's form ;)
 Yet, when th' occasion called, he always bore 790
 Full attestation to his dignity ;
 Announced himself as God's eternal Son,
 And equal to the Father ; and enjoined
 That all must thus receive him as Divine,
 And render equal honor to his name ; 795
 Nor would allow the fact that he assumed
 A servant's form to save us, to obscure
 The truth that he co-equal is with God.

One intent of his mission was to show
 Th' example of a blameless, holy life ; 800
 And hence this challenge to his bitterest foes—
 Who of you has convicted me of sin?
 And when our rulers him maligned, and charged
 As an impostor, while they sought his death
 Because his deeds had won the people's heart ; 805
 He to their angry virulence replies :
 My Heavenly Father all my work approves.
 Hence, to his moral character at times
 Appeals he as most excellent, and says :
 Come, learn of me, and take my yoke upon you, 810
 Since I am meek and lowly, too, of heart ;
 And thus your wearied souls shall find repose.

Hereon Cornelius, answering, thus returns :
 When suffering false accusings, or malign,
 Or censure for right doing, I regard 815
 Self-praise as proper, yea, our duty ev'n.
 It shows an elevation true of soul,
 And proves superior virtue. Socrates,
 Of whom your narrative reminds me much,
 Approved the same, and practiced when required. 820

To whom th' Apostle thus : Here let me add,
 That he this condescension still retains ;
 For, after rising from the sepulcher,
 He, with celestial glories full in view,
 Still speaks of us as brethren ; still the name 825
 Of Nazarene retains, because his foes
 Employ it to revile us ; and when he
 Shall re-ascend his throne and native heaven,
 As soon he will, he, for his followers
 (With whom I trust ye both may numbered be !) 830
 Will intercede as Priest and Advocate
 At the right hand of God ; and thro' his blood
 Obtain remission for us of all sin,
 And lead us till we join him in the heavens.

End of Book XIII.



BOOK XIV.

THE CROSS AND ITS ETHICS.

THE Apostle thus his narrative concludes,
And, pausing, ere he should resume to say
What were the moral teachings of the Lord,
Thus Seneca speaks forth his inmost soul:
This character is real! Human wit, 5
Or wisdom, never such ideal framed!
O why could not our favorite science tell,
Or some benignant planet us assure
That such an one was living? that we, too,
Might, if but once have heard that heavenly voice, 10
Or seen him move among the sons of men!
Indeed, my friend, tho' here you lowly dwell
Nigh the Tiberian Sea, you have possessed
A truer glory and a higher fame
Than had you sat with Cæsar on his throne. 15
Your Master's majesty o'erwhelms my soul;
His sanctity touches my inmost heart!
Such excellence!—how it dissolves the charm
Of all I once deemed good and excellent;
Yea, perfect even! How trivial all, compared 20
With this subduing wondrous life! O, yes;
It must be!—surely he from heaven came down,
And was no being of an earthly mold.
What sweetness in his life! what purity
In all his manners! what affecting grace 25

In his instructions! Then, his maxims, too—
 What elevation! what profundity!
 Where is the man, where the philosopher,
 Who knows to suffer, or to die without
 Weakness and ostentation? Plato sure 30
 Has in his pencil's every stroke portrayed
 The Nazarene, when he assayed to paint
 A righteous man borne down by calumny.
 And I've too fondly thought that Socrates
 The height of moral excellence displayed; 35
 But, O, before this vision, how his life
 Fades from its luster, and in dimness sinks!
 His wisdom how discountenanced it shows!
 He, without pain, without disgrace, expired,
 Philosophizing calmly with his friends; 40
 And to the end could easily sustain
 The character he bore; and if his death,
 Sustained by sympathy of numerous friends,
 Had not upon his life its luster shed,
 We still had failed the evidence to find 45
 That he with his vast genius soared beyond
 The Sophist. Still they tell us that he gave
 Ethics to science, tho' he only taught
 What others erst had practiced and performed,
 And read the lessons those examples gave. 50
 Just Aristides lived ere Socrates
 Justice explained. Leonidas had fallen,
 Ere Socrates assured us we should love
 Our country more than life. Laconia
 Had taught and practiced temperance ere he 55
 Extolled that virtue; yea, ere he defined
 Virtue itself Greece had her virtuous men;
 But where could Jesus from his country learn
 The high and pure morality, whereof
 He both the precept and th' example gave? 60
 . The painless death of Socrates, amidst
 The tears and love of weeping sympathy,

Was the most gentle that could be desired.
 The death of Jesus, perishing amidst
 Accumulated injuries and pains, 65
 Is the most horrible that man could dread.
 When Socrates received th' envenomed cup
 He blessed the weeping executioner;
 But Jesus, while his executioners
 Deride his pains, prays they may be forgiven. 70
 Such was the Grecian, such the Hebrew sage!
 And yet you would compare them! No, my friend!
 Admit the life and death of Socrates
 Evince him a philosopher! But what—
 What do the life and death of Jesus prove? 75
 Let Sacred Silence muse the reverend name!
 But, friend and follower of the matchless Sage,
 We would not interrupt you. Yet I would,
 With your permission, as a favor ask,
 That with his moral teachings you will say 80
 How, 'midst the checkered scenes of his great life
 That fortitude appears, whose sheen engilds
 His last sad hours so brightly. Tell us, too,
 How he veracity exemplified.
 For Quirilus, much disappointed, told, 85
 That, when before the governor arraigned,
 The governor asked him, *What is truth?* (a point
 We oft discuss at Rome;) yet waited not
 Till he resolved the query. Then, my friend,
 Unless 't is taxing you beyond due bounds, 90
 Allow your kindness likewise to explain
 His friendships; and how he exemplified
 Our natural affections as they bear
 On life's relationships; and how he toward
 Th' authorities, whose lawless use of power 95
 His ruin sought, conducted; which suggests
 The quest, What he of patriotism thought?
 (Which we account a virtue;) and the quest,
 How prudence he exemplified and taught?

I deeply feel we trespass ; yet your love 100
 To speak of him is such that these requests,
 We fondly hope, no burden may impose.
 Nor can your love to speak of him transcend
 The joy and gratitude with which we hear.

Thus he ; to whom th' Apostle kindly says : 105
 I love to speak of Jesus, and my love
 To speak of him to those who love to hear
 Is all that you have said. It is my joy
 To find occasion such ; and yet this joy,
 Great as it is, were trivial, if compared 110
 With that which would be mine could I salute you
 As my companions in the way he walked.
 Still, let me hope for your resolve to make
 Henceforth his bright example all your own.

Seek not thro' planets to discern your way ; 115
 They may deceive and fail you when your need
 Requires their help the most. But there is one,
 Known as a star—the Star of Bethlehem—
 That never fails the hope its ray inspires.
 It knows no going down ; and still its ray 120
 Undimmed, or by earth's dreary clouds obscured,
 Will beam ; yea, glow the brighter, as their gloom
 Becomes more dense ; and as the ages pass
 Of change and tempest, still shall cheer the eye
 That seeks its guidance. Heaven may darkened be,
 The earth convulsed, and from their circling spheres
 Planets be whirled, and yet this star shall pour
 Its undimmed ray and quenchless on the soul,
 Who will its guidance follow. Yea, when life
 Shall lose its splendors, as the sullen waves 130
 Of stern and dark affliction oversweep
 Earth's fairest, brightest hopes ; still this sweet star
 Shall kindle happiness where Sorrow reigns ;
 'T will dissipate the grave's enshrouding gloom,
 And show the portals of enduring day. 135

Doubtless it has occurred, as you to me

Gave listening heed, how vain th' attempt must prove
 To separate my Master's life and words ;
 And, too, by nice distinction's line to show
 The difference 'tween his teachings doctrinal, 140
 And ethical or practical ; and try
 By philosophic nicety refined
 To separate their elements and form,
 As by him inculcated and enforced.
 He was *the truth itself*—Incarnate Truth ; 145
 The living germ humanity shall still
 Unfold, as it aspires to rise above
 The visible to the invisible ;
 Beyond earth's promptings low, to Heaven's pure
 aims,
 Gaining th' eternal o'er the things of time. 150
 His life, as you 've perceived, exemplifies
 His teachings and illustrates ; and as they
 Can not be severed from him, or disjointed
 One from the other by the rigid lines
 Of demarkation, I of their chief points 155
 Will give a summary—first, Ethical,
 Then Theologic ; tho' they all combine
 In one grand principle—the love of God,
 And love of human kind ; which love appears
 Thro' his whole life in every act and word. 160
 You have referred me to his fortitude
 When death enduring ; but he oft enjoined us
 To have no fear of them who can destroy
 The body only, nor can harm the soul.
 And from his low estate, without a home, 165
 You learn his estimate of worldly pomp
 And greatness. His own followers supplied
 His need ; and though oft weariness and thirst
 Endured he, and though hunger's pangs oppressed,
 He ne'er by miracle his wants relieved ; 170
 Albeit he thus the famished multitudes
 Relieved who thronged him. Then, at every turn

Our dullness he encounters, and the hate
 Deep and relentless of the Priests and Scribes,
 Uttered in oft revilings, or displayed 175
 In frequent injuries ; his kinsmen, too,
 Their unbelief proclaiming ; yet in all
 He yields to no impatience. He pursued
 No pleasure of his own, but sought to please
 His Heavenly Father, and to do his will. 180

But I will name some instances wherein
 This fortitude appeared. Five times, I now
 Remember, when he on our Sabbath day
 Performing cures, aroused the Pharisees
 And rulers nigh to madness, till they sought 185
 His speedy death. For they no argument,
 Nor reason could against his course allege,
 Except what he in presence of the throngs
 Disproved as fallacies ; whose joy beheld
 Their helpless plight and full discomfiture. 190
 Nor would he to their falsities defer
 Or errors, (as in instances like these
 Evinced, but far too numerous for detail.)
 The wealthy Scribes and sects who sought to gain
 Him as their partisan, yet oft expressed 195
 Strong disapproval that with Publicans
 And sinners he would eat and drink ; and yet
 To Zaccheus, chief of the Publicans,
 He said in presence of them all, I shall
 Become thy guest, and in thy house abide 200
 This day. And tho', when he began to preach
 At Nazareth, their unbelief who were
 His countrymen, his life imperiled ; yet,
 This could not turn aside his aim to bring
 Them to the truth and to enduring bliss. 205
 Whene'er occasion asked it, he his foes
 Undauntedly reproved ; nor cared how high
 They stood in office ; tho' he knew they held
 The power to sacrifice him. Note ye likewise

His fortitude and calmness on the night 210
 He was betrayed. I have the scene portrayed
 Already ; yet permit me still to add
 That when the traitor left our company
 T' enact his scheme, our Master calmly said :
 Now shall the Son of man be glorified, 215
 And thro' him God be glorified ! and then
 Exhorts us all to mutual charity ;
 And institutes a simple, touching rite,
 And most impressive to commemorate
 His death, until he shall return to reign. 220
 Yet noting how disconsolate we stood,
 He us instructed, comforted, advised,
 With love unbounded. And, then, finally
 Concludes the interview with prayer ; wherein
 He to his Heavenly Father's hand resigns 225
 Us and himself. Then, to th' accustomed place
 Of our resort retires ; there to await
 The purposed treason Judas had prepared.
 True : heavy anguish seized him as the hour
 Drew near, and hell's ferocious hordes assailed 230
 To turn aside his purpose to redeem
 And save our race ; and he was left to feel
 Their rage and power ; since in that hour so dark
 And dreadful, when his guiltless soul assumed
 All human guilt, and the demand thereon 235
 Of justice met ; he felt the stroke, which else
 Had struck us down. But he no lesson sought
 To inculcate of Stoic apathy,
 But, both by act and word, treated the pains
 And evils of this earthly life as woes 240
 To be endured with patience ; not despised.
 And when he went to meet the barbarous horde
 Which Judas led t' arrest him, he commands,
 Calmly, that they from custody dismiss
 His followers ; then, of the traitor asks : 245
 Friend, why art thou associate with these ?

And finally performs a miracle
 On one, whose violence in the attempt
 T' arrest him, had by Peter been chastised.

Then, when the ruthless band had him conveyed
 Before the Sanhedrin, he never sought
 To vindicate his life, nor to explain
 The words which they, thro' witnesses suborned
 To perjury, had falsified; yet when
 By the high-priest adjured to say if he 255
 Were Christ, the Son of God; He said, I AM!
 Tho' well he knew they would to him impute
 The words as blasphemy—a crime our law
 Adjudges capital. But thus adjured,
 Albeit by prostitution of the power 260
 Of the high-priest, he no impatience showed,
 Nor of th' indignities he bore complained;
 But, as a lamb, was to the slaughter led.
 And when before the governor's bar he stood,
 Still he was silent midst th' accusing crowd 265
 Asking his death, nor would himself defend
 Against their charges. Hence, the governor
 Asks, in amaze: And wilt thou not respond?
 Behold, how many things they testify!
 Yet, to his question—Art thou, then, a king? 270
 He firmly and intrepidly returns—
 I am, indeed, a king! and to this end
 Was born to give my witness to the truth.
 Then, when by Pilate sent to Herod's bar,
 He with the self-same majesty appeared, 275
 And same endurance of indignity:
 Tho' Herod, to deride his regal claim,
 Clothed him in purple gorgeously; he still
 Complained not nor replied. And when returned
 Again to Pilate, and a murderer 280
 Preferred before him by that multitude
 Which oft had seen his works, and heard his words,
 And knew his innocence and purity

Of life ; still no impatience or complaint
 Was uttered or apparent. Then, when arrived 285
 At Calvary, where he was crucified,
 The mingled wine refused he, and so met
 Th' appalling horrors of a death so dire.
 I've told you of his prayer while to the cross
 They nailed his hands and feet ; yet while thereon 290
 He hung—tho' such a scene would pity wake
 Within a heart of stone—he was reviled,
 His words perverted, and his name blasphemed
 By the chief priests, the elders, and the scribes,
 Who mingled with the throng to feast their eyes 295
 Upon those sufferings, and t' insult his wrongs.
 Yet thro' the whole his patience stood unmoved ;
 For here, as when before his judges, he,
 His life and doctrine, prophecies and works,
 And voices which had witnessed him from heaven, 300
 Left to speak for him. Then, when one of those,
 Who with him had been crucified, besought,
 And said : O Lord, remember me when thou
 Shalt with thy kingdom come ! He, answering, says :
 Thou shalt to-day meet me in Paradise. 305
 Thus, thro' his life and actions all, appeared
 The fortitude you mention. For his way
 Was not to teach abstractions, but to give
 Both precept and example ; that the mind
 Might know and see the duty he enjoined. 310

You ask how he *the Truth* exemplified.
 He dwelt among us full of grace and truth ;
 Nor any vice more frequently denounced
 Than outward seeming and hypocrisy.
 He taught that words must to our thoughts conform,
 If truthful we would be ; since truth to fact
 And to reality must be conformed ;
 And that to disregard it in our words
 Or acts destroys veracity of mind,
 Conscience defiles, and honesty subverts, 320

With virtue, constancy, integrity,
 Sincerity, and all fidelity ;
 And to the side of falsehood and deceit
 Inverts our moral nature. And of Himself
 He said, *I am the Truth!* because he taught 325
 The only way, and was himself the way,
 Of man's return, thro' penitence, to God.
 And in the precepts to us given, he said :
 Swear not at all, but let your yea be yea,
 And your nay, nay ; for what is more than these 330
 Comes from the father of deceit and lies,
 Which arch-apostate spirit, (as he taught,)
 Wrought falsehood first amongst the works of God.
 You ask, moreover, that I should portray
 His natural affection ; but thro' all 335
 His life and conduct equally it shows,
 And is among the virtues recognized
 In what he taught ; as when he illustrates
 God's willingness to give us what we need
 By what a parent feels to satisfy 340
 His hungry child with food. And tho' he does
 Require that his disciples should forsake
 Father and mother, sisters, brothers, friends ;
 'T is only when a higher duty calls,
 And is by such relationships withstood. 345
 The Pharisees, by their traditions, had
 Annulled the law of God where it requires
 Love to our parents ; and for this he them
 As sons of hell denounced ! And to his own,
 (His mother and reputed sire,) was he 350
 Obedient to the age of thrice ten years,
 And daily at his father's calling wrought.
 In deference to his mother's wish he changed,
 By miracle, the water into wine ;
 Tho' joined with admonition that none may 355
 Permitted be to sway him in the work
 He came from heaven to do ; for he foresaw

And told us that in coming centuries,
 When error in his Church th' ascendant gains,
 A part will to idolatry return, 360
 And ev'n adore her as the Queen of Heaven.
 And hence th' relation she to him sustained
 He thus in terms depreciates, to prove
 It had connection none with his great work
 As Savior of mankind. Yet his whole life 365
 To its last moment showed how deep and strong
 His love for her. That love forgot the pains—
 Those racking pains—while on the cross he hung,
 In the desire to furnish her a home.
 For, as with soul by agony transpierced, 370
 She, with my brother John, stood near the cross,
 He to my brother said: Behold thy mother!
 And to his mother said: Behold thy son!
 And thus, in such an hour as must inscribe
 Deeply on mind and heart the words of love, 375
 He spake for her a home. And need I add?
 My brother proves himself a son indeed.
 Such were his mind and heart. And need I say
 That truest friendship must therein abound?
 With readiness most prompt t' return the love 380
 Of others toward him, and to approve whate'er
 Of loveliness pertains to them? Hence he
 Was, as a friend affectionate and true,
 Known every-where. And in discoursing, he
 Our common nature viewed as 't will be found; 385
 And recognizes as of high regard
 Friendship's relation, and admits its claim,
 Associating brethren, kinsman, friends;
 And, as an aggravating fact, declares
 That oft his foll'wers should thro' treachery 390
 Of friends and kindred be to death betrayed.
 We saw how sincere friendship truly dwelt
 In his esteem, when, on the very eve
 Of his betrayal, he said: No greater love

Can any show than for his friends to die. 395
 He his true followers all regards as friends,
 And held my brother most endeared of all.
 On the same eve he said to us : No more
 I call you servants, but I call you friends.
 Throughout Jerusalem his love was known 400
 For Lazarus and family. And albeit
 He laid no precept on us which enjoined
 Friendship as duty, 't was because he knew
 That a relation whose existence asks
 A mutual harmony of mind and heart, 405
 And of esteem and tenderness, could ne'er
 Be at one's pleasure formed, and oft not understood.
 Then, you have asked me likewise to define
 What course he as a citizen pursued
 And member of society, and toward 410
 Our rulers. But if him herein you view,
 You 'll find throughout a high and just regard
 For the commission he as teacher bore
 And Savior of mankind. A man once came
 To him requesting that he would enjoin 415
 A brother to divide with him and share
 Th' inheritance ; to whom he, answering, said :
 Man, who appointed me to be a judge
 Or a divider over you ? And, then,
 As a religious teacher ; and, in view 420
 Directly of this fact, admonished all
 Against th' indulgence of a lust for gold ;
 As against all undue anxiety
 And care for things which to this life pertain.
 Once, when the Pharisees, with artful aim, 425
 Had an adulteress arraigned before him,
 And (having told her guilt) had to him said :
 Master, it was by Moses in our law
 Enjoined that such be stoned ; but what sayest thou ?
 He thus them answers, (for he plainly saw 430
 Their deep hypocrisy and purposed wiles,)—

Let him of you that hath not sinned this sin
 First cast a stone at her! Whereon they all,
 Beginning at the eldest, to the least,
 Smote by their conscience, left her and retired. 435
 But tho' to sentence her judicially
 He thus refused, (for her accusers hoped
 Him to involve thus with the civil powers,
 And gain pretense to slay him,) he condemned
 Her, as a sinner, when his foes withdrew; 440
 And said, as should a heavenly teacher say:
 I do not sentence thee; go, sin no more!
 When the didrachm was as a tribute asked
 For service of the Temple, tho' he might,
 As a descendant of our regal line, 445
 Have claimed exemption, he allowed it, lest
 The Council, seizing the occasion, say
 He heeded not the Temple. Then, again,
 When they by subtlety sought to induce
 His interference with the ruling power, 450
 And asked: Wilt thou permit us to inquire
 If it be lawful for the Jews to pay
 Tribute to Cæsar? he to them replies:
 Render to Cæsar what is Cæsar's due,
 And unto God the things which God requires. 455
 Yet, tho' for those in power he e'er evinced
 Due reverence; it was a reverence
 Becoming man as free, who owes to God
 A higher duty still. Once, while he toiled
 Amongst our people here, some Pharisees, 460
 (Sent from Jerusalem to scheme his death,)
 Approaching, said to him: Go, get thee hence!
 Or Herod will destroy thee. He replied:
 Go, tell that crafty prince that I'll remain
 Until my work is finished here, and shall 465
 Do cures, and cast out devils, thro' to-day,
 To-morrow, and the third day, when my work
 Shall here completed be. And, likewise, when

He stood arraigned before the Sanhedrin,
 And Caiaphas demands that he should say 470
 What were his doctrines, and his followers name ;
 He, as a prophet authorized of Heaven,
 And conscious of his innocence, replies :
 I to the world have spoken openly,
 And in the synagogue and Temple taught, 475
 And nothing taught in secret. Why, then, ask
 Of me my doctrine? Ask of them who heard ;
 They can inform you. And when they had failed
 Of witnesses their charges to sustain ;
 And the High Priest had, by the Living God, 480
 Adjured him to declare if he were Christ ;
 He, with a prophet's dignity, replies :
 If I should tell you, ye will not believe ;
 And should I ask you what must surely lead
 To your conviction that I am the Christ, 485
 You would not answer me, nor me release.
I am the Son of God! whom ye shall see
 Hereafter coming in the clouds of heaven,
 Seated at God's right hand, and clothed with power!
 When Pilate, too, inquired : Art thou a King? 490
 He openly his character avowed.
 And tho' to Herod he would nor respond
 Nor gratify (as one who favor sought)
 The idle expectation of the king
 To see a miracle ; he stood before 495
 His tribune, not as stands a criminal,
 But with the majesty of Herod's judge.
 His Patriotism both in word and deed
 Thro' his whole life appeared. His miracles
 Of love and mercy through his ministry 500
 Were chiefly to the Jews. And so when He
 Commissioned us to go and preach his Word,
 And miracles of healing to perform,
 And kindness, as we went ; he, charging, said :
 Go ye not to the Gentiles, nor the towns 505

Visit of the Samaritans ; but seek
 The lost and wandering sheep of Israel's fold.
 Oft he assured the nation that God's wrath
 Impended o'er the land ; and taught how all
 Who would that wrath avoid might safety find ; 510
 And oft in deepest anguish and with tears
 Deplored the ruin destined soon to come.
 Nor from the purest patriotism ceased
 This virtue, when, expanding, it embraced
 The welfare of all nations, peoples, tribes. 515
 Earth is the good man's country, and all men
 His brothers ; and this virtue, when within
 A nation's lines restricted, must become
 In nature selfish. We our country love,
 If love we truly, as a means whereby 520
 To benefit our race. And thus while he
 His country loving, truly sought her weal,
 Deplored her sin and coming woes ; he still
 The welfare sought of all he came to save,
 And thus performed his Heavenly Father's will. 525
 His Prudence, too, ye wish me to portray ;
 Which virtue ever in his conduct shone,
 Giving peculiar aptness to his works,
 And force to all his teachings ; guiding thus
 Consummately th' assemblage wonderful 530
 Of all his virtues. Often in his teachings,
 In precepts given or but implied, you might
 Learn how he viewed this duty. As when once
 He said : Be ye not lavish of reproof
 Upon th' incorrigible ; and neither waste 535
 Instruction on the obstinate ; for swine
 Will not receive, but trample on your pearls ;
 And should you give your holy things to dogs,
 They will but turn and rend you. And when first
 He sent us forth to teach, he said : Behold, 540
 I send you forth as sheep in th' midst of wolves ;
 Be, then, as serpents wise, and mild as doves.

He counseled all to imitate the man
 Who founds his dwelling on a rock, which storms
 Could not, nor floods, nor tempests overturn. 545
 And since we are God's stewards in regard
 To all we here possess; and must to Him
 Render account of all, and of our means
 To benefit our fellows, he advised
 That we should imitate the faithful steward, 550
 And that we be as provident in what
 Concerns the soul and future bliss, as are
 The evil in their secular affairs.
 Then, to the machinations, wiles, and snares,
 Spread by the subtile malice of his foes, 555
 He was superior, and albeit he ne'er
 To needless peril would himself expose;
 And sometimes would absent himself from feasts
 Held at Jerusalem, that so he might
 Prolong his ministry until complete; 560
 Nor be in constant need of miracle
 To save his life; he ne'er, when Duty called,
 Shrank from her sacred path. And note how well
 He timed his miracles. Once, when he sat
 With numerous Publicans in Matthew's house, 565
 Who had of late become his follower,
 He healed a bloody issue which for years
 Had baffled human skill, recalled to life
 The daughter of Jairus, and restored
 To sight two blind men; and a demon, who 570
 Restrained the speech and hearing of a youth,
 And grievously afflicted him, expelled;
 And thus his faithful follower justifies
 In view of all for owning such a Lord.

The same consummate prudence, too, defined 575
 His course in teaching that our nation is
 By God rejected for its sin, and soon
 Must fall and perish 'neath the Gentile powers;
 As, too, in teaching that the ritual

Of Moses must be set aside ; a point 580
 He introduced by teaching that the Law
 On two commands, as leading principles,
 Depends : To love the Lord our God with all
 Our heart, and soul, and mind, and strength ; and love
 Our neighbor as ourself ; and thus abates, 585
 Tho' indirectly, undue reverence
 For the mere forms or customs of the law ;
 And often cites us to the prophet's words :
 I, mercy and not sacrifice, require.
 Then, often, as I 've said, he would perform 590
 His works of mercy on our Sabbath day,
 To indicate the change that should be made
 Therein by his redemption of the world.
 The day commemorates creation now,
 But hence commemorates the day he rose. 595
 Then, when he taught that all our ancient seers,
 Or prophets, prophesied but till the time
 Of John his harbinger, he shows they were
 Subservient to the Gospel and its day ;
 And that the law (our ceremonial law) 600
 Could stand no longer than till he proclaimed
 The Gospel, which is for the nations all,
 While that was typical and national.
 This, too, involved the duty delicate,
 (But which his mission called him to perform,) 605
 T' announce that to the Gentiles should be made
 The proffer of his grace, and so the Church
 Opened for their reception : which involved
 The abrogation of the Jewish claim
 As God's peculiar people ; and which, of course, 610
 Must tend t' arouse the nation's prejudice
 Against him to the utmost. At his birth
 The star which the Arabian sages saw,
 (Who followed it to Bethlehem where it staid,)
 Showed likewise that the Gentiles were therein 615
 Concerned ; as did a prophecy, when he

In infancy was to the Temple brought
Pursuant to the precepts of the law.
And oft by parables the same event
Foretold he ; and the most direct of these 620
Delivered to the people but one week
Ere he was crucified to expiate
The guilt of Jew and Gentile. Thus his Church
No longer is restricted to the Jews,
But opened freely to the nations all, 625
And free salvation is to all proclaimed ;
(To you, my friends, he proffers it to you !)
And every woe and suffering he endured
Proclaims his willingness to bless and save.

End of Book XIV.





BOOK XV.

THE CROSS AND ITS DOCTRINE.

SUCH is the *Code of Ethics*, if I may
Your terms employ, as taught by him to man,
And which his life exemplified. And now,
As you desire it, I shall analyze
The doctrines he commended to our faith ; 5
For his instructions, not for th' intellect
Alone, designed he, but to rule the life
And moral nature. Ev'n the truth becomes
Truthless, unless from intellect it pass
Into the realm of feeling ; and the heart 10
Possessing, regulates and makes its own.
He taught that God alone the object is
Of the heart's adoration, and in all
His attributes consummate ; and is Lord
Of heaven, which is his throne, and of the earth, 15
Which is his footstool ; that he is our Father,
Jehovah, the alone true God ; a Spirit
Whom eye hath never seen, and who enjoins
That they whose worship would acceptance gain
Must worship him in spirit and in truth. 20
He is the Self-Existent, and alone
The fountain of all being ; and discerns
In secret ; yea, our inmost thoughts discerns,
And all things by his mighty power performs.
His hand arrays the blooming flower in more 25

Than regal beauty, and distributes to
 The fowls of heaven their sustenance ; nor can
 A sparrow fall without him ; and hence far more
 His Providence extendeth to mankind.
 True goodness and supreme is his alone, 30
 And he so loved the world, as to bestow
 His only Son to bring eternal life
 To all who, as their Savior, him receive.
 And tho' a righteous God and holy, He
 Is to th' unthankful kind, and merciful 35
 To those who are forgiving ; but abides
 Inexorable to the merciless.
 He loveth those (my gracious Master said)
 Who keep my precepts, and will own as sons
 Peacemakers ; but rejects the haughty proud ; 40
 And will avenge his followers on their foes
 And persecutors. To the pure in heart
 The beatific vision shall unveil
 Its raptures, and its glories still unfold ;
 But the impure shall never know its joy. 45
 The good he will with endless life reward,
 But to unending woe the bad consign.
 But then the image which my master loves
 T' employ of him the most, is that of Father,
 Our Heavenly Father, Father of us all, 50
 Who, on the evil and the good alike
 Makes his sun rise, and sendeth rain upon
 The just and unjust ; and will mercy extend
 To every contrite soul, and such receive
 As a kind father would his erring child. 55
 Yet must he be with reverential fear
 Regarded and obeyed ; for he can slay
 Body and soul by casting into hell ;
 And that we love him and his will perform
 As angels do in heaven ; and strive to obtain 60
 His approbation, even tho' thereby
 We forfeit the approval of the world,

And raise its arms against us ; and ever thus
 Resign our will to acquiesce in His ;
 Who, with the Holy Spirit and the Son, 65
 Must be in praise and prayer by us adored.

Then, as respects his nature and his work :
 He taught that He was human and Divine ;
 The son of man as human, as Divine
 The Son—the Son of God—God's only Son ; 70
 Only begotten of the Father, who
 Loved him ere earth's foundations had been laid,
 And shared with Him the glory of His throne ;
 And that He had alone the Father seen,
 Who sent him here on earth to do His will, 75
 To whom he soon should reascend in heaven.
 Then, that he is the true Messiah, whom
 Our ancient Oracles have all foretold ;
 And that his Harbinger, the Baptist John,
 Excelled all former prophets ; since he saw 80
 In Him those ancient Oracles fulfilled.
 He taught that He had power to pardon sin,
 Which none but God can pardon ; since all sin
 Is the transgression of the law Divine ;
 And that the works He, in His Father's name, 85
 Performed, bore witness that He came from heaven ;
 That all recorded of him in our Psalms,
 And Prophets, and Mosaic Law, must be
 Accomplished ; and that they who him despise,
 Despise the Father who hath sent him here. 90

He taught, moreover, that he is alone
 The Savior of the world, and that to bring
 Exemption from the curse, his blood was shed ;
 That He 's the Resurrection and the Life,
 The Way, the Truth and Life ; and that no one 95
 Can to the Father come, unless thro' Him ;
 That He is with the Father One, who hath
 To Him all judgment given, and all consigned
 To him in earth, and all in heaven ; that all

May render equal honor to the Son 100
 As to the Father ; and that none, except
 The Father, (of created things in heaven,
 Or earth, or hell,) can truly know the Son.
 He, too, enjoined us that when we proclaim
 His Gospel to the nations, we shall offer 105
 Salvation freely in his name to all.
 And, too, announced, that when he shall descend
 In judgment, by th' innum'rous hosts of heaven
 Attended, and before his throne convene
 All nations, he 'll to every man assign 110
 His due desert, amidst enduring bliss,
 Or 'midst unchanging woe forevermore.
 The Holy Spirit and his saving power
 In leading man from sin's dark paths to life,
 He oft referred us to, and oft explained. 115
 'T is he renews the sinner thro' the Word,
 And renovates our nature and restores ;
 That so it may adapted be t' enjoy
 That bliss which, till our nature is renewed,
 Must be distasteful to us, thro' th' effect 120
 Which sin has wrought upon both mind and heart.
 This Spirit is bestowed to those who seek
 His guidance and his renovating power,
 Most freely by our Father ; who, impelled
 By more than love parental, grants the boon. 125
 'T was he (as taught our blessed Lord) through whom
 The mighty works which He and we performed,
 Accomplished were ; and that to sin against him,
 Or him blaspheme, can no forgiveness find.
 Since thro' his influence only we are led 130
 To that repentance which can mercy find,
 And hence, to grieve him from the heart must place
 Repentance out of reach, which nevermore
 Can 'wake therein. Then, when our Lord drew near
 The hour of death, he, speaking of him, said : 135
 I will not leave you in an orphan state,

But ask my Heavenly Father to send forth
 To you the Comforter, the Holy Ghost ;
 Who shall, abiding with you, testify
 Of me ; and thro' your utterance shall reply 140
 When you, from love to me, are brought before
 Rulers, and kings, and councils, there to bear
 Your testimony for me ; and he shall give you
 A mouth and wisdom which your enemies
 Shall have no power to gainsay or withstand ; 145
 And, as your Paraclete, he shall reveal
 To you all truth, and every thing make known ;
 Recall the past, and show you things to come ;
 And thus shall glorify me, while he takes
 Of mine and makes it manifest to you ; 150
 Since all things which my Father hath are mine.

As to his own appearance in the flesh,
 And th' end for which he came, he thus declared :
 I came not to dissolve, but ratify
 The Law and Prophets ; and till heaven and earth 155
 Have passed away, no part or particle
 Shall pass therefrom till all has been fulfilled.
 Nor came I that I might to penitence
 The righteous call, but sinners, and to seek
 And save the lost, them ransoming from death 160
 By my own blood. Nor have I come to judge
 The world, but to redeem it and to save.
 And he who hears my voice and follows me
 Shall endless life obtain. He likewise taught
 That to resume his life he laid it down ; 165
 (Since this would show his work approved of Heaven ;)
 For I, says he, am the good Shepherd, who
 Lays down his life that he his flock may save.
 And such was he, indeed ; who by his death
 Canceled the claims of Justice 'gainst his seed, 170
 And by his resurrection proved them free.
 Then, he refutes our Rabbis who insist
 Greatly on man's perfectibility

And native goodness ; and has taught that we
 By nature are corrupt, and that the heart 175
 A fountain is of every vice and crime,
 And must be renovated ere we gain
 Admission to his kingdom and its bliss.

What he imparted on the life to come,
 And of the terms whereon it may be ours, 180
 Appears from what I 've said ; and oft he spoke
 Thereon in terms like these : If ye believe
 In God, ye me believe. Father in heaven !
 To know Thee, the alone True God, and Him
 Whom Thou hast sent—this is eternal life ! 185
 He who on me believes shall never die ;
 Who disbelieves shall never life obtain.

I am the resurrection and the life,
 And blest are they who hear and keep my Word.
 Judge not and ye shall not be judged ; condemn 190
 And ye shall be condemned ; for by thy words
 Ye shall approval find, or be condemned.
 Forgive, if ye forgiveness would obtain ;
 But if ye pardon not men's trespasses
 Against you, your transgressions shall receive 195
 Forgiveness none from God. Since, then, ye know
 These things, performance will insure your bliss.

If ye my precepts keep, ye are my friends ;
 For they who love me will my precepts keep.
 Not all, who call me Lord, shall entrance gain 200
 Into my kingdom ; but it shall be theirs
 Who hear my voice, and, hearing, me obey.
 Love God, and as yourself your neighbor love.
 Take heed lest ye the little ones offend
 Who trust in me and on my name believe ; 205
 They who offend my members or contemn,
 Shall have their portion in the fire prepared
 For Satan and his angels ; for, when ends
 The Gospel Dispensation, mercy is
 No longer proffered ; but my angels I 210

Will send, who, severing from among the just
 The wicked, shall consign them to the fire.
 Then, in th' eternal kingdom shall shine forth
 The righteous as the sun ; and they shall shine,
 As shine the stars of heaven, forevermore, 215
 Whose toils and faithful labors have returned
 Many to righteousness. Then shall each one
 Receive according to his work ; and some,
 A prophet's meed, and some, a righteous man's
 Obtain ; but woe to sinners in that day! 220
 For Sodom and Gomorrah (which were whelmed
 Long since with fire from heaven) shall not endure
 The fearful doom of them who slight my grace.

Then, as respects good spirits and malign,
 (Named demons by you Gentiles,) he affirms 225
 That an angelic host innumerable
 Exists, who love and serve incessantly
 The high behests of Heaven. Their nature is
 To ours superior ; for they possess
 Immortal life, and are informed beyond 230
 What man on earth can know or ascertain
 Of the deep counsels of th' Eternal Mind.
 Yet tho' superior to us, they 're assigned
 To minister to man, (since we are here
 Beset by evil demons,) and, at death 235
 Convey the heirs of glory to their home ;
 And that when he, in majesty enrobed,
 Returns to judge the world, these glorious hosts
 Shall follow in his train ; and in whose sight
 He shall acknowledge and receive as friends 240
 All who have him acknowledged as their Lord ;
 And them disown who have denied his name.
 As to the evil angels, he declares
 That Satan (once a mighty prince in heaven,
 But now the foe malign of God and man) 245
 Their leader is ; whose malice has obtained
 The name of murderer ; since 't was by sin

He brought both death and ruin on mankind ;
 And name of devil, since by calumny
 He God assails and all who love his name ; 250
 And that he has upreared a kingdom here
 Opposed to God's own rule ; for he assumed
 The throne which had to Adam been assigned
 As God's vicegerent ; and from thence is named
 Prince of this world, Prince of the air, the Power 255
 That in the sons of disobedience rules,
 Leading them captive to perform his will.
 He names him hence a strong man armed, who holds
 His palace till a stronger man than he
 Shall enter, and despoil him, and disarm ; 260
 And that to ruin those who might obtain
 Salvation, he, attending where the Word
 Is preached, seeks to displace it from the heart
 By other thoughts suggesting, which pertain
 To worldly care, or lust ; for well assured 265
 Is he, that serious thought upon the truth,
 Conjoined with prayer, must bring, thro' penitence,
 The soul to faith and grace. And on the night
 Our Master was betrayed, he told us that
 This foul, malignant sprite came to increase 270
 His trials ; and in hope to overwhelm
 Him by temptations fierce when He our guilt
 Assumed, and so discourage every hope
 Of us redeeming ; but could find in him
 No sin that could his wiles or power confirm. 275
 But since our Lord has Justice satisfied
 By expiating sin, Satan has been
 With all his rebel rout to judgment given,
 His throne subverted, and his earthly rule
 Weakened and broke ; and still its power shall fail 280
 As God's own kingdom will in every land
 Continue to advance till Christ returns ;
 Who, bringing earth beneath his happy rule,
 Shall Satan and his seed to hell consign.

These are, in chief, the doctrines which he taught,
 Besides what incidentally have been
 Referred to in the narrative ; nor needing
 A more specific statement. Yet observe,
 That while the moral precepts of the law
 He carefully extended, he reduced 290
 The merely positive with equal care.
 He cautions all against hypocrisy,
 Censoriousness, and covetousness ; and though
 On those occasions where the law requires
 The truth to be elicited, allows 295
 Employment of the oath ; he yet condemns
 Its use in common parle as savoring more
 Of diabolic than of human vice.
 Polygamy he wholly disallows,
 And all divorce prohibits, save in case 300
 Of prostitution of the nuptial vow.
 Nor homicide alone does he forbid ;
 But hatred, causeless anger, calumny,
 Revenge, and all reviling ; nor condemns
 Adultery alone, but wanton glance, 305
 Lust, loose desire ; and says defilement comes
 By evil thoughts, murders, adulteries,
 Theft, fornication, and lasciviousness,
 False witness, blasphemy, and covetousness,
 And passions unrestrained, pride, and deceit, 310
 An eye of envy and malignity.
 Thus he brings forth to view our fallen state,
 Depraved by sin and utterly debased,
 And needing a renewal thro' the power
 Of the Almighty Spirit, which alone 315
 Can penitence produce, and faith, and lead
 To that forgiveness which his blood obtained.
 Hereon Cornelius to th' Apostle says :
 Your words recall to memory what I
 Heard lately uttered by a Grecian sage 320
 In Rome ; which so Tiberius incensed

That he at once expelled him. The words are these :
 All evil passions are inborn in man ;
 And should he yield not to the discipline
 Of conscience or the reason, ev'n the beasts, 325
 The wildest beasts, would tamer be than he !
 And, lo ! your Teacher justifies his words !

To whom thus Seneca, responding, says :
 Would that the Emperor had scann'd his heart
 Before proceeding thus to chide a friend. 330
 The race of man is filled with vice and crime,
 Open and manifest ; and innocence
 Is now not only rare and scarcely found,
 But has departed from the earth, along
 With sense of honor, faithfulness, and truth ; 335
 These came at first from heaven, but have returned !
 All that the wise of Rome or Athens teach
 Tends to confirm the statement, as is owned
 By Tully's self—that tho' they precepts give
 Of virtue and of morals, yet their lives 340
 Belie the every precept they commend,
 Who daily practice all that they condemn ;
 And under what they name philosophy—
 Ancient philosophy, cloke and conceal
 The worst of human vices. Who can doubt 345
 Our nature needs renewal, as He says,
 Before it can the heavenly life enjoy
 Where all is pure, unsensual, and Divine !

Whereat James, pausing briefly, thus proceeds :
 And, then, no burdensome enslaving yoke 350
 Imposed he ; for his ordinances are
 And precepts positive, simple, and few :
 Believe in God, and ye 'll in me believe ;
 And what ye ask the Father in my name
 He will bestow. Repent, and turn to God. 355
 Ye must be born again. He who believes
 And is baptized, salvation shall obtain ;
 He who believeth not shall be condemned.

Then, he enjoined that we should celebrate
 The feast of bread and wine, which, on the eve 360
 Of his betrayal, instituted He,
 Thus to commemorate his death and love.

Such, then, summarily, his teachings are ;
 And yet our foes some precepts have arraigned
 As opposite to reason. Should you wish, 365
 I will restate them briefly ; or, as eve
 Is now so far advanced, perhaps it were
 Better my topic and discourse should close.

To whom Cornelius, answering, thus returns :
 Believe it not, my friend, that we could be 370
 Wearied of such discoursings as have here
 Our evening entertained ; our fear has been
 That we might overtax your strength and time.
 But by your kind permission I would hear
 You overname those precepts once again. 375
 If I have understood you, there was one
 I could not to my reason reconcile ;
 And it the more impressed me as it stood
 Amongst so much that won my mind and heart.
 It speaks, I think, of sinning with the eye. 380
 But, sure, our sight is natural, and we,
 To use our eyes at all, must surely see
 The things around us. Yet I may have failed
 To apprehend the meaning of his terms.

Thus he ; to whom the Apostle, answering, says :
 These are the terms he used : Whoever looks
 Upon a woman with impure desire,
 And to his lust gives unrestricted scope,
 Already has adultery with her
 Committed in his heart. Unless I fail, 390
 This is what you allude to ; and to me
 It seems to reason consonant and Divine.

To whom Cornelius thus : That is, I think,
 The precept. In my view, as such a crime
 Requires, in ethics all and law, an act— 395

The overt act—it seems impossible
 That by desire one should contract the guilt
 Of perpetration. Can I, by desire,
 However strong desire may in me rule,
 Commit a rape? or arson perpetrate? 400
 Or theft? or homicide? I can not see it.
 And yet I own myself not satisfied
 That I, with such desire, should guiltless stand.
 I am a little flustered. Seneca,
 How do you view the matter? Am I wrong? 405
 To whom, bland smiling, Seneca replies :
 I fear your scruples hardly will endure
 The test of scrutiny, my gallant friend ;
 So much admired by all the belles in Rome.
 Cleanthes, whom we on our voyage read, 410
 Says : He, whose wish would prompt a shameful act,
 Would perpetrate it if the occasion offers.
 This looks as though the act and wish were one.
 You 've not forgot the words of Pericles :
 That magistrates not only should restrain 415
 Their hands from deeds of avarice and spoil,
 But should restrain their eyes from objects all
 Which tend t' arouse inordinate desire.
 Tully himself, whom you so much admire
 As an authority in ethics, says : 420
 When man revolves if he may perpetrate
 A crime, the very doubt approves him guilty.
 And my conviction is that he who would
 Premeditate a crime, contracts thereby
 The guilt of perpetration, (how may you 425
 This consequence avoid?) e'en tho' the law
 May be unable to arraign his guilt ;
 And hence the Teacher's teachings I approve.
 Hereon th' Apostle thus the theme resumes :
 My gracious Master taught that God, who sees 430
 The heart, will punish what intentions are
 Of evil, and th' occasion only lack

For perpetration. Others, too, object
 Against his inculcations, that he said :
 If thy right eye shall cause thee to offend, 435
 Or stumble at the duties I require,
 Pluck it away and cast it from thee ; since
 'T were better for thee, better far, to lose
 One member, than be with thy members all
 Consigned to hell. But scarcely need I say 440
 To your intelligence, that, by this trope,
 He sought t' impress and teach us to avoid
 The causes of apostasy, whate'er
 Of earthly good we yield, or loss endure.

The following precept, too, his foes contemn : 445
 Resent not evil. If a man shall smite
 Thy right cheek, let him also smite thy left ;
 And him who takes thy coat do not forbid
 To take thy cloak ; and, who would thee compel
 To go with him a mile, go with him twain. 450
 But thus he would enjoin us patiently
 (By instances proverbial) to endure
 Oppression where no remedy is ours ;
 And meekness, too, as wholly contrary
 To the revengeful sense of injury, 455
 Which would retaliate, or take the law
 Within our keeping ; yea, that we should rather
 Endure a double wrong than thus attempt
 Retaliation. And albeit he says :
 Love ye your enemies ; it is but what 460
 He practiced through his life ; nor does he ask
 That we should toward them exercise such love
 As rests on its true objects ; nor requires
 Such indiscriminate regard as must
 Confound distinctions all, and be opposed 465
 To all acknowledged views and sentiments
 Of moral beauty and deformity,
 Or right and wrong ; but shows itself in deeds
 Dictated by affection ; and can be

By all alike performed ; as when we pray 470
 God's blessing on them. Then, he was reviled
 For teaching that God will require account
 For every idle word ; but *ἀργός* here
 Means useless and pernicious ; for he speaks
 Of false, calumnious, and evil words ; 475
 And in reply to Pharisees, who 'd said
 That he his works thro' Satan's power performed ;
 As by unfruitful works, he means such deeds
 As are destructive, or to mischief tend.
 Once, when a youthful member of our court 480
 Came, and of him inquired : What shall I do
 T' obtain eternal life ? He, answering, said :
 Wouldst thou secure that boon ? Then, go and sell
 All that thou hast, and give it to the poor,
 And take thy cross and follow me. Thou, then, 485
 Shalt have the heavenly treasure. And this, the Greeks
 Who heard him deemed severe. They had not learned
 That he, by following Christ, must forfeit all
 His property, confiscate to the State ;
 For so the Sanhedrin the law construed, 490
 During the year which closed His ministry ;
 And all who followed him were thus despoiled.
 And hence sincerity the test required.

Such, then, in few, his moral teachings were ;
 But should ye have inquiries to propound, 495
 It will afford me pleasure to respond.
 To whom, at length, thus Seneca returns :
 Truly, I think, that every noble mind
 Must cheerfully, on all the points you name,
 Your Master justify. And yet, while pondering 500
 The system as a whole, it seemed to me
 That there were some omissions ; of, at least,
 Duties I should enjoin if I assayed
 To give a moral system. First, there is,
 As we in ethics name it, Patriotism. 505
 For, though no truer patriot ever breathed,

His teachings leave that virtue unenjoined.
 Then, there is Active Courage, which, I think,
 You leave unnamed ; and Gratitude, unless
 My memory fails me. With my views, I hold 510
 That in the catalogue of virtues, few
 Deserve a higher niche than Patriotism.
 I know we may thro' violence of war,
 Or wasting pestilence, or sedition's brawl,
 Be forced to change the country of our choice ; 515
 Or tempests' fury may compel a change
 Of residence to coasts unknown ; but still
 This virtue obligates us. Æneas was
 As true a son of Troy as Hector's self ;
 Yet, when from Pergamus to Italy 520
 He came, (albeit his own beloved Troy
 Ne'er could forgotten be,) his patriotism
 Laid the foundations of immortal Rome.
 Then, as to Gratitude ; who for it pleads,
 Pleads both the cause of God and human kind ; 525
 For the ungrateful are as destitute
 Of all religious as of social life,
 And can partake of neither. Hence you see
 The reason why I so expectant stood
 To hear the virtue mentioned and enjoined. 530
 There is a pleasure in the very purpose,
 Not less than in the action of this virtue.
 Without it, what can we possess of peace?
 Or reputation? What security?
 Hence, it is not to be the less desired 535
 For adventitious than intrinsic good.
 Nay, to my view it seems that we prefer
 The virtue for its secondary ends.
 Then think how easy and how obvious—
 So obvious, that where'er a life is found 540
 There 's place for it ; and then so cheap, indeed,
 That misers and the covetous may be
 Grateful without expense. So easy, too,

That sluggards may perform it without toil.
 And yet it has its niceties ; for times 545
 There are, when favors should not be returned ;
 Nay, better than returned, be quite disowned ;
 Since, to evince our gratitude is one thing,
 And quite another thing to make return.
 Good-will may in the first suffice ; but in 550
 The last the effect must be the evidence.
 He is the grateful man who willing stands
 And ready to evince his gratitude.
 But he who seeks th' occasion to requite
 A favor, tho' he fail therein to gain 555
 His end, evinces gratitude beyond
 Who would at once the benefit return.
 But surely I intended not to read
 A homily hereon ; albeit my views
 Have been enlarged by hearing you. The fire 560
 Your words enkindled warmed my soul, and light
 Diffused therein, until to me appear
 These, which I have supposed deficiencies
 In your great Master's teaching ; though, perhaps,
 With prematurity I name them such. 565
 Yet as to active courage, which I think
 He does not teach, let me state briefly why
 I name it as a virtue ethical.
 True courage is contempt of hazard, while
 Pursuing duty's path ; albeit the term 570
 Oft is employed to mean contempt of hazard
 In duty's path or not. But this I hold
 As brutal fierceness, not true fortitude.
 They who possess this virtue nothing dread
 More than that imbecility of soul 575
 Which is affected by th' applauses loud
 Or censures of the giddy, thoughtless crowd.
 His eyes are dazzled not by gold or steel ;
 And on the favors and the frowns he treads
 Of Fortune boldly ; and himself regards 580

As the world's citizen and soldier true ;
 And still maintains his station in despite
 Of opposition and contingency.

Your Master was a model of this virtue,
 (Except in war,) tho' not by him enjoined. 585

I have detained you long ; yet ere I close
 Must add a word on Friendship, and a word,
 A single word on Anger ; since to these
 You 've our attention so directly called.

My views are modified on Friendship since 590
 I 've heard you ; nor can I not now perceive
 How it may be enjoined beyond the bourne
 Where he has left it. Well has he supplied
 The rules whereby we may select and hold
 Our friendships ; leaving them for us t' apply. 595

And surely all can not be counted friends
 Who deign to visit us. And if we choose
 A friend, that friend should, too, be Virtue's friend ;
 Detesting vice for its own sake ; should hold
 Our reputation dear, and likewise prove 600
 His friendship when Adversity may frown
 Not less than when Prosperity may smile.

But, then, your matchless Teacher has required
 That all his followers abstain from vice,
 And virtue cultivate ; and thus conjoins 605
 All who his principles receive and hold,
 In one great band of brotherhood and love.

Then, as to Anger, which he has pronounced
 Incipient murder ; certainly the law
 Of principle decides with him thereon. 610

None can deny that anger is revenge,
 And that is murder. Nor can it be named
 Merely a vice ; but a vice opposite
 To Nature's self ; since it frustrates the end
 Of forming men into society. 615

One man is born to give another aid,
 But wrath induces to destroy each other ;

Nature is kind and bountiful to all,
 But anger rages and would ruin all.
 She succors strangers ; anger severs friends ; 620
 She would unite, but anger disunites.
 She will, to save another, venture all ;
 But anger, to undo another, would
 Bring ruin on herself. Let anger, then,
 Be caused or uncaused, sullen, violent, 625
 Froward, vindictive, quarrelsome, morose,
 I hold it worthy only of the Fiend. .

Since I my views of Gratitude expressed,
 My mind inclines me to conclude that law
 Could not prescribe this virtue, more than law 630
 Could Friendship ; since, against ingratitude,
 So hateful to us, and so perilous
 To its own weal, we surely may suppose
 That Nature has herself provided law
 Sufficient to condemn it. Then, if this vice 635
 Were penal legally, it must discredit
 The obligation. Who would a receipt
 Demand for charity ? A benefit
 Is given, not lent ; and fools alone complain
 When no return is met. We, then, may ask, 640
 How could one's gratitude a virtue be,
 If to evince ingratitude must bring
 The law's inflicted penalty ? Excuse
 This long digression, which I well may fear
 Has wearied you ; and let us hear your views 645
 On what I've deemed omissions in your code.

Thus he ; to whom th' Apostle kindly says :
 Accept my thanks that you've the occasion given
 To speak more largely on the themes you name,
 And let me call attention to the fact 650
 So lately mentioned, that our blessed Lord
 Exemplified in life the virtues all
 Which you enumerate ; and hence, (for so
 He us instructed,) since by precept he

Expressly to our imitation gave 655
 His own example, all these virtues have
 A higher sanction than a mere behest.
 He set before us an example rare
 Of Patriotism, when for Jerusalem
 He such regard expressed, and anguish deep 660
 O'er its approaching doom. And where is found
 Example nobler of this virtue than
 His own, when he so freely gave his life
 A ransom for mankind! For, does it cease
 To be this virtue in the highest sense, 665
 Because the benefits he thus obtained,
 Beyond our nation reach to nations all?
 And then the closer that the social tie,
 Or the religious, binding us, exists;
 The corresponding duties are required 670
 In due proportion. Now, he taught that we
 For others should possess a true regard
 And love disinterested; and readiness
 To die for them if need should so require.
 Consider, too, that if, in terms, he had 675
 Enjoined this virtue in the narrower sense,
 He had enjoined what men already are
 Too prone to practice in excess; and so
 In you, ambition 'roused, (not needed, sure!)
 And narrowed our attachment to our soil, 680
 Which surely must benevolence restrain.
 As to our friendships, more I need not say
 Than that which you appreciate so well.
 He gave no rules for civil policy,
 But taught by his example. His manner was 685
 To give on moral themes rules that are true
 As general principles, although unapt
 As universals; and th' restrictions leave
 To conscience, or the moral sense, in all.
 So, too, by his example, Gratitude 690
 Was taught; and in his teachings he assumes

The ground of its dictation by the heart,
 Or moral nature. Then, as I have said,
 He taught that doing good to those who do
 Us good, is but a part inferior 695
 Of moral duty; and that ingratitude
 Is low, degrading, vile, or, in a word,
 So obvious holds he that true gratitude
 Should be by all evinced, as not to need
 A precept to enforce or ev'n explain. 700
 Nor has he active courage failed to teach.
 Note how true fortitude in general he
 Portrays approvingly and it enjoins.
 He boldly taught that we should never bow
 The knee obsequious to any power 705
 Who should forbid the duties which to God
 We owe, or to mankind. Fear ye not them,
 Says he, who only can the body slay.
 And what can shake the soul that firm confides
 In him that rules o'er all? Patient, amid 710
 Life's numerous ills, no storm can e'er appall
 His steady mind, or tear his hope away.
 Observe what active courage is required
 To do the work assigned us, and to make
 Aggression on the holds of vice and sin, 715
 And superstition thro' the world entire;
 And at perpetual risk of life and all
 By man held dear. What do your warriors more?
 But, then, his teaching little has to do
 With regulating warlike qualities, 720
 Or lawfulness of war, or usury,
 Or what may constitute crimes capital,
 And matters of like nature; but they aim
 Pre-eminently to release our race
 From sin and folly, and t' awake the heart 725
 To love of holiness and love of truth,
 And hatred of the opposite; which done,
 Men wil! the former for themselves define.

Of all he did and taught thro' his three years
 Of arduous toil, I have at best but given 730
 A brief analysis ; nor has he yet
 Our full instructions given ere he shall send
 Us to the nations to proclaim his Word.
 But all the moral parts of Moses' law
 He has declared still binding ; and the law 735
 Of nature, too, he always presupposed,
 And in his teaching often built thereon.
 And, then, he never would attempt to prove
 That actions such as theft, and calumny,
 Lying, adultery, and drunkenness, 740
 Murder, and kindred crimes, were wrong ; nor prove
 That virtuous acts were right ; but of them spake
 As thus acknowledged by the race at large,
 And as approved as such, or else condemned,
 By each man's conscience in the sight of God. 745
 Hereon, th' Apostle pausing, Seneca
 Thus, in deep muse and earnestly, returns :
 All other men—the best—but represent
 The broken fragments of a life divine ;
 But here, the virtues all appear complete ; 750
 The graces all in active exercise.
 History hath its heroes, great and good—
 Men who anticipate and concentrate
 The powers of ages. Yet they represent
 Humanity as sectional alone, 755
 Not universal ; and identified
 With some especial era, nation, tribe ;
 And in the same degree that they present
 Its virtues, they its errors represent,
 And oft their vices, and their failings stand 760
 Proportioned to their intellectual powers.
 But here is seen a universal type
 Of our humanity ; a type which all
 May imitate in full, yet never fail
 Of highest, purest virtue. Then, as though 765

To prove his height sublime in all, a death—
 A noble death—his glorious life has crowned ;
 Evincing thus once more that suffering is
 Th' allotment of the truly wise and good ;
 And character without it incomplete. 770
 That obloquy is the ingredient
 Needed for all true glory ; as abuse
 And calumny are the essential parts
 Of Virtue's triumph in this world of ours.
 Plato has seemed your Master to portray 775
 In speaking of the just and righteous man,
 Who, tho' injustice never stained his soul,
 Yet seems in view of selfish man unjust ;
 But proves his justice by abiding true
 Against abuse and calumny till death ; 780
 Tho' tortured, scourged, deprived of sight, and bound ;
 And, having suffered all, nailed to a tree.
 Your Teacher's character, as by you sketched,
 (And every line proclaims its reality,)
 Consummate stands in every particle. 785
 You find no murmuring nor discontent,
 No utterance of resentment or complaint ;
 Disheartened ne'er, ne'er ruffled, fretted ne'er ;
 But filled with boundless confidence in God,
 He moves majestic onward in his course ; 790
 Nor asked the favor of the world, nor feared
 Its frowns or threatenings till his work was done.
 Yes, till my heart's pulsations shall be stilled,
 Regret shall sadden me at the delay
 Which brought us here too late to hear his voice. 795
 Hereon th' Apostle thus, concluding, says :
 Ere I complete the summary, perhaps
 I should o'ername the motives with the means
 Furnished by him to all. They are the will
 And high authority of God supreme 800
 As in his Word announced. Yet does he ne'er
 Assay to gain the intellect alone.

But will and heart, by motives which are well
 Adapted to their nature. Then, t' arouse
 And animate beneficence, he us 805
 Refers to God's example, and exhorts
 That we His own example imitate
 In meekness and in lowliness of heart ;
 And by the love of God and his own love
 Would us inflame to gratitude and love. 810
 And, then, the future world unveiling, he
 Assures the good of life and endless bliss ;
 And the ungodly of enduring woe.
 And with the means intended for our aid,
 He sacraments appoints, as I have said : 815
 Baptism, which shows our covenant with God
 T' renounce all sin, and that with his own blood
 Our hearts are sprinkled, which from us removes
 Our sin and guilt, and conscience purifies ;
 Likewise the supper, which his body shows 820
 As broken, and his precious blood as spilt ;
 And thus thro' symbols sensible matures
 Those deep emotions which remembrance brings.
 'T is from his agony that victory
 Redounds to us o'er sin's corrupting power ; 825
 And from his condemnation, the release
 Which justifies and makes us heirs of God.
 Ease hath redounded to us thro' his woes,
 And healing thro' his stripes. His bloody death
 Hath brought us life ; his crown of piercing thorns 830
 Hath purchased for us an unfading crown ;
 And if ye will receive Him all is yours !

End of Book XV.





BOOK XVI.

THE CROSS AND PHILOSOPHY.

THE' Apostle ended, but his guests intent
He finds, and listening still to hear ; whereon
He adds : My task is finished now, if task
It may, indeed, be named ; and you have learned 5
What were the life and teachings of our Lord.
Then Seneca, while with soft-beaming eye,
Like Love enraptured, he th' Apostle views,
Answers : And must the story here conclude !
Sweeter than music's sweetest thrill ; yea, like 10
The echoed strains of heaven's own harmony,
His words have fallen, and linger still within
My inmost soul, and still must linger there.
These are his teachings, are they ? How they soar
Beyond all known or heard on earth before !
How may we speak our thankfulness, or thee 15
Compensate for imparting what we've learned
Of him, the Good, the True, the Wonderful !
Words are too poor to tell thee what we owe ;
But take our thanks, as many and sincere 20
As heart can feel or gratitude return.
How swiftly, too, swifter than eagle's flight
The eve has passed ; for see, fair Hesperus
Is in the sea sunk down ; and we must cross
And make the city of Tiberias ere
The heav'n's bright orb majestic brings the day. 25

Gladly would we abide with you till morn ;
 But having in our aim succeeded, we
 (Since with success therein our leisure ends)
 Must hence proceed ; and we may tell you now
 That we are here attended by a band 30
 Too numerous for you to entertain,
 Who on the beach are waiting our return ;
 And the companion who preferred t' abide
 Within the doorway, there to overhear,
 My tutor is in Greek Philosophy ; 35
 A worthy man, Andronicus his name.
 And now farewell, friend of the matchless Sage.

To whom, with answering kindness, James returns :
 My Master had apprised me of the most
 Your words communicate. But, fare-ye-well ! 40
 And may the peace of Jesus hence be yours,
 That we may meet him in the world of joy !

Now, passing to the beach, they Zebedee
 (Whose boats had brought them o'er the lake) discern
 In converse with the tutor. He had sent 45
 The strangers to his son, and, later still,
 Had followed in his barge them to invite
 And to his home convey. And now, when nigh
 The dwelling, he perceives Andronicus
 Pacing about impatient, muttering, 50
Strenua nos exercet inertia !
 And to him says : Why thus without ? Come in ;
 For hospitality dwells with my son.
 To whom he answers : Nay, I can not, friend ;
 Tho' I could wish the youth to me consigned 55
 Would haste and give his studies to his mind ;
 Nor spend his hours in listening fables here
 Along the little Sea of Galilee,
 Since he has more important things to learn
 Than how a crucified impostor once 60
 Deceived you here by magic and by lies.

With lies and magic ! an impostor, sir !

Thus Zebedee quickly to him returns :
 And vent you seriously these slanderous terms?
 'T is an ignoble soul would cast a shade 65
 On spotless reputation! Excuse me, sir ;
 I can not tamely hear you thus revile
 My best and dearest friend, the friend of man,
 Him who came down from heaven to bless and save.
 If you already know his deeds of love, 70
 His history, doctrines, life, and thereon base
 Such terms opprobrious ; I add no more,
 Nor have I words to reach a soul like yours!

Hereon the tutor soothingly returns :
 Excuse me, kind and venerable friend ; 75
 I meant not to aggrieve you, and recall
 The terms which my impatience has employed.
 But surely you 'll allow me, tho' I know
 Little of him beyond the narrative
 Both of his life and principles this eve, 80
 I may a judgment form thereon. I say,
 If he pretends to true philosophy,
 He is but a pretender ; since he owns
 No particle thereof. Some things he takes
 From Socrates and Plato, but hath mixed 85
 So with his own discordant views, that all
 Is left in doubt, or vague uncertainty.
 Nor can we, my dear sir, experience yield,
 And truly tested science, to the whims
 Of all who undertake to teach mankind. 90
 Philosophy and science have their facts—
 Their great fixed principles—whereon are based
 Their systems and deductions long drawn up,
 Tested by centuries of learning, wit ;
 Yes, sir, by every test that is applied, 95
 Has been, or may be, to discern the true.
 How can we, then, upyield to every one
 Who deems himself more wise? It can not be ;
 Nor should it be expected ; unless you 'd have

Us willingly subvert the entire base 100
 Of knowledge all and science. Suppose some one
 Should dream with Philolaus that the earth
 Goes round the sun, and not the sun the earth ;
 Could you help laughing? Think not, then, too hard,
 That I have my convictions firmly spoke ; 105
 And of whose truthfulness I am as sure
 As that the sun circles around the earth,
 And not the contrary ; and that there are
 Seven planets and no more—facts, which if you
 Subvert, you overthrow philosophy 110
 And science, and the basis of all truth.
 But let us walk the beach awhile, and I 'll
 Explain the application of these facts,
 And show the reasons for the views I hold
 About the personage of whom you speak. 115
 Yet stay ; I see they 're coming. Still, we can,
 In crossing, interchange our views hereon.
 And now, their guards and servants summoning,
 they
 Haste to recross ; while Zebedee receives
 Cornelius, Gallio, and Seneca, 120
 And tutor, in his barge, who soon thereon
 Begin upon the narrative to dwell.
 Whereat Andronicus thus proudly speaks :
 Friends, has Philosophy been all ignored?
 Tell me, if tell ye can ; for I would learn 125
 How you may thus o'erride her when you please !
 I heard the story—heard his words and acts—
 And now aver that if he really lived,
 He was deceived unwittingly ; or, he
 Imposed himself for that which he was not ; 130
 Or, finally, that the great principle,
 Him actuating, was th' Enthusiast's fire ;
 And you your own alternative may choose.
 Yet I am doubtful if he did exist,
 And is not a sheer fiction of the brain, 135

So far, at least, as are his works concerned.
And, then, his sentiments—can they compare
With the sublime and noble utterances
Of Plato? How it elevates the soul
To think of God as One Eternal God, 140
Immutable and incorporeal;
Perfect in goodness and benevolence;
The fount consummate of all knowledges;
All-present and Almighty; who has formed
The world of that vast pre-existent mold 145
Eternally existing, and has given
Thereto arrangement, form, and life, and power;
Albeit the force—that blind, refractory force,
And necessary, which therein inheres—
May steadily resist or thwart his will, 150
And consummation of his grand designs;
But which explains, and is itself the cause
Why evil is in the material world
Commingled with the good. Then that the soul,
By emanation mediate, is from God 155
Derived, yet through the mighty agency
Of the world's soul, albeit it be debased
By the admixture with material mold.
And hence th' relation which the soul sustains
To matter as thus constituted first, 160
Is the sole fount of moral evil here;
And no big devil running thro' the world
To frighten children, and old women scare;
For when God formed the universe sublime,
He, from the Earth's great soul, th' inferior souls 165
Severed innumerable as the sand or stars,
And sent them here that they might be immured
In mortal bodies; which on all entails
Depravity; then sin and misery.
And yet immortal shall these souls abide, 170
And disengaging from the criminal
In human passions thro' the aid of fire,

When we pass from this world, shall far ascend
 Above the sensual to contemplate there
 The world of true intelligence, and thus 175
 Be fitted to return to our first home,
 To meet the GOOD, the REASON, and the SOUL!
 Let me have this ; I 'll freely yield the rest ;
 Albeit they teach it in Jerusalem,
 Or ev'n along the Sea of Galilee. 180

Thus he ; to whom thus Seneca returns :
 Now, you have thro' this long farrago passed,
 Of sounding epithets and pointless wit,
 Please, let your terms the clothing be of sense.
 What is Philosophy? Does she require 185
 That we ignore all reason, sense, and fact?
 A precious dream you make of her! How shall she
 Disprove that Jesus lived and taught those truths—
 Those matchless truths unheard by man before?
 A fact which myriads living still attest ; 190
 Who saw him, knew him, heard his utterances,
 And felt or saw displayed his healing power.
 He came to earth with heavenly light and love
 To give the dead to life! He gives the blind
 To sight, the maimed restores, the leper heals, 195
 And sick and dying, the possessed relieves
 And at his word the grave its prey resigns,
 And these are facts, witnessed by foes and friends,
 Who all admit them. Yet, in face of all,
 You would—and plead Philosophy!—inquire 200
 Did he indeed exist? or, was he sane?
 Deceived or a deceiver? Nor attempt
 To meet the facts themselves ; but would exalt
 The vagaries of Plato to evince
 A better system ; though inferior 205
 On every hand thereto, as the pale light
 Of yonder planet to the midday sun.

What is the mission of Philosophy?
 Of true Philosophy, I mean ; the false,

The vain, pretentious, unsubstantial dream, 210
 Can ask no mention here! Is it to deal
 In splendid generalities, or state
 Visions of grandeur in high-sounding terms?
 Charming the intellect and heart away
 From sympathy with man, and earth, and all 215
 The stern realities of life, to dwell
 With creatures of the fancy? Will you say
 Such is her mission whom you name Divine?
 Nay; is it not to bring her higher themes,
 And truths to bear upon the practical, 220
 And prove the Angel of beneficence,
 Soothing life's bitter woes; relieving, too,
 With Mercy's kindly touch, the suffering lot;
 The good t' encourage, and the virtuous aid?
 To teach man how to live and how to die? 225
 And him assuring that a deathless state
 Awaits his entrance in the future world,
 Arouse him to prepare to enter there?
 If such her mission be, (and can you doubt it?)
 Then hear me when I say that we this night 230
 Have heard her truest utterance! and that He,
 Whom you with thoughtless levity revile,
 Is the alone Philosopher to whom
 That name pertains amongst earth's wisest sons.
 Yes, once, in earth's dark history, we meet 235
 A vision bright! once in its annals find
 The truest virtue, and without alloy!
 Goodness and love, unselfish in their aim;
 And Wisdom, self-oblivious, descend
 To guide the humble and instruct the poor, 240
 Befriend the helpless, the forgotten cheer;
 Unwearied, undiscouraged by the frown
 Of stolid ignorance preferring still
 The way of sin, of misery, and death.
 Here is a being who has never done 245
 An injury, nor resented one of all

Th' innumerable he received ; a Being who
 Was Truth itself in human form, who ne'er
 Spake false, or used deception, or permits
 Its use in whom he owned as followers ; 250
 And so the friend of man as ne'er to lose
 An opportunity for doing good.
 Can you unmoved behold this character ?
 So generous, when around him selfishness,
 Pure selfishness in all its forms prevailed ? 255
 So true and upright, when dishonesty
 And insincerity were ruling all ;
 So pure and irreproachable amid
 Prevailing sensuality and vice ;
 Loving and gentle, yet so resolute ; 260
 Whose boundless meekness ne'er forsook him once,
 Nor patience, tho' on every hand assailed
 By boundless cruelty and ingratitude.
 Can you not see how high beyond compare
 He soars above earth's proudest name of Sage ? 265
 Why here, to human vision visible
 Appears the VERTICORDIA, eulogized
 So often by you in unreal forms ;
 Yet, when presented tangibly and clear,
 Finds no responsive utterance in your soul ! 270
 But sure, Andronicus, you jesting are.
 Hereon thus Zebedee : No, no, indeed,
 He is not jesting ; for, upon the beach
 He did advance the same. But let me speak
 And answer him awhile. I've Jesus known 275
 E'er since his infancy. My younger son
 Is the same age, and was by him beloved
 Beyond his followers all. And as so well
 I knew him, I desire to ascertain
 What will our Sophist answer to the proof 280
 That he was no deceiver nor deceived.
 And should he still to seriousness pretend,
 Denying his existence, I require

The proof that Plato lived, or that himself
 Is now and here existing. Let him this 285
 Furnish, and I will prove that Jesus lived.
 I take the negative, tho', when at school
 In Jericho, our Rabbis always said
 That none could fairly be required to prove
 Negations; tho' he might thro' courtesy. 290

I questioned long if Jesus were indeed
 The promised Hope and King of Israel,
 And much endeavored to dissuade my sons
 From being his disciples; till, at their wish,
 I subjected to scrutiny severe 295
 The proof that he was what they claimed; and now
 I'll briefly lay th' result before our friend
 For the inspection of Philosophy,
 A name he makes the touchstone for the thing.
 Bear with my unformed utterance; you see 300
 I'm old, and was not born an orator.

When Jesus had, from John his harbinger,
 (Whom all the Jews esteem a prophet true,)
 Received full attestation that he was
 The Christ long-promised; and when full in view 305
 Of the whole multitude that thronged to John
 To be baptized, the Holy Ghost on him
 Descended, and a voice from heaven announced:
 This is my Son beloved, in whom I am
 Well pleased; (which scene the multitude affirmed 310
 They witnessed;) and when at Jerusalem
 The Council and the learned and honored there
 Were ready both to sanction and confess
 His claim to the Messiahship, and thus
 Yield him the nation as its Lord and King; 315
 He goes not thither to assert his claim,
 But far away into the wilderness
 Retires for forty days; then hither comes
 Into a region which Jerusalem
 Regards with a contempt ineffable; 320

And here, for months remaining, all his time
 And energies employs amongst the poor,
 To teach them, soothe their sufferings, and to heal
 Their maladies, and all their wants supply.
 And now I ask you, friend philosopher, 325
 To meet the issue fairly: Does this life—
 A life rejecting thus a proffered crown—
 A life of love and labor for the poor—
 A life which with the great destroyed his power—
 Does it the aspect of pretension bear? 330
 Can you resolve its problem save upon
 Th' admission of his claim to be from God?
 Have you impostors known? enthusiasts known?
 Or know you any now who thus would seek
 Aims selfish to promote? Or can you say 335
 How selfish aims could be promoted thus;
 Or should you ev'n impostureship commence
 To gain a crown, or to deceive mankind,
 And gain the great and noble on your side,
 Would you such course pursue to gain such end? 340
 Answer me honestly; can such a course
 Be reconciled with those unworthy aims
 You charge on him, our Savior and our Lord?
 If not, why charge it on this friend of man?
 Thus Zebedee; to whom, Andronicus 345
 Responding naught, thus Seneca replies:
 You have beleaguered his whole citadel,
 My aged friend, and shown that ev'n if one
 Be truly learned, (and truly learned he is,)
 He thence derives no claim to dogmatize 350
 On unexamined themes. You will excuse
 His failure to respond, since you have given
 His meditations occupancy till
 The lake is crossed, at least. But I perceive
 Your younger days had masters, and have learned 355
 The art which Aristotle taught so well.
 Hereafter, when along your sea we pass,

We 'll watch our logic and philosophy,
 And mark to whom we speak and what we say ;
 But what you have suggested has awoke 360
 Greatly my interest. May we not hope
 That while we so delightfully proceed
 O'er this smooth surface you 'll pursue the theme?
 'T will gratify us all, yea, ev'n our friend ;
 Tho' not, I trow, o'erthankful for the lash. 365

Then, as Andronicus is silent still,
 And Zebedee still pauses, Gallio
 Thus speaks : It is a charming lake, indeed !
 See how its surface renders back the rays
 Of th' wandering fires and planets of the skies. 370
 Heaven, thus reversed, awakes within my soul
 A strange propensity to plunge therein
 Headlong ; I always feel it so. But, brother,
 And you, Sir *Ρίψω πέτρον τάχα σου*,
 Who all at once have lost your ready tongue ; 375
 Think you Sardanapalus life enjoyed ?
 I doubt it ; he became ere long weary,
 And tho' he plunged not into heaven exactly,
 A watery one, at least, he took a leap
 That thought to try what stuff the sun is made of. 380
 I think so, too. If, like old Pulas, we
 See pleasure take the wing, let 's go along.
 They say old Sanchoniathon, or Panza,
 Ruled near this region. But he was a bore,
 Or certainly those windy Annals are. 385
 Suppose we visit Alexander's moat,
 Or what remains of it ? It is n't far.
 And let us try and find the Sichæan tomb ;
 Perhaps his ghost will tell us where it is,
 And point to us the spot where lie concealed 390
 The rest of that *ignotum pondus auri*
 Which Dido failed to take with her to Carthage,
 And which Pygmalion's tusks could ne'er upturn.
 Thus he ; whereon amazed 'rose Zebedee,

And in confusion looking 'round on all, 395
 Knew not if to continue or refrain ;
 To whom, and smiling, Seneca thus speaks :
 Heed not my rattling brother. No design
 Has he to interrupt. 'T is oft his way
 To give his thoughts and meditations words, 400
 No matter where he is, or what they be.
 And I perceive he 's in those waking dreams.
 Hereon his speech thus Zebedee resumes :
 I would not urge reply, if silence be
 The cue of our good friend. But he proposed 405
 That we while passing o'er the lake should moot
 These points in argument and them traverse.
 Perchance he may be waiting to bear down
 With some stern logic when th' occasion comes ;
 But I 'll at your desire the time employ, 410
 And ask once more : Is it, or can it be,
 On any ground, conceived that Christ, a Jew,
 With selfish aims inspired, (as now assumed,)
 Should, thro' his entire life, pursue the course
 He did toward his countrymen, and hope 415
 To gain their favor to his scheme, by them
 Exasperating? Exasperation, too,
 On every point of his whole intercourse ;
 And constantly, untiringly pursued !
 Nor less of him his mission could require 420
 If to that sacred mission he were true ;
 Since all the preconceptions of the Christ
 They looked for, and of whom the prophets spake,
 (Tho' by our Rabbis wholly misconstrued,)
 Were contradicted by his humble mien, 425
 And by the choice he made from humble life
 Of followers ; when, had he gone direct
 Upon his baptism to Jerusalem,
 He could have chosen from the Sanhedrin.
 The worship, too, which he for God required 430
 Had not the ceremonial pomp observed

Within our Temple, but was spiritual ;
 And then his system of morality
 Was all too strict for worldly selfish minds.
 But what the most provoked them was the aim 435
 So oft by him avowed to substitute
 A universal for our national
 Religion ; which must then abolished be.
 Then, he against the Pharisees inveighed,
 And their traditions ; nor would practice, nor 440
 Commend his followers to practice their
 Austerities, nor their traditions own.
 And, sirs, I ask—Is this the way to gain
 For selfish ends the nation on your side ?
 Then, tho' the Baptist had throughout the land 445
 Attention drawn, and all the people him
 Acknowledged as a prophet sent of heaven ;
 Our Master made no effort to secure
 His testimony, but to him remained 450
 Unknown as the Messiah, till he came
 And was by him baptized ; and as regards
 Our men of wealth and influence, observe,
 If in his conduct toward them you can find
 That which pretenders since the world began
 Have either done or could do. Take in few 455
 The following facts : A Jewish ruler, who
 Stood eminent for learning, wealth, and power,
 Coming to him, expressed conviction full
 That he was sent of God ; yet he attempts
 No effort to secure a follower 460
 So high, and one who might so useful be
 In gaining others ; but at once begins
 T' instruct him that he must be born again
 (Or be in heart renewed) ere he could gain
 Entrance into Heaven's kingdom ; and alleged, 465
 Albeit the Gospel teaching was to him
 Deeply offensive, that no choice remained
 But to receive it fully, or renounce

All hope of mercy in the world to come.
 Then, too, he showed his high contempt of wealth 470
 When he his only faithless follower
 Appointed treasurer of his little band ;
 And warned us oft of its deceitfulness
 And evil tendency ; describing, too,
 The rich as summoned suddenly by death 475
 To meet the sad award which must accrue
 From seeking thro' the appliances of wealth
 The happiness which comes from God alone ;
 And often said in hearing of us all :
 How hardly shall a rich man enter heaven ! 480
 Once, when a wealthy ruler came and him
 Acknowledged as the Christ, he, answering, said :
 If thou wilt perfect be, go, sell thine all,
 And to the poor distribute it ; and come
 Take up thy cross and follow me, and thou 485
 Shalt treasure have in heaven ; which he, alas !
 Refused to his undoing. If such the course
 Be of pretenders and deceivers, where—
 Where shall we go to find the teacher true ?
 Then note th' reproofs he gave to those in power 490
 When unbelief or vice reproof required ;
 How free and pointed were they ! No assay
 To spare their sin to gain them. And when need
 Required it, he was equally severe
 In censuring his followers and friends 495
 As when his foes he censured. And then, instead
 Of uttering lamentation that the wise
 And prudent did not follow in his train,
 He oft expressed deep thankfulness to God
 That he his doctrine had from such concealed 500
 And unto babes revealed it. While the trait
 Most prominent of his Messiahship,
 As named by him and oft insisted on,
 Is, that the Gospel to the poor is preached.
 And when the Twelve, once questioning him, inquired :

Who is the greatest in thy kingdom, Lord?
 He none of high ability selects,
 Or high attainment; but a little child
 Calls to his side, and thus the query solves:
 He who is humble as this little child 510
 Is greatest in my kingdom. A convert, once,
 Of rank exalted, came to him and said:
 Master, I'll follow wheresoe'er thou goest!
 But to his warm enthusiasm he says:
 Foxes have holes, birds of the air have nests; 515
 But I possess no place to rest my head.
 And now, good friend, if you that Scribe had been,
 Would you have found in this th' enthusiast's fire?
 Once, when a demon named him openly
 The Holy One of God!—a spirit, too, 520
 Held by the people to possess the gift
 Of divination; and thro' whom it were
 Easy, had he designed it, to obtain
 Boundless celebrity, He thus rebuked
 The spirit: Hold thy peace, and leave the man! 525
 Moreover, he his miracles concealed
 Often; and oft, when he had wrought them, went
 Away alone, nor ostentation made
 Of power. And this is your enthusiast!
 The man who sought the people to deceive! 530
 But take another instance. Once, when he,
 In presence both of Peter and my sons,
 Had been transfigured on a mountain nigh
 To Nazareth, (and conversation held
 With Moses and Elijah, who came down 535
 From heaven to meet him there,) he charged 'em thus:
 Disclose not this till from the dead I rise.
 And when a mighty multitude convened,
 Who had prepared to crown him as our King,
 He to a mountain all alone retired. 540
 And this is your impostor, learned friend!
 This your pretender, your enthusiast!

Your self-deceiver, or your self-deceived !
 Impostureship without a selfish aim ;
 Enthusiasm and no enthusiast's fire ; 545
 Deceiving by announcing Heaven's own truth ;
 And self-deceived by doing good alone.

But let us follow further in his wake.
 When, finally, the multitude had learned
 The place of his sojourn, and still assayed 550
 T' inaugurate him King ; he, answering, said :
 Ye seek me not because ye love the truth,
 But from pure selfishness. Why labor ye
 For things that perish, when the Bread of life
 Is freely offered you ? It was for this 555
 The Father sealed me ; and if you that Bread
 Will seek, it shall be yours—forever yours.
 And then so distant was his wish t' unite
 The multitude to him for selfish ends,
 That he of purpose alienates the most, 560
 With many of his followers, by words
 The darkest that his utterance ever spake ;
 He told us we must eat his flesh, and drink
 His blood, if we would his disciples be !
 My servants, who your retinue bring on, 565
 Remember every word of that discourse—
 Which I can not pretend to—for they all
 Were stumbled so, and so offended by it,
 That they resolved to leave him, and did leave ;
 Till, thinking o'er the words, at length they saw 570
 Plainly his meaning, and to him returned
 With greater earnestness and deeper love.
 For thus he taught that thro' a bloody death,
 Which we then thought could not to him pertain,
 He would obtain eternal life for all 575
 Who Him as Mediator would receive ;
 Yet many comprehending not his words
 Departed from him to return no more.
 And then when a disciple had announced

To him that certain Hellenistic Jews 580
 Requesting, said: We would see Jesus! He
 At once their worldly aims and motives saw,
 And spake to them of his approaching death,
 And told them none could be his followers
 But they who keep his precepts; and assured them 585
 That they who love the present life shall fail
 To gain what happiness they would secure;
 While they who hate its worldliness and sin
 Shall life eternal and its bliss obtain.
 Thus every hope of honors temporal, 590
 And earth's emoluments, discouraged he
 Amongst his followers; and oftentimes
 In Temple, Synagogue, and thro' the land
 Announced in terms decided, clear, and strong,
 That tribulation, hatred, wrath, and death, 595
 Await his followers; who, for his sake,
 Must yield all earthly good, and love their lives
 Far less than duty's path, or heaven resign.
 And then, as virtues constantly to be
 In lively practice, he on all enjoins 600
 Daily and patiently to bear the cross
 In doing and in suffering; and t' evince
 Meekness, humility, and love toward all;
 And love our enemies, and for them pray.
 Such, then, my friend, is your impostor! such 605
 Is your pretender, and enthusiast wild!
 Would it not be a meritorious deed,
 Think you, to send a few such (could we find
 them)
 Among the nations to deceive mankind?
 But, O Philosophy! how, in thy name, 610
 Is knowledge true ignored, and senseless dreams
 Spread forth to dupe the fancy of mankind!
 There is a true philosophy, I know;
 For Jesus taught it by his life and words;
 Nor say I aught against it; for it seeks 615

To bless, and is in sympathy with man.
 But pardon me ; I 'm wandering from my theme.
 Then, as He was proceeding with the Twelve
 To the last Paschal feast, he them assured
 That he should be arraigned and crucified ; 620
 Nor sought he to allay their fears thereat,
 And great astonishment ; but chose that hour,
 That very hour, to tell them that they all
 Would him thereon desert and ev'n deny.
 Now, you will understand, his sufferings were 625
 And death by crucifixion, all designed
 In the original plan to save mankind.
 And hence he often thro' his ministry
 Thereto alluded ; yea, he 'd scarce begun
 His teaching ere he told that by the Jews 630
 He should be put to death ; and also told
 Of great events which should his death succeed ;
 As, that when he had been three days entombed
 He would to life return ; which, should ye doubt
 That He performed, go ask the soldier guard 635
 By Pilate given to watch the sepulcher.
 And think you, then, my friend, that a pretender,
 Impostor, or enthusiast ev'n, would thus
 Subject himself freely and willingly
 To a detection such as this must prove ? 640
 I will not press th' response ; but tho' you seem
 Willing to list with kind attention, still
 I 'll for the present rest the argument
 With a brief statement, since you ev'n assumed
 That he might be a fiction of the brain. 645
 We knew him as a son, a brother, friend,
 Teacher, and citizen ; at home, abroad ;
 We saw him in his private, humble walk,
 And then fulfilling life's relationships
 Abroad ; we saw him with society, 650
 Saint, sinner, rich and poor, healthy and sick,
 Men, women, youth, and then with prattling babes ;

With unlearned fishermen, and learned Scribes,
 And honored members of our Sanhedrin ;
 With foes and friends, disciples who revered, 655
 And with envenomed and malignant foes ;
 In cities, villages ; in Synagogues,
 And in the Temple at Jerusalem ;
 On mountain heights, in deserts, in the wild,
 On Jordan's banks, and then upon these shores ; 660
 At wedding feasts, and at the solemn grave ;
 Then in Gethsemane, and then arraigned
 Within the judgment halls of Caiaphas,
 Pilate, and Herod ; with the multitude
 Frantic and wild, and with rude soldiery ; 665
 Then, last, upon the cross ! Yes, friend, we 've seen
 Our blessed Master thus in every scene
 Of his most pregnant life, and yet, in all,
 We found his character remain the same,
 In every act consistent, every word ; 670
 And still unchanged pursuing his pure aims ;
 Fulfilling every duty perfectly
 To God, mankind, and to himself with ease
 And freedom, and performing all things well,
 Until he finished all he came to do. 675
 Such was the Master whom we love and serve ;
 And if not a pretender, which no man
 Can sanely think him, He was truly all
 He claimed to be—Our Savior, God, and King !
 Thus he ; whereon the company absorbed 680
 In silence sat, till Seneca replies :
 On the behalf of this whole company—
 Yea, ev'n of him, whom you 've belabored so
 With logic stern of facts, I now express
 Our thanks, our grateful thanks for all you 've
 said. 685
 I know my tutor well, and tho' you might
 Suppose he thinks you silence had enjoined,
 Or are Pythagoras ; you may rely

That, tho' he has attempted no reply,
 No one will more appreciate your words. 690

Then Gallio, arising, thus begins :
 Three cheers for our old friend ! I like the man
 That stands straight up. Dron, at him, if you can ;
 If not, own up that you 've been nicely floored.

Thus he ; and next Cornelius thus returns : 695
 Permit a word, good friends, a single word.

My mind is all absorbed by what I 've heard
 Since the day closed ; nor will you think the words
 Of this our aged friend could tend at all
 To lessen that impression. And while I 700

Am scarce prepared t' indorse it, or to say
 No error lurks therein which scrutiny
 May not unveil ; I do, and must affirm
 With full sincerity of mind and heart,
 That if these things can but endure the test— 705

The rigid test of truthful scrutiny
 They do demand of us—they do demand
 Of all of us that we to them concede
 That single, serious, earnestness of soul
 Their nature calls for. And, until I have 710

In all its claims and bearings practical
 The entire subject scann'd, I can not treat it
 Other than as deserving at my hand
 The utmost seriousness of mind and heart,
 And earnestness of scrutiny. And so soon 715

As my return to Japho may allow
 I 'll execute this purpose. Let me add
 One word for good Andronicus, who 's borne
 In silence here the scourge of all your tongues.
 I know him best of all of you, and know 720

This silence springs not from a want of terms,
 Or power evasive—power to prove that light
 Is darkness, if you please, and darkness light.
 I knew his early childhood, when with me
 He strayed so oft along the Tiber's banks, 725

Or on the Appian way ; and then again
 When to our homes alternately we trudged.
 Nor never can I lose from memory
 Her, whom he MOTHER called ! Boy as I was
 I could have shed my heart's last crimson drop 730
 To serve such loveliness. She had arrived,
 Youthful and beautiful, as Beauty's self,
 From Tarsus, (she was of the Synagogue,)
 And took our entire city by surprise ;
 And poets wrote, and sculptors begged to form 735
 From her their model of the Cyprian Queen ;
 Yea, ev'n the emperor had her espoused
 Had she consented. But Andronicus
 Forsook his mother's for his father's faith
 In childhood ev'n. Then, when in Athens we 740
 Pursued our course, none in th' Academy
 Pretended competition at the close
 Of his first month of study. And I assure you
 This silence springs not from the want of power ;
 It has some more sufficient cause, tho' what 745
 I know not nor divine. Yet I do know
 That no one of this company is more
 Incapable than he of treating truth
 Irreverentially ; tho' his first words
 Savored of irony and impatience more 750
 Than is his usual practice in debate.

Hereon Andronicus, with utterance deep
 And measured, weighing every word, responds :
 I deem the man to be but half a man
 Who can a frank acknowledgment repress 755
 Of error when he learns that he has erred.
 And since the question was propounded here—
 What is the mission of Philosophy ?
 My mind has open stood to all our friend,
 This aged friend, hath said ; while all that I 760
 Heard from his son returned with wondrous power
 Into my mind, my heart, my inmost soul ;

Reviving what my sainted mother taught
 My childhood of the Hope of Israel.
 I can not tell you why it should be thus, 765
 For oft this query was to me proposed
 When in our little company at Rome
 I would with Hermas and Philologus,
 Nereus and Narcissus, playfully
 Traverse the stories which the Jews would bring 770
 About this personage. But, then, in fact,
 I scarce know what to say. I thank our friend
 For every thing in his reply to me,
 And hope he will continue. I gave cause—
 Full and just cause for all the point he used, 775
 And with all frankness I assure him now,
 That if to me God has avouched the power
 To think, to reason, to investigate,
 These things shall claim its exercise in full
 Soon as to leisure and to Rome I can 780
 With Seneca arrive. My queries shall
 Find resolution ere I seek repose.
 The thought which has oppressed me, is, that I,
 While lauding the divine philosophy
 Of Plato, should forget that he describes 785
 The true philosopher as one who lives
 Not for the world, to which he is unknown,
 Nor for the selfish, worldly, sensual,
 But for the truly spiritual and Divine ;
 And that the love of true philosophy 790
 Comes from th' inbreathing of the heavenly powers ;
 And hence, that in some region far, may be
 A wisdom coming from the distant past
 Unknown as yet to Greek ; although to be
 Revealed in coming years to all mankind. 795
 Long ere this hour, and frequently, have I
 Pondered these words, and now the question 'wakes,
 Why may they not in Jesus be fulfilled ?
 Thus he ; and now awhile all silent sat,

Till Seneca turns thus to Zebedee : 800
 I truly may congratulate you, friend,
 On the success your argument has found
 In gaining all attention, and affording
 Such matter for reflection. And as yet
 We 've scarcely voyaged half your lovely sea, 805
 For we 've but now the river's current passed ;
 Allow me the suggestion, to employ
 Our time in still discoursing on the theme.
 And if you are not weary, I will ask
 Your favor to instruct us in a point 810
 With which you are familiar ; and with which
 We would be more familiar than we are.
 I mean the prophecies and miracles
 Performed and spoken by your gracious Lord,
 Whereto such frequent reference hath been made 815
 Both in your conversation and your son's.

Whereto thus Zebedee kindly returns :

I 'm not aweary, tho' I really fear
 That my loquacity may weary you ;
 For old men love to talk ; yet, with the leave 820
 Of this good company to whom I do
 Express my gratitude for their kind words,
 I will explain the matter. I am now
 Fourscore and two years old, and scarcely can
 So well recall these things to memory 825
 (Since they have recently occurred) as those
 In which my youth took part. But, you 'll observe,
 That Jesus being truly God, his work—
 His natural work—was not by what they call
 The laws of nature, made for creatures only, 830
 But laws of his own being. Miracles
 Were but his natural work, nor could we less
 Expect from God appearing in the flesh.
 But to your question. In yon boat, the one
 In which you placed the guards, I have three men 835
 Whom Jesus healed of dreadful maladies

Just by a word, and hundreds saw it done.
 One with the palsy suffered thirteen years,
 And one from childhood had a leper been,
 And one was lunatic. Yon aged man, 840
 (Tho' not so old as I!) who holds our helm,
 Was born stone blind, and yet he him restored
 To better sight than mine. And this, who holds
 The oar, had maimed been thro' seven whole years ;
 All his right arm by accident was crushed, 845
 Then amputated at the shoulder ; yet
 Jesus, and by a single word, restored it
 To what you see ; perfect in every part.
 But you 'll prefer that I should method use.

The Baptist harbinger of Jesus, though 850
 A prophet, wrought no miracle, nor had
 A miracle for centuries been seen
 Through our whole land ; and 't was reserved for him
 Thus to enseat his mission as Divine.
 His works as various were as human woes. 855
 He madness healed, healed lunacy, and healed
 The deaf, dumb, blind, and maimed ; healed the pos-
 sessed,

The leprous, epileptic, palsy-stricken ;
 Nor can you name the human malady
 He did not cure. Then, on his followers, 860
 And to their vast amazement and their joy,
 He the like power confers. He frequently
 By miracle in yonder desert fed
 Thousands on thousands ; for we all were there
 And of the food partook. And on this lake 865
 He walked repeatedly, and with a word
 Stilled its wild boisterous waves by tempest driven.

Then, as to the exertion of this power,
 It knew no limits but of human woe.
 The multitudes who thronged him always brought 870
 Their sick and their diseased, all whom he healed ;
 And when he journeyed southward thro' the land

Into Judea and Jerusalem,
 They always did the same. Yea, just before
 He was betrayed and crucified, they brought 875
 From the whole city all the infirm and sick,
 The maimed, deaf, dumb, and blind, and the possessed
 To him within the Temple, and he healed
 Each one—restoring all to vigorous life—
 While Scribes, and Pharisees, and priests around 880
 Were thronging ; canvassing his every act
 With dire hostility and savage hate.
 And then in every instance the effects
 Distinguished were by instantaneousness
 From cures of Nature's hand ; and equally 885
 As lasting were, and subjected alike
 To the close scrutiny of foes and friends.
 The blind, the deaf, and maim'd whom he had thus
 Restored, the lepers cleansed, and the possessed
 Relieved, and dead revived, all, all retain 890
 Th' effect of his Almighty word, and still
 May be examined both by foes and friends.
 Then, too, the objects were fortuitous
 And indiscriminate, nor preference shown
 To opulence or power. He to the Scribes 895
 And Pharisees and priests a sign refused
 For they his mighty works had oft beheld ;
 And Herod, on his judgment-seat in vain
 Desired to see some miracle ; but he
 Might here have seen them had he so inclined. 900
 Yet, unsolicited, he brought to life
 A widow's son, and with the request complied
 Of two blind beggars to restore their sight.
 No sufferer who at his hand besought
 Relief refused he. True, he heeded not 905
 Our rulers, when revilingly they asked
 That he, descending from the cross, would prove
 His mission true by that which would defeat
 Its whole design. They 'd had abundant proof

That he was what he claimed. Yet he performed 910
 A greater miracle when from the dead
 He rose, which they in vain would now deny.
 He likewise oft a miracle performed
 As the reward of virtue or of faith ;
 Thus the diseased who merely reached and touched
 His garments were to health at once restored ;
 And oft the sick, too ill to be conveyed
 To him, from varying distances were healed,
 And at the very time he spake the word
 To those who came on their behalf to plead. 920

Then, as I said already, he his works
 Performed in open view. A marriage feast
 Witnessed his first. Next at Capernaum,
 Within a synagogue, and while the Jews
 Were present at their worship, he expelled 925
 A demon. Then a paralytic healed,
 Who, through the tiling of a house wherein
 He taught was brought before him, since the crowd
 Surrounding had the whole access debarred.
 Then, on the Sabbath at a festival 930
 He, to a man infirm and failing, said :
 Rise ! take thy bed, and to thy house return !
 Who straight obeying showed his perfect cure.
 And in a synagogue and while the Jews
 Assembled were, he, by a single word, 935
 Restored a withered hand. And healed another
 Whose form for eighteen years had been bent down.
 And when he Lazarus raised who had been dead
 And to the sepulcher some days consigned,
 Foes stood around and friends ; and all beheld 940
 And saw him from the tomb emerge. But you
 Would weary ere I could the half rehearse
 Of what I can recall ; for while I am
 Narrating one it brings a numerous train
 To memory. And then, though through dislike 945
 Of ostentation, he wrought privately

Sometimes, it was not till full evidence
 Had to the nation furnished been that he
 Was the expected Christ. Then he, until
 His mission closed, unwilling was his death 950
 To antedate, or be compelled to save
 His life by frequency of miracle,
 From those who watched occasion him to slay.
 Nor do you find his miracles were acts
 Alone transcending human power, or power 955
 Angelic; but evincing that they were
 Great in their kind and nature, and directed
 To purposes both good and wise; as when
 He walked the rolling waves and stilled the storm,
 'T was that he might the languid faith confirm 960
 Of his disciples, and their callousness
 Of heart to trust and confidence subdue.
 His miracles, as ye can see, possessed
 Always a beneficial tendency;
 And tho' he inflicted on the Gadarenes 965
 A punishment for lawless trafficking,
 By suffering devils to invade their swine,
 'T was mild to what their avarice deserved,
 And their contemptuous disregard of law.
 Once he a barren fig-tree blighted, too, 970
 By cursing it; an act symbolical
 Whereby he this unfruitful nation told
 Its doom for him rejecting. His miracles
 Subserved the noblest purposes; for thus
 He in the human heart and mind confirmed 975
 A healthful doctrine which relates to God,
 Our duty here, and our unending state;
 And which, subduing vice and error, will
 Upbuild the reign of righteousness, and make
 Truth here predominant o'er falsehood's wiles. 980
 Call this philosophy, or call it not,
 It was the aim of his unwearying toil,
 And aim of all he suffered for us here.

Those lights you see are fires my servants have
 Been kindling on the shore to guide our way 985
 Approaching ; they seem nearer than they are,
 As you will find ; and I shall yet have time
 To name his prophecies. When he began
 To teach, he in Jerusalem declared
 The hour to be at hand when ev'n the dead 990
 Should hear his voice and live ; and often they
 Did hear it and revive. He, too, foretold
 That Lazarus should rise ; and twice, when on
 His journeyings to Jerusalem, he sent
 Some followers in th' advance, who found occur 995
 All things as he to them had foreannounced ;
 But which, depending on contingencies,
 None could, unaided by Omniscience, know.
 He, too, foretold the traitor's perfidy
 Twelve months ere it occurred, and on the night 1000
 He was betrayed, foretold his followers
 That they before the following morn should be
 Stumbled in him, and him forsake ; and when
 The boldest of them vowed his firm resolve
 To perish ere deny him or forsake ; 1005
 And seemed, indeed, least likely to evince
 Timidity ; he kindly to him said :
 And wilt thou die for me ? truly I say
 Thou wilt this very night deny me thrice
 Before the second crowing of the cock. 1010
 And tho' he still disclaimed, as did they each,
 The imputation, all was realized.

When he began his mission he foretold
 That he should from our nation death endure,
 And in a mode they never had assayed 1015
 To punish any ; and the same repeats
 All thro' his ministry. And near its close
 He said to his disciples : I must now
 Unto Jerusalem proceed, and there
 Must suffer many things, and be rejected 1020

By the Chief Priests, the Elders, and the Scribes,
 Who shall, to death condemning me, upyield
 Me to the Gentiles; who, when they have scourged
 And mocked me, shall consign me to the cross,
 Within the precincts of Jerusalem, 1025
 Albeit beyond its gates; which all occurred.
 Also that with transgressors he should be
 Numbered; and yet should from the tomb emerge
 On the third day, which by our ancient seers
 Had, too, predicted been. And oft he through 1030
 His ministry announced the same to all
 His followers and the Jews. And hence th' attempt
 Made by our rulers all to falsify
 His prophecy, when they sealed up the tomb,
 And placed the Roman guard. But vain th' at-
 tempt! 1035

The guard themselves became the witnesses
 That he arose. Then, ere his death he' assured
 The Twelve that when he left the tomb he should
 Precede them into Galilee; and here
 Upon yon mountain He was recently 1040
 Seen by five hundred of us; and we all
 Beheld his blessed face, and heard his words
 Once more, thank God! I and my sons, with all
 Our servants, present were; and he appeared
 Just as he did before his cruel death, 1045
 And freely talked with us; and we beheld
 The scars upon his hands, his feet and side;
 And nothing now can take our joys away,
 For now we know the world has been redeemed
 And heaven again thrown open to mankind. 1050

These prophecies already are fulfilled,
 And are but few of what he prophesied;
 But time permits not now to mention all.
 But can you not abide with us till morn?
 We shall be pleased to entertain you all; 1055
 Nor need you fear it may incumber; we

Have house-room and provision's full supply
For thrice your number, servants, guards, and all.

To whom they, having now the haven reached,
Respond thus gratefully: You on us heap 1060
Your favors here till every hope must fail
Of them returning; but we must pass on,
And, ere Apollo gilds the Orient skies,
Tiberias reach. For, tho' most willingly
We would forego the matters which require 1065
Attention there, if needful here to stay;
Yet; since we have succeeded in our hope,
We pray you to excuse us. But accept
Our heart-felt thanks for all your kindnesses,
And with deep love and reverence we still 1070
Shall bear your name upon our hearts; farewell.

To whom with answering kindness he returns:
Think not Apollo gilds the eastern skies,
Or any such false deity; but may
The Sun of Righteousness your path illumine! 1075
And take my blessing with you. Fare-ye-well!

Thus he; and they, all having disembarked,
With rapid step pursue their tedious way.

End of Book XVI.





BOOK XVII.

THE CROSS AND ISRAEL.

AND may the Poet now his argument
Rest here, a moment, and to Israel,
Still scattered thro' the nations, speak in love?
I pray you, brethren, hear me patiently.
To thee, and not thy Rabbis, Israel, 5
I speak. Your Word assures you they shall err,
(And well they've proved it!) and thro' envious hate
Of whom their sires rejected, lead your tribes
Astray from Moses and the prophets all.
While to mislead you from His fold who came 10
To save, they ev'n assure you they possess
Such knowledge of him, as, if Christians knew
They would reject him, too, whom ye disclaim;
And thus, thro' Falsehood's blackest brood, they aim
To hold you with them in their unbelief, 15
And still, with Caiaphas, blaspheme the name
Of Him whom your own prophet, John, avowed
To be the Christ, the Savior of the world.
He shall expose their falsehood and their wiles;
Their lack of reason and of truth Divine, 20
In what they teach thee; but, O Israel!
The message of the Poet is to thee.

Nor speaks the Poet to that skeptic school,
Or Infidel; now spread amongst thy tribes,
Who claim advancement far beyond the Word 25

Of God ; and tell thee thou shalt ne'er return
 To Palestina, and rebuild the towers
 Of Salem, and thy Temple build, and hold
 The land which God to Abraham has given
 And to his seed forever—Israel, no! 30
 To such the Poet speaks not, but to thee.

Thou hast destroyed thyself, O Israel!
 And hence art tossing still on darkened waves
 Of tribulation ; tho' to thee thy God
 Hath said in love : In me thy help is found! 35
 And still with saddening sympathy we mourn
 To see thee on thy Paschal eve bowed down
 'Neath Salem's walls ; whereon thou seest abide
 Th' abomination desolating still ;
 And hear thee chant in mournful melody 40
 The Lamentations of thy Jeremy ;
 Or sing, as by some dawning hope inspired :

“O Lord, rebuild! rebuild, O Lord!
 Rebuild thy Temple speedily!
 In haste, O Lord! O Lord, in haste, 45
 In our own day, build speedily!”

Few of thy sons are favored, Israel,
 As they who in this land where Freedom reigns
 Have found a refuge. But in every clime
 Thou 'rt tossing still on dark oppression's waves ; 50
 And waves of deep affliction o'er thee sweep ;
 Tossed like that band on Galilea's Sea,
 Who, when they saw HIS FORM approach, who came
 To ease their toiling and allay their fears,
 Were troubled and dismayed, deeming they saw 55
 A specter coming to increase their woe ;
 Yet, when his voice they heard, and Him received,
 All the wild raging of the tempest ceased,
 The billows settled and the sea grew calm,
 And soon their long-sought haven they attained. 60

And can ye not, O Israel! midst the waves,
 The darkening waves still threatening to o'erwhelm,
 Discern the SACRED FORM that still in love
 Calls to thee, *It is I; be not afraid!*
 And waits but to be welcomed to relieve 65
 Your long captivity; and, turning it,
 As streams are in the south, bring to an end
 Forever, and return your scattered tribes
 To Palestina to behold again
 Their fathers' sepulchers, and to behold 70
 Their Temple built, and lovely Salem freed,
 And light and peace resume therein their reign.
 And can ye still thro' clouds of prejudice,
 Raised by the ire of hostile Rabbins, view
 That Sacred Form? or deem that he could come 75
 Thee to mislead from truth, from faith, from Heaven?
 No, Israel, no! He is Himself the Truth;
 And, ye receiving him, no storms shall more
 Withstand your entrance to the happy port,
 Held forth to view by all your ancient seers. 80
 True is it, Israel, as the truth is true,
 That patient fortitude by virtue led
 Must triumph o'er apparent destiny,
 And crown him, who the hardness has endured,
 With quietude and peace; and true, that worth— 85
 A real worth is rarely found unpassed
 Thro' deep affliction's crucible, by fires
 Long-heated—fires which have at length consumed
 The heart's affections and its fostered hopes.
 Who has, on an unruffled sea, become 90
 A skillful mariner? or who by gales
 Prosperous and tides uninterrupted trained
 To battle with life's boisterous ocean waves?
 Adversities, like ocean storms, arouse
 The slumbering energies, and prudence 'rouse, 95
 And 'rouse the fortitude, and 'rouse the skill
 Of the life's voyager. But, Israel,

If as your prophets teach you, trial springs
 Not from the dust ; and if adversity
 May either show the favor or the frown 100
 Of Him, the Judge of earth, as say your seers ;
 Can there be hope when tribulation comes
 From wrath, and by judicial sentence given ;
 It may convey the blessing trial brings
 Which comes in chastisement and springs from love?
 What blessing brings adversity to those
 Unwilling to improve the lesson God
 Would teach thereby? or learn, or seek to learn
 The reason for the stroke? If He, whom ye
 Have long rejected as a prophet false, 110
 Be truly Israel's long-expected King,
 As by your prophets and his deeds proclaimed ;
 Is there a hope that favor may return
 And crown you in your unbelief and sin ?
 Is there a hope affliction may induce 115
 Prosperity while stands the ground unchanged
 Which brought the tribulation first? Was such
 The judgment Egypt, Tyre, or Edom found?
 Your seers advise you all such hopes are vain.

There have been of your tribes, O Israel, 120
 Who sought in the Rejected One, and found
 The blessings which Messiah only brings.
 The blackening cancer of your unbelief
 Which had their joys once wasted and devoured,
 No more withheld them from the healing fount ; 125
 But fair and brightening as the emerald hues
 Of Summer's early dawn, those joys arose
 To fade no more, till with th' enraptured throng
 They join in praise before the heavenly throne,
 While still move on to death's dark, silent bourne 130
 Your tribes uncheered by Him who would illumine
 Your pathway thro' the gloom ; and, too, dispel
 The darkness hovering o'er the dreary tomb.

The sons of kindness in the love they bear

Their brethren of the ancient Church, have sought 135
 To have ye say, O Israel, why ye,
 His favored people once, so long have now
 Been suffering 'neath your own Jehovah's ire ;
 Yea, his perpetual ire, your prophets say.
 Two thousand years well-nigh have rolled along 140
 Since Titus to you brought captivity ;
 Destroyed fair Salem and your Temple burned ;
 And still the same captivity abides ;
 Nor can ye say, nor say your seers how long.
 The vain inventions of your Rabbis here 145
 Avail them not, nor can for you avail,
 Or turn aside the question, that requires
 The issue met which all the facts proclaim.

Your sires, to shrines idolatrous bowed down,
 Cast off the Law and slew the holy seers, 150
 Sent to reclaim from ways of sin and woe.
 Yet they for such transgression but endured
 Captivity seventy years ; whereafter God
 Returned them to their land to see again
 Their fathers' sepulchers and Salem's towers. 155
 And your seers tell you that his wrath, as shown
 Then, was beyond all wrath by Israel known
 For former sin. What, then, O Israel, brings
 The long captivity ye now deplore ?
 This wrath transcending all your former woes ? 160
 God finds no pleasure in the woes he sends
 Afflicting ; and can he in grieving thus
 The sons of Abraham, his faithful friend ?
 No, Israel, no ! whence, then, these lengthened woes ?
 Your God is just ; is then his ire unjust ? 165
 This ire, transcending nigh two thousand years,
 The ire your sires endured in Babylon ?
 If not, your guilt is now transcending theirs
 Far as their woes transcended are by yours,
 As wanderers o'er the earth in every clime ! 170
 Ye by your Rabbis, ancient as of late,

Instructed are that God will not require
 For the same sin a twofold penalty ;
 And when he scourged your captive fathers once
 To an abiding hatred of the crime 175
 Of idol-worship, which had brought their woes,
 Would be upon their seed, the penalty
 Likewise inflict, who never sinned the sin,
 But from the heart detest it, as do ye?
 Shall not the Judge of all the earth do right? 180
 Would he a universal doom inflict
 If Israel had not since those seventy years
 Sinned universally a sin whose guilt
 Demands what now ye suffer—thus dispersed
 Well-nigh a twice-told thousand sorrowing years 185
 Thro' every land and clime? Whence comes this
 grief?
 Unless from guilt contracted since the day
 Of your return from Babylonian woe?
 For well ye know that since the Prince destroyed
 Your city, and by fire your hallowed dome, 190
 And sacred books, and sold your captive sires
 Till purchasers were found not; ye possess
 No altar, holocaust, nor sacrifice,
 Oblations having ceased; that, since that hour
 Of desolating ire and untold woe 195
 Jehovah ne'er thro' prophet, prophecy,
 Or daughter of the voice, to you has given
 To hope when His displeasure shall remove;
 To hope when this captivity shall end.
 Then, as no seer nor prophet, since that hour 200
 Has been commissioned to you, Israel;
 Whence comes the right and privilege you claim
 T' observe th' observances ye now observe?
 It comes from God, or comes from men alone—
 Men, suffering still beneath his angry frown; 205
 Men, uncommissioned to announce His will
 Who sent them not; or, if from God ye hold

The privilege, say Israel, Who has borne
 Credentials since your Salem's hapless fall?
 Credentials to announce God's holy will? 210
 Ye have received no messenger from Heaven
 Since then, nor so pretend; yet God hath said
 That vain the worship is which man enjoins!
 But, if ye circumcision now perform,
 And Sabbath keep, and in the Synagogue 215
 The Books of Moses read; performing all
 Because upon your sires enjoined; nor now
 Require a special edict; why await
 A special edict ere ye may resume
 Th' oblations, holocaust, and sacrifice? 220
 Why not inaugurate your priests and kings?
 Appoint your holy unctions, and erect
 Altars? and incense offer? and perform
 All ceremonies, as by law enjoined
 Upon your fathers? Why not *all* observe? 225
 As well as Sabbath days; or circumcise,
 Or other rites perform, which Rabbis teach
 From your traditions? Who instructs you thus
 To sever what in unity consists?
 Recall your Prophet Zechariah's words, 230
 Who, speaking of your Babylonian woe,
 Said to your fathers, (hear him, Israel, hear!)
 Jehovah's word has me commanded thus:
 Speak to the priests and people of the land,
 And say, When in the fifth month and the seventh 235
 Ye mourned and fasted thro' those seventy years,
 Was it to me ye fasted? was it to me?
 And when ye feasted was it not to yourselves?
 Should ye not hear, then, what I have declared
 By former prophets, when Jerusalem 240
 With habitans was filled and prosperous;
 And prosperous the cities round about,
 When men inhabited the south and plain?
 And will ye not now hear your prophet's voice,

Ye, who are suffering 'neath Jehovah's ire? 245
 If, as your prophet tells you, God refused
 Their tears and fastings since they suffering were
 The ire appointed till th' appointed end,
 Will he your fastings now and feasts receive,
 When, as your woes declare, his anger now 250
 Exceeds his former far beyond compare?
 And if with your observances less pleased,
 And ye more odious than your fathers were,
 Shall ye, in hopes he may accept it, yield
 Will-worship; when by prophets he declares 255
 Such worship is offensive and in vain?

Hear, Israel, then, and mark the word Divine;
 For, if thy God is now with thee displeased
 Beyond his anger 'gainst thy captive sires,
 As tells thy now captivity compared 260
 With their far less captivity; whose sin
 Is greater, theirs or thine? They captives were
 Thro' seventy years for their idolatry
 And having slain the prophets of the Lord;
 While ye—for what? O Israel! for what?— 265
 Guilt lighter, or more damning? have been doomed
 To exile sad a thousand years twice told!
 Doomed to captivity which Gabriel
 Announced to Daniel should begin so soon
 As should the people of the Prince destroy 270
 Your city and your Temple, and compel
 Th' oblation and the sacrifice to cease;
 And o'er your land and all its cities spread
 Th' abomination making desolate
 Until the consummation; and until 275
 That which has been determined shall be poured
 Upon thy desolation to revive.

Thus, then, O Israel, thy prophet tells,
 These years of wearying woe shall not begin
 Until the people of the Prince destroy 280
 The city, and thy sanctuary burn.

Nor this alone foretells he. He foretells
That these your years of sorrow shall commence
After your own Messiah hath been slain
For sin but not his own! So speaks your seer! 285
 Who hath the woes foretold ye now endure;
 And sure as by the Holy Ghost he spake,
 So sure your own Messiah hath been slain
 For sin, but not his own; and hence arose
 The desolation which now desolates. 290
 But when or where has he appeared? or how
 Has he the death for sin imputed borne?
 When? where? or how? O Israel, will ye say?
 Your seer has named your now captivity
A desolation; and migration names 295
 The Babylonian woe; because when years
 Three-score and ten had passed, ye to your land
 With honor were returned and sin forgiven;
 But this ye bear, he names perpetual!—
 PERPETUAL DESOLATION! since therein 300
 No consolation find ye from the Lord;
 But 'neath his wrath among the nations walk
 Unpitied and despised; a term of years
 Greater beyond compare. Is, then, your God
 Unmindful of his word to Abraham? 305
 Or are the sons of Salem guiltier far
 Beyond their fathers when in Babel held?
 Ye sons of Abraham, hear ye and solve
 Th' inquiry wakened by the prophet's word;
 And say what is the sin which on you brings 310
 This desolation? For whate'er the sin,
 It is a sin that ye had sinned before
 The Prince your city captured and destroyed,
 And since your sires in Babylon were held;
 A sin, whate'er it may be, which your God 315
 Regards as worse than to destroy his seers,
 Sent to reclaim your sires; more heinous still
 Than bow to idols and false gods adore.

What, then, O Israel, is thy greater sin?
 The sin which utter desolation brings? 320
 A sin not by your sires committed ere
 Thy Babylonian woes, as still pretend
 Your trifling Rabbis, contravening all
 That God hath spoken. Spurn the idle gloss,
 Nor thus degrade the reason God hath given. 325
 Thy sin since then was sinned, not sinned before;
 For God returned your sires in honor to see
 Their city and their fathers' sepulchers.
 The Scriptures tell you that the sin which brought
 Those woes upon your sires was punished then; 330
 As tell they that their sin who Egypt left
 With Moses was in the great wilderness,
 Wherein they wandered captives forty years;
 Nor left unpunished till the seventy years.
 And shall those sins your fathers sinned before, 335
 Which brought their woes, be in you punished now?
 Tho' pardoned to them, as your prophets tell?
 And then your ancient prophets pre-announce
 That though this desolation ye endure,
 And though *perpetual* named, if ye to God 340
 Will turn, and sin forsake, and his behests
 Obey, he will the second time return
 Your scattered tribes, and gather and exalt;
 Yea, thro' the sea return them to their land.
 And hence not only Israel's guilt appears, 345
 And that she bears from God its penalty;
 But that she still impenitent remains,
 Nor has the sin forsook which roused his ire
 So many centuries to smoke against
 The sheep of his own pasture; woe oppressed 350
 And trampled down in every land and clime.
 Such is your guilt, O Israel; God hath said.
 And will ye still refuse of him to learn
 What crime such desolation to thee brings
 As leaves thee thro' these wearying years of woe 355

No prophet, king, priest, unction, incense ; no—
 Nor purification ev'n, nor sacrifice ;
 But rendered thro' the nations all your tribes
 Contemptible, a hissing, a reproach,
 And by-word, as your Moses had forewarned. 360

Pure kindness, Israel, oft its efforts makes
 T' arouse thee to consider ; but with scorn
 Ineffable ye treat them. Israel, why ?
 The purest love has prompted them ; a love
 Not unintelligent, but founded on 365

Too pure a sense of duty, and too true
 To meet the scorn of any save the sons
 Of prejudice degraded ; men who take
 Counsel of their own passions ; men who fear
 That should they list to Reason's voice and truth—
 Truth which both Moses and the Prophets spake—
 They must forego the errors which they love.
 For WHO IS JESUS whom your fathers slew ?
 He, whom as *Kashoph* meanly ye denounce ;
 He, whom in *Toldoth Yeshu* ye assail 375
 With imbecile blasphemy, and revile ?

Who is this Jesus whom ye thus disclaim ?
 Your Talmuds own he worked his mighty works
 As told in Gospel Record, and declare
 That Matthew, James, and John his followers were, 380
 Who thro' him wrought like wonders ; and they own
 He healed the sick, cleansed lepers, raised the dead,
 And say he Lazarus raised, and raised the son
 Of Rabbi Joses, and raised numerous more.
 They own he was of David's royal line ; 385
 They name his crucifixion, and the hour
 When he to crucifixion was consigned.

And John, your mighty Prophet, him declared
 To be the Christ and Savior of the world.
 To whom and why has God such power conferred, 390
 Then authorized you to disclaim the proof
 That he hath sent him ? For ye him reject,

And ye acknowledge he was by your sires
 Rejected. Who is Jesus? Israel!
 And why reject him when his works and words, 395
 And prophecies by their fulfillment say
 He came from God, and taught you in his name.

But, then, what name should be Messiah's name?
 What name? Peruse your Prophets, for they say.
 He is the King of Salem, Prince of peace, 400
 So by the seers declared. And when enjoined
 To call upon the name of Israel's Lord,
 What is that name—the **STRENGTH, REDEEMER, GOD,**
 Of your expectant sires; in whom conjoin
 Priestly and kingly office, as ye know. 405
 Your Rabbis say (of ancient times) that He
 Whom prophets name **THE BRANCH,** is He in whom
 The two unite; and is Messiah, who
 Shall raise the Temple of the Lord; as he
 Who was his type rebuilt it, (when your sires 410
 Returned from Babel;) and whom Zachary
 Names with his fellows **EMBLEMATICAL.**
 His name was Joshua, or (in the tongue
 Used by your sires when Hebrew ceased to be
 Vernacular, was) Jesus, who, as type, 415
 Sustained these offices, and typified
 The Branch, who shall, as priest, rule on his kingly
 throne;

Yet by his death shall make an end of sin,
 And reconcilment for iniquity,
 And introduce unending righteousness. 420
 What is His name, then, Israel, whom thy seers
 Announce as God's Anointed One, the **BRANCH,**
 The Prophet, Priest, and King of Israel,
 Redeemer, Savior? **JESUS IS HIS NAME!**
 His name as types declare and prophets say. 425
 So, too, when he, the son of Nun, (who led
 The tribes thro' Jordan to the promised land,)
 His office gained from Moses; Moses changed

His name to Joshua, to show the type,
 And show the name and what the name implies 430
 Of the Messiah leading through the wave
 Of death his ransomed flock, as Joshua led
 The tribes of Israel to the promised land.

Then, when your early teachers, when had passed
 The Babylonian woe, (and prophecy 435
 Had with the vision been upsealed until
 Messiah should appear,) assayed to teach
 God's truth, they taught the same. Your Esdras says,
 (Repeating what your ancient doctors taught,
 When of Messiah speaking and his work,) 440
Fesus my Son shall be revealed with those
 Who with him stand; while they who may abide
 Within four centuries shall rejoice; and then
 After those years shall *Christ my Son* be given
 To death ev'n with his fellows. Israel! 445
 These views your teachers entertained and taught
 As God's own truth ere Jesus was revealed
 To man in flesh, and thus assert the name
 Of Israel's Consolation and her Hope
 As by your prophets and by types declared, 450
 Is JESUS! yea, the name o'er every name
 Is JESUS! your Messiah's hallowed name;
 A name to which Heaven, Earth, and Hell shall bow;
 And yet the name which still ye would traduce
 With blasphemy as black as hell could speak! 455

And now, O Israel, let your Rabbis own
 That neither Abraham nor Moses gave,
 Nor any prophet of your past, the proof
 Of Heaven's legation such as Jesus gives.
Then, who is Fesus? Israel! He whose words 460
 All are on Moses and the prophets based?
 Say, why have ye rejected him and slain?
 And why with scorn impotent as unjust
 Affect to treat the question? which requires
 Of you far other treatment, and of you 465

Must have far other treatment, or the scorn,
 The pitying scorn of all the wise and good,
 Must to your bigotry responsive speak.
 Come to the issue fairly, and declare
 The ground on which you thus assail our Lord ; 470
 The Being whom your prophets have declared
 Jehovah's equal and your promised King.
 Ye know he worked his mighty works ; ye know
 Ye him rejected and *Deceiver* named.
 But why rejected thus, and thus denounced ? 475
 Is this the crime for which ye suffer now,
 And have been suffering nigh two thousand years ?
 Nay ; IS IT NOT THY CRIME, O Israel ?
 The crime which has these woes unnumbered brought ?
 God, thro' your Prophet Amos has declared 480
 That he for three transgressions, yea, for four,
 Of Israel, will never turn away
 (Or as your Hebrew reads, *will ne'er transfer*)
 The punishment thereof, *because they sold*
The Just for silver ! And your Rabbins teach, 485
 (Lest ye the truth perceiving, might believe,)
 That he, the Just, was Joseph, Jacob's son,
 Who by his brethren was to Ishmael sold.
 The word Divine here places as thy last
 The sin of selling Him the Righteous One ; 490
 And well ye know the first of Israel's sins
 Was selling Joseph unto Ishmael ;
 The second was when they in Horeb bowed
 Before the ox with rites lascivious ;
 The third, when they God's holy prophets slew, 495
 (And I, thus numbering, copy but from you,)
 For which they captives were in Babylon ;
 The fourth whose penalty is untransferred,
 Is that which brought the woes ye now endure.
 But should ye with your Rabbins still persist 500
 That He, the Just, was Joseph, Jacob's son,
 Then say, O Israel, was this sin forgiven ?

This sin whose punishment was not transferred?
Say, too, and name your other three of crimes
Ere ye sold Joseph. Name those very crimes. 505
Ye can not name them, Israel; for the first
And not the last great crime of Jacob's sons
Was when they sold their brother; and the word—
Your prophet's word—has named as fourth that crime
Whose guilt is untransferred and still abides. 510
Ye sold the Just for silver, Israel!
And hence, your desolation still remains.
Ye sold the Just for silver, Israel!
And imprecated on yourselves and seed
His blood, which since that hour has been required.
And well ye know, for so your Talmuds teach,
That two-score years ere fell by Titus' hand
Your city, Temple, and your nation's life,
The lot ceased suddenly t' ascend into
The high-priest's hand, when he into the wild 520
Dismissed the scape-goat; and that they aver
The scarlet ribbon which he laid upon
The forehead of this goat, (a sign to know
Th' acceptance of the sacrifice for sin,)
Then likewise ceased to change to white, as erst; 525
Yea, that your evening lamp would from that hour
No longer burn, and that your Temple gates
Opened, unaided by the power of man.
These things occurred, your Talmuds say, when ye
Rejected Him whom Christians now adore. 530
Then, answer frankly, Israel, Who is He,
Whom Christians as Messiah now adore?
He whom your Talmuds own as David's son,
And own his wondrous works of grace and power?
We ask of you the answer; tell us who? 535
And say why He is not the Righteous One
Whom prophets say that ye for silver sold?
What means your prophet's burden in the words—
Ah sinful nation! ladened with your guilt!

A race of evil and degenerate sons ! 540
 They, with disdain, have Israel's Holy One
 Rejected, and from Him are all estranged.
 He was rejected by them and despised,
 Nor ev'n accounted with the race of men.
 A man of sorrows was he, and his grief 545
 Concealed he ; yet we him did not esteem.
 And tho' 't was our iniquities he bore,
 And tho' our sorrows carried he ; we Him
 Regarded as judicially stricken,
 And with affliction smitten by the Lord. 550
 But our transgressions gave the wounds he bore ;
 Yea, he for our iniquities was smote ;
 The chastisement which made our peace with Heaven
 Was on Him laid, whose stripes our healing wrought ;
 For we, like wandering sheep, had gone astray, 555
 Each wandering on in his own chosen way ;
 And on him hath Jehovah made to light
 Th' iniquity of us all ; which was of him
 Exacted, and the recompense required,
 Yet from his mouth comes no complaining word ; 560
 But, as a lamb is to the slaughter led,
 So, by oppressive judgment He was slain !
 (O, who that generation can portray !)
 He from among the living thus was stricken,
 And for my people's sin the stroke endured. 565
 His burial with the wicked they appoint,
 (Yet with the rich man was his sepulcher !)
 Tho' he no wrong had done, nor spoken guile.
 Yet did it please Jehovah to afflict
 And put his soul to grief ; that when his woes 570
 Should expiate our sin, he should his seed
 Behold, prolong his days, and in his hand
 The pleasure of Jehovah prosper, till
 Accomplished all, and he with joy beholds
 The travail of his soul ; for many shall 575
 By knowledge of his woe be justified ;

For he shall their iniquities endure.
 Hence will I him apportion with the great ;
 And he shall with the strong divide the spoil ;
 Because he, pouring out his soul to death, 580
 Was counted with transgressors, and endured
 The penalty due to his people's sin,
 And for transgressors intercession made.
 Here is the Just, whom ye for silver sold !

Your Royal Prophet likewise hath declared : 585
 The kings and rulers of the earth have 'roused
 Themselves against Jehovah and his Christ
 To break their bands and cast away their cords.

And your own Rabbis tell you here is meant
 Messiah, Israel's Hope. And did not thus 590
 Your sires assail the Just whom we adore ?
 First they reject him, then in union join
 With Pilate, Herod, Annas, Caiaphas ;
 And, as your Prophet Zechariah tells,
 They valued him, and then for silver sold ; 595
 Yea, as a lamb, him to the slaughter led,
 Tho' innocent ; and still ye curses speak,
 (Harmless but to yourselves !) and imprecate
 That He may perish and his name for aye !

Then, who is he of whom your prophet says, 600
 They have against the Righteous One convened ;
 They have the blood of innocence condemned ;
 And hence upon them shall Jehovah bring
 Their own iniquity, and in their sin
 Shall cut them off—yea, he shall cut them off. 605
 These words your Rabbis have to you applied,
 (Your Rabbis of renown in ancient years,)
 And, too, these words of Jeremy your seer :
 Th' Anointed of Jehovah in their pits
 Was taken ; yet of him we said, Beneath 610
 His shadow we 'll among the nations dwell.
 And Zachary, your seer, in vision said
 To him it shall be spoken in that day,

What wounds are these we in thy hands behold?
 And he shall answering say, These are the wounds ⁶¹⁵
 With which my friends have wounded me. They 'woke
 The sword against their shepherd; Me, who was
 Jehovah's equal; but they yet shall look
 On me whom they have pierced; and for Him mourn;
 Yea, mourn as for an only son, and grieve ⁶²⁰
 In bitterness, as when the first-born dies.
 And Rashi tells you that your Rabbins say:
 This mourning shall for the Messiah be,
 The son of Joseph, who at Israel's hand
 Shall death endure. Yea, thus those Rabbis speak, ⁶²⁵
 And speak as speaks the Gospel of our Lord.

Say not, as Thoughtlessness hath often said,
 This doctrine contravenes the Unity
 Of God, the Bless'd and Holy; for your sires
 Held firmly as yourselves his Unity; ⁶³⁰
 Yet held Messiah equal is with God;
 And every name of God to Him ascribe,
 And him announce as David's son and Lord.
 Tell, then, no longer, that ye can not own
 Our Jesus as God in the flesh revealed, ⁶³⁵
 Unless God's blessed unity ye yield.
 This plea is by your modern Rabbins raised,
 Who know your fathers held God's Unity,
 And yet affirmed Messiah is Divine,
 And held that He Jehovah's equal is, ⁶⁴⁰
 Whose goings forth are from eternity.
 No, Israel! well your Rabbins know your sires
 Rejected Jesus not because his claim
 As *thi' Anointed* could God's Unity
 Impair; but that his humble, lowly walk, ⁶⁴⁵
 And proffer of salvation to the world,
 Your hopes of worldly grandeur contravened.

Your ancient faith declares that ere the heavens
 Existed, or the earth's foundation laid,
 The Father and the Son, foreseeing man ⁶⁵⁰

Would disobey and fall, a council held,
 And thus Jehovah, Blessed and Holy, spake,
 When to the Son he gave the promised seed :
 Messiah, Thou my Just One, these are they
 Who hidden are with thee, and with thee joined, 655
 So as thou shalt hereafter for their sins
 Be punished, and shalt grievous pangs endure.
 To whom Messiah, Ruler of the world,
 Replies : I will upon myself receive,
 And joyfully, their tribulations all ; 660
 And bear their torments ; and we will agree
 That in my days the dead shall be revived.
 To whom the Holy, Blessed God replies :
 I grant thee all ; and, therefore, from thy love,
 Messiah, thou shalt wholly take on thee 665
 Their woes and all their tribulations bear.
 (Your Haddarsan I cite, who adds hereon,)
 And thus the prophet writes : He, for our sins,
 Affliction bore, and grievously was bruised
 For our iniquities. Your Ezras, too, 670
 And Baruch, have Messiah's godhead taught ;
 And your Ecclesiasticus, with whom
 Philo and your Twelve Patriarchs unite ;
 Proclaiming him both God and man, who shall
 In human form appear, and dwell amongst 675
 The sons of men. And did they, Israel, thus
 The blessed Unity of God impair ?
 What mean your modern Rabbis, then, who say
 Your sires rejected Jesus, and consigned
 Him to the death accurst, because his claim 680
 Destroyed the blessed Unity of God ?

Your Zohar hath in every form announced
 God's trifold nature in his Unity :
 The Lord, our God, the Lord—these Three are One ;
 Three names of those in Unity conjoined 685
 As speaks the Holy Spirit. These are Three
 Yet One ; the myst'ry like the thunder is ;—

The voice which sounds is one, and yet therein
 Is water, wind, and fire, which three are one.
 As manifested, Three, yet all are One ; 690
 A union by the Holy Spirit shown.

The words of Rabbi Samuel teach the same :
 While Jonathan and Simeon renowned,
 (Who lived ere Jesus to redeem us came,)
 Tell you that He whom Amot's son beheld 695
 Upon the throne by seraphim adored,
 Was the Messiah ; while your Simeon
 (Nor wiser Rabbi can your annals boast)
 Says : The thrice holy of the seraphim
 Is to the Triune God, in Essence One, 700
 The Father, Son, and Holy Ghost ascribed.

Your modern Rabbis know these truths were owned
 As God's own truth by all your ancient sires.
 Disclaim the falsehood, therefore, Israel,
 That they rejected Jesus, lest by him 705
 Confessing they destroy God's Unity.

But should ye with your Rabbins plead and say :
 We were in desolation ere his death,
 When we at Babylon were captives held ;
 Ye but evade, for it was near the close 710
 Of that same desolation when the voice
 Of God announced the threatening of the woes
 Ye now endure ; woes which could ne'er begin
 Till seventy weeks of years had rolled along
 After your then captivity should end ; 715
 For by the prophet speaks he and declares
 That if ye shall your own Messiah slay
 The desolation comes—*perpetual* named.
 And ye within your land remained until
 The seventy weeks of years had rolled away ; 720
 And in their final week, ye Christ reject,
 Betray him, and unto the cross consign ;
 And then comes Titus, the predicted Prince,
 Fulfilling all that Daniel had foretold.

And ye remain as captives, and your land, 725
 And fathers' sepulchers are still by foes
 Possessed, and all the ways of Zion mourn.
 Thus are the words once to your sires addressed
 In tears and anguish by the Righteous One
 And Holy, whom they slew, (and whom ye still 730
 Reject,) fulfilled, and still fulfilling are.

Still ye respond and say: Our Christ will come
 And will return us to our promised land
 To' rebuild our Temple and Jerusalem,
 And find God's favor with us as of yore. 735
 But, Israel, think; there still to thee remains
 Thy unrepented guilt of Jesus' death—
 The crime which brought the Prince and Roman
 power,

And brought this desolation on your tribes.
 Ye need an expiation, Israel, 740
 (As in the seventy years,) ere ye return.
 But ye 've no prophet, priest, nor sacrifice,
 Nor offering of atonement, for the guilt
 Which brought these woes, whate'er that guilt may be,
 If ye the only sacrifice for sin 745
 Reject, thro' which acceptance is obtained.
 How may ye, then, from sin to God return
 Without due expiation? How may ye,
 Without oblation, priest, or sacrifice,
 Return to God, his favor to secure? 750

Have not your ancient prophets all affirmed
 That Christ a first and second time shall come?
 His first to suffer, and his next to reign?
 His first in lowliness and poverty;
 His next in majesty with glory crowned? 755
 'T is of the first your Zachary declares:
 Rejoice, O Zion's daughter, and exult;
 Yea, shout, ye daughter of Jerusalem;
 Behold thy King approaching! Yea, 't is He,
 The Just and Righteous, who salvation brings; 760

Lowly, and riding on an ass he comes.
 While Daniel tells that He cut off shall be
 For sin, but not his own. And Amos tells,
 (And Zechariah pre-announced the same,)

765

That He shall be by you for silver sold ;
 Nor shall ye recognize him nor esteem.
 They, too, foretell that He again shall come
 To judge the nations and to own his friends ;
 His way preceded by devouring fire,
 And Heaven's array resplendent in his train.

770

Your prophets say that at his advent first,
 His form and visage shall disfigured be
 More than the sons of men ; till all who him
 Behold shall stand astonied ; and that ye
 Shall him desire not, nor in him behold

775

Or form or comeliness ; but shall regard
 Him as a root drawn from a thirsty soil.
 And, Lo, to us a child is born ; a Son
 Is to us given, whose shoulders shall sustain
 The government ; His name, the Wonderful,

780

The Counselor, the Mighty God, the Father
 Of the enduring age, the Prince of peace.
 Then, of his second advent is subjoined :
 He, on the throne of David, to confirm
 His kingdom and establish it, shall judge

785

With truth and righteousness forevermore.
 While Daniel thus announces : I beheld
 In the night visions, One in clouds appear,
 Like to the Son of Man ; One unto whom
 Dominion was and glory given by Him

790

Th' Ancient of Days ; a kingdom, too, o'er all
 Nations and peoples, tribes, and every tongue,
 That they should him adore ; whose kingdom shall
 Forevermore abide. And he, (as tells
 Your Zechariah,) shall, upon the Mount

795

Of Olives standing, cleave it west and east.
 And Malachi : Jehovah whom ye seek—

The Messenger of the Covenant, shall come
 Suddenly to his Temple ; but who may
 Abide the day when comes He ? Who shall stand 800
 When He appears ; and as a purifier
 Of silver sits to purify the sons
 Of Levi ? And I will approach you near,
 Jehovah says, and will swift witness bear
 Against the sorcerers, and adulterers, 805
 And perjured ; and who in their wages wrong
 The hireling, widow, and the fatherless ;
 And turn aside the stranger from his right,
 And fear not me. And your Ezekiel says,
 (And here your prided Arabic I cite,) 810
 Thus saith Jehovah : I, yea, I will seek
 The lost, and that which was expelled restore ;
 Bind up the broken, and the sick confirm.
 And from them I will separate the strong,
 Both unbelievers and transgressors all, 815
 Who, as their portion, judgment shall receive.

Thus, sons of Israel, your prophets speak ;
 And when Messiah comes and purifies
 The sons of Levi, and swift witness bears
 Against transgressors all ; and severs thus 820
 The unbelieving from his flock ; shall ye
 Stand in his sight ? say, Israel, may ye stand ?
 Ye have disclaimed him. And your prophets say
 That at his advent first, his people, whom
 He came to save, should disbelieve his words, 825
 And spurn to recognize Him as their Hope.
 Why, then, may he not your Messiah be—
 The Messenger of the Covenant whom ye seek ?—
 Why may not he whom ye reject with scorn,
 And whom your fathers crucified, be He ? 830
 Why may not He whom they for silver sold,
 And imprecated on themselves and you
 His blood, be your Messiah ? They in Him
 Beheld fulfilled all that your seers foretold

Of Israel's Hope and long-expected King. 835
 And He, tho' still rejected, is your King.
 And should you still reject Him as your Christ,
 How may He own you when on His return
 He judgment gives, as their allotted meed,
 To unbelievers and transgressors all? 840

Isaiah tells that the Messiah comes
 From Edom with his garments dyed in blood ;
 Who, walking in the greatness of his strength,
 Has, in his wrath trampled the people down,
 And stained with blood his raiment, since they had 845
 Refused with him to stand—as ye are now
 Refusing, Israel! And should ye still
 Reject the Prince of glory whom ye slew ;
 Why may not, then, His indignation seize,
 And ruin overwhelm you? since, tho' ye profess 850
 To look for Christ, ye still against him stand?

Your prophets say, that, when Messiah comes
 To claim his own, he shall appear with wounds
 Upon his hands. But, Israel, whence those wounds?
 They were from friends received; but where from
 friends? 855

They shall apparent be when he returns
 In majesty and power to judge the world ;
 But none can wound Him then! whence, then, those
 wounds?

Your own Messiah, who shall come and reign,
 Has wounded been, and wounded by his friends! 860
 Where? when? and how? O Israel! for ye—
 Ye shall behold Him with the wounds he bears!
 But wounded when? say, Israel, wounded when?
 Unless He first had come in human form,
 And, as the woman's seed, had suffered bruise? 865
 Your own Messiah, then, O Israel,
 Has in the flesh appeared; has been disclaimed
 And wounded by his friends? But by what friends?
 Did Gentiles wound him, then? or did ye wound?

Has your Messiah, then, to Gentiles come 870
 And not to Israel? Nay, nay, those wounds
 Were not by Gentiles; they were not the friends
 Of whom your prophet speaks; He is the son
 Of David, and his kinsmen were the friends,
 Who, thro' the Gentiles, gave to him those wounds. 875

Ye wounded the Messiah when he came
 Lowly to bear our sin, and us redeem;
 For Him ye would nor know nor recognize.
 Hence, (as your prophet tells you,) Israel
 Shall on Him look whom they have pierced, and
 mourn; 880

Not pierced, when in great glory he descends
 Seated upon his throne, attended by
 The bright array of angels ministrant;
 But pierced by you, when in humility
 He came to ransom Israel and to save. 885

Say not, O Israel, that 't is strange your sires
 Should him reject, and still refuse his claim,
 If He the Holy One of Israel were;
 For prejudice like yours its curse must bring.
 Your fathers him rejected as do ye 890
 Refusing ev'n to list your prophet's word
 Who plainly pre-announced to them and you
 What by your willful blindness still is shown,
 When he of your perverseness thus declares:
 Albeit they see, yet they will not perceive; 895
 Albeit they hear, they will not understand.
 Make gross their hearts, then, and make dull their ears;
 And close their eyes, lest with their eyes they see;
 And lest their heart should understand, and they
 Turn unto me for healing. And I said, 900
 How long, O Lord? and he, thus answering spake:
 Until their cities, desolate and waste,
 Shall be without inhabitant; nor man
 Found in their dwellings; and their land shall be
 With desolation desolate throughout. 905

And thus must it abide till ye return,
 Your city and your Temple to rebuild
 'In your impenitence; yet prophets say
 That tho' ye may impenitent return,
 'T will be to woes more grievous than ye now 910
 Are suffering, and shall suffer, till the sin
 Shall be forsaken which the vengeance brought.
 For by returning thither ye 'll provoke
 Magog and Gog to levy cruel war
 Against your tribes, whereon our Lord shall send 915
 Elijah, his precursor, to recall
 You from your evil ways; who shall restore
 From Pisgah's mount, where long they 've lain con-
 cealed
 Within the cave through Jeremy your seer,
 (O'erwatched in faithfulness by angel bands,) 920
 Your Incense Altar, Tabernacle, and Ark,
 God's Covenant Ark; there to remain unknown
 Until your tribes from long exile return;
 And shall therewith the seven-branched lamp restore,
 And golden vessels of the Temple all; 925
 Whence they repose safely within the depths
 Of the Mid Sea, awaiting there until
 The hour, when thro' the prophet's might, the sea
 Shall yield the unharmed treasure to resume
 Once more its place within the House of God. 930
 And ye thus far shall hear your prophet's voice
 Obeying gladly, as did Herod, John;
 Till he your tribes replace throughout the land
 By Urim and by Thummim taught; yet shall,
 Like Herod still, with heart uncircumcised 935
 Refuse his call to lead you to your Christ;
 Till now beleaguered by th' unnumbered hosts
 Jerusalem appears, and sore oppressed,
 Then captured; yet before the triumph crowns
 Their war, they shall discern, as he descends, 940
 Messiah coming in the clouds of heaven,

And ye shall see him ; yea, shall likewise see
His hands encarr'd by wounds your fathers gave.

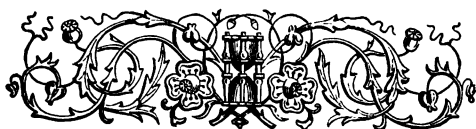
But, Israel, He who came to heal the blind
And deaf, and take the heart of stone away, 945
And now is throned at the right hand of power
To give repentance to thee, will thy sin,
If thou wilt ask, forgive. Shall it be said—
Of thee still said : The ox his owner knows,
The ass his master's crib ; but Israel 950
Knows not, nor doth consider ? The stork of heaven
Knows her appointed times ; the swallow, crane,
And turtle all their time of coming know,
And at the time they come ; but Israel
Knows not the judgment which Jehovah brings. 955
Your seer, thus pre-announcing, says that ye
Knew not the coming of the Righteous One,
Tho' claiming, as his own peculiar flock,
A title to his grace ; and thereon turns
From you, and in Jehovah's name proclaims : 960
Bring forth the people, blind, tho' they have eyes ;
And deaf, tho' they have ears ; yea, gather all
The nations, and the peoples all convene :
Thus to assure you God hath cast you off,
Because ye knew not, when ye should have known, 965
The Just One's coming ; and that he 's convened
The Gentiles who, by faith in him, are saved.
And hence your Asaph likewise hath declared :
God to the nations hath his strength revealed ;
Ev'n God who all his wondrous works performs. 970
Your Seer foretells your blindness when he says :
The Lord upon you hath a spirit poured
Of sleep profound, and hath your eyes upclosed ;
AND BLINDED HATH YOUR RULERS AND YOUR SEERS ;
Till now the vision is' as a book sealed ; 975
Which should you offer to the learned and say :
Read this, I pray you ! he will answer : Nay,
I can not read it, for the book is sealed.

Or should you take it to th' unlearned, and say :
 Read this for me, I pray! he answers : Nay, 980
 I can not read it, for I am unlearned.
 Wherefore the Lord Jehovah hath declared
 That, since this people with the mouth approach,
 And with their lips would honor me ; while yet
 Their heart is from me far, (and vain is all 985
 Their worship taught by the commands of men ;)
 Behold I will among them work a work—
 A marvelous work—THE WISDOM OF THEIR WISE
 SHALL PERISH, AND THEIR PRUDENCE DISAPPEAR.
 And thus against His truth the mind and heart 990
 Of all your Scribes and learned have been foreclosed
 For nigh two thousand years! Your book is sealed,
 Nor can be unsealed to you, save by Him
 The Lion of the Tribe of Judah, who
 Alone can guide you in the way to peace. 995
 But why, O Israel, hath God announced
 That he would thus upon your Rabbis pour
 A slumber so profound? Was it to plunge
 You in despair and aggravate your doom?
 No, no! He tells the ground of punishment, 1000
 And by the punishment your guilt portrays,
 Not that ye may persist therein and die,
 But turn to him through Jesus, who both died
 And rose again to give to Israel
 Repentance and remission of her sin ; 1005
*That she, no longer seeking of her learned
 The wisdom which her learned have not to give,*
 Should seek of Him who has to man become
 Wisdom—yea, righteousness and holiness,
 And full redemption ; who 'll from you remove 1010
 The heart of stone, and give the heart of flesh,
 And make the deaf to hear, thè blind to see.
 He when on earth foretold with tears your doom—
 The doom ye now endure ; and tho' your lips
 Fain would deny him, yet your sufferings prove 1015

That He is Israel's long-expected King.
In the whole utterance of the Law, and types,
Symbols, and prophets all, God speaks and says,
As from the cloud he spake the multitude :
This is my Son beloved ; Hear ye Him ! 1020
Hear Him, O Israel ! Hear ye Him, and live ;
Hear Him ; He is the Way, the Truth, the Life,
The Light of men, the Hope of Israel !

End of Book XVII





BOOK XVIII.

THE CROSS AND THE WORLD.

O THOU, the Wonderful, the Counselor,
The Prince of life and glory, and the Hope,
The only hope of perished man, assist
While I resume to sing thy tarriance here
To walk with man, and teach thy orphan flock 5
Until th' Ascension to thy heavenly throne.
How blest they were with whom thou thus didst walk!
How blest are they who now may walk with thee,
As Enoch walked and Abraham thy friend!
And while thy cheering presence light imparts 10
How plain the way; how pleasant! wheresoe'er
It leads us; but when unillumed by thee
We grope in darkness, and beset by snares,
And doubts and anxious fears; how sad the way!
And how we wander on, of Hope forlorn! 15
O, leave me not, Immanuel, to the mind
That calls thy love in question, or thy grace,
And let not Unbelief assume to say
Why has He led thee thus? Nay, my fond heart
Be still! and know it is his wiser plan 20
To frustrate all thy plans; whose purposes
Are not for thee to scan; but yield thy will
To His, and own He doeth all things well.
Yea, grant me still Thy guidance; Thou whose name
Is above every name; that I may speak 25

Thy converse with Thy flock upon the themes
 They, ere thy resurrection still refused,
 Thro' hardness of the heart to entertain ;
 And aid me while I sing of Thy return
 To heaven to intercede for Thy redeemed ; 30
 Till with thy saints thou shalt return to reign.
 And guide me, O my Savior and my Lord,
 Until the song of thy delivering love
 Gives place to higher strains before Thy throne
 In unison with all thou hast redeemed. 35
 Harps of eternity! whose living strains
 Awake the heavenly echoes in His praise
 Whose love I would unfold, inspire my song
 That it in unison with yours may join.
 But, O, what numbers here can speak that love 40
 Which heavenly harpers harping with their harps
 In choral symphony can ne'er unfold.

Now, on the Lord's day following, He again
 Came to hold converse with his orphan flock,
 At the Tiberian Sea ; and on this wise ; 45
 James, John, Bartholomew, and Didymus,
 And Peter present were, with others, two,
 And as the eve began, they in their boats
 Proceeding, cast their nets into the sea ;
 But, thro' the livelong night they toil in vain. 50
 Then, when the morning dawns, they Jesus see,
 (Nor knew 't was He,) standing upon the shore ;
 And who, as they draw nearer, speaks, and says :
 Children, have ye succeeded in your toil ?
 Who answer: Nay ; whereat again he says : 55
 Cast forth upon the right, and ye shall find ;
 Who do as he directs ; whereon they scarce
 Can land the net for the great multitude
 Inclosed therein. Whereat to Peter, John
 (Whose mind the former instance now recalls) 60
 Says : Simon, it is the Lord ! who thereon casts
 Himself forth from the boat, and makes the shore.

Then, when they all arrive, they see a fire
Of coals, and fish thereon, and bread prepared.
But Jesus to them says : Bring of the fish 65
Ye now have taken ; (thus teaching them to seek
Thro' new supplies the strength their need requires,
Nor rest upon the past ;) and Peter went
And drew to land the net, unbroken, though
Filled with large fish. Jesus saith : Come, and dine!
Nor any ask, Who art thou? for they all
Knew 't was the Lord. And then He, coming, takes
The food, dividing it amongst them all.
And now, when they had dined, Jesus thus speaks
To Simon, and to him th' occasion gives 75
To retrace the late denials of his name :
Simon, thou son of Jonas, lovest thou me
More than these others love me? for thou hast
Received forgiveness greater far than they.
Peter replies : Thou knowest I love Thee, Lord! 80
Whereon thus Jesus answers : Feed my lambs!
He then the second time to Peter says :
Simon, thou son of Jonas, lovest thou me?
Who answers : Yea, thou knowest I love thee, Lord ;
To whom thus Jesus answers : Feed my sheep! 85
He then again, the third time asking, says :
Simon, thou son of Jonas, lovest thou me?
Peter was grieved that thus the Lord inquires
The third time, Lovest thou me? and, answering, says :
Thou, who knowest all things, knowest I love thee,
Lord. 90
To whom thus Jesus answers : Feed my sheep!
And verily I say to thee that thou,
Who when in youth didst gird thyself, and go
Where inclination led thee, shalt, when old,
Stretch forth thy hands, and girded be by one 95
Who will conduct thee where thou wouldst not go.
(Thus signifying how in death he should
God glorify ;) which, having spoke, he says

To Peter: Follow me; who, following, turns,
 And seeing John Him following likewise, says: 100
 Lord, what of him? Who answers: If I will
 That he should tarry even till I return,
 Would it affect thy duty? Follow me.
 Hence it was said that John should never die;
 But Jesus said not, He shall never die. 105

And now the sev'n, all following on, are met
 By the four others, who were moving toward
 The lake to meet them there; whereon the band
 Conducts he to the mount where recently
 He the five hundred taught, and whence appears 110
 The distant Lebanon, whose towering peaks,
 With cedar crowned, communion hold with heaven;
 While the shade lessening shows the radiant car
 Of day ascending its meridian dome.

And now, when all are seated round to hear 115
 His words of love, the Savior thus begins:

Ere long ye shall be sent, that in my name
 Ye may announce salvation to mankind,
 And I shall others call to aid therein.
 Yet let no hope inspire you, that, as such, 120
 The nations will my proffered grace receive.
 For this, as I've assured you, shall not be,
 Until the hour when I return to reign.
 The spirit of my Gospel contravenes
 The spirit of all worldly policy; 125
 And still must contravene, till I consign
 Satan to hell thro' my millennial reign;
 Until which hour no government of earth
 Shall on my precepts base its laws, or rule;
 Each State will hold as inappropriate 130
 My teaching to conduct its policy,
 Or its affairs to sway. Yea, governments
 Which name from me their name will yet ignore
 My teaching when opposed to what they deem
 Reasons of State; which oft will pleaded be 135

To justify what policy demands
 Of crime, against the right, the good, the true ;
 Or Satan can to perpetration tempt,
 T' assure success in what they would secure.
 Hence, must the fire I have enkindled here 140
 Burn, until every government of earth
 Shall perish, and my scepter I assume.
 The same antagonism, too, is found
 Between the principles I inculcate
 And principles which rule the intercourse 145
 Of worldly minds ; whose social etiquette
 All truthfulness will quench ; and every kind
 Emotion of the soul will consecrate
 (In all thus ruled) to sheer hypocrisy.
 The intercourse which Fashion will prescribe, 150
 Is but deceit and sacrifice of truth ;
 And by sincerity is disallowed,
 Not less than by the Gospel ye shall teach.
 The Codes of Honor by the world assumed
 Are founded on Revenge, and set aside 155
 My teachings all. Its principles of trade
 Approved, as shown by practice, would appear
 By devils rather than by men devised ;
 And deem the act praiseworthy which by lies
 Would overreach and cheat th' integrity, 160
 Which, unsuspecting, trusts a brother man.
 And as among the nations ye (and they
 Who may hereafter preach my Word) shall move,
 These principles will still beset your path
 In all their varied forms ; and oft will seek 165
 A compromise with what I have enjoined.
 But woe to whom such compromise shall yield !
 Better for him if he had ne'er been born.
 The friendship of the world is enmity
 To God ; and he who would that friendship seek 170
 Becomes a foe to me and what I teach,
 And to the graces which the Spirit breathes—

Humility, long-suffering, charity,
 Meekness, and loving-kindness, purity
 Of heart, and faith ; whilst every vice which stands 175
 The opposite thereto he justifies.

Some will assume t' extenuate the world
 In its hostility to me and mine,
 By pleading that my mission was designed
 To show that God thro' mercy will bestow 180
 Salvation on the race entire of man,
 Whether in sin they live or sin eschew ;
 Thus making me the minister of sin :
 While others will attempt that end to gain
 By the denial that my blood has made 185
 Atonement for mankind ; and so appaid
 The strict demand of Justice at your hand ;
 And say that Justice did no price demand
 Save what the sinner can himself appay.
 And by such speculations will assay 190
 My Gospel to ignore in all its claims ;
 And to the worldling and the unrenewed
 Open my kingdom ; yet can but destroy
 The souls relying on them. My mission was
 To show that God is Holy, Just, and True ; 195
 And magnify the law, while mercy is
 Extended to all sinners who believe.
 They who accept my proffered grace are saved ;
 While they who will refuse it must abide
 Under the wrath from which I came to save. 200
 Nor came I less for judgment than for grace ;
 Tho' proffered grace be first ; for I have come
 That they who see not might be made to see,
 And they be blinded who their vision boast.

Hereon thus Andrew : Lord, thou didst affirm 205
 This truth upon the day when thou didst heal
 The man born blind ; nor could we understand
 Who were the blind, or who shall sight possess.

To whom thus Jesus, kindly answering, says :

I came to proffer grace to Israel, 210
Who boasted she could see; and had alone
Possessed the vision and the prophecy.
But she rejected me and still refused
To test my mission by the living word,
Till judgment had gone forth, and now she stands 215
Rejected till this dispensation close,
Which for the Gentiles is, who have so long
In darkness dwelt, and are thro' error blind;
But who by faith shall now become the seed
Of Abraham, and trust in me and live: 220
While Israel, as I have so oft forewarned,
Shall find herself rejected, and shall see
Jerusalem in heaps, her Temple burned,
Her tribes far-scattered thro' the nations all,
And 'neath Oppression's rule, till my return; 225
For Israel must thro' me both fall and rise.

Hope ye not, then, nor let my followers hope,
That ere that hour the world, as such, shall be
Other than hostile to my kingdom here;
Nor hope that any earthly power shall be 230
Converted to my rule till then; for still
The world 'neath Satan's will and sway remains
Throughout this dispensation as the past;
Who, as their god, shall o'er the nations rule,
And rule till I my conquest shall achieve. 235
Hence, all who would my Church in concert bring
With any worldly kingdom, power, or rule
Or introduce therein the policy
Of earth, thus far to me apostate proves,
And to my kingdom; and in hell shall find 240
The recompense he's earned. No union such
Can be until I shall return to reign.

Still I shall rule, and my own will perform
Ev'n thro' the sway which Satan holds on earth.
Kings, emperors, and governors hold rule 245
By me; and my own Providence performs

Its pleasure here, and will perform, even through
 The policy whereby those rulers rule ;
 Yea, ev'n when most they would denounce my sway.
 And though to mine their kingdoms stand adverse, ²⁵⁰
 They shall in all their pomp and pride abide
 Until that hour ; when, with an iron rod,
 I shall to pieces break them, and shall dash
 To fragments, as a potter's vessel, all,
 To rise no more forever. Teach ye this 255
 To them and to my Church ; that all may know
 That here no government, whate'er pretext
 It may assume of sanctitude to gain
 Communion with my Church, shall to my Word
 Obedient be reformed till I return. 260
 Not reformation waits them ; they have earned
 Destruction, and destruction shall be theirs.
 And hence, let not my followers hope to find
 Repose on earth ; for here, till then, abides
 For them affliction, tribulation, toil— 265
 Not triumph ; (save that which the truth attains
 O'er error, as my kingdom still extends ;)
 And hence, thro' tribulation much, they pass
 Into the heavenly kingdom and their rest.
 The day of my return, as I have said, 270
 None but the Father will make known, when He
 The second time shall send me here from heaven ;
 I first with suffering dwelt, but then shall reign.
 Yet harbingers shall pre-announce the day.
 When the great periods in the heavens inscribed, ²⁷⁵
 As in the Word prophetic, have transpired ;
 And jubilees three-score and ten have passed
 Since first its trumpet sounded to the Jews ;
 Then shall the little stone, cut without hands,
 Roll from the mountain's side, and smite those
 powers— 280
 The great symbolic powers—and dash the whole
 To fragments ; grinding them, till they become

As chaff of Summer's thrashing-floor when swept
 By driving winds ; to leave on earth no more
 A vestige or memorial, or a name ; 285
 Yea, every constitution, kingdom, rule
 Shall suddenly depart, as when a scroll
 Is rolled together. And then the earth shall know
 And recognize my reign ; and all therein
 Offensive, and who evil work, shall be 290
 Gathered as tares and to the fire consigned.

Hence ye discern that here I can appoint
 No Pope nor Vicar who may claim to rule
 Both world and Church, or thro' the Church the world,
 Or Church without the world. The world and Church
 Stand thro' this dispensation separate,
 And severed shall remain ; and of my flock
 I am the only Head in earth or heaven.
 So, in the office I to you assign,
 Give place not to ambition ; for therein 300
 None shall superior to his brother be.
 And in the Churches which ye institute
 Pastors ye shall, and officers appoint,
 But no successors of the office ye
 Sustain as my Apostles ; whom alone 305
 I can endow or send. Beyond this age
 That office ceases, and thereafter all
 Who preach my Word are my ambassadors ;
 And all alike commissioned are by me,
 And equal in their office ; yet how soon ! 310
 Ambition will in some usurp the claim
 To lord it o'er their brethren ! He who would
 Assert such claim no follower is of mine,
 But follows in the path where Satan leads.
 Let, then, these words sink deep into your ears, 315
 Lest in your hearts this worldly spirit rise ;
 For ere my death how oft disputed ye
 Who of you should the greatest be esteemed !
 Evincing thus how willingly would ye

Travel ambition's road, precipitate 320
 And steep, the more ascend ye, till it end
 Upon some eminence whose narrowness
 Forbids that friendship ev'n should with thee stand,
 Or thou thyself stand safely; and too sharp
 To yield the wearied occupant repose, 325
 Who, far beyond all human sympathy,
 And, far beneath the sympathy of Heaven,
 Stands thus exposed to Hell's deceit and wiles.
 Such is the meed when even success has crowned
 The struggle; but how many perish ere 330
 Th' ascent is gained! While, as the stars of heaven
 Are from earth's dark recesses visible,
 To cheer, and comfort, and illumine the way;
 So to the soul that humbly walks with me,
 Appear the cloudless glories of that rest 335
 That waits in heaven to terminate his way.
 Then, while ambition's pathway ye eschew,
 That ye may truly walk with me, seek not
 As a desired portion what the world
 Misnames prosperity; nor let my flock 340
 The bauble seek, which, whensoever it comes,
 It comes to test their faith, and hope, and love,
 As stewards of my house; and yields no proof
 That I approve the prospered. Nay, the true
 Prosperity which I to mine assign 345
 Commences oft when to all human view
 Ruin inbreaking whelms their earthly all;
 While at the hour when in the world's vain view
 Man is most prosperous, and deems he has
 Attained the point of full security. 350
 Against reverses and the ills of life;
 Ruin has culminated, and descends
 O'erwhelming every cherished hope of life.
 Hoard not your treasures, then, but as my stewards
 Give freely that which is to you assigned; 355
 He is more blessed who gives than who receives.

Nor hope for worldly comfort or for ease
 In doing my commands. I sent you forth,
 And send you still, as sheep in the midst of wolves ;
 Nor men will feel with you more sympathy 360
 Than wolves with sheep ; and ye must steadily
 Endure earth's hatred to my name and me,
 And hatred, too, of men who claim to adopt
 My Gospel as their rule ; but yet ignore,
 When found in conflict with their worldly schemes.

Oft have I taught you that I came from heaven
 To send on earth not peace, but fire and sword.
 No peace can I bestow where Satan rules,
 More than exists 'tween holiness and sin,
 Or Hell and Heaven. Peace will, indeed, be gained,
 And o'er the earth my kingdom shall extend ;
 Yet not till Satan's kingdom is o'erthrown
 And every power on earth wherein his sway
 Prevails to rule is banished from mankind.
 This will assure you why my kingdom ne'er 375
 Can be established save against his might ;
 Which, at each step, will meet it and assail,
 Arousing earth in arms ; which shall withstand
 Sternly its progress, and in every form
 That hatred can or cruelty devise. 380

No grieving brier nor pricking thorn was found
 On earth when into being brought ; nor none
 Till Satan raised Death's and Disorder's reign.
 And, as the husbandman who would subdue
 The soil o'ergrown with thorns and briars, begins 385
 His work with fire ; so I my work began,
 And sent my Word enkindling fire on earth.
 My Father, as Proprietor, assigned
 To me the vineyard, that its primal state
 Might be restored. Hence I have kindled here 390
 That fire which first assailed me, and assails
 My members to consume them ; yet unharmed
 Shall leave them, and continue till its work

Is finished and the dispensation close.
 Hence they must suffer all things, as I've said, 395
 Since they no friendship with the world will seek ;
 But must its hate and execration bear,
 As I, throughout my progress here have borne.
 Yet for my sake they trial will endure,
 And tribulation ; and companions be 400
 In patient expectation of my reign ;
 Thus filling up the measure which remains
 Of sufferings assigned to me the Head ;
 But sufferings which the members shall fill up
 As generations each to each succeed ; 405
 Till, like their Leader, they thro' suffering be
 Perfected, and their work approved of Heaven ;
 And till the world by them rejecting fills
 Its measure of iniquity, and finds
 Th' avenging stroke, impending long, fulfilled, 410
 In wrath Divine and hell's eternal fire.

You, from the hardness of your heart, have failed
 To learn why, for the work to you assigned
 Adversity's the discipline—the school—
 In which my servants are and must be taught. 415
 Go forth, then, fearless to the destiny
 I have assigned you ; for no trial comes
 That I appoint not. Neither earth nor hell
 Can harm the soul that, trusting in me, moves
 Onward to meet its calling and its crown. 420
 For, while adversity the servile soul
 And worldly-seeking crushes by its stroke,
 The Heaven-born spirit thence its nutriment
 Derives, and knows I lead it then, and turn
 The sufferings it endures to glory's wreath. 425
 Move onward, then, to suffer or to do ;
 And care resign to Him who for you cares.

Say ye to all who earth renounce to join
 My kingdom, as to you I've always said :
 That, if they truly would my work perform, 430

They need the armor of defense which I
 Alone can furnish, and which I bestow
 On all who seek it of me. None can gain,
 Against the Foe's assaults, security
 While in the midst of enemies I rule, 435
 And ye must struggle thro' them on your way ;
 But ye can gain that he shall ne'er prevail.
 Let Patience, then, her perfect work perform,
 For without patience ye must suffer wounds
 Constant in Charity, and Hope, and Faith ; 440
 But fix on me the heart with will resolved
 To suffer for my sake, as I appoint,
 Not less than labor for me, and in the strength
 Which, as th' occasion needs, ye shall acquire.
 For hidden manna is for all reserved 445
 Who love my name and follow in my way.
 Seek patience, then, not rest, if ye would gain
 The rest that knows no end ; which to obtain,
 Ye must, from love of me, bear willingly
 Sorrows, necessities, anxieties, 450
 Temptations, reprehensions, injuries,
 Detraction, toil—and all bear patiently ;
 For such the portion is of all I love,
 Whom I rebuke and chasten ; but ere long
 These toils and tears shall be replaced with joy. 455

Heed, too, what I have told you, and forgive,
 And pray for whom thus treat you, and revile ;
 A lesson hard for nature, not for grace.
 But when the heart to memory shall bring
 What injuries they 've done you, and therein 460
 Resentment would enkindle, (for oft thus
 Satan will tempt you,) entertain ye not
 The thought a moment ; but upraise in prayer
 Your heart at once to me, and me implore
 For blessings on them. Thus ye 'll foil the Foe, 465
 And make advancement in the life Divine.

And now the doctrines I 'll in part unfold

Which, ere my death the weakness of your faith
 Received not ; and when comes the Paraclete,
 He will unfold them fully to you all. 470

My Church no worldly aid or wisdom needs
 To do the work assigned it, which but needs
 My Spirit and my Word. Few who may boast
 Earth's wisdom, or whom earth esteems as wise,
 Shall be employed therein ; and none till they 475
 Such wisdom have renounced. The modes of thought
 Which by Philosophy accepted are

Respecting God, creation, Providence,
 All are departures from the truth which first
 I taught to Adam, Enoch, Abraham ; 480

From whom all nations have received what truth
 Was known of God, of immortality,
 Sin and its expiation. But these truths

Corrupted are, and long corrupt have been
 By what Philosophy would, in her pride 485
 And imbecility, propound thereon ;
 Until with speculation false are now

Imbued her Ethics ; till mankind no more
 Can learn what duty is, or what its ground,
 Or how he may to God and life return. 490

Her Ethics can no aid to truth impart,
 But must retard its progress where received ;
 For what the heart, while unregenerate,

Welcomes upon these doctrines, comes from minds
 Averse to truth, to holiness and God. 495

And since my kingdom is not of this world,
 But based on principles from Heaven derived,
 The worldly mind will thereto stand opposed.

True wisdom, that which leads the heart to God,
 Is to the natural mind but folly, till 500
 My Spirit has the mind and heart renewed.

Hence all admixtures with philosophies
 Taught by the world, and by the world approved,
 Will but corrupt my truth, and so retard ;

For while in harmony my Gospel stands 505
 With Providence and all the works of God,
 It harmonizes not with theories
 Which earth's philosophies would build thereon.
 The heart and mind, then, alienate from God,
 Is not with truth in unison, until 510
 Thro' renovation of the Holy Ghost
 Its primal harmony restored has been.
 Hence, they who would assay to reconcile
 My teachings with earth's vain philosophies
 Become the guides to darkness, death, and hell. 515
 Professing to be wise they fools become,
 And in their ignorance of science true,
 Will claim thro' fancies crude, unformed, and vain,
 In every age to supersede the truth
 Announced from Heaven to man ; and oft will tell 520
 Of Social Science, Moral, Positive,
 And claim that virtue and morality
 May not repose their basis on the truth
 I teach, but on what their crude fancies name
 Nature's Unchanging Laws, Laws Personal, 525
 Laws Social, and the like ; and thus in words
 Swelling of vanity, declaim on what
 They know not nor conceive ; and thus would ev'n
 Sever the worship God requires of all
 His creatures, from religious truth as held 530
 And practiced by my flock. While some will claim
 Such knowledge as decides that in His Word
 Of heavenly truth God has to man affirmed
 That which with truth consists not ; and declare
 No universal deluge could occur 535
 From want of water ; nor the Ark contain
 All kinds of animals ; nor Joshua
 Require, and be obeyed, that sun and moon
 Stand in the midst of heaven ; nor that this earth
 Of lesser magnitude than numerous worlds 540
 Should be the scene of such displays of love

As I have taught you ; and, by dreams like these
Of imbecility and pride assay
To clash their folly with the truth of God.

Full many who profess to be my friends 545
Will leave the paths of truth to walk in ways
Like these, and claim my sanction for their course ;
And many, thus deluding, they 'll destroy.
My truth needs no philosophies of men
To give it force ; which aim but to subvert 550
Its power, and to delude my followers from
The deep and true philosophy of Heaven.

But it were wisdom if with this compared
To seek a dwelling on yon snow-wreathed mount,
And leave the sun's luxurious warmth, and groves 555
Vocal with music ; and where Summer spreads
Her verdant carpets on the plains ; and Nature
Inhales the morning breeze from flowery meads,
And fields of waving corn by dews refreshed ;
And rippling streams reflect the day's bright beam ;
Or soothing sound of evening waterfall
Delight the eye and ear ; yea, better far
Such choice than thus forsake the truth which stands
The core of Hope to earth, of joy to heaven.

My Gospel of its foes no favor seeks, 565
And fears them not, be they of earth or hell ;
Nor fears their warfare, open or concealed.
And should my followers assay its claims
To compromise with foes, it heeds them not ;
The choice they make is for themselves alone. 570
Let learning, reason, conscience scan its claims,
And freely test and fully ; but the foe,
Who seeks its truth to compromise, shall learn
What comes of tampering with the truth Divine.

Others with patronizing air will seek 575
To lead you to unite my truth with schemes
They have devised to neutralize its power,
Under the plea of views more liberal

Than I have taught you, and of charity.
 Once, as the cycle of revolving years 580
 Brought the allotted period round again
 When from the universe of suns, and spheres,
 And planets God's unfallen sons convene
 Before his throne to drink the ecstasies
 Which from his presence flow, Satan appeared 585
 In emerald robes, and walked the heavenly plains
 To show that, tho' they shunned him as a foe,
 His mind no narrow prejudice retained
 Against their fealty, but much approved ;
 And tho' from different sentiment and views 590
 He could not join them, would not emulate
 That want of charity which could refuse
 All intercourse with his unselfish aims,
 Nor mingle in the services performed
 By those in concert with him ; so he still 595
 Is ever willing to approve and aid
 What may comport with human weal, if he
 May but possess the privilege to unite
 Your aim with his, and so secure the end.

Begrimed with dust once Legion stalked abroad,
 Hell's guardian pryncedom of the Gadarenes ;
 And all defiant scowled on whom might seek
 To roll death's clouds away. But seeing now
 Approaching One possessed of power supreme,
 His tactics changed he, and prefers the prayer 605
 That he might aid in punishing the guilt
 Of Gadara ; which granted (that my flock
 May learn what comes of Satan's aid) he straight
 Enters their swinish herds ; and from that hour
 The truth remains to Gadara upsealed. 610
 Hear but his prayer to aid you and direct ;
 The snake's head enters and the tail will come.

How can this world, so alienate from Heaven,
 From holiness and righteousness, and ruled
 By Satan's policy and power, be yet 615

In harmony with God and truth Divine?
 How can the heart, in unison with Hell,
 And unregenerate, harmonize with Heaven?
 Hence, till Philosophy shall learn and teach
 That man thro' sin is alienate from God, 620
 And must be born again, she can but lead
 Astray from truth Divine. Then seek not ye
 Th' approval of the great, the learned, the wise;
 But their renewal seek. The truths I teach
 Form the sole basis for the principles 625
 Of all right action, and as such must be
 Inculcated on all; and who receive them
 Will witness by their life, and take my yoke,
 And my commands obey. Tho' many will
 In coming years attempt a severance 'tween 630
 Th' acceptance and performance of my word;
 And say the basis unimportant is
 If but the superstructure be upreared.
 But I have taught you, he alone is wise
 Who on the rock shall his foundation place; 635
 And he a foolish builder and unwise
 Who heeds not where, or whereupon he builds.
 Hereon thus Didymus: Lord, may we learn
 What are the doctrines which will stumble most
 The world? and which the worldlings in thy Church
 Receive not, but will aim to compromise?
 To whom he thus, benignly answering, says:
 It is not thro' the letter that my Word,
 So much as thro' the spirit, shall awake
 This contradiction to me. Much will be 645
 Within the letter of my Gospel found
 That such will gladly hear, as Herod heard
 With glad obedience much that John enjoined;
 But when they learn what spirit and what life
 My Word requires of all who would secure 650
 Its proffered blessings they will stumbled be;
 Unwilling to resign their will to mine.

Hence they will first assay to show that sin
 No evil is, such as my Word declares ;
 Nor needed expiation thro' my blood, 655
 Nor would the penalty incur denounced
 Therein against it ; and thus would explode
 My sacrifice. And thus they would explore
 And seek to comprehend that which on trust
 Should be from God received. Then, having gained,
 As they 'll suppose, this point, they 'll hence deny
 That God is Triune, that in nature I
 Am God and man, and that the Holy Ghost
 Is in his nature God ; yea, would subject
 God's unrevealed eternal purposes 665
 To Reason's dicta, weak and imbecile
 In absence of true knowledge to decide.

Hereon thus Peter asks : Lord, wilt thou now
 Explain how we such truths may inculcate ?
 Since man will so denounce them and reject. 670
 To whom in answer Jesus thus returns :

The Paraclete who in my name shall come
 Will aid and so instruct your every need
 When ye go forth as heralds in my name,
 That ye shall, as they should be, make them known.
 Men will arise and seek to comprehend
 God's Being and its mode, His purposes
 Eternal, modes of action, and to scan
 His Providence and searchless judgments all. 680
 And then against his sovereignty array
 Man's freedom ; or from sovereignty infer
 The servitude of man ; and, running thus
 Thro' Error's maze, will ask Philosophy
 To shed her light upon their darkness dense ;
 Which, thus redoubled, leads them more astray 685
 Till, in their folly, they reject the whole
 Which folly yields not sense to comprehend.

· The Plan, which from eternity was formed,
 (Predestination named,) includes therein

All beings and events, future or past ; 690
 Predestinating all that comes to pass.
 And in this plan or council all that God
 Shall do or shall permit included stands.
 Creation, Providence, Redeeming grace,
 Earth's restitution to her primal state 695
 And consummation, are but parts, which He
 Will by His agency direct perform.
 Sin, too, and every evil which has earth
 Invaded, have predestinated been ;
 For, while he predetermined to effect 700
 All that his agency efficiently
 Performs, he predetermined to permit
 All that is done adversely to his will.
 In Providence, while His Almighty power
 Rules and controls all things irrational, 705
 Not so the rational rules He. Man was free
 And must be free if on probation placed,
 (For trial else were mockery indeed,)
 And being free to act, he freely sinned ;
 And as their Root and Representative 710
 Involved his whole posterity in guilt,
 And so in wretchedness and hopeless woe.
 But God the fall foreseeing had devised,
 As Father, Son, and Holy Ghost, the plan
 Of mercy which my mission full unfolds. 715
 Unwilling that the race should perish all
 A sacrifice to Justice, He selects
 From the now fallen mass a Seed who should
 Through covenant mercy and delivering love
 Be rescued from the power of death and hell. 720
 This seed to me in covenant were given,
 And they my chosen, my Elected are ;
 Not chose on score of merit or of faith
 Foreseen ; but chosen that they should believe ;
 Nor chosen that they in any wise excelled 725
 The reprobate, who perish in their sin ;

(Respect of persons is unknown to God ;)
 But his unsearchable and sovereign will
 Selects the subjects for delivering grace.
 Then, that his mercy may o'er sin abound, 730
 And to degrade man's arrogance, and pride,
 And boasting all exclude, (by making known
 That he will grace extend to whom He will,
 And justice where He will,) He offers all
 Salvation as a gift unmerited, 735
 And of his sovereign pleasure. And hence ye are
 Saved, not by works, but grace thro' faith alone.

The death which in the precept was denounced
 On Adam, should he sin, was not the death
 Which severs soul and body. This is a death 740
 Indeed ; but not that threatened by the law
 Which devils now endure, and which the lost
 Of men can never realize in full
 Till soul and body reunited are ;
 Which comes not till the day of general doom. 745
 The death which severs these I did appoint
 When, as the second Adam, I commenced
 My work of mediation ; and it can
 Come only thro' suspension of the stroke
 Or penalty denounced, which from the first 750
 Severed the race from God, the only source
 Of life and holiness, and brought to earth
 The desolating curse ; giving it o'er
 To Satan, who thereon usurped that sway
 To Adam given as lord of all below. 755
 Hence all from God by nature are estranged,
 And are the sons of wrath ; whence none can
 gain
 Deliverance, save as One their place in law
 As substitute assumes, which I have done,
 Draining the cup which else had all to wrath 760
 Remediless, and hopeless woe consigned.
 Such is the ground whereon alone can come

The proffer of forgiveness which through you
 I make to all mankind ; for till the guilt
 Which sin has brought had expiated been, 765
 The law must still the penalty require,
 As of the sinning angels, who can now
 Nor mercy nor a mediator find.

Thus shall ye teach all peoples, and my grace
 Proffer alike to all ; for all shall find 770
 Salvation who the proffer will accept.
 God's plan or purpose to elect and save
 Limits not nor restrains his power to save
 Thro' my redemptive work, but leaves to man
 His freedom unimpaired to accept the grace 775
 Proffered, or it reject—freely as though
 Election ne'er had been. The offer is
 To all unlimited ; my power to save
 All to the uttermost who come to me,
 Unlimited ; the Spirit's grace to heal 780
 Unlimited, and free to operate
 With power regenerative in all hearts
 Who welcome his approach, or quench him not.
 None shall be saved in sin ; none who refuse
 My proffer ; nor shall any fail to find 785
 Salvation who the proffered grace accept.

Thus ye shall be my witnesses until
 I here returning re-assume the sway
 Earth's princes hold, and potentates, and kings,
 And to myself transfer the crowns they wear, 790
 And free the earth from Satan and my foes.
 But when I come the second time and end
 This dispensation, and begin my reign,
 (Whereof hereafter I shall more disclose,)
 Then, too, shall end in joy and triumph all 795
 The trials and the sufferings of my flock.
 I shall from heaven in flaming fire descend,
 And vengeance take on all who have refused
 The grace I proffered from the threatened curse,

Bk. XVIII. *THE CROSS AND THE WORLD.* 433.

And with the spirit of my mouth consume 800

The prophet false and Antichrist, and them
Consign with Satan to the lake of fire.

The nations will be angry that my wrath

Is come to bring destruction on the proud
Oppressors of the earth; yet, when to hell 805

The wicked are consigned, and earth relieved
From all things which offend; and I have raised

My martyred saints to live with me and reign,

Then shall all nations joyful own my sway,

For then, swift as the angels can convey, 810

The everlasting Gospel shall extend

Among all peoples, languages, and tribes;

And all shall me acknowledge joyfully

The Lord their Righteousness. And as move on 815

The generations o'er the stage of time

During the years of my millennial reign—

A thousand years prophetic—none shall fail

Of my salvation; all shall me receive

And serve as Mediator and their Lord.

Hell shall be sealed to be unopened till 820

The hour of final judgment is proclaimed

For Satan and his seed; who, in th' attempt

Thereon to re-assume on earth his rule,

Shall be adjudged to their unending doom.

At this assize the mysteries which here 825

To human view perplex the ways of God

Shall all be cleared; and God shall vindicate

His Providence, till all creation owns

His ways are holy all, and just, and good.

The sons and daughters of affliction then 830

Shall realize how great their need had been

Of every stroke they felt; and bless the rod

More in proportion as the stroke was sore

And fatal to their earthly hopes and joys;

And see that suffering less had been their loss. 835

Would that my flock believing this may learn

That love and mercy guide my every stroke
When I rebuke and chasten whom I love.

Then, when my reign is ended, (which concludes
The world's probation,) and my covenant seed 840
All rescued are from sin; the trump shall sound
Proclaiming that the final day has come—
The day of final and reverseless doom
For men and angels fallen. And from the earth
And ocean depths the slumbering dead shall rise 845
And come before my throne to meet th' award,
The just award of all their actions here
Upon the basis of the law announced
To Adam ere the fall; and re-announced
To Israel from the height of Sinai's mount. 850
To those who me their Mediator owned
Shall be imputed thro' their faith in me
The satisfaction I to law have made;
And so upon the basis of the law
Acquitted be, as innocent and just, 855
And be allotted to unending bliss;
While they who would not own me, but refused
My proffered intervention, must abide
The law's dread penalty forevermore.

And then how sadly shall the mind recall 860
Its treatment of the Word and Spirit's grace!
How loudly in th' oppressor's ear shall sound
The slave's appeal to Heaven, so often made
On earth, but disregarded by the wretch
Who now must hear and heed it! And how loud 865
Their cry whose soul and body were for gold
Slain by the specious hypocrite! No law,
No license-law shall then his conscience ease.
And as he stands to learn his final doom,
His victims' cry for vengeance shall assure, 870
Too well assure him what that doom must be.
The foul seducer, too, shall hear the cry
Of whom he ruined, piercing deep his soul,

And kindling hell's fierce pains, and ever fresh
 To conscience, while his being shall endure. 875
 The hypocrite, whoremonger, slanderer,
 All liars, unbelievers, th' fearful, who
 Feared to offend the world but never feared
 To disregard my mandates, shall receive
 Their portion with the devil and his train. 880
 The faithless pastor of my flock, who sheared,
 But would not tend or feed them, and who taught
 Earth's wisdom for the Gospel of my grace ;
 The parent, faithless to his children's weal ;
 With all who here my precepts would ignore, 885
 Shall list their sentence now, and onward pass
 To that abode where conscience shall not cease
 Its gnawings, and the worm shall never die.

Teach ye and urge these truths, and heed ye not
 The false humanity which contravenes 890
 Them as unjust and cruel ; whose sympathy
 Is not with God and truth ; but lives alone
 With the rebellious creature in his sin.

Ye now will journey to Jerusalem,
 There waiting till another week transpire, 895
 When I once more shall meet you. Fare-ye-well.

End of Book XVIII.





BOOK XIX.

THE CROSS AND THE CHURCH—THE ASCENSION.

AND now, obedient to the Master's word,
Th' Eleven journey to Jerusalem ;
And re-assembling in the house of Mark,
Where lately they the paschal feast had held,
They seek thro' grateful praise and ceaseless prayer,
Each day from early dawn till dewy eve,
The preparation of the heart required
To profit by the lessons he had taught
And should impart ere Heaven should Him receive.
Then, as the Sabbath closes, and they sat 10
At supper, they behold him in their midst ;
Who, while partaking with 'em, thus begins :

Ye will not from Jerusalem remove
When I to heaven return ; but here await
The promise of the Father, which to you 15
I have declared already. John, indeed,
Baptized with water ; but, a few days hence
Ye shall be with the Holy Ghost baptized.
These are the words I spake while I remained
Yet with you ; that all things fulfilled must be 20
Which, in the Law of Moses, and the Psalms,
And Prophets were concerning me declared.

To whom thus Thaddeus : Lord, wilt thou restore
To Israel now her former state and reign ?

To whom thus he: The Father's power retains 25
 The times and seasons, nor does it pertain
 To you to know them. Israel still must bear
 The woes she's brought till I return to reign.
 Then, that they might the Scriptures understand,
 Their minds illumines He, and thus resumes: 30
 Thus it is written, and thus did it behoove
 That Christ should suffer and arise again
 On the third day; and that there should be preached
 Repentance and remission in his name
 Among the nations, but beginning at 35
 Jerusalem, and ye are witnesses
 Of all these things. Behold, the promise I
 Will send you from my Father, and ye will
 Tarry still in Jerusalem until
 That power from heaven enclothes you; for ere-
 long, 40
 When ye convene for prayer, and to await
 The promised Spirit, suddenly its power
 Will clothe you, and you'll to the Jews proclaim
 Repentance and remission in my name,
 And thousands bring of them within the fold, 45
 And glorify my name throughout the land;
 And it extending thro' the nations far
 As from the feast return the converts home
 To Parthia, Media, and to Elamais,
 Aram-Neharaim, Cappadocia, 50
 Pontus, and Asia; Phrygia, Libya,
 Pamphylia, Rome, Crete, and Arabia,
 And other regions; and shall it announce
 In all their synagogues; and Churches raise
 In every land. The Spirit shall go forth 55
 Accompanying the Word, and ere is closed
 The national life of Israel, as I've said,
 (When ye shall see Jerusalem destroyed,
 The Temple burned, and trodden down the land,)
 The Gospel to all nations shall extend. 60

When last you saw me I unfolded how
The world throughout this dispensation should
Assail my truth and trample down my flock,
And how its kingdoms, governments, and thrones
Shall vanish as the visions of the night, 65
When I, whose right it is, return to rule.
Tho' first their kings and rulers will convene
In council to reject my kingdom here ;
Who, having all their force combined, shall say :
Come, let us now these bands asunder break, 70
And cut away and cast from us these cords !
Then will I break them with an iron rod,
And, as the vessel of a potter dash
To shivers all ; and, as I have declared,
Here ends my flock's oppression by the world, 75
Which all must share yet ev'n as I have shared,
And be baptized as I baptized have been.

The doctrines I have taught, as they pertain
To the eternal and unseen, require 80
Precepts and promises coincident
Therewith to all who would my followers be.
Those who receive my precepts and obey,
And on my promises with faith rely,
Become thereby one fam'ly, howsoe'er
Severed by nation, language, space, or time. 85
THIS IS MY CHURCH, and these my subjects are,
And thro' this dispensation till its close
Shall be my Church ; hidden oft to the world,
Then visible, downtrod and suffering oft,
And then the earth illumining with her beams. 90
And thus associated as a flock
Or family, she must a form assume
Of manifest existence ; thus to bring
Her forces into systematic range
Of operation and efficiency. 95
And yet, in coming years, this form and mode
They first will change, then with the thing confound,

When worldly and ambitious men obtain
 Entrance therein, and thro' my Church attempt
 Worldly aggrandizement, and shall assay 100
 T' unite this form, or it subordinate,
 To forms of earthly government or rule,
 And to conjoin the principles which rule
 My kingdom with their earthly policy.
 Hence those who love my name ne'er must confound
 The *vital power* with outward modes and forms
 Adopted for a time to manifest
 Its influence and presence; for the form
 May cease t' evince my Church, and with the world
 Become in harmony; which then must cease 110
 To be the form which can discriminate
 My ransomed flock from that of Satan's fold,
 As with the Pharisees who 've lost the power
 Of godliness, and hold the form alone.
 And I thereon, whate'er its former claim 115
 To be my Church had been, shall now reject
 It as apostate, having but the form
 Of godliness while it disclaims the power.
 Thus forms once organized ev'n by my flock
 Shall so corrupt become when worldly minds 120
 Therein ascendancy have gained, that they,
 As Cain who Abel slew because his works
 Were righteous, shall my people treat as foes,
 And thus the world shall of the form obtain
 The sway, but never of my ransomed flock. 125
 Yet both shall in the field together grow
 Till the eternal severance harvest brings.
 My Gospel is the power of God to save
 All who believe, and is the same as first
 Thro' promise, symbol, type, and prophecy 130
 Announced to Adam, Enoch, Abraham,
 Israel when in the wilderness, and new
 Only by re-announcement in the terms
 Of clearer, fuller statement. When the race,

Thro' Satan in the serpent, strayed from God 135
 And holiness and life, I then became
 Man's Mediator, and then pre-announced
 That same deliverance which I now have wrought ;
 Which promise they who trusted or believed,
 Were justified by faith, and saved ; as now 140
 They are who trust the sacrifice complete.
 Thus I, when sin had turned the race from God,
 And plunged it into hopeless woe and death,
 Brought life and immortality to light,
 And have confirmed it now by miracles, 145
 And rising from the dead ; evincing thus
 Myself the woman's Seed and promised Hope,
 Not of the Jews alone, but nations all ;
 Who universally till now retain
 Some knowledge of the promise given at first, 150
 As their mythology and offerings
 In sacrifice evince. Yet ye no hope
 May entertain that Gentiles more than Jews
 Will yield your message welcome, when ye say
 The Promised Seed is come. They still will doubt,
 Reject and disbelieve ; yea, persecute
 All who in me believe and do my will ;
 Till ye th' ordeal through centuries have passed
 Of fiery trial ; and till th' ascendant Power
 Now of the earth, rejects the ancient yoke 160
 Of Pagan superstition. Yet my truth
 And kingdom have from peace and prosperous times
 Far more to apprehend than times adverse ;
 Hence, though by myriads my witnesses
 Shall perish 'neath the world's intensest hate, 165
 My Church shall steadily her bounds extend,
 And every drop of martyr's blood become
 The seed whence new accessions shall arise.
 This in the gen'ral ; but that ye may learn
 What specially my kingdom shall befall 170
 Ere ends this dispensation and your woe,

Observe, that, when Jerusalem shall fall,
 And Zion's sons and daughters scattered be
 Thro' the whole earth, to be to Palestine
 Returned no more until the time shall end 175
 Pertaining to the Gentiles, my Gospel still
 Shall steadily advance ; and thro' the toil,
 Their patient, loving toil who in your work
 Succeed you ; and their faith, and hope, and love,
 Assisted by my grace ; the Church shall be 180
 Established through the east, west, north, and south,
 And converts multiplied like drops of dew.
 I know their works and patient labors all,
 And how all evil-doers they reject,
 And how they tested those who claimed to be 185
 Apostles, and their lies and wiles unveiled ;
 And for my name's sake patiently endured
 And fainted not. Yet when a time returns
 Of peace, and earth seems smiling, they awhile
 Forsake the zeal which first evinced their love, 190
 And my displeasure bring ; till, penitent,
 Return they to the first works and perform
 My precepts. Yet for this I them commend :
 They hate the deeds of the Nicolaitanes,
 (Who claim to lord it o'er my heritage,) 195
 Which I hate likewise. Let those who 've ears to
 hear
 List what the Spirit to the Churches saith.
 To him that overcometh I will give
 To eat the fruitage of the tree of life
 Which stands amidst the Paradise of God. 200
 Then, when my flock with penitence thus turn,
 Willing to sacrifice their earthly all
 T' extend the knowledge of my truth and grace ;
 And, tho' by them of Satan's synagogue
 Sorely beset, shall patiently endure 205
 Privation, tribulation, poverty ;
 (But they are rich!) Satan again shall rise

With fury to o'erwhelm and them assail
 With persecution fierce in every land ;
 Yea, Cæsar shall put forth his heaviest hand ; 210
 Till thro' ten fiery horrors they have passed.
 Assailed and tempted to renounce my name,
 They 're into dungeons cast, and racked, and burnt,
 And Earth's and Hell's devices all in vain
 Exhausted ; for they still o'er all shall prove 215
 Victorious and gain the crown of life.
 Because the world they love not nor desire,
 Their enemies, as ravening wolves, thus pant
 Upon their footsteps, hoping to devour ;
 But thro' their blood my flock shall still increase, 220
 And them the second death shall never harm.

Thus shall my Church be hidden from the world,
 Tho' not thencefrom expelled ; and while the world
 Boasts of its triumph, I my hidden ones
 Still bless, and oft their dwellings visiting ; 225
 For they 'midst all shall boldly still abide
 In Pergamos, where Satan holds his throne ;
 And they my faith retained, nor would deny,
 Ev'n in those darksome days when Antipas,
 My faithful martyr, was amongst them slain 230
 Where Satan dwells. But now, when Cæsar would,
 (As learns their numbers he, and learns their power
 Increasing still the more he would destroy,)
 By blandishment seduce, and promised grace,
 They for a season yield to slumbering 235
 And lethargy, and thus to Satan yield
 Occasion to disseminate his tares,
 Whose baneful fruit shall soon appear in those
 Who 'll idol worship share and idol feasts,
 And join in doctrine with the Balaamites, 240
 (Which I detest !) which then shall flourish till
 Some ev'n assume my heritage to rule,
 And rule their brethren, who commissions hold
 From me to preach and sacraments dispense,

Equal, yea, oft superior to their own. 245
 Thus worldly management and policy
 Displace the principles which I assign'd
 To guide my kingdom here; and men, not mine,
 (For such I never knew!) will now assume
 Therein high offices and dignities, 250
 Which I have ne'er appointed, nor appoint,
 And step by step advancing shall attempt
 To make my Church a kingdom temporal
 And it with earthly sovereignties unite,
 Nor care to feed my flock; and thus the form 255
 Outward, confounding with the principle
 Whereon alone my Church is built and ruled,
 Shall vainly hope they have my kingdom gained,
 With right to sway the scepter which I hold.
 But they have brought the outward form alone 260
 To union with Earth's policy; and soon
 Shall Pagan rites re-institute therein,
 Inaugurating them as Gospel rites,
 And lead vast multitudes from me away
 To Satan's kingdom and unending woe. 265
 And thus the doctrine of the Balaamites,
 Claiming to rule the pastors of my flock,
 Shall root itself so deeply that the Church
 Throughout this dispensation scarcely shall
 Recover from th' apostasy; since ev'n 270
 My flock the error shall at first endure
 In days of darkness; which encouraged thus
 Becomes the source of woes innumerable;
 New forms assuming, till the remedy
 Hopeless becomes to those who now discern 275
 Too late the error which thro' slumbering came.
 But now, at length, when Cæsar for my Church
 Declares, Ambition shall its borders fill
 With her own votaries, and insincere
 In what pertains to me. And Balaamites 280
 Claiming to rule my kingdom by intrigue,

Shall wars upraise; bloody and fierce t' obtain
 The chief ascendancy therein as Pope
 Or Patriarch; which, as is either gained;
 Will soon inbring and sanction by my name 285
 Crimes, errors, lusts, perverse idolatries,
 And still assume to be my chosen flock;
 For thus Hell would to rule assume my name.
 Yet shall my truth and faithful flock survive;
 Who, in the centuries of darkness then 290
 Extending o'er the world, shall oft be called
 To seal with blood their testimony against
 These vast corruptions; and against my foe,
 The Pope or Pontiff; who, in martyr's blood
 Imbrues his hands until upon his soul 295
 Rests the deep guilt of many millions slain.

In these dark hours so hopeless and so drear
 To all who would assay to penetrate
 God's purposes therein for hope, instead
 Of resting on the promise, truth shall be 300
 Even among my hidden followers
 Mingled with error, till some ev'n attempt
 Thro' worldly policy to meet the wiles
 Of Satan and repel them in their kind;
 As though the principles whereon I base 305
 My kingdom asked improvement at their hand.
 And tho' they'll hear me, and as penitent
 Return and much deplore the fatal step;
 The error shall survive in memory
 Of Church and world full long, (which precedent 310
 Gave, by example such,) that policy,
 A worldly policy may, in the things
 Pertaining to my kingdom, be employed,
 And be the rule of action; which will work
 In every age departures sad from me, 315
 And bring apostasy where'er such rule
 Adopted is, and ruin to the Church.
 Yet those who in me trust shall still be fed

(Throughout the dark temptations low'ring then)
 With hidden manna; and albeit no name 320
 Bear they with men, and by the Church corrupt
 Their names rejected are, I'll give to them
 A name not known on earth, but known in heaven.
 And tho' this day of darkness long endures,
 Yet, in its latter periods shall my flock 325
 (Whose patience, labor, charity, and faith
 Their former works exceed) extend my name
 And Gospel thro' the nations; even tho' some
 Who 've named my name upyield to Jezebel,
 (Them personating who usurp to rule,) 330
 Claiming to be a prophet, and to teach;
 And shall by her be taught to perpetrate
 Adultery, and eat the sacrifice
 Offered to idols; and in error such
 Many who claim to be my faithful friends 335
 Shall then and in succeeding times abide,
 And therein perish. And because the voice
 Soothing of Jezebel they willing heard,
 And sank in lethargy; the man of sin,
 Or Pope, shall scourge them in the Occident; 340
 And in the Orient the Prophet False
 Shall scourge them, and my altars overthrow,
 And aim by fire and sword my Church to slay;
 Nor will they cease therein till my return
 Shall by its brightness sweep them into woe. 345
 To Jezebel shall space for penitence
 Be granted; but since she no pardon craves,
 Her portion, too, shall be devouring fire.
 Then shall the Churches know 't is mine alone
 To search the hearts and try the reins, and give 350
 To every one as his desert requires.

Thus in its form external shall the Church
 By that malignant spirit be usurped,
 (As he usurped the throne to Adam given,)
 Who thro' the universe confusion wrought; 355

And he shall thus retain it till I come,
 Tho' he can ne'er my flock itself control.
 He, of all creatures, was the first to frame
 Deceit, and did in Eden bring the charge
 That Love Eternal would from man withhold 360
 The knowledge he required; who, thus advised,
 Threw off the law, and on themselves and seed
 Brought the dread curse from which I have redeemed.
 Yet shall his wiles be unrestrained, as I
 Have said, until this dispensation close; 365
 For it completes that term assigned to man
 Earth to replenish and subdue, had they
 Unfall'n remained, ere they should all ascend
 From the primeval to that higher state
 Succeeding when my kingdom I resign; 370
 And till it closes I shall ev'n permit
 The accusations which against my flock
 He brings before the heavenly throne; for I
 Their advocate am ever present there,
 To change his curses into blessings still. 375
 But till that hour he shall this evil world
 Rule as its prince and God; and rule within
 The disobedient, leading them t' afflict
 With tribulation all who love my name.
 Yet, can he never harm them, tho' he bring 380
 To bear earth's hostile powers, and ev'n prevails
 To sow dissensions in the Church whene'er
 Thro' its unfaithfulness he entrance gains.
 Thus shall my faithful suffer still, who 'bide
 Within the limits of th' apostate forms 385
 Which once were animated by my flock,
 And presence of my Spirit and its power.
 While many of my followers who know
 The depths of Satan and still entertain
 My doctrine pure, provoking Antichrist, 390
 Shall to the distant hills and valleys flee,
 And, thro' the guidance of my Providence,

Refuge obtain and brief repose ; though oft
 The waves of tribulation o'er them roll,
 As Satan seeks to wear them out with woe. 395
 Yet they 'll my truth preserve, transmitting, till
 They shall arise who thro' its power shall break
 The yoke of Antichrist, and I on them
 Shall lay no other burden than to be
 To the truth steadfast, and transmit it pure 400
 To those who there succeed them ; nor require
 That they it propagate abroad or send
 Among the nations ; but their time to bide
 Until these days of darkness are no more ;
 (For they possess not, as you shall possess, 405
 When forth I send you, powers miraculous,
 Whereby ye can withstand and circumvent
 The foe's designs, until your work is done ;)
 And they shall still retain it till I come,
 And then with me the nations rule ; and I 410
 Shall be to them the bright and morning star.

That which I now have told you mainly shows
 My kingdom 'mongst the western nations, where
 The powers of hell will, first, with subtlety,
 Assail, and then wide-wasting warfare bring. 415
 But in the East, as ages shall revolve
 Thro' which innumerable martyrs are required
 To seal their faith with blood, Error shall rise
 In hydra forms and steal within my fold,
 Till Truth shall find defenders none ; nor none 420
 My standard raise, until the Church my name
 Alone retains, and falsehood has usurped
 The throne of Truth. Yet, in her midst shall I
 Possess a seed, (albeit unrecognized
 By those who claim to rule therein,) a seed 425
 Known as my hidden ones, who love my name
 And truth ; and they shall walk with me in white,
 For they are worthy, and have not defiled
 Their garments by that compromise which brought 6

Within my kingdom Error and its sway ; 430
 And all who overcome shall thus be clothed ;
 Nor from the Book of Life will I erase
 Their name ; but own it and confess before
 My Father and the holy angels all.

Thus thro' the Oriental Church shall spread 435
 The quietude of death, thro' lust of gold ;
 And zeal for forms external, till she cease
 To watch, and pray, and labor for my name.
 While thro' the Western, Satan still shall grieve
 My hidden ones, afflicting them, and strive 440
 With ceaseless persecution, thro' the power
 Of Antichrist, to wear them out, until
 I rise and end their long captivity ;
 Nor shall forget their patience, faith, and love.
 An open door I will before them place 445
 Which none can close ; and, at my call, *Come forth!*
 They shall depart from the apostate forms,
 And in fraternal bands unite to do
 My long-neglected work. They loved me much ;
 Nor amidst all their woes denied my name ; 450
 And they of Satan's synagogue who claimed
 To be my Church, yet them as captives held,
 I will compel to bow to them, and yield,
 And learn that I have loved them, and have stood
 Their sure support in tribulations' all. 455
 And since with patience they have kept my Word,
 I, when that hour of tribulation comes
 To Earth, and Satan is cast down from heaven
 And his aerial kingdom, (which he 'll seek
 By warfare to maintain) and which shall bring 460
 Innumerable woes to nations all and tribes,
 Will keep them safely, and will likewise keep
 All who shall overcome, and them upraise
 As columns in the Temple of my God—
 And write thereon my name ; and, too, thy name 465
 Jerusalem ! the city of my God !

The new Jerusalem ; which shall descend
 From heaven to earth there to abide for aye ;
 And likewise write thereon my own new name.

Yet in the day when Satan from his throne 470
 Is cast to earth to range no more throughout
 The universe as erst ; he knowing that
 The Hour is nigh which him to Vengeance gives,
 With sevenfold wiles and malice will assay
 T' o'erwhelm and sweep my kingdom from the
 earth, 475

And to the nations bring unnumbered woes ;
 And will my followers sift, and manifest
 Who are that love me and my precepts keep ;
 Tho' not by force but fraud will he assail
 My kingdom now, and seek by subtlety 480
 His point to compass ; and abroad will send
 His subtlest spirits every-where to lead
 Into lukewarmness and apostasy ;

And lead the faith that trusts me, into doubt
 If God hath really spoken in his Word ; 485
 And will, thro' hermeneutics false, assay
 To neutralize its power, and to explode
 The doctrines I have taught you, and attempt
 To supersede, by Science falsely named,
 Till Sciolism on every hand assumes 490
 To teach some system better for mankind.

But his most sovereign master-piece of guile
 Will be to make both world and Church believe
 That he exists not ; or, no influence
 Or power retains to sway the mind and heart. 495
 And this while Fraud his deepest schemes complots
 Against my truth and kingdom ; and shall so
 With multitudes prevail, and so inflate
 With folly many who profess my name,
 That in their ignorance they shall denounce 500
 As superstition's fancy ev'n to own
 His personality ; who 'll thus give heed

To doctrines taught by devils, and shall speak
 Lies in hypocrisy with conscience seared,
 And lovers of themselves become, and proud, 505
 Boasters, self-righteous, thankless, covetous,
 Blasphemers, and perfidious, destitute
 Of natural affection, incontinent,
 Traitors, high-minded, heady, calumnious,
 Despisers and proscriptive of the good, 510
 Seekers of earthly more than heavenly things,
 And yet the form of godliness retain
 While thus its power denying. While the zeal
 For mere observances and outward forms
 Shall multitudes so actuate (who claim 515
 To be my flock) that they 'll more zealous be
 For their own sects than for true godliness,
 Or faith, beneficence, or charity,
 Or for my kingdom's weal ; while many shall
 Make of the Gospel merchandise, and seek 520
 Riches and eminence by means thereof ;
 Assaying to appear in its defense,
 Or as expositors of its sacred truths ;
 While they give heed to worldliness, and seek
 Thro' calumny to crush the souls that walk 525
 Humbly with me in spirit and in truth.

Thus shall my flock be sifted once again,
 And heresies make manifest who are
 Indeed my friends ; whose zeal discountenanced thus
 By whom should aid them in their wearying toil, 530
 Shall glow the brighter ; and by them my Word
 Shall thro' all lands and peoples be diffused,
 And into every tongue transfused ; for bands
 Fraternal shall, of every name by which
 My followers then are named, unite to send 535
 My faithful heralds to proclaim abroad
 My Gospel, and to give my written Word ;
 And to unite, that wretched and debased
 Be claimed from vice, and freed the helpless slave ;

Assuring her, Lo! at the door I stand
 And knock; if any will my voice regard
 And open, I will enter, and will sup
 With him, and he with me. Whoso' o'ercomes 580
 Shall with me sit upon my throne, as I
 Have overcome and with my Father sit
 Upon His throne! Yet, tho' I thus entreat
 She will not listen to her Shepherd's voice;
 But still dispute of modes and outward forms, 585
 Unheeding of the Spirit and the life;
 Yea, she will ev'n cast out as vile the names
 Who look for me and wait for my return;
 Till at my coming to reclaim my own
 Inheritance, and raise my martyred dead, 590
 There shall within her bounds be scarcely found
 Faith in my promise to return and reign.

Then, when I come, as I have lately said,
 T' assume my kingdom, earth, with all its powers
 And potentates, will, to resist my sway, 595
 Give their whole energy to Antichrist,
 The Babylonian whore, that in my name
 They may against me war, and 'gainst my saints,
 My called, and chosen, and faithful; but shall be
 Vanquished and whelmed in ruin; who thereon 600
 Shall hate the whore and make her desolate
 And naked, and consume her flesh with fire;
 For God shall deeply place it in their hearts
 To execute his purpose and fulfill;
 Whereon from heaven an angel's voice proclaims 605
 That Babylon the Great is fallen, is fallen,
 And is become the dwelling-place of devils,
 The prison-house of every spirit foul,
 And cage of all unclean and hateful birds.
 Then out of her my people at my voice 610
 Shall instantly depart, lest they partake
 Her guilt and be partakers of her plagues;
 For unto heaven her crimes have reached, and God

Holds in remembrance her iniquities.
 And having left her, now my people shall 615
 Award her as she hath awarded them,
 And unto her redouble for her deeds,
 And doubly fill the cup which she for them
 Had filled; and she must drink it. Yea, by how
 much
 She glorified herself, and sumptuously 620
 Hath lived, so much shall grief and torment now
 Be recompensed to her. Therefore, her plagues
 Come in one day; for strong is the Lord God
 Who judgeth her. Then while the kings of earth
 Bewail her judgments, and the heavens rejoice, 625
 A mighty angel, taking up a stone
 Like a great mill-stone, and into the sea
 Casting it, says: Thus shall with violence
 That city, Babylon the Great, be hurled
 Adown, and shall be found no more at all. 630
 Nor shall therein be heard the voice of joy;
 For she hath by her sorceries deceived
 All nations, and in her was the blood of saints
 (My martyred saints) and blood of prophets found.
 Whereon the mighty multitude in heaven 635
 Cry Alleluia! to the Lord our God
 Salvation be, and glory, honor, power,
 For all his judgments true and righteous are;
 And he hath judged the whore who did corrupt
 Earth by her fornication; and the blood 640
 Hath of his servants, at her hand required.
 Then, as they see her smoke forevermore
 Ascending up, they Alleluia cry,
 And as the voice of many waters, yea,
 Of mighty thunderings, unnumbered hosts 645
 Sing, Alleluia! for the Lord our God
 Omnipotent now reigns! Let us be glad;
 Let us rejoice, and Him adore and praise;
 For now the Marriage of the Lamb is come,

And now his Bride is ready, to whom he hath 650
 Granted to be arrayed in linen fine,
 And clean, and white; for the fine linen is
 The righteousness of saints. And blest are they
 Who to the marriage supper of the Lamb
 Are called. These sayings faithful are and true; 655
 And thus begins the triumph of my flock;
 For I shall now in faithfulness and truth
 Go forth to judge the world in righteousness,
 And war against its potentates and kings,
 And to myself transfer the crowns they wear, 660
 And trampling in my wrath their armies down,
 Shall stain with blood my raiment, and Heaven's
 array

En clothed in linen fine, and white, and clean,
 Shall follow in my train, and witness how
 My sword shall smite the nations, while I tread 665
 The winepress of the fierceness of God's wrath.
 And all the fowls that fly in heaven shall be
 Summoned to eat the flesh of kings, and flesh
 Of captains, and of mighty men, and flesh
 Of horses and of them that sat thereon, 670
 And flesh of bond and free. For, as the Beast
 (The Antichrist) and kings convene their power
 To' resist my reign on earth, he 'll captured be,
 And with the prophet false at once consigned,
 And living, to the lake of sulphurous fire; 675
 And the whole remnant which against me warred
 Shall perish, and the fowls consume their flesh.
 Whereon the Dragon, that Old Serpent, named
 The Devil and Satan, (prompter of these wars,)
 Shall by a mighty angel now be chained, 680
 And to the bottomless abyss consigned
 Thro' my millennial reign. And then my saints,
 All having in the resurrection first
 Arisen, shall with me rule the nations here,
 And reign on thrones of judgment till the end. 685

Thus with 'em spake He thro' the night entire,
 Till darkness rolling westward shows the dawn
 Of the returning day, whose brightening orb,
 Ascending, pours from hill and mountain heights
 Its living splendors, waking into life 690
 Earth's slumbering scenes; whereon the Savior thus,
 In accents kind, bespeaks his saddened flock:
 I now must leave you, for the hour is come
 Exacting my departure. Follow me.
 And, moving on toward Bethany, he says: 695
 Ye shall erelong the Holy Ghost receive,
 And shall become my witnesses throughout
 Judea, Samaria, and Jerusalem,
 And to earth's utmost part. And having now
 At Bethany arrived, He, as they stood 700
 On Olives' Mount, thus speaks his final charge:
 All th' authority in heaven and earth
 Is to me given. Go, therefore, ye, and teach
 The nations all, baptizing them into
 The name of the Father, Son, and Holy Ghost; 705
 Instructing them t' observe all whatsoever
 I have commanded you. He that believes
 And is baptized, salvation shall obtain;
 And he that disbelieves shall be condemned.
 And, lo! I shall be with you every day 710
 Until this Dispensation is fulfilled.
 And, as he spake, he raised his hands and gave
 The parting benediction. But, behold!
 Ev'n as he blessed them he was parted thence
 Ascending into heaven; while with him rise, 715
 (Unseen of earth,) upborne by angel bands,
 And join his train, they who with him arose
 The morning of his triumph o'er the tomb.
 Then, while th' Eleven stand and upward gaze
 With longing sight, suddenly in their midst 720
 Appear the two who had on Tabor's height
 With Him communion held; who thus bespeak:

Ye men of Galilee, why stand ye here
 Gazing up toward the heavens? This Jesus whom
 Ye saw ascending, shall again descend 725
 From heaven ev'n as ye saw him now ascend.
 Hereon returning to the upper room
 Whence they 'd so late departed, they convene
 His followers thro' the city, and relate
 The tidings, then thus join in praise and prayer: 730
 O Christ, thou Lamb of God! who hast removed
 Sin from the world, and now to heaven art gone,
 Accept our praise; accept our humble prayer.
 We thro' thy bloody cross have been redeemed
 From sin and Satan's wiles, and we are thine; 735
 Hear us, our Lord, and shield us by thy grace,
 For we ourselves reconsecrate to thee,
 And to the work thou hast to us assigned;
 And pray thee cleanse us from defilement all
 Of flesh and spirit, and the stony heart 740
 Remove, which so oft grieved thee while below.
 And now as we at thy command convene
 T' await thy promised Spirit, and then go forth
 To make thy Gospel known till nations all
 Shall hear thy Word, be Thou our Hope and
 Strength. 745
 Sinful we are; yet thro' thy blood forgiven,
 O may the memory in our hearts abide
 Of what thou 'st done and suffered in our stead;
 And by thine Incarnation and thy birth
 Aid us to love our race as thou hast loved; 750
 And by thy circumcision grant we may
 True circumcision have of heart and life;
 And may we thro' thine early exile feel
 That we have no continuing city here.
 O teach us by thine infancy to be 755
 As little children teachable and kind;
 And by thy holy walk grant we may walk
 Unblamably, and so our course fulfill.

By thy subjection to thy Father's will
 Grant us th' obedient spirit, that we may 760
 In singleness of heart pursue our way ;
 And grant the motive pure, the heavenly aim.
 And may the memory of thine agony
 And bloody sweat, not only reconcile
 Our hearts to duty, make our labors light, 765
 But give us joy to suffer for thy name.

 Unfold to us the mystery of thy love
 Till we shall learn its depths and feel its power ;
 And by thy bloody baptism kindle still
 The fire throughout the world that shall dissolve 770
 The hostile to thy kingdom ; till the earth
 Yield joyfully to the sweet rule of heaven.
 And may thy suffering form, thy bloody sweat,
 Thy tears, and thy strong crying unto Him
 Who able is to save from death, inspire 775
 Our love and zeal responsive to thy love ;
 That we, like thee, may bear the cross ; like thee
 Despise the shame ; and by thy crown of thorns
 Learn what thy kingdom and thy cross require.
 Rebuild the walls of thy Jerusalem, 780
 And be around her as a wall of fire,
 And glory in her midst, until thy rule
 Be absolute on earth as now in heaven.

 Meanwhile wide open fly the massive gates
 Of heaven, whence issuing forth her puissance comes
 Orb over orb majestic ; Thrones and Powers,
 And Dominations, Princedoms, Dignities ;
 Whose radiance far streaming as they come
 Startle the distant worlds. Onward they move—
 They and th' unnumbered host by grace redeemed,
 Whose mighty Alleluias echoing ring
 Thro' the vast vaults of heaven. Rank on rank
 Move they adown the crystal way afar
 With streaming banners and the trump's acclaim
 To hail the King of glory as He comes ; 795

While in the advance, toward Olives' sacred Mount,
 The Chariot-Throne majestic moves along,
 Wheel within wheel undrawn—right onward moves,
 Engirt with cloud and self-infolding flame ;
 Whose spheres on spheres encircling far are filled ⁸⁰⁰
 With flaming Seraphim, whose wings resound
 Like the deep roar and rush of ocean waves
 Or voice of hosts unnumbered ; on it comes,
 Right on, resplendent comes the bright array,
 Till from the mount as He His throne ascends, ⁸⁰⁵
 It glows like amber from the flame, engirt
 With brightness as the showery arch of heaven.
 Then, as triumphant moves He thro' the skies,
 Th' angelic choir the melody begins :

Hail! hail the King of glory! ever hail ⁸¹⁰
 The mighty Conqueror of Death and Hell!
 Thine is the glory, thine the endless praise!
 Hereon awake the trumpet strains and harp,
 With dulcimer and the loud-sounding lyre,
 In onë grand choral symphony awake, ⁸¹⁵
 Till heaven's high arches echo back the praise ;
 Whereat th' angelic choir their song resume :

Holy! holy! holy! is the Lord!
 The Lord of Sabaoth ; victorious King ;
 Hail Him who now has vanquished all his foes ; ⁸²⁰
 And as the Lamb of God has earth redeemed!
 Hail Him with loud hosannas! Hail the King—
 Our glorious King! God's own anointed Son!
 Thy blood has opened heaven again to man—
 To perished man ; whose praises shall with ours ⁸²⁵
 Unite forever to thy matchless love.
 For, as the children were of flesh and blood
 Partakers, thou their nature didst assume ;
 Thus by thy precious blood release to bring ;
 Thus to abolish Death, and him who rules ⁸³⁰
 Death's kingdom midst the ruin sin has wrought.

And now his ransomed seed with heavenly harps

Attuning in celestial symphony,
 And palms of victory, as on He comes
 Cast forth their crowns before him, and upraise 835
 In voice responsive to the harp and lyre
 Their praise, and thus the melody prolong :

O spotless Lamb of God! who, from thy throne
 Descending to our world, hast us redeemed,
 And made partakers of celestial joy 840
 Ev'n while we loved our chains, nor sought release,
 How shall we praise, how magnify thy name!
 For us thou hast endured the dreadful stroke
 Which had consigned to woe remediless
 But for thy quenchless love; which has our guilt 845
 Borne on the accursed tree that we might live.
 Glory and praise unending to thy name!
 Glory enduring to thy matchless love!

Who shall condemn us now, since thou hast died
 And ever liv'st our Savior and our King? 850
 Who shall condemn us now, our debt is paid;
 Or who thy seed can sever from thy arms?
 Glory, enduring glory to thy name,
 Who likewise hast thy resurrection power
 To us imparted, that we, too, may rise; 855
 And we shall reign with thee, and heaven and earth
 Be vocal with the utterance of thy praise.

Thus they; and having followed in his train
 With the angelic Princedoms all and Powers,
 He with 'em to the heavenly throne drew near 860
 (Thenceforth the throne of God and of the Lamb,)
 Where now th' Eternal Father thus is heard :

Sit thou upon my right hand, till I make
 Thine enemies thy footstool, who on earth
 May yet attempt thy kingdom to withstand. 865
 Thy throne, O God! forevermore endures;
 The scepter of thy reign is righteousness!
 Thou righteousness hast loved, and thou hast hated
 Iniquity; therefore, O God, thy God

Did, with the oil of gladness, consecrate 870
 Thee o'er thy fellows all. Thou hast, O Lord,
 In the beginning earth's foundations laid ;
 And by thy hand the heavens were fashioned ; they
 Shall fail, but thou remainest ; they shall all,
 Ev'n as a garment, daily still decay ; 875
 Till, as a vesture, thou shalt fold them up,
 And then renew. But still thou shalt abide
 Unchanging, and thy years shall have no end.

Whereto the Filial Godhead thus returns :

Father, thy word is sure. My enemies 880
 Shall strive to' withstand my kingdom, till they all
 Are dispossessed of earth ; which to thy rule
 Shall be reclaimed in righteousness, ere I
 To thee my mediatorial throne upyield
 Yet, while this dispensation shall endure 885
 Wherein I, in the midst of enemies,
 Must rule ; I shall at thy right hand abide—
 The Intercessor, Advocate, and Hope
 Of all who come thro' me to find thy grace ;
 And, till my ransomed all are brought to Thee, 890
 None coming shall in vain apply, should ev'n
 Their sin as scarlet or as crimson be ;
 For thou wilt hear me, and wilt them receive,
 Adopting in thy family as sons.
 And, now, O Righteous Father ! since to thee 895
 I have returned, and left my orphan flock
 Beset by foes, send thou the Comforter
 To lead, instruct, and comfort them, until
 Both life and labors yield to peace and heaven,
 To them and all thou hast to me assigned. 900

To whom the Father, thus, in words of love :

My pleasure in thy hand shall prosper still,
 Son of my love ! whose intercession e'er
 Shall all accomplish that thy death designs.
 Whereon the mighty multitude respond 905

In sevenfold alleluias to His praise
 Who sits upon the Throne, and to the Lamb:
 Great are thy works and marvelous, Thou God
 Omnipotent ; just are thy ways and true,
 Thou King of saints ! Who shall not fear thee ? Who
 Not glorify thy name ! Holy art Thou ;
 And manifest thy righteous judgments are ;
 And nations all shall bow before thy Throne !
 Thus they ; and we would, if our voices may,
 The concert join ; for unto Thee belongs 915
 Salvation, O Thou Spotless Lamb of God !
 Worthy art Thou to live and reign for aye !
 Worthy art Thou all glory to receive,
 All riches, all dominion ! Yea, to Him
 Who loved us, and redeemed us by his blood 920
 From sin and death ; and to our God hath made
 Us kings and priests, we 'll give immortal praise.

End of the Poem.



UNIVERSITY OF ILLINOIS-URBANA



3 0112 037946230