

**THE MORN THAT
COMETH OR EARTH
RENOVATION**

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The Morn That Cometh or Earth Renovation by Anonymous

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ANONYMOUS

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RENOVATION**

THE MORN THAT COMETH

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OR

EARTH'S RENOVATION

*"We, according to His promise, look for a new heaven and a new earth, wherein
dwelleth righteousness"*



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THERE is a divine unity in many of the greatest contrasts.
The extremes of justice and mercy, gentleness and might,
Centre in the highest.
They run, like two parallel streams,
Through all God's works ;
They are seen in all His government
Of the sons of man.

Therefore,

“ Behold the goodness and the severity of God.” *

AND there shall be no more death.
Behold ! I make all things new. †

COME, my people, enter into thy chambers and shut thy doors about thee,
hide thyself as it were, for a little moment, until the indignation be over-
past. ‡

* Rom. xi. 22.

† Rev. xxi. 4, 5.

‡ Isa. xxvi. 20

PREFACE.

OUR object in these pages is to speak of the justice and mercy, the might and gentleness of the Almighty God to man; and to show that there is a divine unity in His government—even in the contrasts of His providence, which we are often able clearly to perceive arise from one common centre and contribute to one ultimate end.

In spite of our present very limited knowledge and capacity, we often see the richest blessings flow from God's severest training and chastisements, and the greatest good arise eventually out of what seemed to us at the time almost unmixed and hopeless evil; good which, but for the evil, could not, as far as we know, have existed at all.

Here we advance to nobler life, through suffering and sorrow, through difficulty, adversity, and repulse. We make our highest, surest progress towards holiness, light, and victory through fierce antagonism or sore defeat.

Thus doth God often cure evil by evil ; he causes sin to consume itself, and death to be its own destruction—for death itself shall die.

Much in these pages is drawn from the Word of God ; and, had it been practical, it would have been preferred to have moulded some quotations into a form more in keeping with the rest of the piece. Yet here poetry has not been the aim, but truth ; and it is not deemed essential to all poetic thought that it should flow on in one uniform stream, but rather that it should be free to rise or fall—to change or modify its expression with the varying tones of feeling or idea. In human life poetry and prose are inseparably associated, and in their harmonies the mind of man attains its highest elevation.

We do not here pretend to offer any explanation of prophecy ;—our belief is according to St. Matthew xxiv. and 36, that of the day and the hour of our Lord's return knoweth no man ; not the angels in heaven, but the Father only, and that as a snare it will overtake all the inhabitants of the earth ; and if that great day be hidden, the dates of its antecedents and of its sequences must to some extent be also concealed.

Therefore, we dare not attempt to form any distinct plan of the future ; for to map out the exact order of coming events, even from the numerous prophetic data given, will, we believe, baffle alike the wisest and the weakest of uninspired intellects.

Therefore, these chapters are for the most part without

connection as to time or chronological order, but profess to be merely contrasted scenes illustrative of God's doings in man's history, past, present, and future as far as foretold, and are gathered from revelation, life, and imagination.

It may be objected that the views in the first part of this piece are too gloomy. But our first question should be, not what is bright, but what is true; and surely it would be more sad, that our little bark should be left to glide gaily along on quiet waters and under sunny skies, unchecked, to breakers from which no sail returns, than that it should be disturbed ever so rudely in the midst of untimely merriment, and urged with ever so desperate energy, to turn instantly aside, if so it may escape the irresistible power of a current that soon would make of it a hopeless wreck, and leave it to be tossed by the wild waves' fury.

To know the times and the seasons is not always ours; to believe, to watch, to pray, and to live in readiness for the coming of our Lord is, in all times, the duty of His people. Yet might it not be possible that God should discover to us in this age, although He has purposely concealed it for so long, an unexpected corroboration of His Word, to be now as a light shining in a dark place to revive the souls of His people in the blackest night of this world's history, with the sure hopes of its brightest dawn? May He not open the eyes of some to perceive a new development of Revelation, with sure credentials pre-