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THE BRIGHT AND THE BLESSED

DESTINATION OF THE WORLD:

A

DISCOURSE

DELIVERED AT

PITTSFIELD, MASS. ON THE EVENING OF TUESDAY, SEPT. 11. 1849.

BEFORE THE

AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS.

BY

SAMUEL HANSON COX, D. D.

PASTOR OF THE FIRST PRESBYTERIAN CHURCH OF BROOKLYN, N. Y. AND ALTERNATE
PREACHER IN APPOINTMENT FOR THAT YEAR.

Εἶπε δὲ πρὸς αὐτοὺς· Οὐχ ὑμῶν ἐστὶ γινῶναι χρόνους ἢ καιροὺς οὗτος ὁ πατήρ· ἔθετο ἐν
τῇ ἰδίᾳ ἐξουσίᾳ.—ACT. 1: 7.

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1849.

TO THE
REVEREND JOHN MORISON, D. D. LL. D.
OF LONDON,

CORRESPONDING MEMBER OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

my own dear and estimable friend, who loves the cause in which we are engaged and the country in which it is our privilege to live, who has too much critical knowledge of the Scriptures, natural sagacity, soundness of mind, soberness of thought, symmetry of views, strength of combination, firmness of principle, steadiness of purpose, sincere faith, and rational consistency, to regard with any sympathy the patronized and vaunted and largely various theories of the pre-millennial advent, however he may love and value, for other qualities only, some who, in one or another form, espouse them, those judaizers of the nineteenth, that would more appropriately grace the ninth century,

THE PRESENT DISCOURSE,

longer than it should be, and longer than it would have been—with due time to make it shorter, prepared in the inclement heats of a pestilential summer, amid many distractions and busy cares of office, the alternate in appointment taking, in an unexpected moment, the place of the learned and worthy and honored principal, Rev. Dr. GOODRICH, of Yale College, New Haven, with no time properly to review, condense, or improve it, and none to re-write it, with all its imperfections of whatever kind, nevertheless, in hope of doing good, if the Lord graciously please so to use it, to whom, in a sense supreme, it is more humbly submitted and resigned,

IS

VERY AFFECTIONATELY,

AND FRATERNALLY, AND CONFIDINGLY

Inscribed,

By the Author.

*Rusurhan, Brooklyn, N. York. }
September 29. 1849. }*

DISCOURSE

AND 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.—DAN. 7: 27.

How great the value of such a prediction, such a declaration from the throne of God! It is ancient too, having been on record for more than twenty-four centuries. Daniel wrote it *in the first year of Belshazzar king of Babylon*;¹ after he had passed the ordinary maximum of life, and had lived more than half a century a captive in that imperial heathen court. From the first deportation² under Nebuchadnezzar, the captivity of Judah had lasted more than fifty years; and from the third and last deportation, about thirty three.³ It was to continue yet nineteen years, as prophecy had fixed it, to the decree of Cyrus,⁴ for their restoration, and as history has since confirmed it, with indisputable precision and verity. It was yet more than five and a half centuries to the birth of Messiah, and the prospect of the captives seemed clouded and dark. It was then that it pleased God to comfort them by means of this rich and rare disclosure to Daniel. It was made to him *in a dream and visions of his head on his bed*. *Then he wrote the dream and told the sum of the matters*.

It is indeed a wonderful and pregnant oracle. Its vista is of ages, extending from the epoch then present to the second

¹ 555.

² 606.

³ 588.

⁴ 536.

coming of the Son of God; that is, to the end of the world and the terminus of time. It contains the history of the world and of the church in miniature, in brief and comprehensive outline. It thus illustrates and establishes the divinity of our faith, and stands, with other and parallel columns, colossal and impregnable, its plinth reposing on the rock of ages.

Its general connection with the missionary enterprise, however, is our reason for treating it on the present occasion. It ascertains our eventual success. In its calm and just interpretation, it cannot be true, and that enterprise prove a failure. It thus subministers to our poor efforts, a needful and an incomparable encouragement. I state its doctrine thus—

THE WHOLE WORLD, CIVILIZED AND POPULATED, SHALL YET BE CHRISTIANIZED, GOD HAVING ETERNALLY PURPOSED THE GLORIOUS CONSUMMATION, AND REVEALED ITS TRUTH TO HIS GENUINE WORSHIPPERS, NAY, TO ALL MANKIND, *for the obedience of faith.*

And 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.

Let us consider some of the instruction derivable from this passage, in five related aspects; namely,

Its scope and import;

Its necessary truth;

Its relation to faith;

Its connection with human agency subordinate; and

Its power to encourage and sustain us by faith; us and especially our laborious and self-denying brethren in the missionary field, while we together prosecute the work, endeavoring the propagation of Christianity and its universal jurisdiction in the world.

I We ponder THE SCOPE AND IMPORT of our text.

The whole vision of Daniel here, as all interpreters agree, is identical in substance, though not at all in form, with that miraculously vouchsafed to Nebuchadnezzar, in the second year

of his reign ; that is, about forty-eight years previously, and then interpreted to the youthful emperor, with such renown, by the youthful prophet of Judah. It respects in succession the four great empires of history ; now known as four by all writers, and attested as four by all monuments ; yet then and there, on the two occasions named, first anticipated, distinguished, and foretold, as four, with admirable exactitude and truth, in a way which nothing but the inspiration of the Holy Ghost could authorize and reveal ; namely,

The Assyrio-Chaldaic or Babylonian ;

The Medo-persian ;

The Macedonian or Grecian ;

The Occidental or Roman.

These visions all occurred under the first of these ; the other empires, being all in the future, unknown to all beings but God, and his people as he was pleased to make the truth known to them. That first empire ceased with the life of Belshazzar,¹ after enduring from the death of Sardanapalus,² about two hundred and nine years ; and in a way not more unique and marvellous, than its very circumstances were described and its hero named, by Isaiah,³ nearly two hundred years before.⁴

The Medo-persian lasted about as long as its predecessor, wanting two years, and was terminated by the sweeping victories of Alexander, called the Great ; but described personally in Scripture in a way to excite pity, rather than envy, at his greatness. The empire he founded was soon without its head ; and his four generals, as prophecy had numbered and described them, after slaying their common rival Antigonus at the battle of Ipsus,⁵ otherwise there had remained five, quartered the world among themselves ; established four co-ordinate but independent regalities, and became kings ; each of the four becoming the head and founder of a distinct but related dynasty ; as in common the successors of Alexander, his countrymen and co-patriots in arms and conquests, speaking and spreading every where the Greek language and literature ; effecting im-

portant and preliminary revolutions in all the world ; preparing the way for the missionary spread of the gospel in the first century ; making the nations homogeneous more ; and withal, on the whole—I say it with hesitation—improving them. This third empire we date from the battle of Arbela¹ to that of Actium² or Nicopolis, lasting just three hundred years and terminating thirty-one years previously to the birth of Christ, according to the vulgar era.³ All this outline, only far more minute and particular and identifying, was previously written in the book of Daniel, here and outward, in a way most interesting, and rationally useful and edifying, to the faith of the thoughtful and enlightened Christian.

The battle of Actium made Augustus the sole master of the world, introduced the imperial sway of the Roman Cæsars, which has lasted, through all changes and prodigies, now these eighteen hundred and eighty years, accomplished this very month ;⁴ and is now in its senility, decrepitude, and almost dissolution. Taken together these empires have lasted nearly twenty-six hundred years⁵—a roll of ages how portentous, how charged with the vices and the sins of men, yet more with the mercies and the benefactions of God. Rightly to read history is to read prophecy ; and wisely to compare them is a noble work for the best and the strongest minds, a work pre-eminently of profit, pleasure, and piety.

The two visions, to Nebuchadnezzar and to Daniel, were much unlike in their images and forms, however related, or the same, in their subject-matter ; and I incline to follow Grotius, Lowth, Newton, and others, in the ingenious reasons assigned for it by the first of these ; as founded in the idea of adaptation, respectively, to two very different minds ; the one, a proud but certainly a highly capacious and intelligent pagan ; the other, a spiritual worshipper of the true God, a man of holy character and mature piety. To the one, suiting his imagina-

¹ Or Gaugamela, Oct. 2. 331.

² Sep. 2. 31.

³ More correctly 27 to the birth of Christ.

⁴ Sep. 2. 31 + 1849 = 1880.

⁵ 747 + 1849 = 2596.

tion of grandeur, it was a superb colossal image, metallic and imperial, with a head of burnished gold, and after parts, successive and distinct, of silver, of brass, and of iron, legs and feet, terminal in rusty threads of iron mingled with clay. To the other, from the raging and stormy ocean, the four winds of heaven striving on it, came there *four great beasts*, carnivorous and ferocious: the first, *like a lion and had eagle's wings*; the second, *like to a bear*; the third, *like a leopard, which had upon the back of it four wings of a fowl, the beast had also four heads and dominion was given to it.*

The fourth beast was a megatherium of awe and wonder, a non-descript, anonymous, yet *dreadful and terrible, and strong exceedingly, and it had great iron teeth. It devoured and brake in pieces, and stamped the residue with the feet of it. And it was diverse from all the beasts that were before it; and it had ten horns.*

This was plainly the empire of Rome, in her foreign conquests, in her imperial state, in her subsequent extension, partition, decay, dismemberment, and destined ruin. As a monster beast, unique and tremendous, I seem to behold it portrayed in stately horror, and realize with Daniel the lurid magnificence of the scene. There is the mightier land leviathan, filling the field of vision and darkening all heaven to the sight. Like a vast mountain range; as if the Apennines, the Alps, and the Pyrenees, were piled together; his huge proportions stretch from the waters of the Caspian and the sources of the Tigris, to the Bay of Biscay and the British Islands, his head and his horns protruded westward, his orb of empire thither tending, and his characteristics mainly developed there.

In the great morass of nations and of ages, there is found a causeway or path of civilization, learning, and the arts, strictly described and palpable; where prophecy, anticipating all its course, delights to journey and reside; where the light of revelation shines; where churches are numerous, and the true God is worshipped—or with manifold impiety denied. We find that pathway in the centre of the old Roman empire. We see it progressive toward the west, where the *ten horns* of the

beast are none other than the kingdoms of Modern Europe and their dependencies. But why the decimal number to distinguish them, why are they just ten?¹

To answer this question, in this age, is surely to provoke controversy. Are you a literalist or a spiritualist? Do you believe in the pre-millennial advent or only in the post-millennial? in the personal reign of the Redeemer, visible and nominal, at Jerusalem? in the geographic restoration of all the millions of Judah and Israel? I answer—with all these hard questions we are under no very pressing necessity just now of embarrassing our investigations, or of pledging to any partial theory or dotting and plausible error. Interpretation is properly a science. In theology especially it hath the dominion. It is one of the grandest and richest and rarest of the sciences; and one that claims affinity, in things sacred, with common sense, with the symmetry of revealed truth, with sanctified learning, with thought mature, and with piety genuine, prayerful, and ripe. It especially rejoices in large and sober and comprehensive views, according to the analogy of faith, and the *truth and soberness* of known principles. In this discourse, however, we can only give results, and these in brief outline and generality evinced.

The ten horns, like the seventy years captivity, I construe as a number medial or symbolical. It denotes the average or general quantity alone. No other solution seems tenable. History shows us that after the fifth century, the provinces of the western or Roman empire proper became of necessity abandoned by the drooping metropolis. Of course, they emerged organized states, as well as independent territories. They were fewer than ten at one time, more at another. The literalizers have failed here, as well as in other places. Their contradictions to history, to each other, and to themselves, are marked and amusing and instructive. Their scheme seems impracticable, unwise, false. Its fruits condemn it too, from

¹ The toes of the image first suggested it here, as the fingers to the first that commenced the elements of arithmetic.

the fanatical Muggleton to the incorrigible Miller,¹ with their injured votaries and outraged victims. Some of them indeed are wiser and better men; but here we view them as lame, weak, doting, vulnerable, wrong. And remarkable it is that the disciples, I might say the dupes, of all this way, are distinguished generally for their aversion or hostility to missions. Some have adventured to utter the prediction that no more are to be converted, till after the temporal-personal reign of Christ on earth is commenced. Vain and presumptuous folly! It is even madness. We have lived to see it, by living demonstrations, false; its doctors and its proselytes contradicted and confounded. But—enough.

It was in the west that another horn, all of its own sort, was seen to grow and prosper. It subverted three of the ten horns; *and behold, in this horn were eyes like the eyes of man,*

¹ I once heard this venturesome and very ignorant interpreter, at Washington, February, 1844, telling all his scheme, before a large promiscuous audience, with the unction of unbounded self-confidence. "The advent" then was to be equinoctial or near it; and hence his prospect glowed, as his feelings kindled with proximity to that object, after so long an anticipation. It was near the last of the month, two or three days only before the explosion of the Peace-maker, and consequently three or four weeks only before the great appointed crisis of wonders, when all his predictions, and all the expectations of his proselytes, for certain, accordingly and finally, as they in common affirmed,

Surer to prosper than prosperity
Could have assured them,

were to be all ——— NOT accomplished! A similar farrago of devout foolishness is seldom heard. Such violations at once of chronology, history, quotation, logic, grammar, pronunciation, and good manners—especially to some who ventured in a perfectly decent way to withdraw before his pitiable talk was finished, I never witnessed till then: nor can I now conceive of a much greater nuisance in society, especially among the credulous and the ill-informed, than a prophet of such bold and imposing hallucinations. However sincere he might be, or monomaniacal, or ridiculous, he deserves something like the indignation or the rebuke of the country and the church and the world! The mischief he has done is manifold and incalculable!—though his fallacies are now a proverb. 2 Tim. 3: 9. I have also heard one of his suffragans publicly denounce missions and predict no more conversions—till his master's calculations are punctually verified by the advent! I believe the last adjournment is till April 3. 1850—after which I would recommend to them, April 1. 1851. But a cloud of little Millers are now flying over the country, and will pester the foolish for some time to come. *Therefore I said, surely these are poor! they are foolish, for they know not the way of the Lord, nor the judgment of their God.* Fanaticism on this subject is a curiosity as well as a delusion, and a crime, and a moral pestilence!

and a mouth speaking great things. By this is plainly meant the system of the paparchy, or the power of the popedom, with its triple crown, uniting the sword and the keys ; as if the fugitive or suppliant pope in our own day were truly God on earth ! But if his mystic person is described, so the doom is written of him and his, long ago, in the oracles of God : in Daniel, in Paul, and in John, with grand coincidence, and one would think, with unmistakable certainty. *I beheld then because of the voice of the great words which the horn spake : I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. And 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 hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end.* The seventeenth chapter of Revelation corresponds with this part of the seventh of Daniel. The ten horns are there ; and the connection with them, patronizing and patronized, of the infamous harlot that affects to be the spouse of Christ, and is not, is well displayed : and said the angel to John, in the progress of the vision, *the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire ;* an operation, my brethren, in the providence of God, somewhat gradual, well deliberated, perfectly controlled, and now in process, though seemingly prolonged, before our eyes. Can we not discern the signs of the times ? What need be more intelligible than the late events in Europe, as far as they go, touching the *man of sin, the son of perdition*, that ANOMOS of prophecy, *whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming ?*

The removal of the Roman Antichrist, in which I include the habitudes of oriental Rome and the Romanizing corruptions of the total Greek church, the execrable formalism, east and west, which, having murdered Christianity in their own way, are now decorating and worshipping the residuary corpse, as if it were alive ; the destruction of all this multiform organization of hor-

rors, inimical alike to reason, to piety, and to Scripture, is probably the event next proximate to our own times, which we are to expect. Here indeed we are to be modest, not dogmatical; as some scholars and theologians of eminence have not only required us, very justly, to separate between opinions and oracles, but have also not disdained to spurn all calculations of the time as visionary and fabulous; dismissing with a sneer our millennial arithmetic, as they call it, and scouting it away from them, as they sit serene on their intellectual thrones, incorruptible and non-committal and unenvied. But I demur, observing these two things: 1) They seem to do rather a cheap work; they destroy, but do not replace or edify. They deal themselves in negations, of no use, annoying to honest faith, and quite as dogmatical, to say the least, as are any positions which they so learnedly decry. 2) Where in the mean time leave they the millennial arithmetic of the Holy Ghost? They lose it—in Germany. I read what they say, and return to my blessed Bible, to find vacuity, insipidity, and worse than the ambiguity of the heathen oracles. Hence I neither thank them for their wisdom, nor choose to receive it; surely thinking that the old is better.

God has never written the prophecies, says Sir Isaac Newton, to make men prophets; but that when the event appears to explain the prediction, his own foresight, not that of the interpreter, may be acknowledged and honored. I add, it is also his plan to give all necessary and practical instruction to his people, of the fortunes that are before them, of the system of his providence, of the prospects of his church, of the ends of his government, and of the great events, affecting the destinies and the duties of his servants, which he intends to order and effectuate. Hence, his frequent benediction pronounced on the sober, the humble, and the devout study of prophecy—all other methods or kinds of study being justly cursed with the plague of blindness, as well as the sin of pride.

With these things premised, I announce my own conviction, that the revealed lifetime of the papacy is twelve centuries and three-fifths of years; that this famous period of twelve hundred

and sixty, is a number not literal and absolute, but medial and proportional; that if we seek in vain for its *terminus a quo* or starting point, in order to find its *terminus ad quem* or point of termination, this is not so wonderful, as that wise and pious men should repudiate or stultify the very words which the Holy Ghost teacheth, because they have not yet learned their proper import or use. The great epochs in the gradual rise of the man of sin, which history signalizes, may be intrinsically of less importance than we imagine. The events which occasioned them are but signal developments, of that pre-existing apostacy from Christ and his gospel, which God saw and noted, if men did not, irrespective of those developments. A ferocious and treacherous pard, is a beast of terror and blood independent of his color, his attitude, or his cage; the same in character when dormant, or couchant, or levant, as when guardant, or rampant, or saliant, or combatant; to use the language of the heralds. Sleeping or waking, fawning or devouring, its spirit is one and the same. As the great *mystery of iniquity*, it was alive, though not suspected or known, in the days of Paul. It was then in recent embryo, working and growing for future manifestation, that he might be revealed in his time; for birth, augmentation, maturity, and ultimate destruction too!

Its nature is quite intelligible to any one that understands the character of fallen man. It is that germ and form of human depravity, that commonly prefers self to God; that continually says *excelsior* to its own vaulting ambition; that agitates no other apostolic question, with half so much sincerity or engagedness, as this—*who shall be the greatest?*¹ and that, blinded and blinding, by the very glare of sacredness that

¹ Mark 9: 34. The original here has only two words, more strong, graphic, familiar, and natural, than any translation—*τίς μελλῶν*. The insidious pravity of that impulse has deceived, actuated, and ruined—how many! Our ecclesiastical history is mainly a record of crimes and enormities as the consequence. Yet the history of the external church, through the long night of THE APOSTACY—as Paul calls it, *ἡ ἀποστασία*, 2 Thes. 2: 3—is often the history of apostates only: while the saints of God fled into the wilderness, and constituted the church invisible in more senses than one; leaving corruption to its own orgies, and glories, and miseries in the end. An apostatical succession of religionizing criminals in the main! Rev. 11: 1–13. 12: 14–17.

surrounds it, in the high places of the church, becomes presently, yet by degrees there, an idol substitute for the living God himself; eclipsing and superseding Christ in his own palace, and dictating right and law to the nations, with a spurious and factitious dignity that *exalteth itself above all that is called God or that is worshipped!*

Hence we apply the number as the seventy years of the captivity are applied; not absolutely and from one epoch; for the epochs there are several, signal, and lasting through a score of years. The decree of Cyrus for the return of the Jews, was not seventy years from the destruction of Jerusalem and the conflagration of the temple, but only about fifty. It was about seventy however from the first deportation. They were removed gradually and through successive years and periods; and in the same way were they restored: while seventy years show the exact and proper period, medial and proportional, of their whole captivity. Analogously we apply the twelve hundred and sixty years of the grand apostacy as the predestined period of its horrible lifetime. And if in this we truly learn the very lesson which God designed to teach, we may be not the less wise, whatever others are, since we are more than contented with it; knowing enough in the main, till events in providence become the perfect exposition and gnomon of the words of prophecy.

We all know how long, how gradual, how exacting, how cumulative, and how successive, were the demonstrations of its rise; why should we not think its downfall will be similarly graduated and prepared and done? Look back to the signal times of Wicklif, or earlier, to the condition and migration of the popes and their retinues just before the day began to break on the thick and palpable darkness of the medieval ages; to that bewildered policy that first broke the chain of their time-honored and saintly treason against God and man; to their self-expatriation from Rome to Avignon in the early part of the fourteenth century. After seventy years they returned—but shorn miserably of their strength; like Samson from the lap of Delilah. Since then, they have never recovered what they

lost. On the whole, all their changes, as ordained and ruled in providence, have been mainly like those of the invalid, growing weaker and weaker, till consumption ends in death. What is papacy now to papacy in the eleventh century; what Pius Ninth to Gregory Seventh, the noted Hildebrand? The difference is great indeed; for beastly terror and persecuting dismay, comparable only as the roar of Niagara to the wail of infancy; for boldness and power, only as the politics of the nursery to the march of Hannibal, or the whine of mendicancy to the wrath of Theodosius. The dead corpse of the papacy may be galvanized by the doctors, or the spasms of dissolution be mistaken for the vigor of convalescence: but dying or dead, on the scaffold or in the sepulchre, it is a doomed traitor, and its end is at hand; its sentence is written irreversible, its punishment is capital and inevitable, and God himself is the executioner, in his own omnipotent and adorable providence. Its orgies were suffered only for a limited season; and only for ends sublime, tremendous, wise! Its epitaph was written before its birth—its wickedness cursed in heaven, from all eternity and to all eternity, with equal justice, truth, and power.

When this grand obstacle to the truth is removed, others will soon follow in course: as the fall of Islam, or the ruined delusion of the prophet of Arabia; the conversion of the Jews to the true Messiah; the universal propagation of the gospel and its ascendancy among the nations; the ages of the long-desired millennium, the earth being full of the knowledge of the glory of God, and all flesh rejoicing together in his salvation. *And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one. For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. As truly as I live, so hath God sworn, all the earth shall be filled with the glory of the Lord.*

Our text is full and conclusive. It is not so much a star of the first magnitude, in the vision of faith, as a constellation of glories; glowing, in the firmament of power, as with *the sweet influences of the Pleiades* or the guided grandeur of *Arcturus with his sons*. Rich, vast, and overwhelming as is the thought,

inspiring and exhilarating to our souls, there is something in it more gorgeous than the rainbow, brighter than the sun, more transporting than poetry ; I mean, what we are next to contemplate,

II ITS NECESSARY TRUTH ;

that is, we arrive at the sublime result, not by speculation, not by philosophy, not by any sagacity or wisdom of man ; but by consulting the oracles of God.

What is inspiration, if it make not God the speaker in the text ? The general meaning is definite and plain : and it is true, because the mouth of the Lord hath spoken it. It is true necessarily ; because he cannot err, or change, or be deceived, or violate his own glorious veracity—to which he never saw a motive. Would he raise the pious expectations of his people, only to dash and disappoint them ? How could his Spirit dictate the words, to his holy amanuensis in the court of Babylon, a brave specimen indeed of moral asbestos that he could so long and so well preserve his integrity there ; how could the Spirit indite the text, unless it had been decreed in heaven, from all eternity, that this apostate world should be reclaimed to its duty and the favor of its God ? This great globe that we inhabit, spinning noiseless on its axis, as it keeps its steady way annual around the sun, a part of the great clock-work of the solar system, is leagued physically with the throne of God, the holy architect of all ; what we call the attraction of gravitation invisibly controlling it, according to the related harmonies of the planetary and the sidereal universe. Awful is its order, and unceasing its motion, progressive and rotary ; grand and glorious and exact the perfection of its periods. And has it no sublimer league with the throne of God ? The sin on its surface would induce us to suspect the contrary—that the curse of abandonment is to smite it, with the tangent described alone of the force centrifugal, flying like thought away from its peaceful and proper centre, till regions of interminable night and eternal winter, *the blackness of darkness for ever*, should alienate it from the holy universe, and sepulchre its being in the living

death of horror and despair. But the plan of our God is gracious and everlasting. This very sinning globe of ours is to be increasingly the selected theatre of his own clustering wonders and prodigies of philanthropy.

For he whose car the winds are, and the clouds
 The dust that waits upon his sultry march,
 When sin hath moved him and his wrath is hot,
 Shall visit earth in mercy ! shall descend
 Propitious, in his chariot paved with love,
 And what his storms have blasted and defaced
 For man's revolt, shall with a smile repair.

He never will change his plan or fail in its accomplishment. What are obstacles to him? In his own time and way, they will all melt like mountains at his presence, fly like feathers before the spirit of the storm. He can move them in a way as easy, as he speaks of them. Is his style easy; is it full, august, and perfectly assured? Is he perplexed, because we are, with the complications of his own work? Omniscience sees all things in perfect simplicity; past, present, future; actual, possible, hypothetical; desirable in any given degree, and in every conceivable relation, or the reverse as well. With him is no dubitation, no confusion, no failure, no mistake; and with him, no hurry and no tardiness, no delay or hesitation, no intermission or deviation; but only steady, unchangeable prosperity, the ever operative and harmonious plans of infinite perfection, enthroned and regnant, by eternal right, in his own universe; and for ends as admirable as the universe is vast, or as God is good and wise and happy, *over all, blessed for ever.*

The Lord of all, himself through all diffused,
 Sustains and is the life of all that lives.
 Nature is but a name for an effect
 Whose cause is God. He feeds the secret fire
 By which the mighty process is maintained,
 Who sleeps not, is not weary; in whose sight
 Slow-circling ages are as transient days:
 Whose work is without labor, whose designs
 No flaw deforms, no difficulty thwarts,
 And whose beneficence no charge exhausts.

There is such a thing as Christian optimism, the genuine beltistic system of God. All Scripture sings it to our souls, all events subserve its accomplishment, all nature expects its triumph, all heaven enjoys its everlasting glory. *All thy works shall praise thee, O Lord, and thy saints shall bless thee. Whatsoever the Lord pleased, that did he, in heaven, and in earth, in the seas, and all deep places. The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious; and his righteousness endureth for ever. He hath made his wonderful works to be remembered. The Lord is gracious and full of compassion. The Lord shall rejoice in his works. Ascribe ye greatness to our God, the Rock. His work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he.* God acts always and every where. He does millions of acts, continually, and every moment, and for ever. Now, we ask, in reference to his acts, each of them, all of them, every part of the vast whole, within the measureless circumference of his own omnific agency, Is any thing he does, capable, as such, of melioration or improvement? Could he ever do it over again and do it better? Learns he wisdom from experience, the pupil of his own creatures? Our position is, that whatever God does, whatever is identified with his agency, is, as such, as good as it can be, and so the best that can be done. This we mean by the bestness of his system, the proper optimism of our Christian theology. Applied to his administration, in that respect which our theme and our text require, it raises our glorying in him, to the high tide of confluence with celestial exultation, the alleluias that reverberate through the arches and the cycles of eternity.

There is indeed a bastard and execrable optimism of scholastic infidelity, with which we desire to hold no communion—that which includes all our actions, and all our sins, as such, and makes them the necessary, and the chosen, and the preferred, means, in perfection, of the greatest possible good. This theory, suiting exactly Mirabeau, Condorcet, Voltaire, and other purblind enemies of God, not a few, we may not now pause to refute—but only to denounce, as both antisciptural and

positively impious, equally contrary to wisdom and to worship, equally a disgrace to intellect and an offence to integrity, equally a blunder and a crime; not the less when perpetrated sometimes directly or indirectly even by preachers and divines.

To the thoughtful mind of the Christian, the desired consummation appears reasonable as well. He asks, Shall sin triumph on earth for ever? Is man to continue without redress, always, the maniac of sin, its voluntary and suicidal victim? Is God to be dishonored and denied, on his own footstool, and in his own presence, here, without end and without vindication? Is not the seed of the woman destined to crush the head of the serpent? Shall not his advent succeed, in the utter eventual vanquishment of all his enemies; and this on the very field of their proud temporary triumphs? *He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. And he shall not fail or be discouraged, till he have set judgment in the earth; and the isles shall wait for his law.*

However reasonable or desirable it may seem to us, we are not therefore to be wise without or above what is written. Whence, the argument of our text is to be viewed,

III IN RELATION TO FAITH,

our cordial and steady confidence in God, or *godly edifying*; which, says the great apostle, *is in faith*.

Now the edification of faith, the simple-hearted piety of faith, the conviction and the consolation of faith, differ in nature, from all *the sparks that we have kindled*, as they are also in degree infinitely superior. The substitutions of human deceit and pride, the inventions and philosophisms and speculations of men, no matter who, are vapid, childish, contemptible, in comparison. We desire, in all our religion, and especially in the work of missions, to walk with God, and so to live by faith, *striving according to his working which worketh in us mightily*; and this with no intermission, languor, or defection, to the end of our devout and fixed career. Yes, my honored and beloved brethren, holy servants of the only wise and true God,

venerable fathers in Christ, who hear me ; ye ministers of the living God, and under him the counsellors of his church, and the guardians of his glorious cause ; and ye, our worthy colleagues of the laity, estimable brethren, intelligent and serviceable friends and helpers to the truth, we greet you with salutations of delight, as united rightly, that is, by faith, with us, in this glorious cause. Oh ! let it never be forfeited or betrayed by the wisdom of men, superseding or adulterating the wisdom of our God ! It is only in his wisdom that we are wise, only *in his light, that we see light*. Let me pause here solemnly—and say, *as many as are led by the Spirit of God, they are the sons of God*. Now the way of the Spirit, is to lead us, through the excellent medium of his own word. We wait for his will, study and explore and ascertain it ; and as known, we follow where he leads, doing his will, and feeling his grace, by faith—by faith—by faith, I say, in God, and by faith alone. Faith makes feeling. Sensation follows faith, as faith follows truth. Shall we run before our leader ? Shall we travel without him ? Shall we venture alone ? Shall we teach him—in our arrogance ; or learn of him only with sincere docility ? We glory justly in our adorable leader. Here our devotion is more than pythagorean, each of us—

UNIUS addictus jurare in verba magistri—

Sworn to one master, trustful of his word ;

No other holds or merits our regard.

In congratulating you all, as my beloved, honored, and devoted brethren, I can ask no pardon for expressly saying, that I include, among our worthiest auxiliaries here, the holy sisterhood of the churches ! We are glad to greet these elect ladies at this grand national anniversary of the missionary cause. Their influence is precious and essential and approved of heaven, not in prayers alone. Would God that I could address all their millions in our country at once ! It does them good to attend here, and their faithful influence blesses us for it all the year. It is much their cause and the honors of the sex, that we promote. The scroll of the angel of missions, unfurled in his glory flight through the midst of heaven, is the *MAGNA CHARTA* also of the

dignities and the destinies of woman, and thus becomes the standard of society, the elevation of the species, and the blessedness of all nations. Hence we rejoice to welcome their inspiring and assisting presence here. Our glory and theirs it is to follow Christ. Again, I say, dear brethren, I congratulate you all in this wisdom of missions—believing that there is no other! and *remembering without ceasing* in this heavenly relation, *your work of faith, and labor of love, and patience of hope, in our Lord Jesus Christ, in the sight of God, even our Father.* The spirit of faith is the spirit of missions. I shall long remember, what I think was the last sermon preached in my pulpit by our lamented Armstrong, on this great theme of missions. His text was, *we, that is, the ministers of God, we having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.* In that faithful sermon, he showed the true source of missionary zeal and missionary achievement, in a way, solemn, luminous, earnest and true. Faith in God, he said, was its inspiration, its vindication, its source, and its power.

Equally insidious, therefore, my brethren, and mischievous, is the way, too prevalent in these times, of invented substitutions, or learned adulterations, in place of *the truth as it is in Jesus.* We believe that the world is to be reclaimed. The man of no faith or of a diluted and worldly-wise scholasticism, compassonates our credulity, plumes himself on his noble philosophy, and inquires, Why do you believe it? Like children and heirs of the kingdom, we reply; Our God has revealed it, because he has determined it; and he will do it, for both these reasons. We believe what he says, and this is our wisdom. If you call it folly, we pity you, and appeal to the day of judgment. *Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? It is impossible for God to lie.*

Is faith inimical to reason, or only superior and tutelary? Faith, says a good writer, is only reason leaning on the bosom of her God. Faith is the friend and the best friend of

reason ; expands, sublimes, and enriches it, with the treasures of God. We may well be indignant at the folly and the falsehood that would at all set reason and faith at variance. It is a deceitful compound of ignorance, indolence, pride, avarice, and crude impiety, that would ever prompt us to it.

Our faith in Daniel as the prophet of God, has been shaken in previous ages, only to be ever since the more confirmed and invulnerable. The audacious onset and flourishing malignity of Porphyry, toward the end of the third century, seemed for a time greatly to intimidate the church of God. Some think that Christians, in those persecuting times, were more scared by the audacity of the infidel, than they were in the following century, by the heathen zeal and the retrograde madness and the brutal hatred of the apostate emperor, Julian.

The great position of Porphyry, was that the predictions of Daniel were demonstrably written after the events to which they refer, and are therefore only imposture. This he asserted, not proved. And to say nothing of the noble way in which contemporary and subsequent ministers of Christ, and especially Jerome, met and refuted his fallacies, we cannot forget the evidence since accumulated, by which the providence of God, confirming the faith of his people, has overwhelmed the pride and folly of their adversaries. More than fifteen centuries have passed since Porphyry went to his account, at *the judgment seat of Christ*. Whatever else is true of him, he is infidel no more ; since *the devils also believe and tremble*. And what is now the demonstration of the matter ? Twice as much, in time, has been accomplished since the death of Porphyry, as had been previously from the days of Daniel. Our retrospect of history, as we have seen, reaches now over a tract of twenty-four, rather twenty-six centuries in all. And what is the character of Daniel the prophet, as read in this comparison ; what of his prophecy in the seventh chapter ? I answer, it is all alive and brilliant, as well as lucid, homogeneous, consecutive, though not yet complete ; in demonstration that it was given by inspiration of God. It is all harmonious and proportionate ; a tissue of related symmetries, like the concentric stones

of a circular arch, each part is strengthened by every other part, and is itself a key-stone resisting the common pressure and communicating strength to the whole. It is all one series and a unit, extending consistently through so many ages, from the reign of the Babylonians to the consummation of all things. And it is truly, in the words of Mede,¹ the sacred calendar and great almanac of prophecy, a prophetic chronology of time, measured by the succession of four principal kingdoms, from the beginning of the captivity of Israel, until the mystery of God is finished. Let us then, at our present elevated and commanding stand-point, look back through all these centuries, since that glorious seer in the courts imperial, from Nebuchadnezzar to Cyrus, wrote by anticipation their history; and then say, Is it not symmetrical as a gorgeous whole? Was one-third of it all imposture till the times of Porphyry? and the subsequent two-thirds all history and inspiration? where now the three-thirds all combined, in one astounding retrospective sequence, show homogeneous and unique, a magnificent arcade or corridor of related glories, all in keeping, plainly the architecture of God, which neither men nor angels could have planned, or predicted, or fulfilled, or sustained, or accomplished, as we see it at this day, and as posterity shall see it still more glorious, till the temporal expands for coronation in eternity.

All history is tributary to prophecy. Infidels have written the facts that accomplished what their pride and madness disdained to acknowledge as the inspiration that foretold them. Porphyry, Gibbon, Hume, Voltaire, where are your arguments? where your hell-inspired prophecies? where your souls?

And what, my brethren, is our faith? Shall we believe only that part of the prophetic scroll which the history of the past authenticates? Shall we be voluntarily blind or darkling as to the glorious future? God has put his own telescope into our hands; the light of heaven illumines it; things to come are the disclosed objects. Shall we not look at them, with steady and sober observation, with calm and confiding inference, with holy

¹ Works, iii. 654.

and gratified persuasion? What! in the same series of authentic prophecies, which our Lord Jesus Christ expressly quotes and sanctions, shall we believe all the beasts and none of the angels? all the misery, the mischief, the bloodshed, the heathen horror, the predominating sin, of the long afflicted scene; the incessant storming of the sea of empire, with its waves of blood and fire for ever roaring and dashing and destructive? Shall we believe all the preparatory, and none of the compensating stages; rejecting only the brightest, and the best, and the last, and the most blessed, of the inspired declarations? Do we believe them? Hark! It is the voice of God proclaims it. Yes, indeed—*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.*

How wonderful are the relations of history, how firm and immutable; what tablets of unalterable registration! and yet in their relations how variable, how cumulative, how changeful—as the scenery of the kaleidoscope. The present is continually becoming the past; the future, the present. Each of us knows in this relation more than Milton or Calvin, or either Scaliger, knew. They are among our ancients. We look at them in aspects and in contrasts, which in their times had no existence. None of them knew the last two centuries in history, of England, of Europe, or of the world. None of them ever heard of Napoleon, or Wellington, or Washington. America was in their day almost a *terra incognita*, comparatively nothing; its greatness a trivial possibility of the future. What wonders have since succeeded wonders, till wonders, monsters, earthquakes are becoming the ordinary course of events; the expected demonstrations of God in providence, God in history, God in prophecy, God in all; illustrating, confirming, accomplishing, his own eternal purposes, *working salvation in the midst of the earth.* Let us not forget that spectators as we now are of the scene, so privileged, and with the vast, the recent, and the ancient, constituting, at once, to our large vision,

the picturesque of marvels that feeds and entertains it, we are soon to become ourselves spectacles to the gaze and the censure of others—the unborn spectators, an amphitheatre of countless millions of the future, to whom the first half of the nineteenth century, when nearly sixteen added months have finished it, shall be distinctly objective; and the fitting counterpart of other prodigies, not by us anticipated, which are to make the brighter, perhaps the bloodier, history of the other half. Do we believe God in his own words; and is our faith so sincere, so luminous, so cordial, as to be operative and constraining too? What are we doing, each in his own sphere and place and example, public or private, direct or indirect, praying or working, or both, or all of these, in the cause of Christ, and for his manifested glory in the earth? But, respecting what we are to do—the connection of these coming results

IV WITH HUMAN AGENCY SUBORDINATE, claims our attention.

Whatever the millennium may be in future history, we now view it as a predicted state of piety for long enduring ages; in which the truth of Christ, and the grace of Christ, shall predominate among all the nations of living men: making them Christians; restoring them to goodness and to God, as his worshippers and his children; pacificating all the world; banishing irreligion and false religion, superstition, bigotry, fanaticism, heresy, false philosophy, infidelity, ignorance, indolence, oppression, persecution, and every false way, with mainly every wrong practice, from the world. *Every plant which my Heavenly Father hath not planted, shall be rooted up.* This consummation must occur in this world, since in that better country, to which we go, there is no such plant.

Then violence shall never lift the sword,
 Nor cunning justify the proud man's wrong,
 Leaving the poor no remedy but tears.
 Then he that fills an office, shall esteem
 The occasion it presents of doing good

More than the perquisite ; then law shall speak
 Seldom, and never but as wisdom prompts
 And equity ; not jealous more to guard
 A worthless form than to decide aright ;
 Then fashion shall not sanctify abuse,
 Nor smooth good-breeding, supplemental grace,
 With lean performance ape the work of love.

What a blessed transformation of society will be every where effected, by the preponderating righteousness of those happy times ! *Righteousness exalteth a nation*, as nothing without it can. In every department of human interest, social and individual, what a reformation, what a melioration, what a metamorphosis ; truly *a new creation* of sentiment and character and action ! Think of those monster evils that continue for chiliads of time to haunt and mar our social welfare ; and which, law, and police, and jails, and gibbets, and military power, and worldly education, and worldly legislation, can never coerce or cure—they will all disappear and vanish from our view. Nothing is wanting but sincere and enlightened faith in the gospel of Christ among all nations, to introduce the millennium and regenerate the world. The spirit of love to God will diffuse that of love to man ; the very way for the development of true piety. Hence each will feel an interest in the weal of every other member of the species. The color of the skin will not then be the criterion of duties or of rights. Education will be honest, and Christian, and universal, in the main. Mind will be every where informed, developed, invigorated, and matured. The only monarchy on earth will be properly the theocracy of God our Savior ; and under him, like Israel before monarchy was given them in his anger, every state will be a homogeneous and worshipping republic, a commonwealth of Christians. It is probable that a qualified and virtuous democracy, without ambition, usurpation, envy, or military coercion, will generally prevail and endure. Laws shall be few, reasonable, useful, and well administered. Wars shall cease ; slavery be no more ; no duelling, no gambling, no infernal profaneness, no lewd pleasures, no intemperance, no idleness, no calumnious assassination of character, no corrupt merchandising or com-

merce, no sectarianism—CHRISTIAN will be all, the brotherhood of human nature will be restored, and physical comforts, it is supposed, will abound. The age of man will be lengthened; disease will be lessened; the productions of the earth will be abundant; marriage will be honored universally as the institution of God; the population of the world will be tenfold, and earth itself will reflect the countenance of heaven. The Lord's day will be every where honored and obeyed. It will be richly enjoyed, appreciated, and blessed. What Christians will those ages produce, when men shall show themselves Christians, and Christians shall show themselves men! How omnipotent will be the truth; no madness left on earth to doubt it! Children will be generally converted early, will grow in grace as they grow in years; and rare will be the mother, the sin of whose son, and perhaps his violent death, will break her heart!¹ What a procession of glorified millions, in those ages, shall crowd the brightened way to the open portals of the realms of glory! What a colony of multitudes, countless and beatified, will earth remit to heaven, fixing there at last the grand majority of the species, the glorious peculium and the proper premium of the Son of God!

Theology will be improved—that is, the truth of revelation, in itself unchangeable, will be more simply and fully studied, more perfectly understood, with more purity inculcated, and with more wisdom used and applied. No impious hypocrite will ever attempt to supersede the truth, or alter it, or modify its heaven-descended unity, or dare to prostitute it as the mere medium of his own vapid self-glory. No elaborate simpleton will ever aim at originality for its own sake, or make it an end instead of a means, in appearing as the exponent or the advocate or the oracle of the truth, vaunting himself to be somebody; and none will be so squalid as to make a party, or even desire *the pre-eminence* among his peers; humility, that signal of wisdom, will then predominate, qualifying all, and

¹ Sometimes with augmented reason, when she neglected or deceived or corrupted his early education, and the consequent remorse is felt.

making demonstration in all, of *simplicity and godly sincerity, not fleshly wisdom, by the grace of God*, characterizing his ministers and all their works. There will be then no heresy-hunter, no heresy-finder, and no heresy-maker, to disturb the faith of saints and mar the devout peace of the churches of God.

O scenes surpassing fable and yet true ;
 Scenes of accomplished bliss ! which who can see,
 Though but in distant prospect, and not feel
 His soul refreshed with foretaste of the joy ?

With respect to that happy era that is before us, we state—
 1. That they greatly err, in our conviction growing continually stronger, who deny or disparage the truth, that this prosperous condition of the church on earth, is to be referred to no other dispensation of the grace of God, than the present, the Christian dispensation.

Commencing with the mission of the Spirit on the day of pentecost, that dispensation, called expressly *the ministration of the Spirit*, is to continue to the end of the world. The millennial glory is only the meridian of its day, not another day. A change of dispensation is properly a change of the instituted manner, order, and duties, of divine worship on the earth, to which the devout conformity of all men is obligated and due. Such a change occurred, and shook earth and heaven, *once more*, when the Mosaic was superseded by the Christian dispensation. But this, in comparison, is not to be shaken or removed. In it we, and all the elect of God to the end of time, are to be educated for heaven. *Wherefore we, RECEIVING A KINGDOM WHICH CANNOT BE MOVED, let us have, let us hold fast, or apprehend and firmly grasp, grace, whereby we may serve God acceptably, with reverence and godly fear ; for our God is a consuming fire.* It is in this dispensation, to which all previous ones were tributary, that our Lord Jesus Christ, our blessed Savior, all accomplished and all accomplishing, is to consummate together his glory and his work. There is no subsequent dispensation for the church, except that of eternity and glory in heaven. *He that descended, to the nadir of his humiliation,*

is the same also that ascended to the zenith of his exaltation, culminating for ever, up far above all heavens; and for what end? plainly that he might perfectionate his church, and ultimate the success of his cause, and consummate the glory of his eternal enterprise—that he might fill all things, ἵνα πληρώσῃ, that he might fulfil, perform, accomplish all things; that in the dispensation of the fulness of times, that is, in the Christian dispensation, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him, in whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will. The idea here, as the chief word, *ανακεφαλαιώσασθαι*, is plainly military; that he might reduce under one grand command, or captaincy, or generalissimoship, in Christ, all related or congenial elements, celestial and terrestrial, angelic and human, as his great army of light and glory, combined and united for ever in him. Here indeed we have neither time nor place, for extensive argument against opposing theories. Some of them we view as equally specious, and erroneous, and noxious to the interests of the missionary cause. Hence we say of them the four following things;

1) Their advocates seem to us to interpret Scripture on principles either partial, or puerile, or false.

The plain should govern the doubtful, the lucid control the obscure, the didactic interpret the allegorical, and great known principles rule against those hypothetical and visionary; general views and analogies well ascertained, taking the lead against those that are private, empirical, and short-witted; as, with honest and simple-hearted men, it is both custom and nature to do. Instead of this, their plan seems rather the reverse, than the identity, of the right. To interpret the word of God on no principles, or on those mainly conjectural, or certainly mistaken, or plainly false, seems to be the prestige or the preference that besets this class of interpreters—we mean all those who expect or believe **ANOTHER DISPENSATION OF THE GRACE OF GOD**, ulterior to the Christian, in this world. We condemn them all by this criterion, as very faulty and unsafe, in these great

matters of the kingdom. Compare 1 Cor. 10 : 11. Eph. 1 : 10, 22, 23. 4 : 10. Heb. 9 : 26–28. 12 : 26, 27. 1 John 2 : 7, 8, 18.

2) Their views, especially some of them, would perfectly revolutionize the nature and relations of true religion.

A temporal dynasty, with Christ regnant in human form at Jerusalem ; trumpets, bugles, and military music sounding near his awful pretorium ; oriental grandeur, and magnificence, and state, outpeering the glory of Solomon, as it surrounds Solomon's greater Son and Lord, in the same ancient and holy metropolis ; the sword puissant, in his realm, more than the pen, the press, or the pulpit ; and Prince Messiah, dashing, with his war-club, all his enemies to the earth, papacy, islam, idolatry, infidelity, and error ; putting in the fore-front scenery of his throne the ocular glare of his omnipotence ; superseding faith by sight, and love by consternation, and hope by absorbing the future into the revelations of the present : with countless other normal and judaizing inventions or implications of their pious day-dreams, show us truly another Gospel, another Savior, another kingdom of heaven.

Such views are—to say the least—just as sensuous, quite as unspiritual, about as materializing, and obviously as dissimilar and inferior, to the appropriate moral glory of the Gospel, revealed from heaven and prehensible by faith, as are the abhorred contrivances and the silly pageantry of puseyism, or its sire popery, or even its sire gentilism itself : and these three we consider as having much of a common origin and character ; the best of them as a heathenizing caricature of the Christianity of God ; and there needs another Bible, or possibly much more than this, to commend it to our confidence.

For one, I incline not to believe in the restoration of the Jews to the land of their fathers ; but only to their fathers' faith and hope and inheritance, by sound conversion to Christ. The declarations of the New Testament ought to interpret, modify, and control, the figures, the analogies, and the abounding poetic hyperboles, of the Old. In the New, there exists not a syllable, known to me, that imports mainly any thing more than this—their spiritual conversion to God, and their

exalted usefulness in the manifold influences and ministrations that are to convert the world. They will then read Moses with a correct spiritual intelligence, the veil being removed from their heart. *For we are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.* They will begin to understand a spiritual *Jerusalem, which is above, which is free, which is the mother of us all.* The visioned apocalypse that charmed the soul of John in Patmos, will by faith be theirs—*I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*

According to the usage and the laws of prophecy, the prophets last in the series and nearest to the events predicted, are always the most ample, plain, and particular, in describing them. How is it then that the New Testament tells us so much of the conversion of the Jews, and that *all Israel shall be saved*, and yet never lisps a particle about their restoration to Palestine? And is the Old Testament, comparatively umbrageous and inferior, to control and reduce the brighter inculcations of the New? the moon, because it rules the night, to supersede the sun, that rules the day and makes the noon? Let the apocrypha comfort the Pope, and the koran regulate the Sultan, and transcendental visions assure the wisdom of infidels, and adorable nonsense entertain and bless the piety of Oxford; as for us, we prefer the Holy Scriptures, soundly interpreted, the new and the last and the most didactic explicating the more ancient, the symbolical, and the comparatively obscure portions, of the divine oracles:

As it is written, There shall come out of Zion the deliverer, AND SHALL TURN AWAY UNGODLINESS FROM JACOB; for THIS IS MY COVENANT TO THEM when I shall take away their sins: nothing here about a voyage to Judea, Samaria, or Galilee, by land or water! nothing about ships, or dromedaries, or the money of Rothchilds, or the patronage of the Czar, or the agency of England, or a temporal messiah! Piety is all—piety, salvation, usefulness!¹

¹ I consider these remarks as necessarily mere sketches and touches of the subject, yet

Some indeed argue differently from the characteristic expectation of the Jews themselves, in all quarters of the world. We entertain, from the same premises, an inference precisely the reverse. What if such be the sentiment of their dismembered nationality ; their darkened singularity, forlorn and scattered, among the nations of the earth, favoring or asserting every where their geographical restoration, their worldly prosperity, their temporal Messiah, their monarchy and imperial state, soon to be re-established, augmented, and enjoyed, by them, at Jerusalem ; the entire temple-service also restored, with typical atonements, oblations, and sacrifices for sin ; what dishonor to the cross of Christ ! to Him who *was ONCE offered to bear the sins of many*, and who, **BY ONE OFFERING, HATH PERFECTED FOR EVER THEM THAT ARE SANCTIFIED.** And we are, on this account, to believe that their expectation is right, if not to favor all the other literalizing theories, anticipating the pre-millennial advent and dominion of the Son of God in person ! It is well enough, so far as consistency goes, for the poor blundering Jews to think as they do. The premises are probably facts, and we have no interest in denying them. But we protest against the reasoning. Have we forgot that the veil remains on the heart of the Jew ? that his mind is blinded, earthly, self-righteous, unspiritual, ignorant, destitute of the faith of Abraham, and at all events, in his gloomy alienation, no oracle for the saints of God ; especially in this eventful age—of revolution, preparation, and transition, toward the millennium ? We more than suspect the grossness of the unregenerate, nay, the very *devices of the devil*, in all such illuminations and theories. The kingdom of God *is not of this world—cometh not with observation—is within you—not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.* Its coming and its form are like its nature and its end.

indicative demonstrably of the truth. We find no place here for an extended discussion. There is one passage of many, however, that seems most fully and graphically to show not more the post-millennial apostacy for *a little season*, than, immediately on it, the post-millennial advent of the Son of man—Rev. 20 : 11–15—when the resurrection of the dead, the scenery and the awe of eternal judgment, and the final consummation of *the mystery of God*, succeed in order for ever. 1 Thess. 4 : 15–18. Mat. 25 : 31. 32. Acts 1 : 11. 3 : 21.

3) The men who favor the views, in any way, of another dispensation on earth, are, as a class, though with some illustrious exceptions, written in history and reprobated by the wise, I will not say as no Christians—leaving that with God! but as guides and doctors of the church, though specious possibly, yet, erroneous, or deceptive, or sincere but mythical, or mistaken if not lunatic, or often monstrously ignorant, infatuated, doting, and partisan. From our own times backward, the names of Miller, Joe Smith, Ann Lee, Irving, Swedenborg, Muggleton, Fox, and others, to those of Mohamed, Manichaeus, and Montanus, to add no others, are enough to sicken us with the religious vagaries and absurdities of poor presumptuous, busybodying, and degraded human nature. Their owners were comets, meteors, or ignes fatui in the system. They were mainly corrupters, false lights, perverted men. Their influence is erratic, full of blight and mischief to the hopes of the good. And some moderns of kindred sympathy, proximates of our own times, show a venturesome ambition of display, and a low pride of originality, and a vile parade of transcendental learning, against the entire pathology of which the churches need to be solemnly warned. They seem to be candidates of signal promise for a place in the same catalogue—if indeed the improved microscopes of posterity shall be able at all to descry them.

4) The genius and the tendency of all these theorizers, are condemned by this criterion—they are opposed to missions. They have little or no apostolic sympathy with the woes and the wants of lost men. Some indeed are more, some less alienated; all, either apathetic, or regardless, or exclusive, or fitful, or openly hostile; at best are they unprincipled, with no consistency of influence, useless, impracticable, on the great topic of the propagation of Christianity: some even *forbidding us to speak to the nations that they might be saved; to fill up their sins always, for the wrath is come on them to the uttermost.*

That the true religion is revealed from heaven for all mankind; that it is given expressly with the order, *preach it in all the world, to every creature*; that the profound doctrines of

revelation can never conflict with its plain duties, but only favor them ; that God sincerely desires us to do our duty ; that his people are to display, reflect, and carry out, the purposes of his wonderful philanthropy, sympathizing and corresponding with it in all its full-orbed perfection and glory ; that all the subjects of God, who have it, are bound to communicate the infinite good to others ; that for their omissions here they shall render an account ; that all men supremely need it ; that sectarianism is no apology, but only itself a sin ; that sloth, covetousness, impiety, the policy of hell, and nothing better, are all combined to oppose it ; that love to God and man necessarily prompts us to diffuse *the glorious gospel of the blessed God* ; that there is no way of salvation in the world but this ; that if Christendom would do its duty here, all the world would soon be Christendom ; that our duty is plain, and high, and always in substance the same ; that the dense insensibility of men, too often even of the good, in this regard, is only an affecting proof of that moral torpor which human depravity alone explains ; that the reflex influence of missions, on domestic interest, on personal character, on national sentiment, as well as on national renown throughout the world, making us more the model nation, as well as the great republic, in the estimation of all other nations, and worthier far as the example of others—that such influence, though not alone, and rather incidental than primary, in our great enterprise, is itself more than an ample compensation for all we do to impart the boon to others ; that still the work, in its object, and its direct action to obtain it, is honorable and glorious, and elevated in its own nature, above all comparison in human pursuits, profitable to souls, a glory to our country, beneficent to the whole species, honorable to God, enriching to the very revenues of heaven, and multiplying there its glorious monuments to all eternity ; that devout men are all agreed in the great principles of the missionary enterprise, to give the gospel to all the world ; that Universalists and other professional deceivers, with all other heretics and infidels and semi-Christians, have no *bowels of mercies*, such as the apostles of Christ exemplified, in spreading the gospel incessantly,

through the whole world, in the first age of its career : these, and other considerations like them, determine our estimate of all the theories, and all the theorizers, in the world, who care practically little or nothing for communicating the pure light of salvation to all mankind. It is crime !

2. We are now prepared for another statement--that God uses human agency in the work, has done so from the beginning, will do so to the end. What says so instructively our text ? Oh ! how grand what it predicts ! and the way of it is given in epitome, yet with rigid verity and history. The sway of the world **SHALL BE GIVEN TO THE PEOPLE** *of the saints of the Most High.* And again, *until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.* Here the popular element is specified as well as the saintly. This is glory ; and all things are now in motion, and alive in tendency, overruled sublimely, to effectuate it. Tyrants in church and state, usurpers and selfish oppressors of all sorts, are every where weakened, falling, discredited, and resorting desperately to money, to confederation, to feudal subterfuge, to factitious theories of power, to passion and violence and arms, to save their usurpations, and crush the duties and the rights of man--crushing morally as well, the claims, the sanctions, and the prerogatives of God. But their time is short. Their rage is weak, their wrath is vain, their end is near. God is against them, and he will prevail. Ezek. 21 : 26. 27. How does our text dispose of them ! How does his providence proceed to fulfil it, before our eyes, as it is at this day ! God actuates the reformers of nations, in spite of selfish conservatives, who love their old and profitable monopolies of privilege, precedence, and power. *The people* act, they advance, they toil, and they prevail. The dominion is given to them, and they take it. The grant is made to them, and they conquer and occupy it. This more than implies their used and subsidized agency. Their title is good and their sway legitimate. They hold of God himself. He gives to them the kingdom, the jurisdiction of the earth ; as he never gave it to Alexander, or any other of the barbarian

beasts of human prowess and usurpation and blood. God inspires and employs his own people. He makes them wise and guides their prospered way. He warms their hearts with the love of Christ. He is their counsellor and their patron and their leader in all. He gave Canaan of old to the tribes, in a manner symbolical of the maturer and grander conquests of his people: and they took it, subdued it, achieved it. And so, under him, they fulfilled his purpose, illustrated his plan, occupied the country, and thanked Him for all their victories and all their possessions and all their enjoyments.

3. We ought to view this as a great honor and privilege, to be co-workers with God in such a cause. We actually work with God, and for God, and in God, and to the glory of God, in the salvation of men. What an occupation of moral magnificence, what an object of elevation and excellence! It is indeed supreme. We correspond with God, coincide with his designs, enjoy his triumphs, find in him all our resources, and from him expect, through great and wonderful grace, all our reward. This is honor—or there is none in the universe. Earth, thy rivalries die, thy bubbles burst, here.

Thus the men

Whom God's own work can charm, with God himself
 Hold converse; grow familiar day by day
 With his conceptions, act upon his plan,
 And form to his the relish of their souls.

4. The work is to be accomplished by means, not miracles, not fate, not chance, not angelic ministries, not superhuman aid exclusively. While we are restricted in the use of means, to those appointed for us, we rejoice to know, that not so restricted is the Chief Agent in the glorious operation. God is ruler among the nations, Were it not so, we could have no solace or mental anchorage in such a perilous system—we should more dread, than enjoy or endure, existence! But *the Lord God Omnipotent reigneth*—ALLELUIA! He arbitrates all events; and in some way uses, economizes, manages all, overruling all things in the end for the best good of his own cause and the richest blessedness of being. God can use means multitudinous and marvel-

lous and tremendous, that we cannot use, that we know not, that we may not anticipate, or limit, or imagine. But

5. We must see to it that *the gospel of the kingdom is preached among all nations.*

And here, my brethren, if I mistake not, we have a mission august and peculiar. Under God, we are the very ones to do this work. We know what the gospel is, and we can illustrate, prove, and enforce what we know. We have comparatively none of the corrupt papal elements, unwieldy and incredible, puerile and odious, in our polity, our service, or our creed. God has taught us *a more excellent way*, than hierarchy or its sympathizers ever knew; or knowing, than they could communicate to the nations. Their organizations, the accretions of ages, eminently human, eminently secular, eminently Romanizing, are also cumbrous, complicated, impracticable: worse than the armor of Saul, compared with the sling of David and *the five smooth stones chosen out of the brook*. God has his reasons for using them in other spheres and relations. If we are to wait till their efficiency illustrates the accomplishment of our text, we may well repress all our anticipations, and recast our chronology of the millennium, with a postponement quite as indefinite as the evidence of their apostolical title or their commission in monopoly. Enough that God condescends to use us to give the unsophisticated gospel to the world; the genuine gospel, the real apostolical gospel, the gospel primitive, eternal and divine; religiously abhorring the wicked quackery that dares to modify it. We diffuse it *as it is in Jesus*; and in the genuine apostolic way of pilgrims, puritans, protestants; thanking no man—no, nor *an angel from heaven*, who attempts to alter, under the vain and impious notion, implied though not expressed, of improving it! We give it, as He gave it to us, incorrupt, simple, pure, and full; with no desire, thought, or endurance, of altering the revelation of God; and without all the massive appendages and inventions of human wisdom, and patristical authority, disguising its glory, alienating its symmetry, and destroying its divine virtue, *the power of God to salvation to every one that believeth.*

The apostles were twelve,¹ and as such, had no successors ; as neither had their adorable Master! their respective and usurping rivals, prelates and popes, to the contrary notwithstanding, in their truthless dreams daring to style themselves, those the apostles of Christ, these each the vicar of the Son of God ; all with kindred blindness, selfishness, and criminal delusion. These forgeries against heaven and earth are capital treasons in the universe, and every minister of God is officially and solemnly bound to expose and denounce them with holy indignation. Such heathen imaginings were not stereotyped, or made canonical, or even known, in the genuine apostolic age, when *the signs*² of an apostle were defined and exacted, with impartiality and truth ; and previous to those predicted ages of vafrous degeneracy and usurpation and tradition, when the whole of hell's masterpiece was in succession developed. What knew the primitive church of the pride-invented ecclesiastical pyramid, with its manifold orders of the clergy,

¹ The place of Judas was divinely and miraculously and astoundingly supplied, by the vocation of Saul of Tarsus, consecrated, as every true apostle was, by our Lord Jesus Christ himself. Matthias was no apostle, though at first, and for a very little time, and very improperly, *numbered among the apostles*. It was done on the motion of Peter, before the day of Pentecost, with no shadow of command from God, and in violation of the order to wait—*περιμενετω*—for the baptism of the Spirit ; before the time of which their autonomy proceeded. Afterward, we never hear a word of this factitious apostle, either in Scripture or history. No monument commemorates his usefulness or records the place of his ministry. His name is found in none of the diptichs—no church is named after him—and his apostolate seems to have ended in smoke as it began. His piety we do not impeach. He may be in heaven ; but the record of his office, we regard as a mere matter historically narrated, with no sanction of the fact, and which the subsequent history of Paul magnificently and by contrast illustrates.

² To be able as an eye-witness to attest to the nations the resurrection of Christ, as one of the grand facts of the gospel ; to possess the gifts of inspiration and miracle-working ; to proceed IMMEDIATELY from Christ as the bearer of his messages to men ; these used to be chief among the signs indispensably required by the churches of the first age, and by which they made impostors uncomfortable. 2 Cor. 11 : 11–15. 1 Cor. 15 : 8–15. 9 : 1. 2. Rev. 2 : 2. 21 : 14. Eph. 2 : 19. 20. We are not to receive those apostolic successors, in this day, who possess NOT ONE SINGLE QUALIFICATION, that would accredit them, for a moment, in the first century—to say nothing of qualifications of an ordinary character. All men of real eminence in this and other countries scout the idea, with Chalmers, who, in a letter to the writer, styles it, THE UTTER FOLLY OF APOSTOLICAL SUCCESSION. Let Christians in America be consistent, enlightened, and brave, for the truth! Error is not good enough for them or their children.

from its base upward to **THE MAN OF SIN** enthroned on its apex? What knew they of sectarian exclusiveness, under the cloak of catholic government, despising vital piety? What of worship all factitious and mechanical, repetitious and responsive, liturgical and formal; what of papal supremacy, or seven sacraments, or a sine-qua-non sanction from Cæsar, to give, by act of parliament, to another nation and another hemisphere, the right to have, or to be, a church of the living God? Let us cease, my brethren, **NEVER**, to maintain the eternal right, against all false assumptions and pragmatistical impudence of the sort, whether papal or pseudo-protestant, either as vexing our missionary usefulness abroad, or as questioning our legitimacy at home, in this noble and goodly land of protestant freedom! Let us not fear to assert our Christian liberty, glorying in the divine simplicity of the gospel. Let us *stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage*. We may not be too polite in prostration to any of their idols, however fashionable, however wondered after, or patronized, or worshipped, by the unthinking and conforming throng. The time is come when principles of truth should be avowed without fear, favor, or fawning; without declining any proper responsibility, asleep unseasonably¹ so near *the battle of that great day of God Almighty!* and without all courteous compliances with what we know to be religionizing fustian, false and execrable in the sight of God. It is indeed so despicable and so drivelling, intellectually, that I should not think it worthy of notice on this occasion, but for its recent revival, its deceitful alliance with the depravity of men, its pompous arts and seductive pretensions, its assumptions in high places, as the great error of the age. Let us meet our duty here like martyrs, and do it, living or dying, valiant for the truth. So did our sainted fathers, the abused and persecuted puritans of England, the philosophers of heaven, the invincible believers of the truth, the only enlightened friends and champions of civil and religious lib-

¹ Rev. 16: 15.

erty then on earth, the immortal and blessed benefactors of human nature, the elite of Christendom, and—with all due allowance for their confessed imperfections, the genuine ancestors and authors, under God, of our own precious American freedom! So did they—or we should not now be enjoying, with God's benediction for its continuance, the large reward of their sufferings, their toils, their reformations, and their testimonies.

It was not popery, neither was it any of its kindred, that made the glorious civil and religious liberty of our country. Statesmen, philosophers, Americans, know ye how rightly to solve this problem of grandeur as well as wonder? What was the plastic element, the formative cause, of the stupendous and unique result, now witnessed and envied by mankind? Tell me—or I must tell you. It was not the consequence or the production of Laudean prelacy, that of the seventeenth century or that of the nineteenth. That leaven of abominations never made a state or a people better; never made them free, holy, and happy; never will and never can! The stream—rises it higher than its fountain? The fruit—is it good, growing on a corrupt tree? Its offspring—are they better than the stock on which they grew, or the root from which they shot? No! Our blessed freedom, blood-bought in more senses than one, had heaven for its source, the gospel for its medium, the reformation for its atmosphere, salvation for its crown, and for its author and dispenser God alone! It was the influence of the puritan's Bible, it was the fruit of Christianity. Yes! this is the incomparable engine of civilization, the grandest and the best inspirer of rational freedom, that the world ever saw or ever will see. It is wholly without a peer as the grand inspirer, the warrant, and the director, of all good and needed REFORMATIONS through all the world. There is absolutely no other. It is the only antidote, the supreme catholicon, for the miseries of man; without one particle of quackery, or empiricism, or priest-craft, or king-craft, or any other craft, in its total completeness. And what made our liberties in church and state, that alone can preserve them; that alone can realize them to others—to the serfs of oppression, the myrmidons of tyranny,

the uncounted millions of moral and political slavery, in Europe and the world.

What changes has God made favorable to our success, since the commencement of our missionary enterprise! Then our range was comparatively straitened, our prospect limited and tenebrous. Our present retrospect of forty years is full of wonderful providences, all of progress and improvement. Now the whole world is open to us. God has done it, and he will show us greater things than these, that ye may marvel. We are encouraged in the work, and commanded to go forward. The pillar of cloud by day, and of fire by night, moves visible before us; and wo to us, if we hesitate, each in his place, to follow where that sacred symbol leads us. To furnish the Holy Scriptures to every nation in their own language; to discover to them the love of Christ, in that language of kindness, which needs no translation, but is intelligible every where without it; to educate their children, and forestall the minds of infancy, in the knowledge of the truth; to visit the antipodes, and explore the islands of the sea, aiming, in humble imitation of our Savior's mission, *to seek and to save that which was lost*; to make many a circumnavigation of benevolence, and many a pains-taking visitation of philanthropy; to find the places where truth may radiate with most advantage, and occupy them; to be wise and zealous in the cause, to be vigilant, exemplary, and constant, in the grand operations of the kingdom, marshalling the whole field of usefulness: this we propose to do, and this we will do, more and more, if the Lord will that we live and do it: to Him be all the glory for ever!

In the general economics of the missionary work, there is much, no doubt, in the way of practical wisdom, for us and our co-laborers to learn. It was to be expected, and could not in so vast a matter be otherwise. We hope to learn by experience, more and more, correcting former mistakes, supplying previous defects, and managing all with a view to every real improvement.

We will also endeavor to allure our countrymen, one and all, to help us, and bless themselves, united with us, in this

magnificent and protestant crusade—not of war and chivalry and superstition, but of wisdom and truth and communicative goodness. We know indeed all their objections, and several others. We have gauged the dimensions of their greatness, and weighed the essential quantum of their gravity; trusting in the Spirit of God to sway their spirits to better ends and aims. Some objections seeming of considerable respectability, of which the million never think, are more powerful in the older hemisphere and in the infernal world; tyrants every where hate the cause of missions, supported by the policy of popes and the unanimous suffrage of *the devil and his angels*. But what care we, practically, for objections, made by ignorance, selfishness, and all manner of blind impiety? The cause of God will prevail without them, and with them, and against them; and eternity will teach those who learn it not sooner, that this business of objection-flinging at the cause of God, is about as unprofitable, as it is without hope, and without the patronage of heaven. And in this we are neither superfluous nor extravagant. Nay, our text rebukes all hostile imaginings, with all low conceptions; and calls for an enlarged, as well as an enlightened, appreciation of what is before us. Whence, in the last place, we contemplate

V THE POWER OF THIS DIVINE ASSURANCE TO ENCOURAGE AND SUSTAIN US, BY FAITH IN ITS TRUTH;

us, and especially our beloved missionary brethren now in the field, prosecuting our common object, the propagation of Christianity and its ascendancy universal in the world.

The inspiration of authentic hope is incomparable. It exhilarates the soul. Its whisper is more than the presence of an angel. It is availed sublimely of the supremacy of God. It anticipates victory as the crown of the engagement, and enjoys it as the courage of the war. It triumphs in God and it honors him.

On the other hand, say what you will, and in what best way you can, about absolute excellence, and right, and obliga-

tion, and glory, it is not in human nature, in any state, to do much under the nurture of despondency. Despair never made a Christian, a scholar, or a hero: never a Paul, or a Wiclif, or a Columbus, or a Luther, or a Washington. Never will it endure, or prosper, or answer, as the motive influence in the cause of missions. Look at the founder of missions and the prince of missionaries, *who for THE JOY THAT WAS SET BEFORE HIM, endured the cross, despising the shame, and is set down at the right hand of the throne of God.* We need, my brethren, the animation of hope; we need it as a rich and a permanent influence. Hence our hope in such a work must be better than poetry, more substantive than rainbows; it must repose, serene and invincible, on the adamantine basis of *truth and soberness.* We must culture it appropriately, with glowing conviction and the bravery of faith in God; wonted to its perpetual and steady impulse, as well as its illuminated atmosphere, its day and its heaven. Suppose for a moment its absence, its torpidity, its fitful vacillation; where then find we the accomplishing, the patient, the vigorous action demanded in our cause?

Suppose we could view that cause as wholly uncertain in its issue, the obstacles so formidable, the odds against us, and our enemies too many for us; should we in fact continue to prosecute it? or, *faint in the day of adversity?*

Suppose we felt, in the languor of our faith, that we were left alone in the contest, without God to help us.

Suppose we could doubt in reference to our mighty, our eternal, our divine Leader, *the captain of our salvation bringing many sons to glory*; doubt his ability or power to carry the enterprise, or his wisdom and skill so *wonderful in counsel*, so *excellent in working*; or his purpose sublime, his fiat passed and published for its success; or his own engagedness, self-commitment, and public pledges, in earth and in heaven, in time and in eternity, to men and to angels, that this is the cause, the only one, that shall endure, and advance, and prevail for ever; and that *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.

Aye! but doubting what God hath said, is no part of our religion: rather is believing the way in which the whole of it is generated, nourished, developed, and matured. Faith in God is the parent of hope, as the truth of God is the parent of faith.

Let us then suppose, once more, that our confidence in God were what it ought to be, filial, entire, cordial, as well as enlightened, firm, and happy; as it may well be, by doing only a little justice to the veracity of God, to his statements of wonder and instruction, to his revealed purposes and prophecies of truth, which his own providences will soon be revealed to accomplish; should we then be dwindling and dwarfing our plans and our efforts in his service? should we not feel the unchangeable inspiration of the sentiment, that success is sure? *And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, even of his Christ, and he shall reign for ever and ever.* Courage then, brethren, courage in the work! Feel only, by truly believing, what God authorizes, asserts, and means, in the text, and you will lack no encouragement. Your own piety, and maturity for heaven, will be advanced by it. Your own zeal will gain strength by exercise, while you know that *the zeal of the Lord of hosts will perform this.* You will enjoy while you labor, and your own reward will be augmented before you go to it. You will endure, increase, and prevail. You will find it profitable, pleasant, and practicable, as well as great, and honorable, and glorious. It is the harvest of the world, in which *he that reapeth receiveth wages, and gathereth fruit to life eternal.* *Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the LORD.* Amen.