

THE
CALVINISTIC MAGAZINE.

“Earnestly contend for the faith which was once delivered unto the saints.”

No. 3.

MARCH, 1828.

VOL. II.

For the Calvinistic Magazine.

SOVEREIGNTY OF GOD.

Mankind universally, at least by their conduct, profess to be free, moral agents; and those who can think for themselves, are conscious of their freedom in choosing or refusing. Otherwise there could be no distinct idea of accountability; and all the promises and threatenings in God's word might with as much propriety be held out to the beasts of the field, or to the vegetable tribe, as to man. But have we nothing more than consciousness to proclaim our freedom? Yes, truly. That Book we profess to believe in as the word of truth, dictated by the omnipotent sovereign of the universe, declares it, in perhaps every page. One of the most emphatic declarations of this fact, we find in John v. 40. “Ye will not come to me, that ye might have life.” Does the Lord then make men thus free, and allow them to proceed without restraint, to such a degree of licentiousness, as to frustrate the purposes of his Government? Certainly not—for he maketh even the wrath of man to praise Him, and the remainder of the wrath he will restrain.

What should we think of an earthly government, instituted for the professed purpose of bettering the condition of its subjects, but which laid no restraints on the profligate, and in effect said to the incorrigible: “If you are thus determined to proceed in crime, go on in the course you have chosen; you are now out of reach of the government, and may, with impunity do all the mischief your wicked heart can devise, or your bloody hands can execute, on the good and the loyal subjects of this government?” Who does not see that such an institution must speedily fall, the victim of its own imbecility? And shall vain man, who is of yesterday, suppose that the great God has adopted a system of laws for the government of all his created intelligencies, which shall be more deficient in its operation, than that which finite beings can devise, or inferior to that which he has adopted for the government of inanimate nature? Where is the christian, let his name

VOL. II.

9

What a solemn thought is this! Who has not been thrilled by it, as he has heard the breath go forth from some fellow worm? And who can resist its power, when he applies it to himself? Brethren, you are living just as near eternity, as you are to the grave. The hour of your entering into heaven or being cast into hell, is not one moment farther off than the hour of your own death? If you die to-day, where will you to-morrow find your spirit? Not hovering over its deserted clay—not mingling unseen with our children and friends, to soothe itself with their sorrow for your loss. No—it will be among the eternal joys or eternal sorrows—far from all the abodes of men—in the midst of the pardoned and glorified, or the condemned and lost. It will be one of them—taking its share in their wailings, or in their triumphant songs.—BRADLEY.

THE MILLENNIUM.

A SERMON,

DELIVERED AT THE ORGANIZATION OF THE BLOUNT COUNTY
BIBLE SOCIETY, NOVEMBER 21, 1827.

BY ISAAC ANDERSON, D. D.,

OF MARYVILLE, T.

REVELATION xiv. 6, 7.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters."

THE BIBLE has received from man a treatment different from all other books, whether esteemed sacred or profane. Some have received and regarded it as the oracles of God, the only guide to heaven. Others have regarded it as an imposition of designing knaves. Some have delighted to exhibit the evidence of its divine origin, with all its overwhelming conviction. Others have sophisticated with fell ingenuity to cloud its evidences, and bewilder the human mind in the mazes of error & falsehood. The adversary, being driven from the field of argument again and again, and convinced by triumphs of the doctrines of the cross, so rapid and so extensive, that open and fair opposition was in vain, has resorted to two artful stratagems: 1st. To admit that the Bible was the word of God; but that it was dangerous to the souls of men to suffer it to be in the hands of the

laity. 2d. To admit the Bible had a divine origin; but that the Alcoran was still a more perfect revelation, and God's last testament to man. These artifices completed the eastern and western apostacies. The consequence was, the Bible was soon banished almost from the abodes of men. The dogmas of arrogance, and the foggeries of superstition and ignorance, were imposed on the credulous people as the religion of Jesus of Nazareth. The light of science, however, slowly illumined the mind of man. By this means the world began to discern that the fabrick of folly built by the man of sin was destitute of the stamp and sanction of a God. Infidelity gathered courage, and issued from the dark dens where she had lurked in disgrace, to scatter firebrands and death with an effrontery characteristic of falsehood. She assumed as a fact, that the prevailing superstition was the religion of the Bible, and therefore the Bible was a forgery. To complete the imaginary triumph over christianity, the adversary combined his whole forces under the imposing name of ILLUMINISM with the specious pretension of ridding the world of tyranny and superstition, and imparting to the distracted nations the blessings of liberty and equality. Why this device? That the fatal stroke, which was to "crush the wretch," in the impious language of the conspirators, might be given the more securely in the dark.— This was the hour of darkness, and of the supposed triumph of hell. The witnesses bled beneath the assassinating hand of Atheism.— Their dead bodies lay unburied for three days and an half. Now the frogs issue from the bottomless pit to croak VICTORY! VICTORY! At this awful juncture, when earth trembled in dismay, and nothing seemed safe beneath the throne of God, an angel appeared in an elevation above the rage of the power of darkness. What does he hold in his hand? The everlasting gospel—the very gospel that the powers of darkness supposed, they had crushed, and were rejoicing over their imaginary success. Its fair leaves are unfolded, on which is written SALVATION, visible as the beams of the sun. The angel commences his glorious flight. But where? In the midst of heaven—that the whole earth may hear the glad sound of the everlasting gospel, "glory to God in the highest, peace on earth, and good will to men."

We shall treat of this subject under four different heads, to wit:

- I. Consider the nature of the Gospel.
- II. It is the design of the Redeemer to send his Gospel victoriously among all nations.
- III. The angel is now actually on his flight to effect this object.

IV. What effects God designs to produce in the world by the instrumentality of the Gospel.

I. We are first to consider the nature and design of the Gospel.

The Gospel is the only authentic record which gives a clear and rational account of the origin of the universe. When man opens his eyes on the universe, objects every where meet him that excite wonder and amazement. On this earth, mountains rise, and plains extend—rivers roll their rapid floods through a thousand forests, and mighty oceans join continent to continent—and all nature teems with life. Day and night, summer and winter succeed each other with undeviating exactness. From this vast theatre, he turns his eyes towards the heavens. He beholds the sun in all its resplendent glory, imparting light and heat to our world. But how is his astonishment increased, when he is told that this sun is the centre of a system; and this globe, with a number of other planets and comets are continually revolving round it, to receive light and heat, and to produce the vicissitude of seasons. From this scene of wonder he is next directed in the stillness of the night to the immense concave of the heavens, in the centre of which he seems to be stationed, to contemplate wonders still more astonishing. Myriads of shining orbs in awful grandeur seem to move round him; but upon enquiry, he finds that the motion is in the planet on which he stands. That these stars are fixed, and regarded as the centre of motion to unnumbered planets with their attendant satellites—and to comets, that delight in unrestrained excursions into the pathless regions of unlimited space. That all these vast systems, brought to view by the powers of the telescope, are but parts of one grand whole, and are moving round one centre that is common to them all. That they are in all probability, the fruitful abodes of sensitive and intelligent creatures.

He spontaneously exclaims, is this vast universe with all the grandeur and majesty of its greatness,—with all its marks of design, and harmony of movement, uncaused and eternal? If not, what power and wisdom were equal to its production and regulation? To this natural enquiry, human wisdom has never been able to give a satisfactory answer, but has wandered in the pathless mazes of conjecture and folly. Unable to discern the *being* and perfections of Jehovah in his works, men have paid religious homage to the glory of the creation. But the most unlettered Christian, with the Bible in his hand, is able to solve the difficulty. There he reads in the language of unaffected sublimity. “In the beginning God created the heaven and the earth—and God made the firmament—and God called the firmament Heaven.” “To whom then will ye liken me, or shall I be

equal, saith the Holy One! Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number—he calleth them all by name by the greatness of his strength, for that he is strong in power—not one faileth. Hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding.” “Thus the heavens and the earth were finished, and all the host of them.” The Christian learns from the same sacred record that the God who created all things, supports and governs them by a providence, that extends to all worlds, to every thought of every creature, and even to every particle of dust, at the same time and without confusion. How superior is the doctrine of the Bible on the origin of all things, to the grovelling conceptions of the idolater, or the gloomy apprehensions of the atheist?

The gospel exhibits in the clearest manner, the law by which God governs the vast system of moral agents in his universe. If there is, at the head of the universe, a God, eternal, independent, and who fills immensity—what is his moral character? And what does he require of his rational creatures? And what are the penal sanctions of his government? The eternal interests of rational creatures are deeply concerned in these inquiries. Yet the wisest sages of antiquity, were unable to give their crowded schools the least glimmering of light. They lived and died, without the knowledge of what is most important for man to know. While no subjects are more familiar to even the tyro in christianity. The gospel has taught him the name of the LORD:—The LORD, the LORD GOD, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty. The ineffable glories of Jehovah are clearly revealed; and the unerring lips of God’s own incarnate Son have taught the world the sum total of his Father’s laws. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,—and thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.” But what disposition shall the judge of all the earth, make of the righteous, and the wicked? “The Lord Jesus Christ shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe.” In that fearful and joyous day, the saints know, that they

shall hear the welcome sound, "Come ye blessed of my father, inherit the kingdom prepared for you, from the foundation of the world." How exalted, how sublime are these thoughts, when compared with the heathen Tartarus or their Elisian fields, or with the doctrines of Zoroaster, or Confucius. Thus the gospel proclaims, "Fear God, and give glory to him, for the hour of his judgment is come."

The gospel exposes to view in the most lucid manner, the proper object of religious worship. Passion, fear and prejudice, have furnished, and do furnish to the whole heathen world, the objects of their idolatrous worship. Hence almost every object, every passion, and even every vice have been deified in their turn, and adored by numerous worshippers. And these idol Gods have been worshipped with thousands of senseless rites and ceremonies. Oceans of blood have flowed from the veins of dying victims, at their altars; nor have these cruel Gods spared the blood of their devoted worshippers. Millions of human beings have been immolated on their sanguinary altars. From this senseless, cruel worship of idols, the gospel commands all men to turn. "Worship him that made heaven and earth, and the sea, and the fountains of waters." The rites and ceremonies, of his worship are few in number—plain, easy, and significant. The worship that is acceptable to him, is the rational worship of the mind—the devotion of the heart. "God is a spirit; and they that worship him must worship him in spirit and in truth." God is to be worshipped without parade, or ostentation. Thou shalt not be of a sad countenance, nor disfigure thy face, but "anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret."

The gospel contains the most perfect system of ethics. The morality of the gospel combines excellencies peculiar to itself. In a few words, it gives a system of morals, that extends to all the varieties of relative duty—embraces every case, that can possibly arise.—"Thou shalt love thy neighbor as thyself." "All things which you would have men do to you, do ye the same to them, for this is the law and the prophets." "Human laws," says an elegant writer, "are often so numerous as to escape our memories; and sometimes so darkly, and inconsistently worded, as to puzzle our understandings; and they are not unfrequently rendered still more obscure by the nice distinctions, and subtle reasonings of those who profess to clear them; so that under these several disadvantages, they lose much of their force and influence, and in some cases, raise more disputes than they determine. But here is a law attended with none of those inconveniences; the grossest minds can scarce misapprehend it, the

weakest memories cannot forget it; perplexing comments cannot easily cloud it; the authority of no man's gloss can sway us to make a wrong construction of it. It is not enough that a rule which is to be of general use, is suited to all capacities, so that when ever it is presented to the mind, it is instantly agreed to; it must also be apt to offer itself to our thoughts, and lie ready for present use upon all exigencies and occasions; and such, remarkably such, is that which our Lord here recommends to us. We can scarce be so far surprised by any immediate necessity of acting, as not to have time for a short recourse to this rule, for a sudden glance upon it in our minds, where it rests and sparkles always like the Urim and Thummim, on the breast of Aaron. There is no occasion for us to go in search of it to the Oracles of law, dead or living, to codes or pandects—to the volumes of divines or moralists; we need look no farther for it than to ourselves. It extends to all ranks and conditions of men, and to all kinds of action and intercourse amongst them, to matters of charity, generosity and civility, as well as justice; to negative as well as positive duties. The ruler and the ruled are alike subject to it; public communities, can no more exempt themselves from its obligations, than private persons. Whatever rules of the second table are delivered in the law of Moses, or in the larger comments and explanations of that law made by the other writers of the Old Testament, they are virtually comprised in this one short significant rule."

The gospel is a revelation of a scheme of grace, devised by infinite wisdom and mercy for the recovery of sinful, ruined and helpless creatures.

That man is a depraved creature, all nature cries aloud. The pains and groans, and misery of human kind, are an incontrovertible proof of the fact. It is but too obvious to our own observation from the cruelty, oppression, rapine and dishonesty, that every where abound. Our conscience testifies to the existence of it in our own hearts. But as fallen, sinful creatures, we are exposed to the fearful penalty of God's law. No obedience, no sufferings of the sinner could ever atone for his transgressions. No created wisdom could ever have devised a plan on which the sinner could be pardoned and saved, and God be just and righteous. The gloom of eternal despair and endless torment, hung on all our prospects. Who can stand between the guilty victims, and the thunders of omnipotent wrath? The combined strength of the created universe would have been insufficient. But lo! the gospel proclaims our God equal with the Father; who in the greatness of his strength interposes to redeem men; on whose guiltless soul unparalleled sufferings spend their utmost fury; whose

death is a full atonement for the sins of the whole world. For whose sake God can be just and the justifier of the penitent, believing soul.

This glorious plan of grace is the result of the wisdom, mercy, and goodness of God. Divine wisdom discerns the best possible end, and the best possible means to accomplish that end. The mercy of God is an infinite inclination to shew favor to the guilty and ill-deserving, consistently with the public good. The goodness of God is a perfection of his nature which inclines him to do the greatest possible good that can be effected by omnipotent power under the direction of infinite wisdom. In the gospel scheme of grace, these perfections have been exerted in all their strength, and shine in all their glory. In the developement and issue of this scheme of grace, the being and perfections of God are revealed to the intelligent system in all their lustre. The infinite and eternal felicity of Jehovah is perpetuated. Millions and millions of lost creatures will be redeemed from sin and hell, and placed in a heaven where holiness and happiness will be eternally progressive. By the virtue of this scheme of grace, "in the fullness of time he might gather together in one all things in Christ, both which are in heaven and which are on earth,"——"of whom the whole family in heaven and earth is named."

The gospel is everlasting. This scheme of grace, with all its truths and promises, was conceived in the councils of eternal mercy. But the traditions of the elders, most venerable for their antiquity, with all the notions, opinions and creeds of the wisest churchmen and most sagacious politicians are the offspring of time, and often begotten by ignorance, passion, prejudice or selfishness, and change with the changing passions and prejudices of men. This is peculiarly true of the traditions, canons and dogmas of the Beast and false Prophet. While the scheme of grace revealed in the gospel, like its divine author, is the same to-day, yesterday and forever.

II. It is the design of the Redeemer to send his gospel victoriously into all nations.

When we open the Sacred Volume, we every where meet with promises, that must forever remain unaccomplished, unless the gospel is preached to all nations. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the House of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord

from Jerusalem. And he shall judge among the nations, and rebuke many people, and they shall beat their swords into plough-shares; and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations"—"And he said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." Such predictions and promises abound in the book of God; and they must be accomplished, unless either the wisdom or power of Christ should fail.

The commission of the Apostles and their successors, prove the truth of our proposition. "Go ye into all the world and preach the gospel to every creature." Had the Benevolent Redeemer designed a partial extension of the gospel kingdom, this commission would have been limited; but his blood had made a propitiation for the sins of the whole world; the benevolence of his heart embraced the human family; and, therefore, the commission is to preach the gospel to *every creature*; nor will this sacred commission ever be fully obeyed, until the sound of Salvation is heard to earth's remotest bounds.

The truth of our proposition may be argued from what God has done to form, build up, and preserve the gospel Kingdom.

That the glad tidings of salvation might be proclaimed to a lost world, God gave his best beloved Son as an atoning sacrifice. It pleased the Lord to bruise him; he hath put him to grief, and laid on him the iniquity of us all. Thus was laid the foundation stone of Zion, a tried stone, a precious corner stone, a sure foundation on which the glorious superstructure will be erected broad as the earth, and whose summit shall reach the skies.

That this heavenly building might go forward according to the rules of unerring wisdom, God has furnished the church with a revelation of his own will. The wisdom of men and angels would have been inadequate to adjust the foundation, the progress, the materials, the breadth, depth or height of this heavenly edifice. Eternal wisdom has arranged the whole. But as this building is for eternity—a temple for the holy Trinity, by what hand shall it go forward? The foundation is the infinite righteousness of a divine person. The materials are to be taken from the ruins of human apostacy. But, by what power or skill can such materials make a beautiful building, on such an illustrious foundation. Under the hands of the tallest an-

gels the building would be deformed. But Jehovah has appointed, in the councils of eternity, a WORKMAN equal to the mighty work. This is none other than the Holy Spirit, the third person of the glorious Trinity. He who can of nothing make creatures of what excellence and glory he pleases; and can therefore fashion the deformed rock of the human heart into what shape he pleases. Under his almighty power and infinite wisdom, this building shall go up, until "he shall bring forth the headstone with shoutings, crying Grace, Grace unto it." "Ye are built upon the foundation of the Apostles and Prophets; Jesus Christ himself being the chief corner-stone. In whom all the building fitly framed together groweth into an holy temple in the Lord; in whom ye also are builded together for an habitation of God thro' the Spirit." "Ye also as lively stones, are built up a spiritual house." Would God make such ample provision for a building on which his heart has been set from eternity, which will be the chief of all his works, and for which all other things were made, and not give it an extent worthy of the preparation—worthy of himself? Surely not.

But God has taken care of his church as the apple of his eye.—When it was confined to the single family of Noah, God staid the waters of the flood from deluging a guilty world until an ark could be prepared for his little church, which would bear it safely over all the billows of the mighty waters. Again, the heavens refused to pour forth their sulphurous torrents to destroy the devoted cities of Sodom and Gomorrah, until righteous Lot had made his escape. When, in the days of the Patriarchs, his Church was few in number, yea, very few, and strangers, when they went from one nation to another, from one kingdom to another people; he suffered no man to do them wrong; yea, he reprov'd kings for their sakes; saying touch not mine anointed, and do my prophets no harm." Psalm cv. When a proud and mighty monarch refused to let the Church of the Most High God go from the land of oppression, he smote the first-born of Egypt, both man and beast. "Who sent tokens and wonders into the midst of thee O Egypt!" When the Red Sea would stop the heaven-directed march of his people, he rebuked the Red Sea also and it was dried up, so he led them through the depths as through the wilderness. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy, and the waters covered their enemies; there was not one of them left.

We will give you one instance more of God's protecting care of his church, namely, when the powers of darkness so far prevailed as to drive the church into the wilderness. "The woman fled into the wilderness, where she hath a place prepared of God, that they

should feed her there a thousand two hundred and three score days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times and half a time, from the face of the serpent. And the serpent cast out of his mouth water, as a flood, after the woman, that he might cause her to be carried away of the flood.— And the earth helped the woman; and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth.” Here the church remained for one thousand two hundred and sixty years. And all the stratagem and power of earth and hell combined were unable to crush her. But why has God thus preserved his blood bought church for near six thousand years, unless “the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

Lastly, it may be inferred, that Christ designs to send his gospel victoriously to the end of the world, from what he is now doing for his church. For a number of years previously to 1776, materials had been preparing by the writings of Voltaire and other conspirators against Christianity, for that incarnate fiend Weishaupt to unite millions in a secret combination against the Lord and his anointed. In the dark recesses of his malignant heart, a plan was formed that had all the stratagem of the most profound cunning, and all the extent of policy ever found in the malevolence of Satan. It seemed to place in the hand of the enemy all the physical power of nature to be employed in extirpating christianity from the face of the earth. The eye was fixed on the prey. The weapons of death were prepared, and the fatal blow about to be struck. But Omnipotent mercy interposed, and the breath of the Lord blasted their plans, dispersed their armies, and overturned their colossean power. The Lord had them in derision. In addition to this gracious interposition of heaven, he has in these last days, opened a high way for the gospel to run and be glorified. Pagans, Jews, and Mahometans, are receiving the written oracles of inspiration. They now hear the mysteries of salvation, every one in his own language. And thousands of associations are formed to send the Bible, not only to every nation, and in all languages, but to every cottage, and to every individual, without note or comment. What has so prospered, and so astonished the world with the wonders it has wrought, as those Bible Societies. Judge ye, is the angel on his flight or no?

Again, God is pouring out his Spirit on his churches. And thou-

sands are added of such as shall be saved. The happy effects of these effusions of the Holy Spirit, are obvious. The church is gaining strength for the work that is before her. Her benevolence is enlarged, and christians of every name are becoming more and more united in the common cause. Minor differences are disregarded, while the people of God are uniting as a band of brothers, to extend the victories of the cross.

Lastly, missionary societies are forming, and sending the living minister of the word to the isles of the sea, to the abodes of savage cruelty, and lands over which the shadow of death has long hovered. And we have lived to see a nation born in a day. I now allude to the Sandwich Islands, the history of which is in the hands of almost every one.

With all this evidence before us, is there room left to doubt, whether it is the gracious design of our Emanuel to send his gospel victoriously throughout the earth.

III. The angel is now actually on his flight to accomplish this object.

Angel is a general name for those holy, happy spirits who kept their first estate, and who, we are taught, are employed as ministering spirits to the heirs of salvation. The term in its original import means one sent on some message, a legate, an agent. In the gospel of our Lord it is the name given to a herald or minister of the gospel. Rev. ii. 1. Hence by an easy figure of speech, angel is put for whatever agency may be successfully employed in spreading the knowledge of God and his word, and thus extending the kingdom of Christ. If this exposition of the term be accepted, then it will be easy to prove our proposition. How many hearts and hands are actively and successfully engaged in various ways to spread the knowledge of God and his word throughout all the families of the earth. In this benevolent work the British and Foreign Bible Society stands first, highest, and foremost. Had its labour in translating the Scriptures into foreign languages, and in printing and circulating them, been predicted thirty years ago, the prediction would have been esteemed the ravings of some wild visionary. Her heralds have penetrated the inhospitable climes of the frozen regions to carry the word of life to those who were perishing for lack of vision. They have traversed the pathless ocean that the isles of the sea might receive God's testament of love. The burning sand, and barren wastes of the torrid zone, have not intimidated their courage, or daunted their zeal. The edicts of emperors, and the ferocious character of savages, have been equally disregarded. The American

Bible Society is fast pursuing the same career of glory. While thousands of smaller associations are giving vigor and agility to the wings of this angel. The agency of missionary societies is to be taken into the account. These send the Bible into the land of moral darkness. But they send it in the hands of the living minister, that he may explain its doctrines and enforce its precepts. These societies under God, in conjunction with Bible societies, are to give the cross its final victory over the world. Every denomination of christians is doing something by its missionary labors; and some have done wonders. Their voice has been heard by Jews, Mahometans and Pagans. They have taught the isles of the sea to lift up their voices in hosannahs to redeeming grace and dying love; and the tongue of the barbarian has been taught to speak plainly the language of Zion. Then Bible Societies, Missionary Societies, with Moral Societies, Tract Societies, and every religious association for doing good, are so many witnesses who unite in their testimony, that the angel is actually flying in the midst of heaven to preach the everlasting gospel to the whole world.

But that the angel of the gospel has commenced his flight in the midst of heaven, may be made appear by calculation. The rise, reign, and fall of mystic Babylon has been predicted under various names with great precision. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy." This beast is described by the same writer as follows:—"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." The character and reign of this beast, is described by Daniel as follows:—"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hands until a time and times, and the dividing of times. John in his Revelation, tells us "power was given unto him forty-two months." Elsewhere he represents him as reigning twelve hundred and sixty days; and again, three years and an half.

But the fall of Babylon is as clearly predicted as its rise, or the time of its reign. "And he cried mightily with a strong voice—Babylon the great is fallen—is fallen—and is become the habitation of devils, and the hold of every foul spirit—and a cage of every unclean and hateful bird."

It has generally been thought that immediately at the downfall of Babylon, the millennium would commence; but in this calculation, there has been an oversight of seventy-five years, as we are plainly

told by the prophet Daniel. "Blessed is he that waiteth and cometh to the thousand and three hundred and five and thirty days;" which number exceeds 1260 by 75. In this space of 75 years, the Sanctuary or visible church is to be cleansed from all heresies and pollutions of every kind, in order to introduce the millennium in its glory. "And I heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed." And John tells us that when Babylon falls, she becomes the habitation of devils, &c. Of course, there must be a cleansing, to prepare it for the temple of Jehovah. This cleansing will not be the work of miracles; but of judgments, and of the means of grace already appointed by God, of which the reading and preaching of the word are the principal.

Then, we are now prepared to shew, by calculation, that Babylon is fallen. If so, the time for cleansing the sanctuary is come, which is to be done by the gospel. Of course, the angel has commenced his flight in the midst of heaven.

Daniel viii. 14, contains a vision of 2300 days or years, beginning 490 years before the death of Christ.

Daniel ix. 24, contains a vision of 70 weeks, or 490 days or prophetic years, beginning with the 2300, and ending with Christ's death.

Dan. xii. 7, vii. 25, and Rev. xii. 14, speak of $3\frac{1}{2}$ times or years; which is, Rev. xii. 6, xi. 2, 3, xiii. 5, 42 months, or 1260 days or prophetic years, which end with the 2300. From 2300 years, beginning 490 years before Christ's death, take 490, beginning with 2300 and ending at his death, and there remains, 1810, which time after Christ's death the 2300 ends. Add to this Christ's age, $33\frac{1}{2}$ years. Total, 1843 $\frac{1}{2}$ prophetic years after Christ's birth, Antichrist falls. Take from this, $26\frac{1}{2}$ civil years, the difference between prophetic and civil years from his birth, or for the 1843 $\frac{1}{2}$, and there remains 1817, the civil years from Christ's birth to Antichrist's fall. Take the 4 civil years the christian era begins too late, which leaves 1813 civil years. After this year is out, Antichrist comes to his end, which is in the year 1814, according to the christian era.

From 1810 prophetic years from Christ's death to the fall of Antichrist, take 1260, the period of the reign of the beast, which leaves 550 prophetic years, the date of the beast's rise. Add to this, $35\frac{1}{2}$, the age of Christ. Total, 585 $\frac{1}{2}$ prophetic years from Christ's birth,

the beast rose. Take from this, $8\frac{1}{2}$ civil years, the difference between prophetic and civil years for $583\frac{1}{2}$, and the 4 civil years the christian era begins too late; and there remains 571 civil years—after which the beast arose, which was in the 572d according to our date.*

It may be asked, what reason is there to believe that the 70 weeks began with the 2300, or that the 1260 ended with the 2300? In answer to this question, we reply: The prophet Daniel, viii. 13, 14, asks, "How long shall be the vision concerning the daily sacrifice? And he said unto me, unto *two thousand and three hundred days.*" This vision was, in some particulars, explained in the 8th chapter, by the angel Gabriel; but after Daniel's prayer in the 9th chapter, the same angel Gabriel comes to explain the vision more fully. Dan. ix. 21—24. From these passages, it appears certain, that the 70 weeks are a part of the explanation of the vision of 2300 days.—They must necessarily begin with the 2300, otherwise they cannot be an explanation of the vision; for they have no perceivable reference to the 2300 days, except they shew, that the 2300 begin with the 70 weeks, or 490 years before the death of Christ.

"We will now shew, that the 1260 days end with the 2300.—Daniel, viii. 14, says, when the 2300 days are out, "then shall the sanctuary be cleansed." But Dan. vii. 25—27, says, that after the three and an half times are out, the "kingdom shall be given to the saints." The beast was to possess the kingdom and reign 1260 years; and then the kingdom was to be given to the saints. The cleansing of the sanctuary, and the giving the kingdom to the saints, are the same thing, and to be done at the same time, which is at the end of both these numbers. The 1260 are, therefore, a part of the 2300, and must end together; because in all these places, where the end of these numbers are spoken of, we find something intimated or plainly said respecting the cleansing of the sanctuary, and making preparation for the Millennium. But there is no intimation of cleansing the sanctuary before both these numbers are ended. They must, therefore, end together.

We add, as a further argument that the angel is now on his flight, namely: that Antichrist has fallen. Many confound the symbolic Beast with Antichrist; but they are distinct and different. Antichrist is *one that denieth the Father and the Son*; but the head of mystic Babylon never has denied the doctrine of the Trinity. An-

* This calculation is taken from the manuscript Essays on the Prophecies, from the pen of the Rev. Abel Pearson, of East Tennessee.

tichrist, therefore, is Atheism established by law—existing in a visible form, having power and authority, under forms and regulations by civil authority. We have lived in an age that has seen the strange spectacle of the rise, progress and wrath, of just such a power. I need not tell this auditory, the nation, that on the 26th of August, 1792, established Atheism by law; and on the 27th of the same month, decreed, that the convention should be a committee of insurrection against all the kings of the universe, *the king of heaven not excepted*. On the 15th of December in the same year, another decree was passed for extending her system, *per fas atque nefas*, to all countries occupied by her arms. On the 17th of October, 1793, all external signs of religion were abolished, and it was enacted, that an inscription should be set up in the public burying grounds, purporting that *death was only an eternal sleep*. This colossean power threatened the very existence of christianity. By her the witnesses were slain, and their dead bodies lay in the streets three days and an half. But where is this mighty enemy *now*? The Lord has had her in derision, and the breath of the Almighty has blasted her strength. That which letteth is removed—the witnesses have revived—and a way is prepared for the flight of the angel. From all these considerations, it is demonstrable, that the angel of the gospel is now actually on his flight.

IV. What effects God designs to produce in the world by the instrumentality of the Gospel.

1. The first and most obvious effect is to cleanse the sanctuary. The sanctuary of God has been polluted, by rites and ceremonies, the invention of ignorant and designing men. The tendency of these rites has been to make men superstitious, formal, and addicted to will-worship—to furnish a resting place of lies for the consciences of men, and keep them from Christ. This vast fabrick of folly shall be demolished to the ground by the weapons of the gospel, and the judgments of God. There has been introduced into the church, not only human rites and ceremonies, but also the doctrines and commandments of men; many of which are dangerous to immortal souls, and which have rent and divided the *body* of Christ. These doctrines and commandments of men will give place to the pure law and gospel of the God of the universe. In a word, all rites and ceremonies, doctrines and commandments of men, with all errors of discipline and practice, will be purged away.

2. The gospel will be the instrument of turning the pagan world from the worship of dumb idols to the service of the living God. The voice of the angel has already been heard by the people sitting in

those doleful regions of death; and thousands of them have cast their idols to the bats and moles. This is but the forerunner of the universal conquest of all the heathen world. The Mahometan will be taught to regard the Lord Jesus Christ as the only divine prophet, and cast away his Alcoran, as the ravings of an impostor.

3. The gospel will be the power and wisdom of God to transform the hearts of men into the image of God. The tiger shall put off his ferociousness, and assume the gentle disposition of the lamb. The consequence of which will be, the battle-bow will be broken—the chariot of war shall be burnt in the fire—and the implements of death will be turned into implements of peace and husbandry. Liberty shall be proclaimed to the captive—and the opening of the prison to them that are bound. Righteousness and peace shall render the abodes of men the habitations of joy and gladness. All the evils that have sprung from the pride, avarice, ambition, lust, and selfishness of the human heart, shall disappear, because the hearts of men shall be restored to the image of their God, and be under the dominion of the gospel of Christ.

INFERENCES.

1. The gospel shall be established in every country, and among all nations. Yet this work is to be effected by the instrumentality of men. We have no right to expect miracles to effect this grand object; still we have reason to believe that God in his Providence will protect those engaged in this cause, and by his grace, remarkably succeed all their benevolent efforts. The bold and sublime figure of the text implies the efficient protection and blessing of God. The flight of the angel is in the midst of heaven—a position above the reach and control of earth and hell, which lie far beneath. The flight of the angel in the midst of the ethereal regions, gives all the inhabitants of the earth an opportunity to see, and to hear the preaching of the angel, whose voice fills the vast concave that encircles our globe. The experience of Missionary and Bible Societies, fully bears us out in this confidence of the blessing and protection of Heaven. The winds and seas have conspired to bear safely the Missionary to the lands of Pagan darkness. The heart of the savage has been restrained from the work of blood; and even climes pregnant with death, have seemed to regard the person of the Missionary as sacred.

2. Our subject is calculated to strengthen the hand and encourage the heart of all who honestly engage in this work. Our text when delivered, was a prediction. No prediction of this inspired volume has ever yet failed; nor will one of them ever fail. Heaven and

earth may pass away, but this word of the Lord must and will be accomplished. For the sake of the church all nature stands, and the heavenly orbs move in their courses. God has all nature—all agents and all hearts in his hands—which will be used by him at his pleasure to accomplish his designs of mercy towards the church which he has purchased with his blood. Then you are engaged in a work that must go forward. Let us acquit ourselves like men sure of victory!

3. How ought every heart to rejoice to have an opportunity to aid the angel of the everlasting gospel in his glorious flight. Such an opportunity is now afforded to the people of Blount County—to us who live in the ends of the earth. The Angel is now in sight;—look towards the mid-way sky—Behold from his golden wings the unfolded leaves of eternal mercy. We read and rejoice in the glad news. Turn and contemplate yonder sight. What is it? The voice of the Angel has penetrated the wilderness; and our neighboring savages, are collected to behold the strange sight, and receive the volume of God's LOVE! The herald pauses for a moment, and bends from yonder sky to ask—will you come to the help of the Lord? We are collected this day to give him an answer. Let us give an answer, that will be met with joy when the Lord of the Angel shall descend to reward the works of his friends.

THE REIGN OF INFIDELITY.

EXTRACT FROM A DISCOURSE, DELIVERED JULY 23, 1813,
ON THE PUBLIC FAST, BY THE LATE
PRESIDENT DWIGHT.

The first public appearance of Deism was about the middle of the 16th century; when several persons in Italy, and France, assumed the title of Deists, as an express distinction of themselves from Christians. They are mentioned by the celebrated Viret, (an eminent Reformer,) as treating the Scriptures as a collection of fables, and laughing at all religion. Several men of this class appeared in England also, about the latter part of the same century. But neither in Great Britain, nor on the continent, did they make any considerable impression upon public opinion. In the year 1624, Lord Herbert of Cherbury, a man of considerable talents and learning, published his book concerning truth, at Paris. It was afterwards published in England, together with two others. A fourth was added to them after his death. In these he attempted to reduce Deism