

In which ye lie so deep—
It is perdition which ye draw for breath.

26

Hear, hear the voice which calls—
He calls you to himself who conquer'd Sin :
His watchmen on the walls
Of Zion stand and wave the rebels in.

27

Return, ev'n yet return,
Cleanse yet your reeking hands *—restore the right,
From that meek Master learn
Whose yoke is easy, and whose burden light. †

28

O learn to love your kind
And mercy, as you hope for mercy, shew :
Bear that dread day in mind,
The reckoning day above for deeds below.

29

And thou, exalted isle,
Chosen of Heaven, like some clear single star,
In radiance set to smile
And known thro' firmamental space afar,

30

If Kings and Councils high,
First of the nations, to thy voice give ear—
If climes remote and high
Obey thy sceptre, or thy name revere,

31

O mark, where much is given,
This equal law, that men will ask the more : ‡
And know the rule of Heaven
Ev'n as we toil which fructifies our store. §

32

Yes—much is given to thee—
Nor small, they will confess, what thou hast done.
Who in the ample sea
Remain, and who the ends of earth have won. ||

33

Still ope a widening source
Fresh streams of life on thirsty lands to lead :
Still point thy thunder's force
In rightful cause, and bid thy wisdom plead.

34

Still on the echoing deep,
Thine own broad heritage, thy rage unbind
And send it loose, to sweep
The Pirate band away, who sell mankind.

35

It is no frenzied call
The cause of Mercy is no false Crusade—
These trophies in the hall
Of Heaven shall hang when other glories fade.

* James iv. 8. † Matt. xi. 30. ‡ Luke xii. 48. § Matth. xiii. 12.

|| Ps. lxxv. 5. If any objection should be thought to lie to the *inversion* of the pronoun *thou*, in the second line of the 32d Stanza, between the relative *who* and its antecedent *they*, it may be avoided thus,

Nor small what thou hast done, they will confess,
Who in the ample sea
Remain, and who the ends of earth possess.

In the Author's own judgment, however, this alteration would not be an improvement.