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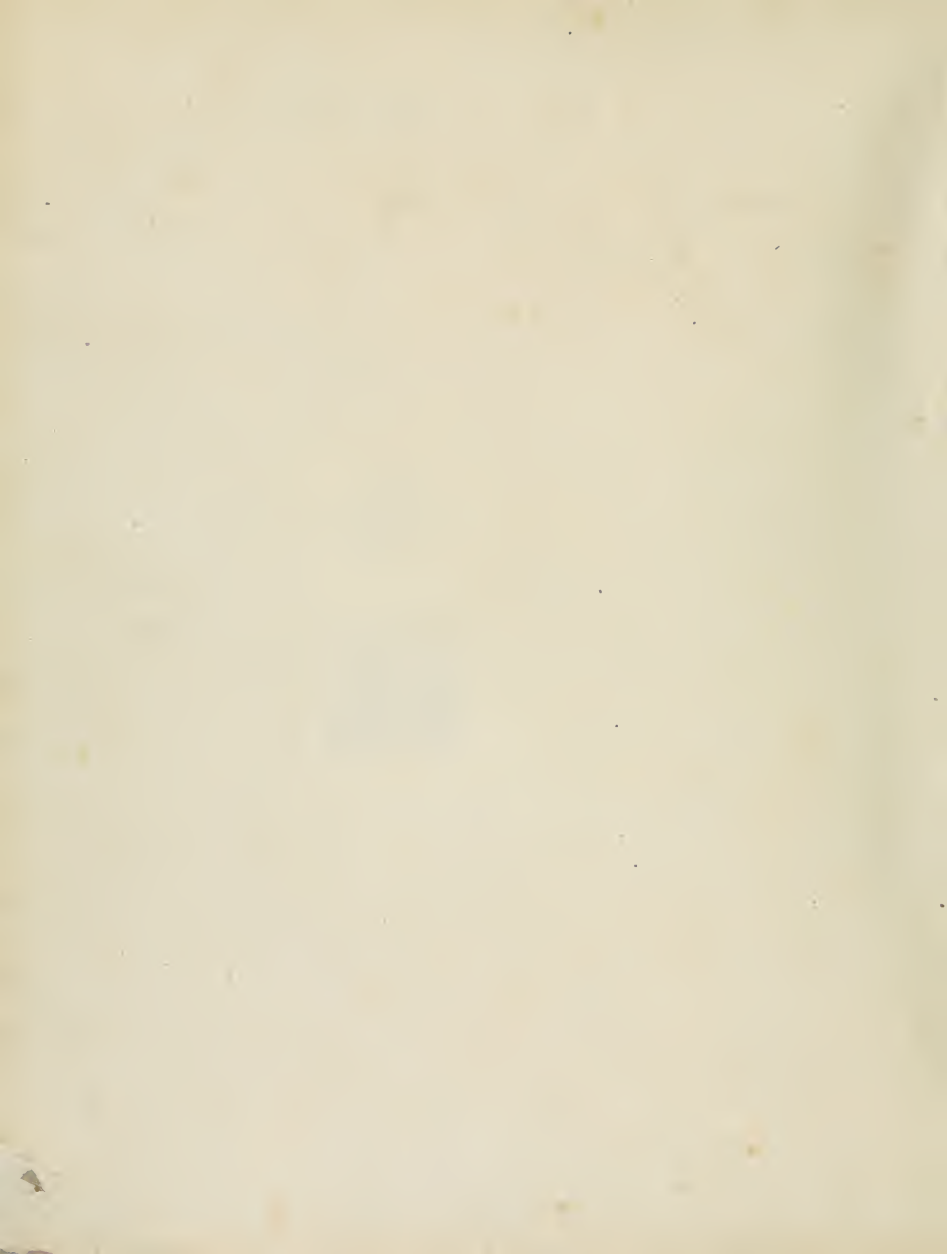
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THE FIRST ARTISTS IN THAT LINE,

FROM

DESIGNS

DRAWN ON THE BLOCKS THEMSELVES

BY

J. THURSTON, ESQ.

THE

DESCRIPTIONS

WRITTEN BY

THE REV. J. THOMAS, A.M.

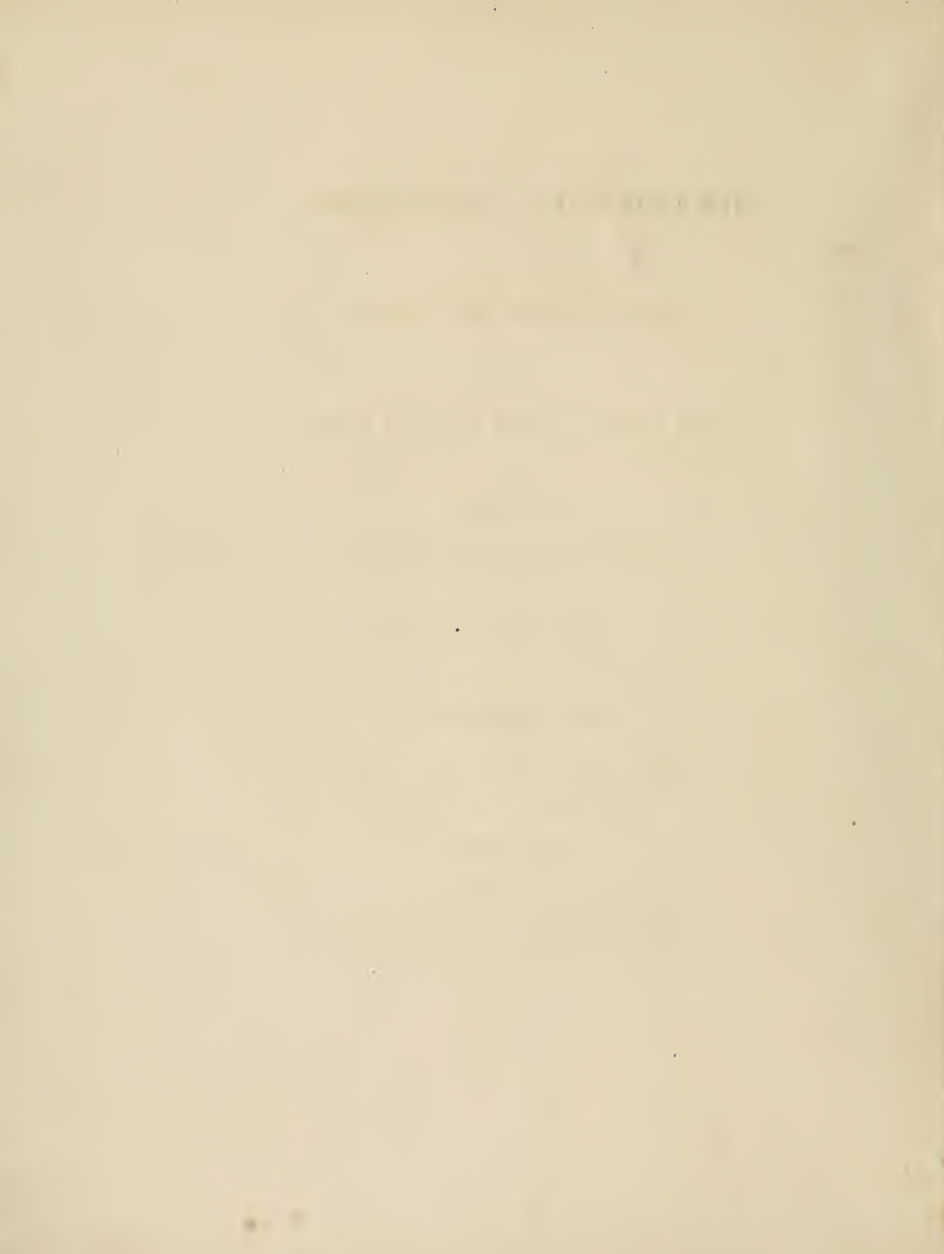
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Dedicated, by Permission,

TO

THE RIGHT HONOURABLE

THE EARL OF CORKE AND ORRERY,

AS A TESTIMONY OF RESPECT,


BY

HIS LORDSHIP'S OBEDIENT

AND DEVOTED SERVANTS,

JOSEPH THOMAS.

JOHN THURSTON.



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DESTRUCTION OF DEATH AND SIN.

בלע המות לנצח :



By Mason & Co.

He will swallow up death in victory. Isaiah xlv. 8.

DESTRUCTION OF DEATH AND SIN.

WHEN the cruel destroyer, Death, has at length completed his work of desolation, and subdued all animated nature under his power, he shall himself be overthrown, his crown torn from him, and his iron sceptre broken in pieces, by the mightier power of the Saviour.

Then shall his beloved help-mate, the enchantress Sin, be despoiled of all her destroying arts and charms, and, joined in his fall, shall crown the final triumph of our blessed Redeemer.

HOPE DEPARTING.

תוחלת צדיקים שמחה
ותקות רשעים תאבד:



The hope of the righteous shall be gladness; but the expectation of the wicked shall perish. Prov. x. 28.

HOPE DEPARTING.

BEHOLD the awful close of an ill-spent life! See the last friend of human kind forsakes the impious man in his dying moments. The last lingering ray with which Hope cheers the departing spirit is withdrawn from his shuddering and benighted soul; a dreadful and avenging horror seizes on his brain. Earth and heaven seem armed against him. Conscience proclaims to him that the one he has outraged, and the other he has defied. Desperate in guilt, he rejects with horror the mediation and redeeming grace of the Saviour; and, spurning his Holy Sacrament, he sets the seal on his own destruction.



THE JOYFUL RETRIBUTION.

Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες.



C. Ashmole sculp.

Blessed are they which die in the Lord. Revelation xlv. 13.

THE JOYFUL RETRIBUTION.

THE dying moments of the righteous man are cheered by the sweet assurances of approaching bliss: Hope, kindling into confidence, points to the emblems of his salvation through suffering. The cup of bitterness, says she, has been thy portion in this world; like thy divine Master, thou hast been “despised and rejected of men, a man of sorrows, and acquainted with grief.” But here thy sufferings shall cease; expect now the glorious retribution that awaits thee; prepare now to enter into the joys of thy Lord, to hear him pronounce the reward for thy faith and truth in this transporting sentence: “Come, ye blessed! enter now into the kingdom of your Father, prepared for you since the foundation of the world;” there to hymn eternal praises to him who is, who was, and is to come—Holy! Holy! Lord God Almighty!

CALL TO VIGILANCE.

Γρηγορείτε και προσευχεσθε να μη
εισέλθete εις πειρασμou.



Cornell sculpt.

Watch and pray, that ye enter not into temptation. St. Mark xiv. 28.

CALL TO VIGILANCE.

SLUMBERER, awake! see thy perilous situation. The foe is preparing his unerring shaft to strike thee down from thy couch of fancied security, into the dreadful gulph of perdition, that opens wide beneath to receive thee!

Slumberer, awake! suffer not the syren Sin, with pleasure in her train, to lure thee through the broad and easy road that leads to destruction; but rather follow thou the track of bright Religion, whose ways are ways of pleasantness, and all whose paths are peace: for remember, that the wages of sin is death, but the gift of God is eternal life.

THE WORLD MADE CAPTIVE.

ΠΕΡΙΕΧΑΤΗΣΤΕ ΚΑΤΑ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΚΟΣΜΟΥ ΤΟΥΤΟΥ
ΚΑΤΑ ΤΟΝ ΑΡΧΟΝΤΑ ΤΗΣ ΕΞΟΥΣΙΑΣ ΤΟΥ ΑΕΡΟΣ.



Cicero's sculpt.

The world is made captive to the power of the devil, according to the philosophy of the power of the devil. Ephesians 6:12.

THE WORLD MADE CAPTIVE.

THE watchful enemy has seized this globe of lightness and vanity, and is endeavouring to secure it in his car; while lust and gluttony, with the rest of his infernal team, are hastening with their prize down the deep descent to perdition. The danger is extreme. It is on its polar anchor, the redeeming cross and the strong chain of divine love attached thereto, that all hopes of deliverance must depend.

FLOCKS REFRESHED.

THE flocks, faint with heat and wearied with travel over the burning desert, arrive at a place of rest and refreshment.

The friendly palm receives them under its ample shade, while they slake their thirst at the clear fountain that bubbles at its foot: as when of old, Moses, by divine command, struck the rock at Horeb, whence gushed forth waters to allay the thirst of the exhausted Israelites.

Such is thy saving grace, thou blessed Redeemer of mankind! to thy fallen and sinful people.

SEED SOWN.

Αὐτὸν, σὺ ἂν σπείρας, καὶ ζῶσιν οἰσεται,
ἐὰν μὴ ἀποθάνῃ.



How sown.

Thou fool! that which thou sowest is not quickened, except it die 1 Corinthians vi. 36

SEED SOWN.

As the seed is deposited in the earth, from whence it will, at the appointed season, spring forth and flourish; so is the human body placed in the same humble receptacle, waiting for that awful moment when the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; 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? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ.’

RESCUED FROM THE FLOODS.

כי תעבר במים אתך אני
ובנהרות לא ישפוך :



Bramante sculpt.

When thou passest through the waters, I will be with thee ;
And through the rivers, they shall not overflow thee. Isaiah xlii. 2.

RESCUED FROM THE FLOODS.

SEATED on the rock of salvation, our blessed Lord stretches forth the powerful arm of his mercy to rescue sinking sinners from the floods. He holds out to them the strong cable of his gracious and divine promises, by which they who have faith to trust to it, are firmly attached to the anchor of redemption, and thereby securely drawn through the tempestuous ocean of sin, and landed in transports of grateful love at the feet of their ever-glorious *Redeemer*; who shall be to them as a covert from the storm, and a refuge from the floods.

CONSTANCY.

Γίνε πιστός ἄχρι θανάτου, καὶ δώσω σοὶ
τὸν στεφάνου τῆς ζωῆς.



Criméi sculpt.

Be thou faithful unto death, and I will give thee a crown of life Revelation ii. 10.

CONSTANCY.

STEDFAST Christians cling fast to the cross of Christ, and will neither be driven or enticed from its sheltering protection.

By the inspiration of the Holy Spirit, which is graciously granted to their constant and fervent prayers, their good resolutions gradually acquire a degree of strength and confirmation that renders them invincible to all the assaults of the world, the flesh, and the devil; and they can behold without terror all the mental and physical storms that rage around, and vainly strive to shake them from the firm pole of security.



THE FATE OF AVARICE.

Μη θησαυρίζετε υμῖν θησαυροὺς ἐπὶ τῆς γῆς, οὗτε σὴς καὶ βρῶσις
ἀφανίζει, καὶ ὧσε κλεπταὶ διαρυσσοῦσι καὶ κλεπτουσί.



Hamilton sculpt.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt,
and where thieves break through and steal. St. Matthew vi. 19.

THE FATE OF AVARICE.

How dreadful must be the summons of death to the avaricious man! with what reluctance does he resign the keys of his adored, his solely adored treasures; and whilst he perceives the ill-concealed rapture and impatience that sparkle in the eyes of the prodigal fool to whom he is compelled to leave them, and thence reads their approaching fate, how must the anguish of his lot be imbittered! Such, and so dreadful would be his feelings, were he but departing to non-existence, to annihilation! but what overwhelming weight of sorrow must accrue from his reflections on the terrible futurity that awaits him; and when he thinks on the following awful and solemn truth—Thou fool! this night shall thy soul be required of thee; then whose shall those things be which thou hast provided?

SELF-SUFFICIENT INQUIRERS.

Οἱ υἱοὶ τῆ αἰωνοῦ τούτῃ φρονιμώτεροι ὑπὲρ τῆς
αἰῶνός τε φῶτος εἰς τὴν γενεάν τῶν ἐκείνων ἐσὶν.



The children of this world are in their generation wiser than the children of light. St. Luke xvi. 8.

SELF-SUFFICIENT INQUIRERS.

BEHOLD the emblem of those proud reasoners, who, blind to the radiations of the Holy Spirit, think to attain a saving knowledge by the unaided efforts of their own speculations; who retire into darkness to search out the light; who say, in the pride of their hearts, human nature alone is adequate to the discovery of divine truths, and human virtue to the performance of the duties requisite to salvation. O vain and foolish, for is it not written, “I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.”

THE WORLD WEIGHED.

במאזניים לעלות
המה מהבל יחד :



C. Nesbit sculp.

To be laid in the balance, they are altogether lighter than vanity Psalm lxi 9.

THE WORLD WEIGHED.

THE earth, when weighed in the scales of divine truth, is found lighter than vanity; neither will the addition of wealth and honour, nay, nor of all that the heart of carnal man can devise or covet, be found sufficient to turn the beam. For what are the pleasures of youth, the honours of manhood, or the wealth of age? Will they last, and can we carry them with us beyond the grave? Alas! no! they will all vanish as the shadow of a dream. But in thy heavenly kingdom, O thou God Eternal! there is neither darkness nor vanity, neither dreams nor shadows; but all is truth, all is light for ever and ever.



CASTING OFF INCUMBRANCES.

Αποθωμεθα ουν τα εργα τῆ σκοτεινῆς καὶ
ενδυσεμεθα τα ὅπλα τῆ φωτός.



Let us therefore cast off the works of darkness, and let us put on the armour of light. Romans xiii. 12.

CASTING OFF INCUMBRANCES.

LET us cast off every thing that may entangle, or obstruct our flight, to the mansions of our heavenly Father; every earthly pleasure, however dear, we should resolutely discard and tear from our hearts, if they tend to alienate us from God, and oppose the grand interests of our salvation.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

THE DAUGHTERS OF JERUSALEM.

השבעתי אתכם בנות ירושלים
אם תמצא את דודי
מה תגידו לו שחולת אהבה אני :



C. D'Alton del.

I charge you, O daughters of Jerusalem, if you find my beloved, that you tell him, that I am sick of love
The Song of Solomon, v. 8.

THE DAUGHTERS OF JERUSALEM.

THE soul that has enjoyed the ecstatic bliss of divine communion, and been wedded to her Redeemer, feels for her glorious bridegroom an inexpressively ardent affection. If it please him to withdraw awhile from her presence, and hide the brightness of his countenance, his absence fills her bosom with anxiety and terror; in all the agonies of despairing love, she addresses herself to every one professing to know, and have influence with her divine partner, beseeching them to aid her with their prayers and supplications, “to move his pity and regain his love.”

FAINTING FOR THE LIVING WATERS.

כחיל תערנ על אפקי מים
כן נפשי תערנ אליך אלהים :



CHISEL IN ST.

As the hart panteth after the water-brooks, so panteth my soul after thee, O God. Psalm xlii. 1

FAINTING FOR THE LIVING WATERS.

O THOU refresher of wearied and distressed spirits—thou who quenchest the noisome thirst of this world—thou who purifiest the sinner from all unrighteousness—let me taste of the living waters of thy sweetness, that I may feel thy virtues and behold thy glories. O! let me slake my thirst with the streams of thy mercy; for thou art the spring of life, the source of immortality, the fountain of bliss eternal.

THE SOUL ENCAGED.

הוציאה ממסגר נפשי
להודות את שםך



Engraving by J. G. Smith

Bring my soul out of prison, that I may praise thy name. Psalm cxlii. 8.

THE SOUL ENCAGED.

THE body is the cage in which the soul is confined; the imprisoner and deliverer, Birth and Death, sit opposite to each other. How different are their aspects! The treacherous charms of the one, full of the most ensnaring promises, with an averted face courts our sight from behind the veil of time.—Death, with an honest frown, shews the keys of freedom; and the captive, turning an anxious eye towards the door of deliverance, awaits, in trembling hope, for the announcing of the Divine mandate, which will command the conqueror of the body, *The King of the Grave*, through its portals to set the imprisoned soul at liberty.

SINNERS HIDING IN THE GRAVE.

אנה אלך מרוחך
ואנה מפניך אברח :



C. Mehlitz sculp.

Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? Psalm cxxviii. 7.

SINNERS HIDING IN THE GRAVE.

VAIN, confident sinners, deceive not yourselves with the fallacious hope that your offences may remain unobserved by the all-searching eye of divine justice; rather fall down penitently at the feet of your blessed Redeemer, and trust to his infinite mercy, than presumptuously attempt to elude his search, or resist his power. Think not that in the close recesses of the grave, or under the dark extended mantle of Hades, you will find shelter from the lightnings of divine vengeance; for though you dig into hell, thence shall his hand take you; and though you climb up to heaven, thence will he bring you down also.

AWAITING THE DAWN OR DAY-SPRING.

האירה עיני
פן אישן המות :



C. Smith sculp.

Lighten mine eyes, lest I sleep the sleep of death. Psalm xiii. 3.

AWAITING THE DAWN, OR DAY-SPRING.

THIS dark globe of earth, surrounded with foggy vapours, intercepts from my longing eyes the divine light of the sun of righteousness.

I sit among the tombs, involved in dismal shades, with no other light than the faint glimmering of the taper of sense fixed in the eyeless socket of a skull!—When will these glooms disperse? Hasten on thy course, O cheering harbinger of day! give me the blessed hope and assurance that the heavenly light will at length appear and chase away the darkness that now sits heavy on my soul.

WOUNDED IN THE MENTAL EYE.

יש דרך ישר לפני איש
ואחריתה דרכי מות :



There is a way which seemeth right unto a man; but the end thereof are the ways of death. Proverbs xiv. 12.

WOUNDED IN THE MENTAL EYE.

WHEN the sinner, gazing on the objects which ensnare his soul, is wounded in the mental eye (his conscience) by the shafts of divine love, and struggles rebelliously against the pain, that would, if endured, throw off all evil propensities and corruptions; Satan, the arch-empiric of this world, is ever ready to administer his treacherous aid.—Ah, Sinner! beware of trusting to his art! the balm he pours into the wound is an enchanted poison; it may indeed assuage the anguish, and charm the mind to repose: but with the sense of pain all feeling is destroyed, and each drop from his accursed vial by degrees corrodes the nerves of true vision, and finally extinguishes the sight. Blind, though believing (by the deceiving vapours fuming in his head) that he sees clearer than ever, he sinks into the arms of oblivion; he clings to her bosom in fatal security; and drinks, as the finisher of his cure, large draughts from the intoxicating vessel of the world, which completes his delusion, and confirms his fate.

For “The end of the carnal mind is death.”

FERTILIZING RILLS.

Ὅς δ' ἂν πινῇ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ,
οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα.



Erastus sculp.

But whosoever drinketh of the water that I shall give him, shall never thirst. St. John iv. 14.

FERTILIZING RILLS.

From the foot of the cross, seated on the heavenly mount of mercy, issues out the pure spring of redeeming grace; it divides into many streams, which in their descent carry fertility and beauty to all the inferior regions, dispensing abundance to the flocks and herds that inhabit them.

How pure an emblem is this of the divine influence which the gospel of Christ has upon those who receive it gladly! 'To them it cometh with healing in its wings, it visits them like the day-spring from on high, it pitieth their sufferings and healeth their sorrows; and, lastly, leads them to life eternal.



THE FOREST FELLER.

Παν δειδρον μη ποινη καρτον κλον, εκκοπηται
και εις πυρ βαλλεται.



Cereno sculpt.

Every tree that bringeth not forth good fruit is hew'd down and cast into the fire. St. Matthew vii. 19.

THE FOREST-FELLER.

THE human race are as trees in the vast forest of this world, various in their forms and character, and in their degrees of utility, strength, and beauty: but they are alike destined to fall under the ax of the undistinguishing and inexorable feller.

They are then made use of according to their different qualities—some are applied to the noblest purposes. The cedars of Lebanon are the temple of the Most High; while the vile and worthless are cast into the fire and perish.





Hk. 1-21 - 7-10-1911

Cinn

