

no. 21

THE LESSONS OF 1860.

A DISCOURSE

DELIVERED BEFORE THE

YOUNG MEN'S CHRISTIAN ASSOCIATION

Of St. Paul, Minnesota,

AT THEIR FOURTH ANNIVERSARY,

SABBATH EVENING, FEB. 3, 1861.

BY THE

REV. WILLIAM SPEER,

OF HUDSON, WIS.,

RECENTLY MISSIONARY TO CHINA, AND TO THE CHINESE
IN CALIFORNIA.

PUBLISHED BY REQUEST OF THE ASSOCIATION.

With the Fourth Annual Report of the Association.

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REPORT.

One of the largest and most interesting religious meetings ever held in our city was that convened in this house on the occasion of the last anniversary of this Association. None of us have forgotten the genuine spark of Christian enthusiasm struck out by the unusual spectacle in our city of a house *crowded* with attentive listeners uniting as one in an impressive religious service.

“Behold how good and sweet
For brethren thus to meet
With one accord!
Sweet as the fragrance spread,
When, over Aaron’s head,
The rich perfume was shed
That pleased the Lord!”

The Association is under many obligations to the Rev. Horace Bushnell, D.D., for the important service rendered us at that time. It is hardly necessary to state that the Annual Discourse, delivered by him, disappointed no one in the opinion formed of that distinguished divine as a subtle logician and eloquent expounder of Bible truth.

We are glad also to greet the goodly number of brethren who have assembled to participate with us in the exercises of this, our Fourth Anniversary. It is a token of cheer to us—it tells us that the thoughts and sympathies of the churches are with us—that though we labor quietly on, each in our chosen sphere, the results are regarded with interest; and best of all, it reveals the fact that our hearts beat truly still for unity and Christian fellowship, and that beneath the surface of party names, and zeal however laudable for hereditary and endeared standards, there flows steadily on the strong under-current of brotherly love—the irresistible yearning of the true heart for a Christian recognition—higher, nobler, deeper, broader, than all else.

Let us then sit together to-night in heavenly places—let our

devotions ascend as from one heart to the one "Searcher of Hearts;" and let our songs of praise be rounded to the full Bible measure of those who sing with the spirit and with the understanding.

ANNUAL REVIEW.

Our record of the events of the year is soon made up. It is not the record of great and triumphant deeds; neither is it one of discouragement and defeat sufficient to warrant an abatement of effort. Considering the depressing and unfavorable nature of the times, the fewness of our numbers, and the fact that we have had no library, room or other accessories of such societies, if we have not reason to be *satisfied* with our progress, we can yet look back upon it with pleasure and gratitude. We have at least demonstrated the fact of our vitality under every disadvantage, and that we have a tenacity of life which holds through the most unfavorable surroundings.

The principal feature of the year, and the one to which we shall revert with most pleasure, is that of our

DEVOTIONAL MEETINGS.

The series of these meetings, commenced before our last anniversary, has been continued uninterruptedly through the year. With scarcely an exception, on each Monday evening since our last annual meeting (whatever the seeming prevention—whether the tempests were of the elements, or those not less formidable of worldly attractions or political excitement,) a few have always come together at the appointed hour. I should make the exception of one evening in each month, when, at some one of our different churches, substantially the same persons have met under the designation of the "City Tract Society." At the first our meetings were held in this house, but it proving too large for our social and informal service, we were provided with very pleasant and comfortable quarters by the kindness of the Clerk of the U. S. District Court, in his rooms in Brown's Block. A most pleasant feature of our meetings has been the frequent presence of young men—strangers in our city—mostly those seeking here the benefits of our exhilarating climate. Pleasant has their presence been to us, coming as they have from many sections of our country, and in some cases recently and with hearts warm from contact with brethren alive to the great

responsibilities and greater privileges of an exalted Christian life. Pleasant we feel it must have been to them to find here a few of like precious faith—of their own time of life—who could also introduce them to the several churches which should most of all make them *at home* among us. And as to the effect of these meetings upon us who have been privileged regularly to attend them, I but repeat the often and naturally expressed exclamation, that these hours have been among the sweetest and most profitable of the year. Latterly, through an often uttered want of the members for a more thorough knowledge of the Scriptures, the strictly devotional character of the exercises has been changed to that of an earnest, studious searching for Bible truth, and with such manifest profit and increase of interest that this feature will be continued during the coming year. The Bible Class will be continued as heretofore on Monday evenings.

LECTURES.

A series of lectures, commenced about the middle of December, '59, was continued on each alternate week during the season. The following clergymen of the city and vicinity, to whom the sincere thanks of the association are here tendered, participated in affording entertainment and instruction to our citizens:—The Rev. A. B. Paterson, who addressed us on "Some of the Relations between Science and Religion;" the Rev. J. G. Riheldaffer, on the "Code of Honor;" the Rev. H. M. Nichols, on "Thought and Thinking;" the Rev. Asa S. Fiske, on "Health;" the Rev. J. V. Van Ingen, D.D., on "The Judicial Mind;" the Rev. Edward Egglestone, on "Beranger, the Poet of the People;" and the Rev. C. F. Heyer, on "India—Glimpses of its History and of the Religious and Social Life of its Inhabitants." One of these gentlemen (Mr. Nichols), who was ever quick to respond to every call of charity and beneficence, has during the year passed beyond the reach of our poor acknowledgements.

FINANCES.

The finances of the Association remain about the same as exhibited a year ago—with the exception that a loss of something over \$100 on uncurrent money received from the lecture fund of 1859 has been charged over. The few expenses incurred during the year have been more than met by the bal-

ance received from the Lecture Committee, and by contributions from the members; while an item of \$30 for interest on the library fund has been added. The balance now belonging to the association is \$277.93 as shown by the report of the Treasurer, Mr. Merrill, which is herewith submitted.

OFFICERS ELECT.

The officers elected for the ensuing year are as follows:

President, D. W. Ingersoll.

Vice President, G. W. Prescott.

Corresponding Secretary, H. M. Knox.

Recording Secretary, W. S. Potts.

Treasurer, D. D. Merrill.

*Board of Directors.—For one year—*D. D. Merrill, H. M. Knox, N. P. Langford, G. W. Prescott, W. F. Mason.

*For two years—*T. D. Simonton, T. F. Masterson, W. W. Bixby, E. D. K. Randall, W. S. Potts, J. H. Camp.

CONFEDERATION.

The Annual Convention of the "Confederated Associations" was held in New Orleans in the spring of the last year. The full report of the proceedings has failed to reach us, but it was represented at the time as a large and interesting gathering, the more important local associations being fully represented. The next convention is to be held during the coming spring, on a day not yet fixed, in St. Louis, at which time it is hoped that our association may be well represented.

PROSPECTIVE.

We enter upon our new year with brighter prospects than upon any year since our organization, and with hopes of enlarged usefulness. In a few days we shall once more throw open to the public the doors of a room which, through the generosity of our President, we may for the present call our own. The terms also for its permanent occupancy are so very liberal and one-sided, that it is hard to conceive how we can betray such mismanagement as not to establish ourselves permanently therein. Free and undisputed possession of a large, pleasant and commodious hall, suitable in all respects for every present need of the association, is offered us, the only condition being that the estimated amount of rent therefor (\$200 per annum) be raised by

us and expended in the collection and maintenance of a public library. The wise provision of the lease protects the \$200 to be raised annually from any drafts for contingent expenses, (which are to be provided for by the fees for membership, avails of lectures, &c.,) and devotes that amount *at least* to the accumulation of books. This will, even during the present year, give us a fair nucleus for a library, and with what additions by gift we may reasonably expect, and the attractions of a pleasant and permanent *home*, will warrant the belief that our membership will be largely increased, and render possible the re-establishment on a liberal basis of our fees for the privileges which we will be able to offer. With proper management on our part, and a wise and conscientious fulfillment of the conditions of the most generous offer made us, we may confidently predict that before the close of the next five years the proceeds of our annual installments, augmented by the revenue which always accrues to such an institution *permanently established*, will place us in possession of a library of which we need not be ashamed, and which shall at the same time be an increasing testimony to, and the most fitting reward of, the Christian liberality which prompted this noble gift.

Some additional present expense will be incurred in the proper furnishing and fitting up of our new quarters; and for the raising of such an amount as may be necessary, together with the first year's installment for the library, the ladies of our churches have kindly consented to give the proceeds of a public supper to be undertaken by them unitedly on the occasion of the formal dedication and occupancy of our new hall. This festival will take place on Tuesday evening, the 12th inst.; and while the members of the association confess their need of the funds by this means to be placed at their disposal, they also declare it as an aim not secondary in their thoughts to make the occasion one of genuine Christian fellowship,—a time for the free interchange of social Christian sentiment and affection—on which we shall come nearer to, and think better of, each other as brethren and laborers in one common vineyard. If this shall have been accomplished, we shall feel amply repaid for all the labor we propose to expend, and we also rest in the assurance that the churches will ask no better return for their kind outlay in our behalf. We appeal also to the great body of our citizens who

value, as a quiet place of retreat for our young men, a pure fountain of literature which shall abate their thirst for those artificial and exciting recreations which unfit them to act the part of good citizens. This is one of the three great objects for which we are united in the association, viz., "The improvement of the social, mental, and spiritual condition of our young men;" and we believe that such an agency as that which we now undertake to establish, will develop an intellectual and moral power cumulative in its evidences of good with each succeeding year of its existence.

Looking upon our enterprise, therefore, as in no point of view a "forlorn hope;" resting with increased attachment and confidence in the high and unselfish purposes which bind us together; we look to the new year as a field of more active exertion, and as affording a more favorable opportunity of setting forth their value and importance when practically displayed.

As for the rest: we believe in and provide for the study of the Bible, as the great text book which shall educate our young men in the most stable principles; we believe in prayer, and provide for it in all our exercises, as that which shall purify and elevate and sanctify the life; we believe in the Church, and by all the means in our power would magnify and sustain it, not only in *our own* lives, giving to it our best affections and spending for it our best energies, but leading to it all whom we in our associate capacity can influence.

Thus we hope *at least* to merit the sympathy and confidence of our Christian brethren of every name; and if they shall recognise in us those who have no ends to accomplish but such as tend to build up the Master's kingdom, and who are willing and anxious to join them in every good word and work, we shall, like Paul, when with the true promptings of brotherly love, the Roman brethren came out on the Appian way to meet him, be constrained to "thank God and take courage."

H. M. KNOX,

COR. SEC.

CORRESPONDENCE.

St. Paul, Minn., Feb. 4th, 1861.

Rev. Mr. SPEER :

Dear Sir : We, members of the "Young Men's Christian Association," having listened with great pleasure to your sermon last evening upon the occasion of our Fourth Anniversary, desire to express our thanks to you for the valuable service rendered. Believing that the interests of the association would be promoted by the publication and circulation of your discourse among us, we would respectfully request of you a copy of it for that purpose.

Very truly your Christian brethren,

D. W. INGERSOLL,	JOHN H. CAMP,
W. SHERMAN POTTS,	DANIEL D. MERRILL,
N. P. LANGFORD,	A. KINNEY,
H. M. KNOX,	EDWARD HOGAN,
GEO. W. PRESCOTT,	T. D. SIMONTON.

Hudson, Feb. 7, 1861.

Gentlemen :

I have received your request for a copy of the sermon preached last evening, for publication. If thereby, in your judgment, the interests of your admirable association, or of our Redeemer's kingdom, can be at all subserved, it is placed at your service.

I take the liberty of leaving in the manuscript some sentences which were condensed in the verbal delivery.

Fraternally and respectfully yours,

WILLIAM SPEER.

To Messrs. D. W. Ingersoll, D. D. Merrill, T. D. Simonton, and others connected with the Young Men's Christian Association of St. Paul.

DISCOURSE.

ISAIAH XXVI, 9.—When thy judgments are in the earth, the inhabitants of the world will learn righteousness.

YOUNG MEN OF THE CHRISTIAN ASSOCIATION OF ST. PAUL :
I think myself happy that this day I am called to stand before you, and to bear witness touching the hope of the promise made of God unto our fathers.

There were two great topics, says Peter, into which “the prophets inquired and searched diligently,” that is, “what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.” And these two topics, Christ’s sufferings and glory, his death for human guilt and his reign over all the earth, are of such infinite dignity and interest, that the apostle adds, “which things the angels desire to look into.”

Of this grand and ultimate hope of the church, the prospects of its accomplishment, and our interest in it, let us to-day inquire. What has inflamed the minds of angels, of prophets, of apostles, must be of no ordinary interest to those who are heirs of the promises. But in the renewed circumstances of the age in which we live, nay, of the years and months through which we are now passing, there is much to set on fire the curiosity, start the fears, and wake the spirit of devotion in the most apathetic.

It is a principle of the divine administration so to arrange its eras, and to execute its purposes, that men may be forced, as our prophet elsewhere says, “to see, and know, and con-

sider, and understand together, that the hand of the Lord hath done this."

The church on earth is called "His Vine." Sometimes I have compared the growth of a vine with that of other trees. No plant is more suitable as an emblem of the church in many respects. But this let me observe at present, namely, the apparent capriciousness with which it flings out its branches and groups its fruit. It lifts not its head high like the palm; nor spreads its boughs symmetrically like the camphor; nor is enriched with the glossy, lanceolate leaves, and the splendid roseate flowers, of the oleander; nor is its wood hard and beautiful like the thyme. But its rough, scaly branches start capriciously forth, spread their shadow in unexpected spots, bear fruit on some that seem poor and weak, while others, strong and covered with foilage, run wholly to wood; and the fruit is not scattered separately and evenly in any place, but nestles and hides in close, irregular and heavy clusters. But who shall pretend to say what mysterious laws control this apparent caprice? Who knows what secret waters moisten and invigorate that root which sinks deep and wraps itself about the rock, and so nourish its dependant boughs; while other roots are contented with the neighboring and superficial sand, and their connected branches above are thus made lean and unblessed? Or who can tell how the rising or the setting sun visits, and laughs upon, and cherishes into grace and joy, one branch or one cluster, or another, unnoticed at first by the eye that only looks upward at it from the ground, and yet slights others more pretentious?

And just so it is with the increase of the church. It extends its boughs where we sometimes least expected, by means that we would not have selected, and at times apparently unadapted to it. Ages and nations that had once apparently the greatest advantages, have been bereaved of its blessings, so that the sun has smitten them by day and the moon by night; while in regions and periods in some respects least promising, "the hills have been covered with the shadow of it," and its "branches God hath made

strong for Himself." Years, ages, have passed, during which only has been maintained the barren growth of the hardest boughs, and the secret flow of the vital sap. Again, in solitary years it has been laden with clusters, big as those of Eshcol, that have compensated for long periods of want. But all this is only apparently, and not really, capricious. The movements, and the bestowment or withdrawal, of the vitalizing beams of the Sun of Righteousness above, and the supply of the Holy Spirit beneath, have governed it.

"God works in a mysterious way
His wonders to perform."

The past century has been crowded with wonderful events. Great revolutions in nations, in religion, have been compressed into short periods of time. And these thicken. Some single years have seemed to be swollen with the vintages of many in one. The year 1860, which has just closed, is one of these. It is a year which will be memorable in history. A few lessons drawn, in humble dependance upon the Spirit of all Wisdom, from its events, will be most appropriate to the anniversary of your Association, which immediately succeeds its close.

The year 1848 has been characterized by historians as an "annus mirabilis," a year of wonders. During its circling months, the Divine Governor of the world seemed to visit especially the nations which are embraced in the spiritual dominion of the Pope of Rome, with a complete succession of judgments. The King of France, the most powerful and intelligent of the Papal vassals, while apparently seated securely upon a throne which he fancied had been made strong by the employment of unlimited public means and private wealth, and which seemed impregnable as it stood surrounded by unbroken chains of fortresses about his capital, was in a single day hurled from it, into exile and poverty. The crash with which, almost instantaneously, the great Romanist powers fell to the earth, was like that of the towers of Jericho, when on the seventh day all the people gave a great shout. The Continental capitals—Paris, Berlin, Florence, Munich, Turin, Venice, Naples, and others as

important, and to crown all, Rome—were overwhelmed as if by a tempest of the Almighty's wrath. The Pope, before the year closed, fled from the seat of St. Peter in the ignominious disguise of a footman, and took refuge in Gaeta. How the breaches thus made have been entered by the advancing hosts of freedom and of the gospel of the Lord Jesus Christ, it is not now my purpose to trace.

As I have told you, great events in providence come in clusters, that men may "stand still and consider the wondrous works of God." Another memorable year has just closed. In 1848, Europe was moved from its centre. But with rapidly widening purposes, in 1860, "the Mighty God, even the Lord hath spoken, and called the earth, from the rising of the sun unto the going down thereof."

Our text declares, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."

The calamitous events of the earth are no chance growth of its soil; neither can they be accounted for by the laws of mere Nature. "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground." God's Word proves this; all history is but the exposition of what we read there. Let us in the discussion of the subject, first, notice the remarkable judgments with which, during the year 1860, God has been pleased to visit the earth; second, educe the lessons he wishes us thence to learn, as inhabitants of the world.

I. Let us take a SUMMARY VIEW OF THE EVENTS OF THE YEAR 1860.

We commence with Japan. The name, given originally by the Chinese, signifies literally, "the land of sunrise." When, a few years ago, I sailed through the Pacific Ocean, southward of its shores, it was death to land there, save upon the little artificial islet of Dezima, in the bay of Nagasaki, or to preach the gospel of Jesus Christ. It was a religious act with them to trample with their feet on the cross. It then seemed as though ages would scarce break the intense hostility of the nation towards foreigners. Three small religious deputations from subject princes had two centuries ago

visited the Pope. But mark how strange providences now encircle and bind that Island Empire! They suddenly burst it open. And 1860 witnesses a national, imperial embassy enter, with splendid pageantry, our own capital; the first, the only one that has ever been seen in any of those lands skirting the great Atlantic, whose people sit in the full light of the gospel of Christ. That barrier was the furthest and the last that hemmed in the enterprize of the Christian evangelist. From this day forth the capacity and the will of the church, not the restrictions of heathen powers, alone limit her career.

Look next at China! Just as the banyan is a tree composed of many trees, all vitally united and growing together; or like those strange stars that to the naked eye appear like one, but are in reality binary, ternary, or even possibly groups of stars, revolving about a common intermediate centre; so is China a nation of nations, intermingled, harmonious, yet distinct. In the 4000 years of her history, never till 1860 was her capital invaded, her emperor driven into the deserts of Tartary, his palace burned, and their own terms of peace dictated, by European and Christian powers. The death blow of the exclusive system is struck! The progressive modern spirit of Kiyung and Hwang Antung, and such noble men, is forced upon the nation. The young men from our missionary schools are called to high places, as the counsellors, the legislators, the school teachers, for those countless myriads of the human race. All the vitalizing energies of modern science and art begin to thrill through the torpid mass, and the hive to send forth its swarms into the sunlight of returning Spring. But the mightiest influence of the humiliation of the Manchus will follow from the encouragement it will give to that Christian revolution, which, with all its defeats, is yet a sort of preparatory Levitical dispensation, through which the nation must pass to the freedom of the gospel. Not unlikely, some Chinese Constantine will ere long fill the throne.

Turn to India! The East India Company's selfish and stupid monopoly and unbelieving policy, is fully overthrown.

The seed long before cast in the ground, and harrowed over by the terrible Sepoy rebellion, begins to put forth. In 1860, "the great week of prayer" in behalf of missions, suggested by American missionaries, is kept for the first time by Christians of every kindred and nation and tongue, and is immediately followed by revivals of religion among Europeans, Mohammedans, and heathen. "The like of it," says a writer from there, "was never seen in India before." From the judgements of the Lord, that seemed so terrible, India has learned righteousness.

Come on to Palestine, that land which has ever been to the Lord "as the apple of his eye." What events mark the year 1860! The semi-Mohammedan tribe of Druses massacre at one blow thousands of Christians. This institutes a new political era, for it gives France, that has been establishing her power at Rome, an opportunity to plant herself at Jerusalem. Her instrumentality will, humanly speaking, accomplish like results at the latter city as at the former. It will be the commencement of a new era in missionary effort there. And mark! thousands of Jews, converted of late years to Him whom they pierced, some of them occupying the most prominent positions in European and American churches, are ready now to preach His gospel in the soil once wet with His blood. Thus judgement and righteousness travel together.

Advance, again, to that city that has styled herself the "Holy City" of the Western World. 1860 is to Rome a still more momentous year than 1848. Then the Pope fled temporarily, and soon returned to his possessions. But now Giuseppe Garibaldi, the Washington of Italy, fresh from the tuition of American republican institutions, strips him of the provinces he has for more than a thousand years held with iron grasp, crushing out in them all freedom and spiritual life. In 1860 Italy is restored to the onward progress of humanity and religion. Thank God, the Pope's temporal dominion is at an end: his spiritual will soon follow. But to comprehend the full significance of this glorious Italian revolution, it is necessary to look a little further. These are God's judgements.

There, among the heights of the Alps, see that mysterious church, whose territory has been located by providence bordering upon the Papal States, and whose history runs so strangely parallel with that of Rome, as if on the dark cloud that so long overhung Europe, and sent out its baleful lightnings to blast all that grew higher and fairer than the universal desolation, a perpetual golden edge told of the radiant sun that was coming behind it. In 1860, the Waldensian Church descends from her mountain retreat. As the sword has cleft the way, she has followed. Her churches and pastors are found now throughout reviving Italy—in Palermo, in Alessandria, in Genoa, in Leghorn. Thousands of Bibles have been distributed even in Naples, almost in the suburbs of Rome. Her theological seminary, by a formal act of her synod, was last year removed from the lovely heights of La Tour down into the fertile, populous and classic plains of Florence. The woman that had fled for a time, and times, and a half a time, that is three and a half prophetic years, or 1260 prophetic days, each of which is a solar year, into the wilderness, upon the wings of an eagle, has left the eagle's nest, and come down again among men. The descent of this ancient people, against which the dragon has ever made unavailing war, which has "kept the commandments of God and had the testimony of Jesus Christ," into the sanctuary of hoary superstition and unbelief, is a special and significant sign of the times. The inhabitants of Italy and those under the power of Rome, will soon learn the way of righteousness.

One other nation of the Old World demands our special attention, that colossal power which the mighty, prophetic mind of Napoleon Bonaparte held would overwhelm Europe before a generation should pass. "Russia," once said he, "has three points to gain: increase of civilization, the acquisition of money, and the friendship of the inhabitants of the deserts." "Once mistress of Constantinople, (which I hold to be as certain as if it had already taken place), Russia gets all the commerce of the Mediterranean, becomes a great naval power, and England loses India." Russia has become enriched from the gold mines of the Ural; she has

made friends of all the desert tribes, even to the confines of India, China and the Arctic Sea. The year 1860 bears witness of her gigantic strides in the path of the other of the three requisites to her supremacy, that is, increase of civilization. She has hitherto been fettered by the serfdom of the great body of her native peasantry. During the past half century steps have been gradually taken for the improvement of their condition. They are all white people, many are wealthy merchants, some even highly educated. Last year the Emperor Alexander determined to set them entirely free. No European event perhaps is fraught with more important consequences than the solemn release, with the close of the year 1860, of forty millions of such bondmen. By a solemn imperial ukase, the sun of the 1st of January, 1861, rose on an empire of rejoicing freemen. And righteousness has begun to follow in the path thus burst open in Russia. The emperor has greatly enlarged the privilege of circulating the Word of God among his subjects.

This has been a year of great advancement in the revival wave which started in America two years before. It is sweeping onward among stagnated establishments, and the corruptions of Romanism and of licentious unbelief. But its history does not claim particular notice now.

Leaving the Old World, we are met by the barriers of the sea. Here too the Lord has made the year 1860 one of extraordinary interest. The sympathetic power of the revivals in the commercial ports of Christendom has been extended to the ships quitting them for all parts of the globe; and multitudes of the once profane, intemperate and lustful sons of the ocean have put off the vices in which they gloried. "The abundance of the sea has been [partially] converted" to the Lord. Ships sailing solitary in the heart of the ocean have been suddenly visited by rushing and mighty winds like that of Pentecost. Even national vessels of war have become vocal with the hosannas of peace, and prayer meetings have been held between their great guns in the successive watches of the night.

We cross the ocean to the New World. Hitherto we

have looked, unscathed, upon the revolutions that like the throes of a volcano have heaved, and shaken, and terrified, the nations of the Old. Shall the last waves of the quaking surface of society extend hither? On this broad, fertile, and youthful continent, we had reared a temple to civil and religious liberty. We built it solid, of great stones, like those that overlook the brook Kedron and Mount Olivet, in the foundations of Zion. Say, has our lovely temple, or have its foundations, been moved? O, ink that writes it, crimson not to the hue of horror! O, hand that pens it, drop not palsied in making the historic record! In 1860, the walls that our fathers reared, and which had seemed to be the main foundation of a holy structure, within which were enshrined all the world's best hopes, as to pure religion, as to the developement of the principles of self government, as to the communication of the arts of industry and the means of civilization—that splendid edifice, which seemed so stable, and upon which the hopeful nations turned their eyes with devotion from all the continents and islands of the earth—that temple began to tremble, its stones to start from the places, out of which no one could stir without necessarily dislocating the whole, and in the year 1860 the first one fell to the ground. We know not where the ruin thus begun will end; what divisions, what fratricidal wars await us; what blotting out in blood of all the blessings our land has received from God, what abasement in dust of the white and pacific banners we had reared upon its pinnacles, inscribed with characters pencilled from the glowing tints of the coming Millennium. We but chronicle the mournful date. God grant no future Milton may have it to say,

“Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave signs of woe,
That all was lost.”

I have presented as full a summary as the time permits of the extraordinary chain of mingled judgments and mercies of God with which the year 1860 has encircled the globe. “When thy judgments are in the earth, the inhabitants of the world will learn righteousness.” Let us now proceed to examine the latter clause of the text.

II. Let us educe THE LESSONS GOD WISHES US TO LEARN FROM HIS JUDGMENTS, as inhabitants of the world.

He wishes to teach us "righteousness." This is applicable to the human race universally, to our own, one of its nations, and to us also as individual members of it.

1. The Almighty Ruler of all the earth, "the King of kings and Lord of lords," has lessons of righteousness to teach us UNIVERSALLY as creatures who must all acknowledge his government, and must all answer at his tribunal. The judgments of the year 1860 are to be observed, both as fulfilments of the prophecies and promises of his Holy Word, and as providences especially designed for our present encouragement or admonition.

Shall we regard these events AS PROPHECIES? With what wonder and delight do we examine the group of which this verse constitutes one, and find that they are not mere doctrinal statements, but seem to interest our age. The text is a part of a specific prophecy relating to a definite period in the history of redemption. This is one strain of a song, which, says the context, shall be sung "in that day when in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees; of fat things full of marrow, of wine on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations." "And the rebuke of his people shall he take away from off all the earth. For the Lord hath spoken it."

The "vail" is a symbol of one of three things, the blindness of one whose face was thus obscured, the mourning of a widow, or the shame of a false, corrupt and abandoned woman. In the Scriptures, idolatry and unbelief are with great frequency represented by the latter illustration, to express God's loathing of them; and this best explains the whole passage.

Mankind has been hitherto like a bride that has abandoned her vows, fallen into disgrace, and become estranged from her Betrothed. She has "covered herself with a vail, and wrapped herself, and sat in an open place," like Tamar when

she enticed Judah. But now "the veil that is spread over all nations" is destroyed. Penitent, humbled, seeking pity from the Lord, they are pardoned and restored. The rebuke, or shame and degradation of the bride, is taken away. She is invited to a feast of fat things and of wines, and at length is publicly and joyfully acknowledged as a wife.

It is scarcely necessary to collate the abundant prophecies of Daniel and John which all point to the same glorious pre-millennial occasion. The main question now is, when will these prophecies be accomplished? It is expected to be 1260 years from the commencement of the reign of Antichrist.

There is a wonderful unanimity among Biblical critics in settling upon the year 606 as that when the reign of Antichrist should commence. Mr. Robert Fleming, who published his work on prophecy in 1701, calculated that, assuming 606 as the starting point, the beginning of the downfall of the Roman apostacy would be in 1792. Then the vial of wrath poured out on France fulfilled so remarkably his interpretations that the attention of Christians was strongly directed to the next date of 1848, upon which he fixed as also one of a new manifestation of terrible judgments. You have already learned how extraordinary a year that was in the progress of Christ's kingdom. The great majority of the most accomplished commentators, such men as Faber, Prideaux, and a host of others, agree in fixing upon the decade of years upon which we have entered as that when the 1260 years will expire. The eminently judicious Dr. Thomas Scott remarks, "the subversion of the kingdom of the Papal Antichrist, and the destruction of the seat of the beast, and of the Mohammedan delusion will probably be at the end of the 1260 years; thirty years more may be taken up in wholly extirpating every Antichristian power, and the last number of thirteen hundred and thirty-five years (to which Daniel says 'blessed is he that waiteth and cometh') which reaches forty-five years beyond that time, (to about A. D. 1931,) may predict the complete introduction of the millennium, when the earth shall be filled with the glory of the Lord, as the waters cover the sea."

We would not pronounce positively upon this question. It is possible that we must begin to count the reign of Antichrist, not from the assumption of the spiritual supremacy in 606, but from the commencement of the Pope's temporal power over his present possessions in 727. So thought Sir Isaac Newton, and Dr. Thomas Newton, bishop of Bristol. But since his temporal power has now been almost wrested from the pope, the former seems to be the true interpretation of the prophecies relating to him.

Brethren, it is a solemn thought that the text specifically refers to the age in which we live; and that it announces, what is still more clearly and particularly described in other passages of revelation, namely, that the events now transpiring are those which shall close up the reign of Antichristian, Mohammedan and Pagan error, over the human race, and which shall put under the feet of Immanuel all his enemies, thus ushering in a millennium of gladness and rejoicing and honor to Him, and of peace and righteousness among men. But we must remember that this same revelation teaches that this transition age will be one of universal and tremendous judgments, as one chief means by which the inhabitants of the world will learn righteousness.

A classification of the great events of 1860, in the light of parts of the scheme of God's glorious providence for the recovery of our sinning race, aids us to understand our text and its kindred prophecies. They seem to have touched the vital centres of the world's diverse system of religion. The semi-political Sintoo superstition resides in Japan and its dependant islands. Contemplative Buddhism breathes its opiate influence over the thoughtful and peace-loving myriads of China. Ascetic and bloody Brahminism finds congenial votaries in India. Judaism still worships toward Jerusalem; while thitherward, to Constantinople and to Mecca, all under one dominion, a trinity of interest to other creeds than theirs, the Mohammedans of all the quarters of the globe turn their eyes. The apostacy of Antichrist is seated at Rome. The Greek counterpart of the papacy finds its head in the emperor of Russia. Nowhere are the spiritual principles of

the pure faith of Jesus Christ being worked out in so extended and untrammelled a manner as in this American republic. These, taken together, are to the human race what the brain, the heart, the lungs, are to a man. If Jesus shall cast out the devils that have possessed these great vital centres, and made our poor lost race to wallow, and foam, and gnash with the teeth and pine away, the whole shall soon be clothed and in their right mind, and shall glorify God. The sanctification of commerce, in the conversion of seamen to Christ, is a chief means to this end; and this is like the purification of the blood which circulates through the whole frame, and which is the agent that distributes to the remotest and humblest member the warmth, nourishment, and energy of the central and vital parts, till all feel it, and rejoice.

O brethren, it will be a joyful day when Christ shall be confessed and beloved as the Redeemer, Friend, and Governor of all the nations of the earth! What a multitude of blissful prophecies shall then be accomplished. The serpent, that has so long bruised the heel of the seed of the woman, and had the power of death, shall lose its sting. The helpless sucking child shall play upon the hole of the asp, the most deadly thing of his kind. May "the God of peace bruise Satan under our feet SHORTLY."

Remember you are "inhabitants of the world!" Keep the interest of humanity near your heart, in your prayers, not far from your hand in labor or in giving.

2. There are lessons for us to learn AS A NATION.

I have adverted to the national judgments with which we have been visited. Brethren, shall I shrink from the question, What national righteousness are they designed to teach? Let us look at it as Christians, not as politicians.

The popular finger points at "slavery" as, in one way or another, the cause of our disasters. "Slavery" is NOT THE CAUSE, slavery is the OCCASION, of them. For the cause we must look higher. "Who hath gathered the wind in His fists, who hath bound the waters in a garment? Who hath established all the ends of the earth?" "Fire, and hail, and stormy wind fulfill His word." "He causeth it to come,

whether for correction, or for his land, or for mercy." Recognizing these truths, let us own that it is God who has brought this storm upon us, because of our national sins.

Let us look at our national judgments in each of these lights: as to the occasion, and as to the cause of them.

The occasion of them is slavery. This question has, as observed under the previous head of the discourse, already made a breach in the walls of our great temple, and threatens to bring the whole edifice down to destruction.

I am not here to discuss the principles of slavery. The topic of the evening only requires us to look at it as the dreadful engine through which has been poured forth the greatest calamities that have ever befallen our country. If disunion, tumult, wrathful passions, and preparation for wide-spread civil war, are calamities, both North and South will grant this. We overlook all the political transactions that have preceded or accompanied the convulsion that has dissevered six of the States of this Union, and which threatens to dislodge and dash down several others if not arrested, or even possibly to destroy all. I am willing to cast aside all extreme views, and regard with horror those who decry "compromise;" as if all imaginable associations of one human being with another for trade, mutual protection, society, or religious intercourse, were not necessarily based, in all their regulations and in all their daily working, upon the assumption of particular liberty, diverse natures, wills, and conceptions, and yet mutual concessions. Without compromises there could be no government, no commerce, no collective worship of God, no marriage relations, no elevation of man above beasts, no possible human society at all. Hyenas and alligators, even, cannot exist without yielding to each other's necessities and ministering to each other's wants. Such a spirit is in infernal contrariety to all the principles and maxims of the blessed gospel of Christ. It is breathed mostly by men who reject that gospel from their creed.

And yet, as I stand here, I think I nearly represent the reflecting and religious mind of the North when I say to our respected, and many of them personally dear, friends in the

Southern States, who take the entire "pro-slavery" ground, that upon this we never can agree.

Do not mistake our disagreement. We do not wish to enforce our views by arms. That, as the noblest of modern statesmen, Edmund Burke, said in 1775, is "an exploded problem of tyranny." No one "section" of such a population as that of America can ever be finally conquered by another. The very attempt would transfer all our republics into despotisms, and, like the drying up of the fountains of the fertilizing Nile, would cover the land with monstrous reptiles, and fill it with exterminating plagues. Nor, as Burke then warned the British Parliament, could we succeed in any attempt of this kind to enfranchise your slaves. "It is sometimes (said he) as hard to persuade slaves to be free, as it is to compel freemen to be slaves; and in this auspicious scheme we should have both these pleasing tasks on our hands at once." Nor are we able, or, if able, are the population of the North willing, to attempt the maintenance and discipline for a higher sphere, of that vast semi-barbarous horde. And so we believe it would be an evil to you, to us, and to the slave, to be separated from us. Brethren, we love you, and speak the words sincerely.

But abiding with us as kinsmen, dwelling thus far beneath the same overshadowing wings of providence, enjoying the same general blessings, inheriting the same institutions, aiming at the same general purposes, we of the North must yet, in the spirit of freemen, and of the Constitution that has united us, implore that you will not attempt to compel us to adopt the extreme views upon which your leaders, but we are led to believe not your people generally, or the sober part of them, are now madly acting. By the words extreme views, we do not mean extreme measures, for many men of far different views are now hurried by excitement, misapprehension, and policy, into your recent measures. But we mean the extreme views till lately cherished by only a few subtle and ambitious spirits, that slavery (like the family relation) is a divinely ordained, beneficial, and perpetual institution. These, views of a few leaders, like an insect creep-

ng into the drum of the ear, have confused and maddened the whole frame. Such, dear brethren of the South, is our charitable and hopeful belief. Against such views we declare our firm protest.

1. We protest against them as incompatible with the inspired history of man's nature. If, in from two to ten successive generations of residence in a Christian land, there is not at least a share of the negro population now in slavery ready to begin freedom, we must infer an essential inequality of nature, and necessarily an original diversity of species. Some have eagerly seized upon this dangerous solution of the problem. You say the millennium will reinstate them. How? It seems to us like trifling to ask assent to the necessity of some preparatory "resurrection" of the African to the new and powerful and glorious nature of white men. To us it simply seems to mean, raise the fallen, give light to those in darkness, possibly not too violently or suddenly. Surely if Christ make them in spirit free, you may venture their corporeal emancipation. A leaning towards this doctrine of a diversity of races, which is perhaps the most ancient, most specious, most dangerous, and now the most popular objection of unbelief, destroys faith in the inspiration of the Bible, and leaves us without a guide as to the knowledge of God and his works.

2. We protest against them as in conflict with the doctrine of Christ's atonement for the sins of mankind. This is the necessary inference from the last idea. In such a spirit a gentleman in the East, quite eminent in the scientific world, said to me when about to embark for China, "Why do you go there? The swarthy races are never converted to Christianity. They relapse into polytheism, or fetishism, so soon as the influence of superior races is withdrawn." And had I not believed in one parentage, one atonement, one regeneration for all, I could not have gone as a missionary to China. My tongue would have been palsied, my feet chained to the ground, by the thought that I must wait "till the millennium" to see the fruits of the gospel realized, at least in a few. I cannot see how a man with such ideas could go as a missionary to Africa.

3. We protest against them as an abandonment of the idea of progress in the scheme of redemption. They are a return to patriarchal ideas of society. They fall back upon the letter of the Levitical law for authority.

4. We protest against them as yielding the great principle which lies at the bottom of all modern advancement in religion and in civilization: liberty of thought and conscience and will, with responsibility to God alone. What religious, or social, or political blessing is there we do not owe to this? It gave Protestant liberty to the church. It gave representative institutions to America and Europe. It gave the inventions, the advancements in knowledge, that are now filling the world with good.

We are willing to allow that liberty has its abuses. So sunlight thaws out serpents in the spring, and breeds deadly fevers. So Satan followed Gabriel and Uriel into Paradise. So the Gnostics and the Judaizing teachers tracked the apostles. So Munzer and Storck, the Libertines, and others, preached after Luther and Calvin. So Hobbs, Chubb, and Hume, bewildered the souls awakened by the revivals of succeeding days. It is not our place to settle the origin of evil, regulate the procedure of the All-Wise, or explain why the advances of the good, in knowledge and in the enjoyment of God's best gifts, are ever allied with increased capacities and opportunities for evil to the wicked.

5. We protest against pro-slavery notions as forsaking the traditional spirit of freedom, that is the glory of the Anglo-Saxon race. We cling to the saying of Alfred the Great, "I would have every man free as his own thoughts." We are not willing to surrender the illustrious examples, the noble and sublime teachings, of those immortal men that have toiled, and endured even martyrdom, to give us the institutions and the privileges we now possess. We cannot lay by the prose of John Milton, and the poetry of William Cowper. We cannot tear that only religious allusion, the blue field, which commemorates the Covenanters' protest against monarchical and priestly despotism, from our national flag. We cannot say, as some holding these notions have said,

“Washington and Jefferson were mistaken.” We cannot consent to strike the 4th of July out of the list of holidays for persons in certain public employments, as the Judiciary Committee of the Legislature of South Carolina proposes. We cannot begin to discuss the advantages of the slave trade, the withdrawal of the right to vote from all but a certain aristocratic few, and the erection of an American monarchy.

6. We protest against these ideas as throwing away our birthright among the nations of the world. They break the charm which woos annual millions to come hither and make their homes beneath the soft shadows and dropping fruit of our vine. They mar the lovely picture we have held up for the study and imitation of noble spirits in distant lands, longing to lead their fellows to purer and holier thoughts and life, to self-government, to civil liberty, to a spiritual and worthy worship of God. What untold agonies will the present condition of our nation plant in many of the great hearts now beating with new hopes in Italy, Hungary, and other European nations. And, to exercise our greatest influence over the world, we must be not mainly an agricultural nation, as has been argued by some in the South, but a manufacturing and a commercial one. I have been astonished to observe, in other lands, how our commercial intercourse, aided by our missionary influence, furnishes the apparel, shapes the manners, supplies the knowledge and materials of the arts, forms the tastes, imparts the literature, and transforms the morals and the religion of “the swarthy races.” The Anglo-Saxon race, we believe and hope, is destined to be the brain of the world.

Lastly. We protest against pro-slavery doctrines, because they are plunging us into all the tremendous and far-spread and long-abiding horrors and miseries of civil war; of all the accursed forms of war the most accursed. We scarce know how the numerous subjects of discussion and arrangement, between States seceding on such principles, can be settled without dragging each other into war. And yet such results may a merciful God avert!

Holding such doctrines we trust the leaders of the extreme

party in "the cotton States" will not attempt to force them upon the conscience of the rest of the nation. We hope that the sympathies, and the creeds, of better times will resume their influence. We firmly believe that the great mass of the pious, of the reflecting, of the unambitious and unselfish, in the South, at least in the States that have not already violently broken the bonds of mutual confidence and support, will sympathize with us in our earnest, prayerful wish and effort to find some common standing ground, and so to compromise our diverse views that interests immeasurably more important than even those of the blacks, may not be imperiled.

Let us now go on to consider slavery as THE CAUSE of our judgments. For what reasons has God permitted it to bring them down upon us? As I said before, it is because of our sins. Would we seek to have his judgments removed, we must search out and remove our national sins. Have we no sins at the North?

Brethren, let us be honest. "For if we would judge ourselves, we should not be judged." I have stood thousands of miles off, and viewed in the distance the footsteps of my beloved country, as she moved forward in the path of her apparent prosperity. In a heathen city, where each household, each man, woman, child, each officer or subject, the wealthy nobleman or the outcast and leprous beggar, the tradesman, the scholar, the laborer, all had their objects of adoration and worships, gods, goddesses, ancestors, demons, which they loved, feared, consulted, obeyed—in that heathen city, where nations neighbouring or remote, flocked in annual traffic, whose religions and customs were the most diverse, who, think you, had the special designation of "atheists" conferred upon them as to their moral conceptions? It was Christians! For generations they had gone thither for commerce, for science, for all other biddings; but they had no visible place, day, or object of divine worship. They revelled in every vice, like the heathen; they scattered intoxicating drugs and drinks, like fire-brands, arrows, and death; but they knew no repentance, feared no future, propitiated

the favor or the mercy of no God. They were "atheists." I have seen the heathen migrate to a Christian land, like birds whom the scent and the soft breath of kindling spring afar invites from barren wastes, to lay their young and revive their strength amid the bounties of which partial nature has been so much more lavish there. But it has been to become the helpless victims of cruel and blood-thirsty birds of prey—that pounced upon, and stripped, and limb from limb tore, and devoured them. These innocent and industrious people were taxed, robbed, cheated, murdered, without any possible protection of law, and even in the name of law. And yet is the case of the Chinese upon the Pacific coast worse than that of the Negro at the south, the Indian at the north, the Mexican at the southwest? I have seen the heathen, and the subject of European despotisms, in the spirit of the beautiful command of Moses, "rise up before the hoary head, and honor the old man;" but I have heard in our dwellings and streets the inane and puerile scoffs of "Young America" at the venerable and the wise. I have never heard a heathen lip insolently profane the names, titles, and attributes of his gods, but our stores and offices are rendered hideous and hateful to an All-seeing and Holy Jehovah, by the wanton insults aimed at his name, his character, his power to "damn" both soul and body in hell, by outspoken contempt of the blessed mission of the Divine Saviour. I walk the streets of any of the nations that follow other deities, and believe in other sacred books, and I behold magnificent shrines, upon which untold wealth has been lavished. I witness countless celebrations of days of worship, giving of gifts and food to objects of charity, acts and expressions of gratitude or of penitence. But I turn my eyes to where God has revealed our duty, and see similar acts of piety confined to a few, and chiefly not of the sex that forms this association; Sabbaths occupied in levity, amusement, self-gratification, and even vice; and the houses of worship meaner generally than the halls of justice, or legislation, or mirth, or than even the dwellings of many private citizens. I go to lands not professedly Christian, and their sacred books, are

reverently made the foundation of their laws, their proverbs familiarly quoted in the mouths of the checkered multitude in the narrow streets or noisy bazaar, and their chapters confusedly babbled in the act of memorizing them by the bright-eyed, earnest boys in the schools. But in this land of gospel light I hear the sentiment,—Take away the Bible from the common school; let the thousands of youths that are forming their unchangeable ideas of God, and his works, and his laws, and their duties, grow up as it were a caste of Hindu pariahs, who have no interest in books and doctrines that belong to a Brahminical class of professional believers and followers of them. With schools where no Bible is read, no prayer offered, no allusion made to the God of nature and of grace and of glory, no reverent guidance of the creeping tendrils of thought through material philosophy to the Maker of all, and through the exposition of mental phenomena up to the Father of our spirits, godless homes are planted, godless institutions watered, and a godless nation formed. We turn to our homes, and where Christ has made a pure and indissoluble relationship of marriage, which may be, and may only be broken for adultery, so that whoso marrieth one which is put away without that cause committeth adultery, man has said, that for this it ought NOT to be, but for many other causes it OUGHT to be broken; and so the land is made unclean. Go to our prisons. God has said, “Ye shall not pollute the land wherein ye are; for blood, it defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.” The light of nature in all countries, the light of revelation most clearly, the necessities of our Christian doctrines of God’s holiness, God’s property in us as made in his image, Christ’s conditional atonement, and the momentous value of a continuance of the term of probation for heaven or hell to an immortal being, all demand that his murderer shall die. But the statutes of more than one State of the Union say he shall not die; and the venal, timid, or indifferent administration of juster laws in other States practically nullifies them. Thus the voice of our brothers’ blood cries unto God from

the ground. Look at the so called "churches" of our land. In several the distinctive features of Christianity, the inspiration and sole authority in religion of the scriptures, the divinity of Jesus Christ, the sinful and condemned condition of man, the everlasting punishment of the violator of God's law and the rejector of Christ's mercy, are set at naught. Multitudes return to the faith of Cain, and bring luscious fruits and fragrant flowers to lay upon their altar, but will not acknowledge their need of a bleeding Lamb. They return to the creed of nature. They are but Buddhists and Confucianists, without the titles and some of the unimportant formalities of heathen sects. Others boldly readopt the accursed practises of pagans, under the specious and Satanic temptation that they shall "as gods, know good and evil," by communing with "spirits that peep and mutter," reckless of the numerous injunctions of the Mosaic law that they that do such things "shall surely be put to death; they shall stone them with stones; their blood shall be upon them."

Brethren, with national sins upon our statute books, in our practice, or permitted and cherished by public sentiment, and counted no sins, with offences so numerous, so common, so offensive, to the pure, just, holy, all-seeing God, is it any wonder that his judgments are in the earth?

Young men of this Christian Association! As citizens, as makers and executors of the laws of the land, as formers of the public and Christian sentiment, which moulds and which supports an elevated and pure system of laws, as members of various branches of Christ's church, as men of faith, prayer, and zeal, I beseech you look to these things. Hallow the national, the state, the municipal, the social, the educational, the commercial, the domestic, the ecclesiastical influences within your reach, by conforming them to the infallible and eternal standard of God's blessed Word. God is a jealous God, and will not, cannot, look in favor upon our land, till our foreign and domestic opium and liquor traffic, our national neglect of religion in foreign lands, our severe and unjust treatment of all inferior or foreign races, till profanity, disrespect towards the aged, indifference to the

Word of God, sabbath-breaking, covetousness, the neglect of the Bible in places of education, the sanction of divorce for insufficient reasons, release of the murderer, the indulgence of multitudes in heathenish practices, and promulgation of heathen creeds, till all our national sins are taken away. Taken away, not by all by law, but by raising society to a higher standard of religion. It is to show us his anger with them, that we may learn righteousness, that his judgments are in the land. IF WE HEED NOT, OTHERS, AND GREATER, ARE IN RESERVE.

3. There are lessons for us to learn from God's judgments, AS INDIVIDUALS. We are to "learn righteousness" in three ways: as to its origin, as to the means of obtaining it, and as to its exercise.

We learn righteousness as to its glorious ORIGIN AND FOUNTAIN. God sends judgments to force men to leave their worldliness, their pleasures, their superstitions, and to look directly up to him; just as people living in volcanic regions, when they feel the shock of an earthquake, run out of dwellings, shops, churches, theaters, and fall upon their knees in the open air. We best understand, and look to, and call upon, the power, the wisdom, the mercy of God, when the storm rages, when the ship is almost wrecked. "They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses." All history shows that God ever precedes or accompanies great mercies, deliverances, reformations, by great judgments. So the dark transits of the planets help men to learn the distance, bulk, and nature of the sun.

And so, also, in all your personal and smaller trials, bereavements, afflictions, pecuniary losses, domestic sorrows and difficulties, and cares, in every thing, remember that a Father's hand, if you be indeed a child, lays on the rod. Look up to him and bless him for it. Study his character, dealings, providences and Word. Like a little child, walk with him; lean upon, obey, love him; look for a home where the rod of judgment will be laid by, and you will, like Esther, in his royal house, touch the sceptre of his love.

Second. Some will learn righteousness as to THE MEANS OF PROCURING IT. Judgments drive men to despair, and to self-loathing and to repentance; these drive them to the Bible; the Bible drives them to Christ. Then they begin to say, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. For therein is the righteousness of God (that is, God's method of bestowing righteousness,) revealed from faith to faith; as it is written, the just shall live by faith."

Third. By judgments we "learn righteousness" AS TO ITS EXERCISE.. We learn submission. There are two fences bounding the road to heaven, one is faith, the other is patience. As Paul teaches in the fifth of Romans, the Christian revolves round Christ, his sun, in alternate day and night; his day consists in faith, peace, perseverance, and hope; his night in tribulation, patience, experience and hope. Both thus melt into hope.

"And darkness shows us worlds of light,
We never saw by day."

We learn the secrets of grace. And so says the chapter of our text, "In the way of thy judgments, O Lord, have we waited for thee." Wheat heads the fullest where the plow and the harrow have cut deepest, and where the heavy roller has pressed it down; grass grows greenest in the ruts of wheels; the poppy yields the most medicinal juice which is oftenest pierced with the knife. "As the sufferings of Christ abound in us, so our consolation aboundeth by Christ."

Judgments teach the exercise of righteousness in its active duties. He who most experiences comfort is most ready to shed it forth. "Whether we be afflicted, it is for your consolation and salvation." For this end Christ endured temptation, suffering and death. For this the apostles seemed to "die daily." That pious and promising missionary, Walter M. Lowrie, who suffered so many trials, and was cut off so early, once comforted him who now addresses you, in circumstances of great affliction, by the declaration that such was God's necessary preparation for missionary life and usefulness. He said there were some passages of the scripture

he never understood till he read them through tears. And it is true. Tears are the spiritual lenses through which we discern duties to God and to immortal souls, commands, encouragements, warnings, everlasting recompenses and penalties, which the natural eye never discovers. The history of the church from the days of Christ till now, illustrates this.

To conclude, I speak "unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." Let this Association of Young Men be strong in every good work, strong in faith, strong through the spirit of union, forbearance, and sympathy in suffering or in trial. Be distinguished for abiding, reverent, and bold confessions of the truths of God's Word. Fear not, be not ashamed, to resist all the plans, and all the children, of the wicked one. You are united here, not as members of this or that denomination, but as a "Christian" band, culled from the selectest, most sympathizing, most prayerful, who love more to be called brethren of CHRIST than to be designated by inferior names. Your first duty will lead you to fidelity to your own soul, to your family, to your business, to your immediate ecclesiastical connections. But here you will find a wide field in which all that love the Saviour may mingle; and there are some enterprises in which such an association can engage most effectively. You may establish missionary Sabbath Schools in the destitute parts of your city, may form a library and reading room where young men may congregate and be profited, may be authoritative in the temperance and other questions affecting the morals of the community, may encourage an evangelical tone in society, may supply the wants of the stranger, the orphan, the friendless, the widow, who are often reached by no family, or ecclesiastical, arm of help and love. "Pure religion," remember, has a twofold work, to ourself and to our kind; not alone "to keep unspotted" from the filth of the world, but also "to visit the fatherless and widows in their affliction."

In this land where all are strangers, remember how numerous, how provident, how pointed, were the ordinances of the scripture in relation to "strangers." How many of them

do we meet, from every State of our Union, from other lands, from the poor, homeless, Ishmaelitic tribes, whose territory we have seized, and who wander about amongst us, by their presence, poverty and wretchedness, pitifully claiming our mercy upon both soul and body.

In what a centre of vast and radiant influences has the Master placed us! By nature no point on the continent is more commanding. The mighty commerce of the vast chain of reservoirs and canals that God made, and not man, which commences upon our borders, (so rich with hidden mineral wealth,) and only terminates upon our own and the opposite shores of the Atlantic Ocean, is greater by far than all the foreign commerce of our country. Scarce inferior is the wealth that floats on that imperial river which originates in this State, and passes your wharves, and pours its onward flood southward through three thousand miles of the most valuable portions of the continent, binding the extremes together like a broad band of steel. What rivers stretch hence northward and westward! What roads now penetrate to the remotest wildernesses, even to Arctic regions of cold! What railways will soon link us even with the coasts of the Pacific! To this magnificent future, are there not corresponding responsibilities to the races, to the high and eternal interests of the regions, thus linked with us in commercial, sordid bonds!

Brethren, Jesus says, "Occupy till I come." How great the condemnation that fell upon that wicked servant, who, instead of using his "napkin," according to ancient usage, to bind round his head and shelter it from the noonday sun in which he toiled, to wipe the perspiration from his brow while he plowed, sowed, or reaped, or journeyed to buy and sell, to gird around his waist while he served his Master at the feast, or to wipe that Master's honored feet when he washed from them the dust at his return home in the evening, forsook his duty; and slothfully, ungratefully, folded up in that napkin his pound, pretending hypocritically his care for the pound. O, let us be faithful. Our Master is in a far country. But he may soon, now, return; or you and I, soon, very soon, go to him. And it is not one pound that you and I have to answer for, but "TEN pounds."