

**Grand Lodge
Free & Accepted Masons
Of California
Grand Oration 1890**

**Grand Orator
Jacob Voorsanger**

MOST WORSHIPFUL GRAND MASTER AND BRETHREN OF THE GRAND LODGE

Prefatory to the remarks I intend to submit to this august Convocation, permit me, Sir, to express to you my most heartfelt appreciation of the honor conferred on me in tendering me the appointment of Grand Orator, and thus enabling me to communicate with the chosen ones of our noble Craft. He, on whom this honor was originally conferred, is now lying on a bed of pain and illness, stricken, no doubt, by the weight of his sorrows. Had he been here, you would have heard from his lips the eloquent testimony of his affection for this sacred brotherhood of Freemasons, the well-considered expressions of a scholar, deeply versed in lore sacred and profane. It is due him that I should thus publicly deplore his absence, and give utterance to the fervent, prayerful wish that Providence may sustain him in his trials and afflictions; that he may emanate, seven times purified, from the ordeals through which he has been compelled to pass. Sometime or other all men experience the bitterness of injustice which is the passage through the valley of the shadow of death. May our Brother BARROWS, leaning on the staff which is his strength and support, come forth safely and serve his Maker as in the days of old.

Worshipful brethren, we are assembled, not only to transact the business of this Jurisdiction, but, as behooves men who see in life more than the ringing up or the ringing down of a curtain, to commune with each other how we may best discharge our duties as men and Freemasons. For this you know full well, that the crowning glory of the teachings of our Order is to make good workmen of us all. Not only men, but workmen, men who work, who labor for the good of humanity. We must always hold this distinct motive in view, else the symbolism and the mysteries of our Order would be perfunctory, and our organization would have no right of existence. Permit me, then, to recall to your mind some of the lessons, taught since the days of HIRAM ABIFF, and to illustrate them in my own way, that I may, at least, have the gratification of having added one grain to your store of experience, and of having expressed my own love and veneration of the principles of our ancient and honorable Fraternity.

Masonic tradition informs us, that amongst the prerogatives of the workmen of the Temple, there was the right of meeting in the inner sanctuary. Anon we will learn that this tradition has a symbolic value, little appreciated by the general body of our brethren. Suffice it to say for the present, that the records of Holy Writ are entirely contradictory of the tradition held by Masons. We read, that only once in the sacred year, on the Day of Atonement, it was the duty of the High Priest of Israel to enter the Sanctum Sanctorum, there to offer up prayers for GOD'S pardon for himself, his family and the entire community of Israel. Singularly enough, during the days of the Tabernacle, the prototype of King Solomon's Temple, an important exception was made to this rule. We learn from the same sacred records, that MOSES, the law-giver of Israel, was permitted to enter the veiled Sanctum whenever the spirit of GOD descended upon him. Here is already an important suggestion.

The spirit of man, anxious to commune with its Maker, brooks no sacerdotal officialism. The pomp and circumstance of the mysteries, the public celebration of mystic rites and ceremonies, such as were peculiar to all the nations of antiquity, may have subserved a purpose, which we may presently discover. But the spirit of man, conscious that a solution of the mysteries of this world lies in the perfect communion of the soul with its Creator, breaks the fetters of rite and ceremony, and constantly craves for the light that proceeds from the sanctuary of the Supreme. Thus, in the domain of symbolism MOSES represents the free spirit, the unfettered mind, capable at all times of piercing the veil beyond which the feet of men must not venture. The High Priest, on the contrary, represents that spirit of antiquity that sought to envelop the truth that humanity should understand, in the veil of mystery, appealing to the sense of awe in human nature, to enhance the simplest rules of life into a most mysterious possession of divinity. MOSES

represents the purified, spiritualized man, whose mind, touched by the finger of truth, easily encompasses the principles of life and being, and the true rule of human action; but the chief of the priests represents that very ancient principle that humanity must worship from afar off and that, clothed in the solemn mysteries of a temple, the truth can be made adaptable to the conditions of a world, whose perceptions of the mysteries is imperfect but which through that same imperfection can best be taught the harmony that should prevail in society as in nature.

This is the paradox of antiquity, descended to our own times. It was held that the mysteries so-called were the ingredients of the true worship of the Gods. When these mysteries became concrete, when they lost the glow and glamour of deep signification, they lost their soul, and deteriorated into a meaningless, purposeless worship is the fate of all mysteries, the Masonic included. The symbolism of the mysteries must itself tell the truth that shall guide and stimulate men; it must not be merely a veil to hide or conceal the truth. Thus, if we were to devote ourselves to a profound study of this interesting chapter of human history, we may become imbued with a desire to ascertain the philosophy of symbolism, which, if the truth must be told, the ancients understood better than their modern descendants. How should the truth be taught? How should man, just emanated from the barbaric state, become thoroughly imbued with the principles that shall keep him, forever and forever, separate from the lower species over whom he was destined to reign king? How can purity, honor and chastity, courage and fidelity, be best propagated among men? How can the world best be informed of the will of the Gods, how shall man learn that his own wisdom and almost omnipotence are but an infinitesimal moiety of the Divine power?

These important questions, which constitute the theme of Masonic inquiry, as well as of philosophy, baffle the world to-day in no inconsiderable degree, and they certainly constituted the theme of anxious cogitation in antiquity. The answer given by the ancient religions is an adequate one. Give man an opportunity to seek the truth. He may never solve it; the mysteries of life, death and immortality may forever remain a book many times sealed, but it is within the power of man to unclasp the seals one after the other. The mystery is but a method of unsealing the truth. The principles of religion are always simple enough to be comprehended by man. But will man accept anything so simple? Will he permit himself to be led by a little child. Does he not rather crave for a giant, a one-eyed cyclops, blazing with anger and passion, before whom he can prostrate himself under the fear and trembling of an overpowering mystery?

The naked truth is an appeal to man's reason, the mystery is an appeal to his emotions. Man learns his lessons oftener through his emotions than through his reason and therein, my brethren, lies the key to the ancient as well as to the modern mysteries. Do you understand that this is an admission of the weakness of humanity? Possibly so, but we cannot alter our natures. It seems wisely ordained that through his sense of the mysterious man shall obtain a glimpse of light. The mysteries have been the means of propagating and promoting amongst men the principles of a natural religion, a religion, crude and barbarous at first, but none the less a recognition of a supremacy of Divine power, which is always the guide of man's moral actions. We, the disciples of a symbolic philosophy, certainly will fully recognize the importance of these suggestions. Our Masonry, aside from its social or philanthropic organization, is in full reality a progressive science, taught by degrees that means to say, we clothe the simple rules of life and action which are taught the novitiate, in a symbolic garment, or rather, we introduce him, through a succession of preliminary truths, clothed in the grandeur of our mystic rites, to the true philosophy of life. Do you thus understand Masonry, my brethren?

Notice how this principle was logically carried out in the rites and ceremonies of the Temple. What important truth was there hidden behind the veil that separates the sanctum from the sanctum sanctorum that could not be pronounced in the open market place? What precious gift from Jehovah had the Priest that was not shared by the prophet? Yet the prophet, that grand idealist of the past, in whose luminous mind was reflected the redemption of future generations of man, was a derided, much abused creature, whilst the mitred priest, clad in linen and carrying the ephod, was an object of veneration. Here the toiling speaker of the truth, the harbinger of glad tidings, the words rushing from his lips with the vehemence of the torrent as it rushes down the mountain's side; yonder the priest, in the magnificent, spacious temple; the man of GOD in the market place with but a message, the prince of the house of AAEON, in the mysterious abode of the Shekima, with its courts and palaces, its timbers and stones carried with great care from the

mountains and forests of Lebanon. And when the hero of our traditions, the widow's son, daily at high twelve ventured into the holy place to give expression to his piety and devotion to the ever-living GOD, what could his eyes have beheld of such paramount importance that the multitude should daily gather to witness the solemn rites and worship of the Temple? Where was the significance of this daily celebration, these hosts of priests, these small armies of Levites, these daily offerings, these strains of harmony, this swinging of incense, these loud shouts of worship and thanksgiving, these soft melodies at the psalm-singers, the solemn invocation of the worshiping people? What was the significance of the awe and terror with which the people beheld the preparations for the Atonement Service, what the meaning of this anxiety and solicitude, when, as duty required, the High Priest, himself quaking with fear lest he be stricken dead at the threshold, timidly lifted the mysterious veil to proceed into the inner sanctum? I shall not be afraid to venture with him, nor shall you be, for there is nothing terrible within, only the Ark of the Covenant, and in it the tablets of stone on which, in the dim, dark past, the rules of human action were engraved! These rules, you know them well, for they are to-day the rules of all civilized society, constituted the only furniture of that dread, solemn chamber; only the awe of the people had given birth to a sentiment that between the winged Cherubim o'er shadowing the Ark of the Covenant there rested the Divine Presence, too dread to be beheld by human eye! Now, may it not be possible that some priest, whose spirit, like that of the lawgiver, brooked no fetters, must have felt that the entire body of mystic rites was an unnecessary appendage to the simple truth? It may be that, as was the case in Egypt, there was an esoteric as well as an exoteric religion in Israel, but in both cases the difference could have been only this, that the philosophy of the inner sanctum, which needed no garment but its own purity to the initiated, required the many-colored dress of symbolism to be intelligible to the profane. What was there to learn among the initiated? If our reflections are worth anything, their daily lesson was that philosophy which at all times concerned itself with a consideration of the problems of human life; and the world at large, my brethren, concerns itself very little with these problems. Man is gifted with reason, but does he exercise his reason? Man is gifted with a powerful mind, does he use his mind and its powers to his own advantage? My brethren, does not your own experience bear testimony to the fact that humanity does not over-exert itself with reasoning, is rather swayed by its emotions, as the slender blade of grass is swayed by the evening breeze? The world to most men is but the mere passing from one eternity to another, from one stage of oblivion to another, a short spell robbed from the bosom of eternity in which to eat and to drink and to be merry! The ancients, those to whom the mysteries were but a veil, not an impenetrable wall, walking in the inner light of a conviction that humanity has indeed a great, a holy destiny, pondered these questions; and we may be well assured that, what was called in antiquity a knowledge of the mysteries, was more than an explanation of the details of worship. It was systematic and detailed information as to the reasons why simple, natural principles were clad in such mysterious garments; it was an initiation into the philosophy of these principles, with a view of securing the happiness and peace of the student.

Therein, my brethren, and therein alone, lies the true value of these forms and rites, anciently called mysteries. The same experience was shared by Jews and Phoenicians, by Greeks and Romans, by Copts and Carthaginians, by Assyrians and Chaldeans, by Brahmans and Persians. The wise, the learned, the initiated recognized the value of the symbolic representation of truth. What is the symbolic character was, in many countries, of a gross and barbaric form? What if they degenerated into mere abuses of nature? The esoteric philosophy of the priests was none the less pure, using the word in a comparative degree. We recognize this principle in the Eleusinian mysteries, in the gross, material worship of the Phoenicians, in the abhorrent rites of Carthage, and certainly in the intricate mysteries of Egypt. Every religion of civilized antiquity taught by symbols, and the vast mythology of the past, in the light of these reflections, is a symbolic code, to teach man his true position in the world and his relations to his Creator.

What is this position, and what are these relations? These questions, my brethren, are the theme of Masonic inquiry as they were of the contemplation of antiquity. Our modern mysteries are, in my humble opinion, designed to enable us to ponder these questions. I care not for the speculations of those of the Craft whose historic studies seek to encompass the birth, age and antiquity of Masonry. To me, Masonry is a noble philosophy, and an inquiry into the nature and

significance of its mysteries alone has enabled me to come to such a conclusion. I discover design and harmony in our symbolism, from the moment the novitiate is required to place himself in charge of the stewards to be duly and truly prepared until, as a Master Mason, he takes his seat among the brethren. But I see, likewise, that every feature of the mysteries is in the nature of a preliminary tenth to prepare the candidate by degrees for the central truth, around which Freemasonry revolves as the world around the sun. It is to that central truth that we must look as the dearest possession of the initiated, so dear, in fact, that all the trials and travels of the candidate appear justifiable, so dear, in fact, that he who ponders it will perceive the necessity of preparation and preliminary instruction. But mark you, like the contents of the ark, it will appear very simple when once we have arrived in its presence. There is this analogy between our own mysterious abode and that of the ancients, that its interior is enhanced by the awe, the feeling of uncertainty, the state of suspense of the candidate. It is well it should be so; truth must be bought at some price, lest, being held too cheap, it is cast away like a worthless bauble. Clothe it with mystery, attire it in apparently unintelligible forms, and it will surely make an indelible impression upon the novice; for he will seek to penetrate the mystery; he will surely endeavor to ponder the secrets that have been imparted to him.

And how simple are those secrets! Venturing, like the priests of old, with dread and trembling into the inner chamber, what does he discover when the light is revealed to his eyes? Ah, the same simple rule of life, so simple to the student, so terribly difficult to the unlearned. Simply, in humble adaptation of the grand lessons of Sinai deposited in the ark, that he must hold Deity in reverence, square his actions and keep his passions within due bounds toward all mankind! A grand, a holy lesson! You should know, my brethren, that when we stand in the clear light of our revealed mysteries, it is no longer mystery but knowledge that guides us.

Then we learn, or should already have learned, that in the inner circle of Masonry, as in the inner circle of the ancient initiated, the problems of human life must be solved, so far as we can and may, with a view of teaching as wisdom, honor and philanthropy. Then we are done with symbols and speak in emblematic language the noble truths that should guide us. Then we may ascertain to what extent Masonry, by means of its mysteries and its teachings, can become a power amongst men sustaining the aged, refining the moral perceptions, developing the reasoning faculty that alone can bring us in communion with the Supreme Architect of the Universe. Then we may observe that the great lights of Masonry are the chapters of a system of philosophy, designed to enhance the Mason's happiness, to solve his problems, to reconcile him to the inevitable destiny of man and to lead him to immortality. The first chapter, we then learn, is contained in the ethics, laws and maxims of the revealed writings, to be the rule and guide of our faith. Does man need a rule or guide? Does he require the moral strength of the Scriptural wisdom as an eloquent reminder of that Deity before whom the Entered Apprentice and the Master alike should bow with reverence? What think you, my brethren? Man is so strong, so wise, so potent for good and evil, does he require such a guide? The answer to this question is the answer to the mysteries. It is your duty to explain this matter to the novice, not only in the symbolic language of the ritual but in every-day, matter-of-fact speech. You, to whom your younger brethren attribute knowledge and experience, whose years of service have given evidence of a well-tryed faith, you should make this great underlying principle of Masonry the theme of your conversation, whether you meet with your companions in the Temple, or under the dome of Heaven. Does man need this guide which Masonry recommends him? The most eloquent answer to that question can be given by each creature for himself. Ask the novitiate, when, in his helpless and forlorn condition, he faces the darkness. Ask him, when an unknown hand is leading him he knows not whither. Ask him, when his imagination intensified by the darkness, conjures up a thousand weird pictures. Watch the spontaneous answer that rushes from his lips—the word, that comes to him first of all his vocabulary. Who is his guide? God! This man has spoken, not of the strength of his conviction, but out of the great need of his soul. This man's spirit has discovered a protection in danger—the Master's will spurs him on to proclaim the great refuge of man.

How beautiful, then, is this mysterious symbol, that leads the novice, wandering in darkness, to recognize that his first need, his first trust, is a merciful, a loving, a helping GOD. He is right, because his heart spoke its need, and he is rightly told that his faith is well founded. Therefore, when the darkness disappears, when his eyes salute the light, he beholds no further mystery; he

merely beholds that which his heart has already conceived. This point, brethren, must always remain the most significant phase of Speculative Masonry. No matter how much philosophy may be crowded in the upper degrees; the great central thought of Masonry is illustrated in the initiatory degree, when the candidate, by the force of circumstance, and in the stress of his necessity, promptly verifies the experience of man-kind that the fundamental principle of society is GOD, and likewise our own experience that Masonry is so far interwoven with religion as to teach us the rational worship of Deity. Amplify this thought, my brethren, whenever opportunity presents itself. In that central truth lies the germ of our whole system of moral and Masonic philosophy. GOD means government, order, harmony; GOD means life death and immortality. Teach your young brethren that the foundations of civil society lie in GOD. Teach them that order without GOD is chaos, peace with out Him is anarchy. Teach them, and you will indeed teach them truly, that we, who, without these sacred precincts, are divided into sects, castes and classes, are here on the level even as the humble apprentices in the northeast before the Master, recognizing that generous influence that cometh from the East, "as a bridegroom cometh forth from his chamber, rejoicing even like the war-steed to fly on his course." We recognize as the fundamental principle of Speculative Masonry the great need of man, GOD, the all--Father, the Supreme Architect, the all-wise Disposer of life and death. We have felt the need of this guide. We never saw him, for we are not privileged to penetrate this mystery of all mysteries. But like the Entered Apprentice at the moment of his need, our hearts have found Him, and such is the Divine revelation that comes to all men. When we were tempest-tossed; when the whirlwind passed over us; when the storm-clouds fought in the heavens; when the sails of our frail ship were torn into shreds; when we floated like the drift-wood on the sea of life, helpless, powerless, spiritless, then we found the Grand Master of the Heavens and the Earth. When darkness surrounded us; when our feet trembled; when hands, felt not seen, led us on uncertain ways; when we imagined an abyss where we found refuge; when we knelt on thorns and cried out in our pain-then, my brethren, we found the Architect who inspired the widow's son to draw his moral designs on the trestle-board of religion and philosophy. Then like MOSES and the workmen of King SOLOMON, we brooked no priestly supererogation, no sacerdotal ceremonialism; we pierced the mysteries with our spirit and we saw the Presence between the wings of angels overshadowing the covenant!

We therefore, purified by the teachings of this philosophy, which is the philosophy of life and experience-we can point to Holy Writ as the visible evidence of that strength that guides us to Heaven. Therefore our catechism is different from that of the scoffer and the materialist; and our catechism, I beg you to understand, is not that of the theologian, not one conceived with dialectic skill, but the pure conceptions of the initiated Mason who has become convinced that his guide is the same one who led the feet of the young son of DAVID to the Temple, erected in his honor.

Just listen to the catechism of the scoffer, of him who cannot even see the glamor of significance in mystery. He is like the dry tree, that gives not fruit, and whose leaves fall to the ground, withered, dead. Ask him, what is life, that great mystery. He answers, nervous force! What is death? Disintegration. What is morality?' A police regulation. What is religion? A fiction. What is the soul? A theological quibble. What is immortality? A dream. This man, my brethren, will never pass beyond the mystic veil. He hold's in his hands the hour-glass and the scythe he pillows his head on a coffin and a spade. He never beholds the sprig of acacia. He is translated from the upper crust of the earth to a bed in the lower stratum; he lies down to sleep but not to rise again.

How much happier are we, the disciples of HIRAM of the tribe of NAPHTALI, who, when the sun stood at meridian height, called the Craft from labor to repose, and who at low twelve, dreaded not the reckless brutality of traitors, but trusted in his GOD though his life was the forfeit. What was life to him? A purely material gift from nature, a mere temporary being? Nay, he esteemed it a gift from the Supreme Architect, an opportunity to develop the gifts with which nature had enriched his soul. Was death to him disintegration? Nay, the symbols we discover to the candidate prove the strength of that doctrine of the righteous, that this distinguished and pious hero of tradition, like all righteous men and Masons, believed that death was a passage to immortality, " not a grim tyrant, but a kind messenger sent to translate us from this imperfect to that all-perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe forever presides.' To him therefore, and to us, morality is not a police regulation, not a mere

consensus of human opinion as to what constitutes right and wrong, not the dry, determinate effect of centuries of experience, but forever the harmony between GOD and men, forever the rule suggested by our faith, forever the line of human action, not because man forced its direction, but because GOD made it straight! Therefore, to us immortality is no dream of poets, rather a logical consequence of life.

Where do I find all this, brethren ? On the altar of Masonry, where lies the Writ of ages and the experience of mankind. Where do I find all this? Between the points of the extended compass, wherein are contained the most important tenets of our Order. Where do I find all this? In the mystic letter forever hovering above the Master's head, the letter that flashes a world of intelligence and wisdom on every well intentioned Mason.

Now then, what is the principal lesson of the mysteries? Are the latter so mysterious after all? Having found the key to unlock the book with many seals, do we not behold every symbol teeming with wisdom, with precious counsel, with quiet admonition? Study your ritual, brethren. It will give you choice pearls of wisdom and you will become wise. It will teach you, to quote the wise SOCRATES, so to pre-prepare your thoughts and actions that they completely harmonize with the intentions of the Supreme Master. Then, by the aid of that wisdom, you may verify the traditions, that the workmen may enter the Sanctum Sanctorum at any time. Then, no priest shall dictate your communion with GOD. Then, no mysteries shall any more bar your entrance. Then, the spirit shall be master over the body, and your wisdom shall discover the true happiness of life. For, says that wisest of all ancient philosophers, the Athenian, whose precious teachings were preserved by his disciple, PLATO, "The greatest boon of the wise is wisdom." We are to seek the truth. Alas! The body gives us little leisure for this important task. To-day, its sustenance requires entire care ; to-morrow it is assailed by sickness; then follow other affairs of the body, love, fear, desires, wishes, freaks and follies, which constantly detract our mind, allure our senses from one vanity to another, and cause us to crave in vain for the real object of our rational wishes—wisdom. What causes war, rebellion, strife and dissension among men, but the body? What else but the body and its insatiable wants? For covetousness is mother of all unrest, and the soul would never hanker after its peculiar possessions had it not to care for the hungry desire of the body. Thus we are occupied most of the time and seldom have leisure to seek for wisdom. Finally, if a leisure hour has been gained, and we pre-prepare ourselves to embrace it, then, this disturber of our happiness, the body, stands again in our path and offers us its shadows instead of the truth. Thus far, SOCRATES. The lecturer on the Masonic platform speaks no purer wisdom. The Socratic admonition is the finest application of the Masonic injunction to circumscribe our desires and keep our passions within due bounds.

Thus I have traced before you, my brethren, the meaning of these great lights of Masonry, and endeavored to weave a beautiful web of philosophy in them. Let us, then, hold these lights in great reverence, the Bible, square, the compass; the first as a reminder of the Deity, the second as an emblem of mortality, honor and integrity, the third as the emblem of that surpassing wisdom that will enable us to enter the Sanctum Sanctorum, there to reflect upon the problems of human thought, life, death, immortality. It was because that the Ten Commandments contained all the rules man needs to live justly, uprightly and holy, that they alone were deposited in the inner sanctum. It is because our three great lights are all we need whereby to live, prosper and find happiness, that the candidate beholds them when the clouds of darkness fall from his eyelids. Without them he is the slave of his passions, with them he is more than a Mason of the third or thirty-third degree; he is master of himself, the conqueror of his evil inclinations. And it may be, brethren, it may be that when all men shall have been led to the Sanctum Sanctorum, when the spirit of wisdom shall prevail over the spirit of folly, when the soul's beauty shall obscure the hideous passions and appetites of men, it may be that then the last mystery shall be cleared and the world will understand immortality. When every Master Mason shall have encompassed his desires, when the teachings of his Order shall have made him a good, wise man, when he shall deserve a monument such as described by the poet:

" Go build the monument—and let it be
Firm as the land, bat open as the sea;
Low in his grave the strong foundations lie,
Let be the dome expansive as the sky,

On crystal pillars resting from above,
Its sole supporters—works of faith and love:
So clear, so pure, that to the keenest sight
They cast no shadow; all within be light;
No walls divide the area, nor inclose;
Charter the whole to every wind that blows _
Then rage the tempest, flash the lightnings blue
And thunders roll—they pass unharmed through.
" One simple altar in the midst be placed,
With this, and only this inscription graced—

* * * *

' Glory to GOD ! good will, and peace on earth!
Then be thy dutiful sons a tribe of priests,
Not offering incense, nor the blood of beasts,
But with their gifts upon that altar spread—
Health to the sick, and to the hungry bread,
Beneficence to all.
Pain, want, misfortune, thither shall repair,
Folly and vice reclaimed shall worship there—
The GOD of him in whose transcendent mind
Stood such a Temple free to all mankind !

Worshipful Master and brethren, when the poet's precious burden shall be understood by all men, the Bible, the Square and the Compass shall yet stand out instruments that have contributed to the redemption of mankind. We who have partaken of the mysteries, shall we not strive to live our lives in harmony with their teachings that in our generation we may speed the day when the Sanctum Sanctorum shall not be veiled any more—when all men shall have attained that stage of happiness that is the result of a union of a pure body and a pure spirit and may the Grand Lodge of California, our noble mother, forever increase in that power that is the power of benevolence, faith and charity, a true mother, a beneficent teacher of generations yet unborn: And to each of you, my brethren, this simple and heartfelt wish—

So may thy wealth and power increase
So may thy people dwell in peace.
On thee th' Almighty's glory rest,
And all the world in thee be blest.