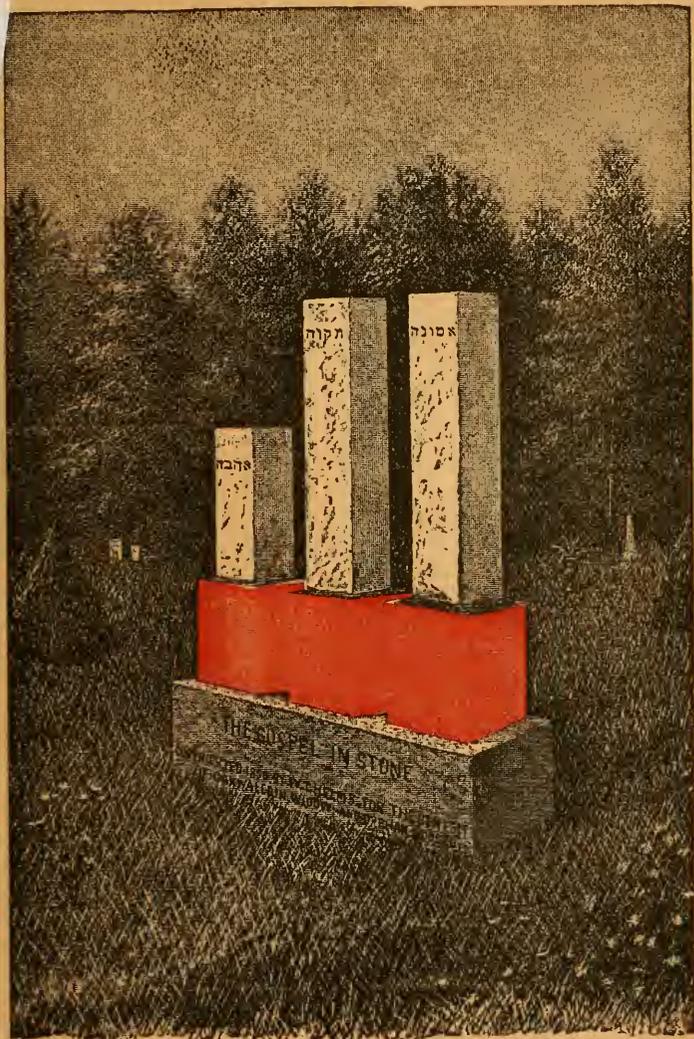


# The Gospel Stone

1919  
27  
y 1



*Ahhabah.*—[LOVE.] *Tikvah.*—[HOPE.] *Emmunah.*—[FAITH.]

“For they shall be as the Stones of a Crown,  
lifted up as an Ensign upon His Land.”

✓ Helm



# The Gospel in Stone

Author's Edition

William Thomas Helms

"Apples of Gold in Pictures of Silver."







# THE GOSPEL IN STONE

---

## THE BEST WAY TO READ THIS LITTLE BOOK

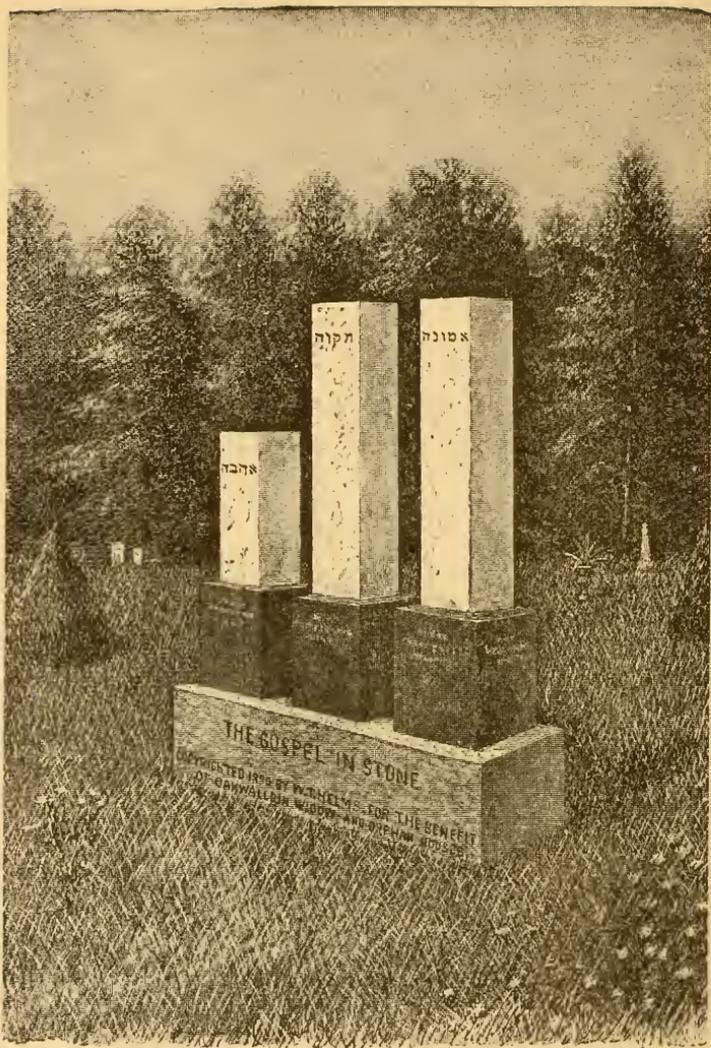
---

THE author would suggest to the reader, to read the Poem first without pausing to note the figures or scriptural references; then read a second time in connection with the footnotes. If disposed to protest this draft upon your time, he has only to say in self-defense, that a book that is not worth reading twice is not worth reading once.

The Christian should always read GOD'S word, and even extracts from it, with a prayerful lifting up of the thought to Him for the enlightening help of the Spirit of Truth: Like David, "Open Thou mine eyes, that I may behold wondrous things out of Thy Law." Or like Peter, "We have also a more sure Word of Prophecy unto which ye do well that ye take heed, as unto a light that shineth in a dark place, until the Day dawn." Or like Paul, "All Scripture is given by inspiration of God, and is profitable."

---





*Ahhabah.*—[LOVE.] *Tikvah.*—[HOPE.] *Emmunah.*—[FAITH.]

DESCRIPTIVE

The base of the piece of monumental statuary from which the above illustration was taken, is of gray limestone; the three dies are of dark red marble; and the three shafts of Italian marble: opposite the Hebrew words are the same texts in English.

# THE GOSPEL IN STONE

A POEM

BY *William* W. *Hopkins* T. HELMS



Nashville, Tenn

THE COTTAGE PULPIT PUBLISHING COMPANY

1891

781919  
H327

*Entered according to Act of Congress, in the Year 1890, by W. T.  
Helms, in the Office of the Librarian of Congress at  
Washington. All rights reserved.*

---

# THE GOSPEL IN STONE

[SEE FRONTISPIECE]

---

## PART FIRST—THE SYMBOLISM OF THE STONES

---

MAN'S common state in nature<sup>1</sup> since the fall  
Is imaged in the limestone pedestal:  
A stony heart, impervious to grace  
Till GOD in Christ shows a forgiving face.  
  
As limestone's chiefest virtue is evolved  
When by great heat it is to dust dissolved,

---

<sup>1</sup> And the LORD GOD said unto the serpent, Because thou hast done this, thou art *cursed* above all cattle, and above every beast of the field. . . . And I will put *enmity* between thee and the woman; and between *thy seed* and her seed; *It shall bruise thy head, and thou shalt bruise His heel.* . . . And unto Adam He said, Because *thou* hast hearkened unto the voice of thy *wife*, and hast *eat*en of the tree, of which I commanded thee, saying, Thou shalt not eat of it: *cursed* is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; *thorns* also and *thistles* shall it bring forth to *thee.* . . . In the *sweat* of thy *face* shalt thou eat bread, *till* thou *return* unto the *ground*; for out of it wast thou *taken.* (Genesis iii. 14-19.) But they refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear. Yea, they made their *hearts* as an ADAMANT STONE. (Zechariah vii. 11, 12.) Joshua said unto all the people, Behold, *this stone* shall be a witness unto us; . . . *a witness* unto you, lest *ye* deny your GOD. (Joshua xxiv. 27.)

---

So through the furnace<sup>2</sup> here of holy strife  
By grace we reach the goal, eternal life.

Three marble cubes emerge as from this floor,  
Of equal size, and color red as gore;  
These symbolize souls here by grace renewed,<sup>3</sup>  
Who feed on Christ, with strength divine indued.

In Adam dead, in Christ they now revive,  
And are in Him forevermore alive;  
But if they step without this bloody fold,  
As under sin, they are to Satan sold.<sup>4</sup>

<sup>2</sup> I have chosen thee in the *furnace of affliction*. (Isaiah xlvi. 10.) I will bring the third part through the *fire*, and will refine them as silver is refined, and will try them as gold is tried, and they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The LORD is *my* GOD. (Zechariah xiii. 9.) And I will take the *stony* heart out of their flesh, and will *give* them a heart of flesh. (Ezekiel xi. 19.) The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a *brand* plucked from the burning? (Zechariah iii. 2.)

<sup>3</sup> Whoso *eateth* my flesh and *drinketh* my blood hath eternal life; and I will raise him up at the last day. (John vi. 54.) The words that I speak unto you, they are spirit, and they are life. (John vi. 63.) For the *bread* of GOD is He which cometh down from Heaven, and giveth life unto the world. (John vi. 33.) [Awakened souls hunger for this Bread, and find it in the *words* of the Saviour, and there only. The body lives by means of matter, but the mind by spirit, by thought, by *words*; and the quality of this mental pabulum that the man, woman, or child daily and hourly feeds upon, determines at once the present character and prospective destiny of the individual.]

<sup>4</sup> For as in Adam all die, even so in Christ shall all be made alive. (1 Corinthians xv. 22.) For we know that the law is spiritual, but I am carnal, *sold* under sin. (Romans vii. 14.)

No tapered columns from these bases rise,  
Like marble fingers pointing to the skies;  
But, squared and plumb, the pure white shafts  
    appear,  
As stones made ready<sup>5</sup> for GOD's temple here.  
Three colors here combined — white, red, and  
    gray —  
Our capabilities of life portray;  
In nature wanting,<sup>6</sup> like the day begun  
Ere yet illumined by the rising sun:  
By grace we pass as through a sea of blood;  
In Christ have access to the heav'nly food;  
Are crucified with Him, yet in Him live,<sup>7</sup>  
And by his bounty life divine receive.

---

<sup>5</sup> And the Lord their GOD shall save them in that day as the flock of His people: for they shall be as the *stones of a crown*, lifted up as an Ensign upon the land. (Zechariah ix. 16.) That our daughters may be as corner-stones, polished after the similitude of a palace. (Psalm cxliv. 12.) For we which have believed do enter into rest. . . For he speaketh in a certain place of the Seventh Day on this wise, And GOD did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. . . There remaineth therefore a rest to the People of GOD. (Hebrews iv. 3-11.)

<sup>6</sup> But the natural man receiveth not the things of the Spirit of GOD: for they are *foolishness* unto him; neither can *he* know them, because they are spiritually discerned. (1 Corinthians ii. 14.) The entrance of Thy words giveth light. (Psalm cxix. 130.)

<sup>7</sup> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. (Galatians ii. 20.) If ye then *be* risen with Christ, seek those things which are above. (Colossians iii. 1.)

---

As in the gray—mankind in nature stand;<sup>8</sup>  
 The red—exhibits GOD's transforming hand;<sup>9</sup>  
 And last the white—man's highest, holy state,  
 When GOD by Christ shall all things recreate.<sup>10</sup>

<sup>8</sup>Who can bring a clean thing out of an unclean? not one. (Job xiv. 4.) As it is written, There is none righteous: . . . There is none that seeketh after GOD. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit: the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known: there is *no fear of GOD* before their eyes. (Romans iii. 10-18.)

<sup>9</sup>Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art Thou *red* in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me: . . . and their blood shall be sprinkled upon my garments, and I will stain all my raiment. (Isaiah lxiii. 1-3.) For ye are all the Children of GOD by faith in Christ JESUS. For as many of you as have been baptized into Christ have *put on* Christ. . . . If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. (Galatians iii. 26-29.) And He said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. (Mark xvi. 15, 16.)

<sup>10</sup>He that overcometh, the same shall be clothed in *white raiment*: and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. (Revelation iii. 5.) And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them *white* in the blood of the Lamb. . . . The Lamb which is in the midst of the throne shall *feed* them, and shall lead them unto living fountains of waters: and GOD shall wipe away all tears from their eyes. (Revelation vii. 13-17.)

---

PART SECOND—MAN AS FALLEN IN ADAM AND  
AS RISEN IN CHRIST

---

What a thick darkness over Eden stole  
When death came in and captured ev'ry soul!  
GOD'S light gone out of man, a tomb was he<sup>1</sup>  
Of all the generations that should be!

Yon sturdy oak that from the earth was torn,  
A thousand years of fruitage might have borne;  
A thousand forests peopled with young trees,  
But what, compared to man, were all of these!

Man is not flesh alone, or e'en in chief,<sup>2</sup>  
For nature's reign in him at most is brief;

---

<sup>1</sup>For the love of Christ constraineth us: because we thus judge, that if One died for all, then were *all* dead; and that He died for all, that they which live should not henceforth live unto *themselves*, but unto *Him* which died for them, and rose again. (2 Corinthians v. 14, 15.) But she that liveth in pleasure is *dead* while she liveth. (1 Timothy v. 6.) But of the tree of the knowledge of good and evil, thou shalt *not* eat of it: for in the day that thou eatest thereof thou shalt surely *die*. (Genesis ii. 17.)

<sup>2</sup>And GOD said, Let us make man in our image, after our likeness: and let *them* have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So GOD created man in His own image. (Genesis i. 26, 27.) There is a natural body, and there is a spiritual body. (1 Corinthians xv. 44.)

---

The breath of GOD made him a living soul,  
That life as long as His man might control.<sup>3</sup>

Beyond the grave<sup>4</sup> there is now rest for all  
Who heard, and here obeyed, the Master's call;  
But after death no rest remains for those  
Who JESUS slew, Barabbas leader chose.

All slay Him here who now the faith deny,<sup>5</sup>  
And seek by other ways to reach the sky:  
Who hopes for life, but not on Christ depends,  
His name and influence to Satan lends.

Who by their actions say no grace they need,

---

<sup>3</sup> And the Lord God said, Behold, the *man* is become as one of *Us*, to know *good* and *evil*: and now, lest he put forth his hand, and take also of the *tree of life*, and *eat*, and *live forever*: therefore the Lord GOD sent him forth from the Garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. (Genesis iii. 22-24.)

<sup>4</sup> To-day shalt thou be with me in Paradise. (Luke xxii. 43.) Having a desire to depart, and to be with Christ; which is *far* better: nevertheless to abide in the flesh is more needful for you. (Philippians i. 23, 24.)

<sup>5</sup> He that is not with Me is against Me. (Matthew xii. 30.) For it is impossible for those who were once enlightened, and have tasted of the heavenly Gift, and were made partakers of the Holy Ghost, and have tasted the good Word of GOD, and the powers of the world to come, if *they* shall fall away, to renew them again unto repentance; seeing they *crucify to themselves* the Son of GOD afresh, and put him to an open shame. (Hebrews vi. 4-6.)

---

---

These cause the Saviour's wounds afresh to  
bleed;

Who in their hearts no love for JESUS feel,  
Their enmity to Him by this reveal.<sup>6</sup>

If from you shafts the texts, Faith, Hope, and  
Love,<sup>7</sup>

There graved in stone but echoed from above,  
You take and hold fast, surely GOD will keep  
Your soul secure till you in JESUS sleep:

Or else, if watching, till, with dazzled eyes,  
You see His Cloud descending from the skies;  
For all who now with mortal life are blessed  
May not be called beneath the sod to rest.<sup>8</sup>

---

<sup>6</sup> They pierced my hands and my feet. (Psalm xxii. 16.) Behold, He cometh with clouds: and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, amen. (Revelation i. 7.) JESUS said unto them, If GOD were your Father, ye would love me. (John viii. 42.)

<sup>7</sup> And now abideth Faith, Hope, Love, these three; but the greatest of these is Love. (1 Corinthians xiii. 13.) If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. . . . If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. (John xv. 7-10.) By *grace* are ye saved through faith. (Ephesians ii. 5.) We are saved by hope. (Romans viii. 24.) This is love, that we walk after His commandments. (2 John 6.)

<sup>8</sup> This same JESUS which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts i. 11.) Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment. (1 Corinthians xv. 51, 52.)

---

Prepare to meet thy GOD! and if He come  
As here supposed, through heaven's rifted dome,  
Or as at the last breath He comes to all,<sup>9</sup>  
You may unterrified obey the call.

Take up the cross and crucify the man  
You *yourself* call—this is the Gospel plan;<sup>10</sup>  
Not bodily, but in your nobler part,  
The ruling will and tempers of the heart.

---

<sup>9</sup>At midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him. (Matthew xxv. 6.) GOD said unto him. Thou fool, this night thy soul shall be required of thee: then whose shall these things be which thou hast provided? (Luke xii. 20.)

<sup>10</sup>If any man will come after Me, let him deny *himself*, and take up *his* cross, and follow Me. (Matthew xvi. 24.) Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed; that henceforth we should not serve sin. (Romans vi. 6.) And they that are Christ's have crucified the flesh with the affections and lusts. (Galatians v. 24.) But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway. (1 Corinthians ix. 27).

---

---

PART THIRD—GOD'S KINGDOM AT HAND, BUT  
INVISIBLE—RULE OF THE COMFORTER

---

Believe, repent, and lo! the Word is near;  
Ask, and receive the Holy Comforter!<sup>1</sup>  
But first obey, 't is better in GOD'S eyes,  
Than promises, or any sacrifice.

Christ in the Spirit comes to every heart,  
There stands, and waits a blessing to impart;  
Admit this Royal Guest within your door,<sup>2</sup>  
Life, peace, and joy are yours forevermore.

---

<sup>1</sup> Then Peter said unto them, [the thousands who were convinced of their sin in having rejected JESUS:] Repent, and be baptized every one of you in the name of JESUS Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts ii. 38.) If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him? (Luke xi. 13.)

<sup>2</sup> Seek ye the Lord while He may be found, call ye upon him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy. . . . Go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: [as perhaps intended to signify the removal of the curse pronounced upon the earth itself, as recorded in the third chapter of Genesis, and the present blessings to be poured out upon the souls of those who believe, repent, and obey the Lord JESUS:] and it shall be to the Lord for a name, for an everlasting sign. (Isaiah lv. 6-13.)

---

Not in himself, but man, now Satan reigns,<sup>3</sup>  
 And vast dominion on this earth maintains:  
 Self crucified,<sup>4</sup> the sacrifice GOD owns  
 And in a new heart Christ as King enthrones.

I keep my body under, Paul declared;  
 'T was thus against his carnal self he warred;  
 The battle fought within, and self kept down,<sup>5</sup>  
 No outward foes can rob us of our crown.

Self is divorce from GOD, and weds to sin,<sup>6</sup>  
 'T is here the miseries of man begin;

---

<sup>3</sup> And when He had dipped the sop He gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. (John xiii. 27.) And you hath He quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. (Ephesians ii. 1-3.)

<sup>4</sup> Until Christ be formed in you. (Galatians iv. 19.) And they that are Christ's have crucified the flesh with the affections and lusts. (Galatians v. 24.)

<sup>5</sup> And whosoever doth not bear his cross and come after me, cannot be my disciple. (Luke xiv. 27.) Casting down imaginations, and every high thing that exalteth itself against the knowledge of GOD, and bringing every thought into captivity to the obedience of Christ. (2 Corinthians x. 5.)

<sup>6</sup> But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not, and shall utterly perish in their own corruption. (2 Peter ii. 12.) So I gave them up unto their own hearts' lusts, and they walked in their own counsels. O that my people had hearkened unto me! (Psalm lxxxix. 12, 13.)

---

A truth that hearts unchanged will not receive,  
But plain to all who in the Christ believe.

In nature dominant the danger lies;  
Here lurks the foe to rob us of the prize!  
Nor dare we for an instant yield the reins  
To conquered self, lest he the throne regains.<sup>7</sup>

But, as when chimneys burn the flues resume  
A safer state by what the flames consume;  
E'en passions stirred the saint need not alarm;  
Walled in by faith, the fire will do no harm.<sup>8</sup>

<sup>7</sup>This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other. (Galatians v. 16, 17.) Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith; knowing that the same afflictions are accomplished in your brethren that are in the world. (1 Peter v. 8, 9.) But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. (James i. 14, 15.)

<sup>8</sup>Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. (James i. 12.) There hath no temptation taken you but such as is common to man: But GOD is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it. (1 Corinthians x. 13.) My brethren, count it all joy when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. (James i. 2-4) Stand fast in the faith, quit you like men, be strong. (1 Corinthians xvi. 13.) And, lo, I am with you always, even unto the end of the world. (THE LORD.)

To follow Christ is *to be made like Him*,  
 And holy lives no willful sins bedim;  
 If in this narrow way your race is run,<sup>9</sup>  
 No cloud will overcast the setting sun.

As when the Red Man trod here deserts wild,  
 Than leader's track no other steps beguiled,  
 So with the soul on heav'nly rest intent,<sup>10</sup>  
 He only asks *which way the Master went?*

<sup>9</sup> Seeing that ye have put off the *old man with his deeds*; and have put on the new man, which is renewed in knowledge after the image of Him that created him. (Colossians iii. 9, 10.) He that is begotten of God keepeth himself, and that wicked one toucheth him not. (1 John v. 18.) But if the Spirit of Him that raised up JESUS from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal [that is, dead] bodies, by His Spirit that dwelleth in you. (Romans viii. 11.) My flesh also shall rest in hope. (Psalm xvi. 9.)

<sup>10</sup> Then said JESUS unto His disciples, If any man will come after me, let him deny himself and take up *his* cross, and follow me. (Matthew xvi. 24.) JESUS saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. (John xiv. 6.) For through Him we both have access by one Spirit unto the Father. (Ephesians ii. 18.) For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. (Hebrews iii. 14.) Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto JESUS, the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Hebrews xii. 1, 2.) Draw me, we will *run* after Thee. (Solomon's Song i. 4.) I will rise now, and go about the city in the streets, and in the broad ways I will seek Him whom my soul loveth. . . . *Saw ye Him?* (Solomon's Song iii. 2, 3.)

PART FOURTH—CONTEMPLATIVE OF THE DEAD  
IN CHRIST

O fellow-mortal! move with rev'rent tread  
About those mounds where sleep the holy dead!  
For feet of angels,<sup>1</sup> stationed there by GOD,  
May press with yours the overlying sod.

Italia's blocks no chiseled names disclose  
Of saints whose bodies in *these* graves repose,<sup>2</sup>  
For here they represent ascended souls  
Whose names the Book of Life alone enrolls.

As in the white stone Christ on us bestows  
*A new name's writ'n* none but the holder knows,

<sup>1</sup>The angel of the Lord encampeth round about them that fear Him. (Psalm xxxiv. 7.) Who maketh His angels spirits; his ministers a flaming fire. (Psalm civ. 4.) But ye are come unto Mount Zion. . . and to an innumerable company of angels, to the general assembly and Church of the First-born, which are written in Heaven. (Hebrews xii. 22, 23.) The chariots of GOD are twenty thousand, even thousands of angels. (Psalm lxxviii. 17.) When my *father* and my *mother* forsake me, then the Lord will take me up. (Psalm xxvii. 10.)

<sup>2</sup>In the family piece of monumental statuary of which our engraving is an illustration, the names of those whose remains are there laid to rest, as will be seen, appear only on the red marble dies, as signifying that in our resurrection our names even may be changed. Two of the patriarchs and three of the apostles had new names given unto them, and what was the exception here may be the rule hereafter.

What mortal hand on marble here may blaze  
Their names aright<sup>3</sup> who on His face now gaze?

When Mary looked that morn in JESUS' tomb  
Two angel forms<sup>4</sup> broke the sepulchral gloom;  
And there a torch was lit whose golden ray  
Sheds restful light on Christian graves to-day.

While holy angels bear the soul away,<sup>5</sup>  
Yet others by the sleeping dust may stay;  
Nor can an atom of it e'er be lost  
Whose ransom has been paid at such a cost!

<sup>3</sup>Thou shalt be called by a new name. (Isaiah lxii. 2.) But rather rejoice because your names are written in Heaven. (Luke x. 20.) He telleth the number of the stars: He calleth them all by their names. (Psalm cxlvii. 4.) To him that overcometh will I give to eat of the hidden manna, and will give him a White Stone, and in the stone a *new name written*, which no man knoweth saving he that receiveth it. (Revelation ii. 17.)

<sup>4</sup>But Mary stood without at the Sepulchre weeping; and as she wept she stooped down and looked into the Sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the Body of JESUS had lain. (John xx. 11, 12.) But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. (1 Thessalonians iv. 13.)

<sup>5</sup>There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, *and was carried by the angels into Abraham's bosom.* (Luke xvi. 19-22.)

He who in loving arms each saint infolds,<sup>6</sup>  
A force omnipotent o'er nature holds;  
Nor less in atoms than in rolling spheres  
His wisdom, power, wondrous skill appears.  
And as, by accident howe'er displaced,  
No atom from this globe has been effaced,  
Doubt not our GOD the dust of all can find,<sup>7</sup>  
Though buried deep or scattered to the wind.

<sup>6</sup> And He took them up in his arms, put his hands upon them, and blessed them. (Mark x. 16.) The eternal GOD is thy refuge, and underneath are the Everlasting Arms. (Deuteronomy xxxiii. 27.) And JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. (Matthew xxviii. 18.) They took *ashes of the furnace*, and stood before Pharaoh: and Moses sprinkled it up toward heaven; and *it* became a boil breaking forth with blains upon man and upon beast. (Exodus ix. 10.) They say unto Him, We have here but five loaves and two fishes. He said, Bring them hither to me. . . . They that had eaten were about five thousand men. (Matthew xiv. 17-21.)

<sup>7</sup> Some of you shall they cause to be put to death; and ye shall be hated of all men for my name's sake, but there shall not *a hair of your head perish*. (Luke xxi. 16-18.) Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust. . . . The earth shall cast out the dead. (Isaiah xxvi. 19.) So I prophesied as I was commanded; and as I prophesied there was a noise, and behold, a shaking; and the bones came together, bone to his bone. . . . Ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. (Ezekiel xxxvii. 7-14.) [While this prophecy applies directly to the Jews, and is full of comfort to them, as a pledge of divine mercy held in store for them, when they shall consent to be turned to GOD, it also, in its broader significance, refers to the general resurrection.]

## PART FIFTH—JESUS AND THE RESURRECTION

Christ's death and resurrection He portrays  
 By simple ordinances, not by days;<sup>1</sup>  
*Do this, do that*, within His word is found  
 Of JESUS' Law the center, scope, and bound.  
 His works may no one meddle with when done;<sup>2</sup>  
 Man needs no candle here to view the sun:  
 Unclose the eyelids, lo, gone is the night!  
 For nature's fountain fills the soul with light.

<sup>1</sup> As they were eating, JESUS took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat: this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. (Matthew xxvi. 26-28.) For I have received of the Lord that which also I delivered unto you, That the Lord JESUS the same night in which He was betrayed took bread: And when He had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you: *this do* in remembrance of Me. . . . For as often as ye eat this *Bread* and drink this *Cup* [that is, follow and obey Christ in the reverent observance of this simple but divinely eloquent word-picture of the crucifixion,] ye do *show* the Lord's death till He come. (1 Corinthians xi. 23-26.) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to *observe* all things whatsoever I have commanded you, (Matthew xxviii. 19, 20.)

<sup>2</sup> If any man shall add unto these things, GOD shall add unto him the plagues that are written in this Book: And if any man shall take away from the words of the Book of this prophecy, GOD shall take away his part out of the Book of Life. (Revelation xxii. 18, 19.)

Not bodies as a whole are changed at last,  
 But ev'ry atom is as if recast;  
 And thus the mystery of life is solved  
 As spirit out of matter is evolved.<sup>3</sup>

The husbandman his seed casts in the ground;  
 But wait awhile, and what a change is found!  
 From seeming death a verdant life upsprings,<sup>4</sup>  
 And Nature's heart with silent rapture sings.

Thus shall those bodies buried now from sight,  
 Spring forth in forms all radiant with light—<sup>5</sup>

<sup>3</sup> It is sown a natural body, it is raised a spiritual body. (1 Corinthians xv. 44.) Though after my skin worms destroy this body, yet in my flesh shall I see GOD: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me. (Job xix. 26, 27.) And as we have borne the image of the *earthly*, we *shall* also bear the Image of the heavenly. (1 Corinthians xv. 49.)

<sup>4</sup> And that which thou sowest, thou sowest not that body that shall be, but bare grain: . . . but GOD giveth it a body, . . . to every seed its own body. . . . So also is the resurrection of the dead. (Ibid. verses 37, 38, and 42.) But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. (Ibid. verses 35, 36.)

<sup>5</sup> Ye are all the Children of Light. (1 Thessalonians v. 5.) It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power. . . . Behold, I show you a mystery; We shall not all sleep, but we shall all be changed. . . . For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory? (1 Corinthians xv. 43, 51-55.) The dead in Christ shall rise first. (1 Thessalonians iv. 16.)

Hearts pulsing warm, eyes brimmed with love  
and peace,

When GOD bids death His captive ones release.

GOD haste the day when Christ's *expectance* ends,  
As He his kingdom over Death extends ;<sup>6</sup>

When Light divine on ev'ry eye shall burst,  
*As Earth the Blessed springs from earth ac-  
cursed.*

*Let that day haste*, in substance is the plaint  
For eighteen hundred years made by each saint  
Whose soul is resting in the arms of Love,  
Beneath the Altar in the Courts above.<sup>7</sup>

<sup>6</sup> But this Man, after he had offered one sacrifice for sins for ever, sat down on the right hand of GOD; from henceforth *expecting* till his enemies be made *His Footstool*. (Hebrews x. 12, 13.) As: it was in the days of Lot: they did eat, they drank, they bought, they sold; they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed. (Luke xvii. 28-30.)

<sup>7</sup> We, according to His promise, look for *new heavens* and a *new earth*, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of *Him* in peace, without spot, and blameless. (2 Peter iii. 13, 14.) And I saw a new *Heaven* and a new *Earth*: for the first heaven and the first earth were passed away; and *there was no more sea*. (Revelation **xxi.** 1.) [We shall drink of the True Vine, and Oil of Gladness there.]

<sup>7</sup> I saw under the Altar the Souls of them that were slain for the Word of GOD, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge? (Revelation vi. 9, 10.)

Pray for it, Christians! ye who still remain,<sup>8</sup>  
And as you pray, fight, too, with might and main;  
*Thy Kingdom come, Thy Will be done on earth,*  
Said from the heart, helps nature's second birth.

O haste the day! when into yonder sun  
Revolving planets may together run,<sup>9</sup>  
And that new world<sup>10</sup> be made without a night,  
Of which GOD and the LAMB shall be the light.

<sup>8</sup> He which testifieth of these things saith, Surely I come quickly. Amen. Even so, come Lord JESUS. (Revelation xxii. 20.) When ye pray, say . . . *Thy Kingdom come.* (Luke xi. 2.) Fight the good fight of faith, lay hold on Eternal Life, whereunto thou art also called. (1 Timothy vi. 12.) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they *willingly* are ignorant of, that by the word of GOD the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. (2 Peter iii. 3-7.) Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and *hasting unto* the coming of the Day? (Ibid. vs. 11, 12.) [If I understand the inspired Apostle here, he means that we shall pray for the speedy coming of the Day of the Lord. To haste unto it is earnestly to desire it, and godly desire is prayer, penetrating to the mercy seat of the "temple not made with hands."]

<sup>9</sup> And the heaven departed as a *scroll* when it is rolled together. (Revelation vi. 14.) [A scroll "rolled together," is a *scroll rolled back into itself.*]

<sup>10</sup> And the City had no need of the sun, neither of the moon, to shine in it: for the glory of GOD did lighten it, and the Lamb is the light thereof. (Revelation xxi. 23.)

PART SIXTH—THE RISEN CHRIST-MAN AND HIS  
ABODE, THE GRAND EARTH OF ETERNITY

For man, and man's abode, great glory waits,<sup>1</sup>  
When man redeemed and earth GOD recreates;  
For yonder sun then in earth's light shall pale,  
When CHRIST our King shall over all prevail.

One cradle serves each household brood to rock;  
One sheepfold shelters each successive flock;  
So, though our planet be so very small,<sup>2</sup>

It may have been the starting-point of all!

<sup>1</sup> Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which GOD hath prepared for them that love Him. (1 Corinthians ii. 9.) And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall *cleave in the midst thereof*, toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall *remove* toward the north, and half of it toward the south. (Zechariah xiv. 4.) And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. (Revelation xvi. 18.) [Physical changes are here indicated that will be on a scale of grandeur perhaps exceeding that of the original creation of this world of ours.]

<sup>2</sup> By whom shall Jacob arise? for he is small. (Amos vii. 2.) For who hath despised the day of small things? (Zechariah iv. 10.) For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (Isaiah lv. 8, 9.) For the wisdom of this world is foolishness with GOD. (1 Corinthians iii. 19.)

Here on the vine of earth GOD may have grown  
The  *pods*  from which the  *seeds of stars*  were  
thrown :

“In the beginning,” GOD may here have stood,<sup>3</sup>  
And hence have scattered out each starry brood.

That Image with the  *head of gold*  still stands,  
And in its “feet and toes” respect demands ;  
But any moment now the blow may fall<sup>4</sup>  
Which to the dust and winds shall give it all.

But spirit lives when grosser matter fails,  
And Life divine o'er mortal Death prevails:

<sup>3</sup>And GOD made two great lights; the greater light to rule the day, and the lesser light to rule the night: *He made the Stars also. And God set them in the firmament of the heaven.* . . . And the evening and the morning were *the fourth day.* (Genesis i. 16-19.) [According to this it is plainly to be seen that the Earth has priority of place in the order of Creation over all other worlds. Scientific infidelity may sneer at this, and a weak and time-serving popular Christianity may put its finger upon its lip, and bid its pupils keep silence before it, but the fact is patent to the simplest mind capable of understanding what it reads. To say that Moses wrote without regard to the order of the events he records, is only to cast discredit upon the sacred narrative. What the Christian has to do, is, *wait on the Lord patiently, undoubtingly, in nothing questioning the truth of His holy Word.*] For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. (1 Corinthians i. 19.)

<sup>4</sup>Thou, O king, sawest, and behold, a great Image. . . This image's head was of fine gold: . . . his feet part of iron and part of clay. Thou sawest till that a Stone was cut out without hauds, which smote the image upon his feet, . . . and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken . . . and the wind carried them away. (Daniel ii. 31-35.)

Tho' Nature dies, the man in Christ shall stand,  
And from his GOD a crown of life command.<sup>5</sup>

For we shall reign with Him, the Scriptures say,  
When sin, and death, and time have passed away ;  
And in Him trample down those hosts of Hell,<sup>6</sup>  
That now against GOD and the Truth rebel.

---

<sup>5</sup> If we suffer, we shall also reign with Him. (2 Timothy ii. 12.) And they sung a new song, saying, Thou art worthy to take the Book and to open the seals thereof: for thou wast slain, and hast redeemed us to GOD by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our GOD kings and priests: and *we shall reign on the earth.* (Revelation v. 9, 10.) And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. (1 Peter v. 4.)

<sup>6</sup> For I will tread them in mine anger, and trample them in my fury. (Isaiah lxiii. 3.) And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of His mouth and shall destroy with the brightness of His coming: even him whose coming is after the working of Satan, with all power, and signs, and lying wondere;s, and with all deceivableness of unrighteousness in them that perish; because they received not *the love of the truth, that they might be saved.* (2 Thessalonians ii. 8-10.)

---

PART SEVENTH—RECAPITULATIVE AND EX-  
HORTATORY—CONCLUSION

Choose, you who read, if you have not before,  
And for your soul salvation's Gift<sup>1</sup> secure;  
GOD by His Spirit speaks as from the stone,  
And bids you JESUS Lord and Saviour own.

No need of Christ? and yet no other Way!  
Not dead in sins? yet out of Christ you say!<sup>2</sup>  
Your thread of life is but a mortal breath,  
Each inhalation bears the sting of death!

---

<sup>1</sup> Then Peter said unto them, Repent, and be baptized every one of you in the Name of JESUS Christ for the remission of sins, *and ye shall receive the Gift of the Holy Ghost.* (Acts ii. 38.) And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power. . . Peter said unto him, Thy money perish with thee, because thou hast thought that the *Gift of GOD* may be *purchased.* (Acts viii. 18-20.) Ask, and It shall be given you. (Matthew vii. 7.) In the last day, that great day of the feast, JESUS stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him *should* receive: for the Holy Ghost was not yet given; because that JESUS was not yet glorified.) (John vii. 37-39.)

<sup>2</sup> For GOD sent not His SON into the world to condemn the world, but that the world *through Him might be saved.* . . . He that *believeth not* is condemned already. (John iii. 17, 18.) If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire. (John xv. 6.)

---

If out of Christ, then out of GOD you are,  
 And out of GOD is sin; O soul, beware!  
 Go, seek the blessing GOD in Christ bestows,<sup>3</sup>  
 And drink the life that from His bosom flows.  
 Not in your own, but in Another's Name,  
 May you new life from your Creator claim;  
 Nor yet as righteous, but as dead in sins;  
 Here poverty of spirit mercy wins.<sup>4</sup>

Stand as a sinner penitent and see  
 GOD through His Son now reconciled to thee;

<sup>3</sup>This is the Stone which was set at nought of you builders, which is become the Head of the Corner. Neither is there Salvation in any other, for there is none other name under heaven given among men, whereby we must be saved. (Acts iv. 11, 12.) Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. (John vi. 45.) He that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto *you*, That ye also have seen me, and believe not. . . . This is the will of Him that sent me, that every one which seeth the Son, *and believeth on Him*, may have everlasting life: and I will raise him up at the last day. (Ibid. 35-40.) Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ. (1 Peter i. 18, 19.)

<sup>4</sup>And He opened His mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. (Matthew v. 2, 3.) GOD was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. . . . As though GOD did beseech you by us: we pray you in Christ's stead, be ye reconciled to GOD. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of GOD *in Him*. (2 Corinthians v. 19-21.)

His merits boundless cover thy defects,<sup>5</sup>

His arm omnipotent thy life protects.

Now GOD th' Eternal in the Saviour cries,

Who in himself brute nature crucifies,

To him at death a crown of life I'll give,

And where I am there he shall ever live.<sup>6</sup>

O who will not consent to live with GOD!

Who will not now pass underneath the rod?

By help divine o'er sensu'us nature rise,<sup>7</sup>

And seek thro' Christ the pathway to the skies?

<sup>5</sup> If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word is not in us. (1 John i. 9, 10. Who *hath* delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins. . . . And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled, in the body of his flesh through death, to present you holy, and unblamable, and unreprouvable, in his sight: if ye continue in the faith. (Colossians i. 13-23.)

<sup>6</sup> Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold my glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. (John xvii. 24.) Believest thou not that I am in the Father, and the Father in Me? the *words* that I speak unto you I speak not of myself: but the Father that dwelleth in me. (John xiv. 10.)

<sup>7</sup> And I will cause you to pass *under the rod*, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against Me: I will bring them forth out of the country where they sojourn, and *they* shall not *enter* into the Land. . . . And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight. (Ezekiel xx. 37-43.)

With bleeding feet He marks the road for all,  
 And shows us how the Tempter to appall;  
 Rise, master self—the battle is begun;  
 Keep thou the field<sup>8</sup>—*the victory is won!*

No more an Eden now for man on earth,  
 As mortal he has lost his heav'uly birth;  
 Born into conflict with his lusts and sin,  
 He must a hero be life's goal to win.<sup>9</sup>

Ask any why man now must fight to win  
 Back that inheritance he lost by sin?

---

<sup>8</sup> He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. (John xii. 25.) Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, *they are the sons of God.* . . . He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? . . . Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. (Romans viii. 12-37.)

<sup>9</sup> The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. (Romans xiii. 12.) Finally, my brethren, be strong in the Lord, and in the power of His might. *Put on the whole armour of God,* that ye may be able to stand against the wiles of the devil. (Ephesians vi. 10, 11.) For though we walk *in* the flesh, we do not *war* after the flesh: (for the weapons of our warfare are not carnal, but mighty through GOD to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of GOD. (2 Corinthians x. 3-5.)

---

---

When he that way by GOD forbidden<sup>10</sup> chose  
He loosed upon himself a troop of foes.

The germ of these<sup>11</sup> hid in the apple lay,  
Eve from the tree of knowledge plucked away  
And to her husband gave—O fateful gift!  
Whose opened eyes did but on ruin lift.

A ruin boundless as the race of man,  
Whose hight and depth no mortal eye can scan;  
But out of this GOD by His Son will raise  
A triumph mightier,<sup>12</sup> and endless praise.

---

<sup>10</sup> And the Lord GOD *commanded the man*, saying, Of every tree of the Garden thou mayest freely eat: but of the tree of the Knowledge of Good and evil, thou shalt not eat of it. (Genesis ii. 16, 17.) And when the woman saw that the tree was good for *food*, and that it was pleasant to the *eyes*, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her; and he did eat. And the eyes of them both were opened. (Genesis iii. 6, 7.)

<sup>11</sup> Now the Works of the Flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of GOD. (Galatians v. 19-21.) And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (Genesis vi. 5.)

<sup>12</sup> And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and *great glory*. And He shall send his angels with a great sound of a trumpet, and they shall gather together His Elect. (Matthew xxiv. 30, 31.)

---

For not *alone* must man his warfare wage,  
 Since GOD the Son to help<sup>13</sup> him doth engage;  
 True to himself and GOD, man's ev'ry foe  
 Shall flee before him, or in death lay low.

GOD grant the Gospel here portrayed in stone,  
 May to some soul His way make better known;  
*That way which upward leads, and ends in bliss,*  
 Great God! forbid you man, or I, should miss.<sup>14</sup>

He overcame the world who leads our way,  
 And vanquished Satan in that triple fray

<sup>13</sup> For He hath said, I will *never* leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. (Hebrews xiii. 5, 6.) I give unto you power to tread on serpents and scorpions, and over *all the power of the enemy*: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits [invisible powers, evil angels,] are subject unto you; but rather rejoice, because *your* names are written in Heaven. (Luke x. 19, 20.) For without Me ye can do nothing. (John xv. 5.)

<sup>14</sup> And an highway shall be there, and a way, and it shall be called, *The Way of Holiness*: the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. (Isaiah xxxv. 8, 9.) Enter ye in at the Strait Gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the Way, which leadeth unto Life, and few there be that find it. (Matthew vii. 13, 14.) Be not deceived: GOD is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Galatians vi. 7, 8.)

Where words were swords, and *It is written*  
blazed<sup>15</sup>

Before the Tempter, speechless and amazed.

That word-sword waits your taking, mortal man!

*Sword of the Spirit*, in the Gospel plan;

No other weapon of offense we wield,

The *Faith of Jesus*, for defense, our shield.<sup>16</sup>

Hope, as a helmet, shining from the brow,

No sable thought's intrusion will allow;

*Rejoice alway*, is the Watchword here<sup>17</sup>

As, day by day, we draw to heav'n more near.

<sup>15</sup> And when the tempter came to Him, he said, *If thou be the Son of GOD, command that these stones be made bread.* But He answered and said, *It is written*, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of GOD. Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If thou be the Son of GOD, cast thyself down. . . . JESUS said unto him, *It is written again*, Thou shalt not tempt the Lord thy GOD. Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if thou wilt fall down and worship *me*. [Self personified, in its significance, though really "the prince of this world." Then saith JESUS unto him, Get thee hence, Satan: *for it is written*, Thou shalt worship the Lord thy GOD. (Matthew iv. 3-10.)

<sup>16</sup> And out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength. (Revelation i. 16.) Above all, taking the Shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take . . . the Sword of the Spirit, which is the Word of GOD. (Ephesians vi. 16, 17.)

<sup>17</sup> Rejoice in the Lord alway: *and again I say, Rejoice.* (Philippians iv. 4.) [This repetition of the word is singularly emphatic.]

With Righteousness of Christ our breasts in-  
cased,  
Our loins with Truth Divine securely braced;<sup>18</sup>  
Our feet with *preparation* of the Gospel shod,  
Dead to the world,<sup>19</sup> *we live*, and walk with God.

---

<sup>18</sup> Wherefore take unto you the whole armour of GOD, that ye may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having your loins *girt about with Truth*, and having on the *breastplate of Righteousness*; and your feet *shod with the Preparation of the Gospel of Peace*. . . Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the Mystery of the Gospel. (Ephesians vi. 13-19.)

<sup>20</sup> It is a faithful saying: For if we *be dead* with Him, we shall also live with Him: if we suffer, we shall also reign with Him: if we deny Him, He also will deny us: if we believe not, yet He abideth faithful: He cannot deny Himself. (2 Timothy ii. 11-13. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour JESUS CHRIST, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. (2 Peter ii. 20.) Pure Religion and undefiled before GOD and the Father is this, To visit the fatherless and widows in their affliction, [be a *little comforter* under the guidance, rule, and direction of the Great Comforter, the Holy Ghost.] and to keep himself unspotted from the world. (James i. 27.)

THE END.

---

---

ERRATA

Page 15, Part Third, in lieu of the first line of the second stanza, please read,

*Christ in the Spirit comes to ev'ry heart.*

Page 36, Part Seventh, next to last line of the Poem, please read in lieu,

*Our feet with Gospel preparation shod.*

And if we had really sought for two lines with which to lodge in the mind closing thoughts of most profit to the ordinary reader, we could not have found two better in the book. Thus, by the grace of GOD, our very mistakes are turned to good account.

---



---

PROSPECTUS.

# The Cottage Pulpit:

**A JOURNAL OF CHRISTIAN LITERATURE, CURRENT EVENTS, AND  
PROGRESSIVE THOUGHT.**

[UNDENOMINATIONAL, AND EVANGELICAL.]

To be Published Monthly in Nashville, Tennessee, under the Editorial management of Rev. W. T. HELMS. Each number will contain one or more short, practical, original sermons, suitable for Christian home reading.

THE COTTAGE PULPIT will be printed in quarto form, of twelve pages, on new and beautiful type, and superior quality of book paper.

The first number will be printed about the middle of June, (D.V.) and regularly thereafter.

*Terms \$1 a year, payable within two months after reception of first number.*

Subscriptions solicited.

Address,

COTTAGE PULPIT PUBLISHING CO.,  
1206 N. Spruce St., Nashville, Tenn.

---

---

# Moses Resisted.

A POEM, IN TWELVE CANTOS.

BY WILLIAM THOMAS HELMS.

TREATS especially of the first four of the Plagues of Egypt, covering the time that the Magicians, Jannes and Jambres, as the human agents and embodiment of the god of this world, withstood Moses, the man of God, in his divine call and commission to deliver the Israelites from Egyptian bondage. It will pay the student of Scripture to buy and read this poem for its exegetical value, as a commentary in verse upon these great miracles, to say nothing of its worth as a poetical production. Upon the latter point, among other flattering notices the book received from the press at the time of its first publication we reproduce the following from the Fredericksburg (Va.) News:

MOSES RESISTED.—A Poem, in Twelve Cantos, by W. T. Helms. From the Press of Haynes & Camp, Nashville, Tenn. We have received a copy of this modest volume of verse, from the pen of a minister of the Protestant Episcopal Church in Nashville, who sounds the key-note of his poem in the words found in 2 Timothy, 3: 8—and with the inspiration of genuine faith and fervour presents the truth of Scripture in opposition to the opinions of modern infidelity and the fallacies of so-called scientists. The versification is easy and natural, and the Bible story narrated with clear and vivid appreciation. The argument is carried through to its clear conclusion and the author contrasts opposing belief in these final lines:

Let scientists who miracles deny  
The sacred record impiously decry;  
Let Huxly, Darwin, Tyndall proudly boast  
They sail along a plain, unbroken coast;  
Yet, to the man who holy truth reverts,  
Their boast as empty as their faith appears.

—*Fredericksburg (Va.) News.*

The book contains 129 pages, printed in a superior style, and neatly bound in cloth. Price, 75 cts. a copy. Sent by mail on receipt of the money.

Address,

COTTAGE PULPIT PUBLISHING COMPANY,  
1206 N. Spruce St., Nashville, Tenn.

---



LIBRARY OF CONGRESS



0 015 973 383 A