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MESSIAH'S THRONE.

A SERMON

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HEB. i. viii.

But unto the Son he saith, Thy Throne, O God, is for ever and ever.

IN the all important argument which occupies this epistle, Paul assumes, what the believing Hebrews had already professed, that Jesus of Nazareth is the true Messiah. To prepare them for the consequences of their own principle; a principle involving nothing less than the abolition of their law, the subversion of their state, the ruin of their city, the final extinction of their carnal hopes, he leads them to the doctrine of their Redeemer's person in order to explain the nature of his offices, to evince the value of his spiritual salvation, and to shew in both, the accomplishment of their œconomy which was 'now ready to vanish away.' Under no apprehension of betraying the unwary into idolatrous homage by giving to the Lord Jesus greater glory than is 'due unto his name;' the apostle sets out with ascribing to him excellence and attributes which belong to no

creature. Creatures of most elevated rank are introduced ; but it is to display, by contrast, the pre-eminence of Him who is ‘ the brightness of the Father’s glory, and the express image of his person.’ Angels are great in might and in dignity ; but ‘ unto *them* hath he not put in subjection the world to come. ‘ Unto which of *them* said he, at any time, ‘ Thou art my son ?’ To which of *them*, ‘ Sit thou at my right hand ?’ He saith they are spirits, ‘ *ministering* spirits, sent forth to minister unto them who are the Heirs of salvation,’ *But unto the SON*, in a style which annihilates competition and comparison, *unto the SON* he saith, *thy throne, O GOD, is forever and ever.*

Brethren, if the majesty of Jesus is the subject which the Holy Ghost selected for the encouragement and consolation of his people, when he was shaking the earth and the heavens, and diffusing his gospel among the nations ; can it be otherwise than suitable and precious to us on this occasion ? Shall it not expand our views, and warm our hearts, and nerve our arm, in our efforts to exalt his fame ? Let me implore then, the aid of your prayers ; but far more importunately the aids of his own Spirit, while I speak of ‘ the things which concern the king :’ those great things contained in the text—his personal glory—his sovereign rule.—

I. His *personal glory* shines forth in the name by which he is revealed ; a name above every name, *THY throne---O GOD !*

To the single eye nothing can be more evident, in the

First place, than that the Holy Ghost here asserts the *essential deity* of our Lord Jesus Christ. Of his enemies, whom he will ‘ make his footstool,’ some have, indeed, controverted this position, and endeavoured to blot out the text from the catalogue of his witnesses. Instead of ‘ thy throne, O God ;’ they

would compel us, by a perversion of phraseology, of figure, and of sense, to read, 'God is thy throne;' converting the great and dreadful God into a symbol of authority in one of his own creatures. The scriptures, it seems, may utter contradictions or impiety, but the divinity of the Son they shall not attest. The crown however, which 'flourishes on his head,' is not to be torn away; nor the anchor of our hope to be wrested from us, by the rude hand of licentious criticism.

I cannot find, in the lively oracles, a single distinctive mark of deity which is not applied, without reserve or limitation, to the only begotten Son. 'All things that the Father hath are *his*.' *Who* is that mysterious WORD that was 'in the *beginning*, with God?' *Who* is the 'Alpha and Omega, the beginning and the ending, the first and the last, the Almighty?' *Who* is he that 'knows what is in man,' because he searches the deep and dark recesses of the heart? *Who* is or the Omnipresent, that has promised, 'Wherever two or three are gathered together in my name, there am I in the midst of them? the light of whose countenance is, at the same moment, the joy of heaven: and the salvation of earth: who is incircled by the Seraphim on high, and 'walks in the midst of the golden candlesticks: who is in this assembly; in all the assemblies of his people: in every worshipping family: in every closet of prayer: in every holy heart. 'Whose hands have stretched out the heavens and laid the foundations of the earth?' *Who* hath replenished them with inhabitants, and garnished them with beauty; having created all things that are in both, 'visible and invisible, whether they be thrones, or dominions, or principalities or powers?' By *Whom* do 'all things consist?' *Who* is 'the governor among the nations, having on his vesture and on his thigh a name written 'King of Kings and Lord of Lords.' *Whom* is it the Father's will that

‘all men should honor, even as they honor himself?’ *Whom* has he commanded his angels to worship? *whom* to obey? Before *whom* do the devils tremble? *Who* is qualified to redeem millions of sinners ‘from the wrath to come,’ and preserve them, by his grace, to his everlasting kingdom? *Who* raiseth the dead, in trespasses and sins,? ‘having life in himself, to quicken whom he will,’ at *whose* voice shall all that are in their graves ‘come forth; and death and hell’ surrender their numerous and forgotten captives? *Who* shall weigh, in the balance of Judgment, the destinies of angels and men? dispose of the thrones of paradise? and bestow eternal life? Shall I submit to the decision of reason? Shall I ask a response from heaven? Shall I summon the devils from their ‘chains of darkness?’ The response from heaven sounds in my ears; reason approves, and the devils confess---This, O Christians, is none other than the GREAT GOD OUR SAVIOUR!

Indeed my brethren, the doctrine of our Lord’s divinity is not, as a *fact*, more interesting to our faith, than, as a *principle*, it is essential to our hope. If he were not ‘the true God,’ he could not be ‘eternal life.’ When pressed down by guilt and languishing for happiness, I look around for a deliverer such as my conscience and my heart and the word of God assure me I need, insult not my agony by directing me to a creature---to a man, a mere man like myself! A creature! a man! My Redeemer owns my *person*. My immortal spirit is his *property*. When I come to die, I must commit it into his hands. My soul! My infinitely precious soul committed to a mere man! become the property of a mere man! I would not thus, entrust my *body* to the highest angel in heaven. It is only the ‘Father of spirits,’ that can have *property* in spirits, and be their refuge in the hour of transition from the present to the approaching world. In short the divinity of Jesus, is in the

system of grace, the sun to which all its parts are subordinate, and all their stations refer---which binds them in sacred concord ; and imparts to them their radiance, and life, and vigor. Take from it this central luminary, and the glory is departed---Its holy harmonies are broken---The elements rush to chaos---The light of salvation is extinguished for ever !

But it is not the deity of the Son, simply considered, to which the text confines our attention. We are in the

Second place to contemplate it as subsisting in a personal union with the human nature.

Long before this epistle was written had he ‘ by himself purged our sins, and sat down at the right hand of majesty on high,’ It is, therefore, as ‘ God manifested in the flesh ;’ as my own brother, while he is ‘ the express image of the Father’s person,’ as the Mediator of the new covenant, that he is seated on the throne. Of this throne, to which the pretensions of a creature were mad and blasphemous, the majesty is, indeed, maintained by his divine power ; but the foundation is laid in his Meditorial character. I need not prove to this audience, that all his gracious offices and all his redeeming work originated in the love and the election of his Father. Obedient to that will, which fully accorded with his own, he came down from heaven ; tabernacled in our clay ; was ‘ a man of sorrows and acquainted with griefs ;’ submitted to the ‘ contradictions of sinners ;’ the temptations of the old Serpent, and the wrath of an avenging God. In the merit of his obedience which threw a lustre round the divine law ; and in the atonement of his death by which he offered ‘ himself a sacrifice without spot unto God,’ repairing the injuries of man’s rebellion, expiating sin through the blood of his cross ; and conciliating its pardon with infinite purity, and unalterable truth ; summarily, in his performing those conditions on which was suspended all

God's mercy to man, and all man's enjoyment of God, in these stupendous 'works of righteousness' are we to look for the cause of his present glory. 'He humbled himself and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' 'Exalted' thus, 'to be a Prince and a Saviour,' he fills heaven with his beauty, and obtains from its blest inhabitants the purest and most reverential praise. 'Worthy,' cry the mingled voices of his angels and his redeemed, 'worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.' 'Worthy' again cry his redeemed, in a song which belongs not to the angels, but in which with holy ecstasy, we will join, 'worthy art thou, for thou wast slain, and hast redeemed us to God by thy blood.'

Delightful, brethren, transcendently delightful were it to dwell upon this theme. But we must refrain; and having taken a transient glance at our Redeemer's personal glory, let us turn to the

II. View which the text exhibits—the view of his *sovereign rule*—Thy *THRONE, O God is forever and ever.*

The mediatorial kingdom of Christ Jesus, directed and upheld by his divinity, is now the object of our contemplation. To advance Jehovah's glory in the salvation of men, is the purpose of its erection. Tho' earth is the scene and human life the limit, of those great operations by which they are interested in its mercies, and prepared for its consummation; its principles, its provisions, its issues are eternal. When it rises up before us in all its grandeur of design, col-

lecting and conducting to the heavens of God, millions of immortals in comparison with the least of whom the destruction of the material universe were a thing of naught, whatever the carnal mind calls vast and magnificent, shrinks away into nothing.

But it is not so much the general nature of Messiah's kingdom on which I am to insist, as its *stability*, its *administration*, and the *prospects* which they open to the *church of God*.

Messiah's throne is not one of those airy fabricks which are reared by vanity and overthrown by Time: it is fixed of old: it is stable and cannot be shaken, for

(1.) It is the throne of GOD. He who sitteth on it is the Omnipotent. Universal being is in his hand. Revolution, force, fear, as applied to his kingdom, are words without meaning. Rise up in rebellion, if thou hast courage. Associate with thee the whole mass of infernal power. Begin with the ruin of whatever is fair and good in this little globe---Pass from hence to pluck the Sun out of his place---and roll the volume of dessolation through the starry world ---What hast thou done unto him? It is the puny menace of a worm against Him whose frown is perdition. 'He that sitteth in the heavens shall laugh.'

(2.) With the stability which Messiah's Godhead communicates to his throne, let us connect the stability resulting from his Father's covenant.

His throne is founded not merely in strength, but in right. God hath laid the government upon the shoulder of his holy child Jesus, and set him upon mount Zion as his king forever. He has promised, and sworn to 'build up his throne to all generations;' to 'make it endure as the days of heaven;' to 'beat down his foes before his face,' and plague them that hate him. But my faithfulness' adds he, 'and my mercy shall be with him, and in my name shall his horn be exalted. Hath he said it? And will he not do it?'

Hath he spoken it, and shall it not come to pass? Whatever disappointments rebuke the visionary projects of men, or the more crafty schemes of Satan, 'the counsel of the Lord, *that shall stand.*' The blood of sprinkling, which sealed all the promises made to Messiah, and binds down his father's faithfulness to their accomplishment, witnesses continually in the heavenly sanctuary. 'He must,' therefore, 'reign till he have put all his enemies under his feet.' And although the dispensation of his authority shall, upon this event, be changed; and he shall deliver it up, in its present form, to the Father, he shall still remain, in his substantial glory, 'a priest upon his throne,' to be the eternal bond of our union, and the eternal medium of our fellowship, with the living God.

Seeing that the throne of our king is as immovable as it is exalted, let us 'with joy draw water out of that well of salvation' which is opened to us in the *Administration* of his kingdom. Here we must consider *its general characters*, and the *means* by which it operates.

The general characters which I shall illustrate, are the following.

(1.) *Mystery*---He is the unsearchable God, and his government must be like himself. *Facts* concerning both he has graciously revealed. These we must admit upon the credit of his own testimony; with these we must satisfy our wishes, and limit our inquiry. 'To intrude into those things which he hath not seen' because God has not disclosed them, whether they relate to his arrangements for this world or the next, is the arrogance of one 'vainly puffed up by his fleshly mind.' There are secrets in our Lord's procedure which he will not explain to us in this life, and which may not, perhaps, be explained in the life to come. We cannot tell how he makes evil the minister of good: how he combines physical and moral agencies of different kind and order, in the

production of blessings. We cannot so much as conjecture what bearings the system of redemption, in every part of its process, may have upon the relations of the universe; nor even what may be all the connections of providence in the occurrences of this moment, or of the last. 'Such knowledge is too wonderful for us: it is high, we cannot attain it.' Our Sovereign's 'way is in the sea, and his path in the deep waters; and his footsteps are not known.' When, therefore, we are surrounded with difficulty; when we cannot unriddle his conduct in particular dispensations, we must remember that he is God; that we are to 'walk by faith;' and to trust him as implicitly when we are in the 'valley of the shadow of death,' as when his 'candle shines upon our heads.' We must remember that it is not for us to be admitted into the cabinet of the King of Kings; that creatures constituted as we are could not sustain the view of his unveiled agency; that it would confound, and scatter, and annihilate our little intellects. As often, then, as he retires from our observation, blending goodness with majesty, let us lay our hands upon our mouths and worship. This stateliness of our king can afford us no just ground of uneasiness. On the contrary it contributes to our tranquility: For we know,

(2.) That if his administration is mysterious, it is also *wise*.

'Great is our Lord, and of great power; his understanding is infinite.' That infinite understanding watches over, and arranges, and directs all the affairs of his church and of the world. *We* are perplexed at every step; embarrassed by opposition; lost in confusion; fretted by disappointment, and ready to conclude, in our haste, that all things are against our own good, and our Master's honor. But 'this is our infirmity;' it is the dictate of impatience and indiscretion. We forget the 'years of the right hand

of the Most High.' We are slow of heart in learning a lesson which shall soothe our spirits at the expence of our pride. We turn away from the consolation to be derived from believing that though we know not the connections and results of holy providence, our Lord Jesus knows them perfectly. With him there is no irregularity, no chance, no conjecture. Disposed, before his eye, in the most luminous and exquisite order, the whole series of events occupy the very place and crisis where they are most effectually to subserve the purposes of his love. Not a moment of time is wasted, nor a fragment of action misapplied. What he does, we do not, indeed, know at present, but so far as we shall be permitted to know hereafter, we shall see that his most inscrutable procedure was guided by consummate wisdom; that our choice was often as foolish as our petulance was provoking; that the success of our own wishes would have been our most painful chastisement; would have diminished our happiness, and detracted from his praise. Let us therefore, study to subject our ignorance to his knowledge; instead of prescribing, to obey; instead of questioning, to believe; to perform our part without that despondency which betrays a fear that our Lord may neglect his; and tacitly accuses him of a less concern than we feel for the glory of his own name. Let us not shrink from this duty as imposing too rigorous a condition upon our obedience, for a

(3.) Character of Messiah's administration is *righteousness*. 'The sceptre of his kingdom is a right sceptre.' If 'Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne.' In the times of old his redeemed 'wandered in the wilderness in a solitary way; but, nevertheless, he led them forth by the right way, that they might go to a city of habitation.' He loves his church and the members of it too tenderly to lay

upon them any burdens, or expose them to any trials, which are not indispensable to their good. It is right for them to 'go through fire and through water,' that he may 'bring them out into a wealthy place,'—right to 'endure chastening,' that 'they may be partakers of his holiness'—right to 'have the sentence of death in themselves,' that they may 'trust in the living God, and that his strength may be perfected in their weakness.' It is right that he should 'endure with much long suffering the vessels of wrath fitted to destruction:' that he should permit 'iniquity to abound, the love of many to wax cold,' and the dangers of his church to accumulate, till the interposition of his arm be necessary and decisive. In the day of final retribution not one mouth shall be opened to complain of injustice. It will be seen that 'the Judge of all the earth has done right; that the works of his hands have been verity and Judgment,' and done every one of them, in 'truth and uprightness.' Let us, then, think not only respectfully, but reverently of his dispensations, repress the voice of murmur, and rebuke the spirit of discontent; wait, in faith and patience, till he become his own interpreter, when 'the heavens shall declare his righteousness, and all the people see his glory.'

You will anticipate me in enumerating the *means* which Messiah employs in the administration of his kingdom.

(1.) The *Gospel*; of which himself, as an all-sufficient and condescending Saviour, is the great and affecting theme. Derided by the world it is, nevertheless, effectual to the salvation of them who believe. 'We preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.' The doctrine of the cross connected with evangelical ordinances—the ministry of reconciliation; the

holy sabbath ; the sacraments of his covenant : briefly, the whole system of instituted worship, is the 'rod of the Redeemer's strength' by which he subdues sinners to himself ; rules even 'in the midst of his enemies ;' exercises his glorious authority in his church, and exhibits a visible proof to men and angles, that he is King in Zion.

(2. The efficient means to which the gospel owes its success, and the name of Jesus its praise, is the *agency of the Holy Ghost.*

Christianity is 'the ministration of the Spirit.' All real and sanctifying knowledge of the truth and love of God is from his inspiration. It was the last, and best promise which the Saviour made to his afflicted disciples at the moment of parting, 'I will send the *Comforter*, the spirit of truth ; He shall glorify me, for he shall take of mine and shew it unto you.' It is he 'who convinces the world of sin, of righteousness, and of judgment'---who infuses resistless vigour into means otherwise weak and useless. 'For the weapons of our warfare are not carnal, but mighty through God,' God the Spirit, 'to the pulling down of strong holds.' Without his benediction the ministry of an archangel would never 'convert one sinner from the error of his way.' But when he descends, with his lifegiving influence from God out of heaven, then 'foolish things of the world confound the wise ; and weak things of the world confound the things which are mighty ; and base things of the world, and things which are despised, yea, and things which are not, bring to nought things which are.' It is this ministration of the Spirit which renders the preaching of the gospel to 'men dead in trespasses and sins' a *reasonable* service. When I am set down in the 'valley of vision,' and view the bones, 'very many and very dry,' and am desired to try the effect of my own ability in recalling them to life, I fold my hands and stand mute in astonishment and despair.

But when the Lord God commands me to speak in HIS name, my closed lips shall be opened; when HE calls upon 'the breath from the four winds to breathe upon the slain that they may live,' I will prophesy without fear,—'O ye dry bones, Hear the word of the Lord,' and, obedient to his voice, they 'shall come together, bone to his bone; shall be covered with sinews and flesh:' shall receive new life: and 'stand up upon their feet, an exceeding great army.' In this manner, from the graves of nature and the dry bones of natural men, does the Holy Spirit recruit the armies of the living God: and make them, collectively and individually, 'a name, and a praise, and a glory,' to the 'Captain of their salvation.'

(3.) Among the instruments which the Lord Jesus employs in the administration of his government are *the resources of the physical and moral world.*

Supreme in heaven and in earth, 'upholding all things by the word of his power,' the universe is his magazine of means. Nothing which acts or exists, is exempted from promoting, in its own place, the purposes of his kingdom. Beings rational and irrational; animate and inanimate; the heavens above and the earth below; the obedience of sanctified, and the disobedience of unsanctified men; all holy spirits; all damned spirits: in one word, every agency, every element, every atom, are but the ministers of his will, and concur in the execution of his designs. And this he will demonstrate to the confusion of his enemies, and the joy of his people, in that 'great and terrible day' when he 'shall sit upon the throne of his glory,' and dispense ultimate judgment to the quick and the dead.

Upon these hills of holiness, the stability of Messiah's Throne, and the perfect administration of his kingdom, let us take our station, and survey the *Prospects* which rise up before the Church of God.

When I look upon the magnificent scene, I cannot repress the salutation, 'Hail thou that art highly favoured!'

She has the prospect of preservation, of increase, and of triumph.

(1.) The prospect of *preservation*.

The long existence of the Christian church would be pronounced, upon common principles of reasoning, impossible. She finds in every man a natural and inveterate enemy. To encounter and overcome the unanimous hostility of the world, she boasts no political stratagem, no disciplined legions, no outward coercion of any kind. Yet her expectation is that she live forever. To mock this hope, and to blot out her memorial from under heaven, the most furious efforts of fanaticism, the most ingenious arts of statesmen, the concentrated strength of empires, have been frequently and perseveringly applied. The blood of her sons and her daughters has streamed like water; the smoke of the scaffold and the stake, where they won the crown of martyrdom in the cause of Jesus, has ascended in thick volumes to the skies. The tribes of persecution have sported over her woes, and erected monuments, as they imagined, of her perpetual ruin. But where are her tyrants, and where their empires? the tyrants have long since gone to their own place; their names have descended upon the roll of infamy; their empires have passed, like shadows over the rock—they have successively disappeared, and left not a trace behind!

But what became of the church? She rose from her ashes fresh in beauty and might. Celestial glory beamed around her; she dashed down the monumental marble of her foes, and they who hated her fled before her. She has celebrated the funeral of kings and kingdoms that plotted her destruction; and, with the inscriptions of their pride, has transmitted to posterity the records of their shame. How

shall this phenomenon be explained? We are at the present moment, witnesses of the fact; but who can unfold the mystery. This blessed book, the book of truth and life, has made our wonder to cease. 'THE LORD HER GOD IN THE MIDST OF HER IS MIGHTY.' His presence is a fountain of health, and his protection a 'wall of fire.' He has betrothed her, in eternal covenant to himself. Her living head, in whom she lives, is above, and his quickening spirit shall never depart from her. Armed with divine virtue, his gospel, secret, silent, unobserved, enters the hearts of men and sets up an everlasting kingdom. It eludes all the vigilance, and baffles all the power of the adversary. Bars, and bolts, and dungeons are no obstacle to its approach: Bonds, and tortures, and death cannot extinguish its influence. Let no man's heart, tremble, then, because of fear. Let no man despair, in these days of rebuke and blasphemy of the Christian cause. The ark is launched, indeed, upon the floods; the tempest sweeps along the deep; the billows break over her on every side. But Jehovah-Jesus has promised to conduct her in safety to the haven of peace. She cannot be lost unless the pilot perish. Why then do the heathen rage, and and the people 'imagine a vain thing?' Hear, O Zion, the word of thy God, and rejoice for the consolation. 'No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.'

Mere preservation, however, though a most comfortable, is not the only, hope of the Church; she has
(2.) The prospect of *increase*.

Increase—from an effectual blessing upon the means of grace in places where they are already enjoyed; for thus saith the Lord, 'I will pour water upon him that is thirsty, and floods upon the dry ground: I will

pour my spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses.'

Increase—from the diffusion of evangelical truth through Pagan lands. 'For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shall see, and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the gentiles shall come unto thee.'

Increase—from the recovery of the rejected Jews to the faith and privileges of God's dear children. 'Blindness in part has happened unto Israel'---they have been cut off, for their unbelief, from the olive tree. Age has followed age, and they remain to this hour spread over the face of the earth, a fearful and affecting testimony to the truth of God's word. They are without their sanctuary, without their Messiah, without the hope of their believing ancestors. But it shall not be always thus. They are still beloved for the father's sake.' When the 'fullness of the Gentiles shall come in,' they too shall be gathered. They shall discover, in our Jesus, the promised Messiah; and with tenderness proportioned to their former insensibility, shall cling to his cross. Grafted again into their own olive tree, 'all Israel shall be saved.' It was 'through their fall that salvation came unto us Gentiles.' And, 'if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?' What ecstasy, my brethren! the Gentile and the Jew taking 'sweet counsel together, and going to the house of

God in company !' the path of the swift messenger of grace marked, in every direction, by the 'fullness of the blessing of the gospel of Christ---a nation born at once'---the children of Zion exclaiming, 'The place is too strait for me : give place to me that I may dwell.' The knowledge of Jehovah overspreading the earth 'as the waters cover the sea ;' and all flesh enjoying the salvation of God !

This faith ushers in a

(3.) Prospect of the Church---the prospect of *triumph*.

Though often desolate, and 'afflicted, tossed with tempest and not comforted,' the Lord her God will then 'make her an eternal excellency,' and repay her sorrows with triumph.---

Triumph---in complete victory over the enemies who sought her hurt. 'The nation and kingdom,' saith the Lord, 'that will not serve thee shall perish ; yea those nations shall be utterly wasted. The sons also of them that afflicted thee shall come bending unto thee ; and all they that despised thee shall bow themselves down at the soles of thy feet ; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel.' That great enemy of her purity and her peace, who shed the blood of her saints and her prophets, the MAN OF SIN who has exalted himself above all that 'is called God,' shall appear, in the whole horror of his doom as the 'son of perdition, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' The terrible but joyous event shall be announced by an angel from heaven 'crying mightily with a strong voice, Babylon the great is fallen, is fallen !' 'ALLELUIA,' shall be the response of the Church universal, Salvation, and glory, and honor, and power, unto the Lord our God ; for true and righteous are his judgments ; for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of her servants at her hand !' Then,

too, 'the accuser of the brethren'—'that old serpent which is the Devil and Satan,' shall be cast down, 'and bound a thousand years that he shall deceive the nations no more'—This will introduce the Church's Triumph—in the prevalence of righteousness and peace throughout the world.

'Her people shall be all righteous.' The voice of the blasphemer shall no longer insult her ear. Iniquity as ashamed shall stop its mouth, and hide its head. 'All her officers shall be peace, and all her exactors, righteousness. 'The kings of the earth bringing their glory and honor unto her,' shall accomplish the gracious promise, 'The mountains shall bring peace to the people, and the little hills by righteousness.' Her prince whose throne is forever and ever, 'shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more!' Every man shall meet, in every other man, a brother without dissimulation. Fear and the sword shall be far away, 'they shall sit every man under his vine and under his fig-tree, and none shall make them afraid.' For thus saith the Lord, 'Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy wall, Salvation, and thy gates, Praise.'

'Triumph—in the presence of God, in the communion of his love, and the signal manifestation of his glory. 'Behold the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.' Then shall be seen, 'the holy Jerusalem descending out of heaven from God,' which 'shall have no need of the sun, neither of the moon,' to shine in it; for the glory of God shall lighten it, and the Lamb shall be the light thereof. And the

nations of them which are saved shall walk in the light of it,---and they shall bring the glory and honor of the nations into it ; and there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie : but they which are written in the Lamb's book of life.'

Such, according to the sure word of prophecy, will be the triumphs of Christianity ; and to this issue all scriptural efforts to evangelize the heathen contribute their share. That mind is profane, indeed, which repels the sentiment of awe ; and hard is the heart which feels no bland emotion---But let us pause---You exult, perhaps, in the view of that happiness which is reserved for the human race : you long for its arrival ; and are eager, in your place, to help on the gracious work. It is well. But are there no heathen in this assembly ? Are there none who, in the midst of their zeal for foreign missions, forget their own souls ; nor consider that they themselves ' neglect the great salvation ? ' Remember, my brethren, that a man may be active in measures which shall subserve the conversion of others, and yet perish in his own iniquity. That very gospel which you desire to send to the Heathen, must be the gospel of *your* salvation ; it must turn *you* ' from darkness to light, from the power of Satan unto God ; ' it must make *you* ' meet for the inheritance of the Saints, ' or it shall fearfully aggravate your condemnation at last. You pray ' Thy kingdom come. ' But is the ' kingdom of God within *you* ? ' Is the Lord Jesus in you, the hope of glory ? Be not deceived. The *name* of Christian will not save you. Better had it been for you ' not to have known the way of righteousness'---better to have been the most idolatrous Pagan---better, infinitely better, not to have been born, than to die strangers to the pardon of the Redeemer's blood, and the sanctifying virtue of his spirit. From his throne on high he calls ; calls, my brethren to you, ' Look unto me

and be ye saved, for I am God, and there is none else. Seek ye the Lord, while he may be found; call ye upon him while he is near; Let the wicked forsake his way; and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.'

On the other hand, such as have 'fled for refuge to lay hold on the hope set before them,' are commanded to be 'joyful in their king.' He reigns, O believer, for thee. The stability of his throne is thy safety. The administration of his government is for thy good; and the precious pledge that he 'will perfect that which concerneth thee.' In all thy troubles and in all thy joy 'commit thy way unto him.' He will guard the sacred deposit. Fear not that thou shalt 'lack any good thing.'---Fear not that thou shalt be forsaken---Fear not that thou shalt fall beneath the 'arm of the oppressor.' 'He went through the fires of the pit to *save* thee; and he will stake all the glories of his crown to *keep* thee. Sing then thou beloved, 'Behold God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation.

And if we have 'tasted that he is gracious,' if we look back with horror and transport upon the wretchedness and the wrath which we have escaped, with what anxiety shall we not hasten to the aid of our fellow men, who are 'sitting in the region and shadow of death.' What zeal will be too ardent; what labor too persevering; what sacrifice too costly, if by any means, we may tell them of Jesus, and the resurrection, and the life eternal! Who shall be daunted by difficulties, or deterred by discouragement? If but one Pagan should be brought, savingly, by your instrumentality, to the knowledge of God, and the kingdom of Heaven, will you not, my brethren, have an ample recompence? Is there here a man who

would give up all for lost because some favorite hope has been disappointed? or who regrets the worldly substance which he has expended on so divine an enterprise? Shame on thy coward spirit and thine avaricious heart! Do the Holy Scriptures, does the experience of ages, does the nature of things justify the expectation, that we shall carry war into the central regions of delusion and crime, without opposition, without trial? Shew me a plan which encounters not fierce resistance from the Prince of Darkness and his allies in the human heart, and I will shew you a plan which never came from the inspiration of God. If Missionary effort suffer occasional embarrassment: if impressions on the heathen be less speedy, and powerful, and extensive, than fond wishes have anticipated: If particular parts of the great system of operation be, at times, disconcerted; if any of the 'ministers of grace' fall a sacrifice to the violence of those whom they go to bless 'in the name of the Lord;' these are events which ought to exercise our faith and patience; to wean us from self sufficiency; to teach us where our strength lies, and where our dependence must be fixed; but not to enfeeble hope, nor relax dilligence. Let us not 'despise the day of small things.' Let us not overlook, as an unimportant matter, the *very existence* of that Missionary spirit which has already awakened Christians in different countries from their long and dishonorable slumbers, and bids fair to produce in due season, 'a general movement of the church upon earth.' Let us not for one instant, harbor the ungracious thought, that the prayers, and tears, and wrestlings of those who 'make mention of the Lord,' form no link in that vast chain of events by which he will establish, and 'will make Jerusalem a praise in the earth.' That dispensation which of all others is most repulsive to flesh and blood, the violent death of faithful missionaries, should animate Christians with new resolution. 'Precious in

the sight of the Lord is the death of his saints.' The cry of martyred blood ascends the heavens; it enters into 'the ears of the Lord of Sabaoth.' It will give him no rest till he 'rain down righteousness' upon the land where it has been shed, and which it has sealed as a future conquest for him who 'in his majesty rides prosperously because of truth, and meekness and righteousness.'

For the world, indeed; and also for the church, many calamities and trials are in store, before the glory of the Lord shall be so revealed, that 'all flesh shall see it together.' 'I will shake all nations,' is the divine declaration, 'I will shake all nations, and the desire of all nations shall come.' The vials of wrath which are now running, and others which remain to be poured out, must be exhausted. The 'supper of the great God,' must be prepared, and his 'strange work,' have its course. Yet the Missionary cause must ultimately succeed. It is the cause of God, and *shall* prevail. The days, O brethren, roll rapidly on, when the shout of the isles shall swell the thunder of the Continent: when the Thames and the Danube, when the Tiber and the Rhine, shall call upon Euphrates, the Ganges, and the Nile; and the loud concert shall be joined by the Hudson, the Mississippi, and the Amazon, singing with one heart and one voice, Alleluia! Salvation! The Lord God omnipotent reigneth!

Comfort one another with this faith, and with these words.

Now, 'Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: *and let the whole earth be filled with his glory!* Amen and Amen!