

THE BOOK OF HEAVEN



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Rev. George Morton

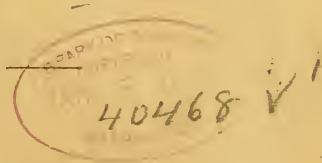
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DIDACTIC RHYTHMICAL
DISSERTATIONS
ON THE
BOOK OF HEAVEN

BY THE ✓
REV. GEORGE MORTON

AUTHOR OF "THE DIVINE PURPOSE EXPLAINED," "THE BOOK
FOR THE NATION," ETC.

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THE BOOK OF HEAVEN.

DISSERTATION I.

The Book of Heaven ! Why not have a place
In sacred verse, to celebrate, extol,
And eulogize The Book, so far beyond
All competition, rivalry and claim,
Of all the num'rous books that ever were
Created by the greatest skill of man ?

A theme so great, so vital and profound,
So grand and so inspiring, verily,
The sweetest muses might awake. But not
The mythic Nine of Pagan lore, do we
Invoke : not those entranc'd, with scenes of earth
And time, and with the jealousies, and love
Intrigues, of rival gods and goddesses :
But pure celestial muses, loving truth
And goodness ; loving moral beauty ; charm'd
With all the grandeur and sublimity
Of not the merely natural, nor yet
The mythical, but of the supernatural ;
Created, not by human fancy, but,
In clearest light of Heaven's Book reveal'd ;
The grandeur, majesty, and glory of
The things that are invisible ; that are
Eternal ; spiritual ; exalted to
Infinitude itself ; embracing man's
Forever onward destiny, in love
Or hate ; and God's most glorious character---
Revealing what He is, and what He would
His creatures, in His image made, should be ;

And what He does, to save our sinful race.

What other themes can once compare with
those

The Book of Heaven furnishes for thought?

What other motives possibly can be

Conceiv'd, of equal magnitude with those

The Book impresses on the mind, the heart,

And consciences of men ; to elevate ;

To purify the nature, and the life ;

And fill the soul, with nobleness of thought ;

With most exalted views, and purposes

Of high resolve ; for man's eternal good ;

And for the glory of that Infinite

And overflowing Love, which gave him life?

The beauties of the Book of Heaven rise

Transcendently above the fairest scenes

Imagination's finest powers e'er

Had cunning to create. How numerous

And grand, its great diversity of themes!

Its excellence, in ev'ry aspect view'd,

How notable, unrival'd, unapproach'd !

For power, pathos, beauty, highest flights

Of human fancy, fall incomparably

Below the glorious sublimity

Of thought, of sentiment, and solemn truth,

Embodied in this Heaven-given Book !

If nature's beauties worthy are to claim,

And into exercise awake, the sweet

Enchanting skill of poesy and song,

Not less the Book of Heaven's claims to have

Its merits, beauties, exc'lencies, and worth

Set forth ; that men may it receive and love.

All nature's beauties of diversity—

Of lofty mountain and extended plain ;

Of sombre forest, lonely, dense, and deep ;

Of hill and dale, of grove and lawn and lake ;

With verdant valleys, and their purling brooks ;

And mighty ocean's fathomless abyss,

Have been the themes of eulogy and song.

Not less, the beauties of diversity,
 In Heaven's Book ; to charm the intellect ;
 And all the moral sensibilities—
 Those higher, nobler faculties of man—
 To wake, and exercise, and to exalt !

For there, " the righteousness of God," com-
 par'd

To " mountains great," for contemplation stands ;
 Amid the sweet, inviting valleys of
 His condescending, ever matchless love :
 That stable righteousness of God, to which,
 When hunted by their guilty thoughts, and by
 Satanic fierce assaults, the Sons of Earth
 May flee, and safety find ; beneath the shade
 Of God's unchanging faithfulness and love !
 In view of pleasant, verdant vales of God's
 Unmerited compassion ; dotted over with
 The many charming, sweet, enchanting groves,
 Of " great and precious promises " ; and there
 Meandering the limpid, singing brooks,
 Of full and free Salvation ; passing on
 And constituting, by their confluence full,
 Expansive rivers of abounding grace !

Moreover, there are brought to view the deeps
 Of God's eternal, fathomless abyss !—
 The counsels of the Infinite anent
 The world's affairs, with its inhabitants—
 The depths of God's foreknowledge far beyond
 The soundings of the intellect of man ;
 And mysteries of His inscrutable
 Decrees !—" His judgments are unsearchable !
 His ways past finding out ! " These ocean depths,
 The Book of Heaven places full in view
 Of man, that he may gaze thereon ; adore
 And worship ! lovingly reposing in
 The boundless Source of everlasting peace !

The Book of Heaven ! Sweet and charming
 name !

What more becoming to the Book of bliss,

Of light and life ! awaking in the heart
 Emotions of delight, and fraught with all
 That can the noblest inspirations raise ;
 The soul inspiring with well-founded, fond
 Anticipations of a glorious home,
 In worlds of light, where ever-during peace
 With endless joy and fadeless beauty dwells !

How else could this delightsome, charming
 name,

“ The Book of Heaven,” come but as the strains,
 And sweetest symphonies of music come,
 To soothe, and elevate, and cheer ! For with
 The *Heav’nly*, what can once compare, in most
 Exalted claims, to all of greatest worth ?—
 All that can give delight, beatify
 And please, all loveliness and purity,
 And grandeur, too, and majesty ; all joy,
 And peace, and harmony, and changeless love !—
 Felicities untold, and all supreme !

The Book—the only one that brings to earth
 Intelligence of *Heaven* ; teaching earth’s
 Inhabitants the cheering thought of its
 Existence, proper character, and end.
 As all conceptions form’d by wisest minds
 Of heathen lands, are crude, of earthly caste,
 And not in any measure consonant
 With that sublime, supremely holy place,
 Reveal’d in Heaven’s Book, to which it gives
 The name of Heaven. Where alone appears
 The glorious presence of Almighty God !—
 His home of majesty, of love, and joy ;
 Where His unfallen angels dwell, and where
 He gathers to Himself the family
 Of those redeem’d, His glory to behold,
 And share with Him His bliss forevermore !

This charming name, how fitting, too, for it,
 The Book from Heaven down descending, men
 To show the way, and likewise them prepare
 For Heaven : filling the mind, the heart, the life,

With heavenly light, love, truth, and peace ;
 Conveying hither, richest Heav'nly grace ;
 With pleasing power thus transforming men
 To Heaven's image, so divinely fair ;
 Until at length, translating them on high,
 Then home, amidst the sweetest Heavenly joys !

The only Book from Heaven down to earth
 Conveying knowledge of the living God,
 The great " I AM " : His personality ;
 His nature, attributes, and works ; the great
 First Cause of Heav'n and earth, and all in them ;
 Himself without a cause : the Unbegun,
 The Self-existent One, immortal and
 Invisible, mysterious, Triune God !

In essence, and in attributes the same ;
 In power and in glory, equal all ;
 Though diff'ring in relationships, and in
 The office which to each pertains in that
 Economy of grace, devis'd for fallen man.

The Son of God, as set on high by " the
 Decree," appointed was Revealer of
 The Deity ; and hence is designated as
 " The image of the God invisible "—
 Revealing him in all the glory of
 His being, both to angels and to men.

" For no man God hath seen, at any time.
 The only one begotten Son, who in
 The bosom of the father is, hath Him
 Declar'd "—hath made Him known by all
 His multifarious works pertaining to
 Creation. " For by Him were all things made,
 That are in heaven, and that are in earth ;
 Things visible and things invisible."

" And by the word of his own power He
 All things upholds : all things by him consist."
 As the Revealer, He is made the head,
 The universal governor of all :
 And by His Spirit's inspiration, gives
 His laws to the inhabitants of earth.

As the Revealer, He was known and called,
 "The Messenger Jehovah;" who did oft
 Of old in human guise and form appear
 To ancient patriarchs; with them convers'd:
 But at the fulness of the time ordain'd,
 Incarnate came; and taught, and gave himself,
 A sacrifice for human guilt. And having then
 Ascended up on high, to chosen men
 His Spirit gave, that they, inspir'd by Him,
 Might finish all the revelations, deign'd,
 In grace divine, to be vouchsafed to man;
 And thus for him, the Book of Heaven prepare.

Man at the dawning of His being, did
 The sad abuse of His free will commence:
 And thus, the race involv'd in ruin lies;*
 Pursuing still, their chosen *self-will'd* way:
 Though apprehensive of some evil end,
 In consequence of seeking self to please,
 Instead of yielding to the will of God.

Yet God would them reclaim; and hence, in
 love,
 The Book of Heaven send; with all its stores
 Of Heav'nly truth, and power manifold,
 To teach and renovate, and then restore,
 To confidence in Him; rejoicing in
 His perfect, righteous will, as their best guide;
 By which alone can be secur'd to them
 That perfect bliss, which they forever seek.

The Book of Heaven's claims the mind and
 heart
 To occupy, to lovingly engage,
 In meditation, study, and research,
 Transcendently exceed the claims of all
 Earth's other books, unitedly combin'd;
 So gloriously exalted are its themes,
 They reach afar, beyond both earth and time;
 Are deeper than the sea, and higher than

* For detailed explanation, see the author's work: "The Divine Purpose Explained" Ch. IV.

The distant stars that sparkle far remote :
They rise in grandeur to the throne of God,
And comprehend the endless cycles of
Eternity, the home of man, when time
Has pass'd him through, and clos'd the gates
behind.

The single claim, of coming forth from God,
Should of itself sufficient be, to wake
In ev'ry mind an unappeasable
Solicitude, to learn what it contains ;
Especially to know, if aught there be,
That has a bearing on the welfare and
The destinies of man ! A Book that claims
To come from God, to be the voice of God,
Addressing men, must have supreme demands
On them, for patient study and research.
For such a claim, must waken in the mind
The thought of God : not merely that He is ;
But also that He takes an interest in
Our race ; has not abandon'd them to fate.

The very thought that God exists, should men
Impel to search, and earnestly to seek
All knowledge possible, to be of Him
Obtain'd : especially to know, what He
In moral character may be ; and what
He does for man ; and what, no less, He would
His creature man should be, and do for Him.
For if there be a God, and He be man's
Creator, governor and judge, then man
Should seek, immeasurably more than all
Things else, to know His will ; and all He may
Of man require, His favor to enjoy.

In independence of his Maker, man
Could not exist. Nor yet, can he at all
True happiness enjoy, without the aid
Which none but his Creator can afford.
Man's Maker only knows what man requires,
To make existence prove to him a boon.
His Maker did not constitute him so,

That he would knowledge in himself possess,
Of what was best ; and would his happiness
Secure, without direction from the Great
Omniscient One, who him existence gave.

He made him such, that not his own, but his
Creator's will, should be his guide, to that
Supreme and perfect happiness design'd
For him ; and lacking which, existence is
A grief, instead of a perpetual joy.
And hence, to know the will of God, should be
His chiefest end ; his study and delight.
This Will of God, the Book of Heaven claims
To set in clearest light ; that men may not
Mistake ; but see and understand, and gain
That perfect bliss their natures ever crave.

These claims supreme, for study and research,
Asserted as the Book of Heaven's right,
Acknowledged and conceded are ; and that
By men of greatest intellectu'l gifts,
Of finest culture, and profoundest thought ;
As likewise by the very best of men ;
The ornaments of our humanity
And greatest benefactors of the race ;
By ev'ry class of wise and thoughtful men ;
Of sages most profound, and talents great,
Both native and acquir'd, in all the walks
Of wisdom ; 'tis the Book of deepest thought,
The Book of greatest study and research—
Of wide, and long-continued, deep research.

Yet, after all investigation, so
Prolonged, it still remains the one alone
Exhaustless Book ; whose deeps profound are
like

The fathomless abyss ; like Him from whom
It came, "unsearchable, past finding out."
The Infinite is here revealed ; and hence,
There's much incomprehensible to man.
If naught but that, which is commensurate
With wisdom human, were contained, its claim,

Of coming forth from God, must be in doubt.
If to the plane of man it merely rise,
Then obviously of man, and nothing more.

But though of such unfathomable depths,
'Tis yet, in truth, the very children's Book!
The Book to aid the shallow mind, the weak
And feeble thought. The simpleton, "the fool,"
From it may learn, and grow divinely wise;
May gain, what those who disregard the Book
Can never gain—the art of living, consciously,
In peace with God; besides, the prospect of
Ascending soon to Heaven's glorious home!

DISSERTATION II.

The Book of Heaven stands præëminent,
In that it is the Book, the only Book,
By Heaven's inspiration sent the world
To bless with light and love, and truth divine:
That never-erring inspiration, which
Infallibility secured for those
Who had been called, to issue and proclaim
The gracious will of Heaven—teaching how
To reach the joys of an immortal life—
And inspiration, in its order most
Exalted: though not that the world exalts,
And eulogizes, in such lofty strains;
Not earth-born, human inspiration which
The soul itself originates, though fraught
With the sublime, the beautiful, and grand.

Not that by which the poet's flight ascends,
In rapture and in ecstasy on high,
Afar, through regions fair, of fancied beauty—
Creations of imagination rare,
All so enchanting, exquisite, sublime!

Nor that by which the sage is onward borne,
In long, laborious, profound research,
By which, so wondrously, he still unveils,
Of matter, multifarious mysteries,
Whereby, through endless changes manifold,
It has been hitherto so utilized for man.

Nor yet, that inspiration wonderful,
Whose sweet, enchanting euphonies prevail,
To soothe and calm the natures yet untamed,
Of serpent and of savage, fierce and wild:
Not even this high inspiration, though
So fraught with all the soft and soothing charms

Of spirit-stirring melody and song ;
'Tis of a separate, higher order still.

Of these, indeed, and also of all such,
The inspiration is but that whereof
Humanity can boast ; but this is of
Divinity alone. "For holy men
Of God did speak as they were moved by Him
Who is the wise, unerring, Holy One."

The inspiration of the authorship
In this appears :—That though the Book has
been

Composed in many, very different parts ;
By various authors, numb'ring not a few,
Of diverse talents, temperaments and gifts ;
And authors standing wide apart in time,
The lapse of which, from first to last, runs on
For fully fifteen centuries, or more.
Yet still the book is one throughout ; in thought,
In aim, and import one ; the golden thread
Of truth divine completely running through
The whole ; the many constituting one !
"*E pluribus unum*," might on it,
As motto be, in truthfulness, inscribed.

In this one aspect of the Book, it stands
Alone. None else with it can once compare.
Wherein is manifestly shown, that though
It is of many minds, and many pens,
Yet still, the wise, dictating authorship
Was all of one ; and that they only wrote
What God the Spirit did for them indite.

Such inspiration was vouchsafed to all
Those holy men, whom God thus qualified
To prosecute the work, essential to
A finished revelation of His will :
Providing thus a Book for man ; to be
A sure, unerring guide ; on which he can
In confidence rely ; nor room for doubt,
Or fear, of ever being once misled.
To give him light, when darkness lies upon

His path ; to give him peace, when swelling
 waves
 Of trouble round him rise : to fill his heart,
 When sore adversities prevail, with hope
 And trust ; and comfort give when sadness
 comes :

And, better yet than all, conveying grace
 To guide him safely to the Heavenly home.

Now, this unerring inspiration, claim'd
 For Heaven's Book, is no mere figment of
 Fanaticism ; nor fever'd fancy of
 Its over-zealous advocates, engaged
 In urging its authority, as chief
 And ultimate, for guidance of the mind
 And heart of man, in all relationships
 Sustain'd with God, and with his fellow-men.
 'Tis not on ground of slender evidence
 It challenges the credence, confidence,
 And love of all the family of man.
 But those abundant and conclusive tests
 Of Heaven's inspiration, which to it
 Pertain, not here can be detail'd. A glimpse
 Of such, is all that may herein appear.

The Book of Heaven comes, with Heaven's
 own

High *imprimatur*, blazon'd full and bright
 On ev'ry page : in diverse modes impress'd,
 And manifest in multifarious forms.

The many great and mighty wonders wrought
 By power divine, and agency of those,
 Through whom the early promulgation came,
 And still successive, issuance thereof,
 Attest in clearest light, its Heavenly claims,

As in the ancient land of Ham, where that
 Destructive, and decisive contest once was held,
 Between Jehovah, Israel's God, and His
 Satanic rival ; who, the sov'reignty
 Of earth had claim'd, and his own worship or-
 ganized ;

But through imaginary gods and goddesses :
 In serving whom they served Beelzebub.
 Because, "the things the Gentiles sacrificed,
 They sacrificed to devils." Satan thus
 By craft prevailed, to turn away from God
 The worship justly due to Him alone.

This rival worship reign'd in Pharaoh's land :
 Was offered up by King and court, and all
 Who knew not Israel's God, Jehovah.
 Hence, the King exclaims : "Who is Jehovah,
 That I should Him obey ?" Are not the gods,
 Whom I adore, supreme o'er you and yours ?
 Then came the contest awful, yet sublime,
 Anent the right of sov'reignty, among
 The sons of men. Where He who is revealed
 In Heaven's Book as "God alone," shone forth
 So gloriously !—defeating then and there
 The rival gods, with signal judgments ; aimed,
 In each and all, those dire Egyptian plagues,
 Against the objects of idolatry :—
 " 'Gainst all the gods of Egypt, judgment I
 Will execute : I *am* the Lord." And then,
 O'erwhelming too, their votaries, with great
 Destruction, on the land and in the sea !

And when the former dispensation clos'd,
 The promised Saviour having come, how great
 And manifold the miracles by Him
 Performed, in attestation of His claim,
 To be the Personage the ancient Books
 Of Scripture had foretold, confirming thus
 The authenticity of all the Books,
 "Of Moses, and the Prophets, and the Psalms !"
 Comprising what was then receiv'd by Him,
 And by the Church of God, as truth divine :
 Confirming also, all the Books prepar'd
 By those inspir'd, to finish and close up
 The Revelations of God's grace to men,
 What wondrous works of mercy He per-
 form'd !

He lepers cur'd, and paralytics heal'd ;
He caus'd the dumb to speak, the deaf to hear ;
And made the sightless, born blind, to see.
He cast the demons out of those possess'd ;
And bread and fish created ; feeding there
The thousands present, " in a desert place."
He to the winds and waves, now tempest-toss'd,
But spake, and they, anon, were hush'd and still !
He rais'd the dead to life : yea, to a corpse,
Already " four days dead," He call'd, " Come
forth ! "

The dead obeyed ; and in his death-clothes bound,
Walk'd from the tomb, all vigorous with life

And " by His resurrection from the dead,
He was declar'd to be the Son of God
With power "—having power—thus prepar'd
To execute redemption work for man.

And when, by God's right hand exalted, **He**
The Holy Spirit sent, in wonderful
Effusion ; manifesting thus, that **He**
Was on the throne of God, fulfilling **then**
The promise given ere He did ascend.

And thus was testified, by these displays
Of God's almighty power, that the Book
Recounting these, and wonders similar,
In confirmation of its claims, is signed
With Heaven's seal—the signature of **God !**
The same, in import, are the wonders all,
Recorded in the book, attesting its
Validity, as coming forth from God.

So, with its Prophecies of import high,
And revelations grand, unfolding still,
Which none but Heaven's wisdom could impart ;
Unfailingly foretelling such events
As human foresight never could conceive,
For numerous centuries ere they come
Evincing thus, beyond the range of doubt,
An authorship omniscient and divine.
For instance, those on record in the book

Concerning Babylon of old: the seat
Renown'd of worship, rival to Jehovah's ;
And where the church of God was captive led
In chains, to suffer in a heathen land.
For years, by many hundreds in advance,
That city's fearful doom had been foretold.
And now the winds sweep o'er the lonely site
Where once, in pomp and luxury, she stood ;
In strict accord with the prophetic word,
As spoken by the servants of the Lord,
Who thus His seal imprints on Heaven's book.
And so, of Sidon and of Tyre, and time
At which Messiah came ; and of Jerusalem,
The full and wide dispersion of the race
Of Israel ; its prophecies have had
Such clear, remarkable fulfillment, as
Must testify, with most convincing force,
That high, divine Omniscience was engaged
In preparation of this sacred book.
And then its outspread leaves are all aglow
With sweetest, heavenly, rainbow hues
Of mercy, purity and love divine ;
Of holiness, and truth, and wisdom high,
And goodness, justice, gentleness and peace.
All virtues, graces, moral beauties rare,
That can adorn the character of man,
And happiness afford, it well defines,
Inculcates, aye, and makes imperative.
In this, its heav'nly origin appears.
Deceitful and immoral men could not,
Nor would they, if they could, compose a book
Like this. Its authors must have been such men
As virtue love ; and rectitude and truth,
And as they claimed, that what they taught they
 had
From Heav'n received ; it only such could be.
For being truthful, upright, honest men,
It could not be that they would practice fraud,
Or falsehood teach, all others to deceive,

And that, in matters of such awful weight
As those pertaining to the destiny of men,
To wit: their everlasting life or death!
Nor yet were they themselves deceived for fools;
Their writings clearly prove that they were not.
They knew that truth, from Heaven, had to them
Imparted been, of greatest worth to man.
This they, in love and faithfulness, conveyed
To men, that they might walk in Heaven's truth,
And Heaven's likeness thus assume; and reach
At length its guileless, peaceful home.
Thus stamped, and bearing Heaven's royal seal,
The Book of Heaven comes with claims supreme!

The high position, strikingly unique,
Attained, and held so long, by Heaven's Book,
Among all classes, though so diverse in
Their tastes and talents, culture, sentiments,
And modes of thought, convincingly should tend
Its superhuman origin to prove.
In high esteem the Book is held by not
Alone the simple-minded and untrained,
But by the highly cultured and refined.
Of sages most profound, of finest gifts,
Both native and acquired, in all the walks
Of science, 'tis the Book of deepest thought.
By men, the best and noblest of the race,
It is the Book of greatest study and
Research; of long continued, deep research.
No other book all classes so engage.
A place it holds unique, peculiar to itself.

The Book of Heaven isolated stands,
Distinct, conspicuous, unrivalled, and
Alone: the one incomparable Book!
How vast, beyond conception how immense,
The never-ending, ever-growing and
Innumerable myriads of books!
Of ages all, and of the nations all;
In subjects all, with stores of wisdom great;
And yet, distinct among them all, and up

On high above them all, stands this one book :
 Pre-eminent it stands, the wondrous Book !
 The book of ev'ry age, and ev'ry clime,
 Translated also into ev'ry tongue ;
 Perused and sought by men of ev'ry tribe,
 Of ev'ry race, condition, rank and class :
 The old and young, the high and low, the rich
 And poor, the humble peasant and the prince,
 The rude and the refined, the learned and
 Untaught ; in cottages and palaces,
 In camps and courts, and over all the land,
 And out afar, upon the open sea !
 The only Book for all ; to bring to all
 A present peace, and hopes of higher joys.

The one alone to meet the wants of man's
 Diversified condition, in ev'ry age
 And clime, in ev'ry circumstance of life,
 Of every race, and every tribe,
 Wherever they may dwell, on all the earth—
 In Eastern or in Western hemisphere,
 In North or South, from Pole to Pole, or on
 The continents, or islands of the Sea.
 'Mong all the Races, white or olive, red
 Or black, whoever it receive, in faith
 And love, rejoice in its adaptedness
 To minister to their relief ; alleviating all
 Their burdens ; most especially in that
 It brings relief from their sad consciousness
 Of ill-desert, and lifts the load of guilt
 From off the weary, burdened heart, so that
 They joyfully may feel there is for them
 Some good in store—a better day on them
 Will surely dawn. New hopes are then awaked,
 Through new conceptions of the mercy and
 The love of God, Who their iniquities
 Forgives, through that redemption wrought for
 them
 By His dear Son, and in the Book proclaim'd.
 Anticipations, then, they realize

Of goodness following them through life,
And of their being ever with the Lord.

Herein the Book most wonderful appears ;
It stands unrivall'd and alone, in this :—
That people all, though wide apart in time
And place, and in their education so
Dissimilar, of such diversity
In all their manners, modes of life and thought,
Can find in it the very good they need !
A potent remedy for human ills
It proves, where'er the foot of man hath trod.

As cooling showers, gently falling down
From heaven, so that all may ev'rywhere
Refreshing sweet enjoy ; or as the light,
So universally diffus'd for all, to cheer
And guide, and health to give, so comes the
Book,

With universal fitness for the wants
Of all, whoever and wherever found !

For, diff'rent as may be the races and
The tribes of men, and evils manifold
To which they subject are, the radical
Disease from which recovery they need
Is only one—identical in all.

And hence a universal remedy

A universal malady may heal.

That malady is Sin, and Heaven's Balm
The cure, convey'd by Heaven's Book to the
Inhabitants of earth. 'Tis, therefore, not
Incredible, the Book should prove to be
A panacea, healing all the ills,
However diverse in their kind, to which
The race of man is heir. The malady,
However multifarious the forms
Of its development, in being still
The same, can need no remedy but one.

Wherever the disease of sin is cured,
With its removal ev'ry other ill,
Eventually, will disappear.

The fountain being dried, the streams will cease.
When sin is from the conscience clear'd, by faith
In Christ's atoning blood, and in the soul
Its reigning power is subdu'd by grace
Imparted from the Spirit, dwelling there,
The very root is reach'd of all the ills
That spring and grow, and yield those bitter
fruits

Which minister their misery to man.

How wonderful in adaptation, then,
The Book of Heaven specially appears
To man's condition, over all the earth !
A universal want is felt 'mong all
The race ; a universal cry ascends
For help. The Book supplies this want ; this cry
From it receives an adequate response—
The Book obey'd, then sweet relief ensues.

It comes to all, it calls on all, it has
For all the very help they need. It brings
Redemption to the guilty and condemn'd ;
On those that sit in darkness light it sheds ;
And joy imparts to those depress'd with grief ;
The weary and the heavy-laden gain
From it relief and rest ; and mourners drink
Its consolations, even while in tears.
Through it earth's troubles, sorrows, toils, and
cares

Are lightened by the hopes of Heaven's joys.

Not more the health-inspiring light of day,
Nor mildest, balmy atmosphere we breathe,
Than is this Book, in adaptation to
The universal family of man.

As those have fitness for the sustenance
Of life, so this has equal fitness for
The moral state, in which all men are found—
To them restoring life divine, and peace
With God, with fitness for the Heav'nly home.

The Book of Heaven's noted, special place
And work among the nations and the tribes

Of men convincingly attest the claim
Of heavenly origin, preferr'd in its
Behalf. It finds the race estrang'd from God,
Unhappy, discontented, and expos'd
To ev'ry form of wretchedness—without
A remedy, or prospect of relief.
It brings them into conscious peace with God;
Reforms the character in heart and life,
Evoking comfort, cheerfulness and joy,
And expectation of a future life
Of perfect bliss—of glory evermore!

DISSERTATION III.

The Book of Heaven occupies a place
 Of great renown for its antiquity.
 Of all the books on earth, the one alone
 That leads us back through distant ages all,
 By narrative trustworthy, yet sublime,
 Up to creation's very dawn ; and tells
 The genesis of things—the wonderful
 Beginning, of both the earth and heavens :—
 How, at the voice of Elohim, the whole
 Creation from nonentity arose—
 And in detail describing how the earth
 Was formed. How that, “in the beginning God
 Created both the earth and heavens,” back
 In that, by myriads of ages, now
 Long past eternity. But then, in that
 “Beginning” of their creation, “the earth
 Was yet unformed and void.” The matter, then,
 Of which it is composed, He did create,
 And afterwards the several parts evolved
 Through formative creation-work ; whereby
 The watery, dark and wild chaotic mass,
 Was gradually transformed, and finished stood
 In grandeur and in beauty ; having full
 Adaptedness for man's abode, and all
 That varied life for which it was designed.

Earth's first condition “darkness was,” the
 Book

Of Heaven pointedly declares. How this
 Conflicts with human wisdom's “nebular
 Hypothesis,” which represents the earth
 As first existing in a mass of bright,
 Rotating, blazing-white, revolving gas !

Earth's primal age of darkness reached at
length
Its destined term. "God said, Let there be light :
And light there was." But whether that was
much

Or little, like the dawn or like the light
Of perfect noontide-day, remains untold,
"And God between the darkness and the light
Did separate ; but how, to us is not
Revealed. Yet men, because they fail to see,
And understand, how else this light could be
Supplied, assume that it was from the sun ;
Although the record most distinctly states,
That from the sun the earth did not receive
Her light until the fourth creative-day.

But though no sun, there yet "an evening
was" ;
And yet "a morning was" ; and these "day
first"

Were called. The primal darkness-period had
Its close : of it there was an "evening" time ;
But light came forth, and then "a morning
was" ;

And these were called the first creative-day.

A new, advanced condition, earth has now ;
Accompanied by light ; but light is all
She yet can boast, with nothing else beside—
A semi-liquid mass, half bathed in light ;
But still progressing towards another change.

At length God said, "A firmament let be."

The firmament's formation then began.

The nitrogen and oxygen began

To rise, and into combination, in

Their due proportions, enter ; forming thus

The atmosphere to lift the vapors up ;

The cloudy waters, thus dividing from

The waters underneath, o'er all the earth.

And so, progressively was formed, that great,
Abounding, alimantal reservoir,

Of animal and vegetable life—

The firmament, the wide expanse ; replete
With elements invisible ; on which
All nature lives, and thrives, wherein is life.

This new condition, then, “ a morning was ” ;
And at the close of that which did precede,
“ An evening was ” ; and these were reckoned as
The second period or creative-day.

The earth has now both light and atmosphere ;
But nothing yet of life appears. No land
As yet—all seemingly a watery globe ;
But still advancing toward preparedness,
To undergo that comprehensive change,
Whereby solidity and permanence
The surface of the earth should then assume.

Again the voice of the Almighty calls :—
“ The waters, let be gathered to one place,
And let the dry appear.” Omnipotence
Then formed those grand divisions of the earth,
Now known as Continents and Seas. And in
Succeeding ages, many changes wrought,
By agencies, his wisdom infinite
Employed : the mountain ranges forming, and
Treasuring in them the rich and varied stones
Of metals and of fuels, gems and gold,
For use of man, in ages still remote.

Now when dry land appears, God calls it Earth.
And by his all creative-word, this earth
Becomes, the source of vegetable life.
Plants spring up, now : perhaps but scanty at
The first ; yet still increasing, till the earth
Is covered o’er with most luxuriant growth
Of mosses, grasses, ferns of gigantic size,
And spreading-wide majestic forest-trees ;
The fruit-tree yielding fruit ; whose seed was in
Itself ; the herbage yielding seed ; but all
According to their kind, as God ordained
What each should be ; and also that each one
Should propagate its kind, responsive to

The law whereby its species each should have,
Distinctive of itself. "God said, Let earth
Bring forth"; and to the earth he power gave
That it obeyed. One earthy atom He
Endows with such a law, as will it cause
To germinate and gradually unfold,
Until its full development reveals
The stately oak, with fruit comprising seed.

Another earthy atom, He endows
With such a law as regulates and rules,
In its development, resulting in
The lofty pine; with seed to propagate
Its kind. Another He endows, with such
A law as leads it to unfold, with all
The fragrance, bloom and beauty of the rose.

And thus, throughout all nature's wide domain,
God gave to each its origin; and gave
To each its law, whereby it is controlled
In its development, and makes it what
It is. The law of each, the nature is
Of each. And such are nature's laws: just those
With which, the creatures were at first endowed,
By their Creator, Who them being gave.
The laws of nature are the laws of God:
Through them He works; by them He formed
the earth;
And still provides for all that dwell thereon.

The earth, another mighty change has had—
Dry land and seas; with rivers, hills and plains,
And vegetable growth, luxuriant;
With bloom and verdure, spreading o'er the
scene.

The introduction of this wondrous change,
Another "morning was"; the close of the
Preceding state of earth, "an evening was";
And these were called the third creative-day.
And now another pause Divine, in His,
By new developments, creative work.

The earth at length, again has been prepared,

To undergo another wondrous change.
 God said, "Let there be light." And two great
 lights,

He made, to rule the day, and rule the night;
 To be for signs, for seasons, and for years"—
 The times ordain'd for earth, till time shall end.
 The light which hitherto accompanied
 The earth, must now be gather'd to one place;
 Embodied in a separate globe; from which
 The light, henceforth might fall upon the earth;
 Whose rotary and revolving motions make
 Its days and nights, its seasons, signs, and years.

The earth's condition now is greatly chang'd.
 Its period of unbroken darkness first
 It had; and then succeeding this, it had
 Its period of a sunless, moonless light.
 But now, these luminaries rise; and earth
 Enjoys its alternations—days and nights;
 Its seasons—summer, winter, autumn, spring.
 And thus, its adaptation is secur'd,
 To creatures of an order wholly new;
 Endow'd with sentient, strange, pathetic life,
 And motion; altogether different from
 The vegetable life, which heretofore
 On earth, in solitude, existence had.

When sunlight rose upon the earth, to it.
 Affording solar heat, and solar times—
 Its seasons, months and years, another then,
 Of God's symbolic mornings dawn'd: the close
 Of earth's preceding state, "an evening was";
 And these were call'd the fourth creative-day.

By these advancing stages, earth is now
 Prepar'd, to be a habitation for,
 The countless living creatures on the land
 That dwell, or in the waters have their home.
 Another new creation now begins.
 The All-creative voice the waters now
 Commands: "Let them abundantly bring forth,
 The sundry moving creature that hath life."

The waters they obey. The living "Word,"
In them Creative-pow'r becomes ; and they
Abundantly bring forth the mighty swarms,
In wonderful variety, of creatures
Large and small, inhabiting those ancient seas.
Thus God created ev'ry thing in them
That moves, each one according to its kind :
And ev'ry fowl that flies above the earth,
In all the open firmament of heav'n.

The creatures multipli'd, "abundantly,"
On this, the fifth creative-day. And by
Creations not a few it noted stands,
Peculiar 'mong its other fellow-days.
Of divers creatures, curious and strange
To man, whole races were created ; lived
Throughout the ages God assign'd to them ;
And then, forever perished from the earth.
While other races, in succession, still
Created were ; and their appointed time
Fulfilled : then like the others ceased to be.
God "takes away their breath ; they die and to
Their dust return. He sends His Spirit forth,
They are created : the earth He thus renews " ;
Those many ages through, ere man was made.

This wondrous change, the first existence of
The moving creatures having sentient life,
Another "morning was" : The closing time
Of that old world, to which this did succeed,
Another "evening was" ; and these summ'd up
The fifth of God's prolonged creative-days.
And now another pause Divine, ensues.

The ages onward roll, until at length
The earth is ready for her final change—
The last day's work. The life imparting "Word"
Again commands the earth, and it brings forth
The cattle and the creeping things, and beasts ;
But each created after its own kind ;
Adapted to its own appointed sphere.
The earth is finished now, that is, prepar'd,

A habitation for a ruling race ;
 For whom it was intended from the first.
 A council now, Divine, is held, anent
 The last, the crowning work on earth. “God
 said,

Let us make man in our own image”—like
 To us, a moral nature having ; with
 Capacity to know, discern, and feel
 The difference of moral right from wrong ;
 That nature upright, innocent and good ;
 With perfect freedom of the will, to choose
 And to refuse what seemeth to him best.
 Thus man was made, “a little lower than
 The angels ” ; and as ruler at the head
 Of all terrestrial affairs, was placed
 All in subjection under him ; and all
 For good to him, subservient to his call.
 But when the primal man created was,
 Humanity was incomplete. In him,
 In embryo, it was entire ; but not
 In form ; that is, in its full finish’d state.
 Its full completion needs a personal
 Duality ;—On him must be perform’d
 A separating work. “The Lord God caus’d
 A deep,” mysterious, trance-like “sleep
 To fall on him” ; then of him took a part,
 Whereof He formed the other, gentler half,
 Of perfected humanity. ’Tis finished now !

It seems the man, while in that wondrous
 sleep,

That deep, mysterious trance, a vision had ;
 Wherein he saw the work and wondrous mode,
 By which for him a help-mate was prepared.
 For in the Garden, when to him she first
 Was brought, his exclamation was—“This now !
 She’s come !—“bone of my bones, flesh of my
 flesh ;

Her name is Woman ; taken out of Man.”
 He knowledge had of how and whence she came.

The vast creative-work has now been clos'd.
And so again, the opening of this last,
This final series of creative acts,
Another "morning was"; and at the close
Of earth's preceding state, "an evening was";
And these were called, God's sixth creative-day.

That these creative-days, in which the earth
Was formed, as natural solar days
Cannot be understood, is manifest,
By merely noticing their kind, as in
The Sacred Record they appear. There could
No solar days exist before the Sun
Was made; and yet, of these *creative-days*,
No less than three had passed, anterior to
The Sun's creation. Not until the fourth
Did Sun and Moon exist. And not till then
Did they commence to "rule the day, and rule
The night"—to form the day, and form the
night.

'Twas then that solar days and nights began,
But not before; according to the plain,
And unmistakable description of
The several days' creation-work;
As in the Sacred Record they are found.

Yet some explain, that by creation of
The Sun and Moon, on day the Fourth, no more
Is signified than that they then shone through
The vapors, hitherto encompassing
The earth; and wholly intercepting thus,
The solar rays; but now so far dispersed
That Sun and Moon then first began to shine
Forth visibly on earth; although they had
Created been, and in the firmament
Been placed, on day the First, when "there was
light."

But such an exposition contradicts
The record made by Inspiration's pen.
It says, on day the Fourth, "God set them in
The firmament, to give their light upon

The earth." When this He did on day the Fourth,

It was not done on day the First, as this Interpretation inconsistently implies.

As well the notion might be entertained,
That man created was, on day the First;
And what is meant by his creation on
The Sixth, is only that he then began
To see, and consciousness of life enjoy'd!
For this wild fantasy would not be more
In conflict with the Record in the Book,
Than those interpretations, claiming that,
The Sun was made when first the earth had light,

But man would fain be wise, beyond what has
Been taught in "Holy Writ"; and would assume
To know what no man knows; nor possibly
Can know. Because it has not been revealed:
Nor is there aught, in all the starry sky,
Nor in the deep recesses of the earth,
By which it can be known, how at the first,
The earth received her light. God said, "Let there
Be light,"; and "light out from the darkness
shone";

But how, or what relation then, that light
Sustained to earth, has never been revealed;
Nor can it ever be explained by man.
God leaves it unexplained; and man should not
Pretend to understand, or to explain,
What is impossible for him to know.
And as creative days there were before
The Sun was made, they were not solar days.

Again, it is to be observed, that these
Creative-days do not begin and end
As natural solar days. Such days could not
Have been before the sacred writer's mind,
In his detail of those creative days:
As with the *evening* those begin, and with
The *morning* end. Whereas, the solar day
Begins at morn, and with the evening ends.

The morning and the evening constitute
A solar day, according to the mode
Of designating its commencement and
Its close, among all people, ev'rywhere,
In ev'ry age, with no exception found.
We, from the Book of Heaven, may select
Examples one or two, to illustrate
The common thought, that solar days begin
With morn, and with the evening end.

When Israel in siege encamp'd against
The city, Jericho :—" It came to pass,
That on the seventh day, they early rose ;
About the dawning of the day." Now here,
The common view, throughout the world, anent
The time a solar day begins, appears
So pointed and express, that none can doubt
The day begins at dawn and ends at dark.

Its ending with the evening, pointedly
Is found expressed, in that minute account,
Of how the Saviour show'd himself to two
Of his disciples, as they journey'd on
To Emmaus. When he appear'd as though
About from them to part, " they him constrain'd,
And said, Abide with us: the evening time
Is drawing on, the day is now far spent."

'Tis thus, that ev'rywhere, mere solar days
Are view'd and spoken of as having their
Beginning in the morning, ending in
The evening ; hence, distinctively unlike
Creative-days, which with the *evening* their
Beginning had, and with the *morning* had
Their end. And hence, the sacred writer could
Not have in mind these common. solar days.
Not natural, but supernatural days, were those
Of which he thought and wrote, in his
Recital of the genesis of things—
The wonderful progressive work whereby,
Through still advancing stages, God evolved
Our world, of so much beauty, and such wealth.

His days are periods, vast in length,
 In correspondence with the vastness of
 His work. So much His work is greater than
 The work of man, in such proportion are [by
 Prolonged His days. Man's days are measured
 The revolutions of the globe, on which
 He dwells. The days of God are measured by
 The cycles of that vast eternity
 Which he inhabits. "Before the mountains
 Were brought forth, or ever thou hadst formed
 The dust of earth, from *olam* unto *olam*—"
 From æon unto æon, from age to age,
 The Psalmist saith: "Thou art, O mighty
 God!"

Before the earth's creation-work began,
 Eternities then, measured off His days!
 And in "His sight a thousand solar years
 Are but as yesterday, when it is past,
 Or brief as is a single watch by night."

In six of God's *olamic* days, that is,
 (As *olam*, this old Hebrew word, imports)
 His sweeping, vastly long-enduring days,
 He carried on, from stage to stage, the work
 Of earth's formation, resting on the seventh.
 That day of rest began when earth's creation
 Closed, nor will it end before the end of time.
 God's Sabbath is the world's redemption-day.
 And as His day of rest for ages still
 Endures; so ages many, only can
 Have filled the measure of His working days.

The *number* of His working days and day
 Of rest, not their extent, is set as our
 Example, both for work and rest. One day
 Of His He gives to rest; one day of ours
 We are enjoined to give, like Him, to rest;
 A type of His; a preparation day
 For us, that we may share His glorious rest!

How beautifully truthful-like and grand
 This brief account the Book of Heaven gives

Of earth's creation, and of all thereon,
In contrast with the crude, fantastic myths
Of pagan lore, invented by the bards,
And sages wise of ancient heathen lands!

The earth, the Book of Heaven tells, shall pass
Through yet another change, her seventh day
But recently began. And only with
The close of time will terminate the first
Division of that day; the second then
Commencing, and continuing through that
Eternity which endlessly succeeds.

The earth's condition, as it now exists,
Eventually shall have its closing time.
"The day of God," to vindicate Himself,
His government and laws, at length shall come—
"The day of judgment, and perdition of
Ungodly men." "The earth and all the works
That are therein, shall then be burned up."

The present state of earth will then have
reached
Its evening-time. Another wonderful
Development in earth's mutations then
Occurs: when "He that sitteth on the throne
Proclaims: Behold, I all things make anew."
Then from the ashes of the burnt-up globe,
The earth shall have her resurrection morn:
Assuming then a vast, and glorious form;
Of which the old, cremated earth, was but
The seed. She then appears in magnitude;
And in the robes of beautiful array,
Befitting her redeemed, eternal state.

Another morning then, on her shall dawn.
And then again, it might be said: There was
An evening, and another morning was
The seventh day. That morning never shall
Succeeded by another evening be!
The seventh is the last, the endless day—
An everlasting noontide, glorious day;
For earth, and all the happy dwellers there!

This much distinguished seventh day of earth's
Existence, summeth up her history,
In time, and in eternity beyond.
Her seven days are comprehensive of
Her whole duration, endless though it be.
Her finished state, her full perfection lies
Within the compass of this number "seven."

Herein appears the origin of that
Peculiar use, and special prominence,
The Book of Heaven gives the number "seven"
In treating of terrestrial affairs :
Perfection number, thus it stands ; for all
Earth's annals lie within her "seven times."

None other than the Book of Heaven tells
The origin of man ; and of his happy state--
His innocence, felicity and joy,
In Eden's bowers balmy and serene ;
Communion holding, with his Maker, God !
But how, by disobeying the command
Of his Creator, loving, wise, and good
He brought on all the human race, the curse,
The blight, the wretchedness and death, and all
The woes, that overspread the face of earth !

This precious Book of Heaven, constitutes
The one account authentic, extant now,
Of earth's divisions, races, tribes, throughout
The primal ages ; is the only page
In all the world's historic book wherein
Is found the record of the race of man, .
Reliable and true, for many long
Successive ages. Hence, were it not for
This one most ancient book, the onward course
Of earth's events, so wonderful and grand,
And man's condition, customs, doings—all
That enter in to make up human life,
For full two thousand years and more, would be
But dim or lost to us beyond recall.

O ! what a wondrous Book ! in which is found
The history of earth and man, from first

To last—to the beginning, stretching back
And forward, reaching, even to the end,
Prospectively ; in prophecies profound,
And multifarious revelations—
A wondrous outline of the world's affairs,
Extending onward to the close of time ;
Yea, more, still further, stretching far beyond,
E'en into vast eternity itself,
And telling of the earth's condition then,
When it shall be renewed, be beautified,
And made the centre-place of Heaven's love,
The mansions of celestial glory bright,
The dwelling of the " Lord God and the Lamb,"
And ever-blissful home of Their redeemed !

DISSERTATION IV.

The Book of Heaven rightfully may claim
The honor high of being what none else
Can be, with immortality endowed:
The one alone, imperishable Book!
Among the first of writings found on earth,
And extant still, while countless numbers vast
Have perished, leaving not a trace behind.
And yet the Book, unceasingly assailed
Immeasurably more than any, yea,
Than all books else, whate'er their class or kind.
The only Book, the godless world, along
Through all the by-gone ages, have ignored,
Have always sought, to banish and forget.
Attack'd by enemies in ev'ry age,
With ev'ry kind of weapon oft assailed.
All ranks of sceptics, scoffers high and low,
The moral, vicious, vulgar, and refin'd,
Have oft, though vainly, spent their strength and
zeal

Against this book of mercy, truth and love.
Much learning, science, sophistry, and wit
With falsehood, venom, angry rage, and hate,
Their power and their skill, have all employed
In this unholy, blighting, baneful war!

Again, and yet again, its enemies
Have raised the shout of victory as though
Its claims had been dispelled, by theories
Advanced, and by deductions, drawn in haste
From premises, not proven yet as true.
And hence, this shout of triumph, premature
Has ever proved. The Book comes out unscathed!

The sceptical chronologists have oft
The book demolished, with their dynasties

And dates, drawn out from ancient, musty lore ;
But dynasties and dates, quite mythical.
Perhaps the offspring of men's vanity—
Their national ambition, setting forth
The very great antiquity and long
Duration which their nationalities
Can claim. But when chronologists by these
Have fondly hoped, the Book of Heaven they
Had given to the moles and to the bats,
To lie away among the cerement clothes
Of Hindostanee, or Chinese, or Coptic tombs ;
It ever has come forth, with fresher life,
Endowed with greater energy for good.

And so, the sceptical astronomers,
With new and wonderful discoveries,
Have sent the book adrift among the stars—
Have blown it into nebularian dust
To float forever, far beyond the bounds
Of this then happy mundane sphere, by them
Released from the behests of Heaven's laws,
When all might live like brutes, without regard
To any future life or reckoning
In one to come. And then rejoicings great
Have been among the foes of Heaven's book.
As it no more would them torment with calls
To duty, and enjoining rev'rence for
The high authority of God, and then
Annoying with its threats, should they persist,
In disobedience to His gracious law.

But lo ! the Book would not remain away
Among the stars, but down to earth returns,
More luminous and brighter than before !
While up on high, the sun, and moon, and stars,
All over it had shed a greater light ;
And from its banishment it thus returns
With more effulgence, shedding all around ;
And with accumulated evidence
Attesting all its claims as Heaven's Book,
Imperishable, not to be destroyed !

Again the sceptical geologists
Have searched, and found for it a grave, deep
down

In caves and lakes, and at the bottoms of
The mountains and the rocks, and buried it
Among the bones of Megatheriums,
Ichthyosaurians, and Trilobites,
And other Palæozoic tribes ;
In old Siluro-Cambrian beds
Which sepulture untimely also proved.
The book was burned ere it had been dead !
The rocky, fossiliferous assault
Had failed to kill, not enemies, but friends,
These rocks had proved. Their testimony aids
To validate the Book of Heaven's claims.
It, from the geologic tomb, comes forth
As resurrected with immortal life,
To go abroad in greater strength among
The earth's inhabitants, with messages
Of pardon and of peace, from Heaven's throne.

These onsets of its scientific foes
But tend to prove its immortality.
They ransack Heaven's wide, outspreading vault,
And lakes and rocks, and caverns of the earth ;
That by creation's voice itself, they may
Invalidate the book of Heaven's claim ;
But all in vain. They still have failed to prove
That Nature's voice and Revelation's voice
In any measure disagree. So far
As search has gone, the issue still has been
That these are found in full accord. They both
Disclose one Mind, one Thought, and that Divine.

Thus far it has been found, and ever must
Be found, that when the book of Nature and
The book of Revelation properly
Are understood and are interpreted
Aright, then no discrepancies appear,
And that the origin and authorship
Of both are manifestly only One.

That He who made the sun, and moon, and stars
And in their order them arranged ; and made
The earth by stages of development,
That same, the Book of Heaven, also made,
By somewhat similar accretion, through
The many generations during which,
Its preparation onward moved until complete :
That now alone imperishable Book !

But then, the true and still prevailing cause
Of all such human wisdom's insolent
Attacks on Heaven's Book, does not consist
In disagreement of creation's facts,
With any teachings in the Book contained.
The hidden and potential cause, no doubt,
Is disagreement of a sinful heart
With God, Who, in the Book reveals Himself
As holy, just, and hating sin ; Who will
To judgment call the race of man, and there
To each assign reward or punishment,
According as the moral character
Is found in harmony with holiness,
Or as opposed, unreconciled to God.

From this accountability to God,
Men wish to free themselves. And by assaults
Upon the Book, they hope to banish it ;
And with it banish God, and thus be free
From all responsibility to Him.

A guilty conscience urges them to seek
The banishment of such a thought as that
There is a personal and Holy God ;
Who is their governor and righteous judge ;
At whose tribunal they must all appear ;
And in the light of God's omniscience, those
Be tried to show what image they may bear ;
As either that of holiness and God,
Or that of Satan and of sin ; and these
Accordingly have settled them their doom
Of endless death, or everlasting life !

But such attempts, on part of men, to rid

Themselves of God, is nothing new. Of old,
The Book of Heaven thus affirms: "They did
Not like God in their knowledge to retain."
But then invented idol gods to suit
Their evil inclinations who, would not
Restrict in judgment, nor would punish them
For their iniquitous, licentious lives.
So still, "God, in their knowledge to retain,
Men do not like." And then they conjure up
A something; but a thing "Unknowable."
And this they substitute for God, the wise,
The just and good, revealed in Heaven's Book!
They show "The workings of an evil heart,"
In thus "departing from the living God."

Long, long ago, the world's power, wielded by
The World's Queen, that mighty city, Rome,
Her war commenced against the Book. This
proud,

And boastful "Mistress of the world," so long,
Among the nations of the earth, the great
Controlling power, often stood arrayed
In hostile panoply; and very long
She carried on the war, intending still
The Book of Heaven utterly to crush;
And it to banish from the face of earth.

Both under Pagan, and the Papal rule,
Her course in this has been the same, although
With tactics and professions greatly changed;
And motives kept concealed. But under each,
The power, both of church and state combined
With bitter, fiery zeal to hunt and seize,
To waste and to destroy, and of the Book
To make an end. A host in grand array
Of emperors, of bishops, popes, and priests,
And monks, and cardinals, and kings, with Rules,
And Briefs, anathemas and flames of fire,
For many ages past have sought to quench
The light of Heaven's Book: the people's right
Denying to use and read it for themselves.

But yet it still survives, and rises still
In influence, and in power wider spread,
While Rome, ecclesiastical, which sits
Upon the Papal "scarlet colored beast,"
Grows old and feeble, down descending still
To meet her hastening and final doom.
And then at length, when "fallen, fallen," to rise
No more, nor war to wage against the Truth,
The Book of Heaven, her enemy so long,
Will rise on high, and with augmented might,
Bear far abroad, to ev'ry land and tribe,
The heav'nly, joyful news of pardon and
Of peace, of light and life, and love divine
To all the guilty, helpless sons of men!

By haters of its truth, it may, as oft
Before, be given to the burning flames,
But phoenix-like, from its own ashes shall
Arise in all the ages yet to come,
Just as it has in those already gone.

Its fitting likeness is the bush that burn'd,
And yet was not consumed. That symbol of
The church of God, is also typical
Of Heaven's truth, whereon the church is built.
"The prophets and apostles" of the Lamb
With "Jesus Christ" Himself, the "cornerstone."
While He endures the building must endure;
But he ordains the Book of Heaven as
The instrument whereby it is upheld.

Men may despise the Book, and nations may
Refuse to listen to its claims; may "break
Its bands asunder, cast its cords from them
Away"; it banishing from public schools
And colleges, and all the nation's fields
Of common culture for the mind and heart;
From Congress, courts, and legislative halls,
And all the national affairs. But while
Such nations surely perish shall, thereby,
The Book of Heaven still shall live. It has
Surviv'd the overturning and the fall

Of nations many, powerful and great ;
 And ever shall its enemies outlive
 Their ruin, raising it to greater fame,
 To wider fields of power still for good.

As well attempt to stay the winds that sweep
 Across the earth, as think to stay this breath
 Of God, from quickening, with life anew,
 The sin-dead human race ; or vainly hope
 To hush the rolling thunders in the sky,
 As undertake to still this voice of God,
 Proclaiming peace to ev'ry tribe and tongue.
 The self-sufficient scientist may just
 As well attempt to interdict the sun
 From shining here on earth, as hope to stop
 The Sun of Righteousness from shining forth
 From Heaven's Book—that clear empyrean vault,
 Of saving truth, of light and love divine.
 This hitherto unconquered Book shall all
 Its enemies subdue. Prefigur'd by
 The serpent swallowing its rivals, there
 In presence of the proud Egyptian king,
 The Book of Heaven thus the sacred book
 Of heathen fame consumes ; the Koran and
 The Vedas, losing their ascendancy ;
 While Heaven's Book, on their domains, extends
 Its power, overturning ancient rites
 And systems ; revolutionizing views
 And customs, cherish'd long and long upheld.

The light of earth, and guide of men ! O what
 Would earth become without this Book of Light !
 This sweetly-beaming heav'nly light, through
 which

We look away and see the light on high
 Of yonder glorious rainbow-throne,
 With em'rald-radiance round about, where sits
 Forgiving Love, effulgent with the mild,
 Though bright and beauteous, jasper, sardine-
 light,

There ever waiting, willing, ready to receive,

And freely to forgive, all who look up
With penitence, believably, in love.

How comforting, how cheering, and how mild,
This mercy-given, gladsome, heav'nly light !
Adown in glory, sweetly beaming on
The cradle and the grave, whereby are both
Now hopefully made lovely ; having hence
A heav'nly halo, lingering on this,
And then no less on that—the opening and
The close of man's brief pilgrimage on earth.

Out from the heav'n of God's redeeming love
The beams so mild come forth, and gently fall,
All on the little innocents ; and thence
Comes forth a loving voice, inviting and
Persuading :—"Suffer the little children all
To come to me : forbid them not, because
To such as these the heav'nly kingdom doth
Belong." Its richest blessings on them fall—
The light of saving truth, and love divine,
To succor and redeem these little heirs
Of immortality, procured for them
By Christ, in whom they have eternal life.

So, likewise, on the op'ning grave, this light
In glowing radiance falls. And from that light
Comes forth the cheering voice of Heav'n's
Belov'd :—

"I am the resurrection and the life :
He that in me believeth, though he were dead,
Yet shall he live." The sleeping dust shall rise
Again, immortal then, in glorious form
And, join'd with all His ransom'd saints on high,
At home abide, forever with the Lord.

O, what a hope-inspiring, glorious light !
It cheers ; it gives us joy from first to last :
Illumining life's journey all the way ;
And, at the close, the intervening clouds
Dispelling—clearing up the pilgrim's view,
That he, with gladden'd heart, may look beyond,
And enter joyfully the Promis'd Land,—

The land of light, of nightless, heav'nly light,
Beside the very Fount of Light itself
To dwell, in joy and everlasting light!

O, no; this sin-benighted world cannot
Afford to banish Heaven's precious Book.
Opposing systems ne'er shall stop nor drive
It from its ever-growing, onward sway :
It, conquering, on to conquest goes ;
Its glorious path of free salvation strewn
With wrecks of old idolatries, devised
By Satan's subtlety, and human vice.
While others fail, it gains in strength and fame :
The one alone imperishable Book.
Nor banish'd, nor destroy'd, it e'er shall be :
The light of earth, and guide of men, the world
To bless, it still shall live, from age to age,
Down to the end, while sun and moon endure !

DISSERTATION V.

The Book of Heaven rolls away the dark,
Mysterious overshadowings from off
The strangely troubl'd, ever-restless mass
Of earth's humanity ; disclosing how,
And wherefore, all creation grieves and groans,
Together travailing in pain ; and why,
The desolating visitations, oft
Upon them bursting forth, from earth, and air,
And ocean ; men o'erwhelming with their works,
Their dearest products of both skill and toil,
The fruits of patient labor and research.
How deep, and terrible, and sad, beyond
All human computation, ev'rywhere,
Throughout the habitable earth, the woe,
The wretchedness and pain, the anguish and
Distress, that so incessantly prevail
Through all divisions of the human race.

The suffering, by men inflicted on
Their fellow-men, how grievous and how great !
By ev'ry sort of villainy and fraud,
Through sore oppression, heartless cruelty,
By those who power over others have
In social life ; and, in the management
Of state affairs, by laws unjust, or by
The disregard of law, and selfish schemes,
To steal, and fatten on the public funds.
And by betraying trusts, in innocence
Confided to the management of those
Supposed to be reliable as friends.

Among the universal brotherhood
Of men, where naught should ever once appear
But loving-kindness, amity and peace,
How great the strife, malignity and hate !

With bitter variance, and jealousy
And spite, defaming and reviling, one
The other ; aiming to despoil and rob
Each other of the welfare, happiness
And peace which otherwise might be enjoy'd.

Yea, even nations scheme, and undertake
To slay and subjugate whole nations of
Their fellow-men. They meet on fields of death ;
And *men* slay *men* in myriads, and leave
Their tens of thousands, groaning, dying, on
The bloody field. And these are brother-men
They slaughter thus, and cruelly destroy !

And then, the miserable pauper hordes
In ev'ry land, what suff'rings they endure,
Both day and night, in famine-stricken homes,
With cold and hunger sadly pictur'd on
Their starv'd, emaciated, squalid forms !
The aggregate humanity endures,
Throughout the peopl'd world, of wretchedness
And pain, from poverty and want, must far
Exceed conception's range, or any tongue
Of eloquence, or potency of pen.

Besides all this, the sad experience
Of man affords him ample knowledge of
The sufferings, the pain and sore distress
On earth's humanity entail'd by all
The wasting maladies and deadly plagues
That fasten on his nature physical ;
Depriving him of peace, consuming his
Vitality, till life at length is gone.
How vast the numbers—always, ev'rywhere—
Of weak and much afflicted invalids :
With gnawing pains, and burning fever-heats,
Through long and tiresome, weary days,
And dreary, comfortless and restless nights,
They moan and languish, longing for relief,
Till life, at length, is swallow'd up in death.

The very elements of nature seem
At times to have some quarrel to avenge

On man: they on him pour their wasteful wrath
In devastating and resistless force.
The heavens overhead will gather gloom,
And, with a scowling aspect, down upon
Him look, then dash their blazing bolts
Of instant death upon himself, and quick
Consume in flames his pleasant late abode.

The atmosphere he breathes becomes his foe,
By gathering up itself in terrible
Tornado form, and sweeping onward in
Its tempest path, enfolding man, and all -
His fruits of skill and toil, in ruin dire;
With naught but desolation left behind.

And even steadfast mother earth, on which
He builds his habitation strong—suppos'd
Secure—to shelter and protect himself,
And those to him most dear, from wintry winds
And scorching summer heats, will sometimes
show

A violent and rude unwillingness
To carry him and his diversified
Encumbrances, amass'd, and pressing on
Her burden'd bosom. Restively she heaves
And rolls; she rocks and surges, toppling down
The greatest and the grandest works of man,
Engulfing him and all he holds most dear
In sudden, overwhelming ruin: fear,
Dismay and terror, agony and death,
Now overspreading all the awful scene.

Thus everywhere the human race appears
Euvion'd with, and subject to, a train
Of evils almost countless, rising up
From many diverse sources, man to plague,
To grieve and harass, even unto death.
Where might expected be naught else than
good,
There evil, sore and grievous, enter'd hath,
And ev'rywhere distressingly abounds.
Derangement overtaken hath the whole

Machinery of man's affairs on earth.
Some baleful element there enter'd hath,
Producing sorrow, suffering and death.

But what that evil is no man, without
The Book of Heaven's light, has ever yet
Been able to divine. The sages wise
Of ancient times apply themselves this dark
Enigma to explain; to tell from whence
And how these evils had their origin;
And hence, they queried and philosophiz'd,
They speculated and they theoriz'd,—
The torch of human reason up they held,
And by its glimmering light they strove
To penetrate the murky atmosphere
Of man's mysterious evil heritage,
So largely his allotment here on earth.

But all in vain! No light of nature could,
Nor human reason's subtle theories,
With wise discussions on the origin,
The nature and the destinies of things,
Enable men to penetrate the clouds
That overhung the sad, discordant and
Distress'd condition of the human race.
The more, indeed, of human reason's light was
shed,

The darker and the more confused the clouds
Became, and men confess'd their need of light.

And though in modern times this boasted
light

Of human reason well supplied hath been,
In measure large and full, with choicest oil
Of science, brighter blazing also with
The marvellous advances made in all
The arts and wonderful developments
Of nature's mysteries and subtle laws;
Yet still that light, not less than ever, fails.
The darkness to dispel that hangs around
The sad, derang'd, and wretched state in which
The race of man fills up this present life.

Just as the ancients anxiously inquir'd,
 The query raising:—Why these troubles? Why?
 And only echo back responded:—"Why?"
 So, too, the worldly-wise of modern times,
 And sceptical philosophers, inquire,
 Explain and dogmatize, yet all amount
 To nothing but the old refrain—the why?
 And all that's gain'd is echo's answer:
 "Why?"

It ever has been so, and ever must,
 Until the Book of Heaven lifts its voice,
 Proclaiming and explaining how it is,
 And why the human race so toils and grieves,
 Encompass'd with distress, with wretchedness
 And woe. The cause is in and of themselves.
 They have unmade themselves, and, what they
 ought

To be, are not, and hence are subject to
 The various ills now mingl'd in their lot.

The Book of Heaven thus the clouds re-
 moves,

And clears away the mystery of man's
 Unhappiness in this his earthly state;
 Revealing that apostasy from God
 Has him involv'd in all the miseries
 To which he is expos'd—in this no less
 Than in the life to come. The only cause
 Of all his wretchedness, turmoil and pain
 Is his own sin. He sins, and makes himself
 The enemy of God; and suffers then
 The sad, distressing consequences of
 His sin. The one disturbing element
 Destroying peace, and causing pain, is sin.
 The awful evil clinging to the race
 Is sin! Which, having enter'd in, obstructs
 And jars the whole machinery of earth's
 Affairs, disturbing and confusing all,
 And man o'erwhelming in the swelling waves
 Of sore adversity, of pain and death!

The moral harmony of earth has been
Destroyed by sin. The moral orb of earth's
Humanity has broken off and left
Its own especial orbit round the throne
Of man's Creator, Governor and Judge,
And floundering, has gone through moral
gloom,

Unsteady and disturb'd, still driving on
Afar, and ever more remote, from that
Divine high central source of holiness
And peace, that guiding influence which alone
Preserves from ill, and happiness secures.

Thus dashing on its mazy, pathless way,
This moral orb of earth's humanity
Has broken and destroy'd the harmony
That otherwise would reign on earth among
Its rational inhabitants. They lose
The harmonizing force of Heaven's love ;
And then, the baleful darkness of the way
Engenders discord, animosity and hate,—
With ev'ry evil, ruinous to man,
Offensive and dishonoring to God ;
Subjecting them to all the penalties
Of His supreme, most just and holy law.

The sin of man entails on him the sad
Inheritance of suffering, which fills
The measure of his destin'd days on earth.
His sin has chang'd the current of his life :
Instead of flowing peacefully along
A smooth, unbroken channel, undisturb'd,
Through scenes of pleasure, cheerfulness and
joy,

It dashes on the rocks of blasted hopes ;
And tumbles over unexpected falls
Of sad reverses ; then again flows through
The dismal swamp of life's decaying powers—
Disease and languor brooding o'er the scene,
Like dense malarial mists, with pain and grief
Now filling up the bitter stream of life.

The mystery is solv'd, but only by
The Book of Heaven's Light. In that true
light

The primal evil stands reveal'd, from which
Come forth all other evils causing pain,
Distress of mind, and misery to man.

The seed is sin, from which spring up and grow
The thorns on which he treads with sorely
pierced

And bleeding feet, while passing on through
life.

'Tis sin that fills with bitterness the cup
Of life's abus'd inheritance for man.

His Sin it is that poisons and corrupts
His earthly pleasures, mingling in them pain
And disappointment, even when attain'd.

The clouds of darkness, pendant o'er his head,
He dreads so much, are black, because sur-
charg'd

With Sin. And all his weary paths through life
Are rugged thus, in consequence of sin.

The blighting worm, still gnawing at the root
Of his fair tree of life, consuming and
Destroying its vitality, is sin.

His curse, that follows him, and lurks in all
His dearest earthly interests, is sin.

The very ground on which he treads, from
which

His life's subsistence must be drawn, the blight
Of sin infects; reluctantly to him

Imparting, only in response to toil
And labor, all the requisite supplies

For sustenance and his enjoyment here.

If "thorns and thistles," now to him it yields,
And if, "in of his face the sweat he's doom'd
To eat his bread," his sin has made it so.

'Tis "for his sake the ground is curs'd." His sin
Has brought a blight upon the soil: it yields
But poor and scanty products, even with

His toil and careful tillage, when compar'd
With that exuberant munificence
Which would at large spontaneously abound,
If innocence but reign'd on earth instead
Of man's ungodliness, which brings the blight,
The curse of sin on him and on the earth.
Of which he is the owner and the head—
To him donated, stor'd with treasures vast
Of diverse kinds, adapted to his use,
Besides capacitated and prepar'd
For all his wants to yield a full supply.

But on this bountiful and beautiful
Inheritance the blight and plague of sin
Has been entail'd; and man is liable
To grievous labor, baffl'd efforts, toil
And disappointment, seeking to obtain
From earth's resources requisite supplies
To meet the still recurring wants of life.

How frequently the husbandman must lose
The fruits of all his weariness and toil
By some unlooked-for visitation, such
As flood or frost, or tedious months of drought,
Or oft-recurring, long-protracted rains.
All which and such the Book of Heaven sets
In view, as Providential visitations—not
Mere accidental freaks of nature, brought
About by atmospheric changes—heat
Or cold, or ever-varying winds, or some
Unchanging meteorologic laws,
With which no overruling Hand Divine
Will interfere, or can at all control.

All such calamitous phenomena
The unbelieving world at large, the same
As sceptical philosophers ascribe
To nature's common operations—just
Those weather-changes likely to occur,
Without design or Overruling Hand
Of any all-controlling Power, such
As might the elements employ to scourge,

Afflict and chasten man, for disregard
Of His authority, Who rules on high,
And claims from man obedience to His law.

The Book of Heaven pointedly maintains
That men in their calamities are not
The creatures of mere chance, or nature's blind,
Unconscious, flagellations, sorely laid,
And causelessly, on beings who are just
And upright, innocent and free from blame.
It teaches them that all their sufferings
Result from disobedience to the law
Of God, as they rebelliously oppose
The good and Holy Being, Who to them
Existence gave, Who nature made, Who rules
Both men and nature, righteously and well.
For He, by means of nature's laws, controls
The world's affairs ; and, working through them.
deals

With men, and men chastises for their sin.

The Book of Heaven oft delineates
His dealings with the race, through nature
thus :—

“ He turneth rivers to a wilderness,
And watersprings he turneth to dry ground ;
A fruitful field to barrenness ; all for
The wickedness of them that dwell therein.”

To like effect, the Prophet thus deplores
The desolations ruinous with which,
For sin, his people visited had been :—

“ How long shall mourn the land, and wither
shall

The herbs of ev'ry field, because of all
The wickedness of them that dwell therein ? ”

Thus to another prophet, saith the Lord :

“ O son of man, whene'er the land against
Me sinneth, grievously trespassing, then
Will I on it stretch out my hand, and break
The staff of bread thereof, and famine will
Upon it send, and cut off man and beast.”

The Book of Heaven thus explains to man
The mystery of all the evils which beset
His path, as vipers ready to assail,
Or hover, vampire-like, around his head,
With seemingly no possible escape.
They do not causeless come. They follow him,
Like shadows, indicating character
As ethically evil in himself,
Entailing on himself and meriting
The many evils mingled in his lot.

“God doth not willingly afflict nor grieve
The sons of men.” Without a righteous cause,
His hand of chastisement is never laid
On any of the human race. But, “God
Correcteth man for his iniquity.”

“His wrath from heaven is reveal’d, against
Ungodliness, and all unrighteousness
Of men.” And all the varied agencies
Of air, and earth, and ocean, He employs,
And men themselves, with cruel heart and hand,
And savage beasts of prey, and creeping things
Of many kinds, to execute His will,
And punish men for their contempt of God.

He thus at times withholds “the early and
The latter rains.” He sends the stormy wind,
The tempest and the hail, the flood and fire,
The frost and heat and withering draught,
The weevil, beetle, bug, and blight, “the moth
And mildew, caterpillar, canker-worm
And rust, the locust and the palmer-worm.”
All these and such are “God’s great army sent”
To scourge the earth’s inhabitants for sin
And teach them their dependence on the Lord
For life, and all that can their life sustain.

The Book of Heaven thus unveils for man
The origin of all the ills to which
Humanity is heir. They are the brood,
The offspring, and the progeny of sin
All other evils embryonic are

In this one awful, deadly evil—Sin !
By sin came human death, which comprehends
All other evils incident to man.
“ And sin, by man, its entrance had on earth :
So death hath passed on all, for all have sinned.”

Thus all are subject to the ills implied
In death, both in the present and the world
To come, where sin brings everlasting death !

Where moral beings suffering endure,
There also sin hath entrance found. Where'er
There is no sin, no suffering is there,
For sin and suffering are correlates,
And holiness and happiness the same.
If earth's inhabitants were free from sin
Their suffering on earth would be unknown.
A mixed condition appertains to earth,
Both sin and holiness obtain; and there
Both suffering and happiness have place.
There is no holiness in hell, and hence
No happiness is there. Nor is there sin
In heaven, therefore there no suffering
Can come. If sin's existence were to cease
From earth, then suffering would also cease.
When any one from sin has freedom gain'd,
From suffering then he finds complete relief.
But, as to those who never cease from sin,
Their suffering can never have an end :
The cause continuing to operate,
The same effect must certainly ensue.

The Book of Heaven thus reveals to men
That sin they ought to hate and dread above
All evils else, as being in itself
The origin and cause of all the woe
Endured by them throughout this present life,
And only cause of everlasting death.
In all the universe of God there would
No other evil be, but for this one
Of sin. And they that freedom gain from this

No other evil need to dread ; for them
There can be naught but everlasting good.

How awful, then, above all human thought,
This evil, sin ! Since all the miseries
Endured by men, not only here on earth,
But afterwards in hell, are but the fruits,
The consequences flowing out from sin !
How hated, feared, and warred against, should
this

One evil be, compared with ev'ry other ill
To which the human race can be exposed.
No evil hateful is, but that of sin.
All others may be fear'd, but this alone
Is hateful in the eyes of all the good
And just throughout the universe of God.

This evil God abhors, but no one else.
For sake of this all other evils He
Inflicts. This evil is so very great,
He never fails to punish it, although
No pleasure He in suffering can have :
“ Nor doth He willingly afflict nor grieve
The sons of men.” Impunity He grants
To failings and defects of ev'ry kind ;
But sin is in its nature such that He
Cannot withhold the penalty incurred
Thereby, though in His nature, “ God is love.”
The heinousness of sin in measure stands
Revealed by all the terrible calamities
Entailed thereby, as witnessed here on earth ;
And by, especially, the wretchedness
The Book of Heaven pointedly depicts
As its reward, to be endured in hell,
Where sin works out and meets its just deserts.
But yet its awful nature only can,
Approximately, be conceived when viewed
In its relation to the living God.

If God did not exist there then would be
No possibility of sin, for sin
Consists in contrariety to God.

In sin there is implied the aggregate
Of all the moral opposites of that
Which constitutes the excellence, supreme
And infinite, of God, the Holy One.

But, though the creature, man, from choice
rebell'd

Against his Maker, God, yet Heaven's King
Has not been pleased to abdicate His throne.
The rebel, man, He governs still; and on
Him lays afflictions, manifold and great.
But all adapted to remind the race
Of their revolt from God, and that they owe
Allegiance still to His all-righteous throne.

Nor did He leave the race forsaken of
His counsel and His care. Although they had
In wilful selfishness rejected him
And traml'd on His law, He pitied them,
And open'd up for them a wondrous way
Whereby they might return to fealty round
His throne, and with Him yet abide in peace.

The Book of Heaven wondrously unfolds
The mysteries of this redeeming grace.
The burden of the Book is Sin, its guilt,
Its penalty, and Remedy Divine;
Devised of God Himself, and all its rich
Provisions furnish'd at His own expense.

When man, by his rebellion, lost the light
Of God's approving smile, and darkness seem'd
To settle hopelessly around his path,
And over all the future, both of life
On earth and of his destiny beyond,
A ray of hope the Lord, in mercy, caus'd
To shine out from afar, by which his steps
Might be directed to a home of light.

Upon the far remote horizon of
The moral orb of earth's humanity
A faint and solitary star was seen
To twinkle, through the moral darkness then
O'ershadowing the earth—the star of Hope,

On which the eye of man was taught to gaze
By his compassionate Creator, as alone
The guide for earth's inhabitants, while on
The journey to their everlasting home.

That star continu'd to ascend as still
The ages roll'd, becoming brighter and
More brilliant, more distinctly visible
To men of faith, whose eyes on it were fix'd
Through all the passing generations, till
At length, by nearer and yet nearer still
Approach, discovery was made of its
True magnitude and grandeur, holding place
Of chiefest central sun of all the lights
That blaze throughout the moral firmament,
While all round it revolve, receiving all
From it their light and beauty, brilliancy
And power, both for glory and for good!

The star of Hope at length was found to be,
The glorious, "Sun of Righteousness,
With life and healing in his wings." And now
The moral orb of earth's humanity,
Which fled its proper path around the Throne
Of Heav'n, by man's apostasy from God
May be again restored, by this Bright Sun's
Attracting, all-controlling power; felt,
Acknowledged, gloried in by all who look
And love, and gaze thereon with gratitude
And joy, themselves exposing to its sweet,
Reviving, precious, life-inspiring beams.

The brilliancy and beauty, O how great!
Of this effulgent "Sun of Righteousness"
"Emmanuel, God with us." So wonderful
In all transforming power, over man's
Degenerate and sinful nature; him
Renewing, cleansing and restoring to
The beauty, grace and glory of the Lord!

The light of nature's sun, essential is;
And wonderful in its effects on life
And growth, throughout the world's diversity

Of living beings. All their vigor, strength
And beauty, culminating in mature
Perfection, much depend on nature's light.
The loveliness of vegetable life springs up,
And bursts in all its efflorescent charms
Through light's efficiency, therein displayed ;
With naught but light itself ; reflected in
The blooming beauty of the flowery lawn.

But, much as nature's life on nature's light
Depends, much more dependent on the light
"The Sun of Righteousness" diffuses on
The moral world its supernatural life.
For nature's light is not the origin
Of nature's life. But supernatural life
Originates no otherwise than by
The light "the Sun of Righteousness" imparts.

That light shines in upon the garden of
The heart, where sin had kill'd all plants and
seeds

Of holiness—the choicest heav'nly growth—
And there implant the germs, of faith and hope,
Of love to God, of heav'nly-mindness,
And all the graces of a godly life ;
Which, being quicken'd by the power of
That Heav'nly Light, spring up and gracefully
Unfold in plants of righteousness and peace.
And thus the Sun of Righteousness conveys
To men "the righteousness of God," through
which

They are both justified and sanctified,
Entitled, and prepared, for Heaven's home.

This glorious Central Sun appears
The grandest, most attractive orb on which
The eye of faith can gaze. On high it stands,
In zenith of the moral heavens, clear
And brilliant—visible from ev'ry part
Of habitable earth to which the sons
Of men, of ev'ry nation, tribe and tongue,
May lift their eyes with gratitude and joy,

And open throw their darken'd minds to drink
Abundantly its renovating beams ;
To them conveying life eternal, drawn
From God's compassionate, forgiving love,
And drawing men around His loving throne,
Of which the guiding, saving influence pure
They lost by their apostasy from God.

But only by the light this Central Sun
Diffuses over the dominions of
"The King eternal, immortal and
Invisible," can this bright throne of love
And pardon be reveal'd to mortal eyes,
Bedimm'd with sin's beclouding consciousness
Of guilt, and with the fear that God can not
Forgive. No other light than of the "Sun
Of Righteousness" can mercy's rainbow raise
Around the glorious, high and holy throne,
From which the earth's inhabitants are in
Revolt, to which they owe allegiance still,
And where, in judgment, they must all appear.

But now, in this effulgent Light a throne
Of glorious grace is visible ; and He
That sits thereon benignantly looks forth,
And lovingly invites the guilty sons
Of men to look with confidence to Him—
To come to Him, just as they are, where free
Forgiveness they may graciously receive,
And all inherit everlasting life !

And thus, this central "Sun of Righteous-
ness,"

By its attractive influence now becomes
The wonderful Restorer,—drawing back
The moral orb of earth's humanity
To shine, and endlessly revolve around
The glorious throne of everlasting love !

DISSERTATION VI.

The Book of Heaven occupies the niche
Of highest fame 'mong all the books of earth,
In being that alone, which now conveys
To us the knowledge we possess of those
All-glorious Dual Personages, Who,
Although Divine, as messengers have come
From heaven down, with glorious gifts of love
And mercy, all to bless the race of man.

Exclusively the Book, revealing Him,
The gracious Friend Divine, Who, mov'd with
love,

At length from heaven came to dwell on earth,
To succor men, and men redeem and save,
By laying down His own most precious life
To make a full atonement for their sins.

The great propitiatory sacrifice,
Foretold and typifi'd in sundry rites,
And various sacrificial forms, ordain'd
Of God, to be observ'd by men, down through
The ages, from the first, until He came
Incarnate, and Himself an off'ring made
In our behalf, the penalty, "the curse,"
To bear of God's unchanging holy law,
That we from it might be redeem'd, and, by
Our faith in Him, be reconcil'd to God.

A truly great and wondrous Saviour! call'd
Of old, the "Wonderful," the "Counsellor,"
"The mighty God, the everlasting Father"—
From the first, Creator of all things,
"The Prince of Peace," "the only begotten Son
Of God," the Uncreated and Divine,—
The same in nature with the Father, God;

And yet no less the very "Son of man."
 The human nature, sinless, fully His,
 "God manifested in the flesh"; then God,
 And likewise man—the Person only One,
 The natures two, unmixed and still unchang'd ;
 "The mystery of godliness," to us
 Incomprehensible ! It is of God :
 He only could conceive and execute
 That plan supreme of glorious grace, whereby
 Redemption was achiev'd for guilty man.

Behold how wonderful, what God hath
 wrought !

That now, by this mysterious union with
 Divinity, humanity becomes
 Exalted over all ! The honor and
 The high distinction now to it pertains
 Of acting as the Mediator 'twixt
 A fallen world and God. The blood of our
 Humanity atonement makes for sins
 Of men, because it is the blood of Him
 Who is not only human, but Divine.

This Victim, therefore, satisfied the law's
 Demands. When death its penalty on Him
 Was laid, of Him it could demand no more,
 For in His death the sacrifice it had
 Was equal to its claims : then He was free
 To rise again, victorious over death,
 "Because it was not possible that He
 Should holden be of it." In having died
 For sin, He from the penalty was freed ;
 And also freed from sin, that is, the guilt
 For which He died. And hence the penalty
 On him could not be an "eternal death."

Not so, when on the breaker of the law
 The penalty is laid : when dead, he is
 Not freed from sin, and from its punishment
 Cannot be free. He still persists in sin,
 And still the penalty on him remains,
 Resulting thus in everlasting death.

So, too, although the penalty must in
The sinner work "remorse", it cannot work
The same when on the Saviour laid; for, as
He never sinn'd, "remorse" He could not feel.
Remorse can only be in those who sin,
And hence, for those who never sin it is
Impossible to ever feel "remorse."

The doctrine which assumes that of the law
The penalty must work the same effects
When on the Saviour laid as when it on
The sinner falls, is founded only in
The false assumption that the sinner and
The Saviour are just on equality,
In person, moral character and worth!
But, as the Saviour, both in person and
In sinlessness of character, was high,
Yea, even to infinity, above
A creature, sinful too, the penalty
On Him could not produce effects the same
As when it on a sinning creature falls.
And hence, although He never felt "remorse,"
Nor was the subject of "eternal death,"
He bore the penalty in our behalf;
That from this "curse" we thus might be
redeemed.

This wondrous God-man Mediator sits
On high, is universal Ruler made;
He governs all, throughout the universe
Of God in heaven above, in hell beneath.
"God rais'd Him from the dead, and set Him at
His own right-hand, on high, in heav'nly state;
And far above all principality
And power, might, dominion, ev'ry name
That's nam'd, not only in this present world,
But also in that which is yet to come;
And all things put beneath His feet, and gave
Him to be head, above and over all";
All "angels, principalities and powers,
Subject being made to him," "the Prince of all

The kings of earth, and Governor among
The nations," holding them accountable
To him, them favoring, or chastening,
As well or ill deserving in His sight.
He sits, the universal Governor
Of all, "excepting Him alone Who did
Put all things under him," the Father, God.
Immanuel is now the Sovereign Lord,
Invested with authority most high
To guard and vindicate the cause of God,
His Kingdom cleanse, and save from all its foes.

In Eden's bowers, peaceful, happy once,
Humanity was cunningly assail'd,
And conquer'd, by the Serpent's bland deceit.
But our humanity, in union with
Divinity, shall bruise his head, and him
Eventually subdue; consigning him
To endless death, and all who side with him,
Neglecting and refusing to enlist
Beneath the banner of the Prince of Life.

What wondrous glory for humanity!
To be exalted to such high renown;
United to a Personage Divine,
The very Saviour of humanity!
The conqueror, too, of all the hosts of hell,
And all incorrigible foes of God.

But, though the mighty conqueror of all
Antagonists to Heaven's righteous throne,
In Him alone is life for fallen man.
For He is "that Eternal Life which, with
The Father was, and manifested was .
To us"; that all in Him new life might have.
But then, humanity is not the bond
Which constitutes the vital union whence
They have their life from Him. The spirit is
That bond. He by His Spirit lives in them;
And by their faith they live in Him; and thus
He is their life. His living Spirit dwells
In them, imparting life from Him, whereby

They have eternal life ; for he in them
Is that eternal life which never dies,—
As evermore He lives, they also live.

'Tis He alone who mediates ; who peace
Confirms between rebellious men and God.
For men He suffer'd, bled and died on earth ;
And now for men He intercedes in heav'n.
For guilty men, in Him alone is hope,—
In no one else salvation can be found :
“ For under heav'n no other name is giv'n
Whereby we must be sav'd.” He willing is,
And able is, to save the vilest of
The vile : the guilty, wretched, helpless ones
Who look to him, and in Him hope and trust,
While Him they follow, Him in love obey,
“ For whosoever will, may come to Him ;
And he that comes shall ne'er be cast away,”
However vile and guilty he may be.

This Saviour, saves the very worst of men,
When they but go and cry to Him for help.
No sin but one can hinder help from him ;
Which is, the deadly sin of unbelief—
Refusing to accept and trust in Christ.
While this exists there can be neither help
Nor any ground of hope. They who reject
The Saviour, sav'd by Him can never be ;
But they who Him accept cannot be lost ;
However heinous may have been their sins.

O what a wonderful and glorious One !
Set up on high, before the eyes of all,—
The central Personage to be admir'd
By all the universe of God ; the Sun
Of Righteousness, this sin-beclouded earth
To shine upon, dispelling all its gloom,
That so the heav'nly way may stand reveal'd—
The glorious Morning Star, the Star of Hope,
To guide us to the shining home on high !

The faith of men may well look up with joy,
For what a Glorious Being yonder sits !

Their Friend, their Brother-man, their Maker
and

Redeemer,—God and man in One! who calls
The Sons of men to look to Him, to give
Their hearts to Him, that He may make them
like

Himself, and take them to Himself, to share
His glory evermore! O precious Book
Of Heaven! which, to us, now, Him reveals!

Transcendently pre-eminent above
All other books, the Book of Heaven stands,
In being that alone, revealing Him,
The other Personage Divine, who comes
To earth's inhabitants to beautify
And bless; restoring purity, and truth,
And righteousness, and peace, with joy
And gladness, springing up in happy hearts,
Releas'd from guilty fears and evil thoughts,
Rejoicing in His all-transforming work.

But not alone the moral kingdom of
His grace from him receives its beauty, joy
And gladness, for nature's wide domain,
Its charming loveliness spreads far and wide,
All through His skill and power there display'd.
All beauty, both in worlds material
And spiritual, where'er the beautiful
Is found; in mind or matter—physical
Or moral—in nature or in grace,
Comes forth from that all-beautifying Source.
Of symmetry and system, harmony
And order—what, and where, and how, all ought
To be, thus constituting beauty, He
Alone the origin appears—the wise
Artificer, and still inspiring cause.

The beauty great of holiness appears
Where all is what and how it ought to be;
Thus, ethical perfection, moral beauty—
The loveliness of harmony, in both
The nature and relationships of all

Which go to constitute the being and
 The character of ev'ry one in whom
 This beauty great of holiness is found ;
 All wrought by Him, whose power, grace and
 skill

Prevail, to form the likeness of Himself.

His title, "Holy Spirit," indicates
 His character, in His official work.
 The Father, God, a spirit is, and not
 Less holy ; God, the Son, a Spirit is,
 And not less holy, neither though, is called
 The "Holy Spirit" ; therefore, doubtless true,
 This Person of the Godhead hath His name,
 Not from His nature, but His official work—
 Assigned in God's economy of grace.

How manifold and great the benefits
 Abounding by the Holy Spirit's work !
 The pen of inspiration Him avows
 As the outflowing origin and source,
 The cause benign, of loveliness and life,
 Where'er beheld, throughout the works of God.
 As He, through personal efficiency,
 Creates and re-creates, 'tis He adorns
 And re-adorns, and ev'rywhere invests
 Creation's works with all their loveliness,
 Their grandeur, their sublimity and grace ;
 And whatsoever charms the eye, delights
 The ear, and with delicious fragrance fills
 The air ; awaking in the heart of man
 Emotions pure of beauty and of joy.

When earth's creation first began, and by
 The breath of the Almighty matter came—
 A then chaotic, semiliquid mass,
 Materials of earth, and all that were
 To be thereon, as yet confus'd—the earth
 Uniform'd yet, and void, and o'er the deep,
 The darkness lying dense, the Spirit mov'd
 Upon the face of this chaotic mass,
 And order thence began. Development

Commenc'd ; and by this guiding Spirit still
Advanc'd, from stage to stage, until
A world of beauty, symmetry and life
Stood forth, in every part complete,—
A dwelling-place adapted to the wants
Of man, and everything that creeps
Upon the ground or floats on wing in air,
And all that in the waters swarm and swim.

By Him the earth is carpeted with green ;
The soft, inviting grasses spring and grow
On hill and dale, in vale and woodland lawn,
So pleasing, calling forth emotions of delight
By Him the beauteous flowers sweetly bloom
In all their graceful, efflorescent joy—
With beauty's shadings, pencillings and tints ;
And gladsome, smiling faces, looking forth
In garden grounds, and o'er the prairies wide,
In hedges rosy, florid with their bloom,
And in the deep and solemn forests grand,
And ev'rywhere at large, to please and charm
With choicest loveliness and fragrance sweet
The gladden'd senses, and the heart of man.

'Tis He adorns and beautifies the deep,
Wide-spreading forest, ev'ry shady grove
And single, solitary tree all o'er
The world's extended, wide expanse, with their
Diversity of verdant foliage ;
And all the mingl'd shades, the russet, pink
And red, the amber hues and golden sheen
Of an American autumn's gorgeous glow,
Luxuriant in bright robes, and flush'd
With Nature's dying beauty, transient now,
Receding gently back again to dust.

Just like the closing season of the saint
Of God, so mildly clear, so calm and still,
With soften'd glory, just dissolving now,
But into brighter beaming, heav'nly light !
This mild and transient beauty, too, at its
Decadence, clearly shadowing therein

A restoration—a recalling of
This same, that now dissolved and scatter'd lies.
The life-inspiring spring returns, the trees
Their foliage resume, for earth and air
Restore again whate'er they had consum'd.
So comes the resurrection day; and then
The saint redeem'd resumes again the robe,
Transform'd, all glorious and immortal now,
Which he had left to fall into decay
And mingle with earth's ever-changing dust.

It is the Holy Spirit, too, who fills
The woods, the groves and glens with voice of
 song,
With warbling notes, sent forth at morning-
 dawn

And at the twilight's eve, from bosoms glad
Of plumous worshippers, who, joyful, 'mong
The branches sing in praise of Him who them
Existence gave, with all their gifts of song;
Who them preserves and feeds, from day to day.
Our homage still to Him we owe for their
Melodious songs, their dulcet warbling notes,
So innocent and pure, inspiring us
With cheerfulness with gratitude and joy,
And with contentment, hope and trust in God.

But, o'er the face of nature not alone
The beauty, grace, and life-imparting pow'r
Of God the Holy Spirit are display'd:
His condescension, goodness, love and grace
Are manifested specially to our
Apostate race, in His regenerating work,—
His new creation, wrought in souls all dead
In sin, by quick'ning them and raising them
Anew to spiritual, eternal life.

As all the race by nature are corrupt
And powerless themselves to renovate—
No life of holiness remaining there—
To pleasures sinful, and to earthly things
Alive, but dead to God, and all the claims

Both of His law and of His love and grace,
This life-imparting Holy Spirit must
Now intervene, or endless moral death
Would reign, the soul the victim evermore.
But in these vile and sin-dead hearts He works ;
He quickens them anew, with heav'nly life,
Imparting bent of mind to love the Lord,
And in the Lord's anointed One to trust ;
To take delight in heav'nly things ; to walk
With God from day to day, relying on
His promis'd grace, and serving Him with joy.

But only from the Book of Heaven can
At all be gain'd this precious knowledge, that
The Holy Spirit's special province is
To carry on redemption's work on earth.

Now since ascended bath the Son of God,
To sit in glory at His Father's side,
Where He must still His sov'reign rule maintain,
Till ev'ry foe shall be subdu'd, and death
Itself, the last of all, be conquer'd by
The raising up of all the dead, both small
And great, when, at His second advent, all
Shall hear His trumpet voice, and shall come
forth,—

The righteous first, the wicked next, on that,
The wondrous, universal rising day !

But, while the Son in glory still abides,
His Holy Spirit down to earth He sends,
To carry on his saving work, and here
On earth with us abide. The One for us
In heaven pleads, the Other here on earth.
As God the Son He worketh for us there,
So God the Spirit worketh in us here.
Nor let their work confounded be ; nor yet,
To either One, His glory be denied.
Christ, having gone, His Spirit now is here.
And that which is of each, His own assign'd,
Appropriate, and special work of grace,
Should to the Other ne'er be once ascribed,

The Saviour's promise is fulfill'd: He with
His people here, continually abides.
Yet not in person, as He did ascend
On high—but by the presence of His Spirit,
Though by the omnipresence of His own
Divinity He dwelleth with His church
And people, as also doth the Father, God;
Yet, savingly, in them He now abides,
And works, by personal indwelling of
His Holy Spirit; these imparting life.
Christ lives in them, because His Spirit lives
In them. The life that any soul enjoys
From Christ is only what the Spirit gives.

For such appears the sacred truth reveal'd;
Though pride of human intellect may search
For something mystical, and more abstruse,
When teaching how Christ in his people lives,
In them He dwells and carries on his work,
But by His Spirit, dwelling, working there,
For all the new and holy life they have
Are His creative-work, resulting from
His renovating, sanctifying grace.

Between the soul and Christ, He is the bond,
The living medium of communion sweet,
And all the sacred intercourse maintained
With Him by faith. As intercourse with God
Can only be through Christ His Son, so can
There be no intercourse with Christ unless
His Spirit intervene. By Him the soul
And Christ unite. He is the bond between
The soul and Christ; just as the bond is Christ
Between the soul and God. Nor can there be
A union form'd between the soul and God,
Till, by the Spirit's bond, the soul is join'd
With Christ. All good from God is by the
Christ;

All good from Christ is by the Spirit. All
The mediatorial work of Christ would be
In vain were it not for the Spirit's work.

And yet, alas ! how sadly He and His
Most gracious, saving work are overlook'd,
Are left unnotic'd and unknown ; His work
Ascrib'd to Christ, or some mysterious cause,
So strange that men must fail to understand.

O, why should ever be denied to Him
The glory of His loving, gracious work ?
To Him, in the economy of grace,
This work and glory both belong ; and what
Has, by Divine appointment, been assign'd
To God the Spirit not from Him should be
At any time withheld. It is in this,
His great official work, the Son of God
He glorifies, by taking of the things
Of Christ, and showing them to us, that we
May love and trust in Him, His grace receive,
And through His merits be redeem'd and sav'd.

That which affords the only ground of hope
On which the church of God can build, for her
Success, is His appointed agency in
Mercy's wondrous work. The restoration of
This guilty and apostate world to peace
And amity with God lies only in
The gracious promise of the Holy Spirit.
For, languid, lifeless, cold and formal, she
Depress'd and helpless must remain "until
The Spirit from on high on her be pour'd ;"
Imparting wisdom, energy and life.

And when, as is foretold, "she shall arise
And shine, her light then having come, and on
Her having risen the glory of the Lord,"
Her dignity, her high position and
Renown, shall only be in consequence
Of the reviving presence, strength and grace,
Of this life-giving, all-transforming Spirit.
None else can raise her up to life anew,
To purity, and loveliness, and joy.
He can, and will, His church adorn with light,
With graces heav'nly, beautiful and pure—

Thus making her all lovely to behold :
When kings and rulers, and the nations all,
Shall see her light, her glory and her worth,
And seek to share in her triumphant joy.

None else than He the saints of God adorns
With all those charming Christian graces fair,
“ Of gentleness, of goodness and of love,
Long-suffering, meekness, temperance and peace.
Of brotherly-kindness, charity and faith ” ;
For of the Spirit these are called the fruit.

’Tis with this Spirit of promise they
Are sealed, which is of the inheritance,
To them the earnest, given now, of that
Possession promis’d by their Lord, reserv’d
And safely kept in glory for the saints.
Which earnest is to them the pledge that they
For that inheritance shall fitness gain ;
And also that they shall at length be brought,
Through all their toils, their cares and conflicts
here,

To enter on its full fruition there.

Their ever-present Helper, Guide, is He,
Assisting them in ev’ry strait, and strength
Imparting to prevail with God in prayer
For their deliv’rance and for their support.
For them He intercession makes, and that,
“ According to the will of God,” in their
Own hearts, with earnest groanings, which by
them

No utterance can have, as what they feel,
They find themselves unable to express.
Thus in themselves He pleads for them, for He
On them is poured, “ a Spirit of grace
And supplications,” leading to the throne
Of mercy, there to seek the help they need.

An Advocate and Comforter, with them
He still abides, imparting strength to bear,
When sorely tried by weary toils and cares
By manifold afflictions, long endur’d ;

Or sudden, sad bereavements, severing
 Most tender ties whereby the heart is bound
 To dearest objects cherish'd here on earth.
 He can, their "mourning into dancing turn,"
 Their sadness into joy, and e'en their tears,
 Wrung out from hearts of anguish full, trans-
 mute,

So as a cup of consolation to become !

With evidence, and with assurance, too,
 That in redeeming love they sharers are,
 He comforts them. "With their own spirit, He
 Doth witness bear that they are sons of God."
 "For of adoption He the Spirit is
 In them, whereby they Abba, Father, cry."
 Then, having thus the feelings and the state
 Of mind and heart that are peculiar to
 The family of God, *true filial love*,
 They know that they are born of God, and are
 The heirs of God, joint heirs with Jesus Christ,
 To an inheritance with Him on high.

Besides, the Spirit fills their heart with love
 And gratitude to God ; with trust in Him,
 As their own Father, God, who cares for them,
 With kind paternal care, is watching still,
 To guard and to protect from harm, to keep
 From ill,—providing daily for their wants,
 Permitting no affliction ever once
 To mingle in their cups but what shall prove
 An element of sweetness in the end,
 Enhancing heaven's joy, preparing them
 For an "eternal weight of glory" there !

And thus to them a precious Comforter,
 By waking in their hearts a joyful sense
 Of God the Father's love to them ; of Christ
 The Saviour's love to them ; and also of
 The Holy Spirit's love to them. Thus in
 "The heart is shed abroad the love" of this
 All-gracious, Triune God, who chose, redeems,
 And sanctifies, and makes them heirs of bliss !

Our world's indebtedness how vast, beyond
All human thought, to this All-loving One,
This life-imparting Holy Spirit! O,
How wonderful His operations through
The wide domain of nature and of grace!
His life and beauty ev'rywhere beam forth
In loveliness and grandeur most sublime,
All o'er the face of earth beneath, and in
The heavens high above, in man and beast,
In bird and fish, in flower, plant and shrub,
And in the glorious beauty wrought
Upon the deathless soul of man, from him
All moral stains removing, planting and
Restoring heaven's lovely image there,—
Him fitting for the Paradise where God
And those redeemed, and holy angels dwell!

But, of His personality, His grand
And glorious work, in nature and in grace,
All knowledge would be far from men:
It never would the mind and heart inspire
With comfort and delight but for the Book
Of Heaven's gracious revelations, sent
That men may know the Holy Comforter,
Who dwells with them, to sanctify and fit
Them for their everlasting Heav'nly home.

DISSERTATION VII.

THE Book of Heaven stands above the most
Profound and philosophic works of men,
Of ev'ry land and age, in that it is
The only Book by which is solv'd for man
That vital, yet most difficult of all
The problems ever press'd on human thought,
And which by man could never have been
solv'd,—

Yet, of surpassing interest to man,
Of consequence to him supremely great!
For, "How shall man be justifi'd with God?"
Hangs round his whole existence here, and shades
His hopes when looking to the world beyond.
Since God is just, and must be just, the same
Unchangeable and Holy One, can He
Declare them innocent who disobey
And daily violate His righteous law?
Because to justify no less implies.

The problem thus appears which all attempts
To solve by human wisdom ever proves
But sheerest folly. All such wisdom fails
When call'd upon to tell how man, unjust,
Polluted and defil'd in heart and life,
Could righteous, pure, and innocent be found;
Or how the Lord could still be just, and yet
Acquit and justify, that is, declare
Them innocent who violate His law.

In saving sinful men God not alone
Forgives, He likewise justifies. Nor could
He possibly forgive, if justice were
Infring'd. By sovereign prerogative,
In disregard of justice, God can not,

As men not seldom do, a pardon grant
To those who by the law have been condemned.
His very nature, holiness and truth,
Yea, even all His attributes, preclude
The possibility, in any case
Of Him allowing justice ever once
To be ignored. Did He in any case
Strict justice contravene, He then would cease
From being just, would be imperfect and
Unholy,—thus, no longer would be God.

In order to “be justified with God”
There must be righteousness, the legal ground
On which the sentence of acquittal is
Pronounced. But this, by his obedience to
The law, no sinner ever can obtain.
A single violation of the law
Forever bars the possibility
Of him who disobeys, from righteousness,
By any efforts of his own to keep
The law. For, having once transgressed, and
lost

His righteousness thereby, although he were
Thenceforth to keep the law by doing so,
His righteousness could never be restored.
That one transgression stand, against him still,
And, therefore, he remains unrighteous still.
Most manifestly, then, if righteousness
Be “reckoned” unto him, in order to
Be justified with God, it can not be
His own. Some other righteousness to him
Must “counted” be, when God would justify,
That is, pronounce him just and innocent,
Entitled to be view’d and treated as
A righteous man, in justice and in truth.

This mystery, so difficult and dark,
On which all merely human books are dumb,
Is opened up, and made as plain as day,
By this unrivall’d Book of Heaven. Here
Stands forth reveal’d, in living lines of light,

God's remedy for ruin'd, guilty man,
Which is, "The righteousness of God by faith";
Of God the Son, and Holy Spirit, too;
Through which, though sinful in themselves, all
who

Believe are justifi'd and are renew'd
And purified, are sanctified and sav'd.

"The Lord our righteousness" is here revealed,
"Who in his body bore our sins," when "on
The tree" He hung and suffered, bled and died,
And from the curse did us redeem—as He
"Was made a curse for us"—that is, did bear
The curse, of God's unchanging law, which we,
By our transgressions, had incurred, and did,
By His obedience unto death, bring in
"The righteousness of God," which is "to all,
And is on all," who Him receive by faith.

"His righteousness, their righteousness becomes,
So soon as they believe. And then, through
this,

"The righteousness of God," set down to their
Account, they're "freely justified by grace";
While God, continues still a righteous judge.

"The righteousness of God" the Son is made
The *legal* ground, whereas the *gracious* ground
On which believers must be justified
Is faith. By their obedience to the law
No righteousness have they, nor can they have.
But, then, their "faith is reckon'd unto them
For righteousness," that is, in lieu thereof.
Of Christ, their surety, God required righteousness,

In order that they might be justified;
Which He, by His obedience, did provide.
But faith, instead of righteousness, is what
God now requires of them. Their Saviour, all
The law's demands fulfilled for them, and thus,
Prepared that righteousness which God the judge
Accepts from Him on their behalf; but from

Themselves accepts of faith, which "counted is
 To them for righteousness," that is, in place
 Thereof, as answering, for them, the end
 Of righteousness, in being justified
 Thereby. Of Christ, their saviour, righteous-
 ness

In their behalf was that which God requir'd;
 But not the same He asks of them; their
 "faith,

Is counted unto them for righteousness";
 And they, through it, are justified and sav'd.
 Thus Abraham believed, and "it to him
 Accounted was for righteousness", that is,
 Instead thereof, as answering its end,
 For he thereby became "The friend of God."

Yet righteousness and faith can never be
 The same: for righteousness consists in full
 Conformity to law. In *being* and
 In *doing* all the law of God demands
 Consisteth righteousness. But neither one,
 Nor both, is faith; it is compliance with
 The gospel-call, and not obedience to
 The law's demands. "The law by Moses came;
 But grace and truth by Jesus Christ." The Law
 Can never ask a sinner to repent
 Nor to believe; the Gospel calls for both.
 Believing is obeying, not the *Law's*
 Behest; but is obedience to the call
 Of *mercy*, sent to sinners by the *Law*
 Condemned; for whom the *Law* has nothing but
 Its penalty, to be inflicted if
 Therefrom they do not find release by their
 Obedience to the gracious *Gospel* call.

It thus appears that faith can never be
 The same as righteousness; although their faith
 Is counted to believers in its stead,
 As answering its end; in being made
 The terms on which they must be justified,
 As though the same, with righteousness itself.

The Book of Heaven pointedly affirms
 That "righteousness imputed" is to all
 Who Christ receive by faith. Now this cannot
 Be some fictitious righteousness,—it must
 Be real; nor does it consist in faith.
 But, then, the Sacred Book elsewhere declares
 "The righteousness of God is unto all,
 And is on all," who savingly believe.
 It thus appears that faith and righteousness
 Are both imputed unto them. In strict
 Accord with *justice*, God, the judge, imputes
 To them "the righteousness of God," wrought
 out

By God the Son's obedience unto death;
 Though they may no conception have of what
 He doth in this regard, nor comprehend
 The mode, *the legal* ground, on which they are
 Acquitted and received. He justifies
 Them thus, on grounds of righteousness and
 truth;

But in the exercise of *grace* He sets
 To their account "their faith for righteousness";

It being that which is required of them,
 Instead of their own righteousness, wrought out
 By their obedience to the *Law*; 'tis made
 The *gracious* terms with which a *sinner* may
 Comply, in order to be justified,
 And made an heir of everlasting life.

Believers, being justified by grace,
 Through faith, they then "the righteousness of
 God,"

The Holy Spirit, also, must receive.

By His regenerating life and grace
 They are renewed, are "born again and made
 New creatures," through a change of heart,
 whereby

In them is holiness commenced; which still
 Advances gradually, "from grace to grace,"

Till they are fully sanctified and freed
From all remains of sin, and righteous made.
'Tis thus "the righteousness of God" is wrought
In them ; because it is the work of God
The Spirit, thus to them imparting life
Divine,—so changing and transforming them
Till God's own holy image is restored,
And they are fitted for His home on high.

The very remedy man's case requires,
Because a remedy received by *Faith* ;
"It is of faith, that it might be, by grace,
The promise thus ensured, to all the seed."
They righteous are by faith, and not by works ;
Not by obedience to the Law, but by
Obeying Christ's commands, embodied in
The Gospel of His grace and saving love.
If *sinful* man must needs obey the Law,
And thus be saved, then his salvation must
Forever fail. Then would demanded be
Of him what he could neither be nor do.
Obedience to the Law must *sinless* be,
Or else *obedience* it is not at all.
He that obeys the Law must *sinless* be,
And all the Law's commands must fully do.
But 'tis as manifest as light that he
Who once has sinned can never meet by his
Own works these requisitions of the Law.
For man, the Saviour did the Law obey ;
But that which sinful man must now obey
Is not the Law, it is the *Gospel* call.
Obedience it accepts, not *sinless*, but sincere ;
Naught else can rendered be by any child
Of God, though striving for a *sinless* life.
But, though believers fail, and render not
Obedience *sinless*, yet by it they're saved,
For they are "saved by grace," and not by
works ;
And that all through "the righteousness of God"
On them bestowed, because they *have fulfilled*

The terms in full of being “saved by grace,”
Which are: “Believe in Jesus Christ the Lord.”

“It is of faith.” Believers not alone
Are *justified*, but *sanctified*, through faith.
These dual blessings never are disjoined :
The one succeeds the other, sure as light
Accompanies the rising orb of day.
For, being justified, they thus delivered are
From condemnation and the curse of God’s
Inexorable law, which held them there,
As slaves of sin, and of all sin’s allies—
The Devil, and his hosts of evil ones,
Corrupting and seducing them to sin,
Together with “this present evil world.”
All these combine, and keep the sinner in
His sinful ways, so long as unbelief
Controls his mind, preventing faith, whereby
Alone he can be justified, and from
The curse be thus released. Which curse had
kept

Him under sin, and separated from
The source of holiness, which is derived
From union and communion with the Lord.

When justified by faith, believers then
Have “peace with God,” and are partakers made
Of all the sanctifying influence which
Pertains to God’s rich covenant of grace :
They into fellowship are brought with all
The holy, happy family of God,
Whereby they can not but be sanctified,—
Be made to bear the moral image of
The Heavenly household where they are re-
ceived.

They, by their faith, in union are with Christ ;
And, by His Spirit, Christ abides in them ;
A gracious transformation process, those
Directing and advancing, till, at length,
The finished work appears—when they,
Restored to spotless purity, in full

Accord with all the sinless harmonies
Of Heaven's home, are fitted there to dwell.

How beautiful, this mystery of grace!
How plain, and yet how grand! where wisdom
shines

Most wonderful, all-gracious and divine.
God's remedy for ruined man restores
What man had lost by his own crime, that is,
His righteousness. The loss of which unfits
Him for all fellowship with God, and leaves
Him subject to the penalties of God's
Dishonored law. This want of righteousness
Is that alone which severs man from God;
It is the one essential thing he needs
To dwell with God in amity and love.

Now this is that which is restored to man:
Since he has lost his own, there is supplied
By Love Divine "the righteousness of God";
And graciously bestowed wherever faith
Accepts of Christ the Lord. A union then
Is formed between the Saviour and the soul
That trusts in Him. That soul is sharer made
Of all the fullness of redeeming love:
Is clothed in robes of perfect righteousness,
Wrought out by God the Son and justified
On ground thereof. Then also is commenced
"The righteousness of God," the Holy Spirit,
Which still is carried on, until complete,
In fitness of the soul, for Heaven's joys.

How clearly solved that problem; then so
dark,

Obscure, infinitely transcending all
The efforts of the human mind, now made
As luminous and beautiful as day,
But only by the Book of Heaven's light.

The Book of Heaven clearly thus reveals
God's glorious remedy, for ruined man,
Which is:—"The righteousness of God by
faith."

By faith it is obtained, by faith alone
 Are men partakers made thereof. The terms
 On which the offer'd remedy proceeds
 Is faith ; and, hence, 'tis called, "the righteous-
 ness

Of God by faith." No other remedy
 Could meet the needs of man, unrighteous now,
 By his rebellion and apostasy
 From God. The heart-felt consciousness of men,
 Among all classes and conditions of
 The race, unitedly attest that what
 They need, and ought to have, is righteousness.

In hopes of gaining this, how ceaseless are
 The efforts made, how various the modes
 Adopted,—all with this one end in view !
 What self inflictions, penalties and pains
 Are borne ; what pilgrimages made and prayers
 Recited, aiming at that *righteousness*
 Whereof there is a conscious need, by which
 Acceptance may be found in sight of God.

The Book of Heaven's remedy supplies
 This universal, heart-felt want. Nor is
 There any substitute will answer in
 Its stead. As hunger's only remedy
 Is food ; of thirst, is drink ; of darkness, light,—
 So righteousness, and nothing else, can be
 The Heaven-accepted remedy for sin.
 As this, by his obedience to the law,
 Can never be obtained by fallen man,
 So now, "The righteousness of God, which is
 By faith of Jesus Christ, is unto all,
 And is on all, who Him receive by faith."

The universal want, experienced by
 The men of ev'ry race, and tribe, and tongue,
 Is here directly and abundantly
 Supplied, by this God-given remedy ;
 As by the Book of Heaven, now proclaimed
 And offered free, that "whosoever will,"
 May it receive, and stand in righteousness

Arrayed before the judgment-seat of God,
Accepted, crowned with glory, light and joy.

Thus, then, men, only sinful in themselves,
Are justified, and sanctified, and saved ;
While of the Lord, who changeth not, the Truth,
The Justice, and the Holiness remain—
As now so lucidly displayed, but only through
The Book of Heaven's clearly shining light !

DISSERTATION VIII.

The Book of Heaven sole resource remains
From whence our knowledge is obtained of
things

Invisible. No history than this
Of *hades* now within the reach of man.

Its revelations only truthfully disclose
The nature and realities of that
Still strange, invisible, untried, much feared,
And yet mysterious spirit-world,—
That world from which, when having passed the
gate

Of death, none ever may return to tell
What there was either felt, or seen, or heard.

'Tis true, indeed, we revelations have,
In modern times, both manifold and strange ;
Perhaps pretended, yet, perhaps, they are,
In certain cases, real. For such there be,
Just as there were in days of old, who now
Avow communion with "familiar spirits,"
As "rapping," "writing" spirits, answering to
Their incantations, ready to respond.

But of that land their uniform effort is
To falsify and contravene the truth
Revealed to man in Holy Writ. And, hence,
It must a "lying spirit" be, of which
These mediums are the dupes. Just as of old,
The Sovereign Lord permission gave to one
Who was a "lying spirit" forth to go,
That, through the agency of prophets false,
The impious King of Israel, deceived
Might be, and thus, persuaded, take the field,
Where he in battle wounded was to death.

So now may this same Sov'reign Lord permit
 These lying spirits with delusive arts
 To come to those who disregard and hate
 The truth, revealed in Heaven's Book ; and
 with

These God-defying, soul-destroying, dark,
 Satanic arts and practices are pleased.
 They hate the truth the Book of Heav'n con-
 tains,

And impiously they turn aside to lies.
 To " lying spirits " thus they yield themselves ;
 And lying spirits then become their guides.
 Their chosen way they have, while God is just.

They cast off his authority, and all
 The precious teachings of his word ignore—
 Esteeming it incompetent to give
 What mortals need, in order that they may
 Have views correct anent the spirit-land.
 " God's word is perfect," He himself declares
 It no addition needs ; is all that men
 Require to guide them home at length, to God.
 But they it's imperfection teach ; and hold
 That muttering, writing, rapping spirits now
 Reveal the sum of saving truth for man.

The Christless character of those who deal
 With these " familiar spirits " clearly teach
 From whence they are. 'Tis by their fruits that
 they

Are known. Their practices and system, as
 A whole, are openly in conflict with
 The statutes God hath in his word revealed,
 Thus saith the Lord, " When they shall say to
 you,

Seek unto them that have familiar spirits,
 And unto wizards that peep and mutter :
 Should not a people seek unto their God ?
 Not for the living seek, unto the dead."

How vividly are represented here,
 The medium "mutterers," now abroad !

But for all such the law divine, which God
 To Moses gave, the penalty ordained
 Of certain death. And all who had recourse
 To those who practised these dark pagan arts,
 Inquiring "for the living to the dead,"
 Were also doomed to be "cut off from" all
 The church, "the congregation of the Lord."
 Were these Mosaic statutes now enforced,
 All medium necromancers, witch and wizard
 both,

Would by their arts, incur the penalty of death.

All Christian people should with care eschew
 These necromancers, as the foes of God,
 And as attempting to revive the dark
 And diabolic practices of all
 The ancient pagan lands, where Satan 'mong
 The people reigned so long and them deceived
 With witchcraft, necromancy, and such arts.
 All which, among His people, God forbade :
 Commanding to be seized, and put to death,
 All whomsoever should be ever found
 Confederate with Beelzebub, for arts
 Of necromancy, sorcery and such ;
 Or had collusion with, or practised in,
 The secret and mysterious arts of his
 Defying, diabolic kingdom dark—
 Because they would His people thus corrupt ;
 The same as now, so in those ancient times.

Whose cause and kingdom are subserved by
 them

Is manifest ; nor is there room for doubt.
 Their doctrines, principles and ways,
 So opposite to God's inspired Truth,
 Conjoined with godless, Christless lives, go far
 To testify that all those spirits they
 Invoke are from beneath, not from above,—
 Not of the truth, but are of error dark,
 And of delusions deep ; designing death,
 Eternal death, for all their silly dupes,

Who look to them for knowledge, light and truth ;

And to them have recourse, as special guides,
While passing onward to the spirit-land.

The Book of Heaven lucidly reveals
The grandly solemn, the momentous truth,
And dread realities pertaining to
That spirit-world :—That such a world there is,
With its inhabitants, incessantly
Engaged in the affairs of earth and man :
That spirits many—good and evil, too—
Are there, and both employed, not merely with
The world invisible, but also with
The interests and the destinies of all
The human race. That each, the evil and
The good, are marshalled by a chief, a head,
A leader, who controls the hosts at his
Command. “The Angel of the Lord,” the Son
Of God, the Captain being, of the hosts
Of light and truth ; and Satan being head
Of all the hosts of darkness and deceit.

Our knowledge of these evil spirits, we
Can only from the Book of Heaven gain,
For who they are, and what they are, and
whence

They came, from it alone we learn. It lifts
The curtain, so as to afford a glimpse
Of things invisible—the spirit-world,
Where multitudes of evil beings are,
Who, by rebellion and apostasy
From God, entailed destruction on themselves.
They fell from innocence and bliss to dark
Despair, and changless enmity and hate
To God, His kingdom, government and laws
Of whom Beelzebub is chief, the “prince
Of demons,” “Satan and the devil called.”

This arch apostate carries in himself
The source and origin of sin—of all,
Wherever found, in contrariety

To God. The awful authorship to him
Belongs of all that's evil—physical
And moral, both—not only here on earth,
But in the world invisible—in hell.
For sin at first in Heaven came by him ;
And first by him it came on earth. And, still.
He and his angels here on earth are chief
In agitating opposition to
The government of God, and prompting men
To every form of wickedness and crime.
Comparatively little crime would be
On earth but for the perverse influence which
The devil and his angels have and do
Exert upon the minds and hearts of man.

To us it has not been revealed, nor do
We understand, how spirits operate
On spirits—how the devil and his hosts
Can act upon the minds of men, can fill
Their hearts with evil thoughts, and them
Incite to sin ; but that they can, and do,
The Book of Heaven pointedly reveals,
As in the case of David,—“Satan him
Provoked to number Israel,” and thus
To sin against the Lord. And so “the hearts
Of Ananias and Sapphira Satan filled
To lie, and sin against the truth.” The saints
Instructed likewise are to put of God
The armor on, that able they may be
To stand against the Devil's wiles : for not
Against mere flesh and blood they wrestle, but
Against both principalities and pow'rs,
The rulers of the darkness of this world—
Those wicked spirits up on high,” above
And all around the earth, as led by him
Who is “the prince of all these powers of
The air, the spirit working in all those
Who disobedient are,” “led captive by
The Devil and his will,” “who goeth to
And fro upon the earth, and walketh up

And down therein, a roaring lion like,
And seeking always whom he may devour.”

If instantly the power granted were
To us to see with spirit's eyes, no doubt
We then would utterly be overwhelmed
In most profound amazement and in awe
With that alarming vision op'ning up
To view, where multitudes, vast multitudes,
Of spirits, all around appear, and we
Right in their midst; the evil and the good
Engage in our affairs; some seeking us
To injure and destroy, and other some
Protecting and defending us from their
Malicious wiles and dangerous assaults.

Nor yet improbable that 'mong them might
Be seen the relatives, acquaintances
And friends of those still yet alive on earth.
For aught we know, the spirits of the dead—
The evil and the good—may, in the world
Invisible, be still engaged as when
On earth: one class contending for the cause
Of God, in company with angels bright;
The other class contending for the cause
Of Satan, under his command, and in
The company of demons—whether these
Be fallen angels, or the spirits of
The wicked dead. Though when these die, “in
hell,

In torment, they lift up their eyes,” yet this
May designate a state, and not a place.
A state of torment is a hell to them,
Wherever they may be. “God, down to hell
The angels cast who sinned,” and yet they still
Are “going to and fro upon the earth,
And walking up and down therein.” Their
chief,

Diabolus, “as a roaring lion, goes
About, aye seeking whom he may devour.”
It even would appear that they of old

Had liberty to stand in presence of
 The Lord, as in the case of Satan, when
 Permission he received to plague the man
 Of Uz. And so an evil spirit stood
 Before the Lord, and liberty obtained
 To go and be a "lying spirit" in
 The mouth of Ahab's prophets false—as for
 The truth no love he had—that he, deceived
 By them, might go and in the battle fall.

The hints we have in Heaven's Book all seem
 To indicate that, not until the day
 Of final judgment, will the foes of God,
 The fallen angels, and the spirits of
 The wicked dead, be "cast into the lake
 Of fire," the endless, righteous doom which,
 "for

The devil and his angels is prepared;
 That not till then the Lord to them will say,
 "Depart from me, ye cursed"; that not till
 then

Will they be banished "from the presence of
 The Lord, and from the glory of His powe'r."

Now if the spirits of the wicked dead
 Are still allowed to roam at large among
 The living here on earth, then, possibly,
 As some suppose, 'twere they who did possess
 The bodies of demoniacs, tormenting them,
 From whom the demons were cast out by the
 Authority of Christ, the Captain of
 The hosts of God. So, at the present time,
 As necromancy has been now revived,
 But Spiritism called in modern phrase,
 These same no little agency may have
 In revelations from the spirit-world,
 Of that peculiar kind which are received
 Through medium of the necromancers now
 Professionally practising their art.

Communications touching personal
 And private family affairs may be

Received, implying knowledge intimate
Of persons, places, and of things, such as
The necromancer could not possibly
Have gained, except as through some one who
has

With those familiar been, some spirit of
The dead, or other demon having skill
And opportunity such knowledge to obtain.
And thus that same chiromancy of some
Dear friend deceas'd which great impression
makes,

When seeking for the living to the dead,
May be the writing of that spirit which,
When in the body, it has often wrote.
That spirit, now in Satan's work employ'd,
And under his command, may present be,
And even be compell'd by his behest
To aid in propagating this deceit,
This devilish delusion great, whereby
The unbelieving as to Heaven's truth,
But credulous in errors from beneath,
With ardor bred of blindness yield themselves
To lying spirits them to fit for death,
And for that dismal doom, the second death.

But why may not the necromancer call
The spirit of the righteous dead, and have
From them communications? They are not
Nor ever have been so employed. The Lord,
In exercise of wisdom infinite,
Did not devise this mode as that by which
He would the things invisible reveal
To the inhabitants of earth. He sent
His Holy Spirit not to spirits of
The dead, but into living men, and them
Employ'd to make the revelations he
Vouchsaf'd to man. "God did at sundry times,
And in diversity of modes, make known
His will, through ancient prophets; then, by His
Divine Incarnate Son," and, after Him,

By the Apostles of the Lord. But all
Of these were only agencies through whom
The Holy Spirit taught the will of God.
He is the only Spirit whom the Lord
Did ever send, in order to reveal
The truth pertaining to the Spirit-world.
This is the Holy Spirit's office work :
And for this work none other doth the Lord
Employ. What only is the province of
The Holy Spirit, God would not assign
To any spirit of the righteous dead.

The holy angels, " though they minister
For them who of salvation are the heirs,
Have not to them assign'd what would, no doubt,
Be pleasing work, to act upon the minds
And hearts of men, for good, to influence them,
To waken in their bosoms holy thoughts—
As faith, and reverence, and love for God.
This also is the special work of God
The Holy Spirit. Every pious thought,
And all emotions pleasing to the Lord,
Are but the Holy Spirit's graces, wrought
By his life-giving energy, and not
By angels, nor the spirits of the dead.

But even though the spirits of the dead
In ancient times had been employ'd to teach
The truth pertaining to the spirit-world,
Yet at the present time there can be no
Such revelations coming from the throne
Of God, or else His written Word is false.
It teaches that the revelations God
Was pleas'd to make for benefit of men
Have all been clos'd, and are embrac'd in what
The Church of God receives as Heaven's Book.
" If any man shall add to what is there
Contain'd, then God shall add to him the plagues
Found written in the Book." Whoever now
Pretend new revelations to convey,
Array themselves in bold antagonism

To Heaven's high authority, and thus
Proclaim their disregard of God's command,
To them address'd in His inspir'd Word.
His "Word is perfect," finish'd and complete,
Men need no more; in it is found the whole
That they require to reach the highest good.
If it—if Moses and the prophets—they
Refuse to hear, then would they not believe
Though one or many "from the dead arose,"
With tidings bearing from the spirit-world.

The Book of Heaven graciously the truth
Reveals concerning Satan,—warning men
To guard against his diabolic wiles,
His ruinous delusions, darkening
The minds of men that they may falsehood
choose

Instead of truth. To him of right belongs
The odious authorship of all that's false.
All error, lies, deceit and fraud, with him
Originate. "For he abode not in
The truth; because in him there is no truth;
And when a lie he speaks, he speaks it of
His own; for he a liar is, and is
The father of the same." Of lies he is
The origin. The primal falsehood he
Conceived,—imagining that greater bliss
Might be enjoy'd in independence of
Almighty God than by obedience to
His righteous will. And, hence, the origin
Of error, into which the Devil led
The angels, who by him were thus deceiv'd;
By which he still deceives such multitudes
Of men. All false religions have by him
Been cunningly devis'd; and, of the true,
All soul-destroying, sad perversions are
No less his work. Rejection of the grace
Of God in Christ is solely caus'd by him:
"For, if the gospel hidden be to them
It hidden is who are the lost in whom

This world's god," the Devil, "blinds the
minds

Of those believing not, lest saving light
Of glorious gospel truth should shine to them."

The falsehood, through the means of which
he at

The first prevail'd to work the ruin of

The race of man, he still continu'd to

Uphold and propagate; and with it blinds

And stupefies the moral sense, the heart

And intellect, and all the powers of

The human mind. "Ye shall not surely die,"

For disobedience to the Son, he still

Suggests: and fills the minds and mouths of
men

With bland and pleasing thoughts and argu-
ments,

Persuading and confirming this belief,

That wickedness, however great, and, though

Persisted in through life, will not entail

A destiny of everlasting death.

Impenitent and unbelieving men

Are all indulging some such hopes: that they

In some way shall escape the vengeance which

Their sins, their disregard of God, deserve.

Thus Satan manages to give them peace,

And in his service them retain, by some

Delusion quieting their fears—all sense

Of sin's enormity, and its desert,

Effacing from the conscience, deadened thus

And dumb, by sin, and Satan's force combin'd.

To work upon the minds of men, so as

They may be led to doubt, and then discard

Belief in the existence of a being such

As Satan, proves an efficacious mode

Of prosecuting his nefarious work.

His blinding power leads them to believe

That no such being as himself exists;

And then, with them, he perfect liberty

Enjoys, to "lead them captive at his will."
By his deceit he so perverts and blinds
The mind that Satan is to them a myth,
A goblin, born of superstitious fears,
To whom imagination character
Assigns, wherewith the children to affright,
And such as simple are and weak of mind.

And having so perverted heart and mind
As to establish unbelief in the
Existence of himself, he easily
Prevails to banish from the mind the truth
Reveal'd in Heaven's Book, respecting the
Existence of such evil spirits as
In it are found described. No vicious ones,
No suff'ring ones—as fallen angels, or
The spirits of the wicked dead—can have,
According to their faith, existence in
The spirit-world. It plainly follows, then,
In consequence of this belief, that no
Such place or state of woe as in the Book
Of Heaven is reveal'd can possibly
Exist, nor ought to any cause alarm.

In no belief is Satan's power so
Directly seen to blind and to pervert
The minds and hearts of men as 'tis in this:
That, while the Bible they profess to take
As God's inspir'd word, they should reject
The doctrine most explicitly therein
Reveal'd,—the very doctrine on the ground
Of which can predicated be the need
Of such a Book for man. If men be not
In danger of some evil in the world
To come the Bible is the greatest fraud,
Or greatest folly, ever found on earth.

That men, believing in the Bible's claim
To be inspir'd truth, can cherish such
A faith, is of itself sufficient proof
Of Satan's being,—of his presence here
On earth, and power to deceive,

Delude, and lead men to "believe a lie."

If no such being did exist, no such

Absurd delusion ever could exist,--

It clearly is of Satan, not of man.

If in the Book of Heaven be not taught

The future punishment of wicked ones,

Its writers, then, most evidently were

Consummate knaves, or fools. For, if they did

This doctrine not intend to teach, then did

They fail most wretchedly in setting forth

What they design'd. They fail'd to such degree

That, almost universally, men are,

And must be led to think, that they have taught

The very opposite of what they did intend!

Now if they wrote in such a way as to

Convey the very opposite of what

They had designed, they could be nought but fools.

And if they wrote in such way as men

To teach what they themselves did not believe,

Then were they arrant, bold, perfidious knaves.

Their writings prove, however, that those men

Were neither knaves nor fools. And as

Their writings are of such a kind as do

And cannot otherwise than lead to this

Belief of retribution after death,

The doctrine, then, of just perdition for

Ungodly men is in the Book contain'd;

And this the writers were inspir'd to teach.

That any one this doctrine should reject,

Who takes the Bible as the Word of God,

Most clearly shows how Satan does his work.

In all the conflicts here on earth, between

The cause of falsehood and of truth, the Chief,

Behind, and in the advocates of wrong, is still

The same. This enemy, so wily and

Insensible, is constantly engag'd

Inciting evil, both in word and deed,

Advancing thus his diabolic cause.

This chieftain of the enemies of God
Is in the Book of Heaven reveal'd as prince
Among the demons in the spirit-world,
And as the origin of all hostility
To God, both there and here on earth; and here
Still at his work, beguiling others him
To imitate and him obey. He thus
Transforms them into likeness of himself.
His vile, unholy image thus they bear.
Hence, both the children and their father must
Together have the same sad doom,—in kind
With character as enemies of God.
The evil destiny to them assign'd
The Book of Heaven now reveals: that men
May be admonish'd not to fit themselves
To share the doom of Satan and his kind.

But in that spirit-world a glorious home
The Book of Heaven brings to view, for all
The friends of God—for all who never sin,
Who faithful stood while others did rebel;
And all who, having sinn'd, are brought again
To love of God, of holiness and truth.
For there a home of beauty is reveal'd—
A local habitation, but in space
The situation still to man unknown.

The Book of Heaven thus the spirit-land
Reveals: alone conveying from that land,
The light, the truth, the knowledge men re-
quire,
While onward passing, soon to enter there;
That it, beyond all peradventure may
Be realiz'd by them—a spirit-land
Of peace, of glorious loveliness and light!
Of never-fading beauty, rising fresh,
With ever-varying gracefulness and joy!

DISSERTATION IX.

The Book of Heaven may deservedly
 Be styled the Book of Faith. By it alone
 Has been revealed to man that by his faith,
 And only by his faith, can he with God
 Have intercourse—be pleasing in his sight,
 And from him gain the good essential to
 His bliss in life, in death, and evermore.

It teacheth that of such account is Faith
 That “God to please,” while wanting it, to
 man

Remains “impossible,” however fair
 May be his words and deeds, ostensibly
 Complying with the will of God reveal’d.
 High-ton’d morality may be maintain’d,
 And even forms of devotion be observ’d,
 With prayers and alms, and all that highly
 tend

To recommend the character, in sight
 Of men; but, Faith not being in the heart,
 Man fails to be acceptable to God.

“For he that cometh unto God must first
 Believe He is, and a rewarder is
 Of all who Him do diligently seek.”

God judgeth men, not by their outer life,
 But looks upon the heart, and estimates
 The nature of their works according to
 The state of heart from which their works proceed.

Two men may both engage in prayer, the form
 They use may be the same, and yet the prayer
 Of one may be abhorr’d of God, while of
 The other one the prayer is pleasing in

His sight. The state of heart, and this alone,
Gives such a difference of character
To prayers apparently of equal worth.

And so, with all the works of men esteem'd
As good, their value in the sight of God
Arises wholly from the state of heart
From which they may proceed. They good
may be

In form and in the sight of men, and good
May also do ; but if the heart from which
These works proceed have no regard to what
May be the will of God, they wanting are
In that which gives acceptance in His sight.

“God seeth not as man,” who looketh on
The outward semblance, visible to him. But
God

He looketh on the heart, and there requires
The primal and essential element
Of all obedience pleasing in his sight,
And that is Faith. As faith in God must first
Exist ere man can anything perform
Acceptable to Him. It is the root
From which must spring all else in man, which
brings

Him near, and gives him fellowship with God.

The Book of Heaven teacheth that there may
Be sundry kinds of faith, as weak or strong,
As living and as dead, as faith that works
By love,” and faith that does not work at all.
A general faith there is, no doubt, which is
Of no avail for any good. And so

There is a special faith, a “precious faith,”
With which is joined the highest bliss of man.

Believing is the essence of all faith.
But, then, the value of his faith depends
On what a man believes, and also on
“The end” which, by his faith, he hopes to gain ;
For faith has both its object and its end.
The object of one's faith is that in which

He doth believe ; and of his faith the end
 Is that for which he doth believe : and both
 Must be in consonance with truth—that is,
 The will of God reveal'd—or else his faith
 Will not avail to give access to God.

Improper objects of the faith of men
 Are various, according as the heart
 Is occupied by some conviction or
 Some system of belief they have embraced :
 The scientist, who has no faith in God
 As overruling and directing in
 Creation's works, has for the object of
 His faith the laws of nature. These are that
 On which his confidence depends—the ground
 Of his reliance for continuance
 And regular production of the fruits of earth
 And all the good creation yields to man.

Such men have for the object of their faith
 What they call “Nature.” This is that in which
 They put their trust, that all their wants shall
 be

Supplied : for “Nature is unchangeable,”
 And in her “constancy” their hopes are fixed.

As she has furnished in the past the good
 Required for constant comfort and support,
 So they believe she will, in time to come.
 The object of their firmest hopes, and of
 The strongest expectations of the heart,
 Is “Nature.” Hence, in Nature is their faith.
 And if for Nature's bounties they would ask,
 To Nature then their prayers would be addressed,
 And Nature thus their Deity becomes ;
 Because it is the object of their faith.
 The great presiding deity with them,
 Throughout creation's vast unmeasured bounds,
 Is this great goddess, “Nature!” Her they
 trust,

In her believe ; they worship her, so far
 As worship is implied in faith and hope,

In love and fixed devotedness of the heart.
The highest object of one's faith must be
His God : to it he gives the place supreme.

The masses great of worldly men have for
The object of their faith, themselves—that is,
They in their own ability believe ;
Their wisdom, their experience and skill,
They estimate as adequate to give
Success in that wherein they are engaged.
And thus their faith is in themselves ; they in
Themselves their confidence repose, and self
Is found to be the object of their faith.
The good they seek they hope to realize,
From what is in and of themselves. And hence
No object higher than themselves their faith
Beholds. The incense of their faith ascends
From their own altar to themselves ; and they,
So far as worship may consist in faith,
Are worshipping themselves. The object of
Their faith can not but be the object of
Affectionate and of supreme regard.

Some in themselves do not believe, but make
The object of their faith some others of
Their fellow-men. In them they place their
trust ;

For by their help they hope to gain the good
Which they desire. Their faith is in some arm
Of flesh, as though omnipotence were there,
And all the excellence which constitutes
The proper object of the faith of man.
Believing in some fellow-man, as one
Through whom the blessing sought may be
Obtained of God, is laudable and right,
But wrong, when, trusting in the man himself,
Not as an instrument, but as the source
From which the blessing is to be obtained.
Then man is made the object of their faith.
And thus the exercises of the heart
As faith, and love, and hope, no higher rise

Than to a being mortal, frail and weak,
Who, by this faith, is worshipped like a god,

In sacred things the same perversion of
The exercise of faith extensively
Abounds. Instead of making God alone
The object of their faith, men place their trust
In various other persons and in things,
On them depending for admission to
The world of peace and blessedness on high.

Some make their own morality the great
And only object of their faith ; they trust
In it as that which will for them obtain
Salvation in the end. Morality
They constitute a saviour for themselves :
No other one they need, nor do they in
Another trust. In their morality
There is such wondrous merit as will make
Atonement to the law of God for all
Their sins, and will entitle them to full
Enjoyment of the endless blessedness
Of Heaven's joy, and glory evermore !
And not alone entitles them to all
This bliss, but also such perfection gives
In sanctity of character as fits
Them for the holy place, where God abides.
How marvellous the virtue of such men's
Morality ! And yet, this righteousness
Of theirs the Book of God declares to be
" As filthy rags," and odious in the eyes
Of God, when offered as the ground of claim
To favor and acceptance in His sight.
Their faith is not in God nor in the rich
Provisions of his grace, but in their own
Polluted, filthy righteousness. And hence,
By making it the object of their faith,
They worship it. Their own morality
They make a god—their faith and hope are
there.

Some others make the object of their faith

A fancied god—a figment of the mind,
Created by themselves, to suit themselves.
This god of theirs, in governing, reveals
And vindicates no moral attribute
But love. If other attributes he hath,
They are of no account; nor doth he care
For them, nor others ask to care for them.

This God, the object of their faith, in whom
They trust, is altogether diff'rent from
The God reveal'd to men in *Heaven's Book*.
All attributes which are essential to
Perfection in a Being claiming to
Be God belong to Him; they are displayed
And exercis'd both in creating and
In governing the universe He made.

That God of whom the *Book of Heaven* tells
Is One to whom His attributes of truth,
Of holiness and justice, are as dear
As is His attribute of love. And these
He exercises and defends in the
Administration of His government
Throughout the universe He framed, and which
He rules, in justice, holiness and love.
Himself He thus reveals—"The Lord, the Lord
God, merciful and gracious, iniquity
Forgiving, trespasses and sin; but will
The guilty not acquit." "The wicked shall,"
He pointedly declares, "be turned into hell."
And such shall be "forgiven, neither in
This present life nor in the life to come."
He also pointedly declares, that at
The final judgment-day, when all shall in
His presence stand, their sentence to receive,
The Lord will say to such: "Depart from me,
Ye wicked, into everlasting fire."
Then into endless punishment all these,
Forever shall from thenceforth "go away."

But in this God, in *Heaven's Book* reveal'd
The class describ'd do not believe. They form

In their imagination one to suit
 Themselves, who will not punish them for sin
 In that eternity to which they go,
 However vile and wicked, when they die.
 The object of their faith is nothing but
 An idol god—a mere creation of
 The human mind—just like the deities
 Of pagan lands, invented by corrupt
 And “vain imaginations,” springing up
 In those whose “foolish heart was darken’d” by
 Their sin, and, therefore, “who God’s glory
 chang’d

To be an “image like to that of man,”
 And quadrupeds, “and creeping things” of earth.

Again, another class there be who make
 That organized society they call
 “The Church” the special object of their faith.
 A truly complex object this, for faith—
 Not easily conceiv’d, nor yet defin’d:

A ritual, a multiplicity
 Of outward forms to be observ’d; and then
 Its many orders, and its offices,
 With numerous officials, holding place.
 But this society is made with them
 The object of their faith—is that in which
 They put their firmest trust; and even for
 Their highest hopes, their everlasting good!

Their whole salvation they implicitly commit
 To what they call “the Church”—in it confide
 For pardon of their sin; and, in the end,
 For entrance into heaven’s joy and bliss.
 “What saith the Lord?” they do not ask; nor
 what

The Lord would have them do. Their query
 is—

What saith “the Church?” and what doth she
 require

Of us? What must we do to please the Lord?
 Is not their thought; but only what to please

“The Church?” The object of their faith is
not

The Lord—it never looks away to him;
But terminates upon “the Church,” And for
“The Church?” is done whatever they do; and
from

“The Church” is sought whatever grace they
need—

As pardon, holiness, and peace of mind.

Their “faith and hope” are not in God, but in
An object substituted in His place.

Their Saviour thus, “the Church” they make,
with all

And everything and everyone.

“The Church” may authorize, or canonize,
To be for them the objects of their faith.

Their trust, and love, and confidence of heart,
Are not reposed in God, but in “the Church;”

And whatsoever she for them prescribes.

They worship her, because she is, with them,

Supreme—the object of their firmest faith:

Their efforts, heart and hope, all centre there,

Nor can the proper object of man’s faith
Be anything he may discover in

Himself; for faith does not consist in what

A man believes *himself* to be. He may

Believe he’s born of God, is justified,

And is an heir of heaven, but be yet

Still destitute of faith: believing as

He does may be delusion, anything

But what his true condition really is.

And, even though he were what such belief

Implies, yet his believing it would be

No part of that most “precious faith” whereby

He has been justified, and into peace

Been brought. A man may have true saving
faith,

And thus be justified, and yet remain

Unable to believe that he has really reached

This vantage ground, this high position in
His own salvation-work ; or that he has
This wondrous grace obtained, and been to such
A high degree acceptable with God.

There can be little doubt that not a few
Of God's believing ones, regenerate
And justified, are doubtful of their own
Forgiveness, and of having made their peace
With God by faith in His beloved Son.
They do believe in God, but in themselves
Do not believe in this respect. Nor does
The Lord make such belief the terms on which
He will forgive. It constitutes no part
Of saving faith. The object of such faith
Is not a man nor anything in man,
It is a gracious God, in Christ revealed.

Improper objects of man's faith are such
As those detailed above. But God Himself
The only proper object is on which
His faith should rest, His "faith and hope
should be

In God"—in God as he is by Himself
Reveal'd ; instead of as man's fancy might
Imagine him to be. God's testimony of
Himself must constitute the proper ground
Of faith in Him, as He the object is
Of faith, and good from him its end.

The object, ground and end of faith, are all
Of God :—the object God Himself ; the ground,
His testimony of himself ; the end,
Those blessings, God alone is competent
To give. Encouragement herein abounds,
The most inspiring for the exercise
Of faith on part of weak and helpless man.

Without a revelation of Himself,
No faith in God could possibly exist,
For how could men "believe in Him of whom
They had not heard?" And how could any
hear

The truth concerning Him unless He is revealed?
 "By hearing cometh faith and hearing by
 The Word of God." This Word is, then, the
 ground

Of faith, and God the object, as he in
 This Word has been revealed. And hence, the
 truth

Contain'd in Heaven's Book becomes the seed
 Of that most precious growth, entitled Faith,
 Which, springing upward in the soul of man,
 Its tendrils clasp the mediatorial
 Trellis-work by Heaven's wisdom framed,
 And thus lays hold upon the throne of God,
 And all the fulness of the Infinite
 Appropriates for the believers good.

The truth of God is but the seed of Faith.
 That seed, like any other seed, must have
 A soil adapted to its growth, or else
 It will not germinate and grow, nor yield
 The fruits of righteousness and peace with God.

The best of seed may fall upon the ground,
 And never any fruitage yield: the fowls
 May there alight and take it up; the sun
 May scorch and wither it; or cold may kill
 It where it lies; or weeds may check and choke
 Its feeble life until it perishes
 In death. And so with truth divine, the seed
 Of Faith: it may be sown upon a soil,
 Where it shall be destroyed, and come to naught,
 No plant of Faith e'er springing from the seed.

The truth of God, the seed of faith, is sown
 In multitudes of barren minds in which
 It never germinates, but there decays and dies,
 Or else is snatched away, by evil ones,
 Who wait and watch the truth to render null.
 The mental soil has never been prepared
 The seed's vitality to quicken and
 Unfold. For such have never broken up
 "The fallow ground" of worldly-mindedness,

Nor sought, by prayer, the vivifying rains
Of Heaven's renovating grace ; nor of
"The Sun of Righteousness" the beams, the seed
To animate, to cause it spring and grow,
And, by its growth, thence carry up to God.

Such hearers of the word are dealing with
The seed of Faith, as would a simpleton
In husbandry, who cared not where his seed
Was sown—mayhap upon the beaten road,
Or on the surface of a rock ; or, if
On any kind of soil, would it forsake,
No culture nor attention give, but leave
The seed uncovered and untilled, to live
Or die ; or, after germinating, then
To wilt and wither, coming thus to naught.

Just such the case of countless multitudes
Who have their minds continually supplied
With great abundance of the seed of Faith.
They no attention give to have the heart
Prepared, that seed with profit to receive.
Nor do they, after it is sown, attempt
To watch and culture it with care ; and hence
Remain still destitute of faith in God.

But when, by aid of grace divine, the heart
Has been prepared the truth concerning God,
As by Himself revealed, to entertain.
Then faith in Him springs up therein. That truth
Reveals the living God in such a light
As wakens in the heart confiding trust
In Him—the Greatest, Worthiest, and Best!
Both able and inclined to grant the good
That any one in any circumstance
May need. A gracious Father it reveals,
Beseeching sinful men to come and make
Their peace with Him, as He will them forgive
If they will but obey His loving call
And come, as in his Word He has prescribed.

And God the Son is there revealed in all
The fullness of His rich, redeeming grace,

Awaiting them to cast their guilt on Him,
And dearest interests all to Him commit.
There, also, God the Holy Spirit is
Revealed, who by His new-creating breath
Can them regenerate and sanctify,
And holiness impart, that fitted they
May be for Heaven's purity and joy.

Thus God, as by Himself revealed, is set
Before the mind of man, and so becomes
The object of his faith. He trusts in God
As One who him redeems and justifies,
Regenerates, and sanctifies and saves.
For trusting in the Father to forgive,
And in the Son to ransom with his blood,
And in the Spirit, sanctity to give,
As each and all but Faith in God Himself.
The object of that Faith is always God,
Whichever Person of the Godhead may
At any time the heart engage, as Him
Through whom especially the blessing sought
May be obtained. This faith is in the God
Of grace, as He is by Himself revealed.

This faith in God, as by Himself revealed,
And designated "precious faith," the "faith
Of God's elect," the Book of Heaven shows
To be the only requisite, on part
Of man, that he with God may peace enjoy,
And be partaker of "the manifold,
Exceeding great and precious promises,"
Proclaimed to all who will of them accept;
And comprehending all the good that God
Can possibly bestow, and can by man
Be possibly enjoyed; nor limited
To this brief earthly life, but stretching on
To an eternity of endless bliss.

This blessedness begins in peace with God,
Which peace is gained by faith in His dear Son,
The terms to be fulfilled, on part of man,
In order to have peace with God, and be

The subject of his loving care, an heir
 Of everlasting life, are nothing less
 And nothing more than Faith in Jesus Christ.
 "Believe on Jesus Christ the Lord, and thou
 Shalt" most assuredly "be saved," is now
 Proclaimed from Heaven's throne, and compre-
 hends

The whole that is required of men that they
 May pleasing be in sight of God, and be
 At length admitted to the highest joy
 That Heaven's bliss and glory can afford.

This faith in "Jesus Christ the Lord" unites
 The soul with Him, and He becomes its life,
 Its life from death in sin; because in Christ
 There is "redemption, through His blood,"
 from all

The ill-desert of sin; and not alone
 From guilt—its condemnation and its curse,
 Its legal death; but life from sin's
 Enslavement and dominion, likewise from
 Its filth, pollution and depravity—
 That moral death of enmity to God.

This exercise of faith in Christ, which is
 On Him relying for salvation, sets
 The soul at once upon a new and sure
 Foundation, for acceptance and for peace
 With God: this is the "sure foundation laid
 In Him," even all the merits of
 Obedience, sufferings and death, of His
 Co-equal and eternal Son—the blood
 Of God's appointed sacrifice for sin.
 Believers are partakers made of all
 The boundless fulness, treasured up in Christ
 For man's deliverance from sin and death.
 And God, the Judge, sets down to their account
 Whatever is in Christ that they may need
 To satisfy the law's demands in their
 Behalf, that justified they thus may stand,
 Before the law, and in the sight of God.

This principle of Faith, in them a fount
 Of new and nobler moral life appears :
 Thence sending forth the pleasing, healthful
 streams

Of pure devotion, sanctity and love.
 It "purifies the heart," and washes out
 The evil tendencies that nestle there.
 It takes away the thirst of sin, and wakes,
 Instead, the longings after holiness,
 And full conformity to Heaven's laws.

The Book of Heaven's Faith—by it revealed,
 Implanted, cultured, nourished by it's truth—
 Is found to be the root or primal growth—
 The tree original, of Heavenly kind,
 On which all other Christian graces grow,
 It "rooted, grounded, is, itself in love ;"
 The soil in which it grows is love ; "It works
 By love," which by the Holy Spirit shed
 Abroad within the heart, implies a love
 Reciprocal, on part of God and man.
 This heav'nly growth, the tree of Faith, springs
 up

And flourishes in love ; and spreads its boughs
 Luxuriant abroad, which laden are with all
 Varieties and precious fruits of faith.

It yields the fruits of righteousness and peace,
 Of heav'nly-mindedness and zeal for God ;
 Of prayer and earnest seeking for His grace ;
 Of meekness, goodness, gentleness and joy ;
 Long-suffering, and temperance, and truth ;
 Of pity and compassion for the poor,
 The weak, the helpless and distressed,—the hand
 Of mercy and relief right cheerfully
 Extending, aid and solace sending thus
 To sad and wounded hearts—them binding up,
 And pouring in the balm and soothing oil
 Of heaven's gracious consolations, them
 To cheer ; relieving weary, burdened hearts.

This tree of Faith, the planting of the Lord,

Yields all such precious fruits of heavenly growth,
As benefit and bless the race of man.

That barren faith which yieldeth not the fruits
Of pious works in harmony with all
The righteous claims of gospel-grace, nor tends
To purify both heart and life, is like
A blasted tree that fruitless, leafless, stands,
Now dead, unsightly, cumbering the ground.
The Book of Heaven, eulogizes no
Such faith, but it pronounces "dead," of no
More value than the faith of "devils," who
Both "tremble and believe." But faith that
saves

And "works by love" gives sweet composure,
fills

The soul with gladness confidence and hope.
Its very nature, this undoubtedly
Implies: for of a living, loving heart,
It is the trusting in a living and
A loving God—a God who is, and will
Forever be, a kind and loving Friend,
An all-sufficient Friend, in whom are found
Unbounded love, forgiving grace, and all
The treasures of felicity and joy—
The promised portion, pledged on part of God,
And endlessly to be enjoyed by those
Who live by faith upon the Son of God,
Who loved, and lived, and died for them,
That they might love, and die, and live with
Him!

This Faith of heav'nly birth and parentage,
Although her dwelling-place is here on earth,
Embraces in her range of vision vast
And far remote domains, with objects and
Relationships, discernable to her
Alone, of all the dwellers here on earth.
Her wonderful peculiarity is this:
That things invisible she looks upon,
And sees their true reality, not less

Than objects gained and grasped by human hand.

Her origin not being of the earth,
Though on the earth, Her views can never be
Confined or circumscribed by earthly bounds,
Or limitations fixed by earthly times.
She has the worlds invisible and all
The ages of eternity in view,

And even here on earth an Unseen Hand
Is visible to her in all this world's
Affairs. She sees "the worlds were fram'd"
alone

By God's omnific word—their matter and
Their form, the product both alike of His
Omnipotence. The Hand invisible
She sees in all the wondrous stores laid up
In earth, of riches for the use of man.
Its metals for his implements to till
The ground, for tools wherewith the artisan
May execute his countless works of skill,
For man's convenience, comfort and delight;
And for embellishments of beauty, both
For person and where'er his taste may be
Displayed; its mighty carboniferous beds
And reservoirs of oil, for light and heat,
To culinate his food, and dissipate
The icy breath of chilly winter's cold,—
To aid in all his civilizing arts,
That happiness might be enjoyed by man.
Faith sees the Hand invisible of Love
And Wisdom Infinite in all these stores,
Of such variety, munificence,
And adaptation, meeting all the wants
Of man by these deposits—all for him!

Not only in the bosom stores of earth,
But also in the multifarious, vast,
And never-ceasing products earth affords,
For sustenance of man and beast, doth Faith
Perceive the Hand invisible and kind.

Not "nature," but that God who nature made,
And gave to it the various laws through which
He executes His wise designs, she sees,
In furnishing continuous supplies
To all that live, and dwelling have on earth.

She Him beholds in causing grass to grow
On meadow, mountain, hill, and vale, to feed
The various creatures He has made to be
Thereby sustained. For them He food provides,
Adapted to their kind. And He, besides,
To all this wide-spread carpeting of earth
Gives color of a lovely green, on which
The eye may constantly, unwearied rest.
In this delightful adaptation, Faith
Beholds the Hand invisible, so full
Of love and wisdom ; with omnipotence
To execute what He designed, to feed
The flocks, to please the eye, to cool the air,
And earth protection to afford against
The heat and drought of sultry summer suns.

Besides, to save from sameness of a wide
Monotonous expanse of uniform green,
He modifies with much variety,
And sprinkles over all the scene His sweet
And fragrant flowering bloom—those gems
And brilliants, scattered over all the wide
And vari'd, verdant tapestry of earth,
All nature's garments thus embellishing,
To please the eye to charm the heart, and it
To raise in adoration, praise and love,
To Him whom Faith beholds presiding and
Arranging all in beauteous array,
To give support, enjoyment and delight.

The hand of the Almighty Ruler faith
Discerns in all disasters visiting
The earth's inhabitants ; and that because
Of ill desert. Yet not that those involv'd
Immediately in such calamities
Are understood to be more guilty than

Are those from such inflictions still exempt.
For all might "likewise perish," suffering
To similar extent, as being all
But ill-deserving and obnoxious to
The punishments at times inflicted by
The Governor and Righteous Judge of men.

The pestilence, the famine and the sword
Are not mere visitors, fortuitous
To men ; they never come by chance.
Their causes natural exist : they may,
No doubt, be traced and understood ; but God
Controls the circumstances and directs
Concurrent combinations, so as the
Result shall only be what He design'd.
"Is evil in the city, and the Lord
Hath done it not ?" Again, the prophet saith—
"For Thou hast of a city made a heap,"
Perhaps a heap of cinders, broken walls,
And timbers half consum'd, with charcoal charr'd.
"The flames of fire He makes his ministers,"
And with the awful conflagration sweeps
The business portion of the city; then
Its edifices grand, and treasur'd wealth
Together smoulder in a smoking "heap."
In this the Hand invisible is seen
By Faith, chastising guilty men for their
Iniquity ; and teaching them that they
Dependent wholly are on Heaven's care—
That, though ignoring God's authority,
He it maintains and "judgeth in the earth."

And so, in case of all disasters, be
They such as come of nature's laws or those
By human agency entailed, in all
The Hand invisible is seen by Faith:
The ruin by the earthquake wrought the wreck,
Destructive o'er the wild tornado's path,
The life extinguished by the lighting's flash,
The flood, the tempest and the ranging storm,
Are recogniz'd by Faith as evidences

Of that Almighty presence and control
 Which rules in nature and the elements
 Thereof directs continually, to do
 His sovereign will. "His chariot He the clouds
 Doth make"; He rides upon the driving storm,
 Directing it in all its course, and where
 He will, its desolations causing to
 Appear,—His chariot rising up anon
 From earth, and swooping down again, to strike
 Some other point, diverging now to this,
 And then to that, to execute what He
 Designs, and men impress with solemn thoughts
 Of their accountability to Him.

And so, when any unpropitious cause
 Abortive renders the labors of
 The husbandman, in which the worldly eye,
 Discerns naught but nature's fickle change—
 As in a sharp, unseasonable frost,
 By which luxuriant crops, but half
 Matur'd, are blasted where they stand, the eye
 Of Faith there sees the intervention of
 That hand which rules in nature, giving crops,
 Or else withholding them; instructing men
 Thereby that they are fed by bounty, not
 Supplied by nature's choice or dumb caprice,
 But by direction of the One who made
 Both earth and man, and causes it to yield
 The substance that man requires, or to
 Withhold from him its fruits, to chasten him,
 And him instruct to look through nature, up
 To nature's God; to trust in Him; to hope
 In him, and Him to praise for nature's gifts,
 As bounties from a gracious Father's hand,
 Without whose favor man might plough and
 sow,

And ever cultivate the earth in vain.

By Faith it is that God is recogniz'd
 As ever present, overruling all
 Affairs, and ready to assist—to grant

Whatever may be best for those who put
Their trust in Him, believing "man is not
To live by bread alone, but by the words
Proceeding from the mouth of God"—upon
His promises relying, confident
That, when they all their interests do to Him
Commit, He all will make to work for good.

The Book of Heaven teacheth man that by
His faith—by trusting lovingly in God—
He God engages to become all things
To him that he can possibly require,
Throughout his pilgrimage on earth, and in
The everlasting ages of that life
On which he enters when his eyes are clos'd
In death. By faith, he joins himself to God
In covenant, wherein God gives Himself
To him, with all the boundless fulness of
The Infinite, the Uncreated One ;
The riches of His grace to be dispens'd
To him according to his daily need ;
To keep, to help to guide, the journey through,
And fit him for his sweeter home on high.

The man of faith can feel assur'd that God
Is ever present, caring for him—not
Indiff'rent what his lot in life may be,
But watching and controlling it, that He
Through it may work for him the greatest good.
His faith implies that he commits his way
Unto the Lord, and trusts in Him to guide
And to direct and overrule in his
Affairs ; that He all things may cause "to work
Together for his good," according to
The promise given him, which constitutes
The ground of faith, whereby in God he trusts.
He knows the promise is—"The Lord will grace
And glory give, and no good thing withhold
From them of upright walk"—the men of faith,
Who love and strive to do the will of God.

By faith such men surmount the obstacles

And barriers athwart their path that lie,
In passing on through life. They may be in
The dark, no knowledge having of the way
Ahead; their present standing ground may be
Beset with much perplexity and doubt,
But faith sustains: the promise is that God
Will help in straits like these. They lean on
Him,

They trust in Him, they tell their trouble to
Their faithful, ever-loving Friend; and oft
From sources, little thought of by themselves,
Relief arises, showing clearly that
The Hand invisible, but seen by faith,
Has intervened in their behalf, and wrought
For them when they knew not whence help
could come.

And even though the worst the man of faith
May apprehend should him befall, his faith
Assures him, after all, it is the best—
Although it be the lion's den, or flames
Of martyrdom, to carry him on high. He knows
That what his Heav'nly Father brings him
through

Must always be the best; for He is good,
And wise, and ever kind, and never will
Cause him to pass through aught, but will aug-
ment

His joy, his bliss, and glory in the end.

This Heaven-given, precious Faith, O! what
A blessing to the wandering, the lost
And helpless sons of earth! By which God is
Their light, their strength, their hope and guide.
By which they take the riches of His grace
On earth, and rise on high; to live and reign
With Him in joy and glory evermore!
But only through the Book of Heaven comes
This precious Faith, this confidence in God,
Which lifteth man, and him unites with God;
And him transforms, to be like God, and be
With Him forever in His blissful home!

DISSERTATION X.

The Book of Heaven worthily receives
Espécial veneration and esteem,
As being notably the Book of Truth,
Of which the Author is the God of truth
Its matter Truth, unmixed with error ; and
Its end, man's heart and life to harmonize
With principles of everlasting Truth—
Preparing him for that inheritance
Of endless bliss which Heaven's Truth unfolds.

How beautiful the Truth ! how worthy of
All praise ! admired and eulogized by all,
Except where evil, selfish interests do
Pervert the mind and mar the moral taste.
If Liberty be worthy of all praise,
And as a goddess may be emblemized,
No less should Truth exalted be, and as
A goddess stand, embellished with renown ;
For Liberty, with all her worthiness
And fame, comes forth and is the offspring of
The grander and more glorious Goddess, Truth.
As despotism to falsehood owes its birth,
So Liberty begotten is of Truth,—
The Truth that under God, all men have right
To organize a government whereby
May be secured the benefits they seek ;
Where individual freedom shall exist,
So far as it may possibly comport
With those essential rules and laws through
which

The common good of all can be attained.

When truth shall fail and perish from the earth,
The death-knell, then, of liberty shall toll,
And tyranny unchecked, triumphant reign.

But by the aid of Heaven's Book the Truth
 Shall live, "shall spring up from the earth,
 And, joined with mercy," bless the race of man.
 Where Heaven's Truth ascendancy maintains,
 There mercy, "righteousness and peace, they
 kiss

Each other"—Liberty upholding, by
 Their gracious and controlling presence; men
 Rejoicing in the freedom they enjoy.

Not else than in the Book of Heaven can
 Be found the answer, truthful and complete,
 To that so vexed and oft-recurring quest,
 Advanced by sages in the days of old,
 And wise philosophers of modern times,
 Who even now are asking, "What is truth?"
 While wilfully continuing to reject
 The Book wherein alone is found
 That Truth which brings true happiness to man.

Some, "ever-learning, never able are
 To come unto the knowledge of the truth."
 The estimate of their own wisdom stands
 So high that, even while they may profess
 The teachings of the Book to hear, yet their
 Own reason must decide what it should teach.
 And hence they ever fail to reach the truth,—
 Are still advancing novelties anent
 The doctrines in the Book contained. For they,
 With theologic views unsettled as
 The shifting sands, can never reach a fixed
 Belief, but still are asking, "What is truth?"

The Book of Heaven graciously unfolds
 The truth, essential to the good of man:
 "To know the true and living God, and Christ,
 Whom He hath sent, this is eternal life."
 Such is the Truth, in which lies folded up
 Beatitude for man, in life and death,
 In time, and on to everlasting days.

Thus saith the Son of God:—"I am the Truth."
 And all who Him receive by faith they have

The Truth, and know the Truth, and by the Truth

They are made free " from condemnation—free
From sin's defilement, tyranny and doom.

This is the Truth, and this the Book contains.

The Christ of God, or God in Christ reveal'd,
Stands forth, the centre and the sum of Truth,
Essential to man's everlasting bliss ;

For " he that hath the Son hath life, and he
The Son hath not shall not see life ; on him
The wrath of God abides," in life, in death,
And after death : he loveth not the Truth ;
And falsehood severs him from God, so that
Hostility to God, and to His law

And government prevails. Thus, lack of Truth
Is lack of rectitude, and peace, and bliss.

There can be naught of greater consequence
To man than moral truth. By truth he's saved ;
By error he is lost. Truth lifts him up

To God ; but falsehood sinks him down, perverts,
Contaminates, and utterly distorts

His moral nature—hence, unfits him for
Companionship with God, and beings who
Are truthful, upright, innocent and good.

The first apostate, " father of lies "

Entitled now, from blessedness and high
Primeval glory fell to guilt and woe,

And with him dragg'd the hosts who him obey'd
To endless death and fellowship in crime,

By falsehood, working out its sad results.

Through pride, the thought and hope were en-
tertain'd,

That greater happiness might be attained
Should they remove the government of God

Thus, falsehood having been embrac'd instead
Of Truth, those sinning " angels, keeping not
Their first estate, their habitation left ; "

Erected for themselves ; in disregard
Of God, an independent state where Truth

Should be ignor'd, and each pursue his own
Fallacious way of wily policy for self,
Without regard to Truth, or right, or law,
Or that Authority they had disowned.
Thus sin and ruin, devils, death and hell,—
All had their origin—stand forth reveal'd—
First brood of falsehood, then supplanting Truth.
And now are ev'rywhere beheld the dire
Effects—the visionary chase for good,
Its blasted hopes, and vain abortive plans,
With strife, vexation, misery and death.
When Truth, the one foundation sure on which
To build, is lost, and error laid instead,
Then all who undertake to build must build
In vain—existence is a wretched load,
An endless, fruitless, effort after good !
The vast importance of “the Truth” may be
Observed in this, that men without the Truth
Religiously may live and die in sin,
And perish utterly, shut out from God,
Though hoping they were serving Him through
life.

When error constitutes a man's belief,
While seeking after everlasting life,
He conscientiously persists in sin.
What he believes is right, his conscience tells
Him that he ought to do ; then, if his faith
Be wrong, his conscience urges him the wrong
To do. Thus, conscientiously he sins.
This did the zealous Paul, for he avows :
“I verily believed that many things
I ought to do, in opposition unto Christ.”
And conscientiously he put the Saints
To death ; and most sincerely fought against
The Lord's Anointed, and His suffering Church.
So, too, the Saviour to His people said :
“The time will come, that whoso killeth you
Will think he doeth service to the Lord.”
Thus, men do wickedly, and disobey

The law of God, when their belief—their faith,
In error founded is, instead of Truth.

From that relation which exists between
Man's conscience and his faith—his system of
Belief—religious sinning may prevail;

'Tis only the legitimate result.

For conscience governed it by what a man
Believes. His faith controls, directs and leads,

While conscience follows, urging on; but in

Accordance with his *faith*. If he believes

He ought to worship Ashtoreth and Baal,

The angels and the saints, then conscience aids

In this idolatry. Her promptings and

Her power will him urge to persevere

In this transgression of the law of God.

Thus, men may most sincerely Satan serve,

Their conscience still approving what they do,

And urging them to live and die in sin :

“The ‘Truth’” they do not love, but have embraced

Some soul-destroying falsehood in its stead.

The weight and wisdom of the Saviour's words

Herein appear : “For if the light that is

In thee should darkness be, that darkens then,

How very great !” If that on which a man

Relies to guide him in the way of life

Be naught but error, falsehood and deceit,

In darkness then he walks : his very light

Is darkness : then that darkness, O how great !

How utterly absurd, and manifestly false,

The maxim of the world, so often heard :

That, “if a man be but sincere, then 'tis

Of no importance what he may believe !”

How silly such a maxim would be held

Anent all worldly, secular affairs,

In business, science, and the arts ! defeat

And saddest disappointment will result

From error in belief. The Truth alone

Secures success. An evil cause cannot

Produce a good effect. As falsehood must
Forever be a vile and evil thing,
So its effects can only baneful be.

A tree corrupt, good fruit cannot produce ;
A bitter fount, sweet water cannot yield ;—
So error, only evil can produce,
Though much sincerity co-work therewith.

A faithful monitor, his conscience is
To man. But he may turn to evil all
The good her promptings would on him confer,
By simply blinding and deceiving her,
Until she will approve his evil way.

Since conscience is controlled by what a man
Believes, what he believes is right ; of that
His conscience will approve. If he believes
That what is *wrong* is right, his conscience then
Will certainly approve of what is *wrong*.

Yet not because 'tis *wrong*, but just because
The conscience is misled. To her it seems
The right, hence she approves of what is wrong.
And thus she leads a man astray, because
She first is led astray by his belief ;
Or, rather, that to which his faith has led
She sanctions and approves, although 'tis wrong.

The conscience always ought to be obeyed ;
But then, 'tis not her province light to give,
Or to instruct, or teach the will of God,—
Her province simply is command to give,
All conscious duty to discharge, and to
Condemn for disobedience to her voice,
And also to command when she's obey'd.

In man, his conscience is the voice of God,
Declaring right is right, and wrong is wrong ;
And that the one is worthy of reward,
And that the other punished ought to be ;
But to discriminate, between the right
And wrong does not belong to her. In man,
His reason is that faculty which must
Be exercised to find the *right* and *wrong*—

To find what God requires and what forbids.
 The conscience must not be esteem'd the voice
 Of God, deciding what is right, and what
 Is wrong. To judge of this is not her work.
 And, if compelled to act as judge, then her
 Decisions not infrequently will be
 At variance with the will of God.
 To *know* the *right*, 'tis vain to seek to her ;
 Such knowledge to impart is quite beyond
 Her skill—she's not man's rule of life ;
 For this consists in Heaven's Truth reveal'd,
 In some divinely chosen mode as this,
 Embodied in the Book of Heaven now.

From this he is implicitly to learn
 "The Truth," and as the Book itself directs :
 Not resting solely on the strength of his
 Unaided reason, but by seeking light
 From God the Holy Spirit, such as man
 Requires, to understand the Word of Truth.
 The one Infallible Interpreter
 Is He of his own Truth, inspired by Him.
 For man—not councils, bishops, popes, nor
 priests.

To know the Truth in Heaven's Book reveal'd,
 Believingly it is to be receiv'd,
 With prayer for light to shine upon the heart,
 Dispelling darkness from the mind,
 That it may know and understand "the Truth."

O what a prize, this precious Book of Truth !
 For life, the only all-sufficient guide.
 Man to his fellow-man no rule can be,
 Whereby to regulate his life. Nor is
 It yet "in man that walketh to direct
 His steps." His conscience fails to guide him
 right.

Himself, and all his fellows joined with him,
 No test of character can be, nor rule,
 Nor guide, in working out the problem :—What
 Is man's chief end? and what the course he
 should

Pursue, to reach a destiny of bliss?
 This Book supplies for him a perfect guide.

The Book of Heaven truthfully declares
 To man both what he is and what he ought
 To be. That he by sin his innocence
 Has lost, is more corrupted and defil'd ;
 But how by grace he may be yet redeem'd.
 No Truth in it concealed or modified,
 However much distasteful unto men,
 Or humbling to their self-sufficient pride.
 In greatest faithfulness it testifies
 That whatsoever men in time do sow,
 Such in eternity they surely reap.
 For they that "to the flesh," that is, to sin's
 Desires "do sow, shall of corruption reap"
 A doleful harvest—everlasting death!

"But they that to the Spirit sow," that is,
 To spiritu'l interests, aims and ends,
 "Shall of the Spirit reap," eventu'lly,
 The joyful harvest of "eternal life."
 For God, the righteous Governor, Supreme,
 Holds all accountable to Him; and with
 Himself in glory will the good reward,
 As heirs of bliss, with an immortal life ;
 But all the wicked hoplessly destroy
 In the abodes of everlasting death.

How much of sophistry and bland deceit,
 With colorings false, intended to mislead
 And mystify the truth and to conceal
 The faults of men, are found in human books!
 Their hero's crimes, are in oblivion left,
 Or much extenuated and excus'd.
 In this regard the Book of Heaven stands
 Alone. It never shuns nor hides "the truth ;
 Nor once conceals the sins the greatest faults—
 Not even of its very choicest names ;
 Nor yet attempts to palliate their crimes ;
 But truthfully and fairly sets them forth
 As wholesome warnings, beacon lights and les-
 sons,

Instructing men of ev'ry class how weak
They are when left to strive with sin in their
Own strength; their daily need of heav'nly
grace,

To save, when by temptation they're assailed.

To men depraved, the Truth of God has no
Congeniality: they love it not,

Nor it receive, nor sympathize therewith.

They, even shams and fallacies prefer.

The love of fiction, both in young and old,

Goes for the truth of Heaven's Book to prove,

That man has lost his native love of truth,

His native rectitude—the image of

The God of Truth, with which he was at first

Endowed. The great avidity with which

All kinds of fiction constantly are sought,

Strong evidence affords that love of truth

No longer now inspires the soul of man.

He hungers not for Truth; he fiction craves,

And craves, but never feels he has enough:

The doom of man's erratic nature, still

Pursuing that which never satisfies

The soul,—for satisfied it ne'er can be,

Until it shall pursue and find the Truth

The Book of Heaven has for man reveal'd.

This Truth of God, how beautiful! How
clear!

Revealing the perfection of the God

Of truth, the only true and living God,

Of whom the true reflex resplendent shines

Throughout the Book's delightful saving truth:

For they that "know the Truth, the Truth
makes free"

From Satan's slavish chain. Then freedom
reigns

In joyful peace with God, but only through

The Book of Heaven's everlasting Truth!

DISSERTATION XI.

The Book of Heaven comes to man with
claims

Supreme for special admiration, as
The Book of Peace. "O where shall peace be
found?"

What multitudes of troubled, anxious hearts
Are sending forth this aspiration! Strife
And discord, alienating man from man;
With life's turmoil, its labors and its cares;
Together with the consciousness of ill
Desert, so often rising in the breast,
Disturb and vex, and rob the race of peace.
The secret consciousness of doing wrong—
Of contrariety to God and right,
Though free from every other cause,
Precludes the possibility of peace:
All human strife springs out of strife with God.

For all unrest, the Book of Heaven comes
With help, proclaiming peace with God, through
which

May be secured a universal peace
For all the brotherhood of man. The call
From it comes forth, for all to rally round
The standard of the Prince of Peace, and, by
Submission to his peaceful reign within
Each bosom, gain a consciousness of peace
With God—a peace reliable and sure,
Established in the heart, through full belief
Of sin forgiven through the merits of
The sacrificial blood of God's dear Son;
Enjoying also, consciously, the love
Of God, who pardon grants for Jesus's sake;
And furthermore, a peace begotten by

The Spirit's grace, subduing angry, vile,
And all malevolent affections of
The heart, and planting in their stead all those
Benevolent and Christian graces, which
Themselves are constant ministers of peace,
Thus working in the heart not only peace
With God, but also ev'ry brother man :
Because revealing and enforcing true
And righteous grounds of peace, and laying
deep

A sure foundation strong, whereon to build,
That lasting peace may rise and be-maintained.

When men attain to peace with God, through
faith

In his beloved Son, they then become
The children and the ministers of peace.
They love and seek for peace with each and all
Their fellow-men. They makers are of peace.
A peaceful conscience very much avails,
In fastening and in securing peace ;
Inspiring peaceful sentiments of mind,
A spirit calm, with Christ-like meekness filled,
And ever ready to conciliate—
Promoting gentleness and kindly deeds
In every heart and every home ;
Thus tending to the reign of peace throughout
The universal family of man.

This Book of Heaven, dearest Book of Peace !
Like soothing balm to irritated wounds,
It comes to bleeding hearts and troubled minds,
To bind them up and minister relief,
By leading them to cast their cares on God,
Who always cares for them, and all their ills
Designs for good. A gracious Helper, strong
And mighty to deliver, stands revealed
In its clear-shining, heaven-given light.
“ The Father merciful, the God of all
True comfort,” full of tender pity and
Compassion, wooing men on Him to call

In ev'ry troublous time, assures them there
That He will grant relief, both at the time
And in the way His wisdom infinite
Decides will most advance their greatest good.

And when their burden on the Lord they cast,
His promise is, that He will them sustain,
Besides persuading and assuring them
Their "light afflictions, momentary though,
Now work for them a more exceeding far—
Yea, an ineffable, eternal weight
Of glory," after all these cares shall cease.
A voice from it is heard, resounding still :
" My peace I leave ; to you my peace I give ;
Not as the world giveth, give I to you :
Let not your heart be troubled, nor afraid."
O what a heritage the Book bequeathes !
The Peace of Him who "is our peace" with
God ;

Who intercedes and Heaven pacifies,
And there for us a peaceful home prepares ;
While here he simulates our hearts to God,
That we with Him in endless Peace may dwell.

The Book of Heaven calms the angry soul,
Disturbed and into passion wrought by wrongs
Endured, the bitter feelings of revenge
Allaying, gently waking in their stead
The gracious, God-like disposition of
Forbearing and forgiving love, so that
The lion changes to the lamb ; the fierce,
Ferocious tiger-nature mollifies,
The harmlessness assuming, of the dove ;
All through the moral effiacy and
Transforming force of this sweet Book of Peace !
Just as its influence spreads abroad, and earth's
Inhabitants are brought to yield to its
Transforming power, so shall earth assume
A new and still improved condition ; such
As will eventu'lly present a most
Inviting aspect of the world's affairs.

When men shall universally enlist
 Beneath the Banner of the Prince of Peace.
 Then peace shall everywhere spring up, abound
 And spread, and over strife and war prevail,
 Till men shall all be men of peace; and Peace
 Triumphant rise and reign o'er all the earth's
 Remotest bounds. Then international
 Disputes by internesiary wars
 Adjusted never once shall be; but by
 Concordant Christian arbitration fair.
 As first accomplished by those two among
 The great and powerful of nations, where
 The Book of Heaven Peace diffusing Book!—
 Had freest circulation, greatest weight:
 Evincing thus the wondrous power of
 Old England's Bible! modifying views,
 And cultivating sentiments of Peace,
 Both there and here, in these United States.
 The Book of Heaven, in the English tongue,
 May prove to be—so let it prove to be—
 To these two nations, binding them as one
 In friendly ties, the Book of constant peace!

But when the Book's own promise is fulfilled,
 Its great efficiency, in ev'ry land,
 For peace shall witnessed be. It runneth thus:
 "This law"—the Book—"shall forth from Zion
 go.

And from Jerusalem this Word shall spread,
 Until the spears are turned to pruning-hooks,
 And into phoughshares men shall beat their
 swords;

Then, too, no more shall nation lift up sword
 'Gainst nation; neither longer learn war.
 O, what a blissful change will then be wrought!
 Grim war, with all its horrors, ceased from earth.
 Conscriptions cruel, dragging from their homes
 E'en fathers, sons and brothers, old and young.
 The household's stay, to slaughtered be in war.
 Shall then come to an end, for peace shall reign.

Then under his own vine and figtree each-
Shall sit in peace ; his labor's fruits enjoy ;
From wasting war's expense, and mourning for
The loved ones lost, now joyfully made free !

The olive's shade shall rest on ev'ry land—
So great and most magnificent its growth :
With towering top, upreaching to the sky.
And brought outspreading to the earth's remote
Circumference, its peaceful shadow lies
On all the habitable globe : where men
As one great brotherhood may dwell in peace,
Enjoying bountiful supplies ; for earth
Her increase most abundantly shall yield.
To Heaven being then obedient, down
On her propitiously, high Heaven smiles !
And with prolific stores the lap of earth
Is filled : prosperity and joy abound.

Thus, when the Book shall ev'rywhere prevail.
Its "fruit of righteousness will then be Peace."

The Book of Heaven out across the sky
The peaceful flag of Heaven's King unfurls,
That all inhabitants of earth may upward look,
And on that wide-spread Banner see inscribed,
In glowing lines of love and living light :—
"To God be glory !—Peace on earth !—Good-
will to men !"

Now all across the face of heaven floats
That flag of Peace ; where men on it may gaze,
And be assured, that peace awaits on high.
Inviting and alluring them to share in full
Of Heaven's Peace, thus offered and proclaimed.
Without all price, or merit, or reward !

The Book of Heaven, as the Book of Peace.
How very precious it should ever be
To the inhabitants of earth ! To them
It comes, proclaiming Heaven's Peace to be
In full as their inheritance bestowed,
If they would but accept. For, were they to
Consult and Heaven's Book obey, in all

Their personal, and national affairs,
Then Peace to them would, like a river flow ;
And amity would ev'rywhere abound !

To those who thus obey, unfailingly
It brings that still sustaining "Peace of God
Which passeth understanding all, and keeps
The heart and mind, through Jesus Christ," in
calm,

Confiding hope and trust in God ; e'en though
Turmoil, perplexity and trouble may
Assail, or be the ruling aspect of
Affairs at any time around. "The Peace
Of God" abiding in the heart must be
A richer heritage than all things else,
Of which the mind can possibly conceive.
The infinite of blessedness therein
Lies folded up. It buds and blossoms here ;
But constantly unfolds, and yields the fruits
Of endless Peace in heaven's peaceful land !

DISSERTATION XII.

The Book of Heaven justly claims to be
The Book of Life, conveying life from Him,
The only source of life, to those who are
Already dead in sin ; who lifeless are
Respecting God, His character, His claims,
And that obedience, love and service which
They render ought unceasingly to Him.

The loss of life is death. The spirit is
The body's life. "The body is, without
The spirit, dead." The body's death results
From separating these : and hence it is
By union with the soul the body lives.

So likewise is there life, or death, to man's
Immortal spirit. Having union with
The source of life—with God—it then has life.
As separation from the soul is, to
The body, death ; so separation of
The soul from God implies its moral death.

The sinless soul has union and enjoys
Communion with the Lord,—it then has life,
Has moral, spiritu'l life ; is happy then,
In conscious intercourse with God ; delights
In Him, and in the tokens of his love.
God's moral image in that soul is life ;
God's favor by that soul enjoyed is life ;
But sin obliterates that image from
The soul, and thus destroys that moral life.
And God's approving presence sin debars,
Cuts off all sweet and loving intercourse
With Him, and utterly unfits the soul
To serve or Him obey. The soul by sin
Antagonizes God ; approves of what
He hates and must condemn, and makes itself

Obnoxious to His just displeasure : then,
 In being severed from all fellowship
 With Him, 'tis separated from the source
 Of moral life, and dies,—is dead in sin :
 God's image lost ! God's approbation lost !
 The vengeance of His holy law incurred !
 Judicial death, and moral death, now both
 Lie heavy on that soul—'tis "dead in sin."

And as the body dead cannot itself
 Restore to life, so neither can the soul,
 Once dead in sin, restore itself to life—
 God's moral image it cannot restore ;
 Cannot itself now just and holy make ;
 Nor has it power ever to renew
 Sweet intercourse and fellowship with God.
 That which is dead can never from itself
 Have life. If life it have again, it must
 Be from a source that's foreign to itself.

The Book of Heaven now reveals to us
 The source of life for men all "dead in sin."
 'Tis that "eternal life," which "came from God,"
 And was on earth prepared, life to impart
 To its inhabitants : from Him, returned
 On high to fill the mediatorial sphere,
 It is dispensed to men : to them restores
 That life with God which they had lost by sin ;
 His image and His favor both restores :
 Like Him they are, His favor they enjoy.

This Book of Life the instrument is made
 To new-create the soul. For we are "born
 Again ; yet not of seed corruptible,
 But of the incorruptible, the Word
 Of God ; which liveth and in us abides"—
 The deathless germ of everlasting life.
 Again, 'tis written thus :—"Of His own will
 Begat He us ;" but "with the Word of truth."
 And all who have been made alive by truth
 Received from Heaven's Book, on it they live
 As daily food. For they, "as new-born babes,

Desire the milk sincere " of God's own word ;
 "That they may grow thereby," and have that
 life
 Sustained which through this truth has been
 received.

No life can be prolonged without its due
 Supply of aliment. All plants must aye
 Be fed from earth and air and heaven's light :
 Deprived of these they wither, wilt and die.
 All sentient living creatures too, whate'er
 Their order, rank or class, must be sustained
 By nutriment such as their natures crave.
 Thus, all varieties of life have food
 Adapted to their kind ; and each must have
 Its own, or else its life will close in death.

So in the case of moral, spiritu'l life,
 Imparted to the soul of man by means
 Of truth contained in this the Book of Life.
 This truth its aliment becomes ; and must
 Be sought, and be secured, or else that life
 Will languish soon ; and, if no food should be
 Received, that life would terminate in death.

But they that have been " born again," and
 made
 Alive with spiritu'l and heav'nly life,
 Will hunger after heavenly food,
 And seek to have this appetite appeased
 By feeding on the Truth, the Word of life.
 This Word contains the nutriment by which
 That life must nourished be. The soul renewed
 Is fed thereby,—in strength and vigor grows,
 Advancing on from grace to grace, and new
 Attainments gaining, reaching forth to heights
 Of greater excellence, acquiring thus,
 By gradu'l growth, conformity to Christ,
 And growing up to Him in love and truth
 And all the Christian graces which adorn
 And beautify those fed on heav'nly food.

The Book of Heaven constitutes that food :

And of that food the nutriment consists.
Of Him who is "The bread of God, which down
From heaven came, and to the world gives life."
But then this nutriment divine cannot
Avail life to impart, unless the food
Shall be received. A lodgment in the mind
The truth must have, or else "the Bread of
God"

Itself cannot be life within the soul.
And hence, all those who have been born again
Desire the truth, and feed upon the truth,
Because this Word of Truth conveys to them
The nourishment of heav'nly life—"the Bread
Of God," of which, by faith, they eat and live :
They grow in grace and strength, and never
die.

In natural and in spiritu'l life
One striking similarity appears :
When of the nature physical in man
The organs alimentary may be
Diseased and void of power, then, although
The food may be received, no nourishment
From it will be obtained. Just so the food
Of heav'nly truth may be received, and have
A lodgment in the mind, and yet the soul
No nourishment obtain. If it should be
Diseased, and requisite vitality
Should lack, the food of heaven's truth
Will be received in vain. No life, nor growth
In holiness will it have power to impart.

The Book of Heaven everywhere describes
Man's moral nature wholly thus diseased,
As even "dead in trespasses and sins ;"
The soul unable to assimilate
The nutriment of Heaven-given food.
This death-disease of sin which festers in
The soul must be arrested. Life anew
Must be implanted there, by Him from whom
Alone all life proceeds, in nature and

In grace. The Holy Spirit quickens those
Who are by nature "dead in sin"; imparts
To them a principle of holy life.

They being, therefore, "born of God;" and of
His moral nature, then partakers made,
In measure, are enabled to receive
The things of God and of eternal life:
"Have power given to become the sons
Of God": believing, loving, and on Him
Relying, for whatever good they need.
The soul that was diseased new life enjoys,
Begins to exercise the function faith,
Which from the Truth Divine appropriates
The nutriment that feeds the soul, and fills
It with celestial and eternal life.

By faith's appropriating pow'r alone
"The Bread of God," the Saviour and the life
Of men, extracted is from Heaven's truth,
Which by the mind has been received. Nor can
Mere knowledge, great however it may be,
Of Scripture truth, with which the mind is stored,
Avail to feed the soul, or give it life,
Without this vital function, Faith; by which
The nutriment divine out from the food
Of truth is drawn, and to the soul conveyed;
Whereby it life obtains, and fitted is
Communion with the living God to have,
And with His living family; both here
On earth and in the blissful heavenly home.

A "book of life" there is on high, in the
Archives of Heav'n, wherein recorded are
The names of all the followers of the Lamb;
But here on earth we have this Book of Life,
Descriptive of the living family
Of God. All having this new life are there
Portrayed. An album photographic 'tis
Of all the saints of God. An image there
Is found—the likeness which to them belongs
By which they may be recognized and known,

Because descriptive of all those alive—
Evincing thus their sev'rance from the dead.

This likeness is the likeness of the Son
Of God. And holy, harmless, undefiled "
Was he. His life was consecrated to
The glory of his Father, who him sent
To work redemption for the sons of men.
A truly God-like, heavenly life he lived ;
And all who are alive with him must bear
His image—faint and much imperfect it
May be ; but yet reveals his life in them.
For all His living family must have
His lineaments of life. His love of God,
His love of men, must be distinctive marks
Of them ; and not like those, still dead in sin,
Who live for self and worldly things, apart
From God and holiness,—with whom the great
Controlling power is—" this present world "—
Its maxims, fashions, principles and ways ;
Its pleasures, honors, glory, wealth and fame.

But they that are alive with heavenly life
Are ruled by Heaven's laws, and moulded by
Its principles and grace. Its likeness on
Them shines. For heaven then, and heav'nly
things

They live. Their aspirations centre there ;
There all their best and dearest treasures are ;
And there, their fondly hoped—for, final home.

Because they are alive with Christ, with Him
They then are dead to sin and to this world,
With its allurements and its claims. To it
They must not yield, nor be conformed, because
It is opposed to God and to themselves,
And would despoil them of eternal life.

" This world's course "—its current—flows
away
From God and holiness, from truth and right ;
And in accordance is with him, " the prince
Of darkness, ruling in ungodly men."

The children, then, of heavenly birth and life
 Cannot consent to cast themselves amidst
 This rushing stream, that sweeps away from God,
 And Christ, and heaven, flowing ever on,
 And disappearing in the lake of death!

They choose sin's pleasures to forego, and
 march

In company with those whose steady gaze
 Is heavenward; still pressing on to reach
 The pearly gates and walk the golden streets.
 Although the world should them deride and
 treat

With scorn and persecute, and them upbraid
 As sanctimonious hypocrites, yet
 Are they still sustained by conscious life
 Within of heavenly origin, and with
 Instructions from the Book of Life. For thus
 Their Saviour saith:—"If ye were of the world,
 The world would love his own; but chosen you
 Have I out of the world, and hence, the world
 It hateth you." So, then, the opposition of
 The world is naught but what they may expect.

The world their Saviour did not know; and if
 They persecute Him, they also them
 Will persecute. The Book thus comforts them:
 They like their Saviour are; they are conformed
 To Him, in suffering from a godless world.
 But yet in Him they shall have peace. "Their
 life

Is hid with Christ in God; and then, when Christ,
 Who is their life, at length appears, with Him,
 In glory great, they also shall appear."

The Book of Heaven life from heaven brings,
 Which lifts them up in expectation, faith
 And hope above this world and earthly good.
 Alive they are to things of greater worth;
 With them engaged, by them supported and con-
 tolled,
 Anticipating soon their heavenly joys:

The everlasting prolongation of
That life the Book of Heaven hath
To them conveyed ; unfolding evermore
In all the glory, rapture and delight
Created natures ever can enjoy,
In full exuberance of an endless life—
A life which is felicity complete,
Arising from companionship with God,
Derived from Him, then seeing Him, and there
Abiding in His “ favor, which is life ”
Ineffable, uninterrupted, without end—
That glorious everlasting life
The Book of Heaven promises to men !

DISSERTATION XIII.

The Book of Heaven stands pre-eminent
In claims to be esteemed the Book of Love :
Revealing wondrously the only mode
By which apostate and degenerate man
Can possibly be brought to love that God
Whose law he has transgressed, whose wrath he
fears,

And from whose claims his selfish heart revolts :—
“The carnal mind is enmity to God.”

The consciousness of guilt and ill-desert
Awakens hate and opposition to
That law, whereof the penalty has been
Incurred, and which forbids the evil ways
In which the sinner has his chief delight :
And stirs up enmity no less against
The Giver of the law, who claims from him
Obedience constant to His just commands.

Thus, long as man conceives of God as wroth
With him, and ready vengeance to inflict,
His heart will destitute remain of love
To God or fondness for His righteous law.
The loving character of God man must,
Be brought to understand before his heart
Can possibly be moved with love for Him.
But whence can knowledge ever be obtained
That God, the holy, just, sin-hating God,
Has love for guilty, vile, sin-loving man ?
The book of nature, teeming with its stores
Of varied information, offers not
The slightest evidence of love Divine
For man, in his revolted, sinful state.
The heavens do declare the glory great—
The wisdom manifold, and power wonderful,

Of their Creator, God ; but nothing there
To show that He has love for sinful man.
The Earth, with all its wise and wonderful
Provisions, both the geological
And providential, clearly demonstrates,
The forethought, wisdom and omnipotence,
And likewise goodness great, of Him who
planned,
And executes, the wonderful design ;
But in it all, no evidence that God
Has any love for vile, rebellious man.
Nor yet, from man's own guilty consciousness
Could knowledge such be ever once obtained.

Here, then, the need of Heaven's Book, by
which

Alone the joyful tidings are conveyed,
To our apostate race, that God is love ; ”
That He compassion has for fallen man ;
And even “ loved the world so, that He
His dear and only Son-begotten gave,
That whosoever should believe in Him
Might not be lost, but have eternal life.”
The Son of God love's sacrifice became,
And agonized in death, that sinful man,
The enemy of God, might be redeemed !

This wondrous, God-incarnate love, the Book
Of Heaven sets before the sons of men,
To win them back, in gratitude and love.
They here behold self-sacrificing love,
The most endearing, tender, deep and strong—
Beyond all human consciousness and thought,
Incomprehensible on earth—the love
Of God to sin-defiled, rebellious man !

O how unlike to any other love !
It dates from that eternity now past,
And reaches on to that eternity
To come. Its length and breadth, and depth
and height,
Who knows ? Long as eternity itself,

And wide as the immensity of God,
Deep as infinitude's profound abyss,
And high as God's divinity supreme!

No other love can ever once with this
Compare: 'Tis constant, knows no change,
And therefore called an "everlasting love": —
The love of Him who changeth not; for though
The objects of this saving love may change,
God's love to them endures, and still prevails,
Surmounting their unworthiness, and all
Defects, till His own image they are made
To bear; thus rendered worthy of His love.

Behold! how singular this Love Divine!
It has not been awaked by moral worth
Or loveliness on part of those beloved;
But is self-moved in their behalf, who lost
Their loveliness by disobedience to
His wise, beneficent and holy love.

Nor is it such as human love, which springs
From nature's ties—the love of kindred and
Of friends; nor like the love of kindness, felt
For kindnesses bestowed. It stands on high,
Above all earthly love, unique and strange:
Not love to friends, but enemies, who hate
The Loving One, and ever would His love
Persistently repel but for its own
Inherent power so to renovate
The obdurate, antagonistic heart,
That stubborn foes are changed to loving friends!

How oft mere human love is truly sought,
But all in vain; love's best appliances
Employed, and yet not one responsive throb;—
For love sincere, no love in sweet return.
Not so with love divine. It never has,
And never can, by any one be sought
In vain. The truly loving heart that seeks
For Heaven's love aye finds a warm and full
Response; though, possibly, not conscious made
Thereof when first it has been sought; but when

The strength and full sincerity of love
Are proved, and he that seeks more anxious still
Is made, more deeply realizing all
His guilt, his wretchedness, and need.

And such the greatness of that Heavenly love,
That naught can stay or turn it from its course.
The dearest, best, and most expensive gifts
That Heaven's treasures infinite can yield,
Surrendered are its objects to redeem.

"Herein is love; yet, not that we loved God,
But He loved us, and sent His Son to be
The sacrificial victim for our sins!"
So great this love that, when no sacrifice
Of lesser worth was adequate to make
Atonement for the awful guilt of men,
Then God Himself the needed ransom found
By sparing not His own Co-equal Son,
But laid on Him "the curse" our sin deserved!
"For God so loved the world His only Son
He gave, that whosoever on Him believes
Should never perish, but eternal life
Should have"—be ever happy with the Lord.

The race in their revolt from God, naught else
Then merited, except to perish in
Their sin; but so unbounded was His love,
So infinite in its providing of
The sin—atoning sacrifice, that He
Did not withhold His only Son Divine,
When it was indispensable that such
A ransom should be found, or man be left
To perish in apostasy and guilt,
"Now scarcely for a righteous man would one
Consent to die; yet, peradventure, for
A good"—a man benevolent and kind—
"Some would even dare to die. But God, his
love

To us commends in that, while sinners yet
We were, Christ died for us!" Herein is love,
Transcending, boundlessly, all human love!

How great that love, prevailing, as it does,
To overcome the ever-present, still
Unchanging hate of God the Holy Spirit,
To sin's pollution, which induceth Him
To come, and there abide in hearts defiled,
Corrupted and depraved, with that which to
His holy nature must so hateful be ;
In order them to renovate and cleanse,
To sanctify, and make them holy like
Himself. But O, how strong his love for them !
When, notwithstanding all the infinite
Repugnance of His holy nature to
Their moral filthiness, He dwells with them,
And bears with them, defends and strengthens
them ;

Upholds, encourages and comforts them,
Though still so wayward, worthless and defiled,
While He performs His sanctifying work.

And yet this work in ev'ry child of God
He prosecutes, so long as life remains,
Though it should be prolonged for scores of
years !

He lovingly with them abides, and bears
Their imperfections, wanderings and faults,
Backslidings, want of holiness, and still
Remaining sin, until the end of life,
At which is closed His sanctifying work—
They, being fitted then, to dwell among
The spirits of the just made perfect all
In holiness, and meet for heaven's joy.

This heav'nly love, this love of God to men,
Unboundedly transcends all other love,
In long forbearance, patient waiting, with
The objects of that love. They fail so much
In corresponding gratitude, and in
Attachment and fidelity to Him
For all His grace and saving love to them.
So slow are they to fully comprehend
The magnitude of their indebtedness

To His rich sov'reign love in their behalf,—
Selecting them as heirs of endless life,
Pursuing them with watchful guardian care
Ere they had sought His grace, or asked His
love,

Or thought upon His claims supreme, to their
Obedience and unchanging love to Him ;
But living still in folly and in crime,
While ever wandering afar, and yet
Still farther onward, in the devious paths
Of guilty alienation from the Lord.
This love pursues and finds them there, in sin ;
And, tenderly, in loving arms takes them up,
And washes all their guilt away in that
Atoning blood which freely flowed for them,
When Love Divine hung bleeding on the cross ;
And gives to them the spirit now of life,
Of purity, of holiness and grace ;
And thus, from condemnation rescues them,
And also from the reigning pow'r of sin.

And even after being thus redeemed
From Satan's thrall, and from the awful curse
Their sins deserve, yet still how much in them
Is found of sad unfaithfulness to God !
How oft they manifest such want of love
Responsive to that love, which sacrificed
So much that they might be redeemed and saved ;
So much of heart and life they give to that
Which is opposed to their Redeemer and
His righteous cause—"This present evil world."
Its friendship they so often seek, although
That "friendship" must be "enmity with God."
And thus a heart divided, partial love,
Is all they have for Him ! But yet His love
Is not withdrawn, nor weakened, though it may
Be then concealed from them, and seem as lost,
Or may expression have in chastisements
Inflicted by his faithful hand. "For whom
He loves He chastises, for their good ;"

To draw them from the idols of the heart,
That in himself they may have chief delight.

But yet, "The mountains may depart,
The hills may be removed, but not from thee
My kindness shall depart, or of my peace
The covenant shall be removed, saith He,
The Lord thy God, who on thee mercy hath."
Although there need may be that He should them
Afflict, His love for them remains unchanged.
And thus His promised faithfulness may well
Sustain and comfort those, who seek and find,
And sharers are in Heaven's wondrous love.

They may exultingly exclaim, as by
The Book of Heaven warranted they are:
"Who from the love of Christ shall sever us?
Not death, nor life, nor angels, good or bad,
Nor principalities, nor pow'rs, nor things
That present are, nor things to come, nor height,
Nor depth, nor any in creation wide
Shall able be to separate us from
The love of God, in Jesus Christ our Lord."
How great, how strong ineffably, that love!
Not hell, with all its powers, ever can,
And Heaven will not, ever quench that love.

The Book of Heaven stands alone in this:
It teaches and requires of men to love
With kind, forgiving love their fellow-men,
Of every class, yea, e'en their enemies
To love, and all who hate and do them wrong,
With love of tender pity and of help:
To render good for evil done; and them that curse
To bless, their good and their reform to seek;
To pray for those who persecute and harm;
And kindness for unkindness still to show;
And evil thus with good to overcome,
Instead of being overcome thereby,
As, when resentment and revenge awake,
Indulging thus the evil of the one
Who does the wrong by him who suffers wrong,

Whereby his evil likeness is assumed,
And, hence, of evil he is overcome;
The others' malice, causing malice in himself.
But this the Book condemns. Not ill for ill,
But good for ill; not hate for hate, but love
For hate, it teaches and requires of men.
That God-like they may be, who loves, and who
Bestows His bounties manifold on those
Who Him dishonor, trampling on His law.

How high those precepts are, of Heaven's Book,
Above the precepts and the thoughts of man!
They contravene his feelings and his views,
His rules and selfish "codes of honor" high,
Devised by man's Satanic spirit proud,
Which would retaliate and take revenge
For every injury, however slight.
This world's selfish maxims all they contravene,
And all its cherished sentiments anent
What fitness and propriety demand
In self-defence, that men of honor may
Their dignity preserve, their rights maintain,
And vindicate themselves by vengeance had
On all who would offend or offer wrong.

These precepts of forgiving love revealed
In Heaven's Book, their origin could not,
By any possibility, have had
On earth. They never could have sprung from
man's

Revengeful, selfish, unforgiving heart,
Of which the native feeling is:—"As he
Has injured me, so I will injure him."
They are of Heaven; only thence they come.
Their source is there, their pleasing voices here,
But wafted downward through the Book of Love,
The first of Books these precepts to proclaim.
Nor would they ever have appeared in books
Of men unless from Heaven's Book received.

But does this law of love embodied in
The Book imply that evil-doers should

Not be restrained, nor punishment endure
 For their nefarious deeds! Nay, verily,
 The book itself explains: "The law is for
 The lawless and the disobedient made."
 Both to restrain, and likewise to inflict
 The penalty, by evil deeds incurred.
 Although no man should now retaliate
 Nor vengeance take for injuries received;
 Yet evil-doers must not be exempt
 From punishment, nor liberty enjoy
 Of prosecuting their pernicious ways.
 The book provision makes for dealing with
 All such as thus:—"Do not avenge yourselves:
 For mine the vengeance is; I will repay,
 Saith God." The mode He also hath ordained,
 By which the vengeance due inflicted ought
 To be on evil-doers here on earth.

The ordinance of civil government
 Appointed is of God, to answer this
 Design to punish evil-doers; men
 To vindicate, protect and shield from all
 Injustice; vengeance visiting on those
 Who law transgress, or do their neighbor
 wrong.

The civil ruler being, as declared,
 "The minister of God for good;" and "a
 Revenger, wrath to execute on him
 That evil doth," invested stands with full
 Authority to vindicate the law. In him
 Is lodged the power, even over life,
 And death: "He beareth not the sword in
 vain."

Now, his investiture therewith implies
 The duty of inflicting punishment
 On evil-doers, even to the last
 Extreme—of life for life. As God ordained
 This righteous law for all the human race;
 That "whosoever sheddeth man's life blood,
 By man," through law, "shall his life blood be
 shed."

That, "vengeance is the Lord's"; and thus on earth

The same He executes through officers
Of civil government; "the ministers
Of God for good"; executors of "wrath,"
On evil-doers not the wrath of man,
Aroused through passion and revenge, but that
Ordained of God by law prescribed to save
Society from harm and men protect
From violence and usurpation of
Their rights—offenders being made to bear
The righteous penalty of violated law.

But though the Book of Heaven thus allows
To seek redress for injuries received,
And also to protect both property
And name, it, nevertheless, discourages,
Nay, pointedly condemns, that spirit which,
On grounds of selfish rights, in every case
Exacts full restitution for all wrongs.
Concession, yielding, seeking others' good,
It forcibly inculcates; rather than
Insisting on the legal principle,
As said:—"of eye for eye and tooth for tooth,"
This being foreign to that character
Required and formed in imitation of
The wonderful, self-sacrificing love
Of Christ, in suffering, His enemies
To save. In which He his example left
For men to imitate, in doing good.
But in the exercise of love for all,
At times, its best expression must be made,
By having evil-doers righteously
Restrained by law, and punished for their
crimes.

Not merely that the lawless be reformed;
But, by securing thus the good of all,
The welfare of society at large.

The Book of Heaven down to earth conveys
The love of Heaven. There among the race

Diffusing it for universal good.
By it a glorious vista opens up,
From earth to heaven, through the clouds and
 mists
Of sin, and all its overshadowing ills;
Where men may gaze afar, and there behold
A God of love, “inviting them to look
To Him, and thus be saved”; to imitate
His loving and forgiving character,
Till, with His image blest and beautified,
They are at length prepared to share in full
His peace and joy and everlasting love!

DISSERTATION XIV.

The Book of Heaven fitting imagery
May have in earth's abounding, clear and cool
Supply of waters, minist'ring in such
Diversity of form to countless wants
Of man, and all wherein are life and breath.
Now thus we briefly view it emblemized.
We contemplate it as a crystal spring
Of living waters, welling up without
Cessation, clear and cool; inviting all
To stop and quaff its pleasant, cheering cup
Of life. The pilgrim, Zion-bound, describes
It just beside his path; and then his heart,
Already faint, is glad; his spirit, now
So weary with the heat and journey of
The way, rejoices in its solacing,
Its soul-reviving, grateful, cheering draughts!

Refreshed and comforted, he sits with joy
And great delight beside the sparkling spring,
Admiring the unwasting copiousness
And pearly purity of its supplies,
So ample and consoling, full of grace
And sweet encouragement, of strength and hope;
For all the countless weary travellers
On Zion's highway, journeying onward, glad
In prospect of the distant promised land—
Now more inviting as they still advance,
Until, in rapture viewing from afar
The pearly-gated, golden-streeted, bright
And beauteous city's glorious light,
Effulgent over all the region, where
Their toilsome journey terminates in rest:
Inspiring them to persevere and press
With ardor on, to reach that lovely home!

How oft and pleasantly the pilgrims meet
Around the cooling spring, and there recount
The various advantages obtained
By their partaking of its gushing streams !
Thus, one had been so weary on the way,
He almost had despaired of reaching the
Desir'd home, the promis'd land of rest ;
But soon the cooling draughts new life restor'd,
To press with vigor on. Another one
Had even doubted if his feet were on
The way of life, until he reached the spring,
Whose heav'nly waters all his doubts dispelled.
Another on the way was drooping and
Disconsolate, without religion's joy ;
But, drawing from salvation's well,
" The peace of God ", with gladness fill'd his
heart !
And thus are all refresh'd : " they go from
strength
To strength, " while pressing toward the pleasant
land.

Again, the Book of Heaven we conceive
An emblematic, lovely, purling brook,
Whose living waters have their rise hard by
The mercy-throne on high, outgushing from
The smitten Rock of Ages, bearing thence
A free salvation for the sons of men,
And flowing on, a cooling brook, to quench
The ever-restless thirst of earth and sin,
And all the weary travellers revive,
Who journey on with faces Zion-ward,
But nearing still the land of rest and joy.

These sparkling waters, to the eye and ear
How pleasing ! as they dance and bound along
The pearly bedded, shimmering brook,
Where rarest sacred gems and precious stones,
With purest golden grains of truth divine,
Do ever glisten, shine and sparkle, through
Those limpid, singing waters, winding there

Meandering, now through the blooming vales
Of cheering gospel invitations sweet,
And now through redolent and shady groves
Of faithful, great and precious promises ;
And evergreens of grace divine, that grow
Beside the sylvan stream. The lovers here,
Whose hearts are joined in sacred ties, delight
To linger, while communion sweet, among
Themselves they hold, and with the spirit of
The brook, who caused its flow, and over it
Presides,—by whom inspired they sweetly sing,
And, with an overflowing heart, rejoice,
With an ineffable and glorious joy !

We contemplate it, too, in emblem as
A broad and flowing river, having for
Its source, the distant, everlasting hills
Of sov'reign love and grace ; but with the stream
Of time unites to irrigate the earth,
And spread forth joy among the human race.

Where'er this beauteous, placid river flows,
It carries with it life, and health, and peace.
The barren parts of earth these waters heal
And fertilize. Sin-blighted moral wastes
Are made to bloom, and in the verdure sweet,
Of gentle piety stand forth arrayed ;
While trees of fairest foliage and fruits
Of choicest heav'nly growth, unfold themselves
Along the shady banks, both far and near.

This river onward, and still onward, flows,
Until it finds and empties in the sea,—
The rock-bound, dismal, barren, dark dead-sea,
Where nought of life was ever found. The sea
Of dead humanity—dead in guilt and sin.
But to this sea the river healing brings,
And life is found, eternal, heavenly life,
Where heretofore no life had ever been.
Now on its banks the fishermen spread out
The gospel-net ; and multitudes are caught,
And carried to the heav'nly Master's home.

These healing waters in their onward flow,
Have reach'd at length that deep and wide, im-
mense

And dreary, dark dead-sea of moral death—

The festering, the lifeless Pagan world.

How vast, that mighty sea of stagnant death !

Where death, and only death, had reigned so
long ;

But now the healing virtue comes of this,

The river of Gospel grace, and life appears—

True Spirit-life, that never knows an end.

O what a glorious river, flowing on !

So may it never cease to flow till life

Shall ev'rywhere abound, and people all

Rejoice, partaking of its flowing health.

The Book of Heaven's emblem now may be

A wide expanded, vast and open sea,

Spread out, and filling all the space between

Us here and yonder distant heav'nly land—

A sea where life, in great variety,

And of the choicest natures, much abounds.

There, too, are precious products of the deep ;

With richest treasures great, and truly rare,

Not elsewhere to be found—but sought with care

And constant diligence by men of skill,

Who wisdom have what constitutes true worth

To know, and is to them unwasting wealth."

A sea, for joyful intercourse and most

Enriching traffic, still to be maintained

Between this near and that far distant land ;

An intercourse much limited as yet,

Compared with what shall be in time to come,

When earth's inhabitants shall understand

The boundless worth of those celestial wares,

In such abundance there awaiting them,

To send, and freely thence convey them home,

Across this wide, but safe and open sea.

Yet some e'en now there be who knowledge
have

Of that far distant, rich and lovely land,
 And of its treasures choice and rare. Their ships
 Are traversing this sea, and precious freights
 Transporting home. Thus heav'nly riches they
 Lay up in store, which rust's corrosion ne'er
 Can touch, nor thieves break in upon and steal,
 Nor moth consume, nor to themselves take
 wings

And fly-away, nor ever waste, nor fail
 On earth, nor long as endless life endures.

This sea can boast its telegraphic line.
 By Wisdom infinite and Love divine
 Therein, for good to man, hath it been laid :
 Extending all the way across, from shore
 To shore from here on earth to heaven beyond.
 In composition, both of heaven and earth :
 It human is, and is Divine. In it
 Duality of natures are combined ;
 The individuality but one !

A line of perfect mediation, then,
 And amicable intercourse between
 The sov'reign Throne in yonder Heav'n and
 men,

The subjects here on earth. A line it is
 That never dies, nor breaks, nor chafes, nor fails,
 But ever-living, ever-able to convey
 All messages in truthfulness, and, with
 Rapidity of thought, from there to here,
 From here to there, that distant heav'nly land.

Nor does this wondrous line its work perform
 But by an agent suitable, and yet
 Invisible to man. The spark Divine,
 Electric, spiritu'l, is in this line
 Employed. It is by it that, through the Line,
 The message comes from God to men ; and so
 By it, but through the Line, the message goes
 From men to God. He by his Spirit speaks
 To men, through Christ, the mediation Line ;
 And they, through Christ, by that same Spirit's
 aid,

Respond, and hold their intercourse with God.

How marvellous this telegraphic line !
Not only reaching to the Heav'nly throne,
But through it, as an intermediate point,
From place to place, the most apart, on earth.
Thus, through this Line, the urgent message from
The anxious, prayerful mother's heart, will reach
The Throne of love and grace ; and from the
Throne

Pass to her prodigal, and wayward son ;
Sojourning in some very distant land ;
And there, with wondrous pow'r, on him prevail,
To turn his feet from paths of vice and crime,
To paths of safety, piety and peace.
Her pleadings through this Line he hears, though
miles

By many thousands intervene ; and then
Forsakes his cups and games, eschews his loose
Companionship, and, heavenward his face
Directing, earnestly pursues the way,
And lives to meet with her in glory there !

How efficacious, then, the message through
This Throne-connecting, telegraphic Line,
Which may be sent from point to point on
earth !

But all is through the medium of the sea.
How beautiful ! how far past finding out,
The length and breadth, the depth and fulness of
This wondrous earth and Heaven-bounded sea !
And yet, with all its matchless beauties rare,
Its fulness, riches all, and grandeur, we
But see the Book of Heaven emblemized !

DISSERTATION XV.

The Book of Heaven not inaptly may
Be styled a Mirror, beautiful and choice
In all its parts, and in its brightness most
Resplendent; wrought by greatest heav'nly
skill;

Excelling in the truthfulness of its
Reflecting power. There a man can see
Himself just as he is, or foul or fair.
And not alone the man external—not
The merely outward life and character—
This Mirror will reveal; but such is its
Amazing power, forth it brings to view
The likeness of the man within, the thoughts,
Affections, inclinations, right and wrong;
To form this perfect image, all combine.

'Tis of the greatest value, then, for men
Who wish to know themselves, by proper use
Thereof,—as it direction gives,— can learn,
With certainty that never fails, just what
They are. To witches and phrenologists
No need to have recourse, to know what is
In man: such as propensities to ill,
Which must be crushed, and qualities for
good

Which culture should receive; as all of these
This Mirror will reveal in clearest light;
And will assistance, free from error and
Delusion, still afford to all who do
Sincerely seek their character to mould
In harmony with truth, and principles
Of righteousness, of purity and love.

But then, alas! how numberless they are
Who great reluctance have to see themselves

As by this faithful Mirror shadowed forth !
Their own true moral image, brought by it
To view, appears of such unseemly form,
That it to contemplate, to them can no
Complacency afford ; it seems so vile,
Distorted and disfigured, with the sores
Of moral turpitude all sin defil'd ;
The leprous evil fest'ring in the heart ;
And thence pollution spreading o'er the life.

They hateful to themselves appear, and thus
Are conscious made of ill-desert ; and that
They must obnoxious be, to such as pure
And holy are. Of retribution, thus,
The fear awakes. They feel there must for
them

Be vengeance from the righteous Judge of man :
The world-to-come is dreaded as a place
Of evil doom, of everlasting death !
No marvel, then, that they reluctant are
To view themselves in Heaven's Mirror bright.

In its revealing power, wonderful
Exceedingly it proves in this, that things
Invisible it sets in sight of men—
Obscurely though, as if reflected by
Metallic polished surfaces, such as
The mirrors were in ancient Bible lands,
And not as looking on them "face to face."

The wicked man, while in his course of sin,
By gazing in this Mirror may behold
The image foul, not only of himself,
But of another, vastly fouler still
The image all-satanic, peering from
Behind his own ; the leering countenance
Of the apostate fiend, who urges him
To deeds of crime, and all that can pollute
The soul—it fitting for eternal death !

Of this malignant and satanic face
It is the likeness, which the wicked man
Is gradually transferring to himself.

Which fiendish image being finished by
A life of sin, he fitted is to go
To his own place in company with all
Who Satan's image bear—that mark of hate
And of hostility to God, which shuts
Them out from where He dwells, and then con-
signs

To such a place as they are fitted for
By sin. Where all who Satan's image have,
Are gathered unto him, for his they are
By choice, and him they loved to serve. So
they

And he, together, have their awful doom.

But, of the things invisible, not those
Alone alarming and foreboding ill
Are shadowed forth, but also such as are
Delightful, still inspiring hope and joy.
The anxious one, while gazing on himself,
His own deformity deploring, and,
With prayerfulness, redemption seeking, may,
Besides his own, another image view,
Of pleasing countenance, and lovely to
Behold, with some resemblance of himself,
But yet much "fairer than the sons of men"
Inviting, truly lovely, kind and good.

The face appears as of the son of man,
But bears the aspect of the Son of God:
The lineaments Divine are there;
"The glory, even of the only One
Begotten of the Father, full of grace
And truth"—a face all full of heaven's love,
Of heaven's kindness, gentleness and joy!
Which glorious face the man of faith and
prayer

"Beholding, gradu'lly is changed thereby
To that same image—even so as by
The Spirit of the Lord"—in such a way
As none but He can change, can renovate,
Remodel and transform the soul of man.

But, though it is the Spirit of the Lord
Who by his new-creating power works
The gracious change, whereby the man is made
To bear the image of the Heav'nly Face ;
Yet his beholding of that face remains
A special means through which the Spirit works,
While sanctifying and transforming man,—
Imparting thus to him the image of
The Lord. The man beholds ; the Spirit works
And efficacious makes the agency
Of man himself in his release from sin
And restoration to the image of
His Maker, God. Whose glory he beholds
There shining in the face of Jesus Christ,
The lovely likeness into which he is
Transformed while in the mirror's light
He stands, and gazes with admiring eyes
On that so mildly-beaming, lovely face !

A model of perfection stands in view.
All virtues, graces, charms of heart and life—
Supreme regard for God, His honor and
His cause ; and tender sympathy and love
For man, shine out for imitation and
Encouragement, in all endeavors to
Obtain a lovely character like that
Displayed unblamably by Him whose life
On earth devoted was, with never flagging zeal,
For others' good—a pleasing character
In sight of heaven, such as fitting is
For that sweet home of purity and love.

By all who would this character secure
The Mirror ought persistently be used.
Its use is indispensable. By it
Alone can that self-knowledge be obtained
Which men require for ordering the heart
And life in harmony with Heaven's laws.
It lucidly reveals to men, both what
They are and what they ought to be. To view
It brings their imperfections, follies, crimes,

And even all that hidden from the eyes
Of others lie—the evils of the heart,
Its native enmity to God, its love of sin.

The Mirror brings to light the darks, corrupt
Recesses of the heart, and thus
Enables man to see how greatly his
Own nature is depraved—his very heart
Deceitful,—even so as to deceive
A man himself with flatteries, that he
Is not of evil heart, nor much opposed
To God. But in the Mirror's light the heart
Is seen to be “a cage of birds unclean”—
Of “evil thought, of murders and of thefts,
Of fornications, blasphemies” and crimes :
That “desperately wicked is the heart,”
That “with all diligence it must be kept,
For out of it the issues are of life.”

The man of faith who has been born again,
And is regenerate—a loving child of God,
Himself beholding in this Mirror, finds
A twofold image there, yet blended not :
An image foul is seen, and one that's fair.
Of him who is of sin the father, one
The likeness bears, and one the likeness of
The Son of God. Two natures meet in him :
Satanic one, the other one Divine.

The Mirror, one reflects as “Spirit,” and
The other one as “flesh” ; “the old man” one,
And one “the new.” These always hostile are
One to the other. Each the other one
Persistently intends to kill ; and war
Betwixt them is maintained until the child
Of God at length forsakes the earthly tent
And takes his homeward passage to the skies.

But whether this duality of state,
On part of those renewed, accounted for
May be on any human grounds or not,
Yet its reality, most clearly stands
Reflected in the Heav'nly Mirror's light ;

In both, examples of the Saints, and in
No less the plainest precepts there revealed.

The most renowned and eminent of all
The Saints of God displayed the presence of
Inherent sin and saving grace in them
Contending ever and anon ; now one,
And then the other, fairly gaining the
Ascendency ; a dual nature thus
Exhibiting ; the one delighting in
The law and service of the Lord, while yet
The other one breaks forth in grievous sin.

The great Apostle, eminent beyond
Comparison for his devotion, zeal
And consecration to the cause of God,
Bemoans himself because of sin that dwelt
In him, preventing him attaining to
That sinless life to which he still aspired.
“The good,” he says, “I would, I do it not ;”
“But what I hate I do.” “Now if I do
The evil I would not, it is not I
That do it, but ’tis sin that in me dwells.”
The sinful nature still was there, although
He had outstripped all others in his high
Attainments toward perfection, and the full
Eradication of all evil from
His heart, which longed for full conformity
With Heaven’s law—the holiness of God :
But which, while in the body, he well knew
Was not attainable by him, nor by
The most devoted servants of the Lord.

To God’s regenerate people, thus
He writes—“The flesh against the spirit lusts ;
And so the spirit ’gainst the flesh, and these
Are contrary, . . So that ye can not do
The things ye would.” They would obey the
law

Of God with sinless heart and life ; but sin
In them remaining, hinders this, and makes
It on their part, impossible to reach

"The higher life, of living without sin."

They "can not do" the things they would; and
what

They hate they do, through sin that in them
dwells.

In all the Book of Heaven, only one,
Apart from Christ himself, is brought to view
Who cherished the belief that he had reached
The high perfection of a sinless life.
That one was Saul of Tarsus, prior to
Conversion. Cultivating zealously
His Pharisaic righteousness, he then
Believed that his obedience was complete—
That he was "blameless, as to righteousness"
Wrought out by formal keeping of the law,
In strict accordance with the rules prescribed
By that self-righteous sect to which he then
Adhered. He "was alive without the law,"
Without a consciousness of its high claims—
Its reaching to the very thoughts, intents,
And feeling of the heart, no less than to
The outward actions of the life. He then
In his own estimation, fully reached
The whole demands of Heaven's law,
In full perfection of a sinless life.
He thought his heart was all it ought to be,
Quite free from sin, and all his life the same.

But, when conversion came, his latent sin
Revived; and all his hopes of Heaven, through
His sinless keeping of the law, then died.
And ever after his confession was: "Sin
dwells

In me." "The good I would, I do it not;"
"But what I hate I do." "I find a law.
That when I would do good, then evil there
With me is present, hindering the good."
"The law of sin I serve, and serve the law
Of God." I'm both a sinner and a saint.

This double image, clearly visible

Appears, to all who have been born again,
 When in the Mirror's light they stand, if they
 In any measure verily have gained
 A proper knowledge of themselves, and of
 The *law's* extent, which is "exceeding broad."
 But ignorance of these may readily
 Originate the flattering conceit
 Of having reached the high perfection of
 The saints in light, in living without sin.

Now anyone while entertaining this
 Belief, that he has ceased to sin, should cease
 To use the prayer the Saviour taught his saints
 To use, for it implies the daily need
 Of pardon, even as of daily bread.
 A prayer for that of which there is no need
 Would be but mockery of God. The man
 Who has no daily sins, forgiveness does
 Not daily need to ask. He must dismiss
 This prayer, or this petition at the least
 And thank the Lord, "that he is not like"
 those

Who pardon daily feel their need to ask.

The saints of God, this Mirror using, might
 He oft discouraged, viewing this so vile
 An image of the darker side of self.
 Presented to their view. But, then, they have
 The sunny side of self to contemplate—
 The growing image of the Heav'nly Face.
 And, by their constantly beholding of
 That face, are gradu'lly receiving "grace
 For grace"; assuming to themselves the form,
 The truth, the beauty, sanctity and light,
 Of holiness—of Heaven's character
 In full. If faint and ready to despair,
 When looking at their own defects, their own
 Inherent sin and daily faults, in thought,
 In word and deed, then let them look on Him
 In whom, and for whose sake alone, they find
 Acceptance, pardon and eternal life—

“The author and the finisher of faith,”
Of grace in them begun—whose promise is,
That He will carry on that work to full
Perfection, crowning it with heaven’s joy.
Grace in them here will burst in glory there!
“These trees of righteousness, the planting of
The Lord,” are seen to have their swelling buds
And op’ning blossoms all beset with thorns,
While struggling here for nobler, higher life;
But these by reigning grace shall still unfold,
Shall burst and bloom at length in heaven’s light,
Effulgent with the glorious flush
And beauty of the paradise above!

What charming heav’nly images are brought
To view for those who heaven’s Mirror well
Employ. They gaze upon the beauties of
Immanuel’s land, and all the graces of
His own redeeming and transforming face:
While heaven’s truth, its loveliness and light,
Them overshadow, changing them thereby,
Through gradual transformation, into all
Those heavenly beauties on which they gaze.

How vastly different these effects compared
With those resulting from the gazing on
Continuously this world’s promised good!
Which in its book of many volumes, both
The written and unwritten, lies portrayed.
This constitutes the world’s Mirror, into which
Are ever gazing all the devotees
Of earth and sense. Its riches and its fame,
Its honors, pleasures, gayety and show,
Its fashions, pageantry and pomp, reflect
Their images incessantly from this
Broad Mirror’s face; and ever and anon
Are falling forcefully on mind and heart
Of all who make this world’s good their chief
Pursuit. The sad effects are easily
Surmised. The earthly image gradu’lly
Must grow, effacing all besides; the soul

Suffusing more and more with worldly life
Its evil passions—avarice and foul
Deceit; with selfishness, revenge and hate;
False-heartedness, and vanity, and pride.

All these and such are features of this world's
Enchanting goddess whom they so admire;
And, by admiring, have her image to
Themselves transferred—the native consequence
Of human nature's psychologic laws.
The moral image we with fondness gaze
Upon unconsciously, is to ourselves
Transferred; by loving and beholding it,
The very same resemblance we assume.
As those who love and look upon the charms
Of heav'nly beauty, innocence and truth,
Such moral graces gather on themselves;
And those who lovingly still look upon
This world's defiling charms are changed thereby,
Their moral nature made to harmonize,
In taste and character, with that on which
Their admiration and their gaze unite.

How baneful to themselves the course pursued
By all the votaries of earthly good,
And devotees of worldly fashion, as
Upon their mirror aye they gaze! to them
Displaying vividly, in winning guise,
An image of this present world; but yet
Alas! not seen, nor realized by them,
With moral features so distorted, all
Averse to God, his holiness and truth,
Aglow with evil passions, ever dead
In worldliness, in vanity and sin!
Hence, silently this image works in them
A gradu'l transformation, more and more
Unfitting them for intercourse with God
And heaven's sacred, undefiled employ.
This world's Mirror, everywhere stands forth
To gaze upon; reflecting everywhere
A perfect likeness of this world itself,

In all its disregard of God, His claims,
His government, His gospel, and His grace ;
Disowning His authority, and bent
On self-indulgence,—whether in or out
Of harmony with what His law demands
It stops not to inquire, nor does it care.

This image falls on all, and ev'rywhere ;
And leaves on almost all some likeness of
Itself. On some a perfect image is
Impressed, their natures are so sensitive
To ev'rything of wordly caste ; it has
For them such fascinating charms, they have
A perfect image on the soul impressed :
They thus are rapidly transformed, in heart
And life, to whatsoe'er the world presents,
Adapted to allure and draw them to itself.

How very great the need to guard against
This ever-present power which the world's bright
And flashing Mirror throws on all around !
How vividly appears the value of
The heav'nly Mirror ! Also with what care,
And constant diligence it should be kept
In view, that all its images of vast
And most intrinsic magnitude of truth
And beauty, spiritu'l and eternal things,
May rest upon the soul—transforming and
Preparing it, for fellowship with God.

The gain, the benedictions, O how great,
Ineffable, enjoyed and in reserve
For those whose constant practice is to look
With “ open face ” and with admiring gaze
On Heaven's Mirror, throwing heaven's light,
Transforming them to Heaven's image fair
And fitting them to enter on its joys !

DISSERTATION XVI.

The Book of Heaven high authority
 Recounts as part of Heaven's panoply,
 Wherewith to fight the battles of the Lord.
 The Christian soldier fails to be equipped
 For Heaven's warfare if he carry not,
 Nor aptness have to wield, the Spirit's sword.

The sword, the Holy Spirit, by the hands
 Of men inspired, the work to execute,—
 Constructed, forged and tempered, sharpened and
 Embellished with inscriptions glorious
 And signs celestial, burnished and prepared
 With such consummate skill and art Divine
 That none with it may once compare in strength
 And all effectiveness, in warring with
 The foes of God and enemies of man.

“It sharper is than any two-edged sword
 Of greatest human skill, “e'en piercing to
 The sundering of soul and spirit, joints
 And marrow,—reaching also to the thoughts
 And all the deep intentions of the heart.”

The sword of man may pierce through muscle,
 bone
 And nerve, and reach the seat of mortal life ;
 But only to this sword of God belongs
 That subtle keenness which can penetrate
 The heart's emotions, laying bare their caste,
 Surprising oft the bosom where they dwell.

“The Word of God, the Spirit's sword” en-
 dowed
 Must be with mighty power, even to
 Resistlessness, in that, omnipotence
 Originates and strength to it imparts.
 The words of the Almighty constitute

The Spirit's sword. Such words omnipotent
As said, "Let there be light; and light there
was";

By which all things created were; that Word
Of mighty power by which all things are still
Upheld, which regulates and governs all
The vast and complicated universe
Of God, in nature, providence and grace.
How mighty, then, the Spirit's sword, to slay
And put to flight the foes of God and truth!

A halo bright of glory and renown
This sword encompasseth; descending down
From ancient times peculiar to itself.
A bloodless sword, indeed, yet famous and
Of great eclat, from threefold grounds at least.
The glorious and exalted name of Him,
The Artisan, in being infinite,
Divine—the excellence and high renown
Of those illustrious ones who fought
And conquered, have therewith; and also from
The brilliant victories it hath achieved.

This sword is that not used by man alone,
But God himself the same employs to slay
And put to flight his enemies, who seek
The endless ruin of the souls of men.
'Tis called the Spirit's sword, not merely as
The work and product of His skill, for use
Of man; but also as by Him employed
To slay the enemies carnate in man,
Against the Lord and His anointed Son.

Degenerate and sinful man must be
Remodelled by the Holy Spirit's work;
But Scripture truth the instrument he makes
Whereby they renovated are and made
New creatures, loving then and serving God.

In execution of His office work
The Holy Spirit takes the things of Christ,
And shows them to His saints, them to inspire
With life divine. But, then, the things He takes

Are only those embodied in the Word
Of God. He nothing new reveals ; has no
Additions to that Word. Concerning Christ,
The sum of all the truth the Spirit shows
To men, them to redeem, is treasured in
The Book of Heaven. Hence, the Saviour saith,
“ The Spirit shall to your remembrance bring
All things ” ; implying that these things already
are

Revealed. And these He takes, men to convict
And to convert ; their native enmity
To slay, and conquer them in love for Christ.

Thus honored is the Sword, and famous made,
Because employed by Power Infinite
To conquer and subdue the evil hearts
And stubborn wills of men ; reducing them
To sweet subjection, loyalty and love
To God and to the gospel of His grace.

The mighty Chieftain of the hosts of God,
“ The Captain of Salvation,” famous made
The Spirit’s sword by using it alone
In that most memorable conflict waged
With His malignant foe, Beelzebub,
The prince of all the diabolic hosts.

The Saviour, by the Spirit led, now in
The wilderness, and much exhausted with
Protracted fasting, met the onsets of
His subtle and malignant foe, at each
Assault, and foiled him gloriously,—
No other weapon using but that sword
The Spirit has prepared. And, though with skill
The adversary changed the method of
Attack, this sword alone the Saviour proved
Efficient him to foil and put to flight.

The foe, expert and cunning, his assaults
Directed right against humanity’s
Most vulnerable points. As man is prone
To self-reliance, rather than acknowledge his
Dependence on the Lord, the Tempter first

Appeals to this propensity : “ As Thou
Dost claim to be the Son of God, and hast
Ability to make provision for
Thyself, then why not turn the stones to bread,
And satisfy the cravings now endured? ”

Then, by a single, well-directed thrust
With Heaven’s bright and glittering sword,
He being foiled, the blade he seeks to turn
Against itself, and thus its force destroy ;
“ If man is to rely not on himself,
But on the Lord’s protecting care, now, then,
Just verify the truth of what is taught.
I place thee on this pinnacle, from which
Thyself down headlong cast : the promise is,
That angels shall thee keep, defending from
All harm ; no hurt to thee can once befall,
Since man must live upon the promises
Of God.” The adversary thus prevents
The truth, and seeks to turn the weapon’s edge,
By urging that to which there is a strong
Propensity in man—God’s goodness to
Abuse, and recklessly His laws transgress,
Of nature and of grace, because He good
And gracious is, and promises to keep
All those who Him confidently obey.

Again, the Tempter, being worsted by
The Spirit’s sword, his next assault directs
Against another point, through which in man
He knows his victories are oft achieved.
Ambition, and the love of worldly wealth,
Of show and splendor, glory and renown,
So powerful in man, enfeeble him,
And constitute a special point, through which
This enemy prevails, to work his death.

Now, through this point, so vulnerable in
Degenerate humanity, his next
Assault the wily tempter makes upon
“ The Son of Man.” Since man can conquered
be

So easily by promise of this world's wealth,
 With glory and renown, why not suppose
 "The Son of Man" himself must also fall,
 When through humanity's supremely weak
 And vulnerable part He is assailed?
 But here again the Spirit's sword is still
 Relied upon, and proves effective in
 Defending from this dexterous assault;
 The foe defeating, putting him to flight,
 Discomfited and grieved at his repulse.

Thus famous then was made the Spirit's sword,
 In that, by use of it alone, the Son
 Of God achieved this signal victory,
 In foiling and confounding this the most
 Malignant and most powerful of foes.

"The Captain of Salvation" here in this
 Great conflict with Diabolus hath set
 To all His followers a plain and bright
 Example, ever memorable, which
 They are to imitate whene'er assailed
 By Satan and the enemies of God.
 Although He was divine, of boundless might,
 And having wisdom infinite, yet He
 Did not on these rely to conquer His
 Malignant foe; but used alone the sword
 The Holy Spirit has prepared, and thus
 Exalted it as most effective and
 Essential to success—contending for
 The cause of God, of righteousness and truth.

How apt is weak and erring man to have
 Recourse to weapons shaped and sharpened by
 The wit and wisdom he himself commands!
 Human reason, skill, and strength of argument,
 Are not infrequently much more relied
 Upon to foil and turn to flight the foes
 Of God and truth than what the Saviour used.
 With simply—"It is written—He the Tempter
 foiled;"
 Implying thus His boundless confidence

In the efficiency of Scripture truth.

No little worthy, too, is it of note
That Satan yields to the authority
Heaven's Book without the least dissent :
Admitting it the law supreme that from
The written Word there can be no appeal,
"The devils do believe." In Satan's mind
No scepticism lodgment finds, although,
As fitting for the father of deceit
And perfidy, he instigates the minds
Of men to ev'ry form of unbelief.

There, in the wilderness alone, were two,
Both having clear and thorough knowledge of
The world invisible, with its affairs,
And its inhabitants and their estate,
And what man ought to be, to please his God :—
These both agree that Holy Scripture is
The Rule Infallible and Ultimate
To test the character and works of men.

How altogether diff'rent Satan's course
When standing all alone in presence of
The Son of God, on whom he knows no fraud
Can be imposed, from that pursued in all
His efforts men to prejudice against
The Word of God ; inducing them to hold
And teach that Holy Writ is not of more
Authority than are the books of men ;
Or not so much : it being merely myths
And fables fabricated by the wit
Of men, for national or selfish ends.

But in that lonely wilderness we find
A combination strange of witnesses
For God's inspired word—the worst and best,
The lowest and the highest, morally ;
Both testifying to the written Word's
Supreme authority in sacred things.
How great and notable the victories
Achieved by soldiers in the camp of Christ,
No other weapon using but the Spirit's sword !

Not only persons high in station, such
As princes, potentates, and kings, but tribes
And peoples, kingdoms and whole empires great,
Have conquered been, evincing thus the might
Inherent in the Spirit's sword to slay
And vanquish, trophies winning to itself.

The early ages of the Christian faith
Were famous for the conquests then achieved
By valiant men, who to the battle went
While armed with none but this true Sword of
God.

The terms of that sublime commission they
Received from their Commander them required
To go and conquer all the nations for
Their Lord; yet not with weapons made by
man,

But with the sword the Spirit had prepared.

With it equipped they forth to battle went,
To war with Jews and Greeks, who them
Despised, deriding all their armor as
But "foolishness," and meriting contempt!
Against them were arrayed the power vast
Of wide-extended Roman rule, and all
The bitter enmity of Jewish Scribe,
And Pharisee, and priest. The haters all
Of Christ the Lord one great encampment
formed

In opposition to the Christian cause.

But forth against them went the soldiers of
The cross, no weapon in their hand except
The Sword of God. With this they slew the
priests

And prophets of the pagan gods; and cast
Their idols to the ground; their altars, too,
They overturned; their temples closed; and
brought

The empire proud of Rome to visible
Subjection and allegiance nominal
To Christ's authority and sov'reign rule.

Not all the wise philosophers who strove
With skill the ancient worship to uphold ;
Nor swarms of zealous and vindictive priests
Who served the altars of the heathen fanes ;
Nor yet the Roman legions, clad in coats
Of mail, with helmets, battle-axes, swords
And spears ; and leaders, urged by hate for
Christ

And zeal for pagan gods, like Julian,
Were able to withstand the onslaughts of
The hosts of God, as armed with that true
sword,

Their Leader, by His Spirit, had for them
Prepared. They gained the conquest over all
The marshalled hosts of pagan Rome : and He,
The " Nazarene " despised, victorious rode
All o'er the land. His captives leading in
His grand triumphal march the portals through
Of haughty ancient Rome ; and there, was hailed
And crowned, as " King of kings and Lord of
lords ! "

The first great conquest over haughty Rome
Was then achieved, but not the last, by this
True sword of God. Though Rome succumbed
before

The sword's resistless force, acknowledging
The right of sov'reignty to Christ the Lord,
And for herself assumed the Christian name ;
Yet afterwards how sad and woful her
Defection, when that mighty power, vast
And overshadowing, arose, foretold
In prophecy, as " Babylon the great,"
The " Harlot," Rome ecclesiastical,
In union with " the Beast," the Papacy,
Or " Man of Sin ; " who " sitting in the church
Of God," assumed prerogatives divine :
Himself exalting and opposing God.
So that this old metropolis of all
Idolatry returned to worship gods

And goddesses, created by herself,—
Angelic gods, and saints she canonized;
And “Mystery,” the “Mother” of the vile
“Abominations of the earth,” appeared.
To “Sit a Queen” she claimed, with right to
wield

Supreme authority in all affairs
Of Church and State, throughout the wide
extent

Of all the earth: assuming as her sole
Prerogative to teach what shall be men’s
Religious faith, and how they worship must.
Proclaiming all who do not so believe
And worship as accurst; and over to
The civil sword consigning them; that all
Who would not worship and obey the “Beast,”
Or Rome’s idolatries, reject might be,
Pursued and tortured, even unto death.

Besides, the Spirit’s sword, with which alone
Successfully she might have been assailed,
Was by her crafty policy proscribed,
And disallowed the common people’s use.
But yet that trusty sword in time became
The mighty instrument to overturn
This proud idolatrous, colossal pow’r.

An old, and much neglected, dusty blade,
Where long upon the shelf it lay unused,
Was found by one, who afterwards became
Renowned among the heroes of the cause
Of Christ, in opposition to the claims
Of supercilious Rome. He drew it forth,
When, dust and tarnish being wiped away,
With much astonishment and true delight
He found it having still a wondrous keen,
Most exquisite, and penetrating edge.

When, by the weapon’s use, so wisely made
By him, in self-experience, he gained
Some knowledge of its great efficiency,
In warring on all wickedness and crime ;

And having found that Rome was trafficking
In sin, and in the never-dying souls
Of men, his spirit in him then was stirred
To buckle on this Sword of God, and war
To make on all the soul-destroying frauds
And impious claims of "Babylon the great."

No weapon in his hand he bore, but that
True sword with which twelve hundred centuries
Before, the valiant men of God had won
The battle, conquering Rome for Christ.
Now armed with this divinely tempered blade,
In company with trusty coadjutors
Engaged in that most memorable war,
He made his onslaught on the Roman ranks,
The foe defeating in his bold attacks.

At Worms the forces of the enemy,
Equipped for war, were mustered in their might;
Entrenched and fortified with all their skill,
And confident of easy victory,
The cause defending of the "Man of Sin."
The hero of the day then buckled on
The Spirit's sword, in use of which he now
Had skill, and such assurance that, by it
The conquest should be gained; in strength of
faith,
He dared aver that, though there were at
Worms

"As many devils as on houses tiles,"
Yet should he not decline the conflict there!
Among the legions of the foe he soon
Appeared. He "hewed them by the prophets,
slew
Them by the words" of Scripture truth. They
quailed!

They wavered, and were routed! solely by
The sword the Spirit furnished to his hand.
Its conquest there was glorious and great!

Illustrious again the Spirit's sword
Was made in conquering this second time.

Idolatrous and persecuting Rome,—
Releasing from her superstitious gloom
Her dark, debasing and despotic rule,
The European nations; bringing in
The glorious Reformation times, when men
Began to claim their liberty to think,
To read the Book of Heaven, also for
Themselves to judge how they should worship
God.

Small wonder that the “Man of Sin” should
hate

And dread the Spirit’s sword above all else
With which he is assailed; and that he should
Such efforts make the people to disarm
Of Heaven’s weapon; knowing well that, should
They be allowed its free, untrammelled use,
His usurpations over them and their belief
Must cease, and they their liberty enjoy
To worship God as He requires; and through
Their love and faith in Christ alone have peace!

This Heaven-destined weapon, nations all
To conquer, bringing them to Christ the Lord,
Would long ere now the work have well per-
formed,

Had not its operations been restrain’d
By machinations of the “Man of Sin.”
While in the Christian name his legions forth
Were sent to conquer and subdue, they were
Not armed with Heaven’s sword, but were ar-
rayed

In panoply prepared by Rome, and made
Their conquests not for Christ, but to extend
Her own dominions, subjugating all
To her authority, for self-support.

But still the sword more liberty obtains;
From conquest on to conquest goes, its field
Of operations ever widening;
Subduing proudest foes o’er many lands;
In sweet subjection bringing all to Christ.

But not alone in mighty conquests gained,
By subjugating kingdoms, nations, tribes,
To the authority of Christ, and to the reign
Of righteousness and peace, may witnessed be
The merits and efficiency of this
Divinely tempered sword ; but also in
The conquests men are able to achieve
Therewith upon themselves. To conquer self
Is found, perhaps, and well may be esteemed,
The hardest conquest one can undertake.
His choice, his Will, to merge entirely in
Another's Will ; to please another, not
Himself, man finds no easy task. And so,
Especially, when he's required to yield
His choice—the Will of self to that of God.
“ For under sin he's sold ” ; and, hence, his mind
Is in a state of opposition to
The mind of God ; dislikes the law of God,
Unwilling to receive it as the rule
Whereby to live ; to regulate the thoughts
And all emotions of the heart. His own
Desires are paramount in man. To please
Himself the ruling sentiment is found
Instead of seeking God to serve and please.

The heart, when conscious of the love of God,
With grateful, warm affection responsively
Now turns to Him. His love, its love awakes.
With cheerful consecration to His cause,
At length the man can with his Saviour say,
“ To do thy will, O God, I take delight.”
His aim and effort are to please the Lord,
And not himself ; for now the Lord he loves.
He has within his heart that element
Of self-negation which alone can lead
To live another one to please, instead of self—
That element is love. True love outweighs.
All claims of self : it “ casteth out all fear ”
Of risk, or suffering, for another's sake ;
Engages and directs the powers of

The mind ; absorbing every other thought
In that of how to please the one beloved.

No other principle than that of love
Will ever any one induce the will
Of self to subjugate to that of God.
The man who feels that he by love has been
Redeemed, and thus delivered from the curse
Which sin deserves, is willing to "deny
Himself," to please the loving Lord, who, by
His sufferings and his death has ransomed him
From that self-conscious condemnation he
By sin had on himself entailed ; from which
He feels the love of God alone has him
Releas'd. "The love of Christ constraineth
him.

He judgeth thus : that, if one died for all,
Then all were dead ; and they that through His
death

Do live, not to themselves, but unto him
Should live, who died for them and rose again."

But though these ransomed ones resolve to
please

The Lord, and merge their will in His, they find
That this involves a conflict, which they must
Still with their sinful self maintain. The grace
Of love to God may be implanted in
The heart, but yet the same old native self
Is there, with all the bad propensities
And wrong desires that heretofore usurped
Dominion, still asserting right to reign.

Though ev'ry one renew'd by saving grace
Himself surrenders and devotes to Christ,
Yet many enemies of Christ he finds
Still lurking in himself. He has transferr'd
The territory total of himself
To God ; but in that territory still
Are found whole troops of enemies to God ;
And these he has engaged to subjugate,
And all hostility to God destroy.

This holy war he prosecutes against
His own inherent sins, because he loves
The Lord, and in his holy law delights;
And hates the evil passions and desires
Still lurking in himself, opposed to God
And to His law, so holy, just and good.
These enemies of his redeeming Lord,
Who would usurp His place of sovereignty
Within the heart, must vanquished be and slain.
For these his Saviour hung upon the cross,
And his redemption finished there in death!
Now they must die, be crucified and slain
By self-denial, "crucifying of the flesh
With its affections and its lusts," which "war
Against the soul" and grieve the Saviour's love.

These evil passions, enemies of Christ
And of himself, are yet his own, a part
Of self; and how shall he prevail to war
Upon himself against affections and
Propensities so natural to man?

No weapon forged by man's device will him
Enable to subdue and conquer self.
These sins, when in "his body Christ them bare
Upon the tree," were there condemned and
slain

By God's judicial sword; but only by
The sword of God's forgiving grace can these
Within the heart be slain. Not otherwise
Can any one, but by this sword, prevail
To conquer them, when rising in himself.
The sword of God alone can conquer sin,—
Not any weapon human skill may form.

At all the followers of Christ are pledged
His enemies, remaining in themselves
To conquer, God the Holy spirit hath
Prepared and in their hand He puts the sword
With which these foes of Christ must be de-
stroyed.

And to the Spirit they must seek for skill

To use the sword aright. They have it not :
Nor can they be self-taught without His aid.
By training under His direction, though,
They more and more expert become, to foil
Their foes, however varied their assaults.

Nor are their battles fought while unobserved
By Him to whom they would themselves ap-
prove.

Their Chieftain's eye, inspiring them to deeds
Of heroism, they constantly enjoy.

The conflict is maintained in view of Him,
Their great Commander, Christ the Lord,
Who sits on high beholding all the field
Of strife, His orders issuing to guide
The movements, and the victory insure.

But, under personal command of God
The Holy Spirit, they the battle wage,
And wield the sword as He may them direct.

This sacred warfare thus conducting with
The various evil passions still

Inherent in themselves they cannot fail
Of ultimate success. Their selfish pride,
Conceit and vanity, their love of wealth
And worldly show, impurity of thought,
With feelings of malignity and hate,
And evil speakings, hurtful and unkind,
With ev'ry sinful thought and way, they learn
To conquer and subdue, through skill acquired,
And dextr'ous using of the Spirit's sword.

No enemy too strong for it, howe'er
Equipped: for even Satan can be made
To flee with this divinely tempered sword ;
When wielded under training, gained by prayer,
From Him who formed the weapon, and alone
Can teach its proper and effective use.

Nor do the saints this training cease to need,
Long as the conflict lasts,—which is till they
Have fought and finished all the battle of
This mortal life, and ready are to lay

The armor off, the trusty sword exchange
For glory's crown, in presence of their Lord!

However glorious the victories
This sword is competent to win, yet still,
Like any other sword, it nothing will
Achieve if left unused. A blade may be
The keenest and the best, but hanging on
The wall, and rusting in its splendid sheath,
It powerless remains,—can execute
No deeds of fame, nor any conquests make.
Just so the Spirit's sword may have a place
Among one's personal effects, and like
Some sacred relic, be with care preserved ;
But yet, not being used, of no avail
Will prove to conquer self, or drive away
The adversary seeking to despoil
One of his dearest treasures, heaven's boon,
His soul's inheritance, eternal life !
In such a vital war, to merely have
The sword the victory will not achieve,
How thankful men should be that, while beset
With all the worst of foes, who seek to slay
Them with eternal death, for them has been
Prepar'd, a weapon, most effective, true
And irresistible, wherewith they may
All enemies destroy both small and great,
From earth and hell, from Satan and themselves.
O precious Book of Heaven ! furnishing
The weak, the helpless and assailed
With this omnipotent, resistless sword !

This sword is that wherewith the world shall
be
Eventually subdued, and made to fall
In humble reverence before the throne
Of Prince Immanuel, adoring him
As Kings of kings and Lord of lords,—in love
And joy submitting to His gracious rule,
Enjoying thus, true happiness and peace !
The Spirit's sword all other swords shall break ;

The bloody swords of men all banishing
From earth : no more of use to nations nor
To individual men, as all affairs
Will be controlled by righteousness and truth ;
By kindness, gentleness and love, throughout
The universal brotherhood of man.

DISSERTATION XVII.

The Book of Heaven highly honored stands,
In bearing heaven's agencies to man,
For his conformity to God. It is

The Book by which we have the heav'nly
day—

The day of rest for man and beast, that they
May cease from work and toil, and have their
strength

And force renewed; the Day which brings a
mild

And soothing heavenly calm, and spreads around
Its cheering, all-refreshing sweet repose,
Whose quietude, the very brutes enjoy,
And is, with blessings manifold and rare,
Among the richest gifts of heaven to man.

Of all the seven, the sweetest day by far;
Of them the one, generic-day which rules
And fashions all the six. As it is spent
In good or ill, their character they take.
When it is made a worldly, godless day,
Then they are days of evil in its train;
But when 'tis spent in converse sweet with God,
And sacred things, then they from it rich tone
And beauty have—affording joy and peace.
Its hallowed life, descending down through
them,

To each conveys a flow of heavenly good.

The day, in truthfulness and beauty styled,
“The golden clasp,” uniting into one
The still successive volume of each week.

The golden bowl which pours its grace, all
through

The six succeeding days whereby they come
As days of comfort, joyfulness and peace;

While blessings manifold they yield, as fed
They are from this, the fountain-day, let down
From heaven, full of goodness, grace and life.

The Lord's own day, by most specific claim,
And by His full and clear command ordained
As sacred to himself, requiring man to cease
His toil for that which is but earthly good;
To raise his heart and thoughts on high, and
sweet

Communion hold with heaven's gracious Lord,
That heaven's light and joy and peace may come,
And in his bosom constantly abide;
That heaven thus may have its place in him,
And he at length may have his place in heaven.

A heavenly day—pre-eminently such—
Out o'er the earth diffusing heaven's light,
Sweet thoughts of heaven waking in their minds,
And lifting thitherward the eyes of men.
By its return in each successive week
It breaks the course of earthly care, and saves
The soul from crusting o'er with rust of earth
The sordid worldliness of time and sense;
And streams of life lets in upon the soul,
To cleanse and purify and heal; that it
May get, and still unfold, a higher and
A nobler life than earth can ever yield,
With all it has or promised to man.

The institution of the Lord's Day rest
This gracious aim includes, to turn away
The thoughts from earth and earthly good, life's
course

Directing heavenward. Hence, on the broad
Highway of life and time these Sabbaths stand
As signals manifest, set up and graved
By skill Divine—an index-hand on each
Displayed — “To heaven—” being there in-
scribed.

None henceforth now who seek the road may
fail,

If they with care but use, as were designed,
These lucid signals placed by Love divine
Along this earthly road to bliss on high.
For all who lovingly the eye keep fixed
On these, and follow where they lead, are safe;
The much-desired way by them can ne'er be lost:
They're sure, at length, to reach the heavenly
home.

And every weekly signal gained affords
To them great cause of joy renewed. As each
A fresh reminder is, and each a pledge
Of heaven. Each one reached, and each one
passed,
Sends forth a sweet and cheering voice--- "press
on!

Press on! joyfully press on! 'tis nearer now
And nearer now---that lovely longed-for land!"

By heaven's love and wisdom all divine
This Sacred Day to man is given, that he,
By its uplifting aid, may climb the heights
Of heav'n. To him, each Sabbath during life
A higher and still higher stand affords,
As up and onward man directs his way,
To reach the world of light and joy above.

And thus, as ever, week by week, he gains
Another loftier height, his heart with hope
Renewed may bound, and he look up with joy--
He's higher now, and nearer now, and still
He's nearer to his heavenly Sabbath-home!

He rises thus, and rises still, by this
Uplifting heavenly day, till, having gained
The last his eyes, with joy behold that day
Enchantingly dissolving into all
The fadeless glory, light and beauty of
The higher, never-ending, Sabbath rest!

O what a blessing, what a joy is this
God-given heavenly day of solemn rest.--
Of sacred rest from earthly toil and care,--
When things of earth---so far as possible to man

Must all be laid aside, that so their place
 Be filled with heaven, eternity, and God;
 In order that, through these, man may himself
 Prepare for heaven, eternity, and God!

What heavenly love and grace are centred
 here;

And how the saints triumphantly rejoice,
 With thankful heart, in this sweet day of rest.
 On it their Saviour triumphed here o'er death
 And hell, and all its hosts. And they, with
 hearts

Now full of gratitude, rejoice in this
 His resurrection day, so full of light,
 So full of hope and promise for themselves.

The joyous festive-day—the only great
 And all-important festive-day, enjoined
 By Heaven's high authority to be
 Observed by man as the memorial day :
 Returning weekly with its reminiscences,
 That frequently and constantly there may
 Be placed before the minds of men this great
 Event, of such importance to the race—
 The wondrous resurrection from the dead
 Of Him who died that they might be redeemed!
 And hence, to all the saints of God and Christ,
 It is the day of gladness and of joy—
 The day of greatest honor and renown,
 And chief with them above all other days.

And, O! what heavenly joy and peace the
 saints

Together realize on this sweet day
 Of Sabbath rest, and they, with unison
 Of heart and hope, "in heavenly places sit,
 In company with Christ, their gracious Lord,"
 And with the loving heirs of heaven, now,
 Through God's appointed means of grace, in
 calm,

Delightful intercourse with Heaven's joys,—
 Its light and love pervading all the mind

With sweet composure and the consciousness
Of peace with God, rejoicing in the hope,
Of entering into everlasting rest.

How numberless, beyond all human, thought
The blessings to society at large
Arising from this heav'nly Sabbath day.
What streams of life, as from a fountain, flow
And spread around, to meliorate and bless—
In works of goodness tending to the weal
Of man! How vice and crime are thus re-
strained,
And virtue, righteousness and peace upheld;
While men are taught life's all-important work—
To live, now here on earth, in view of yet
Another life hereafter, without end,
Of immortality and heav'nly joy.

What countless blessings this sweet Sabbath
brings!
But see their state all over heathen lands:
No sacred Sabbath day they there enjoy,
Because they have no Book of Heaven there
Their Heathenism can a "Sunday" holiday
Afford, but no sweet day of sacred rest.
Whereas Christianity no "Sunday's has,
Nor knows. Nor can it love to have its sweet
And hallowed day of heavenly rest miscalled,
Degraded and profaned, by naming it
In memory of an idol, heathen god
And not by its expressive Bible names,
Which indicate solemnity and holy joy,
Instead of "Sunday revelry and sport.
As "Sunday" symbolizes worldly mirth,
A gala-day of godless recreation,
Whereas "the Lord's-day," or the "Sabbath,"
speaks
Of sanctity, devout and sacred rest.

A bad misnomer this! and truly strange
It might appear that, through all Christian
lands,

“ The Lord’s day ” should be named in memory
of

A heathen god, whose worship rose among
The earliest forms of idolatry,
When men forsook the only living God,
And turned in worship to the heav’nly host,
Sun, moon and stars, and all created things,
Instead of their Creator, “ and changed
The glory of the incorruptible God
Into the likeness of corruptible man
And fourfooted beasts, and creeping things.”
Their vain and thankless hearts created gods
To suit their sinful cravings and pursuits.

Among the various forms idolatry
At first assumed, the worship of the sun,
Or sun-god worship, always held a place
Of chief importance and of high regard.
The Chaldeans, Babylonians and
Assyrians, sun-god worship all maintained.
Among the Chaldeans, Sun or Sansi
Was the name by which this god was called.
Most probably from Sun, the appellation
Sunday through the ages down to us has come.

The primitive people of Assyria
From earliest times this worship had.
Among their very many deities
The Sun-god Shamas prominent appeared ;
His emblem being a four-rayed orb,
Much worn by kings, suspended from the neck.
Sun-worship, through a goddess also, they main-
tained,

Her name was Gula ; and her emblem was
In likeness that of Shamas—an eight-rayed

In later times, the Babylonians, too,
This Sun-god worship constantly maintained.
The names by which he there was known were
those

As with the Chaldeans and Assyrians,
Who worshipped Shamas, and who worshipped
Sun ;

The Babylonians worshipped still the same.

So, also, over ancient Egypt's land
The famous sun-god Ra exalted stood,
As one among the chief of all the gods,
Their comprehensive Pantheon contained.
This Sun-god worship not to Ra alone
Was offered up. Osiris, seemingly,
Had honor similar to him ascribed.
So Tum and Ptah as sun-gods worshipped were ;
The people, through them, worshipping the sun.

The Egyptian city most renowned for this
Sun-worship was the one called An or On,
Where Potiphar was priest, to whom they sold
The youthful Joseph, carried into Egypt's land.
The city On its name received because
It was the famous seat of sun-god faith.
Bethshemesh it was called in Hebrew speech,
That is, the house or city of the Sun.
The Greeks they called it Heliopolis,—
The city then so great and famous for
Its temple, and its worship of the sun.

This worship spread to almost every clime,
Though modified to suit each different land.
Without enumerating in detail,
The Greeks had Helios, their sun-god then ;
The Romans they had Sol ; the Germans and
The Saxons, Sonna—all worshipping the sun.

But why retain the semblance of this sun.
Or Sansi, worship now in Christian lands ?
It comes through Babylon, the mystical,
“ Which did corrupt with her idolatry
The earth.” Who in her prayer-book liturgies
And missals substituted “ Sunday,” for
The day the Lord hath named the Lord's day
thus

Dishonoring, the Sun's day honoring in its stead.
A day for idol worship, not the whole,
But just a part; the rest for worldly sport,
As best such worshippers, may please them-
selves,

To close this heathen god's memorial day.

But why should Christian people, they that
are

The followers of Christ, dishonor God
By substituting Shamas' day in place
Of what the Lord ordained, by calling His
Own holy day in memory of the sun?
As though this heathen god had made the day,
And it should in his worship be employed,
The glory thus withholding from the Lord
Of having made and named the day as His?

It scarcely can admit of doubt that much
Of reverence for this holy Sabbath day,
Of solemn worship, and of rest, has been
Suppressed and banished from the minds of men
By this misnaming of the day the Lord
Hath named, in disregard of Him and His
Authority, who gave the day, and gave
The sacred names by which it should be called.

But when the Book of Heaven's prophecy
Shall be fulfilled, in Christendom's reform,
And men shall Christians be, then, not in name
Alone, but in reality and truth,
The Scripture names by which it pleased the
Lord

His day to call will be restored, because
All Christian people then will governed be
Not by a fraud, but by the Book of Heav'n,
Through which they have a Holy Sabbath day,
By proper use of which themselves they may
Prepare a blissful Sabbath to enjoy,
Of rest and peace, and glory evermore!

A second notable and special boon
Which, through the Book of Heaven, man en-
joys

Is that dear house of God's solemnities;
The House of beauty and of praise, where He
Reveals His gracious name, and where He loves
To dwell, dispensing richest gifts to men,—

The House of eminent renown, of which
Such "glorious things are spoken," and embalmed

In precious records, down-descending through
The generations of the righteous, age
Succeeding age, and treasured in their hearts
With joy for all the boundless blessings there
Prepared for them, and there by them enjoyed.

The House of beauty and of glory stands,
The great, all-comprehending treasure-house
Of richest heav'nly stores, here garnered up
To bless the self-impoverished race of man.
The Heaven-given, glorious church of God!
The visible *ecclesia*, with her
Provisions for the congregation of
The Lord, to meet and solemnly adore,
Within the hallowed house, erected for
The worship of the glorious Holy One.
How highly honored, as custodian
Of Heaven's Revelation! Being by
Divine behest, "the ground and pillar of
The truth," the Oracles of God to her
Committed, safely kept in store by her,
The earth to lighten, quicken and redeem;
And thus, by Truth, restore it back to God.

'Tis here His "wisdom manifold" shines forth,
And is "made known to principalities"
On high: while in her hallowed courts He still
Unfolds his sovereign purposes of grace.
"The riches of his glory"—mercy and
Forgiving love—He wondrously displays,
In pardoning the guilty and defiled,
And in persuading and inclining them
To come and give their hearts and lives to Him,
That He in tenderness may them protect
And guide, and from all evil them redeem—
Imparting to them light, and faith and love,
Repentance, joy, and ev'ry Christian grace—
Preparing them to dwell with Him above.

Here in His courts He brings his children near
Around His gracious, saving throne; and here
He cherishes and comforts them, and wipes
Away their flowing tears; the load He lifts
From off the burdened heart, and gives them
joy—

That sacred joy and heav'nly peace, with which
No rich and gorgeous palaces, with all
Their elegance, their luxuries and wealth,
Can ever fill one troubled, anxious heart.

Assembled here the saints "together sit
In heav'nly places" with their gracious Lord.
They sweet communion hold with him; while

He
Communicates to them, by medium of
The services pertaining to His House,
Fresh heav'nly life, transforming, comforting
And cheering them, with rich provisions of
His grace; as they, with joy, draw water from
The wells of free salvation, opened in
His courts, in services for them ordained.

And thus He strengthens and refreshes them;
And from them, in return, receives their love
In acts of worship, flowing forth from warm,
Devout and grateful hearts, now filled with
peace;

While, joyfully attending on His word
Of saving truth, expounded for their good,
And with united heart, in faith and joy,
They offer up their fervent prayers, their songs
Of adoration, gratitude and praise.

The saints of God their children hither bring
To this dear hallowed place, and these present
And consecrate them to the living God,
That in this house of grace and truth they may
Continually abide; and have for their
Inheritance the lot of God's redeemed,
Within the fold of faith, and not be left
As "wand'ring stars for whom there is reserved

The blackness "drear of darkness evermore.
 But there be taught the truth divine, and light
 And wisdom there receive. That thus they trained
 May be, from childhood onward, God to love
 And serve; their race to bless with lives of good
 While here on earth, and, after that, a life
 Of joy to have with God in Heaven above.

The blessing, O how great! to have this house
 Of grace and truth e'en for the children's sakes;
 Where they may have their youthful hearts im-
 pressed

With exercises reverential and
 Devout, their thoughts directing heavenward,
 The light of heaven in upon the mind
 Receiving; thus, them training from the first,
 For God and Christ, and everlasting life!

This house of God can claim the choicest of
 The race. "The excellent of the earth" are
 there;

The class that are a help, a blessing to
 Society at large: by works of love,
 By law-abiding, law-supporting, just
 And upright conversation such as tends
 To save from vice, to elevate, improve,
 And better man's condition; lift him up
 To greater comfort, happiness and joy.
 The men of truth and principle are there,
 Of righteousness, integrity and trust;
 Reliable—the pillars of the earth,
 The salt of social life, preserving all.
 That class by whom, and for whose sake, the
 world

Has hitherto been saved, from sinking down,
 Through vice and crime, to degradation deep,
 O'erwhelmed and self-destroyed, a helpless wreck!

Her agency it is the Lord employs
 The world's redemption to achieve, and back
 To Him restore its loyalty and love.
 The Heathen nations, by her efforts and

Her wealth, are Christianized ; are thus redeemed
 From their corrupt, degraded, low estate,
 And lifted up, to take their place among
 The nations now advancing, by the force
 Of Christian culture, civilization, light
 And love, still up and onward ; tending to
 A higher excellence, in virtue and
 Prosperity, in amity and peace !

Above all computation, vastly great
 And manifold the blessings are the world
 Enjoys from this the glorious Church of God.
 In her are found all precious springs of good :
 Reforming pow'r, improving pow'r and all
 That can ameliorate the ruined, sad,
 And wretched state of man. To her belong
 The truth, the light, the virtue, wisdom, grace
 And love, which men require to raise them up
 To lives of peace and happiness on earth ;
 And lives in Heav'n of everlasting joy !

Another blessing, great and eminent,
 By Heaven's Book conveyed to men, are God's
 Official heralds, His messengers of peace
 Who with authority commissioned are
 From Heaven's gracious throne ; and who, as
 " Christ's

Ambassadors, and in his stead, do plead
 With men to have them reconciled to God."

The song the angels to the shepherds sung
 On Bethlehem's plains, they are, with joyful
 voice,

To lift on high as their refrain till all
 Shall hear the " tidings glad of greatest joy :—
 That unto man a Saviour has been born,
 Messiah, Christ the Lord : to God be glory
 In the highest ! peace on earth, good-will to
 men."

This anthem of the heav'nly host they, as
 Their pleasant duty, have on them enjoined
 To echo and resound both far and near ;

Till ev'ry ear shall catch the joyful sound,
And listen eagerly to hear the voice
Of pardon wafted on the heavenly breeze,
And, in responsive consciousness, awak'd
Within the bosom, gladdening the heart,
Rejoice triumphantly, with hope in God.

They come as messengers of heaven's love,
Proclaiming joyful tidings, welcome news—
That "God is love," and with offending man
Is ready peace to make, when he but turns
To God and willing is to sue for peace,
On those so easy, gracious terms, which Love
And Wisdom infinite devise, and now proclaim,
Through these, the Messengers of grace and
peace.

The sacred Heralds of Salvation these,
Proclaiming now to all the gladsome news
From Heaven, wonderful, but no less true:
That whosoever will may come, just as
They are, however guilty and defiled,
And pluck the fruit from off the tree of life;
May freely eat thereof, and ever live.
And freely at the font of God may drink;
And ever realize within themselves
A well of living water, springing up,
And issuing in eternal life!

The watchful Shepherds of the flock of God,
Who guide them safely to the heavenly fold;
And lead them forth, with prudent, tender care,
To pastures green of grace divine, to feed
Them there, on herbage watered by the dews
Descending on the plains, around the mount
Of God; and, by the quiet water-streams
Allure them gentle down to lie—to rest
In fellowship with God; that sweetly there,
In calm composure, ruminate they may,
With joy, on all His faithfulness and truth,
His constant love, His mercy, rich and free,
On them so bounteously bestowed.

The gospel prophets these—the called and sent
 Of God—to teach the people, far and near,
 The truth revealed to man, embodied in
 The Book of Heaven: not what human thought
 And wisdom would devise and propagate;
 But that which God has given men to guide
 According to His will. As He alone
 Can know the good that men require, and what
 They ought to be, in order to attain
 The greatest happiness, both here in time
 And in eternity forever more.

This truth of God they are to teach, not
 “with
 Enticing words of human wisdom,” nor
 Obscured with ornaments profuse, which “make
 The truth of none effect,” nor entertain
 The people standing up, with art and skill,
 A beauteous banquet of verbiage
 To form—that with the *man* they may be
 charmed;
 Nor yet to feed them on the empty husks
 Sensational pertaining to this world’s
 Affairs; but, with fidelity and care,
 To open up the Book of Truth, that men
 May “Know the living God, and Jesus Christ
 Whom he hath sent, which is eternal life”:
 And know themselves, both what they are and
 what
 They ought to be; and how they may obtain
 The good they need—redemption from all ill,
 Through pardoned sin, and peace with God,
 which are
 Secured by faith in His dear Son, and by
 Endeavors still to be conformed to Him
 In aim, in heart and life, and fitted thus
 With Him to dwell—His glory and His bliss
 To share so long as endless life endures.

The benefits the world enjoys from these

Ambassadors of Heaven high above
Our estimation rise, although they
By worldly men of little value be esteem
So very large and widely-spread abroad
An aggregate of cultured mind, and best
Of intellectual gifts, directed by
All-sanctifying grace, must constitute
A mighty power, stemming backward tides
Of ill, and tending evils to correct,
Which otherwise would grow and multiply,
Till, like a flood resistless, bear away
And overwhelm the pillars of the State—
The social fabric leaving thus a wreck.
Their calling, such disasters to prevent,
A bearing still maintains: its tendency
Is to improve, to purify and to reform,
Whereby the general current gains
Direction toward the right—the public good,
Through safety and prosperity at large.

What constant multifarious works are theirs—
All tending to the weal of man! Around
They shed their peaceful light. They teach,
they preach,
They educate the mind, and educate
The heart. Their training tends to being good,
And likewise tends no less to doing good,
To making peace, as well as keeping peace;
Uniting all in one sweet brotherhood
Of love, and spreading in society
At large the principles of right and truth,—
Those springs of cheer, prosperity and joy.

For God they work; they likewise work for
man.

How beautiful the feet of these the messengers
Of peace!—their favored path with blessings
strewn,

Both for the young and for the old, and for
The rich and for the poor; and for the rude
And the refined,—for both the good and bad.

All classes great advantage gain from their
Sweet ministries of love. The erring ones
Directed are to find the way of truth
And right. The sad of heart are comforted ;
The hopeless and depressed, are soothed and
cheered ;

The weak and feeble strengthened and upheld ;
And to the weary come the sweets of rest.

Their heaven appointed agencies are fraught
With light and joy and lasting peace. Well
pleased,

All nature smiles, with brighter, lovelier face,
And sweeter sings her joyous anthems of delight.

“ The wildness and solitary place
Are glad for them, the desert doth rejoice
And blossom as the rose.” But they and all
Their ministries of mercy and of love
Would be to us unknown were it not for
The Book of Heaven’s grace, evoking these
Ambassadors of Heaven’s peace and joy.
The Book and they are viewed and reckoned
but

As one prophetic personage. “ They stand
Before the God of all the earth,” and as
A witness testify for Him and for
His cause. For these are those “ two olive-
trees,”

The which united constitute but one of God’s
“ Two witnesses.” From them the oil is poured
Of heaven’s truth, wherewith “ the candlesticks ”
Are luminous, still shedding forth their light.

The Book of Heaven stands one olive-tree ;
The gospel Prophet, its expounder, stands
The other olive-tree. These two conjoined
One witness constitute. The golden oil
Of heavenly truth and grace they through
The golden pipes of ordinances pour,
And constantly supply “ the candlesticks,”
God’s other witness constituted so

As are the olive-trees,—the two conjoined,
And in coöperation forming one.

To these “two candlesticks,” in previous strains,

The muse her harp already has attuned,
The one, the Heavenly Day of sacred rest;
The other being God’s own House of praise,
God’s Sanctuary, and His Holy Day,
With one united voice their testimony bear
For God and for His truth, among His foes,
The haters of His kingdom and His cause.

God’s witnesses are two; but each consists
Of two. The dual olive-trees are one;
And so the dual candlesticks but one.
But, of each one, each part essential is
To the efficiency of each. What could the
Book

Of Heaven do without the prophets, called
And sent of God, to preach and to expound
And carry on the work which it enjoins?
What would the holy Sabbath-day avail
Without the House of God, wherein to meet
And worship publicly, before the world;
Thus testimony bearing for God and truth?

Ambassadors of Christ, who minister
In sacred things, are complementary to
The Book of Heaven. As a witness it
Is perfected by them, and thus its end
Fulfills. The sacred day of holy rest,
Is complemented by the house of God;
Completed thus, efficiency it has
In witnessing for God and for his cause.

These dual, complex witnesses of God
Before him stand, appointed and ordained
By Him thus publicly to testify
In His behalf—His cause and claims maintain;
Proclaiming His existence, government,
And laws and doctrines of His saving grace.

Let these be banished from their place on earth,

Then where shall public witnesses for God
 Be found? Just let the Bible be suppressed,
 And Christ's ambassadors let silenced be;
 Let God's own holy Day be changed, and made
 A day to worship images and saints,—
 A day of mirth, of frolic and of fun;
 Let not a house of worship open be,
 But those wherein idolatry prevails,
 And where shall then the witnesses be found
 Who publicly defend the cause of God?
 These gone! and God's "two witnesses" are
 gone!

Thus were they slain, as some the prophecy
 Expound, when, through the bounds of Christen-
 dom,

In A. D. fifteen hundred four and ten,
 Just such a state of things prevailed;
 When, in the Council of the Lateran,
 It was proclaimed that all opposers of
 The Papacy were utterly suppressed:
 Which silence and the gloomy state of death
 Continued till the posting of those "Theses,"
 Ever famous, on the church at Wittemberg,
 In A. D. fifteen hundred, ten and seven:
 The witnesses thus rising from the dead.

The gospel prophet now again stands forth,
 And in his hand the open Book of Heav'n;
 By which he testifies for God. Whose day
 Of holy rest is now restored, and in
 His worship now again employed. His house
 Again is opened; there His people meet,
 To worship God, "in spirit and in truth,"
 The witnesses," are risen from the dead.

A voice from Heaven calls:—"Up, hither
 come;"
 And they, because now called to Heaven's work,
 In figure and prophetic phrase "to heav'n as-
 cend."

And since that Reformation era still

Their power grows, and will, until "the saints
Of the Most High" at length the kingdom take :
When," under the whole heaven, they shall
have

Dominion"—all the high affairs of state
Directing righteously for noblest ends,—
The nations ruling in the fear of God ;
Their aim, His glory, and the people's good.
But such felicitous affairs will be
The fruits of agencies arising from
The Book of Heaven's presence here on earth,

DISSERTATION XVIII.

The Book of Heaven constitutes for man
The fount of moral safety during all
His training and development of mind.
The salt of human learning lies therein,
With which all education seasoned ought
To be, thus fitting it thereby to reach
The noblest ends ; preparing man for both
Achieving worthy deeds and greatest good,
While here on earth ; and for enjoyment of
Immortal life, when scenes of earth are left
Behind, and things invisible appear.
Defective and imperfect must be all
The modes and forms of education where
Its teachings are ignored. In all of these
Man's moral and immortal nature must
Remain uncultivated, unimproved.

The Book of Heaven ought to have assigned
To it the place of chief control in all
The training our humanity receives :
Because from it alone can be obtained
The right conception of the character,
The high, exalted dignity of man.
Materialists and sceptics commonly
Assign to man no higher, nobler rank
Than that he is the highest order of
The brutes : without a soul, without a hope
Of immortality,— just like the ox,
The ass or dog, whose spirit goes to dust ;
No conscience having, nor yet any sense
Whereby may be discerned that there exists
A difference, immutable and wide,
Between the moral right and moral wrong :

For man was not "a little lower than
The angels made"; but he, instead, was made,
Or rather grew, a little higher than
The apes. He ranks among the brutes; his kind
The monkey tribe! And that's the sceptic's
man!

How wretchedly such atheistic views
Degrade and brutify the human race!
In contrast with the high, ennobling views
The Book of Heaven gives respecting man,
His origin, his interests, and his high
Relationships with God, the holy, just
And good; his capabilities to rise,
With an immortal life, to joy and bliss,
With his Creator, with the pure, the grand,
And beautiful, in scenes of endless day!

For Heaven's Book reveals that man was in
The image of his Maker made; was made
A being spiritu'l and moral, with
Capacity to know "what may be known
Of God," resulting from creation-work,
And works of grace, to save apostate man,
And that the law of God is written on
His heart, instructing him that he should love
And do the right—the will of God, for which
The Lord will him reward; but if the wrong
He love and do, then misery he will
Incur, for he is "under law to God,"
The subject of His good and righteous rule;
Endowed with perfect liberty of will
To do or not to do what God enjoins.
And thus his moral nature links him with
The throne of his Creator, Governor
And Judge; exalting him as head of all
Terrestrial affairs, to minister
For God, who "set him over all His works,"
Them to direct and use, so wisely and
So well, that all his own true welfare might
Advance and his Creator glorify.

Humanity consists of three in one
And one in three; the semblance of the great
Creating, All-mysterious, Triune God!
There are the moral, mental, physical;
Yet these three natures constitute but one—
One human nature. One both “fearfully,
And wonderfully made”; in virtue of
Whose moral nature immortality
Shall be attained. His moral attributes
Capacitate for everlasting life.

As also by his moral nature, man
Is near allied to God, he being in
His image made, perceiving right and wrong,
The moral must infinitely transcend,
In highest dignity and worth, in vast
Importance and results, all other parts,
Or elements which go to constitute
His complex and superior nature. Hence,
The most assiduous diligence and care
On it should be bestowed, in order to
Its right development; that man may be
Prepared for his responsibilities,
Both to his God and to his fellow-men;
And for eternal life, or endless death,
Just as his moral nature has been train’d,
In piety, or its reverse, in sin.

How mournful that man’s moral nature should
Forgotten be, or set aside—ignored!
When planning him to educate—that all
The culture should intended be for that
Which is the less important part of man,
And for the all-important part be none!

Man educated thus cannot be more
Than half what man should be. Of him the part
Supreme is left to moral endless death.
And, therefore, what he might can never be—
That is, a man complete, a perfect man.
He may be cultivated like a plant
Or shrub, increasing in his strength and size;

Or, like an animal, he may be trained
To practise and perform whatever lies
Within the sphere of his superior mind—
His higher mental nature: yet is he
No more than as a plant or animal?
So far as culture is concerned, by it
Evoked there has been nothing moral; hence,
He's far below that high perfection which
Developed in humanity should be,
So as to constitute a man complete,
With all that to humanity belongs.

Behold a garden—half has cultured been:
There flowers, walks, and plots delight the eye
And charm the mind; while yet the other half
Still lies uncultivated, overgrown
With brambles and unsightly, noxious weeds.
Would this, in beauty, elegance and taste,
A finished garden be? Complete in all
Its parts; as being all it ought to be?
Just so, no more is he a man complete,
Of whom his moral nature has been left
Uncultivated and untrained, whate'er,
In physical and mental culture he
May have achieved, or what his gifts may be.

Of one whose nature physical received
The whole of culture and development,
With none whatever for the mind while it
Of any knowledge destitute remained—
Could it be thought that he was perfect and
Complete,—a man, all that humanity
Should be? Nay; most defective would he be
Esteemed by all, with one accord. And so
In case of every one whose moral part
Untrained and undeveloped lies—a mere
Abortion then, and void of that which in
The fullness of his nature makes a man.

Then man, to be in true significance
A man, a moral, pious education must
Receive; that he may thus be qualified

To ascertain, to love and choose the right.
His moral nature must unfolded be,
That thus in him completeness may exist;
By proper culture, equalizing all
Divisions of his threefold nature. But
If there should be development in full
Of both the physical and mental, and
The moral still receiving none, then would
A monster be produced—a being which
Was destitute of something to its kind
Essential; hence, imperfect and unfit
To reach the end intended for its race.

That man may not be thus incompetent
To meet and to fulfil the noble end
For which he in creation was designed,
His moral nature must unfolded be
By all appliances of moral truth,
Which only in perfection is the truth
Revealed and treasured in the Book of Heav'n.
Man's conscience, holding him accountable
To God, must be directed right, that she
May timely warning give, and raise her voice
In condemnation of all wrong—all that
Appear in conflict with God's righteous law;
And that she may approve and recommend
What God approves and what he doth enjoin;
As this, whatever it may be, is best,
And with it brings the happiness of man.

But, as the conscience is controlled by what
A man believes, she will not guide aright
Unless his faith be right. And hence, his faith
Should have its basis in the word of God.
A man's religious faith must constitute
The most essential element of all
That enter in his character to form.
'Tis his belief that leads to life: 'tis his
Belief that works his death. The truth
Of God, as in the Book of Heaven taught,
Received in faith, will sure deliv'rance bring

From evil, misery and death ; whereas
 The truth of God refused will make a man
 A wretched slave, fast bound in error's chain,—
 A prey to endless disappointment left,
 Destroyed by the deceitfulness of sin.

How manifestly true, beyond a doubt,
 The most essential element in all
 The culture of the mind is Heaven's Truth,
 The truth of God revealed to man, to guide,
 Enlighten, quicken, sensitive to make
 The conscience, faithful as a monitor,
 Reliable and safe, and not a blind,
 Misguided leader, leading down to death.
 As this she does when not enlightened by
 The Book of Heaven's truthful, shining light.
 A leader blind, she leads the blind, and guides
 Him in those fatal paths which downward lead
 To endless death ; while in his own conceit
 And vain imagination upward they
 Him lead, to bliss and glory in the skies !
 His heart and conscience are defiled by his
 Erroneous, false belief—not founded in
 The truth of God. And hence, he “ darkness

puts
 For light, and bitter puts for sweet ” ; and works
 Out for himself a wretched doom ; and all
 By casting out the Book of God from that
 Most just, supreme control it ought to have—
 To it of right belong, and should accorded be,
 In all the culture of the human mind.

To all such evil consequences must
 The young be constantly exposed when they
 Are educated, schooled and trained
 Without applying to the mind the pure
 And saving truth of God. Their conscience
 then

Is left inert, or weak—in measure dead ;
 While they, unchecked by her, still onward go
 In folly, vice and crime,—aye tracing for

Themselves the devious paths of guilt and death,
Unconscious still anent the evil of
Their ways, or of the awful doom ahead.

And if, by conscience once awaked, or by
The customs prevalent, they should be brought
To feel the need of some religious faith,
Then, as the mind is void of truth, the truth
Of God revealed to men, which only can
Direct aright, they must be liable,
If not quite altogether sure, to take
And as their own adopt some sort of faith,
Belief, not founded on the Truth which God
Hath given men to guide and lead them on
To peace with Him ; but on some error, some
Religious fraud, devised by human wit
Or by satanic cunning and deceit,
Whereby he blinds the minds of those the Truth
Who do not love, and in the Truth do not
Believe. Then conscience will them urge
Still onward in their chosen ways, though no
The ways of truth, of sanctity and right,
Of love and peace and fellowship with God.

In order that the young be saved from these
Most baneful sad results of an imperfect,
Godless education, so unsuited to
A being capable of eternal life,
The Book of Heaven ought a place to have
In all their training and instruction, from
Beginning to the end ; in colleges,
Academies and schools, of every grade
And rank, both high and low : that from the
first

Their tender minds might take an impress from
The light of truth divine and heav'nly things ;
So that their youthful nature day by day,
From childhood on, might be imbued with all
The elevating and refining, the grand,
Sublime, transforming, saving Truth of God !

In every school, the Book of Heaven ought

To have a special place—whatever else
May absent be—and daily there be read
By all, or else for all, that thus they may
Receive an education adequate,
Comporting with their threefold nature : not
Ignoring that in them the most of all
Important, which, undoubtedly must be,
The moral part of man. The children should
Be trained, not just as though they were no
more

Than lambs or kids—a body and a mind—
Without a moral and immortal nature ;
Without responsibility to God,
To man, or to society at large,
For anything they do, or what they be.
Their moral nature, immortality,
And grandeur of existence should on them
Right early be impressed ; that thus prepared
They may go forth to act their part in life
For greatest good to others and themselves ;
And, in the end, eternal life enjoy.

The simple reading of the Book may have
This blissful influence over youthful minds
And hearts ; impressing and awaking there
A consciousness of their superior rank,
As capable eternal life to gain,
But liable to death by sin ; yet may,
Through rich redeeming grace of Christ the
Lord,

Their happiness secure by doing right,—
By loving, serving and obeying their
Creator ; yielding to His gracious calls,
Of love and mercy, found embodied in
The Book of Heaven, given as their guide.

In public schools, of whatsoever grade,
The pleasant exercise of reading in
The Book might be associated with
Sweet songs of praise to God, who made, and
still

Preserves, and daily loads His creatures with
The never-ceasing, multifarious gifts
And blessings which they constantly enjoy.

And then with this sweet school-room exercise
There might be mingled kindly, pleasant words,
In which the children all would take delight;
With joyful thoughts of this so great and sweet
A privilege—the coming to the Fount
Of heav'nly truth, and love, and life divine;
Communing with the Book of Heaven, which
The messages of love to them conveys;
Descending from their Heav'nly Father's throne,
And from their loving Saviour, His dear Son.

Besides, they should reminded be that this
One Book is diff'rent from all other books;
They are of earth; it is of Heaven—comes
To them from heaven; tells of heaven's bliss,
And points them up to heaven as their home.
If they will listen to its voice, and it
Obey, then will it fill their minds and hearts
With heavenly light, love, grace and truth,
And pleasingly convey to them the bliss
Of bearing Heaven's image, sweet and fair;
Thus fitting them, and lifting them, at length
On high to worlds of beauty; there to dwell,
Among the children of the Heav'nly King!

When education thus shall come to be
In harmony with what humanity
Demands, in private and in public schools,
Of every class and grade, how different then
The character of those who pass from them
And in society their places take!
From them a moral influence all around
Will everywhere be shed, repressing vice,
Licentiousness, dishonesty and fraud;
And virtue fostering, with truth and peace—
Advancing onward still to higher states
Of excellence, prosperity and joy.

The great defect of education now

Prevailing lies in this: the disregard
 And sad neglect of man's superior part,
 His moral nature. This neglected, man
 Cannot but fail his duty to perform,
 As then he will unconscious be of what
 He owes to God and to his fellow-men.

Without the culture of the moral sense,
 Men's conscience no controlling force on him
 Can exercise. The cultured *moral sense*
 In man fast binds him to the throne of God;
 And that authority has over him
 Constraining force, whereby "a conscience void
 Of all offence to God and man he strives
 To still maintain." By principle, the man
 Is then controlled. He loves the right, and
 does

The right, because he feels that God delights
 Therein, and has the same enjoined on him.
 Then, being bound thus to the Heav'nly Throne,
 It is a force that's felt, although unseen—
 Directing in the paths of honesty and truth.

If by the Book of Heav'n the moral sense
 Were fitly trained and cultured in our schools,
 Then would there be a diff'rent class of men
 Entrusted with municipal and with
 Our national affairs. The schemes for theft
 And fraudulent appropriation of
 The public funds would then no more be known.

For this corroding cancer eating at
 The vitals of the nation's life the most
 Effectual and abiding remedy
 Would be to cultivate the moral sense:
 The children training in the public schools,
 To have regard to the *authority of God*
 By daily readings in the Book of Heav'n,
 The salt with which should ever seasoned be
 All education of the human mind.

Without this seasoning no culture will
 Avail, those men of rectitude to form

Who steadfast stand in ev'ry place of trust.
When men are much exposed, and sorely tried
With strong temptations, complicated snares
Around their path besetting them, 'tis then
The Book of Heaven's principles alone
Can shield and save from being overcome.

DISSERTATION XIX.

The Book of Heaven beautiful appears
In eminent adaptedness to help
And guide the inexperienced in life.
The Book, the best of all to aid the young,
And even indispensable to them
While in their youthful years—just growing up,
That character then forming which, perchance,
They may retain through life, and e'en in death,
And after death—on, endlessly the same!
How much importance, then attached to
The forming of this character, that it,
For certain may be such as will unfold
In time, and after time,—in beauty and
In goodness, yielding happiness and joy.
The slender stem may be distorted, bent
And marred; then to the tree these malforma-
tions

Will pertain, so long as it endures. Or if
The stem shall rise in beauty, unimpaired,
Then shall the tree be lovely to behold:
Its fruitage, shade and shelter, yielding great
Delight. Just so the character, acquired
In youth, instead of being in accord
With righteousness, integrity and truth,
It may be worthless, reckless, unconformed
To any principles of right, and with
It bearing mischief, misery and woe;
Or such as will the fruits of joy and peace
Forever yield, while immortality endures!

Then, O, how much, in this formation time
Of character the young require the aid
Of wholesome rules, of counsels wise, and of
The principles of rectitude and truth.

So liable are they to err, to be
Misled, false views to form, with habits, modes
Of life and thought,—all so disastrous to
Their character, so hurtful to themselves,
And likewise those with whom they intercourse
May have, and to society at large.
The Book of Heaven most effective proves
Such evils to avoid ; by planting in
The youthful heart the love of truth and right,
Of honesty and virtue,—all that tends
A noble character to form, to it
Imparting loveliness and usefulness,
And all that can adorn and bring respect,
Affording pleasure, happiness and joy.

If youth with loving care, the Book of Heaven
keep

As special monitor and guide, and from
It daily counsel take, then it will keep
Their feet in paths of rectitude and truth,
Of safety, of prosperity and peace.
Their character will then be formed on sound
And healthful principles, which constitute
A shield to turn aside the tempter's shafts,
And them defend in ev'ry time of need.

These principles will highly recommend
When on life's journey they at first go forth,
To seek in some pursuit the means required
To meet the many, varied calls of life.
For that young man who reads the Book, and
fears

The Lord, and truly lives a pious life,
Will be observed by men of thought, by men
Of worth, of wealth and of stability
And business tact, and will by such be sought
To fill the place of confidence and trust,
Wherein a competence will be secured,
With favored op'nings to prospective wealth.

When from the quiet home the unsuspecting
Youth goes forth to take his place among

The mighty, moving mass of men, in cities
Teeming with their population dense,
Exposed to every form of vice, and with
Temptations everywhere assailed, how much
He then requires some strong defence to shield
And fortify, and make him mighty to
Prevail against the many lurking foes,
All ready to ensnare, entangle and
Corrupt, and lead him on to ruin dire.

His safety and protection then will be
To take the Book of Heaven for his help,
His counsellor and guide. Attending to
Its warning voice, and yielding to its wise
And kind, persuasive counsels, he will thus
Have formed within himself those aims and
views

And principles which constitute the best
Defence against temptation's ev'ry form.

An understanding well informed anent
What God approves and what He disallows,
A conscience quick and sensitive, awake,
And warning off from all approach to sin,
And urging on to all that's virtuous and
Right,—this, this is that which is of pow'r
And will prevail, much more than any schemes
Of man's device, to shield and save from all
The wiles and snares that may beset the path,
And lie in wait to lure to vice and crime.

To save from falling into evil ways
There's nothing can or will avail so much
As an abiding consciousness of sure
Accountability to God, with love
Of what He loves and hate of what He hates.
A sense of God's authority, enjoining
What is right, forbidding all that's wrong,
Obedience claiming to His will,
Proves more effectu'l far than any earthly plea
In saving from temptation's power and all
The luring wiles of sin. "The fear of God

A fountain is of life, aye causing to
Depart from all the snares of death." When in
The heart, a fount it is that never fails.

The youth possessed of this will, as it were,
Instinctively avoid the paths of vice:
The company eschew of godless men.
The gambler, tippler, debauchee, may find
Occasions to allure; and to their haunts
Of sin endeavor to entice the pure,
But simple-minded, youth, to worship at
The shrine of chance, or of the jovial cup
Partake, or with them seek her company
"Who flattereth with her words," whose house
Is called "the way to hell"; but in his heart
There is a sense of God's commanding claim
Which him restrains and from the evil keeps,
'Twas this that in Egyptian halls so nerved
The youthful bondman 'gainst the blandish-
ments,

His "master's wife" persistently bestowed.
"How can I do this wickedness," said he,
"And sin against the Lord?" The fear of God,
Though nothing else to fear, that youth preserved!

This hidden power, ever present in
The bosom, makes one mighty to prevail.
The conflict, then, with sin is not in one's
Own strength, but in the strength of that Divine,
Almighty One, who ever waits to hear
And help the weak, who put their trust in Him,
Regarding His commands, and asking strength
To do His will. The conquest, then, is gained,
From day to day, through truth and grace, with
which

The Book of Heaven fills the mind and heart.

"The young man thus to cleanse his way is
taught,
By taking heed thereto, according to
The Word of God"—the only way of sure
Success. As written in another place:

“Thy word I in my heart have hid, that I
Against Thee might not sin.” Herein is strength
To overcome the tempter’s wiles and sin’s
Assaults, however subtle, crafty, keen ;
And whether from ungodly men, or from
The Evil One himself. The Spirit’s sword,
When wielded well by faith, the conquest gains.
The might of Heaven, though the truth divine,
Comes in and fortifies the human heart—
Imparting strength to foil the fiercest foe.

The young, in midst of their temptations, can
Not otherwise escape, cannot be saved
By any other means. Apart from truth
Divine, all else on which they may rely,
Though of its kind most excellent and good,
Is found to prove of no avail. The day
Of trial overtakes them unprepared ;
Their fancied strength and all defences fail ;
They yield, are vanquished by the foe, and bound
In chains “ of divers lusts and pleasures,” then
Are led by Satan captive at his will.”

Thus powerless have proved all maxims, rules
And plans devised by worldly wisdom ; all
Professional and commercial skill and tact
Acquired by wisest men the business world
Throughout. They all have proved of no avail
To save the young from the seductive wiles,
The all-insidious blandishments of sin.

And so with all of nature’s finest gifts :
The mental, moral qualities of which
Fond parents are so apt to make their boast ;
And which considered are by them a full
And ample guarantee that their loved ones
Shall ne’er be led to leave the path of right,
Or victims e’er become of vice and crime.
Their high-souled, noble-minded boy, with his
Kind, open, gen’rous heart, and proper sense
Of honor true,—so wise, so prudent, frank
And firm, must surely stand secure against

The tempter's wiles, and make his path to shine
With virtue, honesty and truth. But, ah !
How many parents' hearts, have burdened been
And filled with grief, through disappointments sad
As that on which their confidence reposed
Was found to be, a broken reed, unsafe,
Affording no support in time of need !

The best of nature's gifts may soon succumb
To vice, their native vigor being lost.
The noble plant, the lovely flower, may be
Insidiously assailed. The merest moth,
The tiny fretting worm, may reach at length
The vital part ; and then the noble plant,
The lovely flower, wilts and droops ; they fall,
They perish and are gone. And so with all
Fine qualities of nature : noble though
They be, both excellent and good, if not
Sustained by heav'nly grace, they silently
May be assailed by sin's insinuating
Power, infusing elements of death,
Till, imperceptibly, their strength is gone,
They blasted lie, all impotent for good.

O, no ! It is the Book of Heav'n to which
The young should have recourse, for counsel,
light

And wisdom, influence, grace and truth,
By which their habits, character, and aims
In life should all be formed. From it they
learn

The truth ; the fleeting vanity of earth
And all this world's empty show, what folly
Lies in chasing its phantasma—airy,
Flitting shadows, fashions, vain pursuits ;
All emptying the heart of good, and all
Unfitting for companionship with God,
And for the dwellings of His saints in light.

But, taking its sweet counsel for their guide,
They shall be saved from all this fruitless chase
Of empty vanity, and find, instead,

Substantial good, to satisfy the most
Enlarged, the most exalted and sublime,
Desires and cravings of the heart. They joy
Shall have; it shall be well with them; "their
path

Be as the shining light, which shineth more
And more until it reach the perfect day"
Of heaven's light, in glory with the Lord.

The Book of Heaven should by them be made
Their *vade mecum*, with them go where'er
They go, and there abide where they abide;
Their loved companion, faithful guide, through
which

They may commune with heaven: rising thus
To greater excellence, and heaven's character
Assuming; going forth as children of
The light, a wholesome influence all along
Their path to throw around, directing others,
Assisting, cheering, saving them, while they
Themselves are saved from all the tempter's
wiles,

The luring, blinding, blandishments of sin.

'Tis mercy's voice now calling to the young,
Inviting them to look away from earth,
And up to heaven, as a home which they
Ere long may enter. Time is fleeting fast;

And, though still young in years, their days
on earth

May prove but very few: then, not for it
Alone should life and thought and vigor be
Engaged, but for that future, endless life
Which soon shall be commenced; of which this
life

On earth is but the vestuary, wherein
Men are attired for their eternal home!

As here arrayed, so shall they there remain.
If they the robes of Heaven's righteousness
Put on, while here on earth, the same they wear
In Heaven's palaces to endless days;

But if they clothe themselves while here on
earth

With robes of disobedience, impenitence

And sin, the filthy garments then

They ever wear in dens of endless death!

None wearing merely earth-wrought robes can
have

Admittance to the palaces on high.

They may be either robes which have been
wrought

By godless, irreligious lives, or robes

Wrought out of man-made righteousness, of
earth's

Morality, which springs of earth, and pleases
earth.

But never can have entrance into Heav'n.

This voice from Heaven calls the young to put

The heavenly vestments on in morning time

Of life; thus fitting them to enter there

And in the heav'nly mansions dwell, whene'er

The evening-time of this brief life may come;

If soon it should be evening-time with them,

Or after an extended life-day long.

These robes of righteousness hath Heav'n pre-
pared;

And with them clothes and beautifies all those

Who hearken to the heav'nly voice, and are

But willing that the robes should them array

Which heaven's love has wrought, and which
alone

Can fit them for and gain them entrance there.

In youth it is that all begin to build,

To build for everlasting days. For time

Not merely does this building rise, but for

Eternity. As it is built in time,

The same it evermore endures. If, from

The first, a comely, happy dwelling, it

Arise, the same it endlessly remains.

Then *how*, they do begin to build, and *how*

They build, the young should ever watchful be,
That no mistake be made; but that they for
Themselves a habitation rear of sweet
Felicity, of beauty, peace and joy!

In doing this they need the heav'nly light,

And Heaven's Architect to draw the plan;
And Heaven's best materials wherewith
They may their edifice construct and it
Embellish, beautify and lovely make.

All which they, with the Book of Heaven's help,
May readily obtain. But all who build
In disregard thereof do for themselves
Prepare a dismal, comfortless abode!

They all their life are working at their home,
Preparing their eternal home. At death
Their work thereon is done. In it they then
Awake, and, to their horror, find that they
As fools had spent their lives: were building in
The dark! But now perdition's fiery glare,
A-glowing on their walls around, reveals
The awful nature of that dwelling, which
They all their lives had labored to erect.
A dreary house, where naught is ever seen
But sin, forever burning on the walls
In lurid lines—all horror and dismay.

No Book of Heaven there! No Saviour there!
No voice of mercy there! nor Comforter;
Nor "drop of water there to cool the tongue!"
And none at all of Heaven's beauty nor
Its blessedness is there—now all shut out—
Forever out, from that abode which for
Themselves they have prepared. As it they
built,

Just so they have it now. When planning it
And building it they had no place for God,
Nor Christ, nor for the Book of Heaven's truth
To guide and to direct, nor Heaven's grace,
To save from guilt, and from pollution vile.
And, as they built it, so they have it—have it

Evermore ! No visitor of peace and hope
And joy. Oh no ! They see them coming. Oh !
The fiends are coming ! their visitors are these.
Despair of hell on ev'ry face, and cups
Of woe in every hand, to share with them
In their abode of everlasting death.

They built their house without a place for God ;
They shut Him out by voluntary choice ;
And for His foes a habitation reared.
Their endless home they thus prepared ; and as
They built it, so they have it, evermore.
With naught but the companionship of sin—
A doleful house, of dismal, dark despair !

O, happy youth, who wise and careful are
To take the Book of Heaven as their help
And guide while building their eternal home !
In it they find a plan, whereby they have
Ensured to them a house of peace and joy—
Of beauty, glory, and of great delight.

They, on the Rock of Ages, wisely built
Their house ; binding all its parts in one
Securely by the efficacious blood
Of God's eternal covenant. And as
The walls arise they ever watchful are
That all be strictly in accordance with
The pattern shown them in the Book. By it
Alone they aim to build. The drawings it
Contains they make their rule : they follow them,
And not the plans, the fashions and the rules
The world prescribes. In wisdom thus they build
By executing only Heaven's plan ;
And, hence, they do not build in vain—a house
Of heavenly architecture they secure.

While life endures their building still proceeds ;
And just while working at the house their eyes
They close, they sleep in death and waken up
To see their house now finished all complete !
All beauteous with mildest heav'nly light
A very palace ! gorgeous with the glow

Of grace and glory, holiness and peace !
And their companionship is that of those
Who dwell around the throne of God. Redeem'd
Ones flock around ; unfallen ones draw near ;
The saints in glory and the angels come :
And all congratulate, and all rejoice,
And make the habitation of these saints
Of God resound with hallelujahs to
The Lord God and the Lamb, who them redeem'd,
And placed them in this home of endless joy.

O house of beauty theirs ! O glorious house !
And, as they built it, so they have it now.
When planning and when building it they had
A place for God, for Christ, and for the spirit
Of all holiness and grace ; they Heaven's light
Let into it ; and now they realize,
With joy ineffable, the house they built
Is in reality a heav'nly house.
Who dwell in it, they do in Heaven dwell.
Such as by grace they built, while here on earth,
In glory such they have forevermore !

The Book of Heaven calls—"Remember thy
Creator now, while in the days of youth" ;
Before the evil days shall come, when thou
Shalt say, no pleasure I in them can have."
"Remember thy Creator !" Who thee made
And fashioned wondrously in order that
Existence might a blessing be to thee,
In loving, serving and enjoying Him.
As He who did create alone can be
The one to satisfy the cravings of
That nature which was in His image made.
For, when He formed man, He formed him so
That in communion with Himself he might
Be blest ; the grandeur realizing of
His being, and relationship to God,
The fount of life, and all the real bliss
Which life affords ; all on account of which
Existence proves to be indeed a boon,

“Remember thy Creator now,” this voice
From heaven sweetly calls; “before the evil
Days may come,” when sad regrets shall in
The bosom reign incessantly, because
The precious days of youth, which are enjoyed
But once, which never can return, have been
Misspent! Regrets because this seed-time, oft
So pregnant with the future destinies
Of life, and that existence, endless, still
Beyond, has not been so improved that it
Should yield a harvest of perpetu’l joy:
Regrets, which never end, that youth was sown
With seed from which a harvest must ensue
Of disappointment, misery and woe,—
A harvest to be gathered, evermore!
In youth-time better sow in tears, should there
Be need, and ever after reap in joy,
Than sow in godless laughter while in youth,
And ever after reap in tears—in tears!
An endless harvest—reaping still in tears!

This voice of mercy calls from heaven “Now
Remember thy Creator” at the dawn,
The morning-time of life. That life which thy
Creator gave that it might be employed
To glorify His name, and be a boon
Of happiness and joy, in union with
Himself. The virgin-time of life devote
To Him. The young affections of the heart,
In all their tenderness and warmth, to thy
Creator let now, in the morn of life,
Arise. “Remember” Him, before the mind
And heart are burdened with the cares of life—
Before the heart be pre-possessed and fill’d
With worldly good; before it callous shall
Become—all crusted with the rust of earth.
O! “remember thy Creator now,” in youth!
And take the Book of Heaven for thy guide!

DISSERTATION XX.

The Book of Heaven holds the highest place
Of excellence and worth relating to
Whatever constitutes domestic bliss.
Experience attests its claims to be
The Book which gives to man a happy home.
A peaceful influence it exerts on all
The family affairs ; pervading all,
Controlling all, and all directing thus
For good. Its pure and wholesome teachings
tend

To form and mold the views and feelings, tastes
And habits, all aright ; and, hence, a home
Of pleasantness, of order, elegance
And grace, unfolds thereby, to be enjoyed.

'Tis not the glitter of gems and gold,
Of wealth and grandeur, luxury and show,
However copiously they may abound,
That e'er can make a sweet and happy home.
The secret charm of true domestic bliss
Lies not in the surroundings, whatsoe'er
They be, but in themselves, who constitute
The home. Not what they have, but what they
are,

That makes their home a blessing and a joy.

What infelicities, and strife, and hate,
And jealousy, and wrath, and discontent,
And wretchedness, and burdened, ever-sad
And aching hearts, are found, in gaudy, gay
And glittering homes ! Their luxury and show
Are but the glare and gilded mockery of
Their misery within. Their gold and gems
And brilliant homes are nothing but

The semblance of the happiness for which
They sigh—the mask of those corroding hearts
That strangers are to comfort, peace and joy !

The needed change for all such homes can
not

Be wrought in things external,—only in
The chambers of the heart can it arise.
The remedy is not in aught the world
Has any power to give. It flows out from
The Book of Heaven. This, admitted to
The home, and made the chief directing rule
To be consulted, rev'renced and obeyed,
Will peaceful angels with it bring, to stay
And hover o'er the changed and happy scene,
And whisper peace in ev'ry ear,—yea, in
The household will create them ; out from heart
To heart they issue ; flitting over into
Each and ev'ry other heart ; exchanging love
And mutual sympathetic joy.
The manifested kindly feeling wakes
Responsive chords, and opes in other hearts
The springs of flowing tenderness and peace.

The Book of Heaven, when received to rule
Within the dwelling, reigns for good. Its
sweet

Transforming power reaches into all
The deep recesses of the heart, and all
The outward acts of life, correcting all
That needs reform, and all defects in full
Supplying : evil passions are subdued,
And kind emotions wakened into life.
By knowledge gained, and sweet experience
had

Of God's free love to our unworthy race,
The heart is moved and softened into love.
It thus of love becomes itself a fount,
Dispensing love to others all around.
Then Heaven's graces, temper, spirit, reign ;
And these create a sweet and happy home.

None other than the Book of Heaven will,
 Or can, this happy Christian home ensure.
 How great and manifold the blessings are,
 To be enjoyed in such a home! And not
 The least are these: devout and prayerful, wise
 And pious parents who, by precept and
 Example, bring their children near to God;
 And waken in their youthful hearts His love,
 And rev'rence for His sacred name. Then,
 with

The love of God, will not be wanting love
 Of parents for their children dear, nor love
 Of father and of mother, nor the love
 Of sister and of brother. Love of God,
 When reigning in the dwelling, makes of it
 A pleasant, peaceful, happy home. With them
 He loves to dwell. His presence gives them
 joy!

He "blesseth the habitation of the just."

A family, by Bible study and
 By daily prayer brought near to God, can not
 Be destitute of love: the love of each
 For all, and one the other. There is there
 A heav'nly bond of harmony sincere,
 Of love and concord, binding heart to heart,
 And all to Him, the daily Benefactor,
 With unison of sentiment, in aim
 And sympathy, in all their sorrows and
 Their joys, around one common centre sweet,
 The altar of the pious family—
 The Book of heaven lying on the stand!
 The central and controlling power this,
 Attracting, ruling, guiding all. Round which
 Revolve the thoughts and aims, the interests
 and

The plans, retained within their proper sphere
 Of truth and righteousness; of love to God,
 Goodwill and true beneficence to men!

The Book of Heaven on the stand—the clear

Mid-luminary of the home—around
Diffuses soft and hallowed light through all
The dwelling, cheer imparting by its beams,
Encouraging and shedding round its joy.
'Tis always there, a truthful fadeless light ;
And, by its presence, tempering the light
Of all the varied scenes within the home.
The too-much glaring, dazzling light of earth's
Prosperity and joy, it modifies
And softens down to milder mellowness
As more becoming to the Christian home.

What time the sombre gloom of sorrow
spreads,
And through the dwelling heavy hangs, this
light,
Alleviates the gloom, for there it shines,
E'en through that gloom, the promised light
Of Love divine. Through long and weary days
And nights, of sickness, suffering and pain,
The quiet chamber, mildly luminous
Is made, relief affording ; cheering up
The weak and fainting heart and feeble frame.
And all around the dying couch it shines,
Revealing angel-faces, beaming with
Celestial love—the joyful messengers
From paradise—to bear the ransomed child
Of God, home to the Father's house on high !

Thus with the light of hope, it shines within
The house of mourning ; with its radiant beams
Relieving e'en the gloom that settles round
The very coffin and the shroud. And on
The tabernacle fallen, deserted now—
But only for a time—that vacant temple,
Broken much, and slowly wasting back
Incessantly to dust, it mildly shines,
With softest golden, sun-set rays—so full
Of hope, and even of divine assurance.
That tabernacle yet once more shall be
Set up, in glorious form—that temple shall

Be reared again, be beautified and occupied
By that same life which has just now withdrawn—
But then immortal life and life serene.
And worship pure shall still be offered there
Exalted and sincere, aye, full of joy,
Befitting that sublime, celestial land.

The Book of Heaven on the stand is to
The home an ever-flowing fount of wise
Instructions, most important knowledge. All
Can there be taught—those lessons learn which
are

Of greatest worth, exhorting, guiding and
Conducting all in paths of virtue, paths
Of peace, and duties practical of life.

A voice it is to each and all—just such
In adaptation as the wants of each
And all require—e'en temperaments and tastes,
With all propensities to good or ill,
The young, the old, and those in prime of life.
The anxious parents, and the children dear,
May hearken to these pleasing voices, them
Addressing, morning, noon and night, and still
Entreating and persuading, warning and
Directing all to follow in the ways
Of Wisdom, so that she may lead them still
In truth and love, in pleasantness and peace—
Ensuring life a comfort and a joy.

O lovely, sweet and happy Christian Home !
With parents prudent, loving, faithful, wise ;
Their children training not for earth—not for
Its fashions, pleasures, and its empty show ;
But for a heritage of greater worth—
For "immortality, eternal life."
Their children loving, dutiful and kind ;
Delighting in their home, and filling it
With youthful mirth, with cheerful innocence
And joy. They may, indeed, rejoice and sing,
With ever-glad and grateful hearts. They have
A goodly heritage—a godly home. To them

“The lines in pleasant places fallen have.”

A heavenly place is such a home, for there
Are found the heirs of heaven, daily fed
With bounty from their Heav'nly Father's hand
While daily asking and receiving, as
They need, their daily bread: their hearts en-
gaged

With heav'nly things, and heaven as their home
Expecting in the end. They gather round
The family altar—joyful children,
Happy parents, learning from the Book
Of Heaven, forming Heaven's image now
On ev'ry loving and believing heart.
In truth, a happy home! an image of
The sweeter home above! the inmates here
Preparing there to enter, there to dwell,
In light and love, and endless joy, in that
Bright home of the redeemed, to praise the Lamb,
Who brings them to His Father's house on high.

The Book of Heaven ruling in the home
A never-failing power proves to save
From bitterness and strife, from angry words,
From peevish murmurings and sad complaints,
From fretting discontent and anxious care—
A panacea proves for all such ills,
The special secret of a happy home,
How, then, in not a few unhappy homes
This precious treasure may be found? They
have

The sov'reign antidote right in their midst,
But no advantage realize therefrom.

The failure lies in this, that, though they have
The Book of Heaven in their homes, it is
Not there to rule: to it, authority
To guide, and regulate, in home affairs,
Has not conceded been. Although a place
Within the home has been allowed, and, though
'Tis as the Book of Heaven there, no more
Authority to regulate the life

Conceded is to it than is to any
Earthly book. They have it there, but not to
rule.

It is received and kept as Heaven's Book,
As Heaven's law, and daily is ignored,
Neglected, disregarded, even oft
Forgotten, just as though not in their home.
They have it there,—for such the custom is—
They have it there, that their religion may
Be seen of men ; as all they have is in
The Book, and none whatever in themselves.
No marvel, then, the Book should fail to make
Of such a happy home. It is not there
To Rule—its healing influence there to throw
Around and over all, imparting thus
To all its heav'nly impulse and control—
The springs unfailing of a happy home !

Its salutary power over that
Unhappy home is lost by disregard
Of what the Book prescribes as Heaven's rules,
Whereby to regulate both heart and life.
Its presence, just as amulets and charms
Are used, will not avail to bless the house,
Diffusing over all sweet joy and peace.
There must be daily Bible-reading, joined
With prayer, and watchful cultivation of
The Spirit's graces, meekness, gentleness
And love ; forgiving and forbearing each
The other ; imitating Christ, in life,
In Spirit and in character, as these,
Have in the Book of Heaven been portrayed.

By application thus of Heaven's truth
Will power all sufficient be disclosed
In Heaven's Book to harmonize the house,
To soothe and soften those asperities,
That vex and lacerate, and peace destroy ;
With power to alleviate the cares
And burdens, trials and embarrassments,
Which may, in Providence, the family befall.

They, being by the Book of Heaven taught,
By faith receive them all as ordered by
Their Heavenly Father's loving care, and all
By Him prepared as best for them ; designed
To make them humble, and distrustful of
Themselves, confiding all to Him who loves
And overrules in their affairs, to fit
Them for the endless joys of Heaven's home !

The Book of Heaven thus its claim asserts
And vindicates, as having all efficiency
To make a truly happy home—a home
Like that of Bethany, where Jesus loves
To dwell,—a home the semblance of and place
Of training for the everlasting home,
Of light and joy, of glory and of peace
The sinless, painless home of God's redeemed,
Where they at home are ever with the Lord !

DISSERTATION XXI.

The Book of Heaven stands, the best defence,
The greatest strength and bulwark of the State,
The nation's most reliable support,
Its ever sure palladium, to guard
From harm, both from within and from without—
Prosperity to give, and all that will
Exalt and raise to eminence and worth.

A people willing to observe, and its
Behests obey, will in themselves lay, broad
And deep, a sure foundation, on the which
To build, and 'stablish firm a nation great
And permanent, in honor to abide.
For such foundation never can consist
In aught but righteousness alone: that is,
In principles of rectitude and truth,
Of honesty and virtue, purity,
And love of all, in harmony with right,
Combined with due regard for that Divine
Authority from which all nations rise.

The best of minds agree that, lacking sound
Morality, no nation can endure.
Nor can morality exist without
Religion, as the base whereon to rest.
But true religion never can prevail
Without the Book of Heaven's light and truth.

A people, disregarding righteousness,
Sunk down in immorality and vice,
Not long can prosper as a nation, nor
Can long self-government be fitted to
Maintain. They lose ability to rule
Themselves, and subject must become to some
Despotic power, ruling them by force,

Instead of in compliance with their choice.

The safeguard of religion and of sound
Morality is most essential to
A government, republican in form,
Of which the theory, at least, is that
The people rule, although in practice oft
It may occur, that not the people, but
The politicians rule the people, not
Attempting aught than simply to elect
Whoe'er the politicians nominate,
For party, personal and selfish ends.
But it the people's province still remains
To choose their rulers : therefore, on themselves
Devolve the whole responsibility
Of choosing faithful, upright, honest men,
To make and to administer their laws.

But if the people moral qualities
Do not esteem as of the greatest worth,
Nor cultivate them in themselves, then can
There be no ground to hope that they will make
These qualities a requisite, on part
Of those they elevate to place and power.
The people must themselves be moralized,
In order that their chosen rulers may
Be such. The standard of morality,
Which is the Book of Heaven, must have place ;
Its power must be brought to bear on all
That enters in the character to form,
And men to fit such duties to discharge.

The Book of Heaven's teachings are the best
That any nation can obey, anent
The moral character of those whom they
Select to be invested with authority.
To rule among their fellow-men. It says :—
“Thou shalt provide of all the people
Able men, such as fear God, men of truth,
And hating covetousness.” So, again,
The sacred writer saith, “The Spirit of
The Lord did speak by me, His word was in

My tongue! Yea, the God of Israel said:
The Rock of Israel spake to me—He
That ruleth over men, he must be just,
And ruling in the fear of God.” And thus.
“For rulers are to be a terror, not
Unto the good, but to the evil; a praise
To him that doeth well.” “God’s ministers
They are”; and hence the character they bear,
That is, the moral and official, ought
To harmonize—the moral always should
In keeping be with “ministers of God.”

The counsels of the Book relating to
The moral character of those who rule,
Are clear, and of the greatest worth; and, if
Obeyed, would most effectu’l prove for good,—
Would be a potent remedy for all
The evils which so frequently abound,
In managing political affairs.

In moral character let rulers be
Such as the Book demands—“men fearing God,”
And “hating covetousness,” then government
Will prove a good pre-eminent to all:
Regardless, too, of what the form or name
The government may have—Republican.
Monarchial, or any other form.
Much more depends on having upright, good
And conscientious men for rulers, than
Does on the form the government may have.
And, hence, the Book of Heaven pointedly
Describes the character that rulers ought
To have; but, as to governmental forms,
It leaves this optional with men themselves.

A truly happy nation would it be
Whose rulers were the men described therein,
As only fit and worthy civil rule
To exercise among their fellow-men.
Then all affairs of government would be
Conducted righteously, on principles
Of honesty, fidelity and truth:

Not seeking merely selfish ends ; but that
Which is the high design of civil rule,
The welfare of the whole of ev'ry class.

A nation trained and well instructed by
The Book of Heaven, touching government,
Its origin, its nature and design,
And, in accord therewith, conducting its
Affairs, will be both prosperous and great.
For such a nation will be brought to place
Its confidence in Him who only can
Defend, and give prosperity and strength.

The Book reveals that civil government
Originates in God ; that He alone
The fountain is of all legitimate
Authority, maintained and exercised,
Throughout the family of man. It says,
“ There is no power but of God ; ” and that
“ The powers that be, they are ordained of God.”
And, hence, “ he that resisteth, resisteth,” then,
“ The ordinance of God.” It tells us, too,
That civil rulers are “ the ministers
Of God ” : for providentially they're called
God's ordinance of civil government .
Among the people to dispense. They are
The deputies of God, who is Himself
The Sovereign Ruler of the nation, in
Whose name and by authority of Whom
They act ; though by the people's choice, and as
Their representatives, their work perform.

But civil government, although declared
An ordinance of God, it also is
An “ ordinance of man.” It is of God,
As to the entity itself, yet, as
To form and its administration, is
Of man. Men's right to rule their fellow-men
Originates in God, and comes from God ;
But what the form the government shall have
Is left to men themselves. And then, by men
The government must be administered ;

And also is of man in this regard.
In these two aspects civil government
Is "of the people, by the people, and
For the people"; though the institution is
Of God, and is the "ordinance of God."
And civil rulers, from the highest to
The lowest, are "the ministers of God";
To Him responsible for faithfulness;
His ordinance dispensing, in His name,
By His behest, among their fellow-men.
The Book of Heaven places civil rule
On far more elevated, nobler grounds,
Than does the world's theory, which makes it
but

A human institution : teaching that
The people are the only source of all
Authority, and they that rule to them
Accountable alone ; that God and His
Authority must wholly be ignored,
And civil government be managed so
As having no concern with God. With such
An atheistic theory as this
A government will sink, and must become
Demoralized, when ev'rywhere prevails
The sentiment that, in affairs of state,
There need be no regard to any claims,
Authority or law, than that of men—
No feeling of accountability
To God, no recognition of His law.
With such a theory the government
Is shorn of more than half its strength, and of
Its influence for securing highest ends.

When civil government shall be received
And understood as clothed with high, Divine
Authority, then will it come to all
With claims commanding rev'rence and respect--
From those whose office is to rule, and those
Whose duty is obey—much higher both
In measure and in kind than could be felt

For merely human institutions.
 And then the excellent effect will be
 A better rule on part of those who are
 In power, also on the people's part,
 A more submissive disposition, and
 More cheerful rendering of support to
 Ev'ry measure needed for the nation's good.

The universal recognition of this
 Most salutary scripture truth, that all
 Authority for rightful civil rule
 Is from the Sovereign Ruler, God, would lead
 To the enactment of such laws as just
 And righteous are, and execution of
 The same with conscientious care. The claims
 Of God would then have place before the mind,
 In framing laws and executing laws;
 And not mere worldly policy and aims—
 Not personal nor party interests would
 Prevail; but those of righteousness and truth,
 Well-pleasing to the Sovereign Judge, and thus
 The nation's good all tending to advance.

The doctrine, in the Book of Heaven taught,
 That nations are, as such, accountable
 To God, should be esteemed of greatest worth,
 And constantly impressed on ev'ry mind,
 In order to the nation's greatest good.
 "The Heav'ns do rule"—in ev'ry heart should
 find

Response, and ready acquiescence gain.
 Most advantageous would it be for all
 To "know that the Most High doth rule in all
 The kingdoms of the earth"; to rev'rence Him,
 And Him exalt the nation's Sovereign Lord.
 "God reigneth: let the earth rejoice" should be
 Received and gloried in by all who seek
 To do aright, and for their nation would
 Secure stability, renown and peace.

This truth, so vital to a nation's good,
 The Book of Heaven sets in clearest light.

Thus saith the Lord :—I set my King upon
My holy hill of Zion, my Anointed,
The Son of God, the Christ of God, among
The nations Governor be thou. Sit thou
At my right hand till, as a footstool, all
Thy foes are made. Thus runs the sure decree :—
The nations I to Thee will give as thine
Inheritance ; and for possession I
To Thee earth's utmost bounds will give
As part of thine unlimited domain : King
Of kings and Lord of lords be Thou ; the
Prince

Of all the kings of earth, as they, and all
The nations are the subjects of Thy throne.

Whom God exalts to rule the nations, far
And near, all nations should exalt, and Him
Obey, and own His right to govern them,—
Allegiance yielding to His Sov'reign Throne.
To honor, serve, and Him obey, will be
A nation's greatest strength—its very life ;
But Him to disregard and disobey will be
Its sorest bane, its curse, its death, for they
That honor not the Son they honor not
The Father, God. His Son's reproach He will
Avenge ; the nations visit will, and, in
“His sore displeasure, will then vex.” “His foes
Beat down before His face, and plague all them
That do Him hate.” Himself “at God's right
hand

Shall strike through kings ; and, in His day of
wrath,

Shall places fill with bodies dead, and wound
The heads, the chiefs, all over many lands.”

The nation and the kingdom that will not
Him serve and Him obey shall broken be,
As all the pow'r in heaven and in earth
Has been committed to His hands, to rule
The nations till, submissive, Him they own.

The fall of nations verify the truth

Of these asseverations touching God's
 Anointed Son. He came unto his own,
 The Jewish nation, as their king, but they
 Rejected him ; and He rejected them.
 His wrath descended on their guilty land.
 The nation, stricken with His iron rod—
 “ Rod of his anger ”—in that special case
 Imperial pagan Rome—was shivered then ;
 And since, all o'er the earth, “ like fragments of
 A potter's broken vessel,” scattered lies !

So, likewise, with the empire great of Rome,
 Proud, boasting “ mistress of the world ! ” She
 Him

Opposed : His righteous vengeance on her fell.
 The Northern hordes, the agents of His wrath,
 Came sweeping like the tempest o'er her lands :
 She fell ! in fragments broken lies ; beneath
 The stroke of His resistless “ iron rod.”

And thus with nations many hath it been,
 And shall with others be who disobey
 The Lord and His anointed Son, who “ break
 Their bands and cast away their cords ”—the
 bands

And cords of God's authority, the just
 Restraints and requisitions in the Book
 Of Heaven found, addressed to nations and
 Their rulers guilty of forgetting God—
 Forgetting that they are the subjects of
 His throne, and that they Him acknowledge
 ought,

His law receive as law for them supreme.

The subjects of the government of God
 All nations are. He deals with them as such.
 Their retributions He in time to them
 Awards, as in eternity they no
 Existence have. He them exhorts, he warns,
 He likewise threatens them, as in the case
 Of Nineveh, Babylon, Jerusalem.
 And, when they still rebel and disobey,

He visits them ; He punishes ; and, if
They still persist in their rebellion, He
Subverts, He utterly destroys, and from
His earth, as nations, wholly blots them out.

So did He with rebellious Egypt, with
Assyria. And so he taught the king
Of Babylon that "the heavens do rule"
That nations subjects are and must obey.
And with the Medo-Persian empire He
Did similarly deal ; with that of Macedon
The same ; and so the Roman ; all destroyed
For their disloyalty, their disregard
Of God's authority, and sovereign law,
Administered by his "anointed" Son.
And thus, as subjects of His throne, with all
The various rebel nations filling
Canaan's land he dealt ; and also with
The Israelites themselves—were all
Destroyed for disobedience to the Lord,
Of whom, as such, all nations subjects are.
The man who would deny that nations are
The subjects of the government of God
Is wholly blind to clearest teachings of
The Book of God, and these unfolded by
His dealings with the nations of the earth.

They and their rulers are exhorted thus—
Then "O ! ye kings be wise ; instructed be
Ye judges of the earth. Kiss ye the Son"—
Obey the Sovereign Lord ; acknowledge Him ;
And let your laws, with all the pow'rs of state
Their homage bring ; by harmonizing with
His righteous law : thus glorifying Him,
The nation's rightful Sovereign Lord ; and Him
Engaging as its sure defence and shield :
Thus government conducting in the fear
Of God, and for the greatest good of man,
As these inseparable ever are.
For aiming God to glorify in state
Affairs, *to man unfailingly secures*

The greatest good that government can yield
Such pure, exalted, noble aim, insures
Its management in righteousness and love.

Alliances with Heaven to form and
Maintain should always be a nation's chief
And ever-present aim. Alliances such
Will prove of more avail, for wealth and strength,
For glory, honor and renown, than all
Alliances of earth, with all its thrones,
Its kingdoms, empires, nations, great and small—
With all their military prowess, all
Their statesmanship, and diplomatic skill.
With this Ally a nation need not fear,
Though all the hosts and powers great of earth
Against them were in secret league combined;
For more and greater still were those who stood
For them than those who were opposed. They
might

Them all defy; exultingly exclaim—
“The Lord of Hosts is on our side!” why should
We fear what all the power of man can do?
For their Ally, in wisdom and in might
Unbounded, could, without their aid, frustrate
And bring to naught the counsels of their foes,
And all their forces utterly destroy
Without the use of any human art
Or enginery of war. The elements
Of heav’n or pestilential vapors of
The earth, at His command, would fight for
them;

Their hosts of enemies dismay; them sweep
To death, like chaff before the driving storm.

Let any nation lovingly receive
The Book of Heaven as authority
Supreme; let public sentiment be formed
By its most righteous principles and laws;
And let allegiance be avowed to God’s
“Anointed” Son, whom he appointed hath
“Among the nations Governor”; then need

There be no dread of harm. Within themselves
They have the seeds of greatness manifold;
Of all enjoyment and prosperity,
Of sure stability, and lasting peace.
And over them will then extended be
The all-protecting shield of Heaven's care.
When Heaven's laws they are obeyed, the help
Of Heaven then is sure to be enjoyed.
That nation will exalted be by truth
And righteousness—a people built of God.
For when Jehovah is their God, and they
Are walking in the Book of Heaven's light,
They then "exalted are by righteousness;"
Their "refuge and their strength is God;" with
them
He loves to dwell, defending from all harm!

DISSERTATION XXII.

The Book of Heaven, friend of Freedom
stands,

Aye pleading for the people's sacred rights,
In face of all opposing tyrants' claims.
As it alone, in wisdom, lays the broad
And deep foundation firm whereon to raise
And to maintain the institution grand
Of rightly regulated Freedom—that
So highly valued, much-contended for,
And ev'rywhere desired boon of all the race.

The teachings wise and righteous laws therein
Contained, concerning the relationships,
Prerogatives and rights of rulers and
Of subjects, such most manifestly are—
If but observed, and properly obeyed—
As would unfailingly the boon secure
Of just and equal freedom ev'rywhere,
For ev'ry race, and tribe, and class of men.

The doctrine taught therein anent the source
Of civil government, as being of
Divine authority ; and rulers all
The "ministers of God," accountable to Him,
Who gives His ordinance of civil rule
To men,—that it, for their advantage, as
A whole, may be administered, and not
For that of any order, rank or class,
Must highly favor Freedom's sacred cause.
The exercise of government with this
Design—the greatest good of all, the ruled
No less than those in power—never could
Become oppressive, nor the people could
Deprive of their inherent social rights.

Its heaven-given, famous golden rule :
“ And as ye would that men should do to you,
So do ye also, likewise unto them,”
Itself alone a sure foundation lays
Whereon to build and to maintain the cause
Of dearest human rights, and liberty
Perpetuate, unfailingly secure.
When men in power this command obey,
No danger then of loss of liberty,
Or of oppression growing up to crush,
Or spoil the people of their sacred rights.
That ruler who to others only does
As he would have them do to him can not
Oppress, nor laws enact, nor execute,
So as to injure any fellow-man.
When he the Book of Heaven obeys, and “ loves
His neighbor as himself ”—maintaining rule
For others even as ’twere for himself—
No danger, then, that he his power will
Abuse, or Freedom’s sacred cause betray.
The love of others, being such as of
Himself, will constantly the aim inspire
Of ruling to premote their greatest good.

The Book of Heaven stands alone, the first
Of all the books, wherein is recognized
And taught that theory of civil rule,
Which to the people, under God, assigns
The sov’reignty in governance affairs,
As witnessed in that nation typical,
Set up of God, whereby to teach the mode
Of organizing and conducting all
Affairs of civil rule, at least in this,
That, under God, it is the people’s right
To choose their rulers ; or, in case that God,
The Sov’reign Ruler, condescends to choose
For them, yet, even then, the people’s right
Is recognized to sanction with their voice
The nomination of their Sov’reign King :
Implying that no one may rule without

The people's own consent. As in the case
 Of Saul, of David, and of Solomon,
 And Rehoboam, and Jeroboam ;
 And on, till, by degeneracy at large,
 The people failed to exercise their right :
 Usurpers rising into power by
 Their violence, or what was claimed as their
 Hereditary right, in disregard
 Of what might be the people's will or choice.

The tyrant's plea—" the right divine of kings,"
 In such a sense as claimed by them, has no
 Foundation in the sacred Book. Kings have
 " A right divine " to reign, as have all those
 Who raised to power are by Him, the source
 Of all legitimate authority.

No man has any right to rule without
 A call from God, express and personal ;
 As in the case of Moses ; or, with such
 As, in His providence, He sends to men,
 Investing them with power, either through
 A people's peaceful acquiescence in
 Some one's accession to the ruler's place,
 Or through their will, expressed by formal vote.

But Scriptural authority no man
 Can have to rule without consent, on part
 At least of a majority some way
 Expressed, of those he undertakes to rule.
 And yet, so long did tyranny prevail,
 That this important Bible truth was lost
 To view, discarded, utterly ignored,
 As though not by the Book of Heaven taught.
 Yet fair interpretation of the Book
 The doctrine fully proves, that no one can
 Have any right, inherent or " divine,"
 Without consent of those who governed are,
 To exercise authority, or rule
 His fellow-men. But when a people choose
 A ruler, then he has " the right divine "
 To govern them, so long as he may be

Their choice. Through them this right he has
Derived from God, the Sov'reign Lord of all.
But that authority which, under God,
This people have conferred on him by them
May be again recalled, and, by their will
Expressed, his "right divine" to rule will
cease.

For, under God, the people are the source
Of all authority; through them it is
Obtained; through them it is again withdrawn.

The Lord, the Sov'reign Ruler, men invest
With full authority a government
To form for themselves, and it to change
And revolutionize as may appear
To be the most promotive of their good;
But in subordination to Himself,
And harmonizing with the higher law--
The law of God, man's model of all right.
But plainly in the Book of Heaven lies
A basis broad of liberty for man;
And Freedom's cause it openly maintains.

The Book of Heaven's great efficiency
The cause of Freedom to advance appears
In what it has so manifestly wrought
In Liberty's behalf throughout those lands
Wherein the Book is prized the most, and
where,

By general circulation, it is brought
To bear upon the nation's character
And laws. As at the present witnessed in
Britannia, and in Columbia,
Where Freedom's flag is floating more aloft
Than yet it has been raised in other lands,

All Britain's great advances, tending to
A government so harmonizing with
The people's choice, should doubtless be ascribed
To that reforming influence which has there
Been ev'rywhere throughout the land diffused
By England's open Bible, brought to bear

On its inhabitants, of ev'ry rank
And class: enlightening the people, and
Instructing them their rights to understand—
The ruling class so liberalizing as
To wisely and in righteousness concede
Such great reforms, advancing Freedom's cause.
Her Bible and her liberty combine
To elevate and bless the land—the one
The precious seed, the other but the fruit,
By all the people gathered and enjoyed.

And so in this our highly favored land,
Where all the fruits of Freedom gathered so
Abundantly have been, the seed has been
The same. No treasure did the Pilgrims bring,
Nor did the *Mayflower* hold, so precious as
The Book of Heaven!—that, the greatest 'bove
All, thus carried to Columbia's shore!

The Book of Heaven, landed on the Rock
Of Plymouth, proved the vital germ from which
Has sprung the mighty, widely-spreading tree
Of Liberty; affording now both shade
And shelter ev'rywhere throughout the land.
That Rock is famous and immortalized
By having placed on it this open Book,
Proclaiming "liberty through all the land,
To its inhabitants" of ev'ry class—
Inscribed upon, and echoed from the bell
Of Freedom, high on Independence Hall;
In "Brotherly-love"—sweet emblematic name!
"In seventeen hundred seventy-six"—
And westward sending forth its vital force,
To foster Freedom's growth—fresh life to it
Impart,—that all in safety under it
Might dwell. Beholding that historic Rock,
We see from it a light arising high,
Which shines afar, illuminating mount
And valley, across the continent, from shore
To shore—Columbia's joy-inspiring light
Of Liberty, out-shining from the Book

Of Heaven, with that Rock identified—
The sacred source of Freedom for the land.

Those landing on that Rock the Bible much
Revered ; its heav'nly principles they loved ;
And sent it forth, with light and truth
To luminate and guide the people, so
That they, in wisdom, might lay, broad and deep,
Foundations for the temple, beautiful
And grand, of Liberty, where worship might
A grateful people, for the blessings, rich
And manifold, so bounteously bestowed
By Him, who them the Book of Heaven gave ;
The principles whereof the virgin soil
Compose, in which the Tree of Liberty
Implanted, now its tow'ring growth has gained ;
Its shade and shadow throwing out afar,
The land's inhabitants protecting all,
And offering to all occasion to
Secure their own prosperity in peace.

But, though the advocate of Freedom, and
Of all the just and sacred rights of men,
Yet no authority can be derived
Therefrom for anarchy or lawlessness,
Or exercise of individual rights
Injurious to society at large.
For human liberty does not consist
In liberty to do what ev'ry one
May think is right in his own eyes, or would,
Perchance, most tend his private interests to
Advance : for no such liberty as this
Can e'er exist where government exists.

The end of civil government is this :—
To shield and guide society, or guard
The people's rights,—yet not as isolated
Individuals. In organized—
Society there never can be such.
For the advantage of society
Its civil government is organized,
And not what might most profitable be

To any individual man, or class of men.

In organized society no one
Can claim the right of doing aught that would
Be hurtful to society at large ;
All members of society should be
Restrained from prosecuting any art,
Or business, or profession, which retards
Prosperity or injury inflicts
Upon the whole community at large.

The only question, then, anent the right
Of prosecuting any business, trade or art,
Is simply this :---Is it innocuous to
The welfare of society ? or is
It detrimental thereunto ? As that
Which, to an individual, may afford
No little gain and growth of worldly wealth
Might to the interests of society
Be most injurious,—consuming wealth,
Destroying peace, demoralizing in
Its nature, tending to the loss of all
Most dear, yea, the very ruin of
Society itself, with all the great
Advantages to be by it secured.

And, hence, well-founded is the view maintained

That vending of intoxicating drinks,
As prosecuted and conducted now,
Should be prohibited by righteous laws,
Because the business proves so baneful to
Society—more blighting than a plague.
By its demoralizing tendencies,
It operates to undermine the main
Support on which the social fabric rests—
Sobriety, integrity and truth.

It makes its paupers by the thousand ten ;
Vast multitudes of families it clothes
In rags ; fills almshouses and jails ; and men
Transforms, till like incarnate demons they
Become, and sweeps its millions to the grave,

And to eternity unblest !—unsaved !
And, hence, prohibited it ought to be,
Although to those engaged therein it may
Be lucrative—securing luxury
And ease. But manifestly they
No right can have—excepting that secured,
By legislation, cruel and unjust—
On any ground, to claim the privilege
Of doing what so terribly afflicts
The whole community, of which they form
A part ; and which has constituted been
In order that the dearest interests of
The whole might be promoted and secured.
How can they claim to have a right
To jeopardize that institution which,
With others, they are pledged and bound to save !

In every kind of partnership, and all
Associations, there the members are
Enjoined and bound to carefully refrain
From all that would injurious be
To that wherein their membership belongs.
To this all readily consent, except
As it regards the most important one
Of all, which is society itself ;
In which all have their membership alike,
Though not, indeed, by choice, but merely by
Their being where they are. But some there be
Of these who strangely think that they
Ought not to be restrained from doing what
Is fully known as quite disastrous to
The welfare of society at large.
Their evil, baneful business they do not
Attempt to vindicate by pleading for
Its harmlessness—that it no injury
Inflicts upon their fellow-men, or on
The whole community ; but by
Asserting it their individual “right.”
“Their rights,” they say, by them must be enjoyed.

But well may it be ask'd, what are "their rights?"

Can members of society have rights
Which would entitle them some business to
Pursue, or any course to take, whereby
The interests of society would be
Impaired? Can they have rights for doing wrong?
Or working evil to their fellow-men?
No more can there be individual rights
Destructive of society than rights
Can be possessed by States destructive of
Their nation. Men to hinder from pursuit
Of any business detrimental to
The whole community can never be
Depriving them of any "rights"; 'tis but
The liberty withheld of doing wrong;
It is denying them the right to hurt
Their fellow-men—to do to others as
They would not wish that others should to them.
They seem to entertain the view that, if
Restrained from doing that which to themselves
Most profitable may appear, without
Regard to others, then they are deprived
Of their own personal and private rights.
But, nay: for no such rights can e'er exist.
The right to injure others, that our own
Advantage may be realized thereby,
Can never once arise from any source.

The extirpation of the Canaanites,
And Israel's inheriting their lands,
With this does not in anywise conflict.
By God's command the Canaanites were slain
And dispossessed; and yet the cause was not
That Israel might gainers be thereby;
The cause was their great wickedness in sight
Of God; 'twas for their sin that they were slain
And dispossessed. The Lord, the Owner of
the earth,
To Abram gave that land, and to his seed;

And for the wickedness of those who dwelt
Therein they were eventually expelled ;
The Israelites' possession of the land
Resulted as an incidental gain.

In organized society, where men
Together dwell and business intercourse
Maintain, each other's good must be upheld.
And each must "love his neighbor as himself"—
He must not injure him in order that
He may secure advantage for himself.
All selfish rights are here to be resigned ;
And only those retained or exercised
From which no ill to others will arise.
Such liberty as this is sanctioned by
The Book of Heaven—social rights of all,
Without incurring hurt to any, by
Enhancing the prosperity of some.
It pleads for freedom, order, justice, law, —
For equal rights to all, while righteous laws
Are executed, not in harshness, but
In firmness wisely, for the good of all.

The Book of Heaven claims full freedom for
itself,
No less than for the people. Liberty
For it, and liberty for them, do hand
In hand together walk, and ever near
Each other dwell. Where most of Freedom it
Enjoys, there most of Freedom is enjoyed
By them, in all the various walks of life.

In lands where freest circulation and
The largest love and liberty have been
Accorded to the Book, the people there
Have most enjoyed of Freedom and its fruits.
But where the Book has been proscribed, been
chained,

And cloistered up in cells, the people there
Have been oppressed and robbed of dearest rights.
It is a truth, conceded now, and known
In all enlightened lands, that only where

The Book of Heaven, unrestrained, has found
Among the people favor and regard,
With perfect liberty to circulate
Among all classes, high and low, and rich
And poor, the rulers and the ruled, that there
The greatest Freedom reigns, and is
Enjoyed by citizens of every class.
The flag of Freedom floats the highest there,
Where Bible truth most largely permeates
The public sentiment and views of man.

Its claim to be the Book of Freedom stands
Incontrovertible in this—that when
It universal influence shall obtain,
To rule and regulate the views and deeds
Of men, throughout the nations of the earth,
Then tyranny and all despotic rule
Shall cease, as in the Book it is foretold.
“The law shall forth from Zion go: And of
The Lord the Word shall from Jerus’lem spread
Abroad;” and then the consequence shall be
“That, unto ploughshares, men shall beat their
swords,
And into pruning-hooks their spears, and they
Shall learn war no more.” Then tyranny shall
cease.

No implements of war—no despots then!
When war and instruments of war shall be
No more, no tyrants then shall any more
Be found—their strength is gone! and they are
gone!

And thus the Book and end will bring to all
Despotic rule: evincing its sublime
Pre-eminence as Freedom’s surest friend.

Then all whom Freedom highly prize and love,
For Freedom’s sake should highly prize and love
This Freedom-giving Book of Heaven. All
Who would the bounds of Freedom widen and
Extend should help to circulate and send
Abroad the Book of Heaven. Its access

To ev'ry home and ev'ry heart, throughout
The tribes and nations of the earth, will cause
To usher in the joyful day—the glad
And glorious jubilee of Freedom's reign,
With blessings for a peaceful, happy world.

DISSERTATION XXIII.

The Book of Heaven holds the place of chief
Delight, of love and great esteem, with all
The truly pious and devout. Some books
By them are valued much, and truly worthy are
Of high regard for great intrinsic worth.
But Heaven's Book in the affections of
The heart retains the choice, the highest place,
With all the saints of God. A sacred prize,
A precious boon, they it esteem, conveyed
By Heaven's loving-kindness them to guide,
Redeem, and raise on high, to Heaven's home!

A striking contrast, worthy of remark,
Stands prominent in this:—that by the vile,
The vicious and profane, the Book is jeered,
Rejected and ignored; and by the good,
The virtuous, the upright and devout,
Who are the excellent in ev'ry land
It is beloved, and held in high esteem.

No slender evidence herein appears
In confirmation of its highest claims.
The Book the wicked and ungodly hate
And cast away could not originate
In fraud, nor bear the likeness of themselves.
The Book that Heaven's children love so much
Must have its origin the same as theirs.
From Heaven they their righteousness obtain;
And as this Book so fervently they love
The source of both must be the same. As they
Are "born of God," the Book in which they all
Take such delight must also come from God.

So they that love it not, nor have delight
Communing with its sacred truth, can not

Themselves be Heaven-born. While, having no
 Desire for heav'nly knowledge, light and truth,
 Nor appetency for the mental food
 Of immortality in Heav'n prepared,
 They never have been "born again." Those
 "born

Of God" can not but dearly love the Book
 Of God. They live upon its saving truth.
 It is their comfort and their life, their light
 And joy, their sweet companion night and day.

A valid test of heav'nly birth herein
 Is found. For ev'ry heart that loveth not
 The Book of God doth not love God himself.
 The messages of love from those we love
 Are always loved. The souvenir of the least
 Intrinsic worth from one beloved is kept
 And cherish'd, priz'd and gaz'd upon, with fond
 Delight. And so, when God is lov'd, the Book
 He sends is lov'd, because it comes from Him,
 And bears to them expressions of His love.

All those professing to have made their peace
 With God, and entertaining hopes that they,
 With Him, "shall enter into rest," while yet
 By them His Book is treated with neglect,
 Have serious cause to apprehend that they
 Are not renewed by grace; but yet are in
 "The gall of bitterness, and in the bond
 Of their iniquity"—the heart unchanged;
 With nothing but the outward cov'ring of
 A name—the cloak of mere profession, donn'd
 To pacify themselves, or others to
 Deceive. They reason have to fear that still
 They are of those the Book describes:—"a
 form

Of godliness who have, but who deny
 The pow'r thereof"; and such as, "have a name
 To live, while they are dead" in guilt and sin.
 As well suppose a living, healthy man,
 No appetite to have for daily food,

Or to be satisfied without, as that
A child of God, renewed by heav'nly grace,
Could be content without supplies of food
Derived by meditation on the Book
Of Heaven, vigor, daily, to obtain.

To all the pious and devout there is
No earthly treasure half so dear; they prize
It far above all riches and renown.

Their hearts are fixed, and to it bound with
strong

Indissoluble ties. For sake of it
They willing are to part with all they may
Of worldly good possess; yea, life itself
Is not to them so dear, as clearly shown
When their attachment has been tried. When,
by

Authority of Pagan Emperors
Or Roman Popes, it was decreed that they
The Book surrender must, their love for it
Was found so strong that all of earthly good
They willing were to sacrifice, but not
Deliver up the Sacred Book. They bore
The torture, even yielding life itself,
Before they would the Book of Heaven lose! .
Evinceing thus how much they loved this dear
And precious Book—as “more to be desired
Than gold; yea, much fine gold: and sweeter
to their taste
Than honey—honey from the comb.”

They know it perfect is, and doth convert
The soul. They know that it is sure, and
makes

The simple wise. . They know that it is right,
And doth rejoice the heart. They know that it
Is pure, enlightening the eyes. They know
Its cleansing virtue still endures, and that
Its judgments altogether righteous are.

All this they fully know, not only from
The manifest intrinsic worth perceived

Inherent in itself, but also from
Their own experience, in having felt
Its saving power waking in their hearts
The consciousness of guilt and ill-desert,
And leading them to look upon the Lamb
Of God, to put in Him their trust as their
Atoning sacrifice for sin, and feel that for
His sake, and through His Spirit's work, they are
Forgiven and renewed; are made to pass
From death to life, from fear of God, to love
Of God, from strife with God, to peace with
God—

A wondrous change to undergo, and all
Effected by the Book of Heaven's help.

Their own conversion to the Lord, to love
Of truth and holiness, to live by faith,
On all the promises of God, to them
Is ample evidence the Book did not
Originate on earth, but had its source
On high: descending with such saving grace,
To renovate and them inspire with new
Delight, with higher hopes, and heav'nly joys.

This sweet experience constitutes with them
The special reason why they prize and love
It so. They find that it avails to make
Them wise, to shun the ill and choose the good;
Them guiding in the heav'nly way. They light
From it receive, and thus discriminate
Between the right and wrong, the evil and
The good, and lift their eyes to look away
Beyond the bounds of earth and time, and gaze
On that inheritance of light and joy
Reserved for them above, and made secure
By Him who has already entered there,
In their behalf; possession taking in
Their name; preparing there a place for them,
In which He will receive them to himself,—
That where He is, they may be also there,
His glory to behold, and share with him

His bliss. And they that have "this hope in Him,

Of being like, and seeing Him," the Book
Employ "themselves to purify"; and find
Its great efficiency to regulate
Their daily life, abiding with them, as
An ever-present power, freeing and
Restraining them from sin in all its forms.

The saints of God the Book of Heaven love,
Because it is the source of truth, and all
The knowledge they enjoy, pertaining to
The things eternal and invisible.
And their relation to these things it sets
In light so clear that it they understand;
And are directed so that they their life
And conduct regulate with reference
To these; that all this knowledge may be gain
To them, not only in the present, but
Hereafter, in the endless life to come.

It tells them of the only living God,
And of eternity as His abode;
And that the human family shall all
In that eternity their portion have
In bliss, or else in woe, according to
The character with which they enter there—
That those "unjust forever shall remain
Unjust," condemned, the curse enduring of
That righteous law they disobeyed through life.
And they that filthy are forever shall
Unholy and unsanctified remain."
And they that justified or "righteous are"
Before they enter there "shall evermore
Continue justified," and they that, ere
They enter there, "are holy, sanctified,
For ever pure and holy shall remain."
It thus reveals the law unchangeable
Of that eternity where all are bound,
For which all fitted are while here on earth.

And, hence, it plainly tells of Heav'n above,

And also tells of hell beneath; and how
The one they may escape; and how they may
The other one secure. As it reveals
The Christ of God, the sin-atoning Lamb,
Who loved them so that He agreed for them
To die; but lives again that they may live;
And tells them of the Holy Spirit's grace—
Their Comforter, their life from death in sin;
By whom they have been born again; who dwells
In them, to sanctify, to free them from
All moral stains, that they may fitted be,
To enter in among the saints in light,
And with all holy ones in glory dwell.

They love the Book of Heaven much for all
Its rich and varied stores of knowledge, and
The high superior wisdom it imparts,
And for its manifold instructions, all
Of greatest worth, as bearing on this life's
Pursuits, and interests of the life to come;
And for its warnings, faithful and sincere;
Its fervent exhortations and reproofs;
Its just rebukes and counsels wise, and for
Its invitations all so earnest and
So kind, entreating and beseeching men
To come to Christ and make their peace with
God;

And for its manifold, exceeding great
And precious promises, inspiring hope
And joy in them, and holding out to all
Inducements of the noblest kind to seek
The highest prize, because assuring them
Of full success. And for its doctrines, so
Sublime, so full of truth, they love it much;
And for its precepts and examples, all
Adapted and designed to aid and give
Success in diligent pursuit of that
Which constitutes the highest good, which is
God's glory, and the bliss of man in Him.

They love the Book of Heaven much for all

These countless gifts so lavishly bestowed.
It brings to them the choicest blessings earth
From Heaven can receive; to them conveys
All requisite true happiness to gain.
It gives to them the Holy Spirit's truth;
It gives them faith; it gives them Hope; it gives
Them peace; it gives them joy; it gives them
rest;

It gives them love; it gives them God, a kind,
Forgiving Heavenly Father; gives them Christ,
An ever-loving, able Saviour; gives
Them God the Holy Spirit them to save
From death in sin, to comfort and redeem;
It gives them Heaven, purchased and prepared
For them, their everlasting, blissful home!

The Book of Heaven thus in their esteem
Appears a beauteous casket, rich and rare,
Of curious art, and workmanship,
Inwrought with ornaments of grace and skill,
Most exquisite, Divine, resplendent with
The sweetest beauty, glorious in all
Its parts, and filled with Heaven's choicest gifts,
Sent down to man to meet his moral wants,
In full supplying all defects, and all
That has been lost restoring, so
He may abundantly replenished be
With ev'ry needed good, whereby, transformed
And much adorned in all respects, he may
Become just what he ought to be, all pure
And lovely, innocent and good—that which
Fulfills creation's end, the glory which
Of right belongs to God, and happiness
Of all who love and serve and Him obey.
Of that Pandora's mystic box, from which
Outflew the evils all that hurt and plague
The human race, this Casket, Heaven-sent,
The opposite may justly be esteemed.
From it will issue forth the good that earth
Requires. The choicest blessings fly abroad

In man's behalf, prosperity and peace
To give—the virtues and the graces all
Which truly dignify, improve, refine,
Exalt, adorn, and highest excellence
Impart with purest joy, and sweetest peace.

The pious and devout this Casket with
Its jewels as their dearest treasure keep,
And draw upon its never-wasting stores
In all conditions and events of life.
They find in it what suits their case in all
Life's duties, wants and cares; and, better still,
What suits their case as those who journey on
To an eternal, changeless state, whereby
They preparation gain to enter there,
On the enjoyment of a blissful life.

All other treasures, valu'd highly though
They be, and suiting well the ends for which
They were design'd, can have but small avail
In preparation for the future life.
Bright gems and jewels, gold and precious stones,
May for their owners gain admittance to
The seats of earthly glory and renown,
But altogether worthless are the gates
Of Heaven to unfold. No sums of gold
And sparkling gems will purchase entrance there.
Nor will attirings, dazzling with their cost,
Their brilliancy and beauty, any sort
Of fitness give to dwell in Heaven's Courts.
No "beauty of holiness" to them pertains
To meetness give, nor merit is in them
As ground of claim or title to secure.

But from the Heav'nly Casket may be drawn
Not only that which perfect fitness gives
To dwell in presence of the Holy One,
But that which gives a "right to enter through
The city-gates, and of the tree of life
Partake, along the crystal river banks."
The merits of the sin-atonng Lamb
By faith are from this Sacred Casket drawn,

Which constitute the ground of "right" to reach

The tree of life. The Holy Spirit's grace
From it is also drawn, which holiness
Imparts, and meetness gives for dwelling there
In sinless purity and robes of light.

No marvel, then, the saints of God should prize

The Book of Heaven far above the gems,
The gold, the fame, the honors and renown—
The treasures all, and choicest, earth can yield.
'Tis more to them than all that's on the earth,
Or in the earth, of hidden, boundless wealth.
The earth has naught of which investments can
Be made in Heaven. There it is, that they
Are seeking "to lay up rich treasures for
Themselves," that, when the earth they leave,
they may

Not have to leave their treasures all behind,
But find them in that land to which they go.

The Book of Heaven these reveals, and guides

In laying them up there. Then hope abides
With them, that what they loved supremely
here

On earth, the same they endlessly shall love
In heaven. Treasures dearest to them here,
Will be to them their dearest treasures there,—
They riches thus possess which never fail;
They're sure in time, and in eternity
The same; they never "take them wings and fly
Away." The earth and all that is therein
Shall be consumed with fire, but these endure—
These treasures which the Book of Heaven
brings

As the inheritance of all the saints
Of God. They therefore most sincerely love
The Book: they hold it precious and most dear,
And have in it such pleasure and delight!

DISSERTATION XXIV.

The Book of Heaven peerless stands above
All others, worthy though in kind, in that
To it alone efficiency pertains
To yield the prize, true happiness, to man,
Both now, and on to everlasting days.

No creature has the source or cause of its
Own happiness within itself. They all
Dependent on another are, not less
For happiness than for the being they enjoy.
The happiness of any creature will,
No doubt, result from having all its wants
Supplied. According to its nature, each
One has its wants. Its nature craves what it
Requires, in order to perfection in
Its kind. And, this perfection being gain'd,
Its happiness is gain'd ; it needs no more.

The plant the shrub, the tree, each has its
wants ;
And these, in order to perfection, must
Be all supplied. From earth and air their
wants
Are met ; they are content ; they ask no more—
Are happy and rejoicing, laden with
The loveliness of verdant foliage,
Of fragrant flowers, and of luscious fruits.

And so, throughout the animal domain
Of nature : all its creatures have their wants,
But each according to the nature which
Distinguishes its kind. And when those wants
Are all supplied, they feel content, are glad
And happy, joyful in existence as
A boon. The cattle of the field we see

Thus happy, ruminating quietly
In their luxuriant pasture-ground, their young,
The while, disporting them around, and by
Their gambols witnessing the happiness
That they enjoy—their wants are all supplied.

And so with man: when all his wants are met
His happiness is full. But then his wants
Are threefold, moral, mental, physical.
The cravings of his nature, physical,
May all be met while yet no happiness
May be enjoyed. His mental wants in full
May also be supplied, and yet the boon
Of happiness be far from realized.
The cravings of his moral nature must
Be satisfied before his happiness
Can ever be attained, and made secure.
His natures, mental and corporeal,
May be abundantly supplied, and yet
The man be very wretched,—all because,
He hitherto has failed to seek and find
The portion which his moral nature needs.

A moral nature moral good requires;
And it to satisfy with physical
And mental good all possibility
Forever must transcendently exceed.
As well attempt his body to sustain
With mental science, or his mind to feed
On bread and flesh, as think to satisfy
His moral nature with aught else than what
It needs, and that is only moral good.

With moral evil never possibly can it
Be satisfied. The more of this it has,
The more unsatisfied it must become.
The more of moral evil any man
May bring upon his moral nature, then
The more of misery he brings upon
Himself. As moral good is what it needs,
To minister the opposite to it
Will be but ruin, wretchedness and pain.

As in the image of his Maker man
Was made, his nature can be satisfied
With nothing else than that which constitutes
The bliss of Him whose image he was made
To bear. As with a moral nature he
Was made, in likeness of his Maker, then
That nature must, in character, conform
To His of Whom the constant happiness
Results from Holiness, before he can
Be like to Him in bliss. A nature was
On man conferred like that of God—that he
Might happy be; like God a sharer in
His holiness, and then in happiness,
In sweet and constant fellowship with Him.

In these are comprehended all the wants
To be supplied in man, in order that
His happiness may be complete. He only needs
To have his moral nature's wants supplied
That it may fully harmonize with God's
Affording constant fellowship with Him,
Wherein consummate happiness is found.
For man was constituted so that he
In being like and being with the Lord
His happiness might have. The portion of
The soul of man is God. Then, if the soul
Forsake and turn away from Him, naught else
Will satisfy—its wants are not supplied.
Created good will meet the wants of all
The creatures here on earth, excepting man.
But he, with his Creator only can
Be satisfied. In nothing else is bliss
For him. In being like and with his God
His happiness is full, unmixed, supreme.

But only through the Book of Heaven man
Can have his moral wants supplied. By it
He can be brought to bear the likeness of
His maker; also, then, with Him, to sweet
Communion constantly enjoy. Through his
Obedience to the Book, the conscious void

Remaining in his nature still, although
Possessing all of needed earthly good,
Will be replenished most abundantly ;
For union and communion with the Fount
Of all his complex nature can require
Will be established then ; the open chasm
Him severing from God will then be closed,—
A happy, joyful union be restored.

Obedience to the Book restores to him
The holiness and happiness of God ;
So far as these, in measure, can by man
Be possibly enjoyed. The holiness,
In its incipience at least, precedes,
Although some measure of true happiness
Accompanies when holiness begins.
And, as the one is still imperfect here
On earth, the other can be but the same.
Where only partial holiness is found.
In measure only there is happiness
Enjoyed. And hence it is the saints of God
Their perfect happiness do not enjoy
Until the resurrection morn ; as then,
And not till then, are soul and body found
In holiness complete. The happiness
Of none is perfect here on earth, because
The holiness of none is perfect here.

When sin came in man's happiness went out ;
As Sin goes out man's happiness comes in.
The two together, happily, in man
Their lodgment ne'er can have. Not even could
The Holy One of God be happy here
On earth, though sinless both in nature and
In life, because He bore the sins, the guilt
Of others, suff'ring what those sins deserved.
But, having suffered thus and satisfied
The law's demands by his atoning death,
He then was freed from sin, His happiness
Restored—"the glory even which he, with
The Father, had before the world began."

Man's true abiding happiness begins
When he begins to be released from sin.
And this release begins when he believes
The record in the Book of Heaven found,
Which God has given, touching His own Son ;
In whom to us He gives eternal life.
So soon as any man, made conscious of
His need of pardon, looks with loving heart
To God's dear Son, and trusts in him as his
Atoning sacrifice for sin, "in whom
There is redemption, through His blood, then his
Deliverance from sin begins. He then
"Is justified by faith, has peace with God,
Through Jesus Christ, by whom he access hath
To this new state of grace, in which he stands.
Thus, pardoned and accepted, he shall have
Sweet confidential trust in God, and in
The hope of heaven's glory can rejoice.

Inception of true happiness consists
In this deliv'rance from the guilt of sin,
And in the consciousness of being freed
From condemnation, having peace with God,
"Who justifies us freely by his grace,
Through that redemption wrought by Jesus
Christ ;"

And "gives to us the spirit of His Son,
Whereby we, Abba, Father, cry," and love,
And look to him, with confidence and hope.

Without this confidence and hope in God
No real happiness is possible to man.

A consciousness of unforgiven sin,
And fear of God in consequence thereof,
Precludes the possibility of peace
Or happiness, deserving of the name.

But when we feel that we are "justified
By grace," that God is reconciled, and is
At peace with us, and loves and cares for us
As his redeemed, the heirs of glory, now
Begun in grace,—then happiness begins.

With sin's remission, thus it is that holiness
Begins, which is the true and only ground
Of perfect happiness for man. He must
Be justified, and into peace with God
Be brought, in order that his holiness
May be commenced, and carried on by grace
To full completion. Holiness can no
Inception have whose guilt is not removed.
While still condemned, there is no cleansing
grace

Nor sanctifying power resting on
The heart, producing holiness in man.
His condemnation shuts him up with sin
And sin's allies, preventing any change
For good. No holiness can be begun
Till from the sentence of the law—its curse—
He be released. Then, being under grace,
And not the law, sin no dominion hath ;
The work of holiness begins, and still
Advances, till, at length, it reaches full
And final consummation, in the light,
The purity and bliss of heaven's joy.
A man thus "justified by faith," and born
Again by God the Holy Spirit's grace,
Has then received and is possessed of all
The elements of happiness supreme.
For, having taken God in Christ to be
His soul's inheritance, in Him he finds
A full supply of all his nature needs :
It needs conformity with that of God,
And can be satisfied with nothing less ;
It needs to be in loving fellowship
With Him whose image man was made to bear,
And this is realized when justified
And brought to live a life of faith on his
Creator and Redeemer—feeling all
His joys must come from Him, and that
To be like Him, and be with Him, is bliss,
Is happiness, no other good can yield.

No other than the Book of Heaven this
Efficiency can claim—to harmonize
Man's moral nature with the will of God,
And man to bring to conscious fellowship
With God; in Him confiding as his hope,
His help, and his "exceeding great reward."

A happy man it makes, because by it
There is conveyed the blissful character
Of heaven, him adorning, beautifying,
And transforming into all the loveliness
Of heaven's grace, its purity and peace.
For heaven's character is life and peace;
Its absence, misery and death. Unless
The holy character of heaven be
In measure realized, no genuine
Or lasting happiness can be enjoyed.
But Heaven's Book in Heav'nly power comes,
With Heaven's character to clothe a man;
Imparting thus to him tranquillity
And peace of mind, because it leads
To peace with God; and peace with God gives
peace

And joy in ev'ry circumstance of life.
For who or what can harm a man when God
He has for help, and heaven for his home?

Their happiness is truly great who prize
And love the Book of Heaven; always it
Esteeming as their best and safest guide;
While daily to it seeking, for its help,
Its counsel, comfort and support. Their heart
And mind replenished are abundantly
With precious knowledge, wisdom, grace and
truth,

All tending to improve, refine and raise
The character, and elevate the thoughts
To what is excellent and pure and good,—
Affording happiness, delight and joy.
They know they have a gracious Father's care,
And that their "times are in His hand:" the
Hand

That rules with Sov'reign might, controlling all
In their behalf. And, hence, their faith, their
hope,

Their confidence, that all events through which
They pass—the joyous and the adverse too—
Are ordered by His wise and loving care,
And therefore must together work for good,—
Preparing them for their sweet home above.

The Book of Heaven trains both mind and
heart

To realize that this is not their rest ;
That they but pilgrims are. Their portion here
They do not ask, nor much do they expect.
Their Saviour had “not where to lay his head ;”
And why should they complain though nothing
more

Should they possess? Enough for them to be
Like Him in this regard : when He has willed
It shall be so. He travelled through the vale
Of poverty, and they, by aid from Him,
Can do the same. He reached the crown on
high ;

And they are passing after Him, to reach
A crown of righteousness prepared for them,—
To share with Him His glory and His rest.
For they are “heirs of God ; joint heirs are
they

With Jesus Christ,” “to an inheritance
Both undefiled and incorruptible—
That never fades away, for them reserved
In Heaven,” endlessly to be enjoyed.

Thus from this world's cares they learn to be
Relieved, because they “cast their burden on
The Lord,” as He directs, and promises
That He will them sustain. They know the
want

Of earthly good ; they need not fear nor need
To ask, “what they shall eat, or what shall
drink,

Or wherewithal they shall be clothed, because
Their Heav'nly Father knows they need these
things,

And will he not provide? "He feeds the fowls,
He clothes the grass," and will He not them
feed,

And will He not them clothe? The earth
belongs

To God, and all the fullness therein stored :

So much of it as will *be good* for them

He promises to give,—*they need no more.*

And all His promises are faithfulness

And truth ; on them they can in full rely.

And thus they learn, "in whatsoever state

They are, therewith to be content." 'Tis not

On what they have that they rely ; but on

The promise of a God of truth and love,

Who makes it His to feed and care for them ;

And theirs, to serve, and love, and trust in Him.

Anxiety is banished thus ; and in

Its stead there is the exercise of faith.

They are relieved, because they give their cares,

Not "to the winds," but to the Lord. And O!

How greatly lighter then the load, when it

Consists in heaven-given faith upon

A cov'nant-keeping God ; who hears their
prayers,

Supplies their wants, and always gives to them

The very good they ought to have, though not

The good that they might wish ; for He, in love

And wisdom infinite, unfailingly

Provides that which for them is ever best.

His true and faithful promise stands a sure

Support in time of need. On this their faith

Relies ; they hope and never once are put

To shame. When sore afflictions press them
down

They find His arm of strength on which to lean,

And hear His loving voice inspiring hope.

And thus, in tears, they often are in joy ;
 And, even while in darkness, are in light.
 Afflictions, losses, grievous trials come,
 But Heav'nly help and grace they also come ;
 And seeming harm eventuates in good :
 As all are but the visitations of
 His love, designed to sanctify and cleanse
 The children of His special, saving care,
 To fit them for their holy, heav'nly home.

They by the Book are made to understand
 That their afflictions all are mercies from
 A gracious Father's hand. He loves, and,
 hence,
 He chastens them ; but all to take away
 Their sin. Not sin in its condemning pow'r
 Their Saviour's suff'rings this removes ; but
 sin,

In its defiling stains. The moral taint
 Of sin, must all be cleansed away. As gold
 And silver in the furnace are refined,
 So they are purified and cleansed. And thus
 The lovely face Divine reflected is
 Of Him who sits with watchful, tender care,
 Refining them ; and Who the process will
 Prolong, directing it till He beholds
 His own supremely holy image there.

Though their afflictions may protracted be,
 And harassing, perplexing and severe,
 Yet these shall not destroy nor injure them.
 No floods of sorrow can them overflow,
 Nor fiery furnace them consume ; the Son
 Of God in constant love is walking with
 Them in the flame. No power, then, can it
 Exert than this :—to burn away the bonds
 Of sin, that thus at liberty they may
 In company together walk with Him ;
 Communion, sweet and tender, there to have,
 And high and holy converse with Him hold
 On heav'nly themes and things divine—of rest,

Of peace and joy, in glory evermore!

And thus, all through life's changing pilgrimage,

The Book of Heaven constantly affords
To them its light, its counsel, comfort and
Support,—alleviating ev'ry ill,
And waking up well-founded, cheering hopes
Of rest and peace, of full, unchanging bliss,
Succeeding to their pilgrimage of toil,—
To be enjoyed in yonder heav'nly land,
The light of which they witness from afar—
Inviting them to enter on its joy!

And when the time has come for them to pass
The valley through—which unto them is but
“Of death the shadow”—fearlessly they may
Rejoice to enter there. The light of the
Celestial throne the shadows cast around
Of heavenly things, assuring them that they
Have reached the confines of the land of life;
That they are almost home! No evil need
They fear, for He who conquered death in their
Behalf, in faithfulness is present with
Them there, to guard and bring them safely
through.

Their highest hopes at length are realized:
The gate of death is safely passed. To them
It is the gate of life—the life of bliss
And glory without end. They enter thus
The heav'nly land, that land they longingly
Had looked upon, but seemed so far away.
They now are safely there; and far behind
Have left, for aye, the cause of ev'ry ill.
Redeemed and saved, they now have come, with
songs

And everlasting joy upon their heads,
To Zion's hill. The heav'nly home is reached
At length—the rest prepared for them of God.

The King in all His beauty now they see,
And unto Him are brought with songs of joy,

And from His hand the crown of righteousness
Receive, and from His joy-inspiring voice
The soul-enrapturing, sweet welcome hear:
“Well done, ye good and faithful; enter now
The joy, the rest, the glory of your Lord.”
Now absent from the body, present with
The Lord, in company with His redeemed
They stand. Arrayed in robes of white, adorned
With crowns of victory, their golden harps
They wake. Their song they raise to God and to
The Lamb, “who loved, and washed them in his
blood”

From all their sin, and safely brought them home,
To glory home! where they “no more go out;”
And God Himself “wipes ev’ry tear away.”
In compensation for their tears, He now,
With bounteous hand and constant love,
Bestows the glorious rest, the endless joy.

They now are gathered in the heav’nly home;
From sin and all their weary labors there they
rest.

No toil for them is there; no care is there;
No grieved, nor sad, nor aching heart is there;
No broken ties of sacred, tender love,
Nor blighted hopes, nor fretting fears are there.
In all that land of overflowing bliss and joy
There’s not a tear, there’s not a sigh. There no
One’s sick, and no one dies. No grave is there;
Nor any silent city of the dead.
No weeping-willow there, nor index-stone,
Denoting that the loved lie buried there.
No epitaph, nor cenotaph is there;
Nor any house of mourning sad;
Nor garb of lonely widowhood; nor orphanage;
Nor sombre emblems of bereavement there.
No sadness, sorrow and distress; nor clouds,
Nor night; nor darkness there; but all is light,—
The noontide of an everlasting day!
“The Lord God and the Lamb, they are the
light,”

The life, the glory and the joy thereof!

They there are now at home. And there they
rest;

And there they dwell. In company with all
The countless, joyful multitudes of the
Unfallen and redeemed, throughout the wide
Celestial plains, and over all the hills

Of heaven, near and far, they worship there;

In robes of glory, viewing with delight,

And still adoring God, the fountain of

All bliss, and origin of all, wherein

They see Him evermore revealed, in works

Of wisdom, life and power, holiness

And grace, of justice, love and mercy, all

Divine. They're home with God—their Saviour
God!

With Him they now abide; and God Himself,

With all his fullness infinite, is now

Their never-wasting portion evermore!

In bliss and glory inconceivable

Abiding, now they fully understand

The vast importance of the Truth Revealed—

The fulness of its rich redeeming grace;

Its wisdom-giving doctrines, teaching them

While on life's journey to the endless home

To choose the right, thus guiding them to life.

And everlastingly they realize,

With overflowing joy, with gratitude

And love, the Book of Heaven's boundless worth,

And inconceivable efficiency

To bring consummate happiness to man,—

Unchanging happiness; that happiness

That never wearies, never satiates,

Still rapturously enjoyed, forever fresh .

With all the charms of ever-new delight

Imparted from the Infinite, from Him,

Whose bliss is boundless, who now to Himself

Hath brought them home, to bless them with

His bliss,

To fill them with the happiness of God !
Assigning as their home the very home
Of God ! His home of glory now to be
Their home of glory, evermore with Him !
O, the happiness ineffable !
No eye hath seen, no ear hath heard, nor heart
Of man conceived, the ever-full delight,
The constant, and the ever-coming bliss,
Prepared and kept in store ; but, by the Book
Of Heaven offered and conveyed, to fill
The soul with all the love and peace of God,—
The endless joy of everlasting life !



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