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AN ADDRESS

DELIVERED BEFORE

THE BIBLE SOCIETY

OF

THE UNIVERSITY OF VIRGINIA,

MAY 13TH, 1836;

AND PUBLISHED AT THE REQUEST OF

THE SOCIETY.

✓
BY WILLIAM MAXWELL, ESQ.



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1836.

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CORRESPONDENCE.

University of Virginia, May 13th, 1836.

DEAR SIR: With great pleasure we communicate to you the following resolution, unanimously adopted by the Society:

Resolved, That the thanks of the Society be returned to WILLIAM MAXWELL, Esq. for the eloquent and appropriate Address delivered by him this afternoon;—and that a copy of the same be requested for publication.

Sincerely hoping that you will comply with the wishes of the Society,

We are, Dear Sir,

Your very obedient servants,

H. B. TOMLIN,
RICH'D MORRIS,
B. JONES,
J. D. DUDLEY,
F. S. SAMPSON.

WM. MAXWELL, Esq.

University of Virginia, May 13th, 1836.

GENTLEMEN: I have received your polite note, communicating the resolution of the BIBLE SOCIETY OF THE UNIVERSITY OF VIRGINIA, upon the subject of my late Address, and would, with great pleasure, present them with a copy of it for publication, as they request; but, having spoken it without writing, I have really none to furnish. I will, however, as soon as my engagements will permit, endeavor to recollect my remarks, and if I can make such a report of them as I may hope will serve the cause, I will forward it to you, to be disposed of as the body may direct.

Thanking you for the obliging manner in which you have communicated the resolution of the Society,

I am, Gentlemen,

Your very obed't serv't,

WM. MAXWELL.

Messrs. H. B. TOMLIN, J. D. DUDLEY, }
RICH'D MORRIS, B. JONES, F. S. } *Committee.*
SAMPSON, }

ADDRESS.

Mr. President and Gentlemen of the Society :

I thank you for the honor you have done me, by inviting me to address you on this occasion. I should have been happy, indeed, to visit this Seat of Science at any time; to see so many of our generous youth from all parts of our State, and many parts of our country, assembled here, and pursuing those liberal studies which are to qualify them for the various walks of life that are waiting to receive them; but I feel particularly so to visit it now, under your auspices, and to find myself here this afternoon, in the midst of this assembly, and in the bosom of a Society formed for the purest purpose, and which promises to confer the most important benefits upon this Institution, and upon our whole State: I rejoice with all my heart in the establishment of such an association, and not merely for its work's sake, but also because it gives us an assurance that Religion, whose influences are so benign, and so indispensable to the prosperity of every Seminary of Learning, has come into this "Temple of Science and Liberty," and has found here a sanctuary and a shrine. I rejoice, too, that she has come into it in the best manner; not by compulsion or restraint; but freely, naturally—according to her own nature, that is, divinely—and like an Angel of Light, to brighten the scene about her by the beauty of her countenance, and the sweetness of her smile. And I must add, that she has come into it in her fairest form, in the body of a Society based upon the Bible, which is the common possession, and the common bond of Christians of all denominations, and in the circulation of which, they can all so happily and so harmoniously unite. I rejoice, then, with all my heart, in the establishment of your association; and I shall certainly feel myself most happy, as well as most honored, if I shall be able, by any thing that I can say, to animate and encourage you to a more earnest, zealous, and impassioned prosecution of the noble work in which you are engaged.

And it is a noble work, indeed. For, what is it that you have undertaken to do? You have united yourselves together, in alliance with the great confederation of Christians in all parts of our country, to send the Bible, the Word of God, as far as possible, throughout all our land, and throughout all the earth. And what can I say in praise of such an engagement, beyond what is obviously implied in the character of the Bible itself? Undoubtedly it is a good work to circulate

any good book. For "a book," as Milton says, "is not a dead thing," but an energetic "extract of the living intellect" of man; and, therefore, as he justly argues, must needs be "as active as that soul was whose progeny it is." And, accordingly, we find that it has the power to infuse or inspire itself, by a subtle and peculiar process, into the mind and heart of the reader, and so to change the whole color of his character and conduct, and, in a sense, to fabricate his fortune or his fate. It is a good thing, then, to circulate any good book. But the Bible, you will allow me to say, considering it for a moment as a mere man's book, and dropping its divinity, (that divinity that stirs and speaks in every page and sentence of it,) the Bible is the best book in the world. It contains the collected compositions of the most extraordinary club or constellation of writers, historians, sages, philosophers, and poets, that the world has ever seen. It gives you the most important and interesting information, upon the most important and interesting subjects, and such as you will find in no other volume. Here is history, the oldest extant; the history of our earth, from its origin to its end; from its first kindling in Chaos, to the final conflagration that shall wrap all its glories and itself in one pall of flame. Then you have the history of man—of our own race—of the formation of the first man out of the earth, and of the first woman, subducted from his side as he lay asleep, or tranced, on the flowery sward, and dreaming, perhaps, (as the poet has beautifully imagined,) of the lovely apparition that was to beam upon his sight when he awoke, as he did, to find her there—before him—in all her charms, for his eyes, and for his heart. Then you have the vision, (if it is no more,) of that happy Garden of Paradise, with those two sacramental trees, the Tree of Life, and the Tree of Knowledge—soon to become the Tree of Death; for the Serpent enters upon the scene, and you have the temptation—the transgression, with all its tragic consequences, (still felt or feared in all our hearts;) the expulsion of the sinful pair from the Garden into the world, now cursed for their sake; with the Cherubim, and the Sword at the Eastern Gate, turning every way, to bar the return of the guilty rebels to the Tree of Life. Then you have the story of Cain and Abel, the first murderer and the first martyr. Then you have the stories of the Patriarchs, sons of God, and sires of men—the astonishing and astounding fact of the Deluge, (attested more and more by all the most modern discoveries of science,) with the salvation of Noah and his family in the Ark, with two of every sort of living thing, from the awful wreck of Nature, and the re-peopling of the earth from the new stocks. Then you have the stories of Abraham, the Father of the Faithful, and worthy to be so—walking and talking with God—entertaining angels unawares—praying for Sodom and Gomorrah—but in vain; for their sins were full, and their judgment come; and you see them destroyed by a rain of fire and brimstone from heaven, (proved by the bitter waters of the Dead Sea, that still rankle around that silent shore;)—of Isaac and his beloved Rebekah—and of Jacob, who wrestled with the Angel of the Covenant, and prevailed. Then you have the story of Joseph and his brethren—full of touching incidents—sold as a slave into Egypt; but rising, by the grace of God, to be Prime Minister in the

Court of Pharoah—which leads to the story of the Israelites, emancipated by the rod of Moses, or rather by the almighty arm of Jehovah himself, their Liberator, who led them out with “a high hand” indeed; parting the waves of the Red Sea before them with his breath, and bringing back its waters again upon their enemies—all buried in its bed. Then you read how he led them for forty years in the wilderness, going before them in a cloud by day, and a pillar of fire by night; feeding them with showers of manna from heaven, and water from the smitten rock. Then you have the memorable and magnificent descent of Jehovah upon Mount Sinai, and the giving of his sacred and inviolable law, with all the “pomp and circumstance” of that tremendous transaction, so grandly and so graphically detailed, that you cannot doubt its reality. Then, you see, he plants them in their own promised land, (casting out the heathen before them;) and now you read of their prophets, their judges, their kings, their wars, their triumphs, their defeats, their ark, their tabernacle, their temple with its gorgeous worship, their dark idolatries, their captivity in Babylon, and their final overthrow and dispersion when God turned against them in his ire, and scattered them among all the nations of the earth—as you see them at this day.

Now here (to say nothing of the New Testament,) is a narrative of the most striking and splendid facts that you have ever read—*speciosa miracula* indeed, (if they are no more,) and calculated to awake, arouse, and affect the mind, beyond any other history in the world. Along with all this, too, and interspersed among its various parts, you have lessons of wisdom, in a thousand different forms, in allegories, fables, sparkling sentences, gems of thought, that seem to shew the depth as well as riches of the mine out of which they have been taken. Then you have “all the law and story strewed with hymns,” and songs of victory, and elegies of lamentation, and graced with passages of power and pathos that “move harmonious numbers” in every tuneful breast; for “all the books of the Bible,” as Cowley says, “are either most admirable and exalted pieces of poetry, or the best materials in the world for it.” Truly, then, may we say, that this book is the very best in the world to improve the mind of man: And, accordingly, you find that no book is so popular, or has so much influence and effect in forming and informing the intellect of the great mass of the people of every Christian country. Indeed, so clearly is this the case, that you may actually gauge the intelligence of any nation compared with that of any other, by the degree in which you find the Bible circulated, by preaching and reading, among its population.

But the Bible contains something better than all this: it contains the only rational system of religion and morality that has ever been given to man. Do you doubt the truth of this assertion? The proof of it is easy. Only shut your Bible for a moment, and go to Pagan Philosophy—and go to her where you, gentlemen, would naturally look to find her—in her own chosen city of Athens, (the city of Minerva, you know,) and see her there in her favorite haunts, the “olive grove of the Academy,” or the laurelled walks of the Lycæum, and ask her any of those questions which make the science of Religion

and Morality, and see what answers you will get from her lips. O! she will talk to you by the hour, or day, (as long as you will listen to her,) upon all the topics which you can suggest—and finely and fancifully enough—and you will be charmed with her volubility, of course; (for she has a perfect *phluaria*;) but, after all, you will be compelled to say that, with all her eloquence, she is most lamentably and most shamefully ignorant. Why she does not even know that there is a God—that is, a real one. She admits, indeed, that there is a Cause of Causes, a Mind of the World, a Sovereign Intellect, or something of that sort. But she doubts whether he actually made the world, which was perhaps coeval with himself—though it is possible, and even probable, that he *formed* or *fashioned* it out of the primal matter, the elemental water which he found circumfused, and ready for his plastic hand. But if he formed, or even made it, it is doubtful whether he governs it. If he does, however, it can only be by general laws, by natural causes producing material effects, but not for any moral purposes, which, are, of course, immaterial. And as for men, it is quite clear from all their conduct, that he takes no cognizance of their actions; but leaves them to follow their own fancies, and live as they list. Then she knows nothing, or next to nothing, of a future state of rewards or punishments. She is not at all sure, indeed, that the soul is immortal. She hopes that it is, but she fears that it is not; and if she rather believes that it is, it is only because she has heard that it was so *from the tradition of the ancients*, (a tradition, by the way, evidently glanced from our Bible;) so it is a matter of faith with her rather than of reason.

Now, it is easy to see that, with such a creed as this, there can be no Religion; for there is no God to serve and worship; there is none at least who you can know would accept service or worship, and why should you waste either upon him? And there can be no morality; for the only basis of morality is Religion, and there is no Religion—at least there can be no such thing as *duty*; and there can be no such thing as obligation; for there is no *law*, and no *authority* to enforce it. Accordingly, you find, that your Philosophy can only talk to you of the *to kalon*, the *to prepon*, the *to ophelimon*, the *to epaineton*, and all that. She can recommend virtue as something fine, and graceful, and profitable, and laudable, (and so it is indeed,) but she cannot tell you *what* it is, nor can she enforce its claims by any *sanctions* worth the name. So you see, as you might expect, that in spite of all her fine and flowery discourses, the crowd about her are sunk in the grossest sensuality, and her warmest votaries are, for the most part, openly licentious in their lives, while some of the very best of them are strongly suspected at least of what we now call shameful immoralities, or even flagitious crimes. Such is your Philosophy.

Now, open your Bible, and see the difference, the contrast. The very first sentence that you read in it is, *In the beginning God created the heaven and the earth*. And as you read along, you find that you have his character more and more brightly displayed in all its glories. He is omnipotent, and omniscient. He not only made the world, but he governs it. He not only governs it, but he provides for it, and for

all the creatures that are in it. His universal providence, indeed, combined with his infinite benevolence, is clearly and beautifully taught. *His tender mercies are over all his works. All creatures wait upon him, and he gives them their meat in due season. He opens his hand and satisfies the desire of every living thing.* But more especially does he care for man—for every man—and every interest and concern of every man. *His eyes are upon the ways of man, and he seeth all his goings. The hairs of our heads are all numbered.* His surveillance is at once comprehensive and minute, but it is also gracious and beneficent. *Like as a Father pitieth his children, so the Lord pitieth them that fear him.* He is even kind to the unthankful and the evil. In short, he is love itself—for we read that *God is love.*

Here, you see, we have a foundation for Religion in the character of God—of a God whom we may worship with honor, and feel our nature exalted and ennobled by communion and fellowship with a Being who stoops to accept the homage of angels, and will yet receive the worship and service of men. Of course, we wait for his law. And he gives it to us in a few words—in two commandments. *Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind; and, thou shalt love thy neighbor (thy fellowman,) as thyself.* On these two commandments, we are told, *hang all the law and the prophets*—and indeed all the law, we learn, is yet more briefly comprised in one single commandment—in one single word—and that the sweetest in the world—(the same too which expresses the character of the Lawgiver)—love. *Love is the fulfilling of the Law.* What a code of religion and morality is here! How simple! How sublime! Who does not feel that it comes—and can only come from God?

But in the actual condition of human nature, it would not do to leave even such a law, lovely as it is—to enforce itself by its mere beauty. Accordingly, we have the doctrine of a future state of rewards and punishments clearly revealed, and we are distinctly assured, that God has *appointed a day wherein he will judge the world in righteousness,* and when all mankind shall stand together at his bar, to receive their eternal destinies from his hands, *according to the deeds which they have done in the body, whether they have been good or whether they have been evil.* Thus we have a law of religion and morality, truly such, lovely and happy in itself, proclaimed by the highest authority, and secured by the most perfect sanctions.

But it may be said, that all this is only the religion of Nature, (or human reason, which we sometimes call by that name,) and it is so indeed. But then it is the Bible that teaches it to her. It is the Bible that teaches Nature her own religion. For why else did she whisper it to Aristotle, or Plato, or even her darling Socrates? The truth is, she did not know it herself. She had forgotten it, if she ever knew it. It had gone from her, like Nebuchadnezzar's dream; and all her philosophy was, in fact only a vain and abortive effort to recollect it again; (the very idea of Plato, by the way, who teaches, you know, that all knowledge is only reminiscence,) and she needed the prophet of the Lord—she needed our Bible, to reveal it to her—and now in-

deed when it does so, she recognises it as her dream, and owns that *the interpretation of it is true.*

But the Bible contains something over and above this dream of Nature—something, indeed, that she never dreamed about, and something that she does not and cannot recognize when it is revealed to her—nay, which she disclaims and struggles against, and would gladly put away from her entirely if she could, or dare; and which, in fact, she can only be brought to believe at last by a supernatural and overcoming influence from above. It contains *the gospel of the grace of God*—that is, the doctrine of **THE SALVATION OF MAN BY THE VICARIOUS SACRIFICE OF CHRIST.** For we read in our book, that all mankind are by nature *dead in trespasses and sins*, yet that *God so loved the world that he gave his only begotten Son to die, that whosoever believeth in him might not perish, but have everlasting life.* And this doctrine is, indeed, the very glory of the Bible. It is the point, in fact, in which all the scattered rays of its sublimity and beauty can centre and unite. It is this, accordingly, which makes the christian reader press it to his heart, and, if his mind is imbued with Greek and Roman lore, compels him to exclaim with Augustine, “In Plato, Cicero, and other writers of the same sort, I find many things that are finely written, and some that are even moderately affecting; but in none of them all do I find these words: *come unto me, all ye that labor and are heavy-laden and I will give you rest.*” No—there is no such sentence in any of them; and it is indeed worth all the classics.

But it may be said that this doctrine is unreasonable, and it is indeed, as I have already admitted, *above* reason; yet it is not *against* reason. On the contrary, it follows fairly, and almost logically from those very principles which, we have seen, Nature recognizes as her own, *coupled with the fact of the fall of man*—a fact indeed which she will hardly admit, but which is proved upon her by all that is about her, and within her; by the disorders in the natural and moral world—by thunder and lightning in their angry moods—by plague and famine—by war and desolation—by the strangeness of sorrow—by the *monstrosity* of death—and by that horror of horrors, the dread of a death after death, a death that cannot die—aye, by her own conscious and coward heart. For that fact did not alter the nature of God, nor the nature of his law, nor the duty and obligation of man to obey it, nor the penalty for the breach of it. It only altered Nature herself—put her, as it were, in an unnatural state—and so made it necessary for God (that is, if he were to shew mercy at all,) to introduce some such system of supervenient grace as that—and why not the very one?—which the Bible reveals; by which, as we read, *he can be just, and yet the justifier of every one that believeth in Christ.* So, then, the doctrine of grace is not unreasonable; but christianity, considered only as a science, merits indeed the compliment which one of your own Professors has paid it, when he says, that it “may well be called the most philosophical of all religions”—though I should myself rather choose to say that it is, in fact, the only real religion, and the only true philosophy in the world.

And now, gentlemen, can any one doubt for a moment, that it is a

good work to circulate such a book? Is it not obvious, indeed, from even that small sample of its contents which I have submitted, that it must do great good in the world? And if a man's book, being the extract of his soul, must needs be lively and effective, much more must not the Bible, being as it is an emanation of the Spirit of God, be *quick and powerful* indeed? Certainly we should expect to find it so; and, accordingly, we do find that whenever and wherever it is duly read, it produces the most sensible and the most salutary effects—informing the minds—improving the hearts—yea, renewing the hearts of men—and “creating,” as it were, “a soul under the ribs of death.” And if you say that it accomplishes, as undoubtedly it does, a part, and the best part of its work, by an influence of the Holy Spirit that is not exactly *in* it, but only *with* it, (by the ordination of God,) that obviously does not lessen its value, but only secures its effects, and so makes it not the less, but the more, your duty to send it about. For, in this view, it does not merely *contain* the revelation of the grace of God; but it is itself the *instrument* of it. It is thus, indeed, *the sword of the Spirit*, by which the Captain of our Salvation shall conquer all his enemies, and win the world to himself. And surely, then, all who call themselves christians, (and especially if they have felt the power and sweetness of the book in their hearts,) will feel it to be their dearest duty to speed the word of God about them, and beyond them, to the land's, and to the world's, end.

But there are some considerations, gentlemen, which seem to press this duty more particularly upon you; and I beg leave, very briefly, to suggest them. And, in the first place, you ought to circulate the Bible in order to promote the prosperity and permanence of our happy form of government. It was the wish, we are told, of that illustrious citizen, who desired and deserved to be called “the Father of the University of Virginia,” that this Seminary, which was his last and best work, should be, as he said, “a nursery for young Republican Patriots”—and such, I am persuaded, it is already, and shall always be. Yes, gentlemen, I am confident that I see before me, at this moment, a goodly number of “Young Republican Patriots” indeed. I know that you love your country. You love Virginia—the parent Commonwealth of most of you—and feel a just pride in her ancient honor,—and you love your country—you cherish that Union which binds all our sister States together in the bonds of harmony and love—and you wish to do what you can to preserve that fair inheritance of public liberty and happiness, which we have derived from a valiant and pious ancestry, and transmit it unimpaired to the latest posterity. But in what manner do you hope to serve the State? Some of you are probably looking forward, with generous ambition, to the day when you shall rise in our Halls of Legislation, and lift up your free and fearless voices in support of the rights and liberties of the people against all arrogation, from whatever quarter it may come; and certainly if you shall enter upon public life with your minds and hearts deeply and thoroughly imbued with the principles and spirit of the Bible, (the best Statesman's Manual that I know,) you may render the most important and invaluable services to your country. But all of

you cannot hope to serve her in this way—yet you all wish to serve her in some way; and in what way can you do it more effectually than by circulating the Bible, which may well be called the People's Friend? For, consider for a moment, what is a republican government? Is it not a government of the people?—"We the people"—a government of ourselves, in fact, only by the hands of our own elected servants, according to the constitution and laws? It is self-government, then. But what is to make a people capable of self-government?—And what are we to do to make our own people—or the mighty many of them—able to order their own conduct, and administer their own affairs, with due discretion? Why, we are told that we must diffuse intelligence among them—and so we should indeed. And the best way of doing so, as we have seen, is by sending the Bible about among them. In fact, you cannot diffuse intelligence, to any great extent, without it. The Bible must go before all other instruction, and prepare the way for it. Do you doubt the truth of this position? Look at England—France—Germany. The Schoolmaster is abroad; but the Preacher was out before him. Societies for the diffusion of useful knowledge are doing much; but the Bible Society, and other kindred Societies, showed them the way. And such has been our own experience. If you wish, then, to diffuse intelligence among the people, you should, by all means, circulate the Bible.

But intelligence alone will not qualify the people for self-government. For look about you for a moment, and tell me, how often do you see the most gifted genius the slave of his own passions, and the victim of his own vices, which his talents, in fact, have only served to inflame, and exasperate for his ruin and disgrace? No—you must give him something more than science, and learning, and letters—you must give him a spirit of sobriety—a spirit of self-control—to make him master of himself; and that you can do only by giving him the spirit of religion and morality—the spirit of the Bible. And so you must deal with the whole mass of the people. It is not sufficient to give them knowledge, (if you could do that without the Bible,) but you must give them a spirit of order—a spirit of respect and reverence for *constitutional* liberty—a sacred regard to the *constitution* which they have established not only to limit the powers of their public servants; but (what they are still more apt to forget,) to curb their own fiery freedom—to bind beforehand their own factious, and sometimes frantic will—in a word, you must give them religion and morality. Accordingly, you find the Father of his Country—our own Washington—proclaiming, as with the voice of an oracle, "Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports." But religion and morality, as we have seen, are found only in the Bible. If you wish, then, to serve—perhaps I might say, to *save* your country—you will hasten to circulate the Bible, as soon and as far as possible, through the whole mass of the people. Indeed, after what I have read of the fates of other republics, and what I have seen of the progress of our own government, I am satisfied that we have no security, no pledge for the permanency of our free institutions, but what lies in the principles and power of the

Word of God. And, at the present time especially, when I look out upon the scene, (and not with the eye of party spirit, but of christian patriotism,) and see all the elements of mischief that are at work—when I see the Spirit of Corruption—and the Spirit of Agrarianism—and the Spirit of Abolitionism—and twenty other Spirits that I will not name—all mingling their drugs together, with infernal incantations, in the caldron of Confusion, on purpose to brew up the blackest storm that has ever threatened to destroy the vessel of State in which we are all embarked—when I see the stoutest hearts appalled—and our stately ship herself seeming to shudder and writhe beneath the coming blast—I do not look for safety to this man—nor that man—nor any man—no—but all my hope is here—not that we carry Cæsar and his fortunes; but that we carry Christ and his Book. Yes, we have our Master, and our Bible on board; and having them, I do trust in God that our gallant bark shall yet weather the storm, and rising buoyantly over the billows that would swallow her up alive, you shall see her wend her way, safely and joyfully to the port of Peace.

But your liberal studies, gentlemen, have enlarged your views. You are not only patriots, but philanthropists. You look beyond the bounds of your own country, and see millions and millions of your fellow-men bent down to the earth by the tyrant powers of Despotism, and Superstition; and you long to liberate them. Then, send the Bible to them; for where the Bible is, there is the Spirit of the Lord, and *where the Spirit of the Lord is, there—and only there—is liberty*. Send the Bible to them, then, and you shall see it solve their chains, and make them free indeed. Send it away, then, I say, to every shore. Send it to France—our ancient ally—to strengthen the hands of our Fellow-Protestants in that beautiful country. Send it to Greece, (to which you owe so much,) to establish her recovered liberty on a better basis—that she may never lose it again. Send it to Africa—by the hands of her liberated sons and daughters—to plant and propagate our free institutions throughout that injured land. Send it to Asia—to all the ends of the earth—for *the field is the world*. So shall you best promote the cause of Liberty and Law throughout the globe.

But you wish, gentlemen, I trust, still more, and above all, to promote the final triumph of Christianity, and the reign of Christ. You know that the Bible foretells and promises a golden age—truly such—a future one, and far better than that which our Pagan poets have sung about—when Astræa shall return from heaven, and Righteousness and Peace shall reign together throughout the earth. Yea, you know that God hath said, and sworn, that he will *give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession*. But how will he accomplish his design? By human instrumentality—by human tongues, and human hands—for the Bible must be preached and read in every language of man, before the kingdom of Christ can come. If you wish, therefore, to aid the progress and the triumph of your King, you must circulate the Scriptures. So *his glory shall cover the heavens; and the earth shall be full of his praise*.

Go on, then, gentlemen, I entreat, I exhort you, in the good work in which you are so happily, and so honorably, engaged. Double, and



redouble all your exertions to spread the Bible—the Word of God—the Word of Life—the Word of Salvation—throughout all our land and throughout all lands—even to the ends of the earth. *In the morning sow your seed, and in the evening withhold not your hand; for you know not whether may prosper this or that; but you know that the Lord hath said, that his word shall not return unto him void; but shall accomplish that which he pleases.* You know, too, that he will give you of the fruit of your toils. Even now, while you are sowing you shall have something to cheer and encourage you, by the way. You shall have the pleasing consciousness that you are promoting all the best and dearest interests of society—of your country—and of mankind—nay, more—that you are advancing the cause of Christ, and the glory of God—and in that day of harvest which shall come, you shall share the spoils of the field, and the songs of the reapers, and *the joy of your Lord:* and, having turned many to righteousness, you shall shine as stars in the firmament for ever and ever. Wherefore gentlemen, as the Apostle says, *be ye steadfast, immoveable, always abounding in the work of the Lord, for as much as ye know that your labor cannot be in vain in the Lord.*